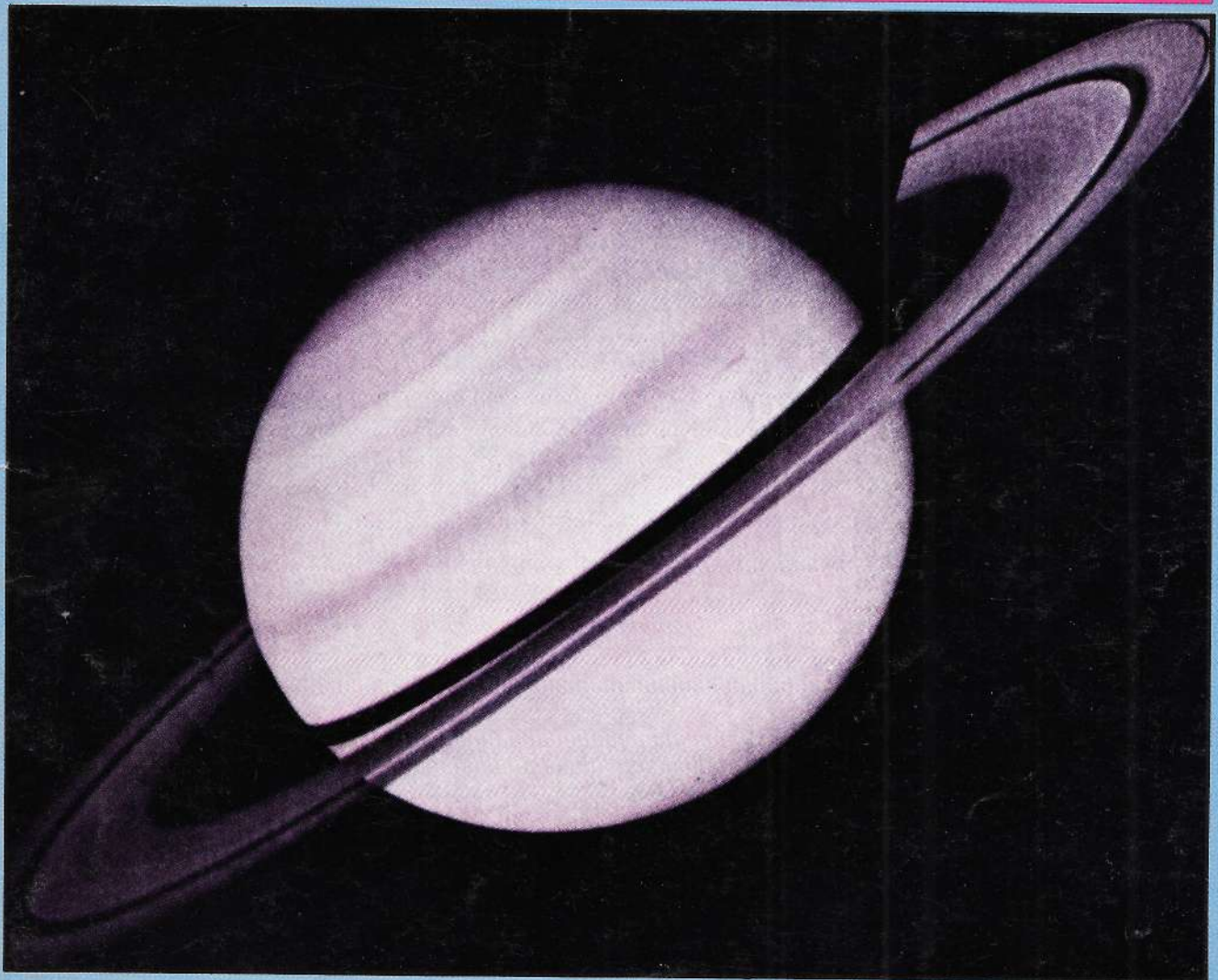


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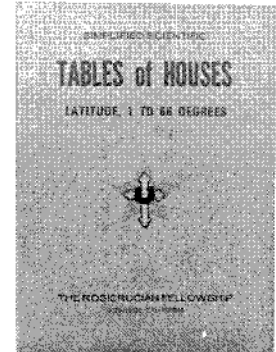
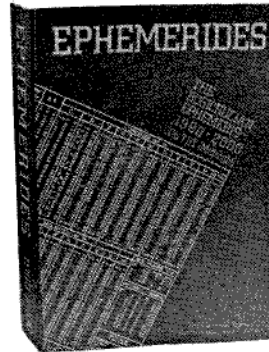
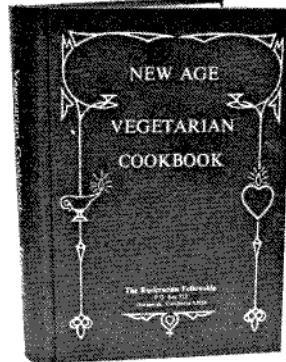
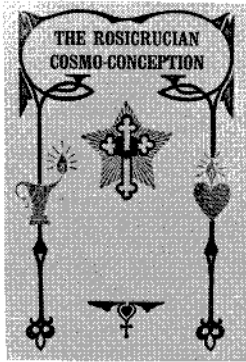
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The
Rosicrucian
Fellowship
Magazine

Established by
Max Heindel
June 1913

Volume 77
No. 8
August 1985

USPS 471080

ISSN 0744-432X

Subscription in the U.S., Canada, and Mexico: one year, \$15.00; two years, \$28.00. All other countries: one year, \$17.00; two years, \$32.00. Prices are in U.S. dollars and include postage. Foreign subscribers will please check current exchange rate for proper amount. Current single copies: \$1.50. Second class postage paid at Oceanside, CA, 92054-0112, U.S.A. Postmaster: Send address change to Rays from the Rose Cross, P.O. Box 713, 2222 Mission Ave., Oceanside, CA, 92054-0112, U.S.A.

Writers of published articles are alone responsible for statements made. Manuscripts needed for all departments of Rays.

Issued monthly. Change of address must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND
PUBLISHED BY
THE
ROSICRUCIAN
FELLOWSHIP

P.O. Box 713, 2222 Mission Ave.
Oceanside, California, 92054-0112
U.S.A.

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Feature

Brothers

All living things work God's great plan
On different planes of endeavor,
Sharing Earth's gifts they are to man,
Brothers, all brothers.

Servers of man—sheep, horse, and cow,
Toiling, giving, enduring ever.
How much thanks to them we owe,
Brothers, our brothers!

Playthings of man—cat, dog, and hare,
Forsaking freedom for man's protection.
Loyal, patient, our lives they share,
Brothers, dear brothers.

Bird songsters of the Earth and air
Singing in spite of fear and sorrow—
Can mankind show a gift more rare,
Brothers, glad brothers!

Bugs, beetles, moths, the flies and fleas—
All lowly forms of myriad numbers,
Do they not follow God's decrees
Brothers, small brothers?

What of the wilder, fiercer folk
Who prey upon their gentler kin?
On them God's blessing we invoke,
Brothers, wild brothers.

Let all be friends with bird and beast,
Like Francis, the Assisi Saint—
And call each one, e'en to the least,
Brothers, all brothers.

—Audrey Glover

The Gift of Sunshine

Something in the sunlight, far greater
Than light and warmth, gives life
To all that lives on Earth.
Is it Love, divine Love, that quickens
Every seed and every cell?
My heart tells me that this is so.

I've been told that the Spirit of the Christ
Came to Earth from the realm of the Sun.
And that His Life is united now, forever,
With the Life of the Earth,
It is Love, the Father's Love,
That He embodied,
Offering to every human soul
The gift of Life Eternal.
My heart Knows this is so.

—Anne Silver

Because God Is

Because God Is,
The Sun spills molten gold across the Earth,
A modest thrush sings songs of life and birth.

Because God Is,
Red roses bloom beside the willow trees
And spray their fragrance on a shifting breeze.

Because God Is,
Small creatures in the wood grow still to hear
The dawn wind's prayer to Him, toned sweet and clear.

Because God Is,
His Truth, His Peace, His Love are everywhere
For us to understand, to trust and share.

Because God Is,
I Am a temple for His voice to fill,
In singleness of heart, I do His Will.

—Martha Morgan Dawson

Editorial

The Pursuit of Peace

Christ Jesus said: "I come not to bring peace, but a sword." Many people have been unable to reconcile this statement with the Christ Teachings of Love and Peace. An explanation of the statement does exist, however, which enables us to know its true meaning as well as to know what will be necessary before peace can reign on Earth. In *John 10:16*, we read that Christ Jesus also said: "...there shall be one fold and one shepherd." This indicates that all people eventually must arrive at a state of unity under His leadership.

History has been a record largely of conflicts and wars among races and nations. Differences of ideals, religions, physical characteristics, languages and government fostered separativeness, and this fact, coupled with the innate selfishness of unperfected man, resulted in continual competition and turmoil down through the centuries.

The first race was established at the end of the Lemurian Epoch, when "there was a small part of nascent humanity who were sufficiently advanced so that a germinal mind could be given them and the Spirit could commence slowly to draw into its vehicles." The beginning of separate nations was fostered during the middle third of the Atlantean Epoch. Groups of people who had similar habits and tastes came together and founded new colonies. Races were placed under the care of Race Spirits (Archangels), who gave their charges strict laws and instant rewards and punishments. They guided their charges to different climates and different parts of the Earth. Race Spirits foster patriotism and instigate wars when such drastic measures are necessary, thus intensifying the separativeness that exists among different peoples.

Obviously, as long as humanity remains divided into races and nations, each aggressively fostering its own aims and purposes, "peace on Earth" and "good will among men" is not possible. Only when all nations and races have united in brotherhood will peace be possible.

Man, whose destiny is to grow, progress, and unfold his inner potentials by responding to the spiritual influences directed toward him, must become self-reliant, emancipated from all external influences, including those of the Race Spirits.

The coming of the Christ Ray as indwelling Planetary Spirit of our Earth began the emancipation of human beings, not only from the enveloping power of the Race Spirits, but also from their own Lucifer-tainted desires. The vibrations of the Christ Love-Power radiating from within the Earth cleansed the desire stuff surrounding our planet and made it possible for man to secure purer desire stuff for his individual desire body. This Love-Power works particularly through the etheric or vital body of man, and "when we release ourselves from the toils of the desire body and live up to the vibrations of the vital body, we become imbued with the Christ Spirit. Then and only then do we rise out of the national principle and become capable of being brothers to men."

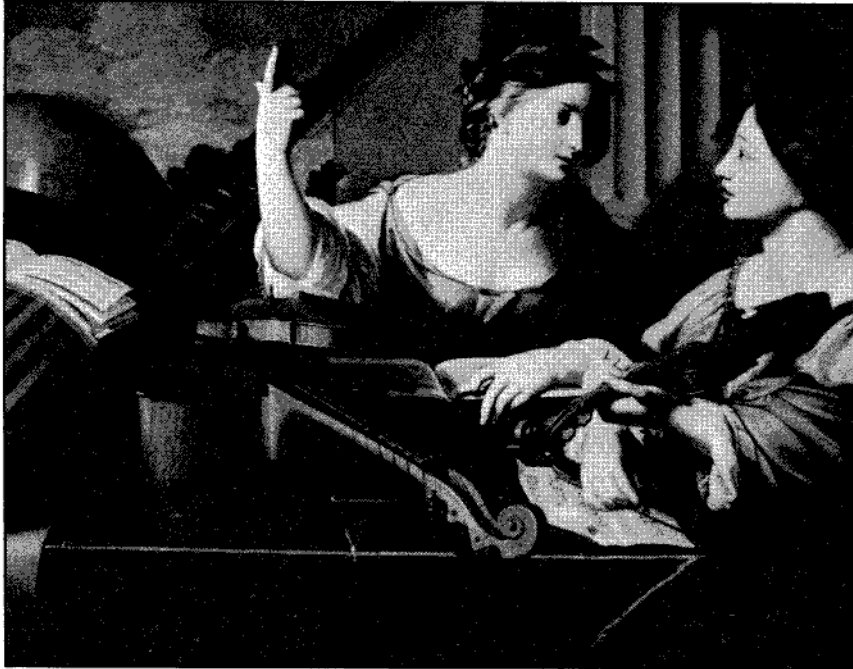
Herein lies the key to establishing peace and harmony on our Earth. As the power of God's divine Love, manifested to us through the Christ, grows and expresses from within the individual, he is able to release himself from his bondage to a national consciousness. His patriotism is no longer the narrow "my country, right or wrong," but it now embraces the welfare of all other people in the world. He loses the competitive urge and comes to consider the interest of others as much as his own.

We know that the immutable Laws of divine Love and Justice operate in our universe, bringing to each person his own due. Every individual has created that which has come to him, only he can change it or redeem it. This applies to nations also. Unless we fully acknowledge these facts and act accordingly, we cannot bring peace into the world.

Ours is truly a divine heritage. We are essentially Spirit, differentiated within God to unfold the latent godlike powers in us. We are Gods-in-the-making, and we can claim our divine inheritance only by learning to live according to the Law of Love. This Law moves all manifested life to ever greater perfection. Life is; it cannot die. Only the form perishes, or changes. We come again and again to Earth life, to redeem our unrighteousness of the past and to unfold the divine Spark into a more glorious Flame.

Always with us are the Forces of Light and Love. "Whosoever will" may open his heart to the divine inflow and send it out again to humanity. The wise will look on the life of Christ Jesus and take courage. His was the perfectly positive Life. He lived in the constructive way. He loved; He healed; He taught. He provided the power and pointed the way toward the unification of all men in peace and love. His way is the only way to permanent peace. □

Mystic Light



Reverie on Music

O Music, spinner of light and weaver of shadows, begetter of love and hate! What mystic power is yours? With phantom hands you play on my emotions like a master on his harp; you carry me to Elysian fields of bliss; you lift my soul to mountain peaks of ecstasy, and thence cast me forth into the pit of desolation.

O Music, High Priest of sorceries! I hear you but I cannot see you; I feel your nearness, yet I cannot hold you.

With your magic wand you touch the hidden chords within me and set my whole being vibrating in tune with haunting rhythms, fragments of strange melodies that come and go like a will-o-the-wisp. You rouse again the hunger for love and beauty; you awaken the awful loneliness of spirit that I thought to have put to sleep; you rekindle slumbering desires and nameless yearnings; you quicken forgotten memories of joys and sorrows once tasted long, long, ago, when the world was young.

When life seems naught but a heap of crushed ideals, of futile hopes and dreams, of trusts betrayed, you, O Music, pour into my heart the wine of faith, the courage to begin again, the inspiration to take the broken pieces and build with them a stairway towards the stars. You bid me go on seeking

that elusive goal toward which my soul ever aspires.

When, at last, I shall leave my house of flesh, will I then find the sparkling fountain-head of beauty, love and wisdom? Will I then taste of joys sublime? Or must I still be a restless wanderer on an endless quest?

O Music, Spirit of enchantments and giver of dreams, bridge between seen and unseen, the welder of finite and infinite, lift the veil to the unknown and let me see.

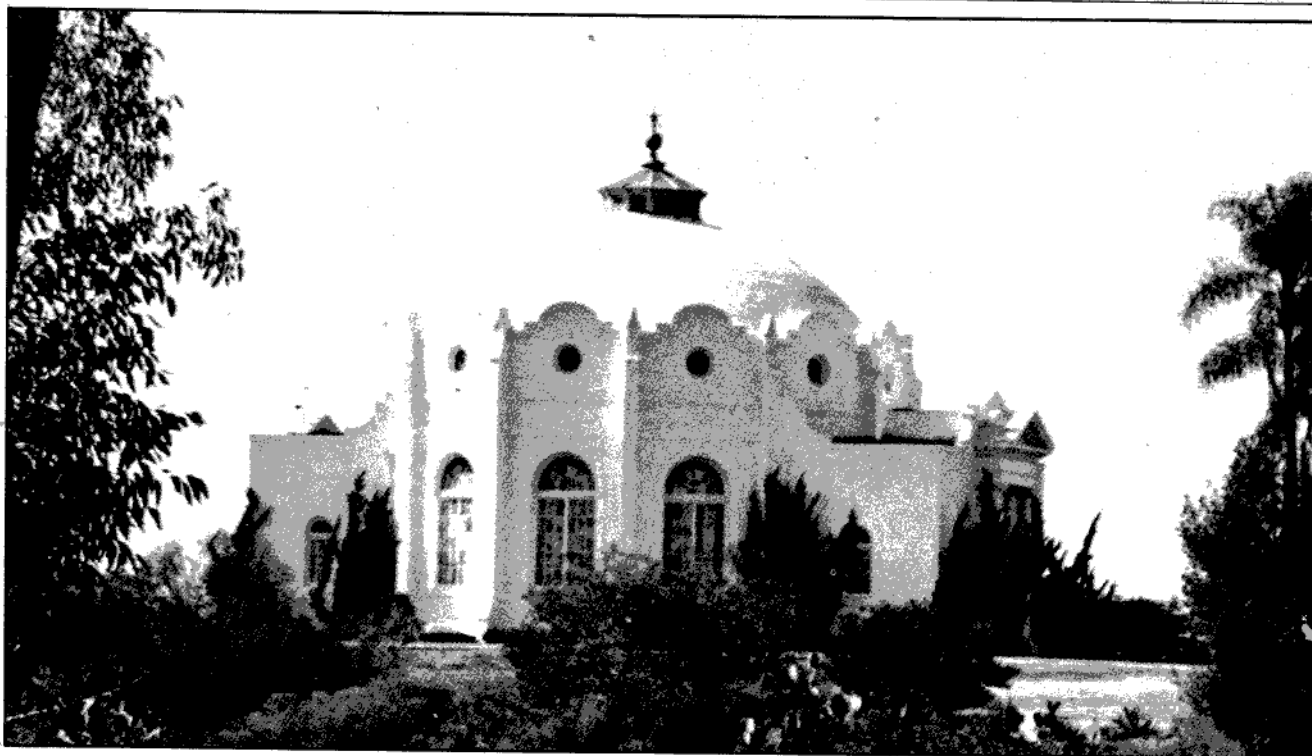
—M.W.

Music contains in its utterance the whole gamut of evolution. It arises from the mists of antiquity, develops with the ages, and reveals a future of infinite and glorious achievement. It goes to the depths of man's being, at its beginning, and holds in its esoteric messages the history of seed and growing sprout, unfolding stem, leaf, bud, and blossom, and the perfecting of the wonderful flower of humanity until it reaches its glorious destiny of full-blown spirituality.

Music vivifies the mortal part of the brain and brings the higher mind down to touch the mortal. It showers beauty, harmony, and glory from its own place on high down into our mundane lives. It is a lofty blessing given to us that we may hear in its harmonies the secrets of our godhood while we are yet mortal; that we may see the stars of future glory even while in the darkness of mortal night; that we may, while yet only human, get a vision, distant and vague as it still may be, of that superhuman state, the goal of all beings, the glory, magnificence, and reality of which are so close to us, a part of our very being, yet hidden by mortal limitations. Music rends this veil and reveals a little of this glory. Man realizes this to some degree and so seeks music and loves it with the supreme qualities of his nature, merging its oversoul with his own.

—G.E.B.

Mystic Light



The Next Twenty Years

This article is from a talk given one year ago during the 75th Anniversary and International Conference at Rosicrucian Fellowship Headquarters in Oceanside, California. Since that time, many steps have been taken to accomplish our future goals. More information is available in the 75th Anniversary and International Conference Report now prepared.

Twenty years from now, it will be the year 2004. Where will we be? What are our goals in life at this very moment? Will they still be realistic in twenty years? Things change and people change, for change is the essence of being. From Max Heindel come the following "words to the wise:" "The Rosicrucian Brotherhood has the most far-reaching, the most logical conception of the World-Mystery of which the writer has gained any knowledge during the many years he has devoted exclusively to the study of this subject. So far as he has been able to investigate, their Teachings have been found in accordance with facts as he knows them. Yet, he is convinced that *The Rosicrucian Cosmo-Conception* is far from being the last word on the subject; that as we advance, greater vistas of truth will open to us and make clear many things which we now see through a glass darkly. At the same time, he firmly believes that all other philosophies of the future will follow the same main lines, for they appear to be absolutely true.

"In view of the foregoing, it will be plain that this book is not considered by the writer as the Alpha and Omega, the ultimate occult knowledge, and even though it is entitled *The Rosicrucian Cosmo-Conception*, the writer desires to strongly emphasize that it is not to be understood as a 'faith once for all delivered' to the Rosicrucians by the founder of the Order or by any other individual. It is emphatically stated that this work embodies only the writer's understanding of the Rosicrucian Teachings concerning the World-Mystery, strengthened by his personal investigations of the inner Worlds, the ante-natal and post mortem states of man...."

It isn't likely that Max Heindel would have made these statements in the first few pages of the *Cosmo* if he didn't think it was necessary, for he always chose his words very carefully and meant exactly what he said.

Perhaps he was expressing his humility at having been chosen as the messenger of the Elder Brothers, to give this great work to the world. Perhaps he believed that many people might accept it as the final authority in occult literature. Whatever the reason was, he makes it quite clear that we should examine carefully all information before we make it a part of our "personal universe." It was not so much a warning as a suggestion that we leave

room for all possibilities when we are seeking the truth.

How do we view *The Rosicrucian Cosmo-Conception*, the text-book of the Rosicrucian Fellowship Teachings? Has it pointed us in the direction of true salvation, or has it turned us into occult thinkers instead of self-reliant doers? The repetition of the phrase "self-reliance" in Rosicrucian Fellowship literature must certainly impel us to sever ourselves from our old ways of believing in one or more teachers whom we follow devotedly on the path to spiritual bliss! It should certainly make us aware that we are responsible for our own lives and for what happens or does not happen to us.

In addition to "self-reliance," we hear "selfless service" as the watchword for our daily spiritual growth. It sounds as though we must do our best to become "self-reliant" in a "self-less" way! This is perhaps our greatest test as we travel on the path.

In the year 2004, what will The Rosicrucian Fellowship be doing for the world? What will it be doing for humanity? Will we still be preaching the Gospel and healing the sick as Christ commanded? It is up to each and every one of us to help chart the course of this Fellowship. Each member can be as a shining light that can draw someone close in order to reveal another aspect of Truth which, perhaps, that individual had not encountered before.

This world is faced with wars, starvation, nuclear armament, and—yes—a spiritual revolution among the nations. How is The Rosicrucian Fellowship going to stand up and be counted? We must continue with our work in the world as we refine our capabilities on the spiritual planes. We must function in the physical realm as we seek to know more about what we are doing here on Earth. To be in the world and not of it is our purpose.

The Rosicrucian Fellowship provides us with a means of channeling our energies into avenues of useful service. We all have come to the point in our lives at which we want to help others, or we wouldn't be a part of this Association of Christian Mystics.

Mt. Ecclesia can't tell anyone *how* to serve, but it can be a source for providing Teachings that reveal this to each person who really wants to know. The *Cosmo-Conception* won't always give a direct answer to specific individual problems, but it can start a person on the path to the development of his own divine potentials. With a love for God and a dedication to knowing the truth, we all can go forth as beacon lights of wisdom to a world that is hungry for answers.

In order to move forward on the spiritual path, it is necessary to have goals before us. We should want to improve ourselves and our abilities to be of service to God. The Rosicrucian Fellowship was founded on the principle that the Western Wisdom Teachings are to be given out to the world and not kept secret. How much

of this world have we reached in the last 75 years? How many more people can we reach in the next 20 years? Do we really believe that this Teaching is open to everybody, or do we deep inside say to ourselves: "We are the elite; only the chosen few can join us."?

It is likely that this is the greatest challenge that we will be facing in the next 20 years: How to communicate to other people what the Fellowship is and how these Teachings can change their lives. It will be necessary to use every tool available to us. We don't know if a person can accept these Teachings unless he or she has a chance to see them or hear the words spoken. Our success or failure depends on the goals we are setting now; it depends on the spiritual archetypes that we send forth from the Temple Service devotions each evening.

Christ Jesus said: "Ye are the light of the world; a city that is set on a hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Each one of us has a special light to shine—a different ray that pierces the darkness. Each one is needed, and each one of us will be counted when the time comes. There is no time like today to start thinking about how our special talents can be utilized by Christ and the Elder Brothers. The time is now, even though we are looking forward to the next 20 years. Since a journey of many miles always begins with the first step, we must take the first step now. During the week of this Conference and Anniversary celebration we hope to set our goals for the future: not just idealistic aspirations, but actual day-by-day realities that can be accomplished by prayer and hard work.

The Fellowship can be practical and it can be spiritual. How can each one of us lend a hand in the months and years ahead? Our faith and our devotion can remove mountains. They can help change the thinking of the world. By applying the lessons we learn in our daily lives, we can aid in the transmutation of negative forces to positive ones. We know that death is not the end, but only a new beginning.

As we look at the world around us, we often can ask the question: "What do people need most?" Each time the answer seems to be: "To understand life; to know about the Laws of God." We make mistakes because we don't know the real truth behind what we are doing. When we understand the activity of the desire body in regard to retrospection, when we know the way to instill new, more positive, patterns in our vital bodies, then we can start experiencing a change from within. This change in us will show others that we are "living the life." It is not always the words, but the actions, that speak loudest. By our works they shall know us. □

—N.D. Willoughby

Mystic Light

Transmutation

Transmutation means a change from one form, nature, substance, or species into another. Changes of this kind continually are going on in the natural world. The mighty forest in time sinks into a deep sleep, and through chemical changes, after a period, becomes a coalbed—black carbon.

The various petrifications and fossils are other examples of the converting process called transmutation.

By far the most simple illustration of this process is found in growing things. The mineral is decomposed by an invisible force which manifests as erosion or chemical action. The seed of the plant germinates and draws material from the decomposed mineral or soil, bringing chemical changes as it builds a form in accordance with its nature.

Man and animal devour the plant and other food, and through the chemical laboratory of the body convert the food substance into flesh, bone, and muscle. Back of all this converting of one form into another is the invisible activity of the consciousness: the chemical action must be backed up by a consciousness even where the lower forms are concerned.

Some ancient alchemists labored unceasingly to transmute baser metals into gold, and it has been claimed that various of their efforts were crowned with success. Whether or not this is true, it is not known as a fact or practiced as an art today. Should such a method be discovered and put into practice, gold would become so cheap as to take it entirely out of our monetary system.

Present day chemists tell us that gold, being a basic or primary metal, cannot be produced by transmutation from baser metals. This may appear logical and is undoubtedly true when considered from the standpoint of mixing metals together to produce gold. There are also grounds for disputing this claim, however.

All matter consists of rates of vibration, the particular rate being the deciding factor in determining what the substance is. Gold, like any other substance, has its own rate of vibration, and, if it were possible to take a baser metal and change its rate of vibration to that of gold, the result surely would be the transmutation of that baser metal into gold.

Consider a cake of ice: cold, silent, the vibratory action of its molecules moving slowly. Now let a little warmth be applied, and as the vibrations move faster or increase in rate, the ice yields and changes into a

more plastic form. Apply more heat and the molecules increase their rate of vibration; the water boils and changes into steam, so volatile that it ascends in the atmosphere; and, if superheated, becomes so fine as to be invisible to the eye.

In this change going on in the Physical World from natural or artificial causes, we find an analogy to the transmutation possible in man. Transmutation in this sense also might be considered as overcoming, conversion, or redemption.

Man originally came from a perfect Source. His real self is pure, perfect, spiritual; but like the cake of ice, he has descended into the crystallization of matter, and must be transmuted back into the invisible Spirit.

In doing this, man has been accepting false conditions into his consciousness by fighting them with their own fire, thus dwelling upon and keeping alive, if not actually increasing, the adverse conditions.

Transmutation is not accomplished in this way. Just as changes in the nature of physical things are ushered in quietly and in an orderly manner, so must they be with man. Just as the physical warmth broke up the dense ice cake, so also the warmth of Love or Spirit must be turned on, or accepted into man's consciousness, to break up the crystallization of the outer. Ultimately, the result will be a spiritual consciousness, raising the vibrations of the body until it becomes luminous and transmuted into Spirit, thereby freeing man from limitations.

This is the glorious achievement that we all want to and can accomplish. The method of raising the consciousness is simple. The difficulty is that man hesitates to accept it because of its very simplicity, and for lack of will.

Our consciousness consists of our thoughts, opinions, and beliefs. It shows what we truly are. To change consciousness, we must change our thoughts, opinions, and beliefs. If we believe in lack, we are in want, mentally at least. If we dwell on sickness, we are likely to experience it. If we believe in limitations in any way, we are limited to such extent.

Says Job, "The thing I feared has come upon me," and this still holds true. We bring adverse conditions upon ourselves by our own thinking. We can change or transmute these conditions if we will but change our thinking, and back up our faith with works. If we keep ourselves busy in service to others, there will be no room in our consciousness for adverse thoughts or uncharitable feelings.

The Rosicrucian Teachings tell us that fighting evil desires prolongs them, and that the best way to get rid of them is to push them out of the consciousness and let them die from non-gratification. If we follow this Teaching, it will help us to gain the spiritual consciousness we seek. □

—A.E.G.

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Mystic Light



Science and Religion

XIII. Perception and Consciousness of Spatial Dimension

Material scientists observe that the one-celled animal called the amoeba has no eyes. Its perception of its environment is limited mainly to feeling objects with which it comes in contact. Annelida (worms) are able to react to changes in light intensity, and star-fish have eye-spots on the tips of their arms which can respond to different illumination on different tips, but have no arrangement for the formation of images. Insect eyes can perceive light and dark, direction and motion, and in some cases size, but cannot focus on objects at varying distances (although different parts of the eye may be suited to seeing things near or far). The focusing ability is improved in cephalopods (octopuses), fish and amphibians with the development of the ability to change the distance of the lens from the retina, which enables the eye to focus on the retina images of objects at varying distances. The focusing ability is further refined in snakes and higher vertebrates with the development of the ability to change the shape of the lens in order to accommodate for objects at different distances. With improved focusing ability comes improved ability to make visual distinctions. Although flies and earthworms show no ability to distinguish size, butterflies, cockroaches, turtles, chicks, rats, and monkeys can distinguish areas of different sizes. Bees, wasps, butterflies, turtles, birds, chicks, dogs, raccoons, and monkeys have demonstrated ability to distinguish different flat shapes.

In birds, mammals, and humans the optic nerves partially cross on the way to the brain so that each retina sends nerve fibers to both hemispheres of the brain. Thus the visual fields of the two eyes combine. The two slightly different views of the two eyes together give the appearance of solidity to objects viewed. In some mammals the eyes are placed so far to the sides of the head that the field over which both eyes can see the same object is very small. Even in the animals in which appropriate nerve and eye structure exists for stereoscopic vision, the ability to use this structure may be limited. Birds can distinguish flat forms but do not show recognition of different vessels. Mice and rats exhibit difficulty in judging the distances of platforms (in order to choose the closest platform, or to jump to platforms at varying distances). In humans, however, the ability to view clearly the various objects in a scene and to perceive their distances is well developed.

Because the amoeba is aware only of itself and things with which it comes in contact, we may say that its perception of space is essentially the perception of a single point, which is a zero-dimensional perception. The transition from one state of perception to another is gradual so that some intermediate forms may neither be clearly in one state nor the next.

The annelida and star-fish have some characteristics of a zero-dimensional perception (in their inability to perceive anything unless it comes in contact with their bodies), but some slight consciousness along a line may be developing as simultaneous awareness of separate points within their bodies is developed. Insects which have

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developed the ability to perceive direction (but not size or shape) have perception along a line, which is one-dimensional. They can see something outside themselves and can decide to move toward or away from it. Those insects who demonstrate size and form recognition have the beginning of perception of a surface, which is a two-dimensional perception. This two-dimensional perception is further developed and refined in fish, amphibians, reptiles, birds and mammals. Birds and mammals, who have the capability of stereoscopic vision but still have difficulty distinguishing solid forms, are in a transition from a two-dimensional to a three-dimensional perception. Humans have the ability to perceive things of varying shapes and distances. They can simultaneously perceive length, width, and height, and thus have three-dimensional perception.

Clairvoyants note that Spirit guides and directs the building of bodies, and thus the body inhabited by a Spirit is closely related to the state of development of the Spirit. The Spirit who is capable of only a point consciousness does not need and so would not build a body with three-dimensional perceptual abilities, nor could it function effectively in such. A Spirit who is capable of forming three-dimensional mental images would feel dissatisfied in a body with any less than three-dimensional perceptual abilities, and so would proceed to build these capabilities into its body. Thus we may conclude that generally the dimensionality of the perceptual abilities is equal to the dimensionality of the images with which the mind is able to deal (some exceptions may arise during transitional stages).

To a creature with a zero-dimensional consciousness, the world consists of nothing but the one point of which it is conscious. Anything that enters that point seemingly comes out of no-where, and when it leaves it seems to cease to exist. If such a creature were to move along the surface of, say, a leaf, it would become conscious of one point after another on the leaf. The points it has left would, for it, be the future. But we, with our ability to view the whole leaf, could see both the past and the future of the zero-dimensional creature at a glance.

To a creature with a one-dimensional consciousness, the world is one-dimensional. Nothing exists for it except what lies along the line of which it is conscious. If anything enters this line, it appears to come into existence to the one-dimensional creature. If anything leaves this line, it appears to go out of existence. If such a creature moves its line of view, say, by turning its head, it will see in a number of directions in succession. Its path of perception would trace a line around the landscape (as a line drawn across a photograph). Again we, with our higher-dimensional vision, would be able to view all at once what the one-dimensional creature would consider past and future.

To a creature with two-dimensional consciousness, the world appears two-dimensional, as a photograph. Such a creature conceives only a plane of existence. If it views a house and sees someone open the door of the house and come out, to its consciousness that person appeared out of nowhere. If it walks around a house, to it the house appears continuously to change its shape and features, although we, with our higher-dimensional vision, view the house as having a constant shape.

The zero-dimensional consciousness views the world as being zero-dimensional, but that does not make the world zero-dimensional. The one-dimensional consciousness views the world as being one-dimensional, but that does not make the world one-dimensional. The two-dimensional consciousness perceives the world as being two-dimensional, but that does not exclude the possibility of the existence of higher dimensions.

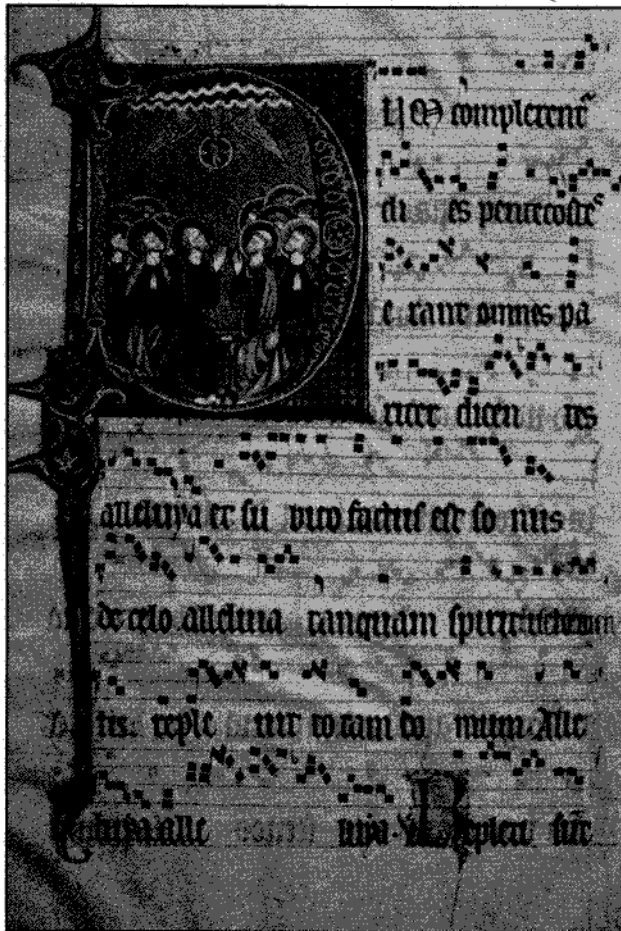
Note that when we, with our three-dimensional consciousness, view the world of a lower dimensional consciousness, we can make things appear out of 'nowhere' or disappear in their worlds, and we can see their past and future all at once. Clairvoyants exhibit these abilities in relation to our three-dimensional world. They can cause things to appear or disappear when they choose to, and they can see the past and future (and thence are called prophets). Christ Jesus was able to bring bread and fishes into existence when there were many people who needed food, and to disappear from a crowd without being seen, and He repeatedly demonstrated that He knew what He and His disciples would encounter before they encountered them. See, for example *Matt. 14:13-21*, *Luke 4:28-30*, *John 8:59*, *Matt. 17:24-27*, *Matt. 20:18-19*, *Matt. 26:20-25* and *31-35*, and *Luke 5:1-11*. Thus it is reasonable to relate the vision of clairvoyants to four-dimensional vision. Just as the creature with zero-dimensional perception must develop its eye and nerve structure before it can perceive one or two or three dimensions, so also clairvoyants tell us that we must develop the pituitary body and pineal gland into organs of perception before we can perceive the fourth and higher dimensions.

Paul, in his letter to the Ephesians (3:14-18) wrote: "I bow my knees to the Father...that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all the saints what is breadth, and length, and depth, and height." May we all work toward the day when the Christ consciousness will enter our hearts so that we will be sufficiently filled with love that we will deserve to comprehend the fourth dimension and to obtain all the powers which accompany this comprehension. □

—Elsa M. Glover

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Mystic Light



Music: The Art of the Clairaudient

People who have a so-called “ear for music” possess a degree of the faculty called clairaudience. Since tone, being rhythmic pulsation of sound waves, is the archetype of sound, the clairaudience of the musician is his faculty of hearing tonally and thinking tonally. The lowest octave of sound that is familiar to us is what we call “noise”—unrhythmic sound pulsation. Such sounds affect the ear by an impact that is basically disintegrative in quality. The next octave includes sounds which have a degree of rhythmic pulsation, such as the humming

of bees, the roar of a waterfall, or the splashing of a fountain. These sounds are difficult to “pitch” because of the complex composite of overtones, and are very diffused in quality.

Then there are “tone-sounds” that are much more focused, such as the vocal sounds of singing birds and certain animals. There also is the sound of the human voice, which in speech is focused for specific communication. The basic sound of the spoken word conveys a meaning; the quality—pitch, loudness, softness—conveys feeling or emotion.

Then we have the composite of the spoken word with tone heard in the singing voice; this is the production of words, which convey specific meaning to the intellect, fused with the vibratory quality of tone, which speaks to the intuition. Tone intensifies what is conveyed by the Word. The abstraction of tonal communication is that produced by instruments manipulated by the performing musicians. An instrumental tone condenses and abstracts that which is composited by the singing voice; the tones in a melody are archetypal of that which is expressed by the words of a spoken sentence.

Recall the “communication to your intellect” of sentences spoken in a familiar language, and compare that with the “communication to your intuition” of tonal sentences—*melodies*—which transcend language. A melody speaks to the inner being; language speaks to the outer being. The universal intuitional stimulus of music is evidenced when we realize that even the most primitive humans express something of their inner selves through musical performance, even though of a very simple kind. This is because tone is archetypal; the spoken word, sound, and noise are its microcosms.

All people and creatures who can hear are “audient.” Clairaudience in its “densest” form is esthetic, emotional, and intuitive response to tonal communication; in its subtlest form, it is intuitive response to telepathic communication. A telepathic communicator radiates a thought from a focus of intense feeling and intensely clear perception. The person who responds intuitively reacts to the projected thought with something infinitely more subtle than tonal response; he reacts directly to the thought from the center of his *inner knowing*. Such communication indicates that the two persons are attuned to the same knowledge; the projector simply stimulates the responder’s knowing. The instantaneous quality which characterizes the word-formation of an intuitive response is explained by the fact that the responder, in that process, is not learning something new. He simply is intensifying something he already knew. This is a type of “clairaudience” in action: the hearing of something that already was present in the inner knowing.

The creative musician functions in pretty much the same way, except that some of the stimuli to which he responds are superhuman. His communications are not

with other humans but with Higher Intelligences. There are certain great Beings whose cosmic service pertains directly to the refinement and cultivation of the human archetype through the power of music. Their instruments are the great composers; musical interpreters—singers and instrumentalists—are the instruments or spokesmen of the composers. The great Beings function by communicating stimuli to the composer's awareness of archetypes; each composer embodies his concept of an archetype in his particular musical medium. The form of his musical embodiment is not just the total of his past developments, but also it is synchronizing directly with the evolutionary significance of the music he was born to present. Every great musician—composer or interpreter—has a specialized evolutionary significance; he or she is as an instrument in the hands of the great beings, to the end that the human archetype may become more sensitized, refined, and spiritualized. Some composers do not seem to affect the humanity of their own time very much, but all great composers contribute to the humanity that follows them on Earth. Each effects an "opening up" for the composers who succeed him. All musical composers and interpreters are members of a fraternity of clairvoyants; each incarnates many times, develops and sensitizes his organism, and finally reaches a "peak point" when his clairaudience and his technical skill are fused in a hyper-quality that qualifies him to fulfill a specialized evolutionary purpose. By thus functioning in manifest genius, the great Beings are able to speak directly, through musical communication, to the humanity of many nations and races and over a period of many centuries. Also, all who respond to the music of a particular composer or of all composers comprise a fraternity of audients who respond esthetically, emotionally, and intuitively to what the composers have formulated in response to the stimuli of the great Beings.

The fact that many humans have developed response to musical communication is proof that anyone can develop this ability. When a human experiences a deep hunger for more musical appreciation and responsiveness, that is proof positive that he is ready for further sensitization. This hunger is a cry from within. It is the Spirit saying, "Let me become more aware." Tone is the "word of the Spirit;" music is the language by which Spirit speaks to Spirit. The composer's consciousness qualifies him to transmit messages from the great Beings to all humans who are sympathetically attuned. Therefore, the cultivation of musical appreciation and responsiveness depends directly on improving the quality of one's knowing—physically, emotionally, intuitively, and spiritually. Some suggestions:

Start with yourself, remembering that musical sensitivity and responsiveness is the distillation of how we have refined and cultivated our own organisms. Are our voices used to channel feelings of malice, envy,

ruthlessness, cruelty, prejudice, domination, and false pride? When our words become channels for the expression of kindness, truth, courage, courtesy, and encouragement, we prove that we are listening to the promptings of the Higher Self. The power of the spoken word then makes us each a creator-manifester of that which is good and beautiful. What do we listen to, with our emotional attention, in our conversations with other people? Do we listen with pleasure to sarcasm that echoes the malice and envy in our own hearts? Do we enjoy those expressions of ignorance and prejudice which support our false pride and thereby deafen us to the voice of inner knowing that seeks to alert us to channels of improvement? Do we cultivate the company of persons who are devoid of discrimination, good taste, and courtesy? Or do we cultivate ourselves so that we qualify for association with those who are truly cultured in mind and Spirit? Do we value the polite word that masks insincerity? Or do we cultivate the tact that truth wears as a lovely adornment? Do we turn from the voice that speaks honestly if that honesty reveals our shortcomings? Or, do we listen to the words of constructive suggestion? Have we become insensitive, because of too much emotional response to the noises of the modern world? Or, do we take time to attune ourselves to the sounds of the natural world? Do we listen to the sounds of water, wind, and birds? Do we do anything to cultivate the natural beauty of our own speaking voices, which are our first "musical instruments." Our speech is the first music we make for others to listen to. What kind of music do we make to express our thoughts, feelings, and comprehensions? Is it music or is it noise?

The essence of all musical development lies in listening to the voice of the Higher Self. Not all people, in one lifetime, can become responsive to the powers and beauties of great musical art, or sing beautifully or play inspiringly, but all people can do something to improve the vibratory quality of the way they think, feel, express, and respond. Attunement to that which is inspiring, harmonious, and lovely in people and things is a definite redirecting of one's response qualities that automatically sensitizes the audient faculty. When we are dedicated to hearing the true beauties expressed by others in what they say, we attune ourselves to truths. Every composer and musical interpreter presents truth in the artistry of his tonal concepts.

When we know that all people are doing what they can to realize their ideals, we can learn to hear the underlying truths of what they say in the words which express their feelings, emotional states, and thoughts. As we make the effort to hear the truth from other people, we become more and more refined and sensitized. In time, we qualify ourselves to hear the truths that are presented abstractly through the art of music. □

—E.B.

Mystic Light



Universal Peace and Brotherhood

Peace and universal brotherhood always have been considered remote ideals destined to become reality for later generations in some distant future. These objectives usually are viewed as the musings of dreamers and philosophers totally removed from the harsh reality of our daily struggle in the world. Because most people think them to be impossible dreams, progress has been slow along these lines. Well, there is good news: this state of affairs is about to be changed. At this time the Elder Brothers of the Rosicrucian Order are making every effort to awaken the peace consciousness in humanity. They are sending a new spiritual impulse that will help to create better and more harmonious conditions on the Earth so that humanity can make a spiritual quantum leap during the next 15 years or so.

As new generations are born, new skills, new ideas, and new approaches become available on the planet. The old order is coming to an end. Leadership now must come from within each individual, not from without. We are on the eve of a tremendous transformation of consciousness. This wave of transformation does not strike an elite corps of evolved leaders; this time, it affects the entire planet. Each individual feels its influence—some more intensely than others—but no one is left untouched. This influence will continue to increase and should culminate at the end of this decade,

to wane by the end of this century. This does not leave us much time, and a question comes to mind; how can we help this transforming wave, and what can we do right now, so that humanity can benefit from it? We must understand that universal brotherhood only will be realized when selfishness is transmuted into altruism. Also, universal peace and good will are bound to come in time, when we have learned to abhor conflicts and wars.

The Rosicrucian Brothers help the world from the inner planes, but their work remains unseen by the majority. They constitute a very powerful factor behind the political, scientific, and spiritual life of the western world. It will not take much imagination to recognize their influence in the efforts made to control the proliferation of nuclear weapons, or to restore peace to the middle east, for this is obvious. But what about their help in the conquest of space? Besides the scientific aspect, the philosophical impact of this venture on humanity is more far-reaching than we may think. The picture of Earth as viewed from space lifts everyone who sees it above national boundaries and inspires the concept of a global system in which humanity is seen as a whole. The Brothers' inspiration behind scientific research brought about many recent breakthroughs, opening new doors for human understanding in many areas of science. The result of this has been to raise significant moral questions, forcing us to be more tolerant and open-minded and to revise our spiritual understanding of life. This, in turn, eventually forces man to become more and more responsible. Of course, man has free will and can either build or destroy with the awesome powers he has at hand.

In order for humanity to advance at this time and avoid the threats of materialism, it is most urgent that we create an atmosphere of peace and harmony on all levels: first within ourselves, then within our homes, our communities, our nations, and eventually the world over. Each one of us has developed specific faculties and is able to cope with various situations. The time has come to go out and use these faculties in pursuit of the goal of peace, wherever we may be. We know that what is impossible with men is possible with God: therefore, we are strengthened in our efforts to bring peace into our spheres of influence. We are not alone in that quest; much help comes from the invisible planes to support all good causes, and our success will make a difference for humanity as a whole.

Do we realize that the accumulated essence of our earthly experiences must be returned to the planet through marked improvements in our behaviour and noticeable increase of our positivity, enthusiasm, and optimism? If we do not show any progress from birthday to birthday, we prove to be unworthy servants of life and become stragglers who slow down the cosmic plan. On the path of evolution there is no standing still;

we either progress or regress. This is why Christ enjoined us to live and walk in the Spirit and to stay awake all the time, showing our faith by our works. What we do speaks louder than what we say. We must preach by example, for this has a far-reaching effect on others.

We must search our souls and visualize the kind of example we set for others; then we will be better able to understand the effect we have upon them.

There are certain issues that we also should consider. If our motives behind the desire to expand our consciousness are selfish, we should meditate upon the following: to be successful in expanding our consciousness, we must realize that expansion means moving away from self (the lower self), while selfishness means emphasizing self. Our motives must spring from the deepest desire to become a better helper of humanity. Only an altruistic motive will lead us to the Whole—the Higher Self or God Within—that “something” which we all have in common and which is not the exclusive possession of one individual but envelops all in His Cosmic Love and Wisdom.

If, when we have problems and difficulties and need guidance, we seek the Light of Truth in books, or organizations, or gurus and masters, or through any worldly love, power, wealth, and fame, something is not quite right. No one who is a “leaner” can at the same time be a fully effective “helper;” each person must learn to stand alone. Truth is a “Sleeping Beauty” that lies dormant within us. She brought us to life and lives through us, but do we have eyes and still not see? The only answer is: look within. In the story of *The Little Prince*, Antoine de Saint Exupery makes it very clear when the Fox tells its secret: “It is only with the heart that one can see rightly; what is essential is invisible to the eye.” The Teacher will be found nowhere but within. Initiation will take place only within, so Christ, the only door, the Teacher and Initiator of mankind, is to be born within.

If we think that knowledge and experience gathered on the Path of light will help in the establishment of God’s Kingdom on Earth, with abundant resources for all, more material security and fewer worries, more success in the fulfillment of worldly desires and ambitions, then let us heed the words of Christ: “My kingdom is not of this World.” (*John 18:36*) “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.” (*Matthew 6:20-21*) “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” (*John 3:3*) “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (*Matthew 6:33*)

Obviously, before we can attain to peace and brotherhood, we must undergo a dramatic change of consciousness. We must learn to see with our hearts

and transcend the illusion of materiality, for “If we live in the Spirit, let us also walk in the Spirit.” (*Galatians 5:25*) “Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that ye cannot do the things that ye would.” (*Galatians 5:16-17*) What is required here is that we transform ourselves, regenerate our lives, and devote ourselves totally to a higher, non-materialistic standard of living. Spiritual Laws must be used for spiritual purposes. Prayers should be aimed at the acquisition of spiritual gifts, not of material goods.

We must look at ourselves as the astronaut looks at the Earth from space. We must realize that as the Earth is enveloped in its blue atmosphere, our physical bodies also are enveloped and interpenetrated by our inner vehicles which form the aura—the Temple within. The “within” we talk about is, in fact, very much without and even more without than within. This is the great paradox that all spiritual aspirants encounter when stepping on the path of Light: things, when perceived from the spiritual worlds, appear to be reversed. As we expand our consciousness, such a reversal becomes inevitable. This is one of the major reasons for today’s world problems and mass confusion.

When the desire for what is good, true, and beautiful is born in our hearts, we have stepped on the path of Light, whether we know it or not. From that moment on, we have declared spiritual war on the world or on any individual who attempts to stifle that Light. At first, the fight is a subconscious one between our aspiration for more Light and our rejection of darkness and its evil manifestations in our immediate environments. Soon, however, the battle becomes conscious, and we find ourselves joining other people in their quest for a better life in a better world. There are all kinds of groups fighting for all kinds of ideas, depending on the nature of individual aspirations. It is more than likely that we will try several before we find the one that fits our ideal or goal as closely as possible. The ideal movement has not yet been born; we all are creating it collectively by trial and error, and the result will be universal brotherhood.

There is yet another spiritual war, and this one differs from the others, for it is declared within oneself. Our aspirations for what is good, true, and beautiful start to conflict with our own shortcomings, and we are brought to realize that we have two selves: the little one called the lower self, which expresses itself as our personality, full of limitations, and the Higher Self, which is full of goodness, truth, and beauty. Once the Higher Self is awakened through our aspirations, this dreadful war begins between the two selves, inside of us. The goal is to bring the little self to serve the Higher Self and not the other way around, as presently seems to be the case for most of us.

But before we can reach this goal, it is important that we change our perspective: one does not quench fire with fire but with water. We must stop fighting what we do not like. Fighting evil increases it; therefore, fighting is not the answer. Instead, we must learn to transmute it into good. "Transmute" comes from the Latin word *transmutare*, composed of the prefix *trans*, meaning across, and the verb *mutare*, meaning to change. In other words, to transmute means to change something into its polar opposite. When we do not like something, instead of fighting it, we must strive to develop its opposite quality within ourselves. How? By becoming a living example of that opposite virtue in our daily lives. The world is a stage—in one sense an illusory veil in which we, the actors, mirror ourselves. Anything we do not like in others or in the world is a reflection of something hidden in us which we need to transmute. The change, therefore, must come from within ourselves. This takes courage, persistence, and conscious effort—the only way to self-mastery.

When we stop blaming things on others and learn to accept individual responsibility in the name of the whole, we expand our consciousness from the personal to the collective. In an accident, the hand cannot blame the brain for the injury, the whole man must accept the responsibility. Without such changes of consciousness, there can be no birth of the Christ within. For Christ is the Universal Spirit, the only door through which our scope expands from the context of the part to the context of the whole. Christ led the way when He took the sins of the world upon His shoulders and allowed Himself (human self) to be crucified, for He knew it to be the only way to resurrect on a higher plane of consciousness. That plane is within us, of course. When we accept such responsibilities on the behalf of others, we reach within and awaken the Christ within.

We never should think ourselves to be better than anyone whose weak points are being revealed to us, for that person is only an instrument to teach us the lesson of compassion and humility. We are frail creatures. Today we stand clean, strong, and righteous, but tomorrow we may fall into other temptations because of our spiritual blindness, coldheartedness, and pride.

If we think that the development of our spiritual faculties is like a race in which we try to beat everybody else, we have it all wrong. In this race, he who would be first must be last. Selfishness will not do; only Love (Christ) is the answer. For Love's sake we would not want to see any of our brothers or sisters fail, stay behind, or be rejected. We would want them to win even if we had to lose to help them win, for true Love is total abnegation. "For whosoever will save his life shall lose it: but whosoever shall lose it for my sake and the gospel's, the same shall save it." (Mark 8:35)

Many other things will follow when we have worked

on this. We must realize that the first step always is the hardest to take. But once we decide to move on, we are amazed to find that things are not so difficult after all, because we are "helped" from the other side. This help is extraordinary and can achieve anything we can think of. Many "miracles" happen on a daily basis. We are so blind that we do not see them, and therefore, for want of gratitude and appreciation, we cannot enjoy their full value or help them multiply.

Humanity must emancipate itself from Mother Earth and Father heaven, to become self-reliant and responsible. When baby birds do not want to leave the nest, mother bird literally kicks them out. Their forced maiden flights come as a liberation, opening a whole new life to them, and the first fright soon disappears. It is only when we accept the crucifixion of the little self, full of fears, illusions, and limitations, that we allow the possibility of our resurrection into a higher form of being. On that higher side of the Self we find peace, truth, harmony, love, etc.—all the things that bring unity and solidarity among men and create universal peace and brotherhood. This goal can and will be attained when we consciously learn to transmute evil into good, day after day, faithfully and persistently.

In other words, to attain our cherished goal of universal peace and brotherhood, we first must declare the great war against the selfish lower natures within us, the source of most of our problems, and patiently train them to accept goodness, truth, and beauty, the ways of the Higher Self. When we have succeeded in educating the lower self in the art of self-forgetting, loving service to the Higher Self, we can help do the same for others and can find the peace that passeth all understanding. Since charity begins at home, it all starts within.

Many people before us were faced with the same challenge. One of the most faithful offered a few words that we can use as effectively today as on the day they were uttered, especially when we are tested:

**A Prayer for Peace
(St. Francis of Assisi)**

*Lord, make me an instrument of your Peace,
Where there is hatred let me sow Love.
Where there is injury....Pardon.
Where there is doubt....Faith.
Where there is despair....Hope.
Where there is darkness....Light.
Where there is sadness....Joy.
O Divine Master, grant that I may not so much seek
To be consoled....as to console.
To be understood....as to understand,
To be loved....as to love.*

For,

*It is in giving....that we receive,
It is in pardoning....that we are pardoned,
It is in dying....that we are born to Eternal Life.*

—Ganael Jandiez

Mystic Light

Into the Rising Sun

It was a long time ago, during the great depression, and John was a student at the Art Students' League in New York. He had been "on his own" since finishing high school, when, with the very little money he had saved, he left home for the city where he would study art.

John was attending school part time while working at an importing firm, decorating Chinese clocks. It was 1929, and the owner of the firm had invested heavily on Wall Street. In October, John was without a job. This was really nothing new for the young artist. There already had been some days without food, nights sleeping in Central Park, and long waits in the dingy employment agencies that lined Sixth Avenue. All this, though, for John, had been part of the adventure of being an artist and of being on his own.

The really crushing blow was yet to come. He had a girl, the lovely and talented daughter of a fine and quite orthodox Jewish family

Joanna was perhaps more of an intellectual than John and had become interested in mysticism and the occult. She had taken him to the Shrine Auditorium to hear Manly Hall and other speakers discuss those subjects. Although John was impressed, his conventional background and his almost total concentration on his studies left him somewhat indifferent to pursuing those interests. He was open-minded, however, and quite aware of his shortcomings in the fields of philosophy and religion. In the back of his mind, though, there were some nagging questions, among which was whether or not God has any awareness of persons as individuals. The influence of modern science had persuaded him to take a somewhat negative view of his relationship to God. John was considerably discontented with his conventional and vague beliefs.

The two friends had kept their companionship secret, but then the predictable happened. One day, at the New York public library where they often met, they ran into Joanna's older sister. It was not long thereafter that plans were made by the family to further Joanna's education in Europe.

The young man was, as a result, badly shaken and in deeper despair than he had ever known. But something within, and the foundation of his early Christian environment, sustained him. Even so, he felt like giving it all up, perhaps to go back home to Kansas, although the old home was gone and the family scattered.

One day, while rummaging in the basement of the old Brooklyn Heights brownstone where he had a room, he came across a yellowed copy of "The Brooklyn Eagle." It was from the year 1915. After he had read some of the front section, he turned to the classified ads. Almost immediately a personal item caught his attention. It read: *Wanted: young man of good character to accompany a semi-invalid gentleman to his home in Kansas. Train fare and expenses paid.*

"Now here," John mused, "is a way for me to go back to Kansas, only I'm just fifteen years too late." While in this mood of whimsy, he also thought, "I wonder what would happen if I should reply to this ad today." Perhaps all that had happened to him lately had left him a bit "rocky." Something a little perverse and desperate urged him on, and later he placed the sealed and stamped envelope on the dresser for mailing.

Going to bed, he thought longingly of his boyhood home in that little Kansas town he had left, it seemed, so long ago. He wondered what it would be like now. With these thoughts he fell asleep and dreamed.

This was his dream, as he told it for the first time many years later.

"The dull pounding of horses' hoofs woke me, and I rose and looked out on the street. It was just daybreak, and standing there were a horse-drawn cab and driver. The driver was looking up at me, knowingly, I thought.

"'Are you ready?' he called quietly.

"Yes," I replied and quickly dressed to join him in his cab. We crossed the Brooklyn bridge and then went on to the Pennsylvania Station, where I met the gentleman I was to accompany at the information booth. The train trip was uneventful so I won't bother you with a travelogue—but I would like to tell you this. Every day I had time to sit and look out the window. Everything I saw was of the 1915 period, as you may have surmised, and it was most interesting to see—the old cars, the horse-drawn vehicles, and the seemingly, to me, quaint dress of the people. However, everything had a marked but subtle difference about it, and in my dream I did not give any thought to this. It seemed quite natural and very familiar. It was only after I woke that I reflected on this.

"There was an atmosphere, not exactly of glamour—perhaps a breathless serenity, untouched by the illusion of time. It is almost impossible to describe. As a boy I would get a faintly similar reaction when seeing, on an empty stage, a painted depiction of a street with stores, trees, and houses on the canvas.

"There was one other quite remarkable detail I should mention. Out over the landscape, the clarity of the atmosphere was astonishing. I could easily count the petals on a wild-flower which must have been a mile away.

"After leaving my gentleman in Topeka, I rode on to my little home town. I was the only one to leave the train.

"It was a beautiful summer morning and clearly, from somewhere far away, the long forgotten and nostalgic ring of a blacksmith's strike sounded on the anvil. The sound of it woke in my heart all the old memories; here was the little town of my birth and my boyhood, preserved forever, it seemed, in a timeless dimension. So many memories, and it was exactly as it had been those many years ago. Across the street was the bank and next to it my father's barber shop. I walked over and looked through the window. There was my father; how young he was! My heart ached as I remembered that before the next snowfall he would be buried, leaving my mother and the three boys to make it alone.

"A little farther on, I passed the old limestone schoolhouse where I first had gone to school. I soon came to the end of the road where our home was. Beyond were the wheat fields. There on the front porch was my beloved 'Shep' who long ago had trailed me wherever I went. It was as if he were still waiting for me to come home. He looked at me sleepily, and I thought I saw his tail wag.

"Two small boys, my brothers, were playing alongside the house. The third boy, who would be myself, was not to be seen. Going to the rear of the house, I found my mother working in the garden. She wore a kitchen dress and a sunbonnet. She didn't look up. The third boy (myself), was nearby.

"I saw him standing there in his worn overalls, his bare feet in the dust and his hands holding a hoe—hands that someday would be the capable hands of an artist. The boy looked at me with his resolute little face and, after a moment or so, he seemed to speak. Although his lips did not move, he said slowly and quietly:

"You must go back. You must go back to carry the cross that is yours to bear. You will fall many times but you must arise and go on, even as He Who has gone before. You will not be afraid, and you will have faith in the God of whom your mother spoke. Know that God, in His infinite being, knows and feels and endures every pain and every sorrow of every creature in the universe. He is near. He knows. Pray to him. He hears

your prayer and will answer your prayer. Have faith in Him, this great crucified Being who loves you more than you can ever imagine. Tell Him of your love for Him; ever tell him of your love.'

"The boy looked away, and I knew that the person who had been speaking was really the 'Higher Self' which Joanna so often mentioned.

"I looked up into the eastern sky. The Sun was well over the rim of the hills, and thrusting up from behind them were those rose and white clouds which, as a child, I always had associated with heaven. At that moment I imagined I could see, as from afar, the challenging thrust of the Manhattan skyline where so recently had been the scene of my struggles. I remembered the lines Joanna and I had read together—words written in the sixteenth century by an unknown writer:

"The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. Life is so generous a giver, but we, judging its gifts by their coverings, cast them away as ugly or heavy or hard.

"Remove the covering and you will find beneath it a living splendor, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty, believe me, that Angel's hand is there the gift is there and the wonder of an overshadowing presence.

"I looked again to the East and wished, more than anything else in the world, to go toward that rising Sun—to get back into the struggle and challenge I had left behind."

"I then awoke."

But John's immediate trials still were not over. In a few days he would be in a hospital with influenza.

When he was well on his way to recovery, he had a visitor. It was Joanna. As they talked, John realized that the family situation was not changed. After a few moments of silence, he said, "It looks like it's not meant to be."

Joanna didn't answer. She placed a small package in his hands and said, "Something for you to read."

Opening it, he found a book. His eyes were clouded with tears, and he could only see that it was an olive green book with gold letters, and near the center appeared what seemed to be a cross with star shaped golden rays emerging from it. There was a wreath of roses on the cross.

As he looked, her hand, which had been placed on his, had slipped away, and when he raised his eyes she was standing at the door ready to leave. She smiled ever so slightly and suddenly was gone. John had not seen her tears, nor would he see again the dear face that sweetly would haunt his life forever.

Again his eyes sought her gift—the book that would change his life. But that is another story. □

—F.C.

Mystic Light



A Little Leaven

We all are familiar with the biblical observation: "A little leaven leaveneth the whole lump." (1 Cor. 5:6) but do we fully understand the importance of this statement in our daily lives?

The dictionary defines leaven as "any component, addition, or pervasive influence that produces a significant change." Yeast, of course, is a leavening agent and probably the one most commonly thought of. There are many other leavening agents as well, not the least of which are people themselves.

In this particular biblical context, we know that Paul was decrying the "leaven of malice and wickedness" typical of the times. He exhorted his readers to purge

out the old leaven and to become, each one, a new, unleavened lump. What Paul meant, of course, was that the followers of the new Christian religion should become pure, living in sincerity and truth, unaffected by evil influences. In the light of history, however, it appears that it might not be enough simply to get rid of the "bad" leaven. Another agent, the "good" leaven, must take its place.

We—the individual members of the human race—are the very agents who can and must serve as the leaven which will help to transmute the whole lump which is humanity into the spiritually perfected human beings which we all are destined to become. No one who presently looks at humanity with any degree of spiritual comprehension can deny that a change must take place, and that the still-prevalent materialistic outlook must be set aside before a spiritual revival can make pronounced headway. The objective observer, however, also cannot deny that in some quarters—indeed, in *many* quarters—a change already is taking place, and that the search for spiritual truths and for guidance into higher states of awareness is a motivating force in the lives of more and more people.

It is obvious that the presence of one person, enlightened in the esoteric Teachings and competent to explain and clarify what he sees to be the Truth, can bring a tremendous change into the lives of earnest seekers. Their inclination toward the spiritual already is strong, and his guidance easily can be instrumental in pointing them toward that which they seek and in strengthening their resolves and abilities to continue in the proper direction.

Think, however, what such a person can accomplish in a group of people still closely attuned to the things of this world, uncaring or unbelieving of spiritual matters. In such a case, of course, his erudition will be of little value, since those among whom he lives and works have little inclination to hear his words of wisdom. Among such people, he will have to teach solely by example if he is to teach at all, and to get his message across by living the life for all to see. The essence of true spiritual life on Earth is centered in compassion for humanity and selfless dedication to serve. These ideals, first presented to us centuries ago by Christ Jesus, represent the culmination of potential human striving as we can visualize it at this point in our evolution with any degree of clarity. Familiarity with the most advanced philosophies and intellectual awareness of the existence of the higher realms cannot alone make a person spiritual. Only that which is in his heart can make him so.

Therefore, it seems reasonable to assume that the majority of those who still regard the material as the only reality and who refuse to believe what is not conveyed to them by their senses can most easily be "reached" in the spiritual sense by letting them see for themselves

the fruits of a life of dedication. To preach "love thy neighbor" while doing nothing tangible to show what this means does little good. Actively to "love thy neighbor" by reaching out to him in helpfulness and kindness will result in an improvement of the neighbor's lot that will be evident to all. Those who devote their lives to public service or who spend their spare time in humanitarian endeavors will, by deed and accomplishment, show their fellow men the meaning of true Christian love.

The work, rather than the words, of such a person then becomes the leavening agent which may help him give impetus to the slow process of transformation of the people whom he contacts. Only the most callous among those people will fail to observe how he has helped others. When other people see the good he has done, they in time may well be motivated to enter into good works of their own. Of course, the change will not come overnight. Human nature being what it is, a gap often exists between admiration of others and personal striving. Nevertheless, the good example working for all to see sows seeds that eventually bear fruit. Without the example, who knows how long it might take for the first seeds to sprout.

"A little leaven leaveneth the whole lump." Only one person setting a good example is necessary to put the machinery of transformation into motion. It is not necessary to wait until 50 or 100 or 1000 advanced Egos are assembled in one place before the leavening action, the process of change, can begin. Many a time in human history, the good deeds of one person have precipitated a snowballing of similar deeds by other people and the salutary example of one person has produced changes of heart for the better among his companions.

Along this same line, let us also consider the fact that each one of us can be, and undoubtedly often is, an instrument through which inspiration and power can flow to another person. Every one of us must have had the experience of being inspired or strengthened by the utterances, attitude, or even the mere presence of another person. We all have encountered individuals who, by simply entering a room, raise the vibrations in that room so noticeably that all within immediately are affected for the good. The presence of such individuals always is eagerly awaited; people are noticeably happier, more vivacious, even more productive, when they are around, and they seem to enhance the quality of every situation in which they are involved.

What is happening here of course is obvious. These people are so positive in character, so confident in bearing and in deed, and, either consciously or unconsciously, so permeated with spiritual power, that they are able to imbue others with the force of their personalities and strength. Over a period of probably several lifetimes, they have cultivated an outstandingly affirmative nature

and an innate awareness of the goodness of all things, and, as a result, being so permeated and surrounded by a positive aura, they cannot help but pass these emanations on.

There are many other people, however, who bring about change in isolated individuals rather than in groups, and their effect can be just as significant. Many such people very likely are unaware of their accomplishments in this regard and would be quite surprised—possibly even disturbed—to learn of their effect on others.

A teacher of average ability and good intensions, for instance, successfully might instruct hundreds of pupils in the course of her career who will, perhaps, remember her with some affection and recall that she taught them the essentials necessary in a certain grade at a certain time. On a few students, however, she may have a much more powerful and lasting effect. These few will respond with particular enthusiasm, for one reason or another, to something in that teacher's personality or manner, and react accordingly. Often it is not so much *what* she teaches as the *way* in which she teaches, that produced the response.

Any teacher-pupil relationship, or any adult-child relationship, is a potential ground for the flow of power from the instructor to the instructed, or from the stronger to the weaker—as the dictionary calls it, the "pervasive influence that produces a significant change." We never know how far-reaching an effect our actions, words, and personality might be having on any child—always impressionable—with whom we are associated. We never know to what extent a child's admiration of, simply, our "adultness" might lead him to copy or make his own variation of something which we, by word or deed, have impressed upon his mind.

Sometimes the relationship in which one person acts as an influence for change in another is extremely subtle. A close tie between the two in a previous lifetime might retain its hold even though the fact of the previous relationship is unknown to the participants. Other people, observing the two, might wonder what X sees in Y, and X himself might not understand why he is drawn to Y and feels impelled to emulate him in some way. It is possible, too, that Y is unaware of his influence over X. The fact remains, however, that he is acting as the instrument of change in X and, whether or not he realizes this, a great responsibility rests upon his shoulders.

The change taking place in one person as a result of influence from another could take various forms. It might cause a shy person to come out of his shell and express himself, or a lazy person to get busy. It might instill courage in someone to speak out for principles or in support of a person falsely accused. It might empower a person to accomplish difficult tasks, to surmount pain and illness, or to take measures for some-

one else's welfare. Even more important, it might cause a person to commence or intensify spiritual aspirations, or to intensify his striving toward the high ideal of selflessness. For all these reasons, of course, it is obvious why responsibility rests upon us so heavily in all our dealings with other people.

A person also can influence other people with whom he is entirely unacquainted. Authors and lecturers naturally fall into this category. Less obvious is the effect which the attitude of a passing stranger or a person briefly encountered might have. We never know when a seemingly inconsequential comment will provide just the final impetus needed to initiate a change of attitude or action in another person.

It is disquieting to realize that we continually are influencing others, even people far away. Sometimes some of us act as leaven for a large segment of the human lump, sending out, in some way, the catalytic agent that sparks significant change in a large group of people. More often, we influence by our daily conduct changes in the lives of single individuals.

Sometimes it even happens that a person makes a temporary or permanent change in attitude or character which stems simply from the desire to please a friend or loved one. Were it for the sake of the change alone, the person concerned might consider it too difficult or too much trouble to start the required innovation within himself. Somehow, however, the knowledge that a change in himself would make someone he cares about happy makes the effort seem worthwhile. The other person's reaction now becomes the focal point of his attention; he strives and accomplishes as he never would have done otherwise, and then proudly and happily awaits his friend's reaction. Thus, simply because the friend is someone whose opinion this individual values, the friend, quite unknowingly, has become an instrument of change in him. Regardless of what might be said about a set of values which posits as its ultimate motivating force the opinion of another person rather than the intrinsic worth of the change itself, this phenomenon occurs often enough, and because of it good can be accomplished, whether or not for the right reason. Changes of dubious merit also are set in motion in this way and, again, the responsibility of the friend for whom the effort is being made is considerable, even if he is unaware of the situation.

Thus we see that at any time we can be a leavening influence on someone else. We do not even have to be present in his vicinity for our influence to make itself felt, and we do not have to be—and often are not—aware that we are exerting such a force. We never know what specific act or utterance from us is likely to trigger a change in someone else. Can we imagine the extent of karmic responsibility we already have incurred as a result of this? If someone were able to count the individuals whom we have so affected in our present and

our previous lives, would we believe the amount?

What all this boils down to, then, is that we serve most by the examples we set. Our cheerfulness, our faith, our devotion, our compassion, our general demeanor, constantly are on view before the world. No matter what we may say or do, it is the attitude—in the context of which our words are spoken and our deeds are done—which in the long run most influences other people.

In the light of these considerations, when we think about how strongly we can influence other people for good or ill, the extent of the responsibility we bear in this regard becomes obvious, if not awesome. It is so very true that "no man is an island," and there is a continuing strong likelihood that the way in which each one of us performs even the most mundane duties will be an example to someone else.

This situation is intensified even more as it applies specifically to those of us who are privileged to have contacted the Western Wisdom Teachings. We, more than many others among humanity, have good reason for living the life of example that will, more readily than words, offer the most uplifting leavening influence to others. Even though we find, often enough, that other people *seem* unresponsive, who knows what seeds we may have sown that will germinate weeks, months, or even years later when conditions are right and the person becomes receptive.

Many of us undoubtedly have met, or read letters from people whose lives took a new direction long after the impetus for such change first had been encountered. Many people—including no doubt some of us—eventually found meaning and hope in philosophical teachings at which they first had scoffed. If someone had not made the effort to sow the seed in the first place, that necessary rallying point for the other person might never have manifested. Western Wisdom students, to whom so much has been given, would be derelict in their duties by not sharing what they know, in deed even more than in word.

The person who quietly leads a life of dedication and service cannot help but be an inspiring example to his peers. They may be completely unaware of the details of what he does and for whom. Because of the fine radiations he sends out from within himself, however, those with whom he comes in contact sense his noble qualities and react positively to them.

Since we are spiritual aspirants, then, our role as leavening agents among our fellow men is greater than most of us probably think. The measure of our work in the world may well prove to be the extent of our ability to influence, by example, the efforts which other people eventually will make to "live the life." By living the Teachings consciously as best we can, and by striving to eliminate all our "off moments," we will make our greatest contributions to humanity. □

—A Probationer

Xn:emo3019v

Max Heindel's Message



Teachings of an Initiate

WHAT IS SPIRITUAL WORK?

*At the gate the poor were waiting,
Looking through the iron grating,
With that terror in the eye
That is only seen in those
Who amid their wants and woes
Hear the sound of doors that close,
And of feet that pass them by;
Grown familiar with disfavor,
Grown familiar with the savor
Of the bread by which men die!
But today, they knew not why,
Like the gate of Paradise
Seemed the convent gate to rise,
Like a sacrament divine
Seemed to them the bread and wine.*

*In his heart the Monk was praying,
Thinking of the homeless poor,
What they suffer and endure;
What we see not, what we see;
And the inward voice was saying:
'Whatsoever thing thou doest
To the least of mine and lowest,
That thou doest unto me!'*

*'Unto me!' but had the Vision
Come to him in beggar's clothing,
Come to mendicant imploring,
Would he then have knelt adoring,
Or have listened with derision,
And have turned away with loathing?*

Thus his conscience put the question,
Full of troublesome suggestion,
As at length, with hurried pace,
Towards his cell he turned his face,
And beheld the convent bright
With a supernatural light,
Like a luminous cloud expanding
Over floor and wall and ceiling.

But he paused with awe-struck feeling
At the threshold of his door,
For the Vision still was standing
As he left it there before,
When the convent bell appalling
From its belfry calling, calling,
Summoned him to feed the poor.
Through the long hour intervening
It had waited his return,
And he felt his bosom burn,
Comprehending all the meaning,
When the Blessed Vision said,
'Hadst thou stayed, I must have fled!'

Ages and ages ago—so long ago in fact that it was almost as far away as yesterday—darkness enveloped the Earth and men were groping for the light. Some there were who had found it and who undertook to show men the reflection thereof, and they were eagerly sought. Among them there was one who had been to the city of light for a little while and had absorbed some of its brilliancy. Straightway men and women from all over the land of darkness sought him. They journeyed thousands of miles because they had heard of this light; and when he heard that a company was traveling toward his house he set to work and prepared to give them the very best he had. He planted poles all around his house and put lights upon them so that his visitors might not hurt themselves in the darkness. He and his household ministered to their wants and he taught them as best he knew.

But soon some of his visitors murmured. They had thought to find him seated upon a pedestal radiant with celestial light. In fancy they had seen themselves worshipping at his shrine; but instead of the spiritual light they had expected they had caught him in the very act of stringing electric lights to illuminate the place. He did not even wear a turban or a robe, because the order to which he belonged had as one of its fundamental rules that its members must wear the dress of the country in which they lived.

So the visitors came to the conclusion that they had been tricked and swindled and that he had no light. Then they took up stones and stoned him and his household; they would have killed him had it not been

that they feared the law, which in that land required an eye for an eye and a tooth for a tooth. Then they went away again into the land of darkness and whenever they saw a soul headed towards the light they held up their hands in horror and said, "Do not go there; that is not a true light, it is as a jack-o-lantern and it will lead you astray. We know there is absolutely no spirituality there." Many believed them and thus came to pass in that case, as so many times before, the saying that was written in one of their old books: "This is the condemnation, that light has come into the world, but men love darkness rather than light."

As it was in that far-away yesterday, so also it is today. Men are running hither and thither seeking for light. Often like Sir Launfal they travel to the ends of the earth, wasting their whole lives seeking for the thing that they called "Spirituality," but meeting disappointment after disappointment. But just as Sir Launfal, having spent his whole life in vain search away from his home, finally found the *Holy Grail* right at his own castle gate, so every honest seeker after spirituality will, shall, and must find it in his own heart. The only danger is that like the company of seekers mentioned, he may miss it because he does not recognize it. *No one can recognize true spirituality in others until he has in a measure evolved it in his own self.*

It therefore may be well to try to settle definitely "*What is Spirituality?*" to give a guide whereby we may find this great Christ attribute. In order to do this we must leave our preconceived ideas behind, or we shall certainly fail. The idea most commonly held is that spirituality manifests through prayer and meditation; but if we look at our Saviour's life we shall find that it was not an idle one. He was not a recluse, He did not go away and hide Himself from the world. He went among people, He ministered to their daily wants; He fed them when that was necessary; He healed them whenever He had the opportunity, and He also taught them. Thus he was in the very truest sense of the word a *servant of humanity.*

The monk in *The Legend Beautiful* saw Him thus when he was engaged in prayer, rapt in spiritual ecstasy. But just then the convent bell struck the hour of twelve and *it was his duty to go and imitate the Christ, feeding the poor who had gathered around the convent gate.* Great indeed was the temptation to stay, to bathe in the heavenly vibrations; but there came the voice, "*Do thy duty; that is best; leave unto thy Lord the rest.*" How could he have adored the Saviour whom he saw feeding the poor and healing the sick while at the same time leaving the hungry poor to stand outside the convent gate waiting for him to perform his duties? It would have been positively wicked for him to have stayed there; and so the Vision said to him upon his return: "*Hadst thou stayed, I must have fled.*" □

(To be continued)

Friend 04018 ✓

Studies in the Cosmo-Conception

Evil in the Desire World

Question: What is the consequence of a lie in the Desire World?

Answer: Anything happening in the Physical World is reflected in all the other realms of Nature and builds its appropriate form in the Desire World. When a true account of the occurrence is given, another form is built exactly like the first. They are then drawn together and coalesce, strengthening each other.

Question: What occurs if the details given are not true?

Answer: If an untrue account is given, a form different from and antagonistic to the first, or true one, is created.

Question: How do these differences operate?

Answer: As the true and the false deal with the same occurrence, they are drawn together, but as their vibrations are different they act upon each other with mutual destructiveness.

Question: What is the consequence of this opposition?

Answer: Evil and malicious lies can kill anything that is good, if they are strong enough and repeated often enough.

Question: What can be done about this?

Answer: Conversely, seeking for the good in evil will, in time, transmute the evil into good.

Question: What important point should be kept in mind?

Answer: That if the form that is built to minimize the evil is weak, it will be destroyed by the evil form, but if it is strong and frequently repeated it will have the effect of disintegrating the evil and substituting the good.

Question: How is this to be done?

Answer: That effect, be it distinctly understood, is not

brought about by lying, or denying the evil, but by looking for the good.

Question: How does this apply to the occult student?

Answer: The occult scientist practices very rigidly this principle of looking for the good in all things, because he knows what a power it possesses in keeping down evil.

Question: What illustration would clarify this policy?

Answer: There is a story of the Christ which illustrates this point. Once when walking with His disciples they passed the decaying and ill-smelling carcass of a dog. The disciples turned in disgust, commenting upon the nauseating nature of the sight, but Christ looked at the dead body and said: "Pearls are not whiter than its teeth."

Question: What did He have in mind?

Answer: He was determined to find the good, because He knew the beneficial effects which would result in the Desire World from giving it expression.

Question: How does the conflict between the good and evil forms in the Desire World affect our lives on Earth?

Answer: From the battle of the twin forces—Attraction and Repulsion—results all the pain and suffering incident to wrongdoing or mis-directed effort, whether intentional or otherwise.

Question: What should this teach us?

Answer: It should teach us how very important is the feeling we have concerning anything, for upon that depends the nature of the atmosphere we create for ourselves. If we love the good we shall keep and nourish as guardian angels all that is good about us; if the reverse, we shall people our path with demons of our own breeding. □

—Reference: Cosmo-Conception, 43-44-47

Fr: Em 05019 ✓

Western Wisdom Bible Study

Christ Jesus Lord of the Sabbath

At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

But when the Pharisees saw it, they said unto him, Behold thy disciples do that which is not lawful to do upon the sabbath day.

But he said unto them, Have ye not read what David did, when he was an hungered and they that were with him;

How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

But I say unto you That in this place is one greater than the temple.

But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

For the Son of Man is Lord even of the Sabbath day.

—Matthew 12:1-8.

The word "corn" here refers to the seed of wheat, which was the principal grain grown in Palestine in New Testament days. Through the small fields of wheat wound the narrow paths along which travelers passed in going from one part of the country to another. Sometimes they were without food, and as there were no public eating places in the vicinity, it was customary for the hungry travelers to pluck a handful of wheat, separate the chaff from the seed by rolling it in the hands, and eat. Thus it was quite in accordance with the customs of the day that Christ Jesus and His Disciples would partake of the wheat to satisfy their hunger.

However, the Pharisees, ever holding to the letter of the law and suspicious and intolerant of any teaching progressive or revolutionary enough to overthrow their regime of position and power, were eager to accuse Christ Jesus and His followers of violating some law. In this case it was the law which decreed the keeping of the Sabbath.

In Scofield's Reference Bible we are told that: "The Sabbath ('cessation') appears in Scripture as the day of God's rest in the finished work of creation (Gen. 2:2,3). For 2500 years of human life, absolutely no mention is made of it. Then the Sabbath was revealed (Ex. 16:23; Neh. 9:13-14). It was made a part of the law (Ex. 20:8-11), and invested with the character of a ('sign') between Jehovah and Israel and a perpetual reminder to Israel

of their separation from God (Ex. 31:13-17). It was observed by complete rest (Ex. 35:2-3), and by Jehovah's express order a man was put to death for gathering sticks on the Sabbath day (Num. 15:32-36). Apart from maintaining the continued burnt-offering (Num. 28:9) and its connection with the annual feasts, the seventh day Sabbath was never made a day of sacrifice, worship, or any manner of religious service. It was simply and only a day of complete rest for man and beast, a humane provision for man's needs. In Christ's words, 'The Sabbath was made for man, and not man for the Sabbath' (Mark 2:27). Our Lord found the observance of the day encrusted with rabbinical evasions (Matt. 12:2) and restrictions, wholly unknown to the law, so that He was Himself held to be a Sabbath-breaker by the religious authorities of the time."

The reply of Christ Jesus to the accusation of the Pharisees well portrays a basic principle of the new religion being ushered in by the great Sun Spirit. The regime of law of favored classes and position was coming to an end; the regime of the essential importance and dignity of the individual was beginning. The day of material sacrifice was ending; the day of mercy was being inaugurated. The letter of the law was to give way to true spirituality.

Concerning this matter Max Heindel pertinently wrote: "The Bible says that the Law was supreme until the advent of the great Sun Spirit. Christ started a new phase of evolution under the principle of *love and regeneration*. This ended the regime of Jehovah and the sway of Saturn, not abruptly of course, for there is always an overlapping of the old and the new. However, from that time on, the pioneer Christian people have entered upon the second, or Sun, part of the Aryan Epoch...substituting the Sun's day for the day of Saturn, as a day of worship." □

The Children of Leo, 1985

Birthdays: July 23 to August 23

Leo is a fixed fire sign whose physical analogies are incandescence, fluorescence, or anything that shines or glows with a steady light. Similarly, the individual with a strong Leo influence radiates himself into his surroundings unremittingly. He desires the attentions of others and wishes to receive due recognition for his efforts. If he receives these, he will spare no effort to fulfill the trust that others have put in him and to prove himself worthy of their good opinions.

The positive influences of Leo impart to an individual dignity and nobility of character along with qualities of leadership. The leadership qualities of the Leo individual are due to his firm sense of purpose and his ability to impart this same sense of purpose to others. He is generally able to assess accurately the abilities of others and assign duties of corresponding responsibility. In like manner, the positively oriented Leo himself desires to be given positions of responsibility commensurate with his talents. He can become quite unhappy if he is not.

In the negatively oriented Leo we find an inordinate pride and an over-inflated estimation of self. He assumes that everyone can perceive his obvious superiority in any given situation and therefore is willing to work under his direction. He often finds it very difficult to work under the authority of another and is ever ready to display righteous indignation at the mistakes or wrongdoings of a superior. However, he is not half so anxious to cast the beam out of his own eye!

The ruler of Leo is the Sun, and the corresponding Greek god is Apollo. There are other sun gods in Greek mythology, such as Helios, but Apollo is by far the most prominent. Apollo is a god of many talents and has many functions and roles; as such, he symbolizes the power that the Sun radiates into many areas of our lives. The significance of the Sun in the horoscope is as an indicator of our sense of purpose as an individual. This is the power which enables us to function as more than just mechanical organisms, because it gives meaning and nobility to our existence.

In the esoteric anatomy of man Leo corresponds to the Life Spirit, wherein resides the principle of Divine Love, the cohesive force of the universe.

The World of Life Spirit is the World of the Christ, and as the Sun passes through Leo He is at the height of His power and majesty, having been reborn of the Father in Cancer, the preceding sign. At this time of the year He turns His attention toward the Earth with renewed compassion and begins to make preparations for His annual labor of love on our behalf. On Earth, this is a time for purposeful activity, whereby we prove ourselves to be worthy of our high calling as the followers of Christ.

INDIVIDUALITY AND PURPOSE

Sun conjunct Mercury August 7 to August 15. Children born under this aspect will be noted for their sharp mentality and memory. Mercury in a fire sign generally gives a good deal of self-confidence in expression. The added energy from the aspect to the Sun will make these children forceful and persuasive speakers. The period from August 9 to August 12 (during which time the Sun is combusting Mercury) may indicate these individuals will have some difficulty seeing themselves clearly. The mentality should not be hampered, but insight and the requisite introversion necessary to insight will need to be assiduously cultivated. A beneficial exercise to accomplish this, of course, is that given out by The Rosicrucian Fellowship: Retrospection.

Sun conjunct Mars July 23 to August 8. This is a tremendously hard-working aspect and will confer great vitality, much energy and a strong, muscular constitution. Mars is in the sign of its fall in Cancer so these individuals must guard against acting out their warrior role in the family. Psychology—the investigation of the inner world using the probing knife of Mars to forge one's way through the lunar subconscious—will prove a helpful study for these natives.

Sun square Pluto July 23 to August 2. This aspect pictures innate capacity to act as organizers of large movements and heads of corporations, but calls for lessons of cooperation in marriage and in putting the needs of a group or society ahead of the impulse to lead and dominate. Power plays with the father and other

dominant influences in the life must open the individual to his pressing need for self-transformation.

Sun opposition Jupiter July 29 to August 10. This configuration adds to the natural optimism and good humor typical of Leo. However, confidence may be so inflated that judgment becomes impractical and the individual is tempted to ignore the consequences of sensual indulgence.

Sun trine Uranus July 31 to August 14. This is predominantly an aspect of leadership. The will is quite strong and these children will be attracted to positions of leadership and responsibility. The uranian influence will bestow on these children a need for excitement, a feeling for change and a desire to be in the vanguard of all that is new. Scientific and intellectually sharp, these children will need to learn patience and to respect those whom they consider old-fashioned or slow.

Sun square Saturn August 7 to August 22. This aspect will tend to tone down some of the natural leonine exuberance. A very strongly felt sense of duty will mark these children. Self-expression will have a brake put on it and it will be difficult for these children not to feel at times that they are blocked. This pattern denotes ability to control (as well as repress) the passions, to recognize duty within the context of personal life. A sense of security ultimately will be derived not merely through being the center of attention or running the whole show but in judging what is and what is not of value and correspondingly acting.

Sun trine Neptune July 28 to August 2. A visionary, active imagination is indicated. These highly sensitive children will love music and the arts. Although naturally gifted in these areas, they will need to be balanced against the unpleasant necessities of daily life. Learning to appreciate the naturally beautiful or simple will complement the ability of these children to manipulate and value artifice.

SELF-EXPRESSION AND LOGIC

Mercury sextile Venus July 23 to August 1. This aspect bestows good spirits: a charming, cheerful, happy nature, with much friendliness and sociability. There may be artistic talent and thoughts and feelings will be pleasingly expressed.

Mercury square Saturn July 23 to August 13. Saturn is said to be of great value with Mercury since it exerts a restraining force on the flighty mind. This condition will undoubtedly obtain, but there is a tendency to develop a cunning, scheming mind also. Jupiter and Neptune (faith and love) are the astrological medicaments for the "heavy hand" of Saturn; parents should liberally dose their children with these healing balms. Narrow-mindedness and pessimism can be counteracted by appealing to the leonine talents of cheerfulness and generosity.

Mercury trine Uranus August 9 to August 23. This aspect should give some degree of original talent. These children will have quick and capable minds with a considerable degree of independence. Although they may be mentally precocious, it would be wise for parents to insure that these clever children be also well-rounded. Progressive outlook and highly original ideas will mark these children as unusual from an early age.

Mercury conjunct Mars August 12 to August 23. The conjunction of Mars and Mercury makes for a quick, impatient mind and a sharp tongue. These children will be fast in whatever they do and parents may find the tongues of these children running far ahead of the thoughts. They will need to be encouraged to think before speaking.

Mercury opposition Jupiter August 13 to August 23. Communication will flow but perhaps without prudence or tact. The mind is active and fertile of new ideas: wide-ranging interests and much book learning are probable. Self-assurance degenerating into conceit and intolerable self-opinionating should be avoided.

Venus trine Jupiter July 23 to July 24. This aspect confers increasing emotional sensitivity, ability to express abstract ideas through artistic and poetic endeavors, love of social pleasures, and ability to attract many acquaintances. The great gift of this aspect may be said to be grace of expression.

Venus opposition Uranus July 23 to July 24. This combination usually signifies unusual taste and some degree of artistic ability. Uranus gives a more than healthy dose of self-will, however, so that these natives may be extremely touchy rendering cooperation of any kind almost impossible. Excitement, the strange, and the new will be craved incessantly. An exaggerated idea of independence and personal freedom will need to be tempered with the idea that man is naturally dependent on his fellow men. Unconventional ideas about sex stress the need for early instruction on the use of the creative force.

Venus opposition Neptune July 29 to August 8. This aspect denotes strong artistic, poetic, and religious inspirations. Venus-Neptune aspects indicate a potential for idealistic love relationships but often correspond to illusions about love. They bestow a divine discontent and a constant restless seeking for an ideal not so easily found on Earth. There may be devotion to the arts but with eccentricity. This aspect can denote little capacity for settled employment or hard work. Artistry must be balanced with the demands of the mundane.

Venus trine Pluto July 30 to August 9. Relationships will be of great importance in this individual's life. This aspect gives the ability to transform marriage and business relationships, wiping away some of the blind spots and bringing about greater self-consciousness. Unconscious forces will be understood intuitively by this person. The courage to explore the uncharted depths

In Emology

of the unconscious may well lead to the profession of psychology.

Venus trine Saturn August 17 to August 23. Even with trines, Saturn has a tendency to restrict the spontaneous flow of feelings. These individuals may appear cautious and reserved in bestowing their affections. The idea of renunciation to a duty, an ambition or an ideal is strongly felt by these natives. The flowering of the trine aspect between Venus and Saturn is hinted at in the exaltation of Saturn in the Venus sign Libra. The inner strength and equipoise of Libra, an ability to sense adversity before it comes, and patience to endure it when it arrives are some of the gifts of this aspect in its maturity.

INITIATIVE, COURAGE, AND SELF-ESTEEM

Mars square Pluto July 23 to August 6. This pattern confers the ability to head large organizations and use people and knowledge to accomplish goals. These children will seem never to run out of energy and parents would do well to help their children channel it into creative outlets. Sports, if not approached too competitively, will be of some help here. An almost compulsive ambition will need to be kept within reasonable bounds. A maxim for these children to live by and learn well early in life is "Be easy on others, be hard on yourself."

Mars opposition Jupiter August 4 to August 19. This aspect increases idealism, sympathy, and generosity to a fault. These children fight for their beliefs but may take offense too easily. Confidence becomes unrealistic. An exaggerated self-worth is judged in terms of wealth. For males, this aspect can indicate uncertainty of one's worth as a male and need for constant reassurance in love. Females with this combination may seek out males who can be dominated but prove unsatisfactory by not meeting overly high expectations.

Mars square Uranus August 7 to August 23. This aspect will create a strong desire for freedom and unrestriction. Patience is a virtue that is seldom present and humility is also rare. In a word, this individual wants his own way at all costs. Although these natives are not known for any restricted or ordered way of living, this combination may denote unusual will power, courage, and energy.

Mars square Saturn August 19 to August 23. The chief aspect of this influence is that Saturn will act as a brake on the martian energies. Children with this aspect will need to be taught steadfastness as there is a tendency for the interests to blow hot and cold. An overconcern with the self will need to develop into an interest in others. A tendency to hardness or sternness may be modified by much active expression of love and gentleness during the early years. □

—A Probationer

The Pairs of Opposites

Most attributes are dual or two-sided in their nature, and when looked at superficially, each side or half appears to be contradictory and even diametrically opposed to the other. When considered more fully, however, they are found to constitute one harmonious whole. These attributes may be described as "pairs of opposites."

We may say that the study of the pairs of opposites tends to logical reasoning, and without logical reasoning one cannot advance very far along any line of thought without coming to grief. Especially is it useful in helping us to avoid the pitfalls which await us when we take up the study of occultism and astrology. We will enumerate some of the "pairs," and then consider a few in greater detail: astrology and astronomy; altruism and selfishness; art and science; belief and doubt; cause and effect; cosmos and chaos; day and night; eternity and time; health and disease; involution and evolution; joy and sorrow; macrocosm and microcosm; optimism and pessimism; opulence and penury; pleasure and pain; truth and error.

We may consider these pairs of opposites from various points of view. First from the view of opposing forces or the powers of Light and Darkness; second, as it were, from the reverse sides of a medal, each side different and distinct from the other, yet each incomplete without the other; third, in terms of astrology, from opposite characteristics such as given by Jupiter and Saturn. Jupiter is known as the great benefic and Saturn as a malefic planet, but both the jupiterian and saturnian influences are necessary to make the fully developed, useful, and powerful character. Some astronomers speak of astrology with scorn and derision, but astrology is spoken of by its adherents as the soul of astronomy. Astronomy gives us very valuable facts about the starry spheres, but astrology gives the spiritual meaning of these facts. Astronomy may be likened to the body and astrology to the soul; both, however, of value, one to the other. The so-called malefic planet Saturn gives steadfastness, endurance, fortitude, patience, chastity, and fixity of purpose. The opulence and impulsiveness of Jupiter would run riot but for the restraining influence of the slower vibrations of Saturn.

Therefore we see, if we delve beneath the exterior or surface of things, that everything in the universe is good and ruled by unerring wisdom. It is only when we allow ourselves to be influenced by the personality, with its likes and dislikes, that we become ruffled by the conduct of others or by distasteful circumstances. What does it signify if we are rudely jostled in a bus or spoken to slightly in a shop or have to encounter disagreeableness? Nothing whatever can hurt us or ruffle our Spirit unless we allow it to do so; the fault, if we do become agitated, is in ourselves, not in others. If we feel antagonistic to our conditions, it is a sure indication that we still are bound by the pairs of opposites; otherwise we should know that whatever occurs to us

each day is what is needed for our Spirit's advancement, and also that we have *chosen* this particular incarnation. So we should not be annoyed or perturbed by what we ourselves have chosen to experience.

We all desire and strive to possess joy and happiness, each in his own particular way. These attributes are considered the most desirable, and their opposite, sorrow, the least so, to be shunned if possible. But does joy teach us many valuable lessons? Probably not many. Ask one who has passed through seas of trouble which state has taught him most, and he will admit that sorrow has taught him all he knows of fortitude, endurance, sympathy, patience, and compassion. Lessons learned from joy are fleeting, but those learned from sorrow endure. Therefore, sorrow, as well as joy, is good.

Then let us consider the states of night and day, sleeping and waking. The student, the philanthropist, and the very busy person in any walk of life are apt to regret and curtail the hours spent in sleep, forgetting in their eagerness for action that during the hours of sleep, when the Ego is released from the bondage of the physical body, far more work both for oneself and one's fellow creatures can be accomplished than could be done in the waking hours. In the darkness and in sleep our vital functions are renewed. The poisons from destroyed tissue, which have been caused by the mental and physical activities of the day, are eliminated. Also during sleep the Ego takes the mind and desire body into the Desire World, there to restore their rhythm and harmony. These two bodies, when strengthened, restore the vital body, which in turn works upon the physical body, bringing to it renewed life and vigor for the next day's activities. When the physical body sleeps and the Ego is released from the lower vehicles, much more work can be done in healing and comforting the sick and troubled than when awake. Those who are doctors and those who study and practice the art of nursing, if spiritually developed, are able to do their greatest work of healing during what we call the sleeping hours. Sleep, then, instead of being so many wasted hours, is to be desired and cultivated for the restoration of the Ego's several vehicles and for the help which through it we can give to mankind.

The first half of each pair of opposites corresponds to the positive principle and the second half to the negative. If we take each pair separately and meditate upon it sufficiently long and earnestly, a host of enlightening thoughts will flood the mind. For instance, consider involution and evolution. To the average mind, the former word conveys little or no meaning, and the latter is applied only to the physical body. But in esoteric philosophy involution describes the flight or journey of the Virgin Spirit through revolutions, periods, epochs, and aeons of time until at last it reached the Earth as we now know it and became enmeshed in the physical body. The Spirit, having reached the nadir of materiality, then began the upward and return journey. We are now upon the ascending arc, the evolutionary stage,

and shall by a gradually accelerating process, reach our zenith at last, having then the added knowledge, experience, and power which we shall have acquired during this long, long journey.

Words are sacred, and many have a spiritual as well as a literal meaning. Small and seemingly insignificant pairs of opposites, such as up and down, to and fro, back and forth, high and low, far and near, ebb and flow, all typify in their esoteric or spiritual meaning the involution and evolution of the Spirit, or man's gradual unfoldment from a trance-like state to the stature of a god.

For a moment, let us consider health and disease. Health we regard as one of the greatest blessings, and illness as a calamity. But in sickness, how frequently the soul of the sufferer advances by leaps and bounds. Experiences are then gained on the higher planes which influence all the remainder of life and teach as no earthly experience could. Also, those who attend the sick often mature in gentleness and patience. Therefore, we do not call sickness evil.

We, especially those of us who are still to some extent creedbound and who have not quite freed ourselves from the narrower teaching of early childhood, are apt to think that the period spent in chaos is one of inactivity, a time of utter uselessness. But in the light of greater revelation we know that cosmos is the *manifested* order of Creation, and that when the Earth passes through a period of chaos, it is far from being a state of uselessness and inactivity, for "chaos is the seed ground of cosmos." It certainly gives a rest from manifestation, and it is a time of assimilation of cosmic experiences which enable the Earth to evolve and emerge into a higher and fuller development when the dawn of the next great Cosmic Day arrives.

The aim and intention of life is not happiness, as we are so prone to think, but experience. To gain this, we must of necessity pass through *all* phases of emotion and thought, through all the experiences which the pairs of opposites bring. As the plant and grain are brought to maturity by the interplay of sunshine and rain, so the Spirit reaches perfection by experiencing both joy and sorrow, elation and depression, faith and doubt, truth and error. But when we have gained all the experience which these seemingly opposing forces can teach us, and when we can transcend them, then will come the time when we no longer shall be stretched upon the cross of the pairs of opposites. We shall be able to cast off the conditions that fetter the Spirit as with bands of iron, and we shall be loosed forever from the thralldom of the pairs of opposites. Then for us there will be no longer any darkness, for all will be light. Doubt will be swallowed up in belief, ignorance in knowledge, sorrow will be merged into perfect joy, and hate will give place to love. Then shall we have freed ourselves from the Wheel of Destiny, and we shall become pillars in the Temple of our God, whence we shall go no more out.

□
-L.J.R.

Astrology



Evolution as Shown in the Zodiac

This article by Max Heindel is reprinted from the August and September, 1915, "Rays."

It is characteristic of the region of Concrete Thought that the archetypes which are there—those of the past and present and those that are forming for work in future ages—will speak to the investigator when he com-

pels by his will power. They then will tell him of all they are or will be. Their inmost natures, their whole beings, are laid bare before him. The memory of Nature similarly may be interrogated by one who is sufficiently qualified, and anything in the universe, past or present, thus may be made to yield up its secrets to the investigator, who then obtains a wonderful light on any subject he cares to investigate. This the writer often has experienced; he has felt illumined through and through. His whole being has vibrated at the joy of being filled with an intimate knowledge of the most secret and intricate subjects which have become to him, at such times, as clear as day. On such occasions, he has felt that it would be possible for him, with this information so easily obtained, to bring to the world a new and wonderful light.

Alas, however, the illumination gained, the joy felt, and the hope engendered when looking at these wonderful archetypes were not greater than the bitter disappointment experienced upon returning to the body. Then it was found that that which has been learned could not be transmitted to the Physical World as it had been perceived, for in the spiritual realm there is neither beginning nor end to any subject that we must investigate. Here we begin to tell a story word for word from beginning to end; there the whole idea is impressed upon us all at once, in its entirety. The difficulty in getting things back from there lies in finding where to begin and how to end.

It is easier to read in the sidereal light, generally used by mediums and such people, for there events are seen consecutively. These ethereal records gradually fade and usually are lost, however—even the most important events—in a few thousand years. The great records in the Region of Concrete Thought, on the very borderland between matter and Spirit, are of much longer duration. In fact, they cover the whole Earth Period.

It is a matter of common understanding among mystics that the evolutionary career of mankind is indissolubly bound up with the divine Hierarchies who rule the planets and the signs of the zodiac. The passage of the Sun and the planets through the twelve signs of the zodiac marks man's progress in time and space. It is not to be wondered at, therefore, that in the course of his investigations into the spiritual development of mankind, the writer also has encountered much that deals with the zodiac, which is the boundary of our evolutionary sphere at the present time. So much has been preserved in the memory of Nature that sheds light upon obscure passages of the Bible, and notes have been made from time to time of different points, but how to collect and collate these dissociated writings into an untied whole has been a great problem for a long time. Even now, the writer feels and knows that what he has to bring forth is only a weak attempt to put before

the students that great body of facts which have come to him through the Memory of Nature. He feels, however, that this will give a new and more profound meaning to the old symbols, and that by passing on what has been found he puts himself in line to perceive more light.

Concerning the future evolution of planets: *The Rosicrucian Cosmo-Conception*, on p. 256, teaches that "when the beings upon a planet have evolved to a sufficient degree, the planet becomes a sun, the fixed center of a solar system. When the beings there have evolved to a still greater degree, and consequently it has reached its maximum of brilliancy, it breaks up into a zodiac and becomes, so to speak, the womb of a new solar system. Thus the great hosts of divine Beings who, until then, were confined upon that Sun, gain freedom of action upon a great number of stars whence they can affect, in different ways, the system which grows up within their sphere of influence. The planets or man-bearing worlds within the zodiac are constantly being worked upon by these forces, but in various ways, according to the stage they have reached in evolution. Our Sun could not have become a Sun until it sent out from itself all the beings who were not sufficiently evolved to endure the high rate of vibration and the great luminosity of the beings who were qualified for that evolution. All the beings upon the different planets would have been consumed had they remained in the Sun. This visible Sun, however, though it is a place of evolution for Beings vastly above man, is not by any means the father of the other planets, as material science supposes. On the contrary, it is itself an emanation from the central Sun, which is the invisible source of all that is in our solar system.

"Our visible Sun is but the mirror in which are reflected the rays of energy from the spiritual Sun; the real Sun is as invisible as the real man."

From this Teaching, it is apparent that the great spiritual Hierarchies now guiding our evolution had their training for this path in previous schemes of manifestation, and also that what they now are doing we someday shall do for others. Already the foremost among the human race are treading the path of Initiation and thereby have advanced into other stages far beyond the general status of present-day humanity. It has been learned that those who have gone through the Mercurial School of the Lesser Mysteries now are preparing human evolution for the Jupiter Period. They have entered the planet Jupiter by way of one of the Moons, which serves as a stepping stone. Others there are, unfortunately, who have gone the other way. We read in *The Rosicrucian Cosmo-Conception* that even as the whole population of the Earth at one time was expelled from the present Sun because of its inability to keep up with the vibrations of the beings thereon, thus hindering them and being hindered themselves, so also it

became necessary in the Lemurian Epoch to expel a number of the stragglers on Earth. Thus the Moon was cast out into space to revolve as a satellite around our present planet. Those unfortunates gradually are degenerating, and the time will come when they all will go to the planet Saturn, which is the door to Chaos. Thence they will be expelled to inter-planetary space to await the time when, in a new system, there will be a favorable condition for their further evolution.

THE GATE OF LIFE AND DEATH

Thus the zodiac and the planets are as a book in which we may read the history of humanity during past ages. They also give a key to the future which is in store for us. In the famous zodiac in the Temple of Denderah, Cancer is not pictured as we have it in modern days. There it is a beetle, a scarab. This was the emblem of the soul, and Cancer always has been known in ancient times, as well as among modern mystics, to be the sphere of the soul, the Gate of Life in the zodiac whence the Spirits coming into rebirth enter our sub-lunary conditions. It therefore aptly is ruled by the Moon, which is the planet of fecundation. It is noteworthy that we find Capricorn, which is its opposite, ruled by Saturn, the planet of death and Chaos, which is mystically depicted as the reaper with scythe and hour glass in hand. These two opposing signs therefore are turning points in the Spirit's career. Cancer and Capricorn mark the highest ascent of the Sun into the northern hemisphere and its lowest descent into the south. Observations show us that during the summer, when the Sun is in the sphere of Cancer and allied signs, fecundation and growth are the order of the day. When the Sun is in the south, in Capricorn, however, we have winter, when nature is "dead." The fruits of the summer then are consumed and assimilated. As the circle dance of the Sun among the twelve signs determines the season of the year *when direct*, causing the germination of myriads of seeds cast in the Earth as well as the mating of fauna, and at another time leaves the world dumb, dull, and drear in winter's gloom, by the slower backward movement known as the precession of the equinoxes, it produces the great changes which we know as evolution. In fact, this precessional measure of the Sun marks the birth and death of races, nations, and their religions, for the pictorial zodiac is a symbolical presentation of our past, present, and future development.

CAPRICORN

Capricorn, the goat, is not a goat at all as we know that animal, but part fish and part goat. Its saturnine rulership and the fact that it receives the Sun as the dawn of each New Year naturally, by analogy, associate it with the beginning of precessional epochs. It represents the stage in evolution covering transition from the fish through amphibia to the mammalian form. The belligerency of the goat is well known, and it is an apt

symbol of the struggle for existence in which the weak perish unless able to outdistance their foes. This phase of the matter sometimes is expressed in the symbol when drawn as part fish and part antelope. Jacob, in the thirty-third chapter of *Deuteronomy*, pronounces blessings upon his children, who symbolize the twelve signs. He speaks of Naphtali as a "hind," let loose. This is a very apt symbol of Capricorn, for when the Sun is there at each winter solstice it is starting a race through the circle of twelve signs, which it must complete in the given time of a year.

SAGITTARIUS

When the Sun leaves Capricorn by precession, it enters Sagittarius. This is pictured in the symbolical zodiac as a centaur, part horse and part man. Thus it aptly shows that we have evolved through the animal state into the human. The centaur is in the act of drawing his bow, showing that there is something for which the human Spirit, on pilgrimage through matter, is seeking. It aspires to something that lies beyond it, as lofty ideal, for the bow points upward to the stars.

SCORPIO

The next step in human unfoldment is not so much along physical lines as along mental. Its nature is shown by the Sun's passage through Scorpio, which is pictorially represented as a serpent or scorpion—emblems of cunning and subtlety. It is plain from this symbol that the first faculty of the mind evolved by infant humanity was cunning. We see that it still is a characteristic trait among less evolved individuals in present-day humanity.

LIBRA

When the Sun enters Libra, the scales—the balance—by precession, the balance of reason gives him a new start on the evolutionary path. Under the care of divine instructors, man at that time had advanced to the point where, because of this new faculty of reason, he could be made fully responsible to Nature's Laws. Thus he comes to reap what he sows, that he may learn the lesson of life by actual experience, be able to reason out the connection between cause and effect, and in time learn to govern himself on the path of progress.

VIRGO

Thus, under the guidance of the spiritual Hierarchies, focused through the signs Capricorn, Sagittarius, Scorpio, and Libra, man's physical, moral, and mental attributes were acquired and he was equipped to commence the spiritual side of his evolution. The germ of this progress is hidden in the celestial virgin, the sign Virgo, which is the vehicle of the Immaculate Conception—the heavenly mother of Christ, and not of Christ only, but of many. This is one of the most sublime and mystic signs of the zodiac. It is so fraught with hidden meaning that its full import cannot be understood fully save when viewed in the internal light of spiritual illumination.

Yearly, at the winter solstice, the immaculate Madonna is ascendant at midnight, when the new-born Sun commences to rise to the task of growing grain and grape in order to save humanity from the cold and famine which inevitably would result were the Sun to remain in the southern declination. The Sun, therefore, is an apt symbol of the Saviour, born to feed His flock on the spiritual bread of life. But, as we must have eyes attuned to light to see the Sun, so also must the Christ be born within.

Therefore, by the precessional passage of the Sun through Virgo, the germinal impulse was given toward the birth of the Christ within. The mystic marriage of the lower nature to the Higher Self, the Immaculate Conception and the divine motherhood which nourishes the "new born Christ" deep in its bosom unseen by a scoffing world, is an actual experience of a growing number of people. Without the celestial protection, fructified by the solar precession, this would be an impossibility. This ideal has not been realized in such fullness during past ages as today. The reason for this will appear when we consider the opposite sign of the zodiac.

LEO

A great future is in store for this offspring of the celestial virgin. Listen to the wonderful prophesy of Isaiah: "For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of His government and peace there shall be no end."

Humanity is to rise to a wonderful spiritual height, and this is symbolized by the Sun's precessional passage through the royal sign Leo, pictorially represented by the king of beasts, the lion. This is an apt allusion to the King of Creation, who will embody the three great virtues of the Master Man: strength, wisdom, and beauty.

It is wonderful to see how the various phases of the religions were given to the great Aryo-Semetic race from the time they were "called out" in the latter third of the Atlantean Epoch to the end of the Aquarian Age, when a new race definitely will have been born. This aspect of the zodiac will be considered in the next segment of this article.

When we consider the zodiac in its religious as well as its evolutionary aspects, by means of the six pairs of opposite signs into which the twelve may be divided, we also commence with Cancer and Capricorn for the reason previously given: namely, that these are the solstitial points where the Sun reaches its highest and lowest declinations.

Considered in this manner, we find that there are two sets of three pairs of signs: namely, Cancer and Capricorn, Gemini and Sagittarius, Taurus and Scor-

pio. In these three pairs of signs we may read the history of human evolution and religion in the early, the middle, and the later third of the Atlantean Epoch. In the other three pairs of signs, Aries and Libra, Pisces and Virgo, Aquarius and Leo, we find the key to man's development during the Aryan Epoch. This also is divisible into three distinct periods: namely, the Aryan Age, from Moses to Christ, which comes under Aries-Libra; the Piscean Age, which takes in the last two thousand years under Pisces-Virgo, Catholicism; and the two thousand years which are ahead of us, called the Aquarian Age, where the signs Aquarius and Leo are illuminated and vivified by the solar precession for the upliftment of the Son of Man (Aquarius), by the Christ within, the Lion of Judah (Leo), to the estate of Superman.

It must not be thought, however, that the Atlantean Epoch only lasted while the Sun by precession went through Cancer, Gemini, and Taurus, a period of only six thousand and a few hundred years; far from it. Nevertheless, there are spirals within spirals and recapitulation takes place in the Epochs and races, so that we may know what is the general destiny by looking at the Sun's passage through these signs and therewith taking this import and symbolism into consideration. It also may be said that the further we advance, the smaller do the spirals become. The shorter the time in which we advance, the smaller do the spirals become and the less time it takes to achieve a given improvement, because of the proficiency we attained in former ages. Therefore it is extremely probable that this present is the last lap, that the coming Aquarian Age is the final preparatory school day which will fit us for the new age, the Sixth Epoch, and that that will begin when the Sun by precession enters Capricorn.

This, of course, would mean that the Second Advent must take place just before that time, and though it seems to us that so many signs point that way, this is a mere surmise and may not have any truth in it at all. Thousands of people have been misled during all the ages that we know of, to think that Christ would soon be here; it is, however, better that we are looking forward to it than if we should say, with some, that it never will take place. In that case the Great Day will find us unprepared, and we should find ourselves among the stragglers who are unfit to attend the wedding feast of the higher Self to the lower because we are lacking the "soul-body" which is the "wedding garment."

CANCER-CAPRICORN

The Sun's passage by precession through the sphere of Cancer with its opposite sign, Capricorn, designates the early third of the Atlantean period, which was intensely watery, as the whole Earth was surrounded by a dense, drenching fog, and the Niebelung, or "Children of the Mist," lived then in the basins of the Earth. Cancer

was not then represented by the same symbol as today; in ancient times it was pictorially figured as a beetle or scarab. This was the signature of the Spirit, for then mankind was much less body than Spirit.

The sign Cancer is watery in its nature, and the fish part of Capricorn in the opposite sign also helps to symbolize this state of life under water when the Sun went through the watery sign Cancer by precession. The Moon, the planet of fecundation, points mystically to this period of germination, when mankind first commenced to exercise the creative function at the dictates of desire inculcated by the Lucifer Spirits. Thus they opened the gate of physical life through Cancer, and strayed into the terrestrial sphere, but opposite stood Saturn, the ruler of Capricorn, ready to slay them with his scythe and usher them through the Gate of Death back into the spiritual realms where they are at home.

GEMINI-SAGITTARIUS

Our condition during the middle third of the Atlantean Epoch is illustrated in the Sun's passage through the sign Gemini, the twins, which aptly represent infant humanity. During this age the division of soul from soul by the veil of flesh, which we call the body, became more noticeable, for the atmosphere already had cleared to a considerable extent, and the faculties of the Spirit had become more focused in its physical instrument. With this delusion of the personal self, there came at once the idea of "me" and "thee," "mine" and "thine." Our individual interests commenced to clash with those of others, so that a tragedy such as that recorded between Cain and Abel became possible. Nor was the shedding of blood confined to human beings, for we learn from the Bible that "Nimrod was a mighty hunter." This savage ideal was expressed in the celestial, centaur, Sagittarius, with his bow and arrow.

But both of these pairs of opposites, Cancer-Capricorn and Gemini-Sagittarius, may be considered prehistoric hieroglyphics of a development accomplished in sidereal years, long past, though nonetheless important on that account. Our own times, with the development prescribed for them, are symbolically represented in the four pairs of signs within the fixed cross: the bull, the lion, the serpent, and the man.

For that reason, the two pairs of opposites comprising the fixed signs, Taurus-Scorpio and Leo-Aquarius, are mentioned in the Bible, and we shall find that our modern systems of religion are full of allusions to the signs which lie between them: namely, the three pairs of opposites, Aries-Libra, Pisces-Virgo, and Aquarius-Leo. These three pairs of opposites, as already stated, are emblematic of: the development in the early third of the Aryan Epoch, when the Sun by precession went through the sign Aries; the middle third of the Aryan Epoch, with the Sun in Pisces, by precession; the last third of this Epoch, when the Sun will go through the sign Aquarius. Then the solstitial point Capricorn will

see the inauguration of a new cycle or age.

The spiritual preparation for this development commenced about thirteen thousand BC, when the Sun by precession was in the sign Libra, the balance. Different phases of this germinal impregnation of the people then living were carried on during the precessional travel of the Sun through Virgo and Leo, and culminated in Cancer about eight thousand BC when the last of Atlantis was destroyed by water, substantially as related by the Egyptian priests to Plato. We shall see presently how these germinal ideals, given to humanity in those far, bygone days, have grown and flowered into factors of human development and spiritual standards of the greatest importance.

TAURUS-SCORPIO

In the latter third of Atlantis, egoism had developed to a far greater degree than before. The spiritual sight had been lost by the large majority of the people who then lived entirely on the material plane and gloried particularly in their material possessions.

The bull very properly was worshiped by these people; it was an emblem of strength necessary to conquer the material world. On account of its prodigious strength, it was an invaluable aid in all their work. The proverb about the "flesh pots of Egypt" has remained illustrative to the present day, to show how abundantly that animal supplied their physical need of food. The milk of the female also was an important article of diet. The possession of much cattle therefore ardently was desired by the ancient infant nations. The worship of the bull was inaugurated under the solar precession through Taurus during earlier, sidereal years, and was continued into comparatively modern times, when the Sun by precession went through the sign of the celestial bull for the last time.

At that point, when the Sun entered the sign of the lamb, Aries, the Aryan religions were inaugurated. The Religion of the Lamb is to hold sway for the next sidereal year, while the Sun by precession passes around the twelve signs of the zodiac, just as the Religion of the Bull held dominion during the previous celestial year from the time the Sun entered Taurus until it left the same sign on its next passage.

New religions, however, are not revealed in their fullness at the beginning; they are started and go through a period of gestation long before the religion which they are to succeed comes into material existence. Similarly, an ancient religion about to be abrogated survives long after the religion which succeeds it has become the official source for the upliftment of humanity. The original Semites, chosen to inaugurate the worship of the Lamb, Aries, during the Aryan Epoch, were taken from Egypt, the home of the bull "Taurus." This was not our modern Egypt, however. The story of Pharaoh, who endeavored to prevent their emigration and was drowned, has reference to Atlantis

which was submerged thousands of years before Moses is supposed to have made his escape with the Israelites through the "Red Sea." The facts underlying the story are that a multitude of groups left the land where the bull, Taurus, was worshiped—(Atlantis or Egypt)—whose inhabitants were drowned, to seek a promised land beyond the water which then engulfed an "ungodly nation." There they were dedicated to worship the "Lamb" Aries. This lamb had been slain in Egypt (Atlantis); through its blood these pioneers had been preserved from death, and it was thus "the Lamb, slain from the foundation of the (present) World" which we call the Aryan Epoch. Noah's escape presents another phase of the same occurrence, relating that the mists which had enveloped Atlantis condensed to rain and flooded the basins of the Earth, leaving a clear atmosphere in which the rainbow was seen for the first time at the opening of the New Age, the Aryan Epoch. There a new Covenant was made with the pioneers of the polity then ushered in.

Atlantis was the home of the bull, Taurus, and when the Sun, by precession, was leaving that sign the last time, the Religion of the Lamb, Aries, definitely was ushered in. Thenceforth the worship of the bull was abrogated, and when any of the pioneer race, brought out from the ancient Atlantean dispensation by the blood of the Lamb, Aries, backslid and worshipped the Taurean "calf," they acted contrary to the law of progress and were therefore "Idolaters," an abomination to the divine Hierarchs whose task it was to guide them during the age preceding the advent of Christ. On account of repeated transgressions, many were "lost," and they are the Jews of today who still retain their Atlantean traits (see *Cosmo*).

Apart from the astrological key, the Bible truly is a closed book, but with this key, the matter is different. In the Old Testament, reference is made to two classes of animals: bulls, which were Taurean, and sheep and goats, which were Arian. These alone were used as sacrifices. (Turtle doves were permitted as a concession to poverty). All the principal characters of the old dispensation were shepherds (Arian), and Christ also announced Himself as the Great Shepherd.

In the New Testament we find another animal, the fish, attaining great prominence. The apostles were called to be "fishers of men," for then the Sun by precession was nearing the cusp of Pisces, the fish, and Christ spoke of the time when the Son of Man (Aquarius) shall come. Thus our evolutionary journey is mapped out in the hidden astrological allusions of the Bible.

SERPENTS AND SCORPIONS

Christ Jesus taught the multitudes in parables but explained the mysteries of the Kingdom to His disciples. Paul gave meat to the strong, but the milk of doctrine to the multitude. There always has been an exoteric and an esoteric side to every religion. If we take Taurus, the

sign of the bull, to symbolize the worship of that animal as practiced in Egypt, Persia, and other countries, then we shall find that the opposite sign, Scorpio, symbolizes the esoteric doctrine of the priesthood, who were the guardians of the ancient Atlantean Mysteries.

In this connection we will note, first, that the sign Scorpio is represented in the pictorial zodiac by a scorpion or serpent, and we wish to impress particularly the fact that the scorpion has its sting in the tail, while the serpent has the venom in its mouth. This is significant, as we shall see presently.

When considering the word "serpent" in the Bible, we find about seven words that so have been translated. One of these, which was borrowed from Egypt, is "naja." This word is found on the old tablets in the ancient temples of Egypt where Osiris, the Sun God, is hailed when arising from the primordial deep. He then was crowned with glory and has the "ursus naja," an emblem of cosmic wisdom. The ursus was a part of a serpent's body, with its head protruding from a point in the forehead just above the nose. Christ, therefore, referred to the ancient Egyptian Initiates when He said: "Be ye wise as serpents."

In ancient Egypt, the king wore a crown adorned by a double serpent, uraeus or naja, which seemed to protrude from his forehead when the crown was placed upon his head. This was to symbolize the fact that he held the double office of King and Priest by virtue of his sublime wisdom. In India, also, the guardians of the mystery Teachings were called Nagas, or Serpents. In the Icelandic *Eddas*, the northern *Vedas*, Siegfried, the truth seeker, slays the serpent, tastes of its blood, and then becomes wise. Indeed, it is not necessary to go outside our own religion for proof that the serpent is the symbol of wisdom, for Christ Himself said: "Be ye wise as serpents." The serpent certainly is not sufficiently sagacious to warrant a literal meaning of this saying, but when we understand that when the creative fire is drawn upward through the serpentine spinal cord it vibrates the pituitary body and the pineal gland, connecting the Ego with the invisible worlds by opening up a hidden sense, the allusion is perfectly clear.

There is, however, a lower phase of spiritual development, symbolized in ancient times by placing the uraeus or serpent at the navel, to show that the mediumistic faculties in the solar plexus had been developed. Mediumship is a negative phase of spiritual sight or hearing possessed by a person controlled by an outside intelligence who then "possesses."

This undesirable phase of seership was represented in the zodiac by the symbol of the scorpion, which has the sting in its tail. In the serpent Initiate, the creative cosmic fire was drawn upward through the head to serve a spiritual end; in the medium, the creative energy is expressed for selfish, sensual ends through the creative organ ruled by the scorpion.

If, with this information, we now turn to the Bible, we shall find that a great many things, previously obscure, will become clear. As said, the Egyptian word for uraeus, or serpent, is naja. It was borrowed by the Israelites who expressed the negative faculty of mediumship by affixing the feminine ending "oth:" *Naioth*. Those who are able to function consciously in the spiritual worlds were given the positive male plural ending, "im," and were called *Naim*. If we read the nineteenth chapter of first *Samuel* with understanding, we readily will see that the incident there narrated was of a mediumistic nature. David had become afraid of Saul, and he went with Samuel to "Naioth." This is supposed by Bible translators to be a place, and maybe a village was so named. If that was the case, however, it was because the people who lived there were *Naioth*, or mediums. They were called prophets in the chapter under consideration, and it is significant that as soon as anyone came within their camp, he commenced to prophesy or speak under control. Even Saul, who came there anxious to get David away that he might slay him, was seized by the Spirits and prophesied, to the amazement of all present.

In the New Testament, we are told that Christ Jesus went to the city of Nain and there raised *the son of a widow*. In the Latin Testament, this city was not called Nain, but *Naim*. It is significant that each of these—*Naim*, *Naioth*, and *Endor*, was the sorceress that assisted Saul is supposed to have lived—are in the same locality by Mount Tabor.

Every Free Mason knows that the brethren of that Order are called "Sons of the Widow." The Bible states that Hiram Abiff, the Master Builder of Solomon's Temple, a cunning craftsman, was the son of a widow. In this story, then, we have one of the *Naim*, a widow's son or Initiate of the old serpent school. The priests of Egypt were "phree messen," or children of light. Each had, within, the old serpent wisdom.

A new religion was being inaugurated, however, and it was necessary to raise the ancient Initiates to the mysteries of the coming Age. Therefore the Christ, the Lion of Judah, Lord of the new Kingdom, went to the widow's son of *Naim* and raised him up by the strong grip of the Lion's paw. Here we may emphasize that the first Initiate under the new system was Hiram Abiff, the highest Initiate of the old system, who, by this new initiation given him by the Christ, became a Christian, pledged to bear the rose and the cross, which were the symbols of the new Mystery Teachings of the western world. He then was given the symbolical name, Christian Rosenkreuz.

Thus from the time when the Sun entered Aries by precession, it became a crime for the chosen people to worship the bull exoterically, or to partake of the esoteric serpent wisdom. For a similar reason, too, it is idolatry when people of the west take up the eastern religions:

Hinduism, Buddhism, and kindred teachings. For in the Aryan Epoch, only the Aryan religions, the religions of the Lamb, have the proper effect on human evolution. All previous systems are detrimental to the western people. In time, also, those who now are in the east, the Orientals, will be forced to embrace this religion or be left far behind in evolution.

THE ARYAN AGE

ARIES-LIBRA

The Aryan Age may be divided into three eras, but they all are served by the religion of the Lamb. The first division covers the time when the Sun, by precession, goes through the sign Aries, the Lamb. Jesus was born when the vernal equinox was in about seven degrees of Aries. The twenty-three degrees which lie on the other side belong to the Old Testament period when, as we say, the chosen people were in captivity and lost in the wilderness of the world. The new religion had not then found its place. Then the Christ came and inaugurated the new Teaching definitely. He came not to destroy the old prophets and the Law, but to give us something higher when they shall have been fulfilled. The sign opposite Aries is Libra, the scales or balance of justice. Therefore we are told in the new religion that there will come a day of judgment when Christ shall appear to give to every man according to the deeds done in the body.

PISCES-VIRGO

Christ was the Great Shepherd, but he called His disciples to be "fishers of men," for the Sun by precession then was leaving the sign of the Lamb and entering Pisces, the sign of the fishes. Therefore a new phase of the arian religion was opening up. The Bishop's mitre also is in the form of a fish head. The New Testament, therefore, does not mention the bull or the Lamb, but references to the fish are numerous. We also find the celestial Virgin prominent, and the wheat ear of Virgo is the Bread of Life, resultant from the immaculate purity. Thus Christ fed the multitude on fish (Pisces) and loaves (Virgo).

Before the time of Christ, the new religion of the Lamb (Aries) could get no foothold. Moses, the erstwhile leader, could not bring the chosen people to the "promised land." That was reserved for Joshua, the son of Nun. "Joshua" is Hebrew for Jesus, and the Hebrew word "nun" means fish (Pisces). This same priesthood also has enjoined the eating of fish and forbidden the use of flesh on certain days. When the children of Israel left the flesh pots of Egypt, where the bull (Taurus) was slain, they left it by the blood of the Lamb (Aries). But in the Piscean dispensation no shedding of blood is enjoined and flesh eating is condemned as a sin at certain times, for man now is taught to forsake the lusts of the flesh and also lusting after the flesh.

This ideal was tried under the Aryan dispensation, when the chosen people were yet in the wilderness (so-called), but without success. They would not have the heavenly manna. Now, however, man is being weaned from the cannibalistic practice and in the seven hundred years which remain before the Aquarian Age definitely is ushered in we will, in all probability, make great strides in overcoming both the lust of the flesh and the lust after the flesh. For Virgo, the immaculate celestial Virgin, and the ears of wheat contained in the symbol, show both of these ideals as profitable to soul growth at the present time. Jupiter, the planet of benevolence and philanthropy, which rules Pisces, has been a prominent factor in promoting altruism during the past two millenia.

AQUARIUS-LEO

It often is said, and rightly so, that the boy is the father of the man. On the same principle, we may say that the Son of Man is the Super-Man. Therefore, when the Sun by precession enters the celestial sign Aquarius, the water bearer, we shall have a new phase of the religion of the Lamb, exoterically. The ideal to be striven for is shown in the opposite sign, Leo.

The Moon, which is the habitat of the autocratic Race Ruler and Law-giver Jehova, is exalted in Taurus, the sign of the bull. All race religions, and the Mosaic phase of the Aryan religion of the Lamb, demanded a sacrificial victim for every transgression of the Law. But the Sun is exalted in Leo, and when the great Sun Spirit, Christ, came as high Priest of the Aryan religion, He abrogated sacrifice of others by offering up Himself as a perpetual sacrifice for sin.

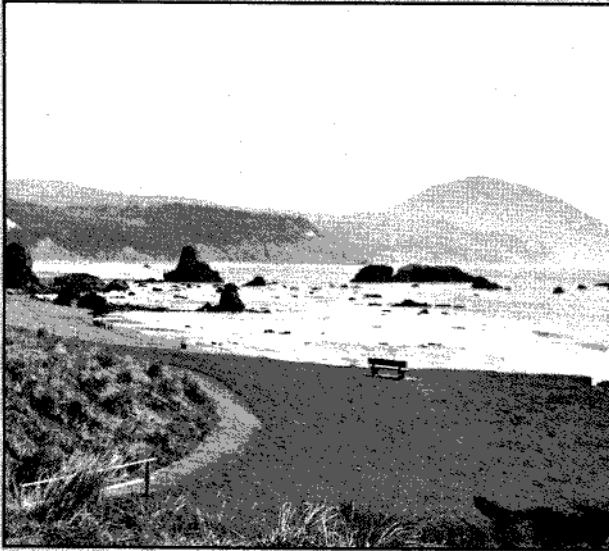
By looking to the mother ideal of Virgo during the Piscean Age and following the Christ's example of sacrificial service, the Immaculate Conception becomes an actual experience to each of us, and Christ, the Son of Man, Aquarius, is born within us. Thus, gradually, the third phase of the Arian religion will be ushered in and a new ideal will be found in the Lion of Judah, Leo. Courage of conviction, strength of character, and kindred virtues, which make man truly the King of Creation, worthy of the trust and the confidence of the lower orders of life as well as the love of the divine Hierarchs above will predominate.

This, the mystic message of Man's evolution is marked in flaming characters upon the field of heaven where he who runs may read. And when we study the revealed purpose of God, we shall in turn learn to conform intelligently to that design, thereby hastening the day of emancipation from our present cramped environment to the perfect liberty of free Spirits, risen superior to the Law of Sin and Death, through Christ, the Lord of Love and Life.

It is for us to decipher this message and solve the riddle of the universe. □

—Max Heindel

News Perspectives



WHAT TURNS ON THE AURORA?

When physicists see an aurora shimmering, they know that charged particles from the sun are cascading into the atmosphere and causing atoms to glow. But how the particles get to those skies has been a mystery. Now two physicists believe they've found the main path. It involves a long detour.

Lou Frank and John Craven of the University of Iowa studied pictures taken by satellite that looked down on the ring of auroral lights around the North Pole. By monitoring the changing patterns, the physicists identified the energy levels of the particles causing most of the activity. These particles, Frank says, are known to come from a region 500,000 miles from Earth, on the side away from the Sun. Frank concludes that particles are ejected from the Sun, flow past Earth on all sides, then are gradually ensnared by the planet's magnetic field and collect in this faraway region. Then they follow the lines of the magnetic field back toward Earth's poles.

'We knew that the power source for the aurora was on the far side of Earth,' Frank says, 'but it was generally thought to be about 50,000 miles away. Our analysis shows that it's much farther. It's really remarkable when you go out to those distances, where the Earth's magnetic field is so weak, that the commingling of these particles can still produce so much power—a kind of explosion that sends a current to Earth carrying 50,000 volts.'

This article, taken from the May issue of *Science* 85, shows that material science has not yet discovered the Truth behind the aurora borealis. This phenomenon has received many interpretations from scientists and in folk

lore throughout history. The beauty, coloring, and brilliance of the rays and the mystery of their appearance serve to suggest that they are connected with some kind of supernatural power.

Max Heindel, presenting the Western Wisdom Teachings on this subject, wrote: "The Earth is permeated by a cosmic body of ether and...those manifestations which we note as the aurora borealis and aurora australis are etheric currents circling the Earth from pole to equator."

The Rosicrucian philosophy teaches that each year a ray of the Cosmic Christ enters the Earth after the autumn equinox, and that by Holy Night it has reached the center of the Earth. The entire planet then is permeated.

Max Heindel continues: "It is noteworthy in this connection that the aurora borealis is becoming more frequent and more powerful in its effects upon the Earth. In the early years of the Christian Era this phenomenon was almost unknown, but in the course of time, as the Christ wave which descends into the Earth during part of the year infuses more and more of its own life into the dead, earthy lump, the etheric vital rays become visible at intervals. Later they become more and more numerous and are now commencing to interfere with our electrical activities..."

"The very powerful rays of force generated by the Christ Spirit, now becoming visible as the aurora borealis, have hitherto been of about the same nature as static electricity... Now, however, the Christ currents are becoming more and more forceful, and their static electricity is being liberated.

"It may be said further with reference to the aurora and its effects upon us, that those rays are radiated through every part of the Earth, which is the body of Christ, from the center to the periphery, but in the inhabited parts of the world these rays are absorbed by humanity as the rays of the plant Group Spirits are absorbed by the flowers. These rays constitute the 'inner urge' which is slowly but surely impelling mankind to adopt an attitude of altruism. They are the impregnating rays which fructify the soul, so that eventually the immaculate conception will take place and the Christ will be born within each of us. When we have all thus become perfectly impregnated, the Christ Light will begin to radiate from us. Then we shall walk in the Light, as He is in the Light, and we shall have fellowship, one with another."

FAMILY MEALS—A FADING PHENOMENON (?)

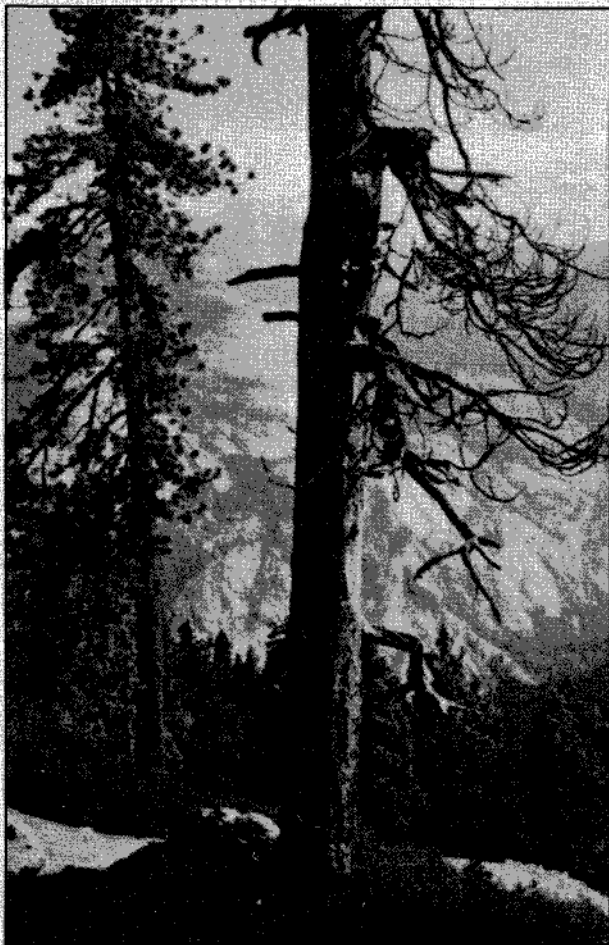
"Remember Family Meals?" is the title of an article deploring the passing, in many homes, of traditional family dining. According to Margaret Landers, writing in *The San Diego Union*, May 8, 1985, many families in the United States do not eat their meals together. The

so-called "Gotta Run Generation" often eats breakfast on the way to school or work and dinner in "fast food" establishments. Evidently, too, it has been months or even years since many families have used their dining room tables for the purpose of serving a meal. When family members do eat at home, they do so off trays in front of the television. Incredible as it may seem, at least according to the article, many American children do not know what a truly "home cooked" meal is.

Miami nutritionist Ronnie Korschun expressed grave concern over the "shocking" eating habits of modern youngsters. She said: "There are kids in this country who probably eat McDonald's one night, Burger King the next, then they get Kentucky Fried Chicken and then they get Pizza Hut the next night... We've gone through a tremendous revolution in eating style in this country. What the consequence will be down the road we don't even know, because we've never had a generation that totally did this before."

Part of the problem lies in the fact that in households where both parents work outside the home, neither parent is energetic enough at the end of the working day to fix a meal. Many such parents prefer to eat out and, naturally, their children do the same.

The situation of a full-time legal secretary who does endeavor to serve her husband and children nutritious



meals is described as follows: she "spends up to seven hours each Sunday cooking a week's worth of meals that she freezes until needed....It is usually 7:30 or 8:00 p.m. by the time she leaves her...law office, picks up the kids from the sitter and walks through the front door. It can be 8:30 p.m. before she turns the stove on and 10:00 p.m. before the family sits down to eat. Sometimes she has to wake the kids up so they can eat together."

In this case, even though the mother wants to provide proper nutrition, by the time the family does eat, all concerned are so tired that the nutrients are not likely to be as effective as they might have been under more normal circumstances. Furthermore, it is known to be unhealthy to eat a large meal just before retiring.

Not only nutrition but also family cohesiveness suffers as a result of this drastic change in the nation's eating habits. The old television program, "Leave It To Beaver," is cited as an example of the traditional mode in which the family ate "dinner at home, at the dinner table and promptly at 6:00 p.m. Major family problem-solving and passing down of wisdom took place at the Cleavers' dinner table. It was the focal point of the home."

Once, the evening meal was recognized as one time of day when all family members could sit down together and, in a sense, renew their ties with each other. Now it is literally true that days can go by during which members of the same family, if they see each other at all, do so "on the run" and certainly without the opportunity to share their joys, problems, advice and guidance, or expressions of affection and support. If the dinner table no longer is to be the setting for this type of communication, something had better take its place. Otherwise the disturbing modern phenomenon of family members who are virtual strangers to one another is likely to intensify, to the detriment of all concerned. □

NUTRITION AND CANCER

Physicians and scientists "tend to agree that eating a well-balanced diet rich in whole grains, fruits, and vegetables will contribute to a person's overall well-being. What they don't agree on is whether such a diet can cut down the risk of cancer."

So begins an account, in *The San Diego Union*, May 9, 1985, of a report recently issued by the National Research Council of the National Academy of Sciences concerning a possible connection between nutrition and the incidence of cancer. "The report's bottom line was that between 40 and 60 percent of all cancer *may* be linked to diet." Again, "there is no hard, fast data that smoked meats and barbecued foods are bad; that fruits, vegetables and fiber are good. But there is some evidence of the role that such foods play in lowering an individual's risk of developing cancer."

The report's "conclusions and recommendations have generally been endorsed by major national institutions studying the nature of cancer (including the National Cancer Institute and the American Cancer Society)."

Although this report appears to be couched in cautious language, it is noteworthy that material scientists are admitting that there *might* be a connection between a dread disease and the type of food consumed. Medical practitioners and scientists generally have become more nutrition conscious in recent times, not only with regard to cancer, but also with regard to ailments such as arthritis and heart trouble, as well as with regard to, simply, general well being.

Evidence linking cancer with particular types of food consumption already has been made public in other reports and surveys. It is known, for instance, that cancers of the breast, colon, and prostate are more common among people who eat a high-fat, high-meat, low-fiber diet. Seventh Day Adventists in the United States, who advocate vegetarianism, have far lower rates of colon, rectal, breast, ovarian, and prostate cancer than is the average for other Americans. There is evidence, too, that certain protective factors in vegetables and whole grains, such as vitamins C and A, also may play a beneficent role in cancer prevention.

The American Cancer Society has issued the following recommendations which "may help to reduce one's chance of getting cancer:" avoid obesity; cut down on total fat intake; eat more high fiber foods such as fruit, vegetables, and whole grain cereals; include foods rich in vitamins A and C in the diet but avoid excessive use of supplements; include cruciferous vegetables such as cabbage, broccoli, brussels sprouts, and cauliflower in a diet; be moderate in consumption of alcoholic beverages; eat sparingly of salt-cured, smoked and nitrite-cured foods.

With all this we would agree, but we would modify the last two recommendations as follows: avoid the consumption of alcoholic beverages entirely; work toward adopting a vegetarian diet—the exclusion of *all* flesh foods—gradually. We do not suggest that an individual accustomed to eating meat *suddenly* drop all flesh food from his or her diet. The body must be permitted to adjust, little by little, to such a change. It also is important to remember, as Max Heindel tells us that: "...the vegetarian diet generates an abundance of energy, much more than flesh foods. This energy is not only physical but spiritual, so that if a man leads a sedentary life and is of a material disposition, engaged, perhaps, in sordid business transactions or in other lines of strictly material endeavor, this spiritual energy can find no vent and is apt to cause systemic disturbances. Only those who live an active, outdoor life, where the abundance of energy generated by the vegetarian food can be thrown off, or who transmute that energy into spiritual endeavor, can thrive on the vegetarian diet."□



Praise

*P*raise is that warmth which unfolds hidden aptitudes and talents and inspires them to expression. Genius has often been ignited through simple appreciation. All things blossom and come to fruition through respect and esteem.

Approval is the way to every man's heart. Man is that sensitive being who lives for approval and responds to praise. What is more, he will involuntarily live up to and fulfill any virtue which receives commendation.

Claim the best that is in one — and it will grow to your expectations. Recognize the best that is in yourself, and the best will magnify itself. That which you look to — will look to you, and that which you acknowledge is quickened. Praise calls forth response and reciprocation.

Those who are constantly censured are stifled, and whatever attributes they may possess are soon withered and seared with the breath of condemnation. Magnified fallacies become great faults. Magnified virtues become great assets.

To find a virtue praise in each soul is to enrich that person with a priceless possibility. Praise magnifies the minutest tendency into a virtue. It has the power to expand the smallest inclination into a great blessing. □

—S.R.

Book Reviews



Reincarnation—A New Horizon in Science, Religion, and Society, by Sylvia Cranston and Carney Williams, Julian Press, New York, 1984.

Belief in reincarnation—or in rebirth—appears to be on the rise. A recent Gallup Poll tabulated 38 million Americans, representing virtually all ethnic and religious backgrounds, who believe that they will be born again on the physical plane after their present lifetimes. This rather surprising figure is only one of many facts and theories underscoring the idea of rebirth that are revealed in the present volume.

Teachings of rebirth appear in Gnostic Christianity, Judaism, and of course many of the Eastern philosophies. They also appeared in many early cultures, including those of Finland, Iceland, Lapland, Scotland, Wales, Germany, Gaul, Greece, Rome, Egypt, Africa, and American Indian. "Reincarnationists" included such varied individuals as Benjamin Franklin, Longfellow, Emerson, Jung, Tolstoy, William James, Flaubert, Samuel Butler, Lindbergh, and Henry Ford.

Sylvia Cranston, a reincarnation research specialist for twenty-five years, and Carney Williams, who has taught extensively in the fields of health education and death education, here present "the most comprehensive and effectively practical book ever published on the subject." The written work of theologians, social historians, scientists, psychologists, philosophers, and physicians, as well as narrations by "average people" of former life experiences that seemed to indicate the validity of the reincarnation theory, all are presented in this intensely informative volume.

Of particular interest and importance, we believe, is the emphasis placed on the effect that an understanding of the fact of rebirth could have in ultimately solving contemporary problems such as nuclear war, suicide, the aging process, crime, liberation of women, and environmental pollution. If we know that we are destined to come back to Earth—in a sense picking up where we left off—we are likely to have a more vital and abiding interest in setting these troubling contemporary issues to rights at the present time. —D.F.

Your Pet's Secret Language—How to Understand It and Speak It, by Jhan Robbins, Peter H. Wyden, New York, 1975.

"Animal behaviorists have discovered that when it comes to teaching the ability to communicate, nobody can effectively and fully take the place of an attentive, well-loved owner. The authorities have also found that household pets frequently refuse to make use of their skills in front of strangers."

The "secret language" referred to in the title involves both sounds made by various animals and their body language—which can range from facial expressions or the posturings of ears and tail to gyrations of the whole body. Various animals are considered, including dogs, cats, horses, and birds. "Animals...clearly telegraph their thoughts as they move their faces, open their mouths, swish their tails. Every motion, despite its subtlety, reveals information in a continuous flow."

Dogs, for instance, move their lips and cheeks with nine different muscles and their ears with sixteen. When they partially close their eyes, it often means that they are puzzled about something; when they widen their pupils, this often means that they are irritated. When a cat's whiskers bend back, it means "I won't move!"

The author presents many reports from pet owners themselves, attesting to the manner in which they have learned to know what their animals are "thinking" and have improved their own ability to communicate in return. Also included are a study of specific communication aptitudes of various breeds of dogs and cats, explanations of what to look for in eye, ear, tail, and other animal body motions, and a "pet communication dictionary" that defines the specifics of verbal and non-verbal communication between dogs, cats, birds, horses, and their owners. For instance, to convey the message "You call that food?", a cat often "shakes his paw at the food in his dish. He does this vigorously, using an up-and-down motion. Then he backs away from the uneaten food. A few seconds later he returns, but still refuses to eat. Often he will meow while doing this." The horse indicates "I'm about to do something you won't like," when "his ears come down flat against his head. When they do, it's generally a signal that he's about to create havoc. He may suddenly buck. So be prepared."

The author also gives practical suggestions for ways in which owners can gain the confidence of their pets, thus inducing them to communicate more fully. Reward for good performance, affection always, and a large supply of patience are the primary requirements of humans in this situation.

This book is a "must" for pet owners who sincerely are striving to establish more meaningful communication with and deeper understanding of their animals. □

—D.F.

Fr: em 090194

Readers' Questions

NO BEGINNING TO MAN

Question:

Was man created by God, or did he come into existence in some other manner?

Answer:

The real man, the Spirit, was not created. The Spirit of man is a part of God, and as a part of God has always been in existence. God had no beginning, hence the Spirit of man has had no beginning. In the earlier stages of evolution we were homogeneous, so to speak, with God. But at the beginning of this Day of Manifestation we were differentiated within the body of God and each individual man. In Spirit there is no division, however. The differentiation which took place in Spirit was not a division or a separation. It was brought about by means of vibration. But the differentiated Virgin Spirits immediately began to encase themselves in the substance of the lower worlds, finally building physical bodies, and in these physical bodies they have lost their sense of unity with Spirit and with one another. The unenlightened ones imagine that they are entirely separate from all other human beings. They do not know of "the fundamental unity of each with all." The esoteric student, however, knows that this is a fact, and endeavors to conduct himself accordingly in all of his relations with his brother Spirits.

THE FLESH AND BLOOD OF CHRIST

Question:

What is your interpretation of John 6:53: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you"?

Answer:

When Christ Jesus was on Earth, He spoke to the multitude in parables, but to the disciples He explained the inner meanings as they were able to understand. Since the four Gospels are not only the story of the life of Christ Jesus, but also four descriptions of the Path of Initiation to which the life of Christ Jesus is related and which we all eventually must travel, many of these writings have both an inner and an outer meaning.

We first must understand that the Earth is not a mass of dead matter, but that it is the living, breathing body of a great Spirit. Through this body, He expresses Himself and comes into close touch with the beings on the surface of the planet. This Spirit is the Christ, Who periodically draws into the center of the Earth and again withdraws. This indrawing begins at the time of the fall

equinox. Then commences the impregnation of all seeds with the life force which later will cause them to break forth and clothe the body of the Christ Spirit in living green and provide food for all beings living on the Earth. In the streams and rivulets we find the fluids, the blood, which, as a great circulatory system, ever is flowing back to the ocean, again to be distributed over the surface of the Earth by means of precipitation. Thus, our food and drink truly are the flesh and blood of the body of the Son of Man. If we did not partake of this, we could not live.

The spiritual meat and drink that this passage symbolizes can be explained only to those who, like the disciples, have true spiritual understanding—the true wisdom which makes clear all the mysteries of God. In general, however, we can say that they symbolize the formation of the Christ within each individual through the soul body, which is built of the two higher vital ethers during lifetimes of unselfish service.

THE EFFECT OF THE MOON ON THE INVISIBLE HELPER

Question:

Why attach so much importance to the Moon's aspects in esoteric work? Why is the new Moon especially appropriate for awakening Invisible Helpers and the full Moon for building the quintessence of service into the soul body? Moonlight is only reflected light.

Answer:

The Rosicrucian teachings explain this by analogy. As Christ is born on the longest and darkest night of the year, so the Invisible Helper, is born on the darkest night of the month; that is, he then comes into conscious use of his etheric vehicle. We know that at Christmas time the spiritual vibrations in the Earth are the most intense. Therefore, by analogy, we know that the spiritual vibrations each month are most intense on the night of the new Moon, and these vibrations make it the most propitious time for the birth of the Invisible Helper. Astrologically the vibrations are stronger at that time because the Sun and Moon are in conjunction, and their combined force is thrown upon the Earth from the same angle.

The time of the full Moon is most propitious for the building of the essence of service into the soul body. The full Moon at a certain time in the fall is spoken of as the harvest Moon, and the building of the essence of service into the soul body is a process of harvesting best conducted under the great illumination at that time. Astrologically, at the full Moon the Sun and Moon are in opposition, bringing into play two opposite signs, which are spiritually correlated, constituting a positive and a negative pole. At that time a current of life or spiritual energy is flowing between the two poles, which may be utilized for the building-in process. □

Health for the Eyes

Eyes have been called "the windows of the soul." How very little we really know about this wonderful gift of God or treasure the precious vision of both the inner and outer worlds.

The Bible says, "Truly the light is sweet and a pleasant thing it is for the eye to behold the sun." (*Ecc. 17:7*.)

The world is seeking for a better understanding of itself. People search the globe of the outer world, yet within the wonderous framework of their own souls is the glory revealed.

According to experts and researchers quoted in the book *Quick Guide to Better Vision*, by Margaret Darst Corbett, the following exercises are particularly helpful in strengthening the eyes.

One of the secrets of better vision is relaxation of mind and body. Strained eyes take as much as 90 percent of the nerve energy source. Nothing depresses the body and taxes the vitality more than failing vision.

There are physical tensions which tighten the muscles, mental tensions which tighten the nerves, and emotional tensions which upset the body rhythms. All tensions react on the eyes, which are accurate barometers of all conditions, both good and bad. We can learn how to relax and release those tensions.

One of the first principles of relaxing is to build a healthier body, mind, and Spirit. Exercises that are helpful to the eyes are: sunning, palming, swinging, and mental or memory-pictures.

Sunning: the Sun is the perfect food and drink for vision, yet we must be cautious not to look directly at the Sun at any time. Just to be outside and enjoying Nature in the sunlight, is a great joy for the eyes. Eyes which are sensitive to light and not used to Sun and air must be introduced gently to brightness. Dark sun glasses are detrimental to the iris of the eyes and the health of the body, as they distort the healing rays of the Sun, thus causing weakness in the eyes and the whole body.

The eyes are an important part of the body, constructed to accept and utilize light. They need light to see, and they function best in good light. The weaker

the eyes, the more light they need. Whatever vision we have, it pays to be kind to our eyes, giving them a strong direct light for heavy work—not dim, indirect, diffused, or colored light. In many cases, we have no control over our working conditions. We can compensate for enforced eyestrain by giving our eyes as much healing, soothing, relaxing sunshine off duty as we possibly can.

If we "feed" our eyes sunshine as regularly as the Sun comes out, they will gain in beauty as well as power.

Palming: palming the eyes is a wonderfully relaxing experience. Rest soothes the muscles, and recharges the nerves, so we are loosening the tight muscles that pull our eyes off focus. At the same time, we are building power in the optic nerve and the retinal nerves. If we can palm after flooding the eyes with sunshine, we imprison the light until the retinal nerves absorb it. That builds their power, and health, and restores vision. Do not be "eye conscious" when doing this exercise; let the mind dwell on some happy experience, beautiful mountain and lake scenes, or a happy occasion with friends.

To "palm," open the fingers of one hand wide, palm toward the face. Lay the little finger of the outer hand across the base of the four open fingers on the palm. This forms an inverted V shape where the palms meet. Place the V on the bridge of the nose. Automatically, the hollow of the palms will be correctly placed over the orbits of the eyes. Keep the eyes closed in rest, release the tension of the fingers, soften the palms, loosen the wrists, and rest elbows on the knees or on a table so that the neck will be in line with the spine. Every person's own palms fit the line of his or her own eyes perfectly, so experiment and enjoy the new sensation of relaxation and peace.

Swinging: the first law of the universe is "motion." As we stand relaxing mind and body, becoming aware of the beautiful motion as we swing the whole body from right to left in as large a turn as possible, we feel a slackening of rigidity that breaks the habit of staring. Eyes that stare grow dim, and in our modern day of computers and TV, "swinging" is a wonderful exercise to bring circulation and movement to the muscles of the eyes.

The "swing" can be done as many times as is comfortable in the beginning, working up to 100 times each morning and again in the evening. Do it gently, rhythmically. It takes only two or three minutes, and works wonders.

Memory or mental pictures: the secret of all relaxation lies in the mind; pleasant, happy memories bring relaxation. Whenever possible, palm while indulging in pleasant memories. Take a happy "mental" trip, maybe to the mountains, the seashore, or a picnic by a favorite stream. To live every second of such happy experiences helps us feel relaxed, refreshed, revived, and able to continue on in the pattern of life renewed. □

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Nutrition and Health



With Healing in its Wings

Early in the Old Testament is the account of how man was led astray by the false light of the Lucifer Spirits, thus giving birth to all the sorrows and suffering in the world. Near the end is the promise that the "Sun of Righteousness shall rise, with healing in its wings." The Rosicrucian Fellowship Healing Service states that: "Disease is really a fire, the invisible fire which is the Father." Disease is a manifestation of ignorance, the only sin, and healing is a demonstration of applied knowledge, which is the only salvation. Christ is an embodiment of the Love/Wisdom Principle, and in proportion as the Christ is formed in us, we attain to health.

At no time does humanity so readily turn to divine Power for help as when health fails and death threatens; therefore, the office of spiritual advisor always has been associated closely with healing. Even among primitive peoples, the priest also is the medicine man. In Christian denominations, the priest calls on the sick as a representative of our Father in Heaven. Often his love and sympathy engender great faith—sufficient to heal. The gratitude of the patient toward the physician is added to the veneration felt for the spiritual advisor, and in consequence the power of this individual to help and uplift the patient is increased enormously and the tie between them is much closer.

To be healed, we must have faith; we must be humble to the point of obedience. In every case in which Christ Jesus healed, the suffering one had to cooperate actively with the Great Healer before his cure could be accomplished. Christ Jesus said: "Stretch forth thy hand," and when the man did so the hand was healed.

To another He said, "Take up thy bed and walk," and when he did so the malady disappeared. Many are the cases recorded, including those of the blind man and the leper. The requirements were simple, but such as they were, they had to be complied with so that the spirit of obedience could aid the Healer's work. This is a Law of Nature that is absolutely sure. Disobedience to the Law of Nature brings disease. Obedience, no matter whether that involves washing in the river Jordan or stretching forth a hand, shows a change of mind. The sufferer therefore is in a position to receive the healing balm. This may come through the Christ or through a healer of one kind or another but primarily, in all cases, the healing Force comes from our heavenly Father, Who is the Great Physician.

There are three factors in healing: first, the power from our Father in Heaven; next, the healer; third, the obedient mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel illness. The fact that the whole universe is pervaded with the Power of the Father, always available to cure our ills of whatever nature, is reason enough for us to give thanks daily. The healer is the focus—the vehicle through which the Power is infused into the patient's body. If he is a proper instrument, consecrated and harmonious, there is no limit to the wonderful works of the Father which can be performed through him for a patient of properly receptive and obedient mind. A truly spiritual healer will endeavor to instill the highest ideals in his patients, so that they eventually may learn to conform to God's Laws and thus attain permanent health in future lives as well as now.

Members of The Rosicrucian Fellowship aim to heal the sick and have superior means of accomplishing this benevolent purpose. Earlier religious groups sought to advance spiritually by abusing the body, but Rosicrucian students are taught to exhibit the tenderest care for this instrument. The nature of the sickness and the temperament of the patient determine the form of healing to be used. If the patient is strong in faith, a spiritually-minded healer or a broadminded physician in whom the patient has confidence may be called, for, as a tuning fork of a certain pitch will respond when another tuning fork of the same pitch is struck, so will the person who is filled with faith and confidence respond.

Whatever good there is in any system of healing, the effects upon a patient will be beneficial or the reverse in exact proportion to that person's faith in its healing power. Generally speaking, the study of the higher philosophy will tend to better one's health, because "knowledge is power," and the more we know, the better we are able to cope with all conditions, provided of course that we bring our knowledge into practice and live the life. No teaching is of benefit to us unless it is carried into our lives and lived from day to day. The

Friendship (332 L 35 BIKS)

Friendship

person who lives a clean and upright life, endeavoring to obey the Laws of God, striving earnestly for truth and righteousness, will create thought forms about himself of a corresponding nature. His mind will run in grooves that harmonize with truth, and when the time comes in the Second Heaven to create the archetype for his coming life, he will readily, intuitively, by force of habit from the past life, align himself with the forces of right and truth. These lines, built into his body, will create harmony in his future vehicles, and health therefore will be his normal portion in the coming life.

The spiritual force generated all through our lives, after we have passed the stage of childhood, may be used for three purposes: generation, degeneration, or regeneration. It depends upon us which of the three methods we choose, but the choice we make will have an important bearing upon our whole life. It overshadows each moment of our existence and determines our attitude in each and every phase of life among our fellow men: how we meet the various trials of life, whether we are able to grasp our opportunities or let them slip by, whether we are healthy or sick, whether or not we live our lives according to a satisfactory purpose. All of this depends upon the way in which we use the spiritual force.

There are higher Laws pertaining to the spiritual realms which may be made to supersede those governing the lower realms. The Christ, being the Lord of the Sun, embodied within Himself the synthesis of the stellar vibrations, as the octave embodies all of the tones of the scale. He therefore could emit from Himself the true, corrective planetary influence required in each case. He sensed the inharmony and, by virtue of His exalted development, knew at once how to offset it. He had no need for any further preparation, but obtained results immediately by substituting harmony for the planetary discord which caused the disease with which He was dealing.

None among our present humanity can exercise the Power of the Christ, but the need of that Power in active manifestation exists today as much as it did two thousand years ago. Spirit pervades everything in and upon our planet in various measures. An emanation from the Christ Principle, the Universal Spirit composing the World of Life Spirit, restores the synthetic harmony of the body. We may use it to heal the sick according to our abilities, which in turn depend upon our development. —L.L.

*Christ has no body now on Earth but yours,
No hands but yours, no feet but yours,
Yours are the eyes through which is to look out
Christ's compassion to the world;
Yours are the feet with which He is to go about doing good,
And yours are the hands with which He is to bless us now.*

—St. Teresa

Healing

Newness of Life

An entirely new set of surroundings—new scenes, new people, new activities, and consequent new thought processes—is a powerful means of bringing about an improvement in one's health. This has been demonstrated countless times, and physicians frequently prescribe a trip as a remedy for an illness which has stubbornly refused to yield to other curatives. Many people, however, are unable to leave their homes, and consequently are faced with the alternative of transcending the power of outer stimuli by effecting a change *within themselves*.

This method is the best, not only because it obtains permanent results, but also because it brings soul growth. In view of its consequences, the effort of will required to give up the old, set ways of feeling and thinking which have brought about the crystallizations manifesting as disease is indeed well spent. Anyone, if he *will*, may change his consciousness simply by establishing different reactions to the same people and surroundings—reactions clothed in the golden aura of Christ-like love and desire to serve.

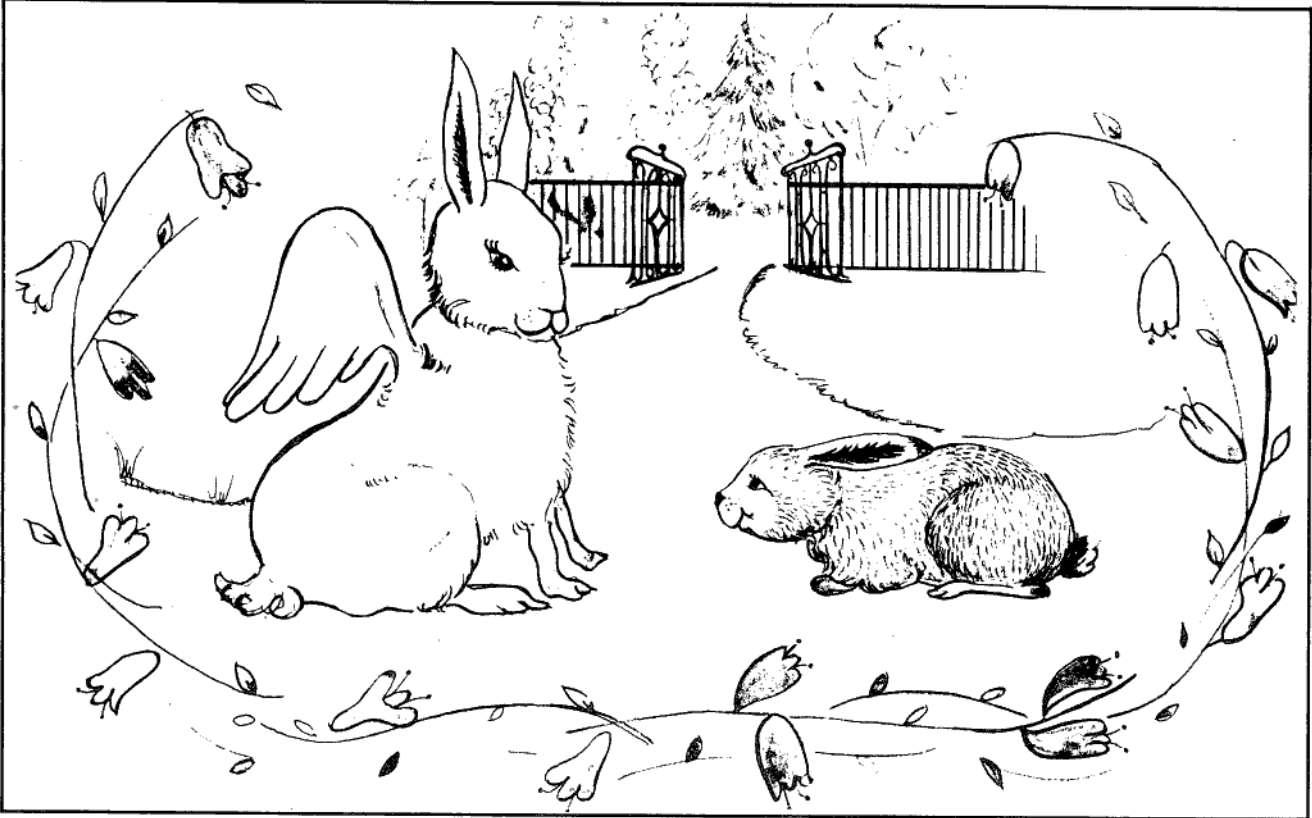
The Love-Wisdom aspect of Divinity is inherent in every human being, and may be unfolded in all its glorious beauty by daily efforts to live and serve others. Through it we may accomplish a physical, mental, and spiritual change in a seemingly miraculous manner, for its presence dispels crystallization and restores the normal rhythm and harmony of the bodies.

By visualizing the Christ Light about ourselves and others, by emulating His wondrous love and compassion, by cultivating a firm faith in His gracious mercy, thus permeating our consciousness with His vibrations, we may walk in that "newness of life" which St. Paul mentions in the sixth chapter of *Romans*, and "we shall be also in the likeness of His resurrection."

HEALING DATES

August..... 5—13—19—26

For Children



Grandpa Rabbit in Paradise

One lovely evening, when the briar roses were in full bloom and the carrot patch was bristling with fat, saucy carrots, Grandfather Rabbit, with a smile on his whiskers, slipped into deep, peaceful sleep. And, because he was a very old rabbit, he did not wake up again in this world.

Oh, there was no pain or any sadness. In fact, Poppy, as he was fondly called by his little grandchildren, died without even realizing what had happened.

Of course Poppy had had every intention of waking up the next morning, and so he did, but in a place totally unfamiliar to him. Not only that, but he felt more fit than he had in years, full of energy and more like a butterfly than a rabbit.

"My goodness," thought Poppy, as he found himself unable to resist great leaps into the air, "how strange it is to feel so well, so youthful, at my age. And where am I, anyway? This is definitely not my carrot patch."

Actually, this place was not at all that great. It was a rather vague terrain with neither plants, nor trees, nor anyone at all. "I don't think I care for this," mumbled Poppy, and as he thought this thought he began to feel an urge to hop in the direction of a distant lane. "This is all very strange, but there is a charming lady rabbit up ahead who resembles my dear, departed wife, Grandmother Rab."

Who do you think that was, waiting for Poppy at the end of the lane? It was indeed Grandmother Rabbit, along with other members of his family who had gone before him. Poppy stopped practically in mid-air; unbelievable as it was, there they were, ears perked, soft eyes shining, their fur coats far more glossy than they had ever been in life.

"How happy I am to find you again," beamed Grandmother. "See, we are all here," as Poppy's own beloved Mama and Father came to his side to bid him welcome.

Poppy was aghast. His mother read his thoughts. "My baby, you have returned to us from the Earth. You won't have to go back ever again. You can stay here with us." When Poppy could only continue to stare at her in glazed surprise, she said to him, "Come with me and you will understand."

It wasn't long before they found themselves in a great garden, where beautiful, winged Angel Rabbits danced

and played in the rays of the golden Sun. In the center of the garden was a great hedge of majestic trees, encompassing a large and ornate gate. And there, standing in front of the opening, was the largest and most lovable rabbit that Poppy ever could imagine. Her fur was white as snow, and her delicate pink nose was set between the most extraordinary and wise eyes.

"Come with me." She gestured for them all to follow her through a marvelous park and in the direction of a kind of cabin which seemed to be floating in the clouds.

"Enter," said the Angel "and look at your home and into the window of your burrow."

At this, Poppy cried out in surprise. For there on the bed, as peaceful as could be, was Poppy's body.

"But I am here, and I am there! My goodness, I must be dead!"

The Angel smiled as though she had been through this sort of thing many times. "Yes Poppy, your body is dead, but it was old and useless anyway, and you said yourself that you've never felt better than right now. What do you think of that?"

Poppy gazed lovingly at the dear ones whom he had thought to have lost forever and who had been found again after all, and he replied, "Beautiful Angel, if I am to stay here, it will make me perfectly happy. But what will become of my son and my little grandchildren, who are still on Earth? Will I never see them again?"

"Oh, but you can see them as often as you like, only they cannot see you at all. One day they, too, will arrive in Heaven and find you waiting for them as your wife and parents and many of your friends were waiting to see you. You have earned a rest, Poppy, for you were a very good rabbit. You were honest, devoted, and full of love and forbearance for everyone. Your reward is peace and joy beyond your fondest dreams."

Opening another gate, she guided Poppy Rabbit into a place so grand, so lovely, that no one can even describe it. More than something beautiful to see, it also was an experience of well being and peace which completely surrounded Poppy and his family.

"Oh, thank you, beautiful Angel. Never have I imagined anything to be so perfect. Is this truly Heaven?" he cried.

And in answer a voice was heard which said, "Because you never have judged anyone, because you brought laughter and song to Earth, and because you have always thought of me, your Creator, in joy as well as pain, in work as well as rest, and because you have learned Earth life's lesson well, this time you are here forever. You have well earned eternal happiness."

And I can tell you that being eternally happy is what Poppy is, in his heavenly home. □

—*Odette Renard*

(translated from French by John Hartland and Valerie Knott; illustrated by Barbara Ferreira.)

Spiderwebs in the Morning Dew

On a foggy morning, by the tennis courts in the park, spiderwebs are glistening in the morning dew. At this time, the darkness and reflected light of night have turned into daylight; the rejuvenating, healing, sleeping hours have passed away; consciousness is awakened, yet still a bit sleepy-eyed in the obscure haziness of the morning fog.

In this other-worldly etheric space of the intangible and unreal, the mystical, magical powers of the imagination are casting illusions. All the intricacies of the spiderwebs are on display in the moisture. These delicate, gossamer, silken, shimmering mandalas are reminiscent of the infinite cosmic spiral design. Such an impressive interlacing of materials in a structure of threadlike filaments, patiently latticed by tiny six or eight-legged creatures; each spider web as uniquely individual as a snowflake, all are as hypnotic as crystals. So fragile, yet strongly woven; conscious mindstuff suspended... a visionary experience... one might be dreamily receiving wisdom and guidance from unconscious realms.

With this exquisitely beautiful scene in mind, what is missing? Where is the creature who spins the web for trapping insects? The intricate plot, the network of intrigue, are not mentioned. Where is the aspect of the webs being spun by the spiders to catch their prey? Further, the ensnared and entangled victims are not included. Is the unpleasantness of death left out because it is ugly? Or is the death of the victim perhaps not an undesirable element? It is, after all, designed for the physical survival of the spiders who so meticulously spin the webs. Also missing are the people who would play this "game of life" on the tennis courts... at least two of them... one cannot play this game alone.

Later, these intricate, glistening, magical images become invisible as the Sun dries in the morning moisture. The fog of illusion fades away in the light of the Sun. That which is present in the here and now, the tangible, the real, and the material world become consciously active. Perhaps as the spiderwebs disappear from view, as the unconscious realms defer to the conscious, the missing people may appear on the tennis courts to engage in playing life's game, and the victims of prey unsuspectingly may become entangled in the unseen spiderwebs. Certainly there are more questions than answers; what is real may be the illusion... or is the illusion what is real? □

—*Mary Louise*

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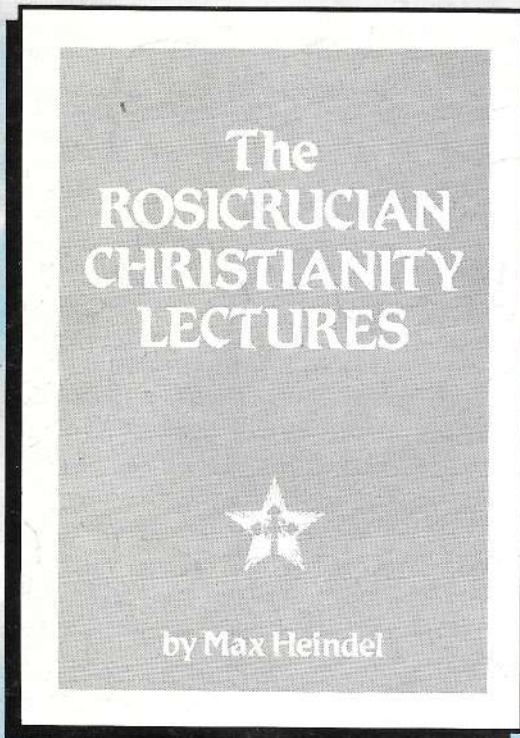
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