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



Feature

Shekina

Smoke rises from the chimney
And circles in the air
Above the cabin, and I
Am in haste to enter
And sit by the stove where pine
Logs burn incense with aspen

The wood ablaze and the gold
Of the fire alive
In the room, the shadows that held
Me a moment's captive
Lose themselves in the outward
Edge of the darkness I feared.

The forces that penetrate
The burning wood, and form
And carry-over the light...
I perceive that the same
Spirit of God waits to work
In my own soul its magic.

The light within, the living
Flame of Love enkindles
And assails in swift moving,
Upward and in circles
Around me, the sweet temper
Of my Lord Christ in the fire.

Till embers glow, and consumed
With heat and light made two
In one, both the wood illumed
And the life of the body
Share in the glory of God.
Of whom shall I be afraid!

—Genevieve St. Cyr

A Bit of Glass

One man had a precious jewel,
Polished, translucent, rare:
But he tossed it aside with no love or pride,
"Just glass!" He did not care.

One man owned a bit of crystal
Stained in a lost hope's grave;
But he cherished it as a hallowed bit—
Till it shone with the love he gave.

We find the value we look for;
We lose what we will not see,
And the love we give that another may live,
Comes back to us—full and free!

—F.B.C.

"Let Us Be Silent That We Might Hear the Whisper of God." —Emerson

God speaks to us in gardens,
God whispers in the trees,
His voice is in the flowers
and tiny, shimmering leaves.

He whispers in the fountain,
In cool, refreshing rain,
Roses raise their heads with thanks
For life and hope again.

God's voice is in the birdnotes
In lark and wren and thrush;
He speaks in glorious sunsets
And in the twilight hush.

And through the long, night hours,
If all things seem in vain,
Men listen; God is whispering,
"Dear one, take heart again."

—Emily B. Schenck

The Healing Ministry

Christ gave His disciples a double commandment when He sent them out into the world to do His work: to preach the Gospel and to heal the sick. Biblical records indicate that they were successful in both missions. So, too, was the early Church. For a time, it retained a sufficient measure of the Power imparted to it to make the reality of the Gospel evident to men and to heal them of their diseases.

Gradually, however, the Light dimmed and the Power failed. Preaching continued—although it became clouded by creeds, dogmas, non-essentials, and misinterpretations. Healing, through the Church, all but ceased. Preaching may continue, even though the words often seem lifeless and unconvincing, but disease will yield only to the healing touch of the Spirit.

The time now is coming for a restoration of the healing profession to that high and sacred estate which it held in ancient days when priest and healer were one. Revival of the Ancient Wisdom points the way to such a return. It holds the key to the causal side of life. It teaches us that physical disease is an externalization of disorder resident in the subtler vehicles. To effect a permanent cure, therefore, it is necessary to remove the primal cause; to do this with scientific certainty, a first essential is knowledge of the occult laws governing health.

The beginnings of disease and death can be found in the remote past, when, in early Lemuria, primitive man fell under the influence and tutelage of the Lucifers. Man became impregnated with their fiery, impulsive nature, and as his mind at that time was not sufficiently developed to control the impulse given, his desire nature ruled. The creative force was misdirected, the physical body hardened, and man took on "coats of skin." Prior to this time, man was truly innocent and pure, living in the likeness of his Maker. The keynote of his body was in perfect harmony with the music of the spheres. Parturition was painless and disease and death were unknown.

The light-bearing Lucifers taught man how to generate new bodies at will, but as the will of the Spirit was not yet in control, this meant generation prompted by impulse regardless of planetary conditions. The act of generation, which hitherto had been a holy sacrament, then became a sensuous indulgence. Jarring lines of vibratory force were introduced into the archetype, and from this it followed that discord and disease manifested in the vehicles built according to the archetypal pattern.

The Old Testament, after enumerating the events of Creation itself, opens with the story of Lucifer, the false light; the New Testament closes with descriptions of the redemptive Work of Christ Jesus, the true Light of the World, and with a vision of regenerated humanity. Jesus, who presented his vehicles for the use of the Christ, was immaculately conceived. Christ expressed harmonious oneness with the Father and "brought healing in His wings."

These are the great ideals and goals of the world: generative purity, immaculate conception, regenerated humanity. With the realization of these ideals, mankind will ascend to a new estate of health, wholeness, and immortal life. Then there will be no more sorrow, no more tears, no more death, for "the former things shall have passed away."

Proper understanding and application of the laws of health implies an understanding of the twin Laws of Rebirth and Consequence. In the light of these Laws, we learn that when passion wrecks a body in one life, the record of this is stamped on the seed atom, and the Ego concerned has incurred a debt of destiny that must be liquidated in a future life—or perhaps even *lives*. Since the creative force is used to build the brain, its misuse is likely to result, in a future life, in an impaired mental organ and a corresponding crippling of mental functions.

Physical abuses in one life react on the mind in a later life, and, conversely, mental perversion in one life subsequently manifests in physical abnormalities. When the seed of life is wasted, other maladies such as thyroid afflictions, impeded speech, cancer, and leprosy also can result during a future existence. Materialistic thought tends to crystallization. Resistance to the word of Truth and refusal to accept its guidance may prompt deafness in a later life. Loving possessively or trifling with the affections of another person ultimately may precipitate a weak and ailing heart. These examples will serve to illustrate the principle involved.

The Order of the Rose Cross has been identified with healing since its origin. Encyclopedists generally take note of this and comment on the healing practice of such Rosicrucians as Paracelsus, Fludd, Helmont, and Culpepper. Their healing practice differed from the general mode because they charged no fees and they employed a spiritual factor known, at the time, only to the practitioners themselves.

Disease ultimately will be controlled and eradicated through the will power of each human Ego. Closely linked with this is the power of the mind. If we understand the Laws of right living, and if we will ourselves to respond correctly to each situation regardless of our individual temptations and lower, selfish desires, and if we *persist* in this endeavor, eventually we indeed will be transformed and, once again, know perfect health and harmony. □

Mystic Light



In the Pages of the Heart

It happens sometimes that a friendship can be established in early youth which will prevail over the greater part of a lifetime, even though contacts between the two friends are made only at long intervals. Such a friendship forms the basis of this narrative.

I had just returned from lunch when Miss McKenna, my secretary, rang, as she always does when I'm back, to report incoming calls.

She said: "Mr. Richards, a meeting is scheduled for two o'clock with the new account representative for Peninsula Oil. Also Mr. Stone will see you at four. Then there was a call from Mr. Anthony Grey. He said he would call back in an hour."

Anthony Grey, I mused—Tony Grey, the boy, or man now, I had known since so long ago and whose real given name was George Brown. I hadn't seen him in five or more years and had had, as usual, no idea of his whereabouts.

"When Mr. Grey calls tell him to meet me at Cavanaugh's on West Twenty-Third Street at six for dinner." Then, remembering that Tony, or George, was a vegetarian, I said, "Better make that the East Side Omelet and give him the address."

George, being an actor, had chosen the more colorful name of Anthony Grey, but I preferred "George,"

as that is how I had known him when we were both in high school and college. A personal tie kept us together. We were closest during those early years of struggle; George to become an actor and I to learn the advertising copy-writing business.

George was physically as well as mentally well equipped for his trade; he was tall with regular features and a splendid voice. In those student days, for practice, he would read to me: poems, novels, plays. I enjoyed it, though I sometimes was embarrassed when he gently would nudge me after I had fallen asleep. I never have understood why, as an actor, he never has made it big. I have wondered if it was that early love affair that left him with a broken heart or his preoccupation with the "occult," as he called it. Being, as my wife teasingly calls me, a "born-again secularist," I believe it is the latter, and once, when I had the temerity to broach the subject, he responded with a mischievous smile, "It's my voice, Grant, my perfect diction, my flawless enunciation; today that's out, mumbling is in." I knew he was kidding, but perhaps there's some truth to it.

When we took our table at the restaurant, I noticed that after five years George hadn't changed a bit: the same rumpled look, no hat or tie, and the same type of cheap, man-made "leather," shoes. But he also had the same fine eyes—eyes that never looked away and that expressed a subtle humor and a serenity I couldn't quite account for. When I first was married and George popped up one weekend, I felt a degree of ambivalence about taking him home. I thought my wife, who is from a staid, church-going New England family, might find him odd. Well, she took to him immediately, made a delicious salad and a vegetable casserole, and even made a complementary remark on his "unusual and handsome" shoes! How she got away with that without blushing I don't know, but she did; perhaps because she was sincere. Who knows? All this goes to prove that you never can tell about women.

As we continued our dinner, we exchanged news of our doings. I spoke of the growth of the agency where I have become a full partner and of my wife and two children; George told of his progress, such as it was, in Hollywood. He had been doing voice parts for children's TV comics, and we both laughed when he did some imitations for my benefit.

As he finished, we both remained quiet for a moment, and as I looked at him I felt there was something important on his mind that he wanted to tell me. I looked away and drank a bit of water to relieve the moment of slight awkwardness. I had, over the years, grown used to these little confidences, and my feelings could not be other than warmly receptive.

"Grant," he began, "Do you remember how I used to have a dream that would keep recurring and seemed never to go away."

I did remember and nodded as he continued. "I would be in a library looking up at a shelf of books. I would look up with tears clouding my vision, and with trembling hands grope for a particular one. When I found the book and read in its pages I would be filled with such fulfillment that I actually wept, but when I awoke I could not recall a word. The name of the author was always just on the edge of my thoughts, but I could not quite grasp it."

George looked down at his hands holding the stem of his glass. I glanced at them, too. They were fine hands, strong, sensitive, and capable. He took up his story again:

"You know that I've always been something of a mystic, and I'm sure that dream had a meaning I was meant to discern. You'll also remember how I was always reading occult literature—mostly older books. Grant, I have always, since we were boys, been searching for something. I have no idea of what it is, and evidently I am not alone. As the eminent scholar and philosopher, Manly Hall, wrote: 'Every individual who comes into the world is like a stranger in a strange land. At birth he begins a search which continues until he is laid away in death, and probably afterwards. Few can define the thing which they seek. If they only realized one thing, the quest would be ended. Each searches for himself.' "

George then continued: "About four years ago, while in Hollywood and between assignments, I decided to take a little vacation trip down the South coast, even to Baja. I stopped for gas at Oceanside, and perhaps with a distant idea of retiring someday in that general area, I decided to look around. I drove up away from the beach area to a rising slope which overlooks the beautiful San Luis Rey valley. I came to a cluster of California-type buildings surrounded by beautiful trees and well-kept gardens. When I got out of my car I felt an extraordinary sense of serenity, perhaps sanctity. There was a beautiful domed temple facing out over the California landscape. Other buildings were nearby. I went into one. It was a library, and over against the wall were shelves of books. Grant, this was the library that had been in my dream! I walked closer. Here was a group of books having similar bindings, and now I could read the titles: 'Mysteries of the Great Operas,' 'The Web of Destiny.' I picked up one, 'Letters to Students,' opened it at random and read what I believe I had been destined to read at that very moment. I remember what it said." He smiled as he added, "You know how I can recall my lines: I read these words:

" 'The within is the only worthy tribunal of truth. If we consistently and persistently take our problems before that tribunal, we shall in the course of time evolve such a superior sense of truth that, instinctively, whenever we hear an idea advanced, we shall know whether it is sound and true or not. The Bible in a

number of places exhorts us to beware of all kinds of doctrines floating about in the air because many are dangerous and unsettle the mind. Books are launched on the market which advance this, that, or the other system of philosophy. Unless we have established, or have started to establish, this inner tribunal of truth, we may be like a person (me, for instance) wandering about from place to place, mentally speaking, all our lives and finding no rest, knowing little more at the end than in the beginning and perhaps even less.'

"I will recognize myself as this person. The writer of those words, Max Heindel, points out that we all have within us, in the pages of the heart, that tribunal of truth."

George then told me more about the Fellowship, about how he had become a Probationer Member, and about how the Teachings were aimed at answering the questions of the mind as well as of the heart.

Suddenly it was late, and we left the restaurant and walked up to Madison Avenue to my office building. We parted at the entrance, and I watched him as he walked away. I thought "There he goes, a dreamer perhaps" and then, as the thought suddenly struck me, "and perhaps there goes myself, that better part of me whom I have, in the same manner as Peter, denied, not only thrice but all my life. Yes, he is my inner self, whose teachings are resting in the pages of my heart."

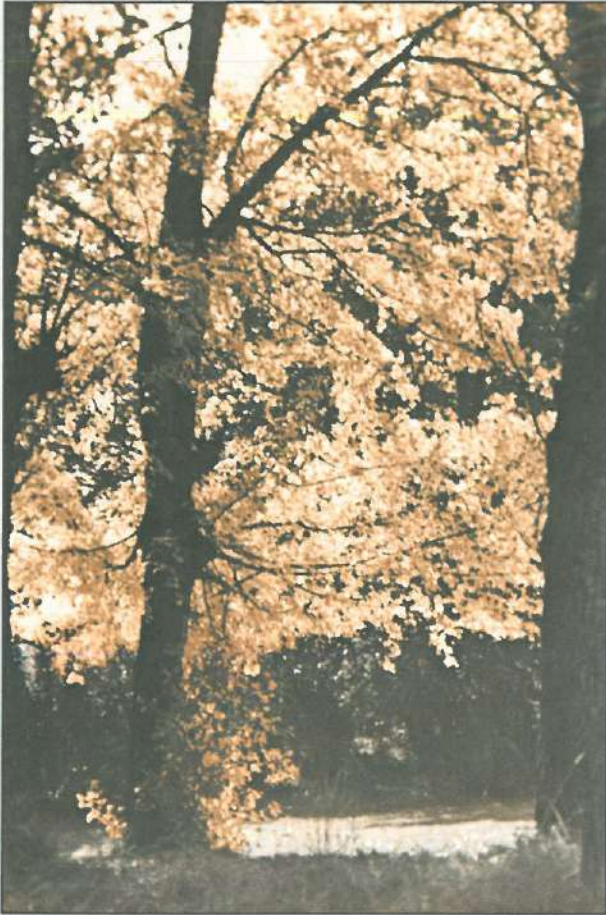
Having half an hour or so before taking the train, I went up to my office. In deference to George, who never drinks, I had not ordered my usual drink at dinner, so now I thought I'd have one. As I picked up the decanter, I looked out into the night sky and there, low on the horizon, was the new Moon, frail, slender, and incredibly beautiful. For some reason I cannot possibly account for, certain words that George had used in our talk came back to me—something about "the divine loveliness that's at the heart of purity." George was always like that, always saying something, a few words, the meaning of which you don't fully grasp at the time but which will touch your heart and stay in your memory for years. I wondered again why it is that when he leaves I always feel bereft, even disturbed—or is it guilt? Without pouring, I put the decanter away.

The next day found me at the Masonic bookstore on Thirty-Second Street, in a situation, I suppose, something like in George's dream, but thanks to him and to his knowledge of The Rosicrucian Fellowship, I had no trouble finding what I wanted.

As I walked up the street, books in hand, I reflected on a long-held plan to quit this rat race and devote my time to some worthwhile writing. I wondered if I could ever walk in George's shoes, and then, as the ironic humor of this thought hit me, I chuckled shame-facedly, remembering my wife's thoughtful words: "Those unusual and handsome shoes." □

—F.C.

Mystic Light



The Need for Self-Analysis

The need to understand ourselves more accurately underlies virtually every inter-action between and among human beings. So many of our problems are based on misunderstandings, and so many of our misunderstandings of others are caused simply by the fact that we don't understand ourselves. It is no idle statement that we see each other and all things through our own auras. Our auras are influenced by our self-perception as much as by our conduct, and if our auras are in any way murky or inadequate, our perceptions of what we see and of those with whom we interact also will be murky and inadequate.

The more critical a person is, the more likely he or she is to have a grossly inadequate self-perception. To be hyper-critical or even moderately critical implies a considerable lack of understanding. Criticism should be reserved for genuine emergencies, and should be delivered only in the context of sincere, positive advice on how to help whatever the situation might be. It should never be used to degrade or destroy. We all know the "human bulldozer" who goes through life telling his or her associates how wrong they are, how inadequate or silly their ideas are, and how impossible their performance is. Let one adverse comment be uttered against this individual, however, and he or she takes irascible, sometimes violent, offense. As the saying goes, "He can dish it out but he can't take it." And he can't take it because he doesn't, at bottom, understand himself. He sees himself as the oracle, the font of wisdom, the leader, the dictator to whom all must be subservient, and he has no conception of how wrong, how irritating, and how utterly foolish this conception truly is.

One of the best means of learning to understand ourselves is through the nightly retrospection exercise. If we perform this sincerely and persistently, we can take tremendous steps forward in character development during a very short space of time. If we are honest with ourselves, trying our best to ascertain just *why* we did what we did—dissecting our motives instead of rationalizing our actions—we are likely to discover surprising facts about ourselves. Often such facts may be startlingly unpleasant eye-openers—but they *are* eye-openers, and that is the important thing. We may think, for instance, that we have been motivated solely by loving generosity when we make a certain gesture of service only to find, on closer analysis, that we were responding, perhaps unconsciously, to a selfish stimulus: the likelihood, perhaps, that we would be praised for our action, or even the fact that the "generous" act would assuage our conscience which had been smarting from a previous misstep. The self-centered Ego—or more realistically, we should say the personality—improvises in all kinds of devious ways to make itself "feel good" and justify its existence. The Higher Self knows exactly what the score is, in this as in every other regard, but it cannot make itself heard until we learn, not only to listen, but also to think about *all* the implications on what we are doing and why.

If we are inclined to be critical of others, once we are thoroughly involved in self-analysis, we should be able at least to *begin* to mute our criticisms. Once we begin to get even a vague idea of the *subtle* character flaws and quirks of personality that we must yet overcome—and we all have them—we should become more sympathetic regarding the qualities in other people which we might find objectionable. The facts that we may have given up meat, alcohol, tobacco, drugs, and the wear-

ing of animal skins and furs, and that we think we are obeying the Ten Commandments, do not make us anywhere near perfect. Indeed, these steps represent only the beginning of the self-improvement in which most of humanity still must engage. It is quite possible to obey the Ten Commandments and still be selfish, grumpy, or miserly—to mention only a few of the more obvious faults that an individual could have. It is quite possible to be a very loving person—thus conducting oneself in accordance with the Christ Commandment—and still be flighty, lazy, over-bearing, or possess any number of other objectionable characteristics. It is possible to be spiritually well advanced and still lack the equilibrium of head and heart, or the equilibrium of, for instance, a continually calm emotional nature or nervous system.

Most of all, it is possible—indeed, it is a fact with most people—to possess personal flaws, faults, and deficiencies of which we know nothing but which other people see only too well. Knowing this, we should be more careful than ever to bite our tongues when tempted to criticize someone else. Chances are that such criticism would be of characteristics or flaws of which the person concerned is only dimly, or perhaps not at all, aware.

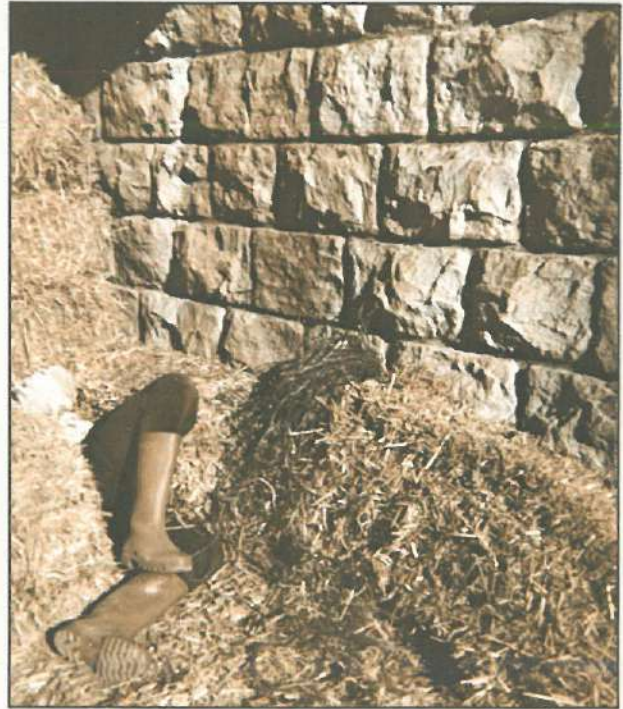
“Know thyself” is an admonition given to spiritual aspirants throughout the ages. Indeed, these words are reported to have been carved over the door of the Pythagorean School at Krotona centuries ago. Self-knowledge (and the will to act rightly on that knowledge) are at the foundation of spiritual perfection. Once we learn to know ourselves, we will understand exactly why we are not yet as “spiritually perfect” as we wish to be, and what we can do to remedy that situation.

At the same time, then, we will begin to understand why people also are not as “spiritually perfect” as we wish them to be and, hopefully, become more tolerant of the “unprepossessing exteriors” we see everywhere around us. We finally, also, will have become acutely aware of our own unprepossessing exteriors.

Looking forward confidently to the future will help underscore and buttress our self-analysis projects. Confidence—in the future, in our own abilities, in the inevitable “working out” of God’s Laws, in the ultimate goal and divine destiny of evolution—helps us develop the clear-headedness needed for accurate self-analysis. If our thoughts are beclouded by fears and worries—about the future or about anything else—we cannot hope to have clarity of judgment. Similarly, over-exuberance also ruins judgment by causing us to paint a too rosy, thus unrealistic, picture of what is around and ahead of us. Confidence should not be unrealistic. Confidence should be based on an honest appraisal of self-worth and a healthy attitude with regard to self, fellow humanity, the environment, and Deity Itself. □

—A Student

Mystic Light



Commitment

“The state of being bound emotionally or intellectually to some course of action.”

Morris

What is your commitment to yourself, to your family, to your job, to God? Have you even thought about it lately? When was the last time you did think about it?

You may have been wondering why life has seemed a little dull lately; or you may feel that it’s all over, there’s nothing that really motivates you anymore. If you have been feeling this way, I invite you to set aside ten minutes a day for one week (seven days) and concentrate on the word commitment and what it means to you—now. How are you committed, to whom, or what? What are your priorities? Not what are your wife’s, your husband’s, your parents’ or your neighbors’—yours!

I think you will discover life is more exciting than ever. You may want to rearrange your priorities. I have spoken with many successful, happy people and without exception, their commitment—priority list was: God first, family second, job third.

Just one week—ten minutes a day—focussing on commitment; only seventy minutes may change your life. ✓ □

—Patricia Gayle Foster

Mystic Light

Love is the Way

A DIALOGUE BETWEEN TWO FRIENDS

Love is the way. We have to keep in our minds and hearts the understanding that Love is not a static state of being from which nothing moves or goes but it is, on the contrary, a Gate and a Way leading to a greater dimension, to a higher consciousness, and to a better world.

As the poet said: "To love one another is not to look at each other, but to look in the same direction, together. I am a Lover and the truth of Love is strong. I may weary but I shall never die.

"Let there be spaces in our togetherness and let the winds of Heaven dance between us.

"Let us love one another but make not a bond of our Love.

"Let it rather be a moving sea between the shores of our souls.

"Let us sing and dance together, and be joyous, but let each one of us be alone, even as the strings of a lute are alone, though they may quiver with the same music.

"Let us give our hearts, but not into each others' keeping.

"Let us give our hearts into God's keeping and remember the Work he has called us to do."

Love comes from God and sustains everything in Creation, but to become obvious and felt, it requires a Holy Place, a delicate abode, which does not exist among gems and minerals, plants or animals, but exists only among men, and this sacred place is the Heart.

Do we realize that to express Love is one of man's privileges? Love is a special gift coming directly from God. It originates from His Love for His creatures and goes back to Him through our hearts.

It is not by mere chance that The Rosicrucian Fellowship, created under the influence of the Elder Brothers, was given its name: *Rosicrucian*, because we follow the Teaching of the Mysteries of the Rose-Cross and are overshadowed by the Rosicrucian Order; *Fellowship*, because this word expresses our ideal of brotherly and friendly Love between all men, which is the only way leading to the Aquarian Age. A fellow is both a friend and a brother: a friend with whom we share, for whom we care, working, learning, and enjoying together, in a spirit of free-

dom and equality, and a brother because we have the same Father. However, some of our brothers are older and some are younger on the path of evolution.

We meet God on Earth, and we walk and we talk with Him, each time we distill in the cup of our Hearts some tiny drops of true spiritual fellowship. We repeat every day, in the Rosicrucian Temple Service: "The fellowship of the Spirit is the realization of God."

This fellowship of the Spirit is the panacea, not so much to be found as to be created by us, in our hearts: "By massing our spiritual aspirations we may light and keep ablaze the beacon light of true spiritual fellowship, which is the balm of Gilead, the only panacea for the world's woe." Love is the healing power.

The Rosicrucian Fellowship is established on the physical plane, but the fellowship of the Spirit must be established, day after day, in our hearts, through unselfish love, which means also service. Love and service are intimately connected. "O God, increase our Love for Thee, so that we may serve Thee better, from day to day." "Loving, self-forgetting service to others is the shortest, the safest and the most joyful road to God."

The Fellowship opening hymn reads:

"Let's strive to know that we may do,
What lifts, ennobles, is right and true.
With Love to all and hate to none,
Let's shun no duty that should be done.
For knowing how to act aright,
And doing it from morn till night,
From day to day and year to year,
We conquer self, and sin, and fear."

Before Christ's coming, we were learning *obedience to the law*, which was essentially an "outside law," contained in rules and codes. But, slowly, we are conquering "self, and sin, and fear," although this conquest is not completely achieved even yet. Under the impulse of Christ's Love and Wisdom we have broken the limitations of our selfishness and are learning now how to open to others, how to "act aright": how to act with Love. This is attained when the previous outer law becomes an inner Law.

We read in the 1st Epistle of John, also in Paul's Letters to the Corinthians and Philippians, where fellowship is the theme: "God is Light; if we walk in the Light, as He is in the Light, we have fellowship one with another."

This Light is the light of our Soul Bodies, made of the two higher ethers. We increase the potency of these ethers by daily love and service. When we walk in the Light, we walk surrounded by the brilliance of our Soul Bodies; we tread the Path of Love, coming from God



and going back to Him through the secret chambers of our human hearts. Love is the way...to God; Love is the way to Love. Love is the only way to find the God living in others and also inside of us.

“We have fellowship one with another,” which does not mean only fellowship with every man, but also and essentially, fellowship with God.

“He that loveth his brother abideth in the Light, but he that hateth his brother is in darkness and knoweth not whether he goeth, because the darkness hath blinded his eyes.” Suddenly the way which was meant to be the way of Love has become the way of hate. It is no longer a brilliant path but a dark lane, a one-way street or a dead end, for God is no longer waiting for us at its end. “He who loveth God, loves his brother, also.”

The twelve qualities of Love are also the twelve commandments of the pilgrim treading the way to the land of Aquaria, where all men are brothers and sisters. These twelve qualities are in direct correlation with the lessons taught through each sign of the Zodiac:

“Love suffereth long and is kind,” because Aries has to learn patience and kindness;

“Love envieth not,” for Taurus must learn mastery of the desires;

“Love vaunteth not herself, is not puffed up,” for Gemini has to learn control of the mind;

“Does not behave herself unseemly,” related

to Cancer, whose lesson is the mastery of the emotions;

“Seeketh not her own,” for Leo teaches the lesson of selflessness;

“Is not easily provoked,” for Virgo offers lessons of service and compassion;

“Thinketh no evil,” because Libra teaches the lesson of trust and justice;

“Rejoices not in iniquity, but rejoices in the truth,” because Scorpio impells to regeneration.

“Bearth all things. Believeth all things, Hopeth all things, And endureth all things.”

These are the lessons of the signs Sagittarius, Capricorn, Aquarius, and Pisces with their great qualities of philanthropy, faith, hope, and sacrifice. Then is added the thirteenth step, which underlies the twelve preceding ones: “Love never faileth,” exactly as the Love of God sustains the whole Creation, allowing it to perdure, for ages.

Christ said: “as the Father loved me, so have I loved you; continue ye in my Love...If ye keep my commandments ye shall abide in my Love, even as I have kept my Father’s commandments and abide in His Love. This is my commandment, that ye love one another, as I have loved you.” This Christ Commandment is *the* Commandment of the New Dispensation, added to the Ten Commandments of the Old Dispensation. “Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you *friends*, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you.” This means that Christ, because of His incommensurable Love for us, chose to come and save us when we had gone astray.

The Love we have to unfold in our hearts starts in our daily lives with the simple recognition of everyone’s freedom and worth, without trying to subjugate anyone to our wills or feelings. Our fellow men deserve our understanding and our respect, and it is of no use to pretend to “play Christ” if we are unable, in the small things of our daily existence, to pay attention to them and to the way in which we deal with them. Brotherly Love starts with good education, good manners, care for others, and self-control. It is important to say “good-morning” or “thank you,” to help someone carry a heavy bag...It is important to be able to remain silent in order to listen, and to speak “only what is necessary.”

Yes, Love is the way. We have to remember that Love is not a static state of being, from which nothing moves or goes but is, on the contrary, a Gate and a Way, leading to a greater dimension, to a higher consciousness and to a better world. □

—N. B. deGalzain

Mystic Light



Science and Religion

XV. COMMUNICATION

Material scientists observe that people can communicate by means of the spoken word. When one person speaks, he sets his own vocal cords to vibrating. When the vocal cords move upward, they cause the air above them to be compressed; when they move downward, they cause the air above them to become rarefied. Thus, the alternate up and down motion of the vocal cords produces a series of compressions and rarefactions in the air which is known as a sound wave. The tongue and lips can be put into various positions to affect this sound wave as it passes them, and thus words are formed. The sound wave can travel outward in all directions from the speaker. If part of it enters

the ear of a listener, each compression causes the eardrum of the listener to be pushed inward and each rarefaction causes the eardrum of the listener to be pulled outward. Thus the eardrum is set to vibrating with the same frequency of vibration as the sound source, and thus the same message that was sent out is received. A person's eardrum is capable of responding to only a certain range of frequencies. If the frequency of the sound is too high or too low, the sound will not be heard. A human cannot hear the high-frequency sound produced by a dog whistle, even though dogs can hear it.

Material scientists also observe that information can be carried by means of electromagnetic waves. Radio and TV waves, radar and microwaves, visible light and X-rays are all examples of electromagnetic waves. Electromagnetic waves are produced by oscillating or vibrating electric charges. In the radio, TV, and radar transmitting antennas, electrons are made to run back and forth. In hot objects such as the filament of a light bulb or a flame, the electrons vibrate within the atoms and molecules. An electromagnetic wave travels outward in all directions from its source until it encounters some other object. Whether or not the electromagnetic wave is able to convey its vibrations to the object it hits depends upon whether or not the object is able to vibrate at the frequency of the wave. When a radio has its dial set at a particular frequency, the radio is able to respond only to waves of that frequency. It will receive the waves of a station which transmits at that frequency, but all other waves will pass through it with no effect. Our eyes are capable of responding to only a certain range of frequencies. We cannot see radio waves, TV waves, radar waves, or microwaves because their frequencies are too low. We cannot see X-rays because their frequencies are too high. We see only the visible spectrum: red, orange, yellow, green, blue, and violet.

Clairvoyants observe that in addition to sound waves and electromagnetic waves there are other radiations which carry messages through space. In every person there is a small organ in the brain known as the pineal gland. If anyone thinks very intently about a single idea, with concentration and sustained attention, the ether in the pineal gland is set into vibration. This sets up waves in the surrounding ether, which travel outward in all directions. When these waves reach another person's pineal gland, if they set the ether in it into vibration, the vibrations are transmitted to the desire body and mind in succession, thus reaching the consciousness. If this second pineal gland cannot reproduce these undulations, then the thought will pass unnoticed, making no impression.

Thought-waves themselves are able to carry messages without coming down into the etheric region of the Physical World. The thinker, having created a thought form, may send it directly to another mind on

the mental plane. In fact, all thoughts radiate outward from their originator and can influence receptive and responsive minds. Each mind which receives a thought reproduces the vibrations and then re-radiates the thought, and thus strengthens the original thought wave so that it can go on to influence other minds.

Men communicate with one another by means of spoken words or electromagnetic waves or etheric waves or thought-waves. They then look around and ask: "With whom else can we communicate?" Some small amount of communication is achieved with animals through sounds and actions. Men then look into the sky and wonder if there is anyone "out there." Material scientists have made many studies to try to determine what conditions are needed for life as they know it to exist, where in the universe these conditions exist, and how communication can be established with such life. Rockets sent out of the solar system contain plaques inscribed with symbols which, it is hoped, aliens will be able to comprehend. Also, radio signals have been beamed in likely directions carrying what are intended to be universal symbols, and some "listening" for signals from outer space also is being done. So far, no communication appears to have been established. Some people believe that some unidentified flying objects (UFO's) may be visitations from other civilizations, but the UFO reports are unsatisfying to the scientific community because it has been found that a large number of the reports can be explained in terms of natural (earthly) phenomena, and because no UFO's have stayed around long enough for sustained scientific investigation. Thus, material science still pictures humans as being rather lonely travelers in this great universe.

The clairvoyant, who is able to perceive a wider range of frequencies than the material scientist, detects many living beings beyond the confines of the Earth. Max Heindel notes that the twelve signs of the zodiac are the visible vehicles of the twelve great Creative Hierarchies which have helped and are helping mankind to evolve. The whole solar system may be considered as the body of the God of the solar system. Every atom within it is infused with His Life and consciousness and would cease to exist if His Life were withdrawn. God contains within His Being a multitude of other beings at varying stages of development. Their diverse needs require diverse external environments. In order to furnish such proper conditions, planets are thrown off from the central mass, each being differently constituted. The Christ and the Archangels have their home mainly in the Sun, although Christ sends a ray of his consciousness to the Earth during the fall and winter seasons each year and the Archangels work to carry the solar rays from the Sun to the various planets and from each planet on to other planets. Also, some Archangels work as ambassadors from the various planets to the Earth, and

some work as Race and National Spirits on Earth. Jehovah and the Angels have their main home on the moons of the various planets, although they work on the planets to direct the processes of growth and reproduction of forms. Four Angels, called the Recording Angels, see that each human pays his debts of destiny and encounters those experiences which he needs for his development. The Lucifer Spirits (fallen Angels) have their home on Mars, but work to encourage humans to gain self-consciousness, to seek knowledge, and to act creatively and independently of external forces. The members of the class of Virgin Spirits to which our humanity belongs have, during the evolutionary periods, progressed at varying rates, so that at present different conditions of heat and vibration are needed by different ones. Thus some of our class of Virgin Spirits are on various planets and their moons. Those on Mercury, Venus, and Jupiter are generally more advanced than the humans on Earth. Those on Mars, Saturn, and Uranus are generally less advanced. The moons serve as homes for stragglers who were not able to keep pace with the beings on the main planet.

The clairvoyant not only can see these extra-terrestrial beings, but also can note the interaction of these beings with humanity on Earth. The clairvoyant sees that each Archangel who acts as a National Spirit radiates into the atmosphere of the nation of which he has charge various images, ideas, and feelings, and thereby influences the body structure, language, habits, customs, and feelings of the inhabitants. All people respond to the directions of the Race, National or Family Spirit until they develop the will power, conscience, and reasoning power to be their own guide. Some Archangels bring the solar rays both directly to the Earth and indirectly to the Earth by way of the Moon and other planets. These rays (which are what the astrologer studies) each carry messages, and each have power to enliven various parts of the person if the person attunes himself to them and allows them to resonate within his being (just as the radio wave has power to "enliven" a radio which has its circuit tuned to the frequency of the wave). During the fall and winter months each year, the Christ bathes the Earth in a flood of spiritual light, which carries a message of love and good will and generosity toward all. At the present time, humans feel these rays from the Christ only weakly, but as humanity grows in its ability to respond, feelings of Universal Brotherhood will grow on Earth.

Is the communication between the higher powers (Christ, the Archangels, and others) and humanity always a one-way street? Does it always go from the higher to the lower? No! Man may also send communications to Christ, the Archangels, and the other Higher Powers. Doing so is called prayer. The higher powers are not particular as to the manner in which the

prayer is made (the position of the body and the location are not important to them.) In fact, every thought of every human is known to them and in a sense constitutes a prayer. Christ has given his promise (*Matthew 7:7*): "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you." Some people feel that they ask and do not receive. Patience is needed. Continued asking, in time, will bring response, provided we ask with our whole being and do all in our power to bring about the desired end, and provided the condition of conformity to God's Law is met. This latter condition was known to Saint James, for he wrote (*James 4:3*): "You ask and do not receive, because you ask wrongly, to spend it on your passions." If two countries are fighting a war, and both countries are asking God to help them win the war, then obviously God cannot answer both prayers. Max Heindel affirms, "If our prayers...are in conformity with the laws of God, the divine purpose can manifest through us and our prayers are answered."

Max Heindel states that it is also possible to pray to the ambassadors from the planets to the Earth. Their names are as follows:

Name	Planets from which the ambassador comes
Archangel Ithuriel	Uranus
Archangel Cassiel	Saturn
Archangel Zashariel	Jupiter
Angel Samael	Mars
Archangel Anael	Venus
Archangel Raphael	Mercury
Archangel Michael	Sun
Angel Gabriel	Earth's Moon

The great commandments are *Matthew 37-39*: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind,"...and "You shall love your neighbor as yourself." Love comes through understanding, and understanding comes through communication, and communication is only possible when we open ourselves up and allow other beings to produce an effect on us. *Psalms 46:10* has the key, as it states: "Be still, and know that I am God." This is the way to come to know God. This is also the way to come to know the god within each of our neighbors. When Love has developed, then it will radiate out from each of us and be a blessing to all. □

—Elsa M. Glover

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Mystic Light



The Mystics Hold the Key

Note: This article represents one author's point of view, and is offered to our readers for their consideration and reflection. We realize that many of our readers may be Occultists who possibly will not agree with this position. At this point in evolution and world affairs, however, we believe that the emphasis of the Mystic—love, the heart principle—is desperately needed on planet Earth. In this regard, we find the last paragraph of this article particularly relevant. Eventually, of course, we know that the head and heart—the Mystic and the Occult—must unite. Then the "key" will lie in that union.

"I like a church: I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains, or pensive smiles;
Yet not for all his faith can see
Would I that cowed churchman be."

These words, from the pen of the great American Philosopher and Mystic, Ralph Waldo Emerson, sound a responsive chord in many hearts. We can understand and appreciate their sentiment if we are Mystics. Emerson was supremely a Mystic, and he could enter into the spirit of priest and ritual though he himself did not accept the theology or ecclesiasticism of the established Church.

This has long been my experience. I have been able to attend any church, though I did not agree intellectually with the teaching, and yet enjoy the service and find much that was spiritually helpful and refreshing. For a long time I could not understand myself in this regard—how I could attend a Catholic service, a Presbyterian, Baptist, Unitarian, a Jewish service, or a Christian Science service, or a Theosophical lecture,

and really find myself entering into rapport with the words spoken and in harmony with the worship. Surely I was not a hypocrite and I would not for the world be "all things to all men." Yet, for some inexplicable reason, I could attend any kind of religious service or lecture and derive real enjoyment from it and hear much to which I could entirely assent. I was perplexed about this and wondered whether there was not something radically wrong with me—with my mental processes.

But Emerson explains:

"I like a church: I like a cowl;
I love a prophet of the soul;...
Yet not for all his faith can see
Would I that cowed churchman be."

It was because the poet-philosopher was supremely a Mystic that he was able to "like a church, like a cowl," though he personally was not a churchman nor in agreement with the theology of the ecclesiastic. He was able to see beneath the dogmas and the creeds, beneath the mere opinions and theories of men, beneath the artificial rituals, and find and share the universal spiritual feeling, attitude, and hunger of the Spirit. Worship, aspiration, moral passion, altruism, faith—all of these are universals shared by all devout minds. It is merely men's intellectual explanations and interpretations that differ, not the deep, vital emotions and experiences of the heart. These are universal and common to all men.

Emerson, because he was a Mystic, was able to understand this. And, since pondering these lines of the great thinker, I am convinced that they explain my own strange ability to enter into the spirit of any kind of a religious service and derive real help and inspiration from it. Not that I agree intellectually; but my Spirit feels a response because God, Worship, Love, Faith, the appreciation of Goodness and Truth, are instinctive to us all, and these are the universals of religion held in common by all churches. We may radically disagree in our intellectual interpretations, but those things which Paul tells us "abide," namely, "faith, hope, and love," which are the fundamentals of religion, are the common realities of all Spirits.

In the eighty-first Psalm, the psalmist speaks of Joseph, whose brothers sold him into Egyptian bondage. David says of him that, while in Egypt, he "heard a language that he understood not." A stranger in a strange land, he could not translate or interpret the language that he heard all about him. Is this not our greatest difficulty today, from the spiritual standpoint? There is a spirited controversy in the Christian world between the so-called "Fundamentalists" and those whose interpretation is more liberal. They think that they are widely apart, at total variance, yet, might it not be true that in reality they are not so far apart after all? They simply cannot translate or interpret one another's languages. At heart, in actual spiritual attitude, might

they not be very close together?

In the same sense there is a golden thread of unity running through all the religions of the world. Gautama, Buddha, Zoroaster, and Confucius and some of the Greek philosophers, were "masters." They revealed the cosmic Christ principle, and were forefathers of that Christ who is the indwelling Planetary Spirit, who impregnates the Earth with life, and fills its psychic atmosphere with His vibrations, which stimulate mankind to spiritual endeavor.

It is ridiculous to say that there are "true" and "false" religions. No religion can be false, for religion is never false—it is God revealed and God manifested, or else it isn't religion at all. We shall have taken a long stride forward in our spiritual evolution when we have reached that place where we can see the truth in all faiths and can find the common, universal truths hidden in all creeds. Paul himself had a glimpse of Universal Religion when he wrote: "There are, it may be, so many voices in the world; but none of them is without signification."

Many of us today are dreaming of Universal Peace and Brotherhood, but these never can be attained until we have reached that spiritual place where we can conceive of a Universal Religion and can perceive that all true teachers and prophets were "masters" and revealed and emphasized certain distinct phases of universal truth. This perhaps is the world's greatest need today—the ability to think in universals, the ability to find and emphasize those truths and realities that we all accept in common, or at least discern more or less clearly.

This is the practical service of Mysticism in an age still in some ways creedal, provincial, racial, national and dogmatic. The Mystic, as he interprets truth for us, enables us to dig deeper, to get under and beneath the differences among men and discover the agreements, the truths that all share and hold in common. Expressing the profoundest emotions and spiritual longings and aspirations of the human Spirit, the Mystic charges us to minimize our differences and magnify our agreements; and he assures us that, if we will but be tolerant and permit our spiritual intuitions to control us, they clearly will reveal to us the golden thread of unity that runs through all creeds and so-called religions. After all, religion is one; it is "churchianity" and Creed that are many.

Of course we must believe in the "Incarnation," that God is incarnated, supremely revealed, in Christ. Infinitely more than the man Jesus is Christ, the Divine Principle, the Christ revealed in all "masters" and inspired teachers. We will even go farther than this, and agree with the apostle that "our Spirits bear witness with His Spirit, that we are the sons of God; and if sons, then heirs of God, and joint-heirs with Christ." We must believe in what Phillips Brooks once termed the "New Incarnation," namely, *the possibility in each and every*

one of us of a conscious indwelling of the Christ Principle. "It doth not yet appear what we shall be," but we know that when He shall appear (*when His Spirit and Divine Principle shall actually dwell consciously within us*) then, "we shall be like Him, for we shall apprehend Him as he is." This is the glorious liberty of the sons of God; "for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father."

The Mystic shows us these deeper spiritual truths. He enables us to get under and beneath the creeds and find the universal truth. Christianity is esoteric, while the great number of Christian believers conceive it as exoteric; that is, they just get the words and doctrines of the creedalists and miss entirely the deeper, truer, esoteric message of their Christ and their Bibles. Christ Jesus had one message for his "inner circle" of disciples and another for the masses, the crowds who came half out of curiosity to hear Him. The Mystic, for Jesus was supremely a Mystic, gains admission for us to this "inner circle," where we hear the message of the Universal Christ, and we find that it is infinitely greater, bigger, truer, more satisfying and applicable to all of our life problems than the preachers in our modern pulpits would have us believe.

Here is the hope of the world—the hope of our final achievement of Universal Peace and Brotherhood. The Mystics hold the key. All discord, inharmony, and strife are the result of misunderstanding and maladjustment. Mysticism enables us to harmonize the seemingly discordant voices, to understand one another, and to find that "golden thread of unity" that shall bind all races and peoples together in a bond of love, truth, and understanding.

I could never be a Catholic, yet only the other day I listened to a Catholic "Sister" speak at a religious meeting, and the Mystic in me enabled my Spirit to enter into a real communion with her Spirit, and we found that we were one—one in feeling, in attitude, in worship, in spiritual hunger, although we were widely at variance in the mere intellectual interpretation of our religious experience.

I say "mere" intellectual interpretation, for I would minimize both the importance and the accuracy of our attempts to put into words or to rationalize our religious experience. Creeds at best are but milestones along the way of our spiritual pilgrimage; they serve chiefly to bind the Church of today with the Church of yesterday. Their principal value is historical. They are like the specimens, geological and otherwise, that we preserve in our museums and that tell us of the different geologic ages through which our old Earth has passed.

Nobody can define God, or religion, or love, or faith. "I shall not attempt to define Repentance," said one of our great preachers, "for I want you to understand it." The minute we try to put into words our experience of

God, we circumscribe Him and make Him narrow and little.

Religion is a thing of the Spirit. It is spiritually perceived and known. It finds its supreme and truest expression not in words but in communion and realization, in a rich, triumphant, happy and unselfish life. Religion has its language, of course, but it is not English or French or German or Russian—it is the language of kind, noble, generous, heroic deeds. It is the language of Character, the language of Health, Happiness, and Love expressed and exemplified.

Religion isn't a static thing. It isn't primarily contemplation—it is action, it is God, Love, Christ, finding expression through us. Even prayer cannot be thought of as a host of words that we fling, often desperately and hopelessly, at God, but rather as *faith in action*, the Spirit laying hold on its inner Christ, its inner divine potentialities. Religion, then, is fundamentally spiritual energy, the dynamics of the soul. Understood, perceived, used, it wins victories—heals diseases, turns defeat into victory, night into day, darkness into light. It clothes a soul with immortality, it enables one to do the thing that Paul admonished Timothy to do: "lay hold upon Eternal Life," the life of God in the soul of man. Harnack well defined Religion in his definition of Christianity: "Eternal Life by the power and in the presence of God."

Give us more Mystics! We are tired of the futile wrangling and jangling of so-called theologians, and we are impatient with the magnifying of our "differences." We want to discover our agreements, and we want to possess that spiritual perception that will take us beneath all the creeds and helps us find that common universal religious instinct, hunger, and love that might unite us and enable us all to understand one another and "translate one another's languages." The Mystic holds the key. It is he who can remove the hard shell of doctrine and reveal to us the "meat" of the World. In the words of Whitman, "It is the kernel of an object that nourishes."

Creeds, churches, and dogmas have tended always to separate men. Theology separates, but religion unites. The World is crying for religion, the religion of the Spirit, the religion that is a divine, dynamic principle in the souls of men, that liberates and saves, that heals and binds up and give us spiritual power.

Yes, the Mystic holds the key. "Hear ye him!" He goes deeper than mere intellectual belief or definition. He gets at the heart; he deals with Life, and he finds Life. Universal peace, universal brotherhood, universal happiness, all wait upon his educating men and women to the "universals" of religious truth!

Not only does the Mystic hold the key to the New Age of Unity and Brotherhood, but also he holds the secret of a genuine revival of Religion.

The Mystic sees what the theologian does not see:

that religion is not doctrine but Life; that it is not belief or an intellectual assent to metaphysical postulates which really have no vital connection with everyday living, but a spiritual dynamic in the soul of man. Christ Jesus didn't use the term "religion." His theme, was Life. He didn't say: "I have come that ye might have Religion and more of it, and greater churches," but, "I have come that ye might have Life, and might have it more abundantly." And Paul, as speculative as he undoubtedly was, was most eloquent when writing his apostrophe to Love as we have it in the 13th chapter of First Corinthians. In spite of his theological mind, he was fundamentally a Mystic.

The average Christian is apt to "believe" in certain doctrines of his church, keeping his beliefs in an out-of-the-way corner of his mind and therefore allowing them little influence over his character. Jesus and all Mystics know that what a person really believes is what he habitually *thinks* and *feels*. "As a man thinketh in his heart so is he."... "Think on these things." Thus we plainly can see that a religion which is but a ready-made formula, a sort of antique reposing in a sequestered corner of the mind, cannot possibly serve the needs of humanity, generate allegiance and sacrifice, or keep and preserve the institution that represents and dispenses it. When religion has become a thing apart from Life, it ceases to be of any particular use.

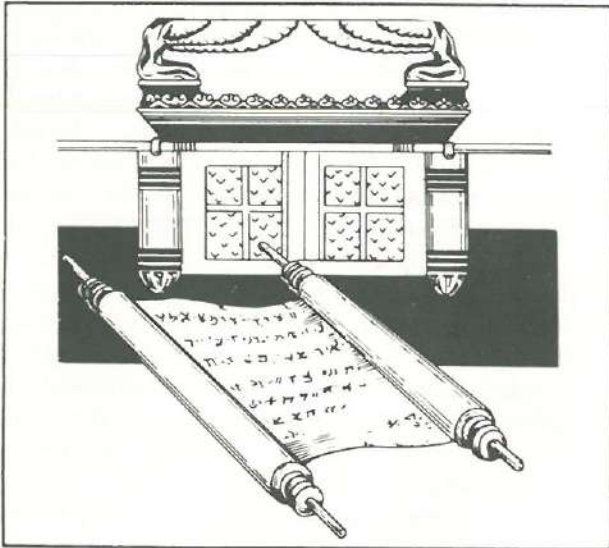
There never was a greater hunger in human hearts than is apparent now. It is true of this seemingly materialistic and spiritually apathetic age that "this is the generation of them that seek Him, that seek thy face, O Jacob." "As the heart panteth after the waterbrooks, so panteth my soul after thee, O God." And the words of St. Augustine are eternally true: "The soul of man is restless until it finds rest in Thee."

The present age just naturally is sloughing off the old and reaching out for the New. It wants a religion related to Life and explaining life's enigmas. The Mystic can furnish this need, satisfy this want. He knows what real religion is, and he can give it to us. It will not be something absolutely new, but will be a synthesis, an eclecticism, combining and interpreting the esoteric truths of all the Masters of the ages. Emphasizing rebirth—many rebirths through the aeons—it will give evolution a new meaning and Life a new hope.

The Mystic and only the Mystic can meet the present world-wide spiritual condition. He can give us back our Christ; he can give us a God that is more than a word or definition; he can reveal to us our hidden spiritual powers and potentialities and set men free from bondage; he can show the way for us and help us to achieve the longed for Peace and Brotherhood. Acquainting us with the illumined prophets, he can lead the world out of darkness into light, out of its spiritual poverty into the riches of divine Principle. The Mystics hold the key!□

—A.R.F.

Mystic Light



The Spirit of the Tabernacle

A Walk With Christ Through the Ancient Path

Note: This article was submitted by the Phoenix (AZ) Study Group of The Rosicrucian Fellowship. It represents a joint effort on the part of the members of this group, formulated as the result of a Group study/discussion. We were pleased to receive this thought-provoking presentation and hope that it will serve as a stimulus to other Fellowship Groups and individual Members to contribute to the magazine in similar manner. We cannot promise to publish all such submissions, but we certainly will give them our most careful consideration.

The Tabernacle in the Wilderness was the Atlantean Mystery School and each month at the New and Full Moon the Western Wisdom student walks once again the steps of the spiritual aspirant of that age.

During an informal meeting of the Phoenix study group, a member suggested that there might be a connection between the steps in this ancient path of initiation and the last seven utterances of Christ before his death. The discussion that ensued resulted in the following article. We have attempted to express the correspondences we discovered between the steps to the Tabernacle and the last utterances of Jesus on the cross;

and also point out the astrological implications of the known planets of that day. Further, it became apparent that the vehicles of man, from physical to etheric, were represented by the advancing stages in the initiation process.

THE FIRST STEP MOON/DENSE BODY

The spiritual aspirant's first stop on his way to the Tabernacle in the Wilderness was the Brazen Altar, where he was asked to offer up his sins as a sacrifice to the Father—to become a living sacrifice by submitting the record of his daily activities to the spiritual fire of conscience. This process requires the forgiveness of others that we may be forgiven, for Christ taught us that we could not proceed into the Temple when there was enmity between ourselves and our brothers.

"But I say to you that every one who is angry with his brother shall be liable to judgment; so if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift before the altar and go; first be reconciled to your brother and then come to offer your gift."
Matthew 5:22-23

Forgiveness of others, therefore, is the first step which the aspirant must take on the higher path. The ability to love and nurture those who oppress us was expressed by Christ Jesus before the Crucifixion, as He stood overlooking the city that would condemn Him:

"O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!"
Matthew 23:37

This love that accepts all and forgives is the receptive, feminine principle in Nature and is represented astrologically by the Moon. For the Western Wisdom student, the Moon also represents the rule of Jehovah and the old dispensation before the sacrifice on Calvary. And, of course, it is at the New and Full Moon that we conduct the services of the Tabernacle. The Moon, therefore, is a fitting symbol of the sacrifice required of the neophyte at the Brazen Altar.

It is not surprising, then, that the first of the last seven utterances before His death on the Cross was:

"Father, forgive them for they know not what they do."
Luke 23:24

The Western Wisdom student is asked at this point on the path to begin the cleansing of his physical vehicle by giving up all flesh foods, alcohol, and other harmful or escapist substances.

THE SECOND STEP MARS/DESIRE BODY

The second step to the Tabernacle was the Laver of Purification, at which point the aspirant consecrates himself to a life of service. The effort of consecration demands a strong will, a regenerate desire nature, and the courage to follow the Master. This leads us to Mars and the energies which it directs in us through Aries and Scorpio.

We read in *Luke 23:39*:

One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us." But the other rebuked him, saying, "Do you not fear God since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due rewards of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come in your kingly power."

The higher desire nature of the repentent criminal has overcome the lower nature represented by the unregenerated criminal. This illustrates the conquering power of Mars, as the regenerate desire nature petitions the King to accept him in an act of consecration.

And Jesus accepts the offering:

"Truly, I say to you today, you will be with me in Paradise." *Luke 23:39*

THE THIRD STEP VENUS/LOWER VITAL BODY

This step brings the aspirant directly to the East Room of the Tabernacle, called the Hall of Service. Here the aspirant is prepared to begin a life dedicated to God.

John 19:26-27 gives us the third utterance of Christ before His death:

"Woman, behold your son!" Then he said to the disciple, "Behold your mother!" And from that hour the disciple took her to his own home.

The highest expression of the planet Venus is the union of the higher nature with the lower. This is the esoteric "mystic marriage" of the 7th house, the inner balancing of the feminine and masculine, and the

positive and negative within our vital bodies in perfect harmony. Libra represents this exalted state and Taurus the strength inherent in it.

THE FOURTH STEP MERCURY/HIGHER VITAL BODY

As the aspirant enters the Hall of Service, he is faced with two objects. The first is to his left and is the Seven Branched Candlestick. This candlestick lights the neophyte's way until he can develop the light within. Here the Spirit hungers for union with God, and the aspirant "thirsts" for knowledge and understanding of the higher Laws. The nerve endings in the brain, ruled by Mercury, are the avenue through which we receive inner illumination. The lessons to be learned at this stage require the abilities Mercury bestows: observation and analysis as expressed through Gemini, and the discrimination and desire to serve provided by Virgo.

As the Scriptures reveal, Christ Jesus walked the path that all would one day follow. He paused many times to tell the disciples what must happen to him so that the prophesies could be fulfilled, but they did not understand. So it is with His fourth utterance. He paused at this moment on the cross to reveal the condition which the neophyte would experience only when he approached the Seven Branched Candlestick for himself:

"I thirst." *John 19:28*

THE FIFTH STEP SATURN/REGION OF CONCRETE THOUGHT

The Seven Branched Candlestick lights our way to the Table of Shew Bread, representing the fruits of the aspirant's labors of love, the inevitable result of the desire for illumination and the need to serve. Here the abilities developed under Mercury are put to use by Saturn. Here, too, the aspirant discovers his true brotherhood with all humanity and learns the lessons of Capricorn and Aquarius.

At this step, Jesus said:

"It is accomplished." *John 19:30*

"To accomplish" is surely a keyword of Saturn. Here the neophyte has harvested the opportunities presented through the twelve signs and offers up the aroma of his deeds to the Father. In keeping with Saturn, the aspirant must follow the Law (of Jehovah), and as illumination grows within him so must the Law become an inner experience. As Christ Jesus was tempted and tested, so this also shows the trials the neophyte must face in his journey to the inner veil.

Max Heindel tells us in the Moon Services that the

church steeple is very broad at the base but that as we progress, our path grows narrower and fewer and fewer of the small digressions are allowed, until at the end we only can grasp at the cross. But when we have attained that point, when we can climb this narrowest of all paths, then we are fitted to follow the Christ into the beyond and serve there as we have served here.

In Gethsemane, Christ Jesus petitioned the Father with the same anguish which the true follower inevitably must feel at his stage.

"My Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as Thou wilt." *Matthew 26:42*

Through the grindstone of Saturn, we learn true service and love. Only after the lessons and tests of Saturn have tempered us are we strong enough to approach the Altar of Incense and the veil before the Mercy Seat.

THE SIXTH STEP JUPITER/REGION OF ABSTRACT THOUGHT

Here the aspirant stands facing the final veil. Behind him, and now within him are Light and the Law. Before him is the Altar of Incense which is his offering, to the Father, of his loving service and his silent petition to be found worthy of entry into the Hall of Liberation.

We can take comfort in the words Christ Jesus spoke to the faithful:

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." *Luke 12:32*

With the Candlestick behind him, the neophyte stands now in total darkness except for the Light which is within him. What then is the further message of this step?

And when the sixth hour had come, there was darkness over the whole land until the ninth hour. *Mark 15:34*

We are told that there is a time in the path of every aspirant when the Light is withdrawn and the Holy Presence is removed. Here the aspirant must examine his motivations. Was his love of God based on the ecstasy of the Presence, the illumination It gave to his mind, the comfort It gave to his soul, or is his desire truly to serve God? The Spanish mystic, St. John of the Cross, named this moment on the path the "Dark Night of the Soul."

In his book *Search For Reality*, Manly Hall comments, "...every individual seeking an internal life must pass through a sphere of psychic darkness. The soul

itself must go through a mystery of death and regeneration...It must die out of its own confusion and be born again into the grace of God. This long, dark journey of the inner self is one which each truth seeker must make in order to achieve his final end....Persecution and all the evils that we observe in the lives of the good, have been visited upon those who have tried to be better. In the same way, these vicissitudes go inward and become part of the travail of the soul itself—part of the strange and mysterious Gethsemane through which it must pass and without which it cannot enter into the state of total enlightenment."(1)

"The dark night of the soul, then, is man's gradual discovery of his total dependence upon the universal spirit which exists within him and around him."(2)

At the sixth hour, when Christ Jesus paused at this, the sixth step in the Mysteries of the Tabernacle in the Wilderness, surely He did not doubt the Father. As Max Heindel pointed out, this was His moment of triumph. But Christ Jesus took this step for those who would follow, for those who surely would face despair. Therefore, to illuminate our path, He cried in his sixth utterance:

"My God, my God, why hast thou forsaken me." *Mark 15:34*

What further meaning do the sixth and ninth hours and the intervening three hours hold for us? Christ Jesus hung on the cross for three days and died on Good Friday, the sixth day of the week. He descended into Hell for three days. So, too, the Earth was darkened for three hours, and the aspirant faces this inner/outer darkening at the sixth step in the Tabernacle. Christ rose on the third day. There are nine lesser Initiations which, upon His death, became open to "whomsoever will." But there is one other meaning we would like to explore.

The ninth house astrologically is the house of Jupiter and, indeed, the Altar of Incense must represent the Jupiter experience. In mythology, Jupiter defeated Saturn. Just as these myths were given to infant humanity to guide them in higher principles, so also the essential Teachings must represent higher Truth. In this case, the truth is that the expansive, uplifting, loving energy of Jupiter conquers the pessimistic, crystallizing power of Saturn. It is this rebirth of the Spirit into the higher consciousness of Jupiter to which we believe Manly Hall refers in the earlier quotation. It is also our introduction to the World of Abstract Thought.

Further clarification is added by Joseph Jeffers, D.D., in *Yahweh, Yesterday, Today and Tomorrow*, page 35: "...the name Jesus is really a combination of two names. In its original form, the name Jesus was spelled *IESOUS*, or *IEZEUS*, and is the combination of the names of two of the most popular gods worshipped

before, during and after the messiah lived. These two gods were "EA", the Babylon god and "ZEUS", the Greek god. From the spelling of IEZEUS, it was changed to JEZEUS and eventually went to JESUS."(3)

Further, in *Religions of Ancient Egypt*, by A. H. Sayce, the author states on page 104:

"EA was god of the deep, both of the atmosphere deep, and of the watery deep, the Okeanos of Homer ...EA was Lord of Wisdom."(4)

Jupiter was the Roman name for Zeus and has been the name used in astrology to represent the ruler of the ninth house. At the time of the Tabernacle in the Wilderness, Jupiter also ruled the twelfth house. Therefore Jupiter (Jesus), in the role of Neptune, ushered in the age of the twelfth house, the Age of Pisces.

"Zeus literally means bright or light, and was known as the God of Light."(5) Truly, as Christ Jesus stood at the Altar of Incense, He was the God of Light within. "For the law was given through Moses; grace and truth came through Jesus Christ." (*John 1:17*)

THE SEVENTH STEP SUN/WORLD OF SPIRIT

The last words of Christ Jesus on Earth were:

"Father, into Thy hands I commend my spirit."

And behold, the curtain of the temple was torn in two, from top to bottom. *Matthew 27:51*

The rulership of Jehovah (Moon) was broken. The Temple of Initiation is now open to all who seek it. We no longer look to the reflected light of the Moon for illumination, but to the glory of the Sun. Christ Jesus did not say, "I commend my soul," which is the lunar vehicle, but rather, "I commend my spirit," the solar vehicle. Astrologically, we represent the Spirit in the birth chart by the symbol of the Sun. May it also represent within each of us the symbol of the Son. □

References:

- (1) Hall, Manly P., *Search for Reality*, The Philosophical Research Society, Inc., 1967, page 18.
- (2) *Ibid.* Page 24.
- (3) Quotes appeared in *The Greatest Story Never Told* by Ron Watson, Pentex Enterprises, 1984, page 60.
- (4) *Ibid.*, page 61.
- (5) *Ibid.*, page 86.

Mystic Light

Meditations on Luray Caverns (Virginia)

These formations before which we stand in awe are older than human history. How can we picture what that means? Walt Whitman had a glimpse when he wrote of "The Amplitude of Time." Both the Bible and science tell us that the universe had a beginning, in the dawn of time, and will have an ending, in a time beyond our ken. Our Earth, our years, are but a fleeting second in the great scheme of evolution which is being worked out by God.

And how can we know what God is? We see evidence that He is omnipotent, omniscient, omnipresent, all loving, the Creator of all. With Him, a part of Him, are the great Hierarchies of Celestial Beings, mentioned in the Bible, who work His Will. They are themselves evolving by their labors, such as in Luray Caverns, into Higher Beings.

What though it takes more than a century to build up one square inch there? Time is nothing to an Eternal Being. Here in Luray Caverns we see the work of a vast Intelligence, a master engineer and architect, a supreme artist, in the building of these forms out of the ever-existing Essence that is all about us. There is a Spiritual World of Cause, from whence come all manifestations on this Earth.

Are the Celestial Beings working in the Caverns aware of the humans that have of late been tramping through their domain, who have brought light to its darkness? They do not need our light. To them there is no darkness at all, ever. I believe they are aware of us, even as we are aware of lesser forms of life—the earthworm, the flea. Are these Celestial Beings farther above us on the scale of evolution than we are above the earthworm and the flea? We have no answer now. We only know that we are on our way to some far distant, glorious goal, beyond our present ken. □

—Audrey Glover

Mystic Light



Mind Your Own Business

This title might be considered odd for a dissertation on spiritual matters. It might even be considered facetious and irreverent, since the words usually are used in irritation or anger by people not too concerned about their manners. In another sense, however, this usually derogatory statement can have a profound esoteric application. From the time we draw our first breath until we breathe our last on Earth, we are engaged in *our own business*, which it will require all our faculties and energies to handle properly.

The average person, generally speaking, is not aware of this important business. For years and even lifetimes he concentrates his energies on adjusting to his physical, material environment. As his emotional nature develops, it induces to action by the desire for comfort, pleasure, or self-aggrandizement of one sort or another. He may develop destructive habits as the result of a desire for thrills or excitement, or just to still the restlessness caused by the unrecognized urge to realize his origin. The search for "happiness" is a substitute for the hidden urge we all have—whether we acknowledge this or not—to be about the business of finding our way back to God. Without the incentive to action, there would be no experience and no growth. The function of the mind is to sit in judgment over the effects of action induced by the desire nature, to extract therefrom the pabulum which nourishes the Spirit, and to supervise the transmutation of "bad" desires to "good" ones—of destructive action to constructive action.

When the Spirit first is born into the Physical World, it loses consciousness of itself. It may be imprisoned in its bodies for many lifetimes before the first spiritual activity of the conscience becomes evident. As conscience develops, it warns against wrong action that produces pain, and inclines toward right action that produces contentment and fulfillment.

The quickening of the Spirit can be brought on by a shattering emotional experience. Death of a loved one or some other tragedy can bring this about, for the heart will rebel and the mind will demand a reason for such events. Usually, then, the individual is brought into contact with another person, or a book, or some other source of information, that will explain what has occurred. Having thus achieved the beginnings of soul awareness, the person then begins to work toward soul growth, and *that* is his business here on Earth. Once he is aware of his purpose in living on Earth, certain information will come to him as he requires it for his spiritual understanding and development.

How does one go about attaining soul growth? The aspirant likely will seek out and avidly study spiritual literature. He will search for the philosophy that best meets his needs. He quickly must develop discrimination, so that he will not get lost in these studies. He should not shop around among philosophies until he is unable to make a selection suitable for himself and ends up in utter confusion. The specialized study of any science or the

development of any artistic talent makes a definite contribution to spiritual growth. Mathematics is said to be the best foundation for the study of occult science. The study of Nature in all its forms also is most rewarding to the spiritual aspirant. Naturally, right action as required by Natural Law, and service, are the most decisive elements of soul growth.

The resolve to work for soul growth brings on an immediate struggle with the lower nature and elements of the physical body. The imperatives of race, nation, and group have been built into the person's vehicles over a period of many lifetimes, and the Spirit now seeks to impose a new vibration on this composite personality. The Christ Light has illumined the Ego, but negative tendencies also are stimulated. Thus, the battle is joined, and this is the aspirant's business. Negative tendencies must be transmuted into selfless concern for our fellow men. This is made doubly difficult because of the materialistic orientation and environment in which so much of the world presently lives. The "ideal" of and motivation toward personal, material success, sometimes even at the expense of others, are ingrained deeply in many of us. The aspirant must learn to view "success" in terms of service to others. He must overcome envy and jealousy and be able to rejoice in the well-being and contentment of his fellow humanity.

He must purify his body as far as possible. All harmful appetites must be overcome. A person is in a sad state when his comfort and happiness depend on substances which are poisonous to the body, yet we know that this is a common condition today. As long as a person's "happiness" is based on certain foods or drinks, he is not free. His progress is hampered because he is bound to these things. Proper diet, of course, is important, but this alone also cannot insure development. A wrong attitude can ruin all that a perfect diet or any other regime of physical care could accomplish. The aspirant also should guard against over-emphasis of any one aspect of soul growth as against another. He does well to avoid unequal concentration on that part of the venture which appeals to him most.

Failure to sacrifice the personality to the ideal is one of the great stumbling blocks on the Path. The aspirant is prone to mistake as service the desire to act as the center of a group, longing to see himself as a speaker, teacher, or writer.

Egoism makes honest self-analysis impossible. Excessive spiritual enthusiasm often is misplaced and misdirected and can become a serious obstacle. When the aspirant has wrong tendencies under control, he also must look at the use of his virtues. If we are "good" merely for our own spiritual advancement rather than because of a true concern for our brother, we are guilty of selfishness on a higher plane than that of merely material selfishness. The only safeguard is a close search of underlying motives. The aspirant must be ever watch-

ful lest self-interest and ambition creep in.

The Elder Brothers judge motives. True service is expressed through a loving heart and an intelligent mind—by being what our Higher Self truly is and not by the studied effect of our words and deeds. In self-forgetfulness we must serve, with no thought of the importance or unimportance of our accomplishment and with no preconceived notions of our own value or usefulness.

The aspirant strives for harmlessness and for accurate comprehension of a brother's need, judged without sentiment or thought of expediency. We must be able to stand for principle yet retain a loving and understanding attitude toward those opposing us. To be harmless at times makes it necessary to be quite hard and unyielding. Those who can stand for principle and yet keep the link of love intact, refusing compromise yet also refusing hate, have a rare service to offer.

A capacity for honest self-analysis—the ability correctly to judge the motives behind one's actions—is a very necessary faculty. This is impersonality—the ability to look at life as an observer or spectator, the ability to stand aside and look objectively at one's experiences. This is difficult but is sometimes brought about by the buffetings of fate. Great suffering, bitter loss, shock, or danger can result in this state.

Detachment does not imply running away from life or denying personal activity or ordinary enjoyments. The truly detached person will fulfill all obligations and duties; he may enjoy comfort and other material attractions, but he does not get lost in them so that his equilibrium would be disturbed if he had to give them up. He will be as firm and matter-of-fact in practical matters as any executive, but duty will be his motive. The play of surface life and feelings are for the use of the Spirit. Loss of zest or pleasure is not the objective. The detached person will use caution in judgment and reticence in speech and will cultivate a non-critical Spirit.

It is not necessary to forgo all criticism. Constructive criticism, given with tolerance and understanding, can serve a useful purpose. It should be used with strict impersonality, however, and with genuine concern for the person or matter under scrutiny. Destructive criticism and malicious gossip are used by the inadequate to bolster their Egos. Constructive criticism generally has a solution to offer; destructive criticism simply destroys.

Truth lies hidden in every experience. Every incident, no matter how trivial, may offer some tiny clue which can lead to wider spiritual knowledge and eventual liberation. Let the aspirant seek to equip his instruments (his vehicles) and unfold his faculties, learn to function in quietness, fulfill his duties and obligations, and develop the poise that comes with an unselfish life motive. Let the Christ be king over all his thoughts and aspirations. Let soul growth be his principal concern. □

—E.W.

Max Heindel's Message

Teachings of an Initiate

The Way of Wisdom

You will remember that when David desired to build a temple for the Lord, he was denied the privilege because he had been a man of war. There are organizations in the world today which are always fighting other organizations, always finding fault and striving to tear down, thus warring just as much as David did in ancient days. They cannot, with such a state of mind, be permitted to build the temple which is made with living stones of men and women, that temple which Manson in *The Servant in the House* speaks of in such beautiful terms. Therefore, when we go about endeavoring to spread the truths of the Rosicrucian Teachings, let us always bear in mind that we may not with impunity decry the religion of anyone else or antagonize him, and that it is not our mission to war against his error, which will manifest itself in due time.

Do you remember that when David had passed on and Solomon reigned in his stead, the latter saw the Lord in a dream and asked for wisdom? He was given the choice of whatever he might ask, and he asked for wisdom to guide the people. This answer, in effect, was given him: *Because it was in your heart to ask wisdom, because you have not asked for riches or long life or for victory over your enemies or anything like that but have prayed for wisdom, therefore that wisdom shall be given you and much more than that.* Therefore, it may be well for us at this time to devote ourselves to heartfelt prayers for wisdom and in order that we may recognize it, it will be well to discuss what true wisdom is.

It is said, and truly, that *knowledge is power*. Knowledge, though in itself neither good nor evil, may be used either for one purpose or the other. Genius merely shows the bent of knowledge but genius also may be good or evil. We speak of a military genius, one who has a wonderful knowledge of the tactics of war, but such a man cannot be truly good, for *he is bound to be heartless and destructive* in the expression of his genius.

A man of war, whether he be a Napoleon or a common soldier, can never be *wise* because he must deliberately crush all finer feelings of which we take the heart as a symbol. On the other hand, a *wise ruler is big-hearted* as well as having a powerful intellect so that one balances the other in promoting the interests of his people. Even the deepest *knowledge* along religious or occult lines is not wisdom, as we are taught by Paul in that wonderful thirteenth chapter of First Corinthians where he says, in effect: *Though I have all knowledge so that I could solve all mysteries and have not love, I am nothing. Only when knowledge has wed love do*

they merge into wisdom, the expression of the Christ Principle, the second phase of Deity.

We should be careful to discriminate properly on this point. We may have discrimination between what is expedient for the attainment of a certain end *and what hinders*, and we may choose present ills for future attainment, but even in this we do not necessarily express wisdom. Knowledge, prudence, discretion, and discrimination all are born of the mind; all by themselves alone are snares of evil from which Christ, in the Lord's Prayer, taught us to pray that we might be delivered. Only when these mind-born faculties are tempered by the heart-born faculty of love does the blended product become wisdom. If we read the thirteenth chapter of First Corinthians, substituting the word *wisdom* for the word *charity* or *love*, we shall understand what this great faculty is that we ought so ardently to desire.

It is, then, the mission of The Rosicrucian Fellowship to promulgate a combined doctrine of the head and the heart, which is the only true wisdom, for no teaching that lacks either of these complements really can be called *wise*, any more than we can strike a chord of music on one string; for as the nature of man is complex, the teaching which is to assist him to cleanse, purify, and elevate this nature must be multiplex in aspect. Christ followed this principle when He gave us that wonderful prayer, which, in its seven stanzas, touches the keynote of each of the seven human vehicles and blends them into that master chord of perfection which we call the Lord's Prayer.

But how shall we teach the world this wonderful doctrine received from the Elder Brothers? The answer to the question is first, last, and all the time: *by living the life*. It is said to the everlasting credit of Mohammed that his wife became his first disciple, and it is certain that it was not his teaching alone but the life which he lived in the home, day in and day out, year in and year out, which won the confidence of his companion to such an extent that she was willing to trust her spiritual fate in his hands. It is comparatively easy to stand before strangers who know nothing bad about us and to whom our shortcomings are therefore not patent and preach for an hour or two each week, but it is a totally different thing to preach twenty-four hours a day in the home as Mohammed must have done by living the life. If we would have the success in our propaganda that he had in his, we must, each and every one of us, begin in the home—begin by demonstrating to those with whom we live that the teachings which guide us are truly wisdom teachings. It is said that charity begins at home. This is the word that should have been translated "love" in the thirteenth chapter of First Corinthians. Change this also into wisdom and let it read, *Wisdom propaganda begins at home*. Then let this be our motto throughout the years: "By living the life *at home* we can advance the cause better than in any other way." Many skeptical families have been converted by husbands or wives in The Rosicrucian Fellowship. May the rest follow. □

Studies in the Cosmo-Conception

The Effect of Feeling

Question: What other forces besides Attraction and Repulsion operate in the Desire World?

Answer: The twin feelings of Interest and Indifference.

Question: Where do these function?

Answer: The fourth Region of the Desire World is the "Region of Feeling." From it comes the feeling concerning the already described forms, and upon the feeling engendered by them depends the life which they have for us and also their effects upon us.

Question: Does this apply to ideas good and bad?

Answer: Whether the objects and ideas presented are good or bad in themselves is not important at this stage. It is our feeling, whether of Interest or Indifference, that is the determining factor as to the fate of the object or idea.

Question: What is the effect of Interest?

Answer: If the feeling with which we meet an impression of an object or an idea is Interest, it has the same effect on that impression as sunlight and air have on a plant. The idea will grow and flourish in our lives.

Question: What is the effect of Indifference?

Answer: If we meet an impression or idea with Indifference, it withers as does a plant when put in a dark cellar.

Question: How is this Region related to our physical life?

Answer: From this central Region of the Desire World comes the incentive to action or the decision to refrain therefrom, for at our stage of development the twin feelings, Interest and Indifference, furnish the incentive to action and are the springs that move the world.

Question: How does Interest operate in the Desire World?

Answer: Interest starts the forces of Attraction or

Repulsion.

Question: What is its effect on Repulsion?

Answer: If our interest in an object or an idea generates Repulsion, that, naturally, causes us to expurgate from our lives any connection with the object or idea which is aroused.

Question: How does Interest affect the force of Attraction?

Answer: When the feeling of Interest arouses the force of Attraction and it is directed toward low objects and desires, these work themselves out in the lower Regions, where the counteracting force of Repulsion operates.

Question: How is this opposition related to our physical life?

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

Question: How can knowing this profit us?

Answer: It should make us realize how very important is the feeling we have concerning anything, for upon that depends the nature of the atmosphere we create for ourselves.

Question: What must be specifically kept in mind?

Answer: That 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.

Question: Is this literally true?

Answer: Yes, because the Desire World, with its innumerable inhabitants good and bad, permeates the Physical World—invisible, but everywhere present and potent as the cause of everything in the Physical World. □

—Reference: Cosmo-Conception pp. 45-48

Western Wisdom Bible Study



A Demoniac Healed

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

And all the people were amazed, and said, Is not this the son of David.

But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

And if Satan cast out Satan he is divided against himself; how shall then his kingdom stand?

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

He that is not with me is against me; and he that gathereth not with me scattereth abroad.

—Matthew 12:22-23

Those engaged in the work of curing and healing—the medical doctors as well as the mental and spiritual healers—are becoming more and more aware of the reality of “possession”—of the fact that a discarnate entity can partially or wholly take possession of the body of someone living here on this Earth plane. The medical profession has various names for such a condition: neurotic, psychotic, schizophrenic, etc., and uses various types of treatments to effect a cure. In some cases the partially obsessing entity may be dislodged by physical means, but the spiritual healer has the real key to the difficulty.

Christ Jesus, master Exponent of Divine Love, of course had the power to remove the “demons,” “devils,” etc., from their victims, as is recorded many times in the Gospels. His name may be used even today to command these wayward beings by people qualified to do so. Such cases should serve as impressive warnings to those “who have ears to hear”—warnings against the negative living that makes one susceptible to partial or complete obsession. There is no loss more terrible than that of one’s physical body to another entity, and it can come about only by serious transgression of God’s Laws.

In the particular incident related above, we again find the reactionary Pharisees—those wily opponents of the new regime of Christ—seeking some reason for accusing the new Teacher of trespassing upon the priestly law so that they might have Him removed from among the people. Among themselves, they made the accusation that He used the power of “Beelzebub, prince of the devils,” to effect his results.

But Christ Jesus knew their thoughts, which must have amazed his accusers in this and many other similar instances, and began to use His superb logic to answer their accusation. (We may note in passing that this power of the Master to read thoughts was an indication of a faculty that eventually will be possessed by all people. We observe a growing realization of this power in our modern world, even among material scientists.) He advanced the indisputable doctrine that “If a house be divided against itself, that house cannot stand.” Mark 3:25. We often hear this statement made to indicate the necessity for unity on the material plane, but its most vital significance is of a spiritual nature. “He that is not with me is against me,” meaning that there must be complete dedication to spiritual living if real progress is to be made on the Path.

Astrology



The Children of Libra, 1985

Birthdays: September 24 to October 23

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

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

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

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

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

Libra represents the lessons of consciousness contained in the outer court of the Tabernacle in the Wilderness. Libra is the sign of the balance and through this sign man learns the working of the twin Laws of Rebirth and Consequence. He learns how the Law of Cause and Effect keeps the cosmic scales of justice and harmony in balance and how through

cycles of rest and activity, progress and recapitulation, death and rebirth, man evolves from one level to another.

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

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

INDIVIDUALITY AND PURPOSE

Sun conjunct Mercury September 24 to October 3. This aspect will stimulate the perceptions and expressions of these perceptions (through speaking, writing, and communicating) making them fluid, fast and formless. (These qualities are shared by the element that symbolized planetary mercurius to the alchemist: quicksilver.) In Libra, this conjunction gives a mind self-assured, categorical and independent in a way that is reminiscent of Uranus. The days during which Sun is combust Mercury (September 24 to September 26) suggest a loss of flexibility and impartiality. Although mental faculties are not impaired, there is a tendency to be dogmatic, stubborn, and sometimes conceited. The spiritual exercise of retrospection will enable the native to gain a clearer insight into the personality.

Sun trine Jupiter September 24 to October 8. Intuitive insight and inclusive breadth of vision are added to the libran good spirits and friendly disposition. Wide-ranging intellectual interests will be supported by a strong sense of humor, cheerful demeanor and an overwhelming sense of faith in oneself and in others. The esoteric maxim "As you give, so shall you receive," is second nature to this generous soul. The aspect is morally sound, having neither the desire nor the daring to commit crime, and being, moreover, kindly disposed to all.

Sun sextile Saturn September 24 to September 26. Saturn works upon the Sun to produce method, foresight, organization, and diplomacy, along with the moral stamina to carry a chosen project to a successful conclusion, despite delays and obstacles. Inclined to be severe, these natives are nevertheless kind, considerate, and honorable and would not stoop to do anything mean or underhanded. Once a course of action has been decided upon, these individuals would never swerve from it. Success in political or judicial positions is favored by this stellar pattern, and there may be

legacies, but success is apt to come in the latter part of the life.

Sun square Neptune September 24 to October 1. Few persons will understand the high ideals motivating these individuals. Sensitivity to beauty in art, music and philosophical concepts is felt, as is empathy to the conditions of others. (Sympathy, kindness and love of animals are highly pronounced.) These individuals will be idealistic but practical common sense may be lacking. This must be accounted a position that subtly weakens the character, for the native is as a rule easily played upon, either through his vanity or his sympathies, or both. An excess of emotion is common along with an inability to view oneself impartially. Parents must provide examples of truthfulness and live the ideal of truth to one's Higher Self. Neptune gives a particularly sensitive and creative imagination—it should not be allowed to degenerate into unproductive fantasizing, mindless TV-viewing, and dependence on drugs to satisfy the neptunian need to transcend the physical.

Sun Sextile Uranus October 1 to October 16. This is predominantly an aspect of leadership. The will is quite strong and these children will be attracted to positions of authority 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. These natives will be readily liked and obeyed by reason of their personality which appears to emanate some kind of magnetism that attracts and holds.

Sun sextile Neptune October 20 to October 23. 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 cultivate thoroughness. A distaste for the harsher aspects of existence 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 perfect artifice.

Sun conjunct Pluto October 21 to October 23. As the Sun nears Scorpio it will come into conjunction with the ruler of that sign, Pluto. This conjunction (particularly when it enters Scorpio) will definitely have the flavor of all that Scorpio represents: a powerful will and willfulness, a desire for power, secrecy of motive and desire, great intensity and, perhaps, ruthlessness. We know that Taurus accumulates things in an effort to find security through material possession; Scorpio, on the other hand, as sign opposite to Taurus, decides to purge himself of those things no longer deemed necessary. This process of renunciation/transformation will occur not only on the physical level but also the psychological. Such changes are often far from comfortable for the Scorpio (and those around him) but indicate that the

required transformation is taking place. Children with this aspect may have a tendency to be overly hard on themselves, making many unreasonable and usually unconscious demands. Parents will do well to model self-acceptance and self-esteem. As adults these individuals will have innate capacity to act as organizers of large movements and heads of corporations.

SELF-EXPRESSION AND LOGIC

Mercury square Neptune September 24 to September 26. Neptune is connected with the imagination more than with any other human faculty. Aspectation between these planets suggests fertilization of the mind by the imagination, which, in its highest form is the creative imagination and the inspiration. The effect of the square indicates a predisposition to self-deception. Parents must respect the need for this child's fantasy life but must also inculcate truthful observation and reporting. Neptune sensitizes whatever it touches. With Mercury, the perceptions are touched and correspondingly rarefied. These children may be thin-skinned as well as susceptible to invisible shades of color and tone. Clear-sightedness and discrimination are clearly indicated here.

Mercury trine Jupiter September 24 to September 30. Airy characteristics will be accented: versatility, rapid mentality, witty conversation, love of study, but also quick changes of mind. These contacts indicate a good nature and mild temper, and perhaps a tad too much self-satisfaction. Children may need to be encouraged (read "pushed") by their parents.

Mercury sextile Uranus September 28 to October 4. This aspect heightens the intuitions and promotes rapid analysis (occasionally rendering the mind capable of lightning-fast calculations). From an early age, these natives will intuitively grasp unusual concepts and show remarkable creativity in thought. This is a powerful, self-willed combination, varying from the wayward and stubborn type to the enlightened and talented.

Mercury sextile Neptune October 7 to October 15. This aspect will sensitize the nervous system making these children adept at spontaneous speaking. There will be inspiration in writing and intuitive guidance in research. Strong neptunian influences incline an individual to accept impressions as divine revelation and rely upon impressions exclusively to the disregard of logic—in short, chaotic, confused states of mind. Drugs or exercises which appeal to speed rather than safety in opening psychic faculties increase these dangers.

Mercury conjunct Pluto October 10 to October 17. As Mercury comes into conjunction with Pluto in Scorpio the qualities of Scorpio will very strikingly color the senses and their expression. These children are apt to have strong powers of concentration, the ability to use mind power in a directed way, and, with the mind having an almost unrestricted access to the subconscious, complex insight into the emotional realm. Parents must

instruct these children to respect the rights of others—manipulation of the subtlest variety may appear at an early age. At its best, this aspect indicates a mentality able to penetrate into Nature's deepest secrets and, with the thorough-goingness of Scorpio, understand them as few others are able to do.

Mercury square Jupiter October 12 to October 19. 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 guarded against. Children, especially, should be taught the occult value of truth (a lie is a destructive force with great power to harm) as there is a tendency toward duplicity.

LOVE AND ARTISTIC URGES

Venus trine Neptune September 24 to September 27. This aspect denotes strong artistic, poetic, and religious inspiration. 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. Devotion to the arts is indicated (with perhaps more reliance on inspiration than on hard work.)

Venus sextile Pluto September 24 to September 28. Relationships will be of great importance in this individual's life. Marriage and business relationships may run smoothly because of a strong understanding of psychological and unconscious needs. These children will have the courage to explore the depths of their unconscious, and some avenues of psychology may make a good professional choice.

Venus conjunct Mars September 26 to October 15. This aspect tends to make the person affectionate and warm-hearted. A strong potential for the harmonious blending of love and sexual desire, as well as initiative and self-esteem blended with concern for others is indicated. This results in the marked ability to get along easily with the opposite sex. These children are likely to be sensitive and easily angered; on the other hand, the sympathies are equally active and the annoyance is easily appeased.

Venus square Uranus September 30 to October 8. This combination usually signifies unusual tastes 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 and make cooperation of any kind almost impossible. The exciting, 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 fellows. Unconventional ideas about sex stress the need for early instruction on the use of the creative force.

Venus sextile Saturn October 8 to October 18. These

planets are opposite in nature, and this aspect is said to sacrifice happiness to duty, ambition, or an ideal. Saturn has a tendency to restrict the spontaneous flow of feelings. As a result, these children may appear cautious and reserved. The full flowering of this aspect lies in helping the native to build inner strength, an ability to sense adversity before it comes, and patience to endure it when it arrives.

Venus square Neptune October 13 to October 22. 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 a 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 practical.

Venus trine Jupiter October 18 to October 23. This aspect confers great emotional sensitivity, ability to express abstract ideas through artistic and poetic endeavors, love of social pleasures, and ability to attract many acquaintances. The generosity of these natives will bring them many friends. The great gift of this aspect may be said to be grace of expression.

INITIATIVE, COURAGE, AND SELF-ESTEEM

Mars square Uranus September 24 to October 12. This aspect will create a strong desire for freedom and unrestricted. 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 sextile Pluto September 24 to September 25. This aspect confers potential for heading large organizations and gives ability to use people and knowledge to accomplish goals. Compulsive ambition will be supported with limitless courage, drive, and initiative.

Mars sextile Saturn October 12 to October 23. The energy of Mars is tempered, ordered, and controlled while the saturnian influence is energized, and made more enterprising and courageous. Control of temper and truthfulness will be particularly emphasized. A firm disciplinarian, this individual will be able to exert fair, consistent control of others (if need be) and sacrifice personal ease. Persistence in work will propel these natives to probable recognition in their areas of expertise.

Mars sextile Neptune October 20 to October 23. This aspect gives a capacity for self-sacrifice and feelings of being called to a high mission, thus providing direction for the pioneering spirit. An interest and gift for music will aid these children in bridging the gap which extends from our pragmatic, rational society to the world of dream, fantasy, and imagination. □

—A Probationer

Covenant

*For my meditation
I consider the calyx
Of the rose, the green
Cup the Creator makes
For the body of the bloom
Gracing the long stem.*

*I study the rebirth
Of the petals here at hand,
And the laws of Earth
That say the fallen stand
Again, though my days declare
With the blown flower.*

*Perhaps by this new born
Happening, the leaves assure
Me in time's own turn
My mortal self in pure
And mystical nakedness
Shall live like the rose.*

*To live like the rose, how
Chaste and beautiful the word
Of that holy vow,
The chalice of the Lord
My body, and heart and mind
Returned to Eden.*

*In that garden the rose
Of the world at last becomes
The Rosa Crucis...
Of the cross that redeems.
O sweet Christ save me of sins.
A new life begins.*

—Genevieve St. Cyr

Astrology

Astrology and Spiritual Growth

In the preparation of an astrological forecast for an individual for a year, a month, a week, or any unit of time, it is the duty of the astrologer to call attention to the possible snags, perils, and pitfalls—both physical and moral—that may appear in the vibrations operating in the environment of the person and which will affect his affairs. There might be the possibility of temptation to become dishonest, to steal, to forge, or to engage in other fraudulent behaviour.

There might be temptation of another sort, involving infidelity to the spouse and family. There might be: the possibility of physical harm or danger through accidents or disease; loss of money by speculation or double-dealings by associates; loss of position. In fact, there might be a thousand and one matters, all fully and clearly shown by the horoscope for the ensuing period of time. We see these things lived out by people in the world in a general sense today, with many ramifications and diversifications.

The interpretations of these astrological influences should be nothing more than warnings to prepare the native mentally and spiritually for what might come. Astrology has no hard and fast rules for events that are bound to come into our lives, as scholars of the science very well know. They are merely possibilities, as a rule, both for so-called good and the so-called evil. Moreover, good and evil are simply relative terms; one does not exist without the other, and good from the astrological standpoint signifies conditions that are fortunate from a worldly point of view, while evil signifies the opposite from the worldly standpoint. To the mind which can differentiate, however, so-called evil aspects furnish the necessary discipline for the spiritual development of the Spirit and, in consequence, can be much more benefic than the so-called good ones.

In the preparation of a forecast, the astrologer necessarily pays more attention to the "evil" vibrations operating in a chart for a given time than he does to the "good" influences. A person needs more careful

guidance in the handling of forces that may bring experiences to test out some line of his weakness than he does when everything is rosy and his life is going along smoothly and prosperously.

These possibilities, generally speaking, are possibilities only—not hard and fast acts to be performed or carried out by the person. True, he may do some of the things indicated by his horoscope but he is not compelled to do them. There is no law known to Astrology which lays down any compulsory rule of conduct where the individual is concerned. We are all to a great extent *free agents*. We have free will; therefore usually that which each person elects to do of his own free will is the thing done.

This fact alone gives irrefutable evidence of the truth that there is nothing fatalistic in Astrology; the stars incline—that is, they give a certain attraction toward a certain line of conduct. One may say: "I have a strong desire to do that thing." But planetary vibrations do not compel or force any person to follow a specific line of conduct.

Every individual is a living Spirit with a thinking mind. The mind makes man a little higher than the animals and gives him contact with the Supreme Spirit of the universe. The mind is for man to use to connect his vehicles with his higher consciousness, and through the knowledge of the experience gained while living in these vehicles, man gradually grows into the perfect likeness of the Father. At whatever time in his evolution spiritual development seems important to man's waking consciousness, it begins. This is another evidence of the free will conferred upon man by the all-wise Ruler of this universe.

Each individual is brought to Earth under certain planetary configurations. A chart of the heavens with each planet in its proper place in the sign shows just how far the individual has progressed on his journey along life's highway, and the pattern of the life which is to be lived at this particular time. This chart also reveals his strengths, his weaknesses, and the special debts—physical, mental, and moral—which he has come to pay. Until all of his debts are paid, the Spirit is not entirely *free*. The payment of debts is a part of the work of each incarnation. Our bills must be paid. Exactly as each individual has done to others in the past, just so does it come back to him in the fullness of time. There is no other way; as we give, we get. Effects always proceed from causes; causes produce effects. The Laws of this universe are immutable, and until the debts are paid and the slate clean, we are not completely *free*.

The astrological chart shows the special debt which the individual has to pay in that particular life. If more than one kind of debt is to be paid, the person should get the whole story from the chart and then, as nearly as possible, plan his life to meet the many combinations of circumstances which materialize from time to time.

If a certain happiness is denied, he should direct his energies in some other channel so as to use his equipment in a constructive way. If, however, an individual wishes to find out whether the "stars" are telling the truth and seeks the experiences which are foretold to be evil, he has an opportunity to try them out and see how much happiness, success, or hardship they contain. When they work out poorly, he is privileged to try them again, if he is not satisfied. Sometimes one is very hard-headed and has to undergo much suffering before facts get into his consciousness. Sometimes one life does not teach a certain lesson to the individual, and again many lives have to be lived before certain lessons are learned.

There are instances of an individual failing repeatedly along some particular line of endeavor. Then, through the birth chart, he learns the cause—he has been directing his energies in the wrong way. Another course of action may bring him success. He may not be able to remove the stone wall that confronts him, but he can go along beside it, climb over it, dig under it, or go around it. There are different ways of handling the most difficult problems in life successfully, if one will give them the proper time and attention.

In the study of an astrological forecast for the future, if the stars incline toward destructive courses of conduct, the individual is not compelled to follow them. For instance: the stars may disclose the fact that a loss may be experienced through speculation. The individual does not have to incur the loss, if he refrains from speculation. Again, a person in charge of large sums of money, say in a bank, may have the indication in his forecast that at a certain time it would be a very easy matter for him to appropriate a large sum of that money, and, by improper entries in his books, to cover it up until such time as he can return it. (Such people often mean to return sums taken in this way.) No matter how great the temptation may be, the individual *does not have to steal that money.*

Or, a young girl, thrown upon her own resources and just starting to earn her own living, has the chance of an "easy life" through companionship with some man—everything she wants given to her, and all the various steps to fame made easy through the influences of powerful people, as shown in her stars; but—*she need not take even the first step along that road if she does not wish to do so.*

The great planetary Spirits circle through the heavens and bring their lessons to each of us through various experiences; some through expansion, others through limitation, all bringing changes in our lives and affairs. If we are progressing spiritually, the evil reactions are lessened as a matter of course; if we are not progressing—that is to say, if the experiences of the past years have taught us little—then we have to go through the same experiences again and again until we learn

our lessons.

"Devastating periods," and happy and successful ones, both can bring personal growth and spiritual progress. This depends entirely on the individual. The use we make of our experiences, how we react to them, what we get out of them, and the manner in which we interweave them into our lives for good or evil, all depends on us. We never stand still; and our spiritual advancement depends on whether we resolve every experience on this Earth plane into its highest spiritual essence through the power of transmutation, so as to obtain the particular lesson that each experience contains.

The only way to get good out of any specified study, either spiritual or metaphysical, is to live the life according to the principles and laws laid down in such studies; merely reading scores of pages, and not acting on the information therein will do little good and will not result in any specific benefit. One is practically wasting time by indulging in such practices. The more time we spend really studying along higher lines of thought and the more we truly put spiritual principles into practice in our everyday lives, the farther we travel along the path of attainment.

When one truly comprehends the meaning of existence, it is easy to understand why a life of the senses is wholly misleading and destructive, as well as limited and restricted. The material eyes of man are focused on things of the Earth plane, because they are attuned to its material vibrations. But when the inner or spiritual eyes are opened, man gets a vision of his possibilities on the higher planes, and sees that there is no end to the joys and glories to be attained through a manifestation of the beauty and power which finally comes to all who truly strive for spiritual development.

Astrology furnishes us with a reason for the "how" and "why" of many things in our lives. It is our work to learn its messages and profit by its prognostications; in no other way can we benefit from the astral revelations spread before our eyes in the starry heavens.

"God is the All of everything that is; therefore everything is divine." "For every man, God has His plan." When the urges caused by planetary influences operative at the moment of man's birth develop in him intense interest along some particular line, he is obeying divine impulse just as much as another may do who adopts art as a career or law as a profession. Each is fulfilling his part in the divine plan, as indicated by the placement of the starry hosts in his horoscope.

The heavens are filled with God's messengers who are ever guiding us on our pathway, telling us through vibratory urge what to do, and how, and when to do it. We are born on this plane to obtain knowledge and wisdom. When we have obtained them, it becomes our duty to pass on all that we know to our fellow men. The stars point the way.

—M.M.

News Perspectives



AGGRESSION—WHY?

What causes violence and aggression? Is it a sign of the times or is it due to some biological or chemical imbalance in the body? These are some of the questions that must be answered in unraveling this modern day mystery, and Maya Pines, writing on "Aggression—The Violence Within" (*Science Digest*, July 1985), has done an admirable job in presenting some recent findings in regard to this important issue.

Some research has shown the following information that may be of help in understanding the causes of aggression:

1) Harsh punishment produces aggressive behavior in children. So does the example of violence, at home or on television.

2) Extremely impulsive and aggressive people of both sexes have unusually low levels of a brain chemical that inhibits the firing of nerve cells.

3) Men who are highly aggressive have higher levels of the male hormone testosterone.

4) Treatment with lithium reduces aggressive behavior in highly impulsive and violent people.

In order to find ways to prevent or reduce aggression, many psychiatrists, behavioral scientists, and brain researchers are seeking to find the keys that will unlock hidden clues to information that will be helpful to persons so afflicted. They are not so much concerned with the drive that makes people stand up for their rights or think aggressive thoughts as with actual physical aggression in the way of attacks that end in injuries or death. "Law-enforcement agencies reported a total of 1.2 million violent crimes in 1983; probably at least as many other episodes went unrecorded."

Studies have shown that the most highly aggressive people are men and that they commit about 90 percent of all violent crimes in the United States. Due to social conditioning, it has not been "socially acceptable" for women to be aggressive, but for men it is considered either manly or macho! However, biological reasons for the high level of aggression in men have been indicated by studies involving certain brain chemicals and male sex hormones. One such chemical is "serotonin," which carries inhibitory messages from cell to cell in the brain and plays a key role in preventing or releasing aggression.

This has been a difficult chemical to measure directly, but a substance known as 5-HIAA, a product of serotonin, can now be measured in the spinal fluid of a person. "Several experiments have shown that highly aggressive people have lower levels. This holds true for both men and women, but on the average, men have less 5-HIAA." Research has been conducted at the National Naval Medical Center in Bethesda, Maryland, on 26 marines and sailors, aged 17 to 32, who were known to psychiatrists to have histories of repeated assaults. "The laboratory that analyzed their spinal fluid found that 14 of the young men had low levels of 5-HIAA, while the rest had nearly double the amount. The first group included the men who had the worst records for impulsive acts of aggression, and 12 were discharged."

Another chemical substance which seems to have a bearing on aggression is the male hormone "testosterone, which has been the subject of a great deal of study. A long-used method of making male animals less aggressive has been castration, which eliminates the source of testosterone. It has been found that when male mice are castrated at birth, they do not begin to fight each other at one or two months of age as normal mice do when they reach sexual maturity. However, if these castrated mice are given injections of testosterone, they begin to fight as if they had not been altered. It is said that testosterone increases the biological intensity of stress and more adrenaline is released. In addition to producing a state of increased anxiety and irritability it also damages the lining of blood vessels and could lead to heart disease eventually. Perhaps this is

why male animals tend to die earlier than females unless they have been castrated, in which case they may live as long as the females.

"In one study, blood from hockey players rated by coaches and teammates as particularly aggressive was found to contain relatively high levels of testosterone. In another study, involving prisoners jailed for violent crimes, the men who were most aggressive toward other prisoners had twice as much testosterone in their blood as those who were not." Even though our present day society would not condone castration as a remedy, except in extreme cases related to sex crimes, these studies do point out the possible connection between the male hormone and aggression or chronic violence. This gives food for thought, and may provide researchers with evidence that will eventually lead to an understanding of biological imbalances in the behavior of certain persons.

It has been found that extreme violence tends to run in families, and a great deal depends on a child's early training or lack of it. A team of researchers made a study of aggressive behavior by tracking three generations in order to see how much children are influenced by their parents' aggression. Over 600 children and their parents were studied for 22 years, during which time many of the original children had children of their own who became subjects of the research. It was found that those children who most frequently pushed, shoved, started fights, and were considered more aggressive by their classmates at age 8 turned into the more aggressive adults later. "These men were very likely to have criminal records by the age of 30. If their behavior did not land them in jail, they were apt to get into fights, smash things when angry, drive while drunk and abuse their wives. Many of their own children already showed signs of the same type of aggressive behavior."

The research team learned at the beginning of its study that the more aggressive children had parents who punished them far more severely than did the less aggressive children, and the pattern seemed to repeat itself as these more aggressive adults severely punished their own children. It appeared that children learned to be aggressive by copying what their own parents did to them and to others. The researchers emphasized that once aggression is established as a child's characteristic way of solving social problems, it becomes a stable and self-perpetuating form of behavior.

The solution for this aggressive behavior would be to prevent it from becoming fixed before adolescence. "One approach is to limit the amount of violence to which children are exposed. Children are copycats, and when they see repeated violence on television, they tend to imitate it." The fact remains that if this pattern of repeated violence or aggression is not broken before adulthood, very little can be done by psychological means. Highly aggressive adults generally resist

psychotherapy and do not readily change their former habits even when given considerable behavior therapy. The aggressive nature has become so ingrained in them that it is very difficult, if not impossible, to change without considerable cooperation and acceptance from the individual.

Since the vital body of man is the vehicle for memory and habit patterns, we can see this working in the aggressive personality as well as in the spiritual aspirant. If an aggressive and/or violent behavior pattern has been placed before a child during the years of his or her upbringing, the vital body has stored within it the patterns which have been felt or viewed. This, it is most essential that society begin taking a very close look at how the young people and children are being trained, whether at home or in pre-schools. Repetition builds the vital body, and only by putting children in an atmosphere conducive to peace, harmony, and positive thoughts can we hope to have a generation of well-balanced adults as the product.

Although certain chemical or biological imbalances may be found in an aggressive person, we also know that the Spirit must be in control of the emotions and desires if a state of balance is to be obtained. It is also true that even the most aggressive person can be shown the errors of his or her ways by regularly practicing the evening exercise of Retrospection. Although it may be more difficult to rehabilitate the adult than teach the child, the adult literally can rehabilitate himself through this spiritual exercise, which can be learned by anyone who will persist and be determined to bring about a change in his or her behavior. The application of occult truths in teaching our children will go a long way in producing a society that is free from violence and aggressive behavior.

Most of the violence in the United States seems to come from people who are chronically aggressive, and many of these earn their living from crime. There are many others who have such a "short fuse" that aggression has become a way of life. A new type of treatment now available for these impulsive people makes use of the drug "lithium," which generally is prescribed to treat persons diagnosed as manic-depressive. "Lithium seems to affect the activity of several brain chemicals, including serotonin, preventing both highs and lows. Scientists don't yet understand exactly how it works, but it has been shown to reduce aggression in rats, mice and fish."

At a maximum security prison in California, 27 particularly aggressive male prisoners were given lithium and more than two-thirds responded favorably. It seemed to remove the explosive quality of their violence, and during the time that they were treated they became more reflective with fewer violent episodes reported. "The drug did not stop them from attacking their fellow prisoners deliberately from time to time, but it did prevent many hair-trigger explosions." A very in-

interesting point brought out in this article was: "If further research shows that lithium or other drugs are truly effective in such cases, does society have the right to prescribe them to control these people's behavior?"

The problem of "aggression and violence" is a serious one, and probably no one answer alone will provide a solution. However, it will be necessary to deal with this problem on many levels of society, from the correct raising of children to the instruction of adults about the basic occult truths and spiritual Laws which permeate this universe. Where negative effects are being generated, there are spiritual causes! —N.D.W.

"HUMAN" ROBOTS

"Sophisticated robots have been a dream of mankind since the first technologist tinkered with the first primitive machine. A robot that could move freely around its environment, see, hear, and understand human speech, talk and manipulate objects such as corkscrews or welding tools would revolutionize the home and the workplace. Ultimately, such machines could perform virtually all the tedious or dangerous jobs people could dream up." ("The Birth of Vision," *Science Digest*, July 1985)

The thought of a "robot dominated world" probably strikes terror in the hearts and minds of many free-thinking Americans, but after reading this presentation by Eric J. Lerner, we can see that "robots" which are capable of human-like activities are far in the future! The simplest human actions turn out to be extremely complex when viewed from the standpoint of creating an electro-mechanical gadget to execute the commands associated with our everyday activities. The cute, lovable R2-D2 and C-3PO robots as yet remain creations of the movie sets and are not at this time available to clean house, answer the phone, and open the door to greet our neighbors!

What seems to be the stumbling block in making these "robots" act as human beings? One of the answers is the faculty of vision. A system of vision similar to that which we humans have is as yet unapproachable by current methods in robot research. They are primitive, to say the least! It seems that only when we start to create machines to take the place of humans do we clearly begin to see the complexity of this human organism and find out about all the wonderful gifts that we so often take for granted.

The thoughts behind creation of these robots are well-intentioned; however, at this stage in our technical development, a number of hurdles must be jumped. "Today's industrial robots, at work in factories around the world, are quite limited. The typical robot, a fixed arm, will move an object repeatedly from point A to point B or do spot-welding in a prescribed pattern, completely oblivious to whether the object is actually there

or not; if an auto body isn't there, the robot will spot-weld air. Some robots have limited vision—they can locate an object resting on a contrasting conveyor belt and pick it up, but the object often has to be isolated from others, and the lighting has to be just right."

In order to get a better understanding of the physical problems faced in modern day robotics, we must understand that a robot's "brain" is a computer, a device that works with electronic symbols. Computers have been programmed to play chess, and, in some cases, play better than the humans who excel at this game! Chess moves easily can be represented as symbols, and since computers are able to deal with symbolic problems, this field of activity is not difficult for the robot's computerized "brain." In order to deal with the real environment of a house, a road, a bin of parts, or numerous other physical realities, however, this computer must sift through large amounts of random physical data to gather the information that it needs for even the simplest mechanical motion by the robot.

The "eyes" of robots are the TV camera which can scan a scene for the onboard computer, producing an electrical signal. Light and dark areas are converted into numbers by a device known as an "analog-digital" converter, and these numbers are fed into the computer to be processed as information called "pixels" or single picture elements. To pick out the patterns in surrounding environments is one of the most difficult problems being faced in artificial intelligence today. "To help computers, and thus robots, make sense of their surroundings, scientists are using not only sensors that record light—vision in the strict sense—but also infrared detectors and sonar, which can pick up ultrasonic pulses. In all cases, the general problem of recognizing patterns and detecting objects is basically the same."

The journey toward true "artificial intelligence" and robots that will be able to walk, talk, and see in the dark has just begun. It is the mission of man to become a creator, and we will seek every opportunity to "create" with whatever talents we have at our disposal. From making toys to gigantic computer brains, mankind is trying to fulfill the purpose for which the Creator has placed him on Earth—to create and to spiritualize physical matter!

Knowing that sometime in our future we will be able to build robots with human capabilities and, eventually, to "imagine into existence creatures that will live, grow, feel, and think," man must continue building and creating through the process of uniting science with occult truth. A quest for knowledge, a search for freedom—man has the capability of discovering the unknown realms of science that "occult wisdom" has known for a long time. Someday, man will come to terms with himself and recognize the divinity within which will allow him to be a co-creator with God! □

—N.D.W.

Book Reviews



***Talking with the Animals*, by Bill Thomas, William Morrow and Company, Inc., New York, 1985.**

"When we talk to animals, do we talk to them as King Solomon did? Do we treat them as equals, entitled to life just as much as we're entitled to life? Or do we talk down to them, treating them as inferior subjects that live to benefit our own existence? To communicate with or even understand other living creatures in the world, we must first understand ourselves, learning to exercise such qualities as empathy and humility. For too long, we've been about the business of reaping the rewards from nature without contributing anything in return....we become so self-centered and self-serving

that we grow obnoxious not only to those around us but to our own inner being. We are led to believe we must separate ourselves from the natural environment in order to exercise our dominion over plants and animals. There is no place or room for compassion, no time to look at the finer points of life, nor even to think about our own relationship to our environment. Too much, too often, we assume a macho attitude that insulates us from the very basics that support our being."

With this as a point of departure, Mr. Thomas tells how human beings who care enough might achieve a better understanding of and rapport with the "wild kingdom," not only for the sake of improved mutual co-existence and environmental benefit, but also for personal enrichment. Citing as examples his and other people's encounters with creatures ranging from birds and deer to bears and marine animals, he discusses such topics as how to locate animals in the wild and how to act after finding them, how to dress and walk, and how to track the animals and photograph them.

The book is "peopled" with unforgettable creatures: Hoover, the seal found as an infant and adopted by a human family who named him for a vacuum cleaner because he ate like one; a several hundred pound grouper, underwater resident of a Florida state park, who became attached to one of the rangers to the point of cuddling against him and peering into his diving mask whenever the ranger dived; dolphins who participate in an experimental program for autistic and retarded children so successfully that observers noticed that "The reaction of the dolphins to retarded children is much different than it is with normal people. And we've had retarded children...who acted close to normal when they were with a dolphin;" the bluejay, also rescued as an infant, who had to be watched carefully during the dinner because he enjoyed taking baths in whatever soup bowl was left unattended.

Illustrations of animals' "sixth sense" also are cited: the exploits of migratory animals; the dogs and cats who have gone sometimes thousands of miles to reach the new homes of owners who had left them behind; animals who "predicts" disasters such as earthquakes; Abraham Lincoln's dog, who ran erratically around the White House and howled continually for a full hour before Lincoln was assassinated. Here, of course, the occult student recognizes the influence of the animal Group Spirits, of whose existence many of even the most devoted observers of animal behaviour still seem to be unaware.

Much of this lavishly illustrated book, however, is concerned with what the average human being can do to get to know animals better. Mention is made even of exercises such as push-ups and knee bends which will condition the "urbanized" human body more easily and effectively to follow the animals around their native terrain. Mr. Thomas, author of numerous books on Nature

and the "great outdoors" and photojournalist contributor to publications such as *National Geographic* and *Natural History*, has had seemingly limitless experience and adventure in pursuing his field of interest. His expert words of wisdom are well worth studying. □

—D.F.

***The Heart of the Dragon*, by Alasdair Clayre,
Houghton Mifflin Company, Boston, 1985.**

Mainland China still is basically a mystery to much of the rest of the world. Despite the increased travel by westerners in China during recent years and the growing number of visits by Chinese citizens to western countries, much about this vast country is unknown beyond its frontiers.

This book, companion to the 12-part television series of the same name, is a splendid compilation of prose and photography which opens the door to a view of many realities in that enigmatic land. The late author was a producer and director for BBC radio and television who, with a team of film makers, "won an agreement with the Chinese government giving them unique access to the most obscure regions and the most closely guarded recesses, institutions, and archives in China." As a result, this truly beautiful volume gives a wealth of insight into everything from Chinese private family and communal life to educational institutions and policies, commercial and industrial life, food growing, harvesting, and preparation, the criminal justice system, health and healing practices, and art and architecture. These subjects are dealt with in historical perspective and context as well as with emphasis on modern thought and practice. "Perhaps most important, the book examines the ancient religions and philosophies that the Chinese, with their unique flexibility, have interwoven into the doctrines of Marx and Mao."

The illustrations with which the book liberally is endowed are remarkable both for their clarity and brilliancy of color and for their wide range of subject matter. People at work and at play, in courtroom situations and in hospitals, on farms and in schools and factories, as well as magnificent scenery, are in vivid contrast to the equally plentiful reproductions of ancient paintings and woodcuts which show the China of previous centuries.

We are told that one quarter of the world's population lives in China—one quarter of all people now on Earth with whom we eventually will have to cement ties of Universal Brotherhood. Under the circumstances, every endeavor better to understand the Chinese—and, indeed, all other peoples as well—is to be encouraged. This book, with its unusually informative contents and its pictures "worth a thousand words," is singularly valuable. □

—D.F.

The Railroad

An Allegory

At the center of a certain island is a large railroad station. Many tracks lead out in all directions from this station. These tracks have many curves, so that some tracks which start out next to one another later may separate, and some tracks which start out apart later may run next to one another. The tracks run to all parts of the island. Some run through hot, dry deserts. Some run next to cool streams. Some run in high, cold mountains. Some run through dusty plains. Some run through rich fields. The tracks with all their twists and turns form a very complicated system, but the station manager knows where each track leads and can direct each passenger to the track which leads to where the passenger needs to go.

Weather in the various parts of the island may vary from day to day, but the station manager understands the cycles according to which the weather operates. Thus, he not only can direct people to the tracks which lead where they need to go, but also can start them out at a time when the weather will be appropriate to their needs.

The passenger cars which run on the tracks carry only one passenger each and are programmed by the station manager automatically to follow a certain course. At some places there are branches in the tracks. If the passenger is asleep or if he makes no special effort when his car reaches a branch point, the car will take the branch which the station manager had programmed into it. The cars, however, are equipped with a steering mechanism which, if operated, can make the car take either branch which the passenger desires.

At some places the tracks have circular loops. A car may run around and around in a loop until the passenger notices what the car is doing and uses the steering mechanism to get the car out of the loop.

When each car starts out from the station, it is programmed to run forward for a given amount of time and then to reverse its direction and retrace its path to the station. On the trip back, the passenger has no choice as to what route will be taken. The route back is always precisely the reverse of the route going out.

Hints to interpretation: The station manager is the Recording Angels. The passengers are humanity. The tracks are paths through life. The weather cycles correspond to astrological cycles. The time at which the car turns backward corresponds to physical death. The running of the car back to the station corresponds to the retrospection process which occurs after death. □

—Elsa M. Glover

Readers' Questions



GENIUS AND INSANITY

Question:

Please explain why there often appears to be a very thin line between genius and insanity or degeneracy.

Answer:

To understand a person who is considered a genius, we must go back through one or more lives and observe how that Ego first began to manifest interest in a special subject. This interest, which urged him to bend all his efforts in one direction and excel in one particular field is the same force that works through all Creation. This force is Spirit not crystallized into definite form—the force that urges man to go farther in one direction and achieve what no one else has accomplished. In the Rosicrucian terminology, we call this force “epigenesis.” When man exercises this power, he draws closer to the creative Hierarchies and gradually comes more under the guidance of the Beings from that mysterious spiritual planet, Neptune.

The help he receives from these Beings depends largely upon himself, his desires, and the use to which he proposes to direct his knowledge. If he pursues his study to the exclusion of all other duties, caring only that he may attain his desires in this field, he is likely to have an afflicted Neptune during his next life. He may be called “genius” by his fellow men because he has

perfected an exotic invention or has phenomenal musical ability, but sooner or later he is likely to fall prey to the temptations of drugs or alcohol, appear mentally unstable, or be subject to swindles or other dishonesty.

These calamities do not occur because he is a genius, but because in past lives he had worked for self alone. After that life, in the First Heaven, he lost no opportunity to acquire even more knowledge about his area of interest. When the time came for him to build the archetype for the next incarnation, it was constructed much like the one used in the previous Earth life, but even more intensified along the desired lines, thus bringing about an unbalanced condition.

The compassionate Ones who guide our evolution will arrange that the experiences of such a life will not be lost, so the Ego is brought to rebirth when certain afflictions to the spiritual planets will awaken, through sickness, suffering, or loss, his sense of responsibility to his fellow humanity. Thus, what seems a terrible trial really is a blessing.

The genius whose aim in past lives has been, first, service to others and only second, service to self, comes to rebirth better equipped for the battle of life. He is likely to have a well-aspected Neptune. Temptations come to all, and the best man may fail at any moment, but this individual has a much more balanced character. He can see beyond the one little groove of his special subject, and thus he keeps his balance—or, if it is temporarily lost, it can be restored.

When we work entirely along one line, we sensitize the nerves connected with that avenue of expression, while other nerves are allowed to grow more or less dormant. Then, when we come to body building between lives, all our attention is likely to be focused upon those organs which we already have over-developed. Thus we are likely to come back unbalanced, usually much under the influence of Neptune, which is the higher octave of the mental planet, Mercury. Neptune is connected closely with excesses and unbalanced conditions, depending upon how it is aspected and where placed in a horoscope. If it is afflicted in Pisces or Cancer, there will be a tendency to the drug habit, and the geniuses who are thus afflicted may degenerate into drunkards because of the imperfect condition of other faculties. The genius whose Neptune is squared by the Moon may succumb to spirit controls, and if Uranus also is afflicted, degeneracy may be the outcome.

To prevent such calamities in our lives, we should keep all our faculties active, using them not for ourselves alone, but also for others, every day. Little good can come of simply dreaming of the wonderful things we intend to accomplish which will revolutionize the world. Be a doer of the word and not a hearer only. Those who recognize the traits of genius among their own children should not *unduly* foster these tendencies but

should endeavor to round out the character.

MEETING FRIENDS AFTER DEATH

Question:

In the life after death does one meet and consciously know one's relatives and friends? Does a man meet his several wives? I know that in heaven there is no marriage, but what of purgatory?

Answer:

After an Ego passes over to the spiritual planes, he undergoes a process of assimilation of the experiences of the preceding life and extracts from them the qualities of conscience and right living which will be his guide in succeeding Earth lives. By this method of extraction of the essence of each Earth life, man progresses in evolution. The first part of this process is performed in the region known as purgatory. Here a person undergoes experiences connected with his past evil acts and learns through pain the real nature of the evil which they embody. After he has exhausted the spiritual force in his life panorama which was connected with evil acts, and after all his evil desires have been eradicated by the force of repulsion in purgatory, he rises into the higher regions, where he assimilates the essence of his good acts. Then he rises into still higher realms where he learns to build the archetypes of the various vehicles for his next Earth life. As a person progresses through these various stages, he rises into new states of consciousness.

When his friends who outlive him in Earth life finally pass over to the Higher Worlds, they have to begin in the lower stages through which he previously has passed. That is, they begin in purgatory, whereas he may be in the First, Second, or Third Heaven. Thus at that time there is no affinity between him and his relatives and nothing to hold them together. Therefore they do not at that stage associate with each other. When, however, a friend who comes later has passed through the lower stages and has worked his or her way into the same region as the one who preceded, there will be a reunion, which will continue until one or the other of them moves on to the next heaven World or returns to Earth life through rebirth.

There is one exception to this rule, however, in the fact that a person who is dying usually is met on the other side by those with whom he has had previous associations and whom he remembers, who will be able to help him get his poise in the new life. They will be very much better able to do this than would strangers. For this purpose, we are told, those who have passed on into higher regions occasionally are temporarily brought back at the death of one whom they had left

behind in order to help in introducing him to the new spiritual life. But after this introduction has been accomplished, they return to the regions from which they had come, leaving him to work his way upward as best he can, knowing that he will eventually rejoin them on a higher plane.

ESOTERIC INITIATION

Question:

Will you please explain to me why you speak of Initiation as if it were like conversion as taught by the churches instead of a ceremony as used by the Masons?

Answer:

Initiation into the Mysteries is a personal experience of the individual. The Mysteries are divided into two general classes: first, the Lesser Mysteries, comprising nine, which recapitulate the past evolution of man up to the present time—that is, through the first half of the Earth Period. The Greater Mysteries, four in number, cover the evolution through which the human race will go in the second half of the present Earth Period and in the succeeding Jupiter, Venus, and Vulcan Periods. Initiation must be preceded by a long period of preparation during which the candidate develops the spiritual power that will give him mastery on the higher planes. The process of Initiation consists of showing him the powers which he has built up and showing him how to use them so as to master the forces and the conditions on the inner planes. Such Initiations are not ceremonies at all; they are not conducted in any lodge room. They take place only in the consciousness of the individual who is being initiated. The Initiator helps in the process by bringing before the neophyte, through the medium of picture consciousness, the scenes which he wishes to impress upon the candidate's mind.

These Initiations are also tests of the self-control of the individual, because in them he is brought into contact with certain of the forces of Nature which he is required to master in order to succeed in his Initiation. After the candidate successfully passes any one of the Initiations, he is admitted to certain of the rites and ceremonies of the Mystery Order with which he is affiliated and to the meeting held on the night corresponding to the Initiation which he has taken. Such meetings are held in an etheric temple, not a physical one. Such Initiation is distinctly Nature's Initiation, as contrasted with man-made initiations into exoteric orders such as Masonry. Esoteric Initiation is a sublime thing, of which the exoteric initiation is only a symbolical copy. There is, however, an inner or esoteric side of Masonry, which is open only to a comparatively few highly developed individuals. □

More Studies in Gerontology

Now that I am of advanced age, I sometimes have sleepless nights. Instead of worrying about being awake or taking medication, I concentrate on a good therapy of my own. I get up and take a hot lemonade to neutralize any toxins that might be in my system, or I take a hot bath, or both. I might also do a few easy gymnastics. Then I start to write until I feel tired and sleepy.

Since I like to write, it is therapy for me, as good as meditation and prayer, and it helps me establish and maintain a good emotional balance. At other times, too, when I worry or resent someone else's behavior, instead of bursting out in anger or acrimony, I turn to writing and record what I think about the situation. In such cases, the writing activity not only is good therapy, but also it enables me to transmute whatever unworthy thoughts and feelings I might have had into an article emphasizing constructive behavior.

In daytime hours, my time is filled with family duties and activities. Still, older people have more time than do young ones, and sometimes it is important to have something to do to keep up the emotional balance and the feelings of inner harmony. I practice the piano for this reason, and also because I enjoy playing my own melodies from a book of sacred music. I have practiced faithfully almost every day since my family gave me a piano for Christmas two years ago.

An older person who is in good mental and physical health can have a wonderful opportunity of expressing him or herself in creative work such as painting, crocheting, knitting and many other forms of intellectual or artistic activity.

Writing occupies the mind in positive thinking; thought opens up avenues of philosophy. Emerson tells us that thought is the beginning of all that exists. Many great thinkers, mystics, and Initiates, among them Max Heindel, have encouraged us to practice positive thinking for our health and well-being. It is just as important for the mental state.

I often like to meditate on this teaching and also on the biblical passage: "If your eye be single your whole body will be full of light." What is the nature of light? In the *Cosmo-Conception*, Max Heindel gives us a comprehensive analysis of the finer Worlds where true Light originates. He also explains how this Light works in our solar system. One should read and meditate on this material often in order to understand that "God is Light" and ever-present.

There is no such thing as "empty space" where there is no Light, but Light is very subtle. We get some understanding of this as we purify ourselves and grow closer to the Light. But, being human, we again may lose our vision and our understanding. "No one has seen the Father, only the Son who is in the bosom of the Father," said Christ Jesus. We have much work ahead of us to understand thoroughly what the Light is. We are a part of that Light and we are creative for that reason. Whatever has been created has come from that Light.

My bits of creative thinking go into my unpublished book, *Rose Petals*. Often these thoughts may awaken me from sleep and I write them down. I believe writing is the best creative work. I write almost every morning when my energies are high and I can express my ideas more easily.

If I get up earlier than anyone else, as I do many times, I can write undisturbed.

I believe that seniors, as volunteers, have a rare opportunity for service, and they should be happy to give of their talents in helping others. "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God." This kind of service can create the Light around the one who serves, for as a result of selfless service he can build the soul body, the Golden Wedding Garment of the conscious Invisible Helper. □

—Marika Kussurellis

Nutrition and Health



Why Exercise?

The author of this article operates a physical culture studio in San Francisco. The article originally was written in 1962 for the publication "Physical Power." Mr. Mallon recently sent the article to the editorial department for our information, and we requested his permission to reprint it here, which he graciously has granted. We are obliged to remind our readers, however, that any program of physical exercise should be commensurate with the individual's state of health, strength, and general well-being. We urge that anyone who plans an intensive program of exercise or who has a health problem consult with a doctor or other medical professional before commencing such a program.

1. Exercise improves the circulation. Sluggish circulation may be the cause of much pain and discomfort which may be lessened or eliminated through progressive exercise.

2. Progressive exercise improves the function and tone of all the internal organs. It helps the organs and glands perform their jobs healthfully and normally.

3. One of the most important reasons for progressive conditioning is the fact that it insures proper elimination of waste from the body. Some leading authorities believe that a great percentage of disease is caused by an internal accumulation of waste products.

4. Progressive exercise helps to eliminate lactic acid and other fatigue products from the body.

5. Progressive exercise provides healthful physical and mental diversion and recreation.

6. Progressive conditioning creates natural demands. Through improved circulation and proper nutrition, new, stronger and healthier cells are formed.

7. Progressive exercise improves coordination, balance, and control of the muscles and reflexes. The entire body becomes more responsive to the will and the body more easily learns to do the right thing in time

of danger or unusual stress. Trained bodies often prevent accidents, possibly fatal ones.

9. Progressive exercise is one of the best ways to overcome injuries or physical deficiencies, combined with heat, massage and nutrition. Progressive exercise will help to rebuild, retone and develop poor muscles.

10. An ounce of prevention is worth more than a pound of cure. If you are a regular devotee of progressive exercise methods, you should avoid physical irregularities. Pure blood and improved circulation make it easier for the kidneys and liver to do their work of straining impurities from the blood, so there is less possibility of liver or kidney disorders.

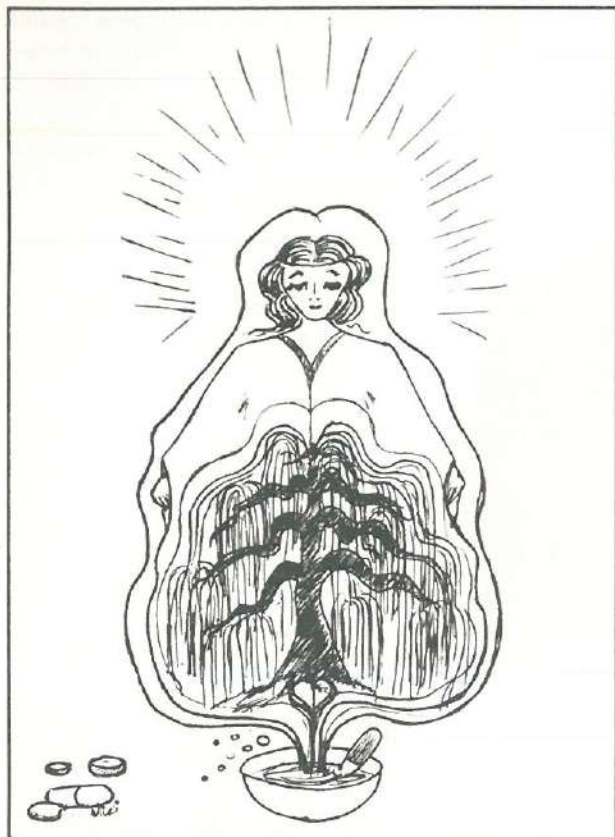
11. Progressive exercise is a recognized method of improving heart tone, function and response. Exercise is highly regarded by many leading heart specialists. The heart, also being a muscle, can be aided as any other use of progressive exercise.

12. Tension is greatly alleviated through progressive conditioning. The body is relieved of its tension, is more easily able to relax properly and the normal bodily process and functions of repair, maintenance, growth, development and reproduction are more efficiently performed. Tensions that are not alleviated may also be a contributing cause of nervousness and insomnia. Many sleepless nights may be converted to nights of deep-relaxing, energizing, restful sleep through properly supervised exercise programs.

13. The body is made to move and be active with an abundance of vitality. Exercise is as necessary as eating and sleeping. But the correct exercise program must be followed to attain the heights of Physical Perfection in form and function. Supervised progressive resistance exercise produces the best results. □

—Charles Mallon

Nutrition and Health



White Willow Nature's Aspirin

All too often in our race to keep ahead in life, we become totally oblivious to the workings of the world around us and the origins of our many drugs and medicines. Nature's mysterious forces, so lovingly maneuvered by the Great Intelligences we call Laws of Nature and their assistants, the Nature Spirits, go unheeded in most of our lives. Our local pharmacy or drug store provides a pill or capsule for almost every conceivable ailment. These bring temporary relief, but in many cases at great bodily and monetary expense. Few realize that their medication owes its very existence to Nature's own vast and bountiful pharmacy.

Man's impatience, his intolerance to pain, and his willingness to avoid it at great cost and personal risk, have supported the rise of the best known and most used medication in the entire world—*aspirin* (acetyl-salicylic acid). In the interests of immediate relief, people tend to overlook the negative aspects of aspirin without knowing that a natural alternative exists. The negative

side-effects of aspirin include stomach upset and bleeding, ulcers, shortness of breath, interference with the blood clotting process, pregnancy problems, and anemia. Aspirin also robs the body of various vitamins and minerals.

Natural Alternative to Aspirin

As do most modern drugs, aspirin has its origins in Nature's pharmacy. A form of "natural aspirin" from the bark of the white willow tree, *Salix alba*, exists and has been widely used. This large, drooping tree is one of the most common and salubrious of Nature's gifts. The white willow, governed by the Moon, grows to be a large tree. The bark is rough, of a pale brown color on the trunk but on the branches it is whitish grey. The leaves are long and narrow, sharp pointed and light green. The catkins are brown. The genus *Salix* comprises about 160 species dispersed throughout the world, except for Australia, Malaysia, and the Pacific Islands.

The principal natural organic agent alive in white willow is salicin. Salicin is an intermediate form of salicylic acid and the conversion reportedly takes place in the human system. The natural salicin, when taken into the body, is believed to be converted into salicylic acid with the same structure and role as the salicylic acid in aspirin—except that it is mild on the stomach and is of natural origin.

Throughout recorded history, the overwhelming medicinal uses of white willow have included its being a fever lowering agent (antipyretic), a pain relieving agent (analgesic), an anti-inflammatory agent, and a substance especially helpful in the treatment of arthritis and rheumatism. The famous astrologer, physician, and herbalist, Nicholas Culpeper (1616-1654) describes the uses of white willow as follows: "The leaves and bark are used to staunch the bleeding of wounds and at the mouth and nose, spitting of blood and other fluxes of blood...to stay vomiting and prevention thereto...it helps stay thin, hot, sharp salt distillations from the head upon the lungs causing consumption...it helps wind and colic...good for dimness of sight or films that grow over the eyes...provokes urine, cleans the face and skin from spots and discolorings...takes away scurvy and dandruff." Other reported uses are for headache, debility of the digestive organs, malaria, influenza, and eczema.

Willow in Ancient Records

The cureiform sign for the willow appears frequently in prescriptions on the 4,000 year old Sumerian tablet from Nippur, in the famous Ebers Papyrus (16th century B.C.) from Egypt, and in ancient Assyrian tablets. The most pertinent observations on white willow medication in classical times, however, were made by Pedanius Dioscorides, a great physician and surgeon of ancient Greece who studied thousands of plants and assembled his five volume materia medica, *De Univer-sa Medicina*, about 100 A.D. This massive work was

the authoritative source for physicians for the next 1,500 years. Dioscorides used the Latin name *Salix* in describing white willow, and pointed out the astringent qualities that have made it popular for so long. In addition, he described it as being beneficial for earaches, corns, and gout. Hippocrates, the father of modern medicine, prescribed the use of white willow for back pain and fever. In John Gerard's *The Herbal*, a monumental compilation of Elizabethan plants first published in London in 1597, the "vertues" of its leaves and bark are discussed. At the Centre for the Study of Comparative Folklore and Mythology at the University of California in Los Angeles, Dr. Wayland Hand has recorded nearly 100 accounts of medicinal customs involving this wonderful tree.

Modern Development of Aspirin

In 1827, a French chemist named Leroux extracted the active substance in the bark of white willow that gave relief from pain and named it "salicin," for the willow genus *Salix*.

Other scientists developed related compounds, and in 1890, Felix Hofmann, a chemist with Friedrich Bayer & Co. near Cologne, Germany, launched a successful career for one of them—acetylsalicylic acid—with the hope of finding a drug to help his arthritic father. As finally marketed in 1899, the new product was baptised with a more pronouncable name of aspirin ('a' for "acetyl" and the original generic name 'spiraea' = "sprin"). Later the drug was moved completely to the laboratory, when its makers shifted from natural to synthetic sources. Eventually, aspirin became the world's best known medication.

Many folk remedies have developed into modern medicines and today a growing number of scientists and physicians are turning back to Nature for sources of new drug compounds. Scientists have spent many hours trying to understand and duplicate the workings of natural drugs. They have had some successes, but many failures. As with Humpty Dumpty, it is often impossible to put the pieces back together again to reproduce the action of Nature in curing a disease. Generally, man has no adequate conception of the way in which the natural forces work. He does not recognize that there are agencies behind all manifestation of Nature: Intelligences of varying degrees of consciousness, builders and destroyers, who perform important roles in the economy of Nature. As these Intelligences evolve and work upon the various archetypes in Nature, evidence of their developing skills must become manifest in Nature's many forms. Therefore, it is reasonable to expect that Nature's medicine chest, lovingly tended by the busy Gnomes and other Nature Spirits, will reveal an even richer supply of medications suited to new age bodies, and the medicinal value of Nature's store will once again increasingly come into focus. □

—Vickie Long

Healing

The Law of Health

Law is a basic principle in Nature. Law is supreme in all kingdoms—in all realms of being. The highest Law, which is spiritual, is balance or equilibrium. There are said to be seven great cosmic keys to Truth. Law enters into all seven of them, and Love is the master key.

The basic principle of health is the cosmic Law of Polarity, manifested in metabolism. The constructive or anabolic forces operate at the positive pole; the destructive disease and death-producing forces operate at the negative pole. According to the law of Freedom, the human individual, knowing the Law, can obey and use it for his own highest good or he can abuse and even break it to his own self-undoing. Ignorance of the Law excuses no one.

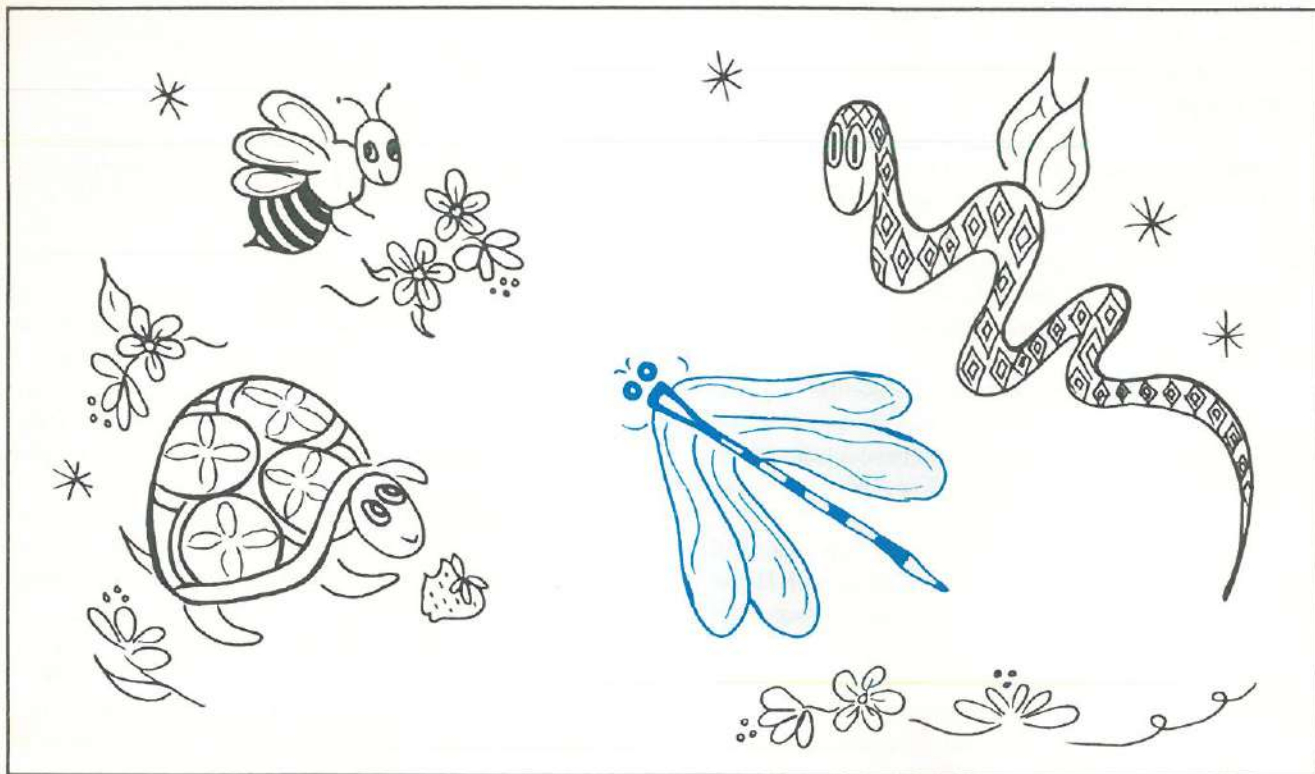
So-called "miracles" of physical and mental phenomena were performed by Christ Jesus and by all the great Masters of the Law. Life is rhythm. Relax this rhythm and we sleep; strain this rhythm and we experience disease; break this rhythm and death is the result. Resurrection from so-called death has been demonstrated many times in the past by spiritual Teachers utilizing spiritual understanding of the Law of life.

Health is essential to success. To *know thyself*—the basic constitution of man—was a primary requirement of those entering the ancient Mystery Temples through Initiation. The Mystery Temples were the universities of the ancients wherein was taught, to those who could qualify, the basic principle of self-tuition in science, philosophy, religion, art, and in the art of arts—namely, that of living.

Knowledge of the Law of Regeneration enables the initiated Ones to live in the same body in perfect health for hundreds of years. This knowledge is demonstrable, scientific, and free to all. The common enemies of humanity, disease and death, shall be overcome by those who learn how to live according to the Law of Health.

HEALING DATES

October.....6-13-19-26



Frolic, the Blue Dragonfly

Frolic, the blue dragonfly, hadn't time to watch the little children making clay figures by the river. He forgot all about going back to the garden. On he flew, faster and faster, beyond the fields of sweet smelling flowers and buzzing bees. Skimming low over the water, he passed right by the other dragonflies who were darting about and flew into the shady grasses growing by the sides of the pond. Here in his home, hidden within the dark reeds, the rays of the Sun shone down from the sky in great streams of filtered light.

"Mama! Mama!" he cried out excitedly. "Now I know. Now I know for sure!"

"Dear son," she replied, "what's all the excitement? Where have you been since the middle of the night?"

"Oh, Mama, now I finally know—beyond all doubt—what I want to do with my short life as a grown-up dragonfly."

His Mama smiled and listened while Frolic began to tell her all about his experience in the garden. He left the pond early in the morning while the world was still dark and crossed the river to explore by the mighty waterfall. Resting on top of the grassy knoll, he watched the stars slowly fade in the morning's first light. Nearby, a little brown bird perched itself on the end of a low branch that reached out over the water. As the bird moved carefully towards the end of the limb, its weight caused the limb to bend closer and closer down to the water until the bird was able to pick at the food on the water's surface.

"What a clever bird," Frolic thought to himself, when suddenly it happened. All at once, hundred of birds began to sing loudly and fly up out of the trees. The sky turned bright pink with streaks of silver light. It was totally awesome and so powerful that it seemed as though the whole world was turning to greet.....Then, right in the middle of his story, Frolic yawned and, without explaining any further, fell asleep on the blade of grass next to his Mama.

The next morning, just before sun-up, Frolic awoke and realized he must hurry back to the garden. Through the tall reeds he flew, out past the pond, toward the waterfall. It was daylight now, and as he approached the flower patch he could see his friend the honeybee and slowed down to say hello.

"Where are you going in such a hurry, little blue dragonfly?" asked the bee.

"I've found what I want to do now," answered Frolic excitedly.

"And what is that?" asked the bee.

"I want to rise up like the Sun," said Frolic.

"I'm going to rise up like the Sun and shine golden light on everyone," he continued.

"That's a great idea," said the bee. "But don't you think you're a little young yet and inexperienced for such a big task. Think of the work."

"Work...work...work, that's all you honeybees ever do. Don't you ever think of play, too?" questioned Frolic.

"Work is what we do best," answered the bee.

"To the dragonfly child, work is play," said Frolic.

"Very well," replied the bee, "so it is. But bees like to play too. You like riddles, don't you?"

"Sure I do," answered Frolic.

"Can you make honey less sweet than it is?" asked the bee.

Frolic thought very hard for a moment and answered, "Well, maybe you can, and then again, maybe not."

"Think about that for awhile," said the bee, "while I gather more nectar from the flowers to make honey for the Queen."

Frolic looked up longingly towards the Sun. With his big black eyes he could see Artie, the flying snake, on the horizon coming towards them. "Hi, Artie," he shouted from below.

"Hello Frolic and Honeybee," said Artie, "What's happening?"

"We're playing a riddle game," said Frolic, "and guess what else."

"What?" said Artie, as he circled around and around.

"I know what I want to do now," answered Frolic excitedly. "I want to rise up like the Sun and shine white light and give life to everyone. Then I'll be able to make rainbows and move clouds and smile on every living thing."

"Rise up like the Sun?" repeated Artie, shaking his head and sending rhythmic waves on down his long shiny body. "Well, you are a part of all Nature, like the flowers opening up to the Sun and the tall limbs of the trees reaching for the sky. Why not wait until you understand more about the Sun's energy and your own, too."

"Wait?" replied Frolic. "Wait for what? The feeling is greater than all you can say. It's all there is for me."

"No one can stop the Spirit from rising up like the Sun," answered Artie, "But watch out. Be careful that no one gets hurt. The Sun is a great ball of fire. It's so hot that it could melt your wings in an instant. There are big birds up above that may eat you, just like the jumping fish that come from below in the pond. High in the sky there is only a little air to breathe. You must learn to control your breathing...there is gravity to hold you back..."

"I've heard enough," said Frolic. "No more riddles or reason. I've got to go—now!"

"If you won't take any suggestion to stay low, then before you go," said Artie, "we must speak with the Ageless Turtle and listen to his wise opinion."

"Very well," agreed Frolic, "but only for a little while."

The Ageless Turtle was the most respected creature in the garden. That's because he was thought to be the oldest. No one really knew how old the Turtle was. One time his friends had tried to figure out his age and decided to call him a New Age Turtle so they could celebrate his birthday, but the Turtle didn't really care about birthdays and preferred to remain simply "Ageless."

The story is that, when the Turtle was very young, he was captured by some children who put him in a box for a few days and fed him berries while they played with him at school. The Turtle liked the children well enough, but ever since that time he has had a special fear of being put in a box—so he stays hidden inside his shell and listens and meditates. He only comes out when the time is right and the need is great. And then he usually has so much to say that he doesn't stop talking for days and days.

So Artie, Frolic, and the honeybee found a wild strawberry and took it over to the Ageless Turtle, who sat warming himself in the sunlight. Artie rapped on the hard shell with the end of his tail, and then poked his head close to the shell and whispered softly, "Wake up, Ageless Turtle. We need your help."

Slowly the Turtle poked his head out of the shell and blinked his eyes to adjust to the bright daylight.

"Why, hello Artie and Honeybee and...oh, little blue Frolic, too. Fine day to see you all." He began munching on the juicy red strawberry.

Frolic, anxious to get on with the conversation, spoke up immediately. "I know what I want to do now. I'm going to rise up like the Sun, and no one is going to stop me."

The Ageless Turtle was caught a little by surprise but finished eating the strawberry and then raised his head and said loudly, "So, you want to rise up like the Sun, do you? Let me tell you a little story. One day a long, long time ago, before you were even born, I remember when a cloud of millions of dragonflies darkened the skies and gathered together to do that very thing. They began in the water, using their jet-propelled energy, and formed themselves in the shape of a great arrow to work as a heat shield as they flew closer and closer towards the Sun."

"What happened?" said Frolic.

"They never came back," answered the Turtle. "It is too dangerous. There are other ways of knowing. Relax and meditate on the Sun. Then you will know what it is to rise up and become One."

The Ageless Turtle talked on and on, telling story after story. But Frolic grew tired of listening and was determined to do what he thought he must. So he left his friends in the garden and flew to the grassy knoll.

The winds and clouds were favorable for flying. He stretched his four transparent wings to warm them up for flight. Then off he flew, heading straight up towards



the midday Sun, lifting his wings higher and higher until he was moving at over 60 miles per hour. Frolic looked all around, watching for big birds in the sky, and he could see the fertile green garden lying far below. "How glorious it feels to be so high!" he thought to himself.

Soon it became warmer and warmer, and each time he lifted his wings they felt heavier and heavier. He seemed to be moving very slowly now, almost as if he were losing altitude. But on he pushed. It became harder to breathe. His head felt lighter, and he became dizzy. Then he realized just how alone he was, so very high up in the wide blue sky. A little voice inside his head reminded him of what Artie had said—to try to control his breathing. But he couldn't stop now. He must be almost there...just work a little harder. With his last bit of energy he gasped for a breath, and then it happened! Totally exhausted and over-heated, he lost consciousness, stalled, and took a nose dive, spiraling downward so fast that his tiny body almost lit up in a flame as it fell to the Earth.

Fortunately, he hit the soft branch of a willow tree whose leaves cradled him until he rolled out and landed in the middle of a group of forget-me-nots. And there he lay in a deep sleep for a long time.

That night the Moon was full and bright overhead, and the fairies came out to dance and sing in the shimmering white light.

"Why, look!" cried the Gentle Fairy. "It's a little blue dragonfly, sound asleep, and his wing is bent and broken."

The fairies sprinkled magic crystal dust and Moon water from the pond all over Frolic and nursed him for days.

Slowly Frolic opened his eyes and regained his senses. "It smells so sweet here," he whispered softly. "Where are we? Are we in the Sun? Is the Sun in me?"

"Why, most definitely," said the Gentle Fairy. "You are here in the garden in the golden light of the Sun, and all your friends are here, too."

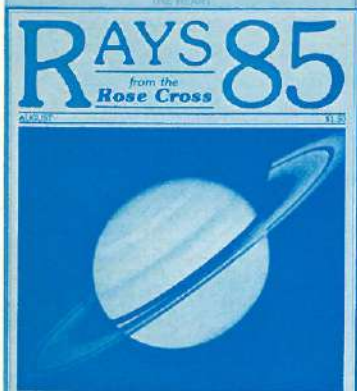
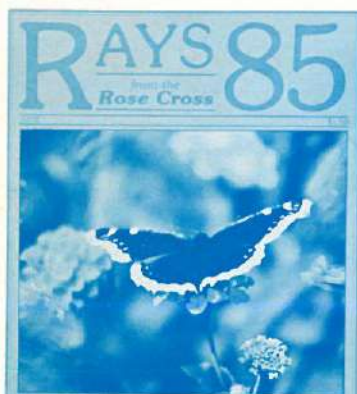
Frolic looked up. There was his warm-hearted and understanding Mama comforting him with the smile in her eyes, and the honeybee and Artie, and the Ageless Turtle were there too. At first Frolic thought it must be a dream, but he looked down and saw his broken wing and knew now that it was not the fall that hurt at all. And with a lot of encouragement and help from his friends, his wing began to heal and he felt better day by day.

If you are very quiet and listen, you can hear Frolic in the garden near the water's edge where the little children play, saying over and over to the other dragonflies: "We are the Sun, we are the rain. We are the ashes and the flame of the Spirit of Love and Light that lives within us all." □

—Lynne Ross

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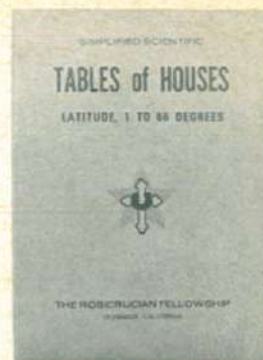
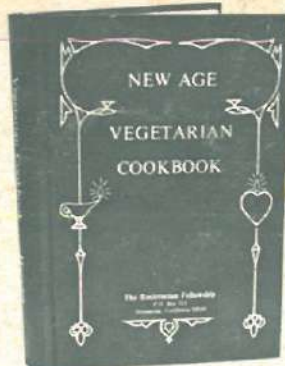
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