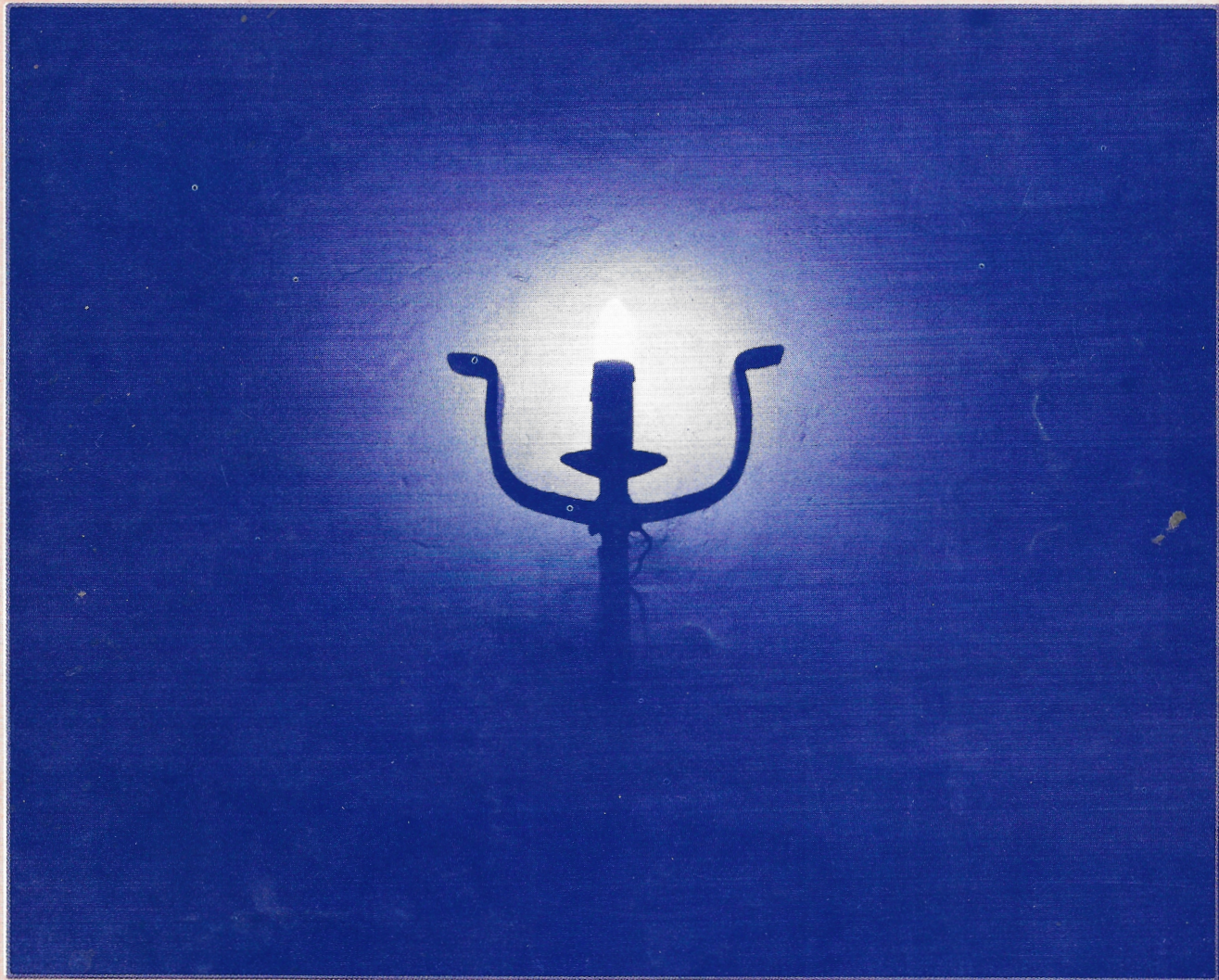


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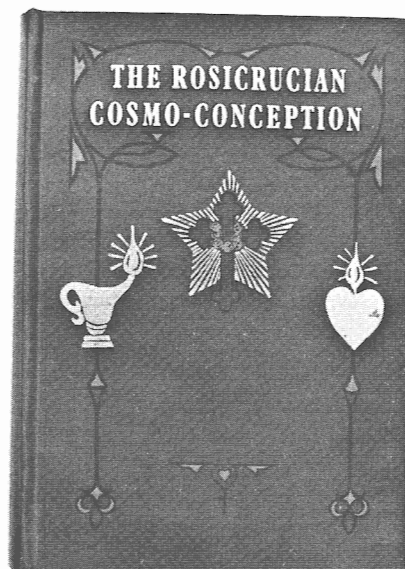
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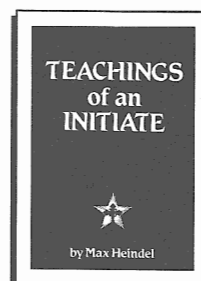
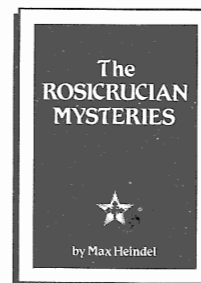
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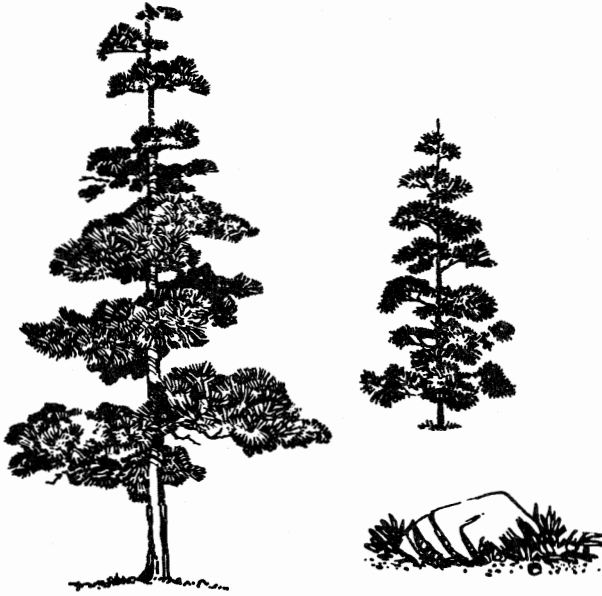
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*“A Sane Mind,
A Soft Heart,
A Sound Body”*



Autumn Anticipation

I contemplate an autumn scene of lawns and trees—

*It is like a painting, for no breath of air
moves the yellow and red and brown leaves.*

*If I watch longer, now and then a small branch
flutters restlessly, and then is still again.*

*I sense a breathless waiting, an eager anticipation
among the trees, for the mightly blasts of wind
that will soon send those leaves to their long sleep.*

*The devas that are the life within those trees
must find a wild ecstasy in the tumultuous violence
that denudes them of their leafy burden,
and brings them to their time of quiescence and peace.*

*Then, they must feel a calm exaltation in the
face of death, knowing it is an essential experience;
that they will return to life in the spring
with a surge of new energy, an unleashing
of powerful forces of growth and vibrant being.*

*Of a certainty, these ethereal beings know that
for them, even as for humans, life is
a never ending cycle of change and
repetition, in rhythmic sequence,
founded on the unchanging laws of nature,
which are the laws of God.*

—Audrey Glover

The Urge of Man

To awaken! To fully and vitally awaken! To progress! To become alive with the life of God, is the crying urge within the depths of our souls. When we start to awaken to reality, when God within us starts talking, then and only then do we start standing at attention to life. Only then do we become aware of who we are and why we are here. Many times man must come a long, hard way before he arrives at this stage in his growth along life's journey. Anyone who has thus found God at his center will ever after be flooded with the elixir of eternal life by turning within. Man then knows God more deeply. His grace, His Divine attributes and His powers. He now knows that life is a process of continual growth and he knows that the God within moves him onward to the realization of what is planned for him in the Divine scheme of things. It is only through the God within coming alive that man is given the means to master himself, his trials and limitations. Only through this process of giving himself up to the Higher Will does he find rejuvenation and a "new life." Only then can man climb to the heights sublime and beyond our present knowing. Only then can we be in tune with limitless, universal love and wisdom which tells us that the seed which God planted within us is ever expanding in our daily rebirth.

—Daphne L. Vigles

Developing Will Power

It is by the power of our Will that we are able to project an idea through the mind which can then take concrete shape as a thought-form by drawing "mind-stuff" to itself from the Region of Concrete Thought. The mind then projects the image according to the Will of the thinker which has ensouled the thought-form thus created. One must learn to develop this "Will-power" if he or she is to become a powerful thinker on any level of creation. We do not realize how much of an effect our thoughts have in building our lives until we see the true effects of our Will in action. Since the thoughts you think each day will eventually become a part of you, it is important that your thoughts are "controlled" and directed toward those goals you wish to accomplish. This is where the Will comes into play.

Doing those things that we *want* to do is not so difficult, but forcing ourselves to do what is distasteful or unpleasant to us is an entirely different story! This is where the Will comes in. Learning to do those things that you *don't want* to do is the quickest way to develop your "Will-power." The reason for this is that it takes a certain amount of effort to go against the inertia of your own desires in order to accomplish the task. If you only had to do that which you wanted to, very little Will-power would be built in your lifetime. It is the overcoming of that internal resistance that allows us to grow stronger in our efforts to become more self-reliant and self-determined. The Western Wisdom Teachings explain how to become self-reliant by developing the inner life through Concentration, Meditation and Prayer.

We grow stronger by overcoming the obstacles in our lives, not by taking the easy way out in every situation. The purpose of life, according to the Western Wisdom Teachings, is to gain experience. It is through this experience that we are able to build up our Will-power in day to day activities. Learning how to meet every difficult situation with the attitude that "I will succeed" is the first step in learning how to build our inner lives and start to develop the Will.

When we begin to understand the workings of our own minds, we will soon see how important the development of "Will-power" is to the Spiritual aspirant. It is the essence of what we will need in order to start to build our "Golden Wedding Garment," also known as the "Soul Body." The quickest way to build this Wedding Garment is through Service! If we choose to really serve, we will very soon find ourselves having to do things that we don't want to do. That is why Service is the shortest path to God, for it is one of the quickest ways we can use to develop our Will.

After seeing yourself in action, you may find that many of these things you do in the name of Service don't really appear to be getting results. The reason you may feel that way is because development of the Will can take some time. It is certainly not an overnight process. It will require a great deal of patience to put your Will-power to work, so just know that the fruits of your labors will come back to you eventually! Practice makes perfect and this is no different for the Spiritual aspirant than for the painter, poet or musician. We must act if we are to attain. Through continual action coupled with Concentration, Meditation and Prayer, we will build the Golden Wedding Garment and the Will to ever greater levels of perfection. It is through this constant act of repetition through faith that Will-power becomes an important aid in our Service to mankind. □

Mystic Light

Real Thanksgiving

Scene 1: An American, in a hotel in Eastern Europe, complained that there was no hot running water in his room. He was curtly told: Be thankful there's *any* water!

Scene 2: An American in a hotel in Beirut, during one of the bloodiest periods of Lebanon's civil war, vented his anger at all the many mice in the building. His reprimand: Be thankful they're not armed!

Scene 3: Some Dutch girls arrived during World War II in a Nazi concentration camp. One of them, in the presence of the others, got down on her knees and audibly thanked God for the vermin all over the place!

One shouldn't find it hard to be grateful for any kind of water; one can always heat it. It may be less easy to be thankful for mice, even unarmed, unless one recalls that they're generally attracted by such things as shelter, warmth, comfort, food—commodities absent from much of the globe.

But vermin? How can one be appreciative of those awful crawly critters? Corrie ten Boom—she was the Dutch girl who gave thanks for them—discerned the great potential benefit they might provide if they got onto herself and her friends: the German guards wouldn't touch them! They might thereby be saved from rape! These vermin could become guardians of virtue! Wise beyond her years and mature in the things of the Spirit, she had evidently grasped a principle that many today either don't know or refuse to accept: there are times when the only way a "big evil" can be averted is through the interposition of a lesser one. And in such instances, certainly, the "lesser evil" by comparison is no longer an "evil" at all: it has been transformed, because of its *redemptive* quality, from a bane into a blessing!

Much in Nature confirms this. The late Leslie D. Weatherhead has told how, in his World War I days in the Middle East, he was bothered by a certain kind of fly—until informed that it fertilized the date palm. But for this disturbance, there would be no delicious dates; no flies, no food! A biology student once tried to help a larva by cutting the threads in which it was getting tangled during the process of emerging as a butterfly. Result: it was unable to fly; those

threads contained the very material necessary to enable it to develop this ability. A "lesser evil" was excluded, a great blessing was lost; no strings, no wings!

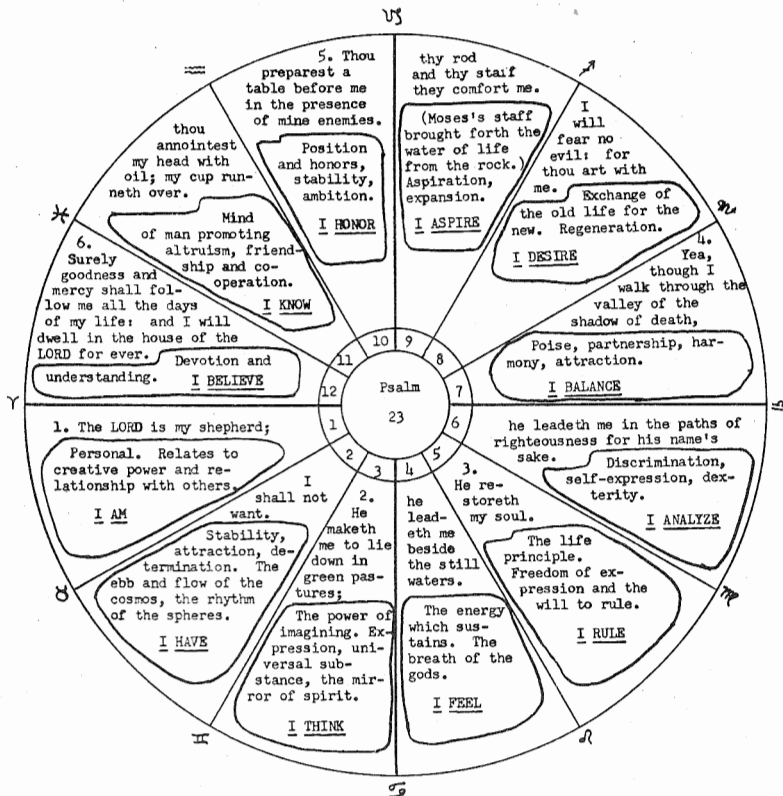
Natives in Africa have long known about this principle of the "lesser evil." When crossing torrential streams, they purposely take on heavy burdens to steady themselves. Without these, they'd be carried to their death. Far better to be *loaded* down and live than *pulled* down and perish! Could it not be that our loving heavenly Father allows burdens in our lives for the same redemptive reason?

Take the burden of ill health, for instance. In December, 1985, a U.S. military plane in Egypt took off with about 250 aboard, bound for Christmas at home. One soldier who had hoped to be among that number couldn't make it—he became ill. It is doubtful that he initially gave thanks for this disappointment, but many hours after the plane's departure, he most earnestly voiced his gratitude for his temporary indisposition in front of TV cameras and thus the whole world: the plane he was supposed to be on had crashed at Gander, Newfoundland, killing all aboard! Generally it takes time to discover that an apparent bane was really a blessing—but aren't good things worth waiting for?

But let's not wait to start real Thanksgiving. Let us show gratitude not only for that which is obviously good, but also for that which does not appear to be so, a "lesser evil" whose intrinsic goodness will manifest a little later! "Giving thanks always for all things." *Ephesians 5:20*. □

—A Probationer

Mystic Light



A Second Look at the 23rd Psalm

Cecil B. DeMille, movie producer and writer, was commissioned to write a play contingent upon the continuation of life after death. To escape from city turmoil and concentrate more fully on this project, he was in his boat, drifting along the shore of a lake. In this setting was experienced a revelation that changed his outlook on life.

DeMille's interpretation of the event revealed: "I was resting—searching for an idea. I looked down in the water, for my little craft had drifted to where the lake was only about four inches deep. There in a world of mud and dampness were water bugs."

While he was watching the antics of the bugs, one crawled up on the oar of his boat and "stuck the talons of its legs into the wood and seemed to die." I let it alone and turned to my reading.

"The sun was hot. In about three hours, I looked at my water bug again. He was parched and his back was cracking open. I watched, and out of the back emerged a new form: a moist head—then wings—a most beautiful dragon fly. It scintillated all the colors of the rainbow." Then, as he watched with increasing interest, it flew away through

the summer air. "It flew farther in a second than the water bug had crawled in days. But first it hovered above the surface, just a few inches from the water bugs beneath. They did not know it was there."

DeMille pushed the shriveled husk from the oar and it fell back into the water. "The other bugs crawled awkwardly to see what it was. It was an empty shell. They backed away from it." Suddenly, the idea he had been searching for, the meaning of the story he was to write, came together and resulted in the following observation: "If God does that for a water bug, don't you believe He will do it for us?"

This awakening resulted in the production of film classics such as "The Ten Commandments," "The Sign of the Cross," "Samson and Delilah," and "The King of Kings," which was a film of the life of Jesus and was seen by more people than any other movie ever made.

Indeed, does not this account of the water bug reveal a principle that is to be found throughout Nature? Is not the continuation of life, in a new and higher element, the basis of the Rosicrucian Teachings?

However, before further investigation of the above, another recorded experience merits our attention. This concerns the experience of a great naturalist who, "While watching a butterfly emerge from its chrysalis, was moved to cut some of the confining sheath by pity at its violent struggles to free itself. But when the butterfly emerged he found it a poor, weak, crippled thing unable to fly. He was forced to see that the very violence of the struggle for

freedom was necessary for the perfection of its strength and self-reliance. It is just so with each human soul in its struggle to free itself from the chrysalis of the physical. The greater the struggle, if persisted into victory, the stronger and more self-reliant will be the new-born Soul."

We could compare our early trials and tribulations to those of the grub. Following this, the grub, after wrapping itself and becoming a cocoon, becomes the chrysalis that awakens as a butterfly; in like manner does mind find its "wings" and soar upward into spiritual realms. Let us note that both the grub and butterfly are from the same origin—but how different! Truly, much thought could be given the above illustrations and how they parallel our own lives.

Our next consideration will be the Psalms of the Bible, and

how they are based upon the symbolism of the 12 houses of the Zodiac, with both revealing a similar pattern of our future development. As every snowflake becomes a six-sided figure, due to influencing frequencies or vibrations with no two identical, study of the Psalms will reveal each house of the horoscope being addressed in continuous order—again, reaction to higher frequencies. Incidentally, "psalms" means to play a stringed instrument.

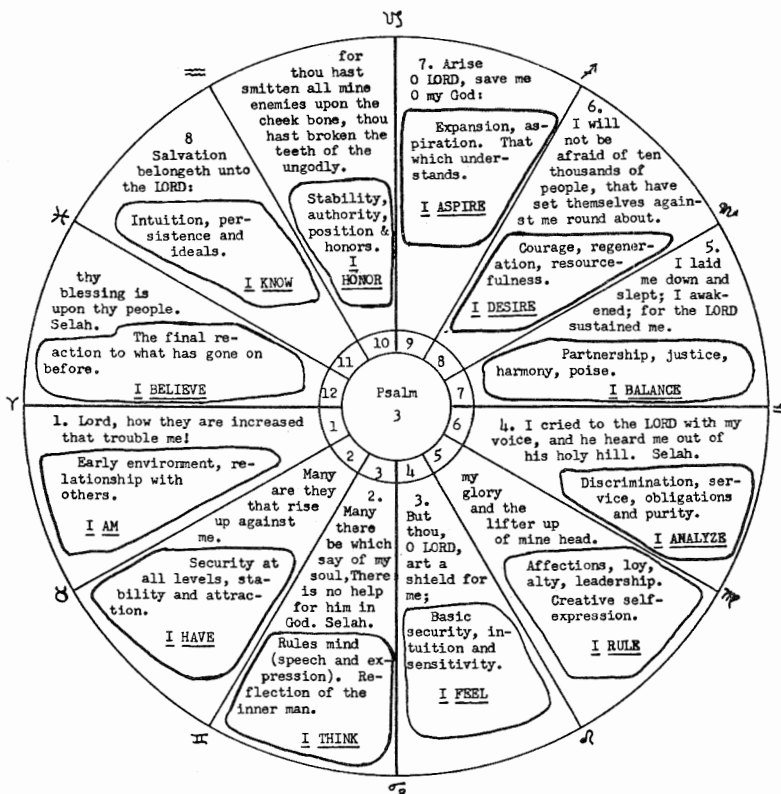
Since the number of verses vary, with one verse often addressing several subjects, the identifying number of a verse will carry little significance, as they were provided by the translators for easy reference. For example, in the 23rd Psalm, verse 1, we find both the first and second houses of the horoscope addressed. The statement, "The Lord is my shepherd" is of a per-

sonal nature, indicating creative activity, beginnings and self-assertiveness. Consequently, we relate this to the first house. The following statement: "I shall not want" addresses an entirely different subject that relates to second house activities concerning security, harmony and stability.

Careful observation will reveal that most of the Psalms follow a similar pattern. For example, in the 3rd Psalm, when the first verse states "Lord, how they are increased that trouble me!" are we not concerned with early environment and relationship with others? Here is without question a first house matter. Security of the second house is addressed by the statement: "Many are they that rise up against me."

For another example, let us next consider the 13th Psalm, beginning with the statement: "How long wilt thou forget me, O LORD, for ever?" Again, this identifies first house matters, concerning early environment, self-assertiveness, and beginnings. The second half of the verse reads: "how long wilt thou hide thy face from me?" Obviously, second house influence is being addressed, as security, stability, and harmony are of concern.

We now identify the 6th house, where emphasis is on discrimination (I ANALYZE), self-expression, and studiousness. In Psalm 3:4, the expression, "I cried to the Lord with my voice, and he heard me out of his holy hill" is most assuredly an analyzing reaction. Discrimination is further shown in Psalm 13:3 (again, 6th house), with the statement "Consider and hear me, O LORD, my God." A final example is to be found in Psalm 28:4, where it states



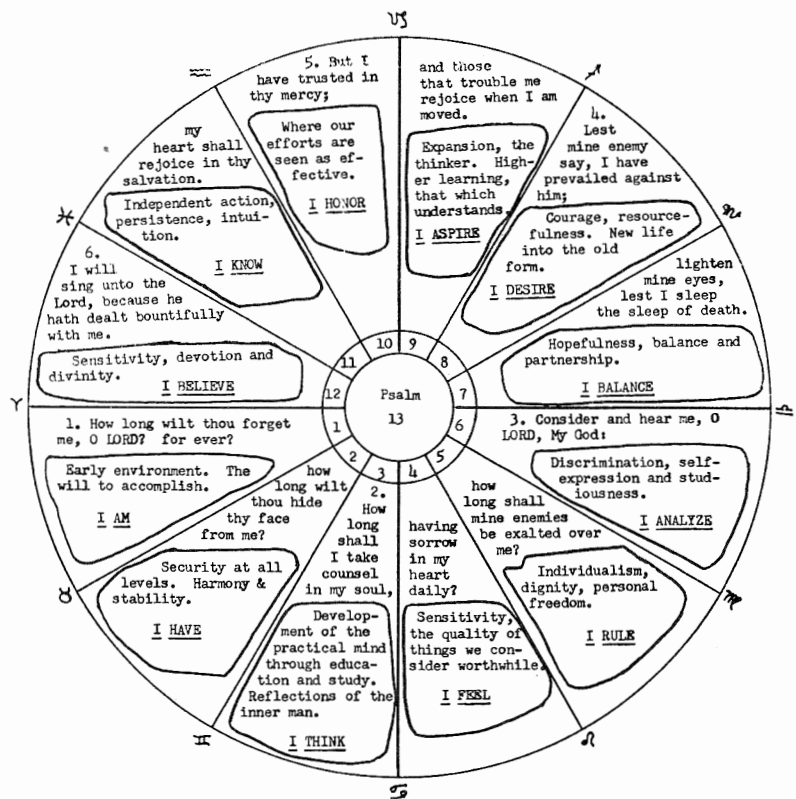
“give them after the works of their hands; render to them their desert.”

Co-ordinated with the significance of the 12 houses is the science of numbers. For example, number 1 is concerned with beginnings, and this implies (by symbol) the ability to stand erect, the straight and narrow path that leads to the Christ-consciousness within, that born of Spirit, etc. Number 10 reveals the termination of physical experiences, or man’s descent into matter. In this manner we are being informed that the physical cycle of development has, at this point, been completed, with man standing as a co-worker with the Divine.

It has been proposed, by those familiar with numbers, that with our number system from 1 to 10, it is possible to explain the whole evolution of the Cosmos and of man, the descent of Spirit into matter that matter might be redeemed together with man’s At-One-Ment with the Divine.

With number 7 relating to the 7th - house, concern is with poise, harmony and partnerships. Appropriately, the keyword is *I BALANCE*. Number 8 relates to such things as evolution and re-generation, ability for secret investigations, energy, and a new way of seeing things. The keyword is *I DESIRE*.

The spiritual significance of the 9th house is shown in such descriptive terms as expansion (revelation), optimism, intuition, etc. Hence, the keyword is *I ASPIRE*. The 10th house now becomes of interest as it is here that our past experiences (accomplishments are recognized. Therefore, we find attention shifting to such things as position and honors, individuality and



justice. Appropriately, the keyword is *I HONOR*. In this manner we are informed that, as we live according to Nature’s Laws, there comes a time when we receive credit for right action.

Numbers 11 and 12 are steps beyond the “At-One-Ment with the Divine,” and it is here we put our newly earned credentials to work for the benefit of mankind. Consequently, the keyword for 11 is *I KNOW*, and concern will be with such things as wishes, ideals, goals, friendship, etc. Also, note that this keyword is the result of achievements recognized in the 10th house.

Number 12 becomes most interesting, for at this point the accumulation of *all* past activities will determine whether we repeat the physical cycle, or go on to still higher achievements. Is it any wonder that so many are uneasy with this house? And do they not relate to it such restrictions as confinement in

hospitals and prisons? At this point it would be interesting to check Diagram 8, found on page 197 of the *Cosmo-Conception*, where the symbol for the *Earth Period* is represented as a balanced cross within the circle. Here is shown symbolically a very clear message: that we do not leave the physical plane until the cross of matter has been balanced.

Our discussion would be incomplete without attention to the symbolic wording of the Psalms. It is for this reason that we have selected the 23rd Psalm. In verse 2 (3rd house), it is stated, “He maketh me to lie down in green pastures.” Note that the keyword for the 3rd house is *I THINK*, which reveals a direct reference to *mind activity*. Furthermore, symbolic “pastures” (or fields) identify a place where experiences will promote growth of mind, the result being the

aquisition of spiritual "food." The descriptive word "green" may be given a low or very high interpretation, with the higher referring to spiritual food; for concealed within the green color is yellow (color of the Christ) and blue (the color of the Father). Note that it is the blending of yellow and blue that makes the green color. Hence, this symbolism portrays a mental activity of the highest type.

The 9th house reference to "thy rod and staff they comfort me" would, therefore, refer to still higher mental concepts than those projected from the third house. Please note the achievements of the 9th house happening before credits for accomplishments are given in the 10th house.

We can now readily understand how events of the 3rd house are laying the groundwork for the 4th house, where

we find the expression "he leadeth me beside the still waters." This reveals, that after experiences of the 3rd house—with the green pastures—the mind has now become "still" (receptive) as preparation begins for the accomplishments of the 9th house. Next, regarding the 5th house (v. 3), the statement is made: "He restoreth my soul." Is not this the next achievement to be expected after the waters of the 4th house have been stilled? These achievements being the result of controlled actions, the keyword is *I RULE*.

We are now in a position to understand the 10th house statement (v. 5): "Thou preparest a table before me in the presence of mine enemies." *What more fitting way to conclude the 10 cycle?*

We now discover in the 11th house, where the Ego is now

truly serving mankind, the statement: "Thou annointest my head with oil; my cup runneth over." Here, in order to function in this high level of service, a spiritual process is identified that sets the pineal and pituitary glands in motion, the result being clairvoyant activity. Contained within this cup will be found the source of life (i.e. waters of life), as found with the body. This identifies an accomplishment of great significance. Hence the keyword is *I KNOW*.

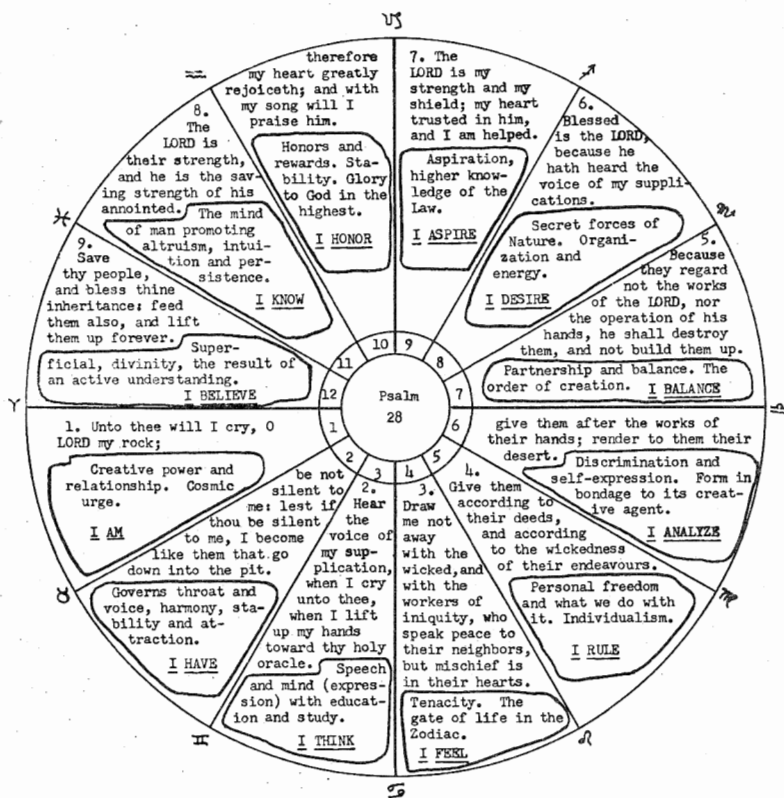
Significantly, after the achievements have been identified, the Psalm now concludes with the statement: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."

We now should have deeper appreciation of the 12th house and why emphasis, throughout, is tempered with a true spirit of devotion and compassion. At-One-Ment has been achieved, the result of an active understanding. Clearly, Psalms portrays the Ego on his way to yet a higher round of accomplishments.

Should the reader be motivated to further investigation, we now offer a few suggestions. First, the overall structure of Psalms remains much the same. Even though the text changes, we are still led through a similar pattern of accomplishments that were identified in the 23rd Psalm. Suggested Psalms for study are: 3, 13, and 28.

Recommended basic references are: *The Keyword System of Analyzing*, and *Philosophical and Astrological Diagrams*. Both are Rosicrucian Fellowship publications. □

—Evans Waterman



Mystic Light



The Road Less Traveled: A Guide to Spiritual Health

Max Heindel, in *The Rosicrucian Cosmo-Conception*, states that the reason for occult study can best be summarized by the phrase, "Preparing for the inevitable." He points out that the great inevitability of life is death and the great inevitability of evolution is progress, at least if we are on the side and path of life. He points out that as long as we are going anyway, we might as well prepare ourselves as well as possible and make optimum use of our opportunities and challenges. Hence the Rosicrucian motto: "Loving, self-forgetting service is the shortest, the safest and the most joyful road to God."

As a recipe for this progress, Mr. Heindel recommends study of the inner worlds and alignment of life with the higher principles, so that we become most effectively what we are and make the fastest progress upon the path of holiness. He enjoins us to practice a simple and virtuous style of living, taking only the least damaging materials as foods, the least damaging emotions and thoughts as psychological expressions, and spiritual exercises to cultivate the spiritual facilities and abilities.

M. Scott Peck is a psychiatrist who resides in Connecticut and was, until recently, a Buddhist by religious persuasion. In his studies, undertaken rather late in life, of the Christian religion, he has found persuasive aid in his practice of psychiatry. My purpose in this discussion is to compare what Dr. Peck has found to be a practical and mentally

healthy approach to living and the tenets of the Rosicrucian Philosophy. It is my conclusion that there are significant overlaps and parallels, albeit in slightly different language.

Mr. Peck, in his book, recommends four steps to healthier living: delaying of gratification; taking of responsibility; dedication to truth; and balancing. These four disciplines he recommends to all who seek mental health. They are meant to address the causes of and cures for psychological pain.

Mr. Heindel, in discussing the problem of pain, speaks of pain as a corrective of Nature. Without pain—an early sign of error—we would have no way of judging whether the path we are treading is right or wrong. A key to success in this endeavor is never ceasing to try: to keep our ideals firmly before us and not to falter, though the way be difficult. Mr. Heindel, in the *Cosmo*, tells the tale of the young man who applied to the wise man for instruction in wisdom. For two days the old man maintained silence, but on the third day, apparently yielding to the young man's importunities, he led the young man down to the river. There, he grabbed the young man and held him under the rushing water, regardless of his struggles. Finally, he let the young man up and asked him: "What did you desire while beneath the waves?" The young man replied: "Air, only air." The old man pressed him: "Not riches, love, honors, or power?" The young man replied: "No, air, only air." The old man said: "So it must be in your search for wisdom." We see in this the need for persistence and



singleness of purpose required for the great quest.

Mr. Peck reinforces this goal orientation in his guidance: the first principle he discusses is the delaying of gratification. Only by ignoring the present travail and focusing on the goal are the unpleasantries of life—even the sufferings of life—overcome. Neurosis, according to Peck, is a substitute for legitimate suffering. Consistency of effort—a steady discipline—and the willingness to take the time to deal with life's problems as they arise, will result in the overcoming of obstacles and lead to attainment in any area of endeavor.

Max Heindel teaches a most useful exercise: that of retrospection. This is an examination of the day's events from the point of view of the Spirit. The exercise, which is to review the day's events in reverse order, compares our actions and their fruit with our ideals. Retrospection, which Mr. Heindel calls "...perhaps the most important teaching in the present work (*Cosmo*)" combines the next two points of Peck's formula.

Mr. Peck states that "responsibility and dedication to truth" are both necessary for psychological health. One of the keys he offers to this is the concept of a "map of reality." This internal map must agree with the reality we are experiencing, or else it will cause pain. All maps must have had a utility at the time they were made. The pain which is the subject of psychotherapy is a result of an adaptive strategy, a "map of reality" that was made, usually before the time when the pain is being experienced, which was appropriate to the circumstances at that time.

R. D. Laing, a famed British psychiatrist, maintains that insanity is a journey taken for a reason, and only those who fail to have help in returning do not come back. A key point in Laing's therapeutic approach is the validation of the state of disease as a "natural" reaction to a very special set of circumstances, and like St. Paul, who wrote "when working with Gentiles, I live like a Gentile...in order to win Gentiles." (*I Cor.* 9:21), so, the therapist must enter into "com-

munion" with the patient to effect the cure.

There comes a time, however, when the map no longer fits the territory. Then, in new circumstances, the patient suffers the pain of having an inadequate map, a map which does not fit the territory.

Effective retrospection should help each aspirant correct the map to reflect the territory. Even as the navigator checks the angle of the Sun and stars to plot his course day by day, the spiritual aspirant must compare his action with his guiding ideals at evening during retrospection. He must make corrections in his course when necessary, noting with calm satisfaction the day's success. This alignment process can serve to illuminate the condition of soul. As the Higher Self is invoked as a "silent watcher" and judge, a cleansing of the glass is accomplished, forgiveness of the sinner and the sin prepares us to move forward on the path and in the realm of day to day life.

The second part of reality checking is taking responsibility for one's own life and actions, including one's unhappiness. Although one may choose a path which brings sorrow and suffering, through purgation of karma or travail in service, when the choice is one's own and pointed in the direction of high ideals, the suffering can become joyful. As spiritual aspirants, we have taken up the shuttle of our lives and seek to live them according to our ideals. We have definite goals in mind and have been given, in the *Cosmo*, an inestimable map of reality. This map should serve us well in judging ourselves in relationships with others and in our

secret meditations of the heart. In the twin Laws of Rebirth and Consequence, we have the reason for and joy of responsibility—Peck's key to mental health.

The most difficult part of the disciplines Mr. Peck presents is that of balancing.

By this time I hope it is becoming clear that the exercise of discipline is not only a demanding but a complex task, requiring both flexibility and judgement. Courageous people must continually push themselves to be completely honest, yet also must possess the capacity to withhold the whole truth when appropriate. To be free people we must assume total responsibility for ourselves, but in doing so, must possess the capacity to reject responsibility that is not truly ours. To be organized and efficient, to live wisely, we must daily delay gratification and keep an eye on the future; yet to live joyously we also must possess the capacity, when it is not destructive, to live in the present and act spontaneously. In other words, discipline itself must be disciplined. The type of discipline required to discipline discipline is what I call balancing, and it is the fourth and final type that I would like to discuss here.

Balancing is the discipline that gives us flexibility. Extraordinary flexibility is required for successful living in all sphere of activity. To give but one example, let us consider the matter of anger and its expression. Anger is an emotion bred into us (and into less evolved organisms) by countless generations of evolution in order that our survival may be encouraged. We experience anger whenever we perceive another

organism attempting to encroach upon our geographical or psychological territory or trying, one way or another to put us down. It leads us to fight back. Without our anger we would indeed be continually stepped on, until we were totally squashed and exterminated. Only with anger can we survive, yet, more often than not, when we initially perceive others as attempting to encroach on us, we realize upon closer examination that that is not what they intend to do at all. Or even when we determine that people are truly intending to encroach on us, we may realize that, for one reason or another, it is not in our best interests to respond to that im-

Courageous people must continually push themselves to be completely honest, yet also must possess the capacity to withhold the whole truth when appropriate.

position with anger. Thus it is necessary that the higher centers of our brain (judgement) be able to regulate and modulate the lower centers of our brain (emotion). To function successfully in our complex world it is necessary for us to possess the capacity not only to express anger but also not to express it. Moreover, we must possess the capacity to express anger in different ways. At times, for instance, it is necessary to express it only after much deliberation and self evaluation. At other times it is more to our benefit to express it immediately and spontaneously. Sometimes it is best to express it coldly and calmly; at other times loudly and hotly. We therefore not only

need to know how to deal with our anger in different ways at different times but also how most appropriately to match the right time with the right style of expression. To handle our anger with full adequacy and competence, an elaborate, flexible response system is required. It is no wonder, then, that to learn to handle our anger is a complex task which usually cannot be completed before adulthood, or even mid-life, and which is never completed.¹

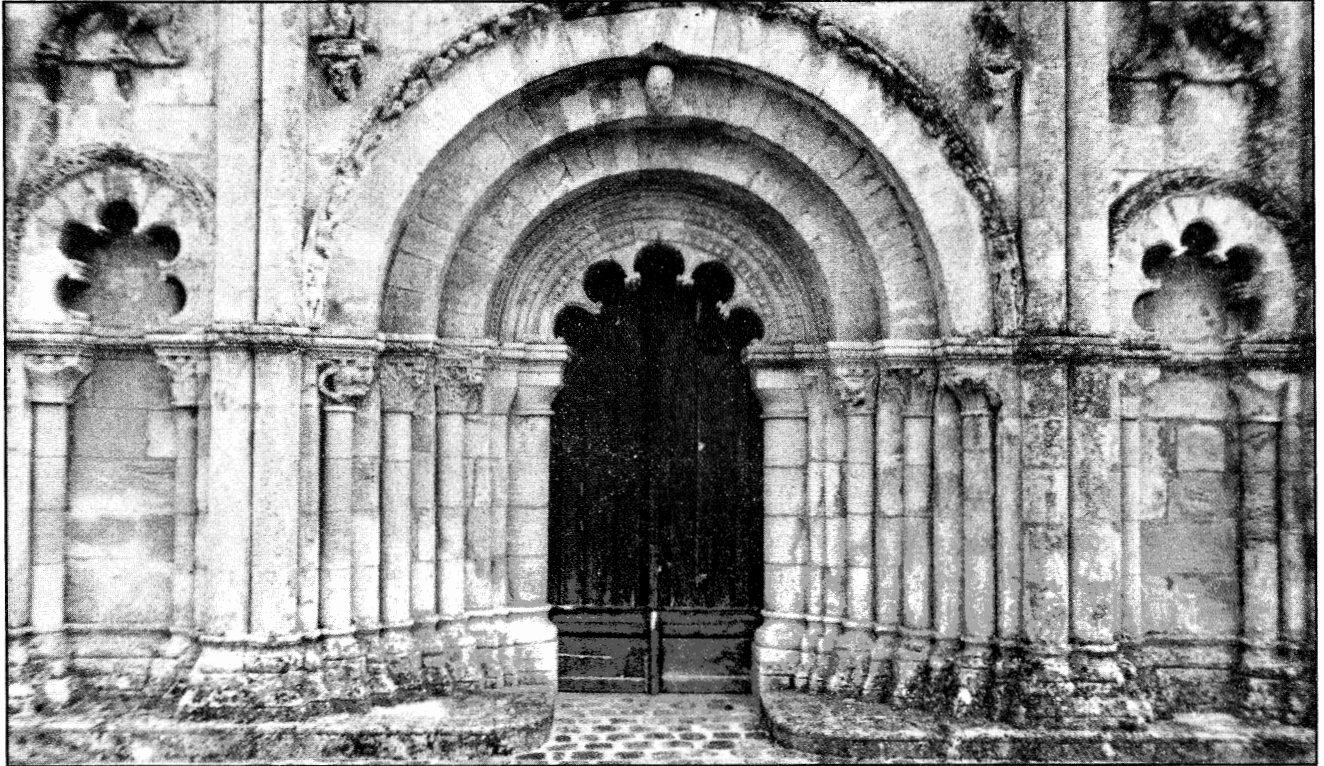
The disciplines of the Rosicrucian Teachings strive to develop in each of us "a sane mind, a soft heart, and a sound body." The exercise of concentration—using an inspirational verse to focus consciousness upon awaking—serves to align us with our Higher Self. This Higher Self, residing in the World of Abstract Thought, is closer to the worlds of God than are the emotional, etheric, and dense bodies. This daily alignment serves to bring the wisdom of the cosmos to us, giving a great aid in this difficult balance: "being in the world but not of it."

Here we have the thought and practice of a psychiatrist, focused on the heavy burden of darkness found in most of his patients, recommending four simple disciplines which can crack the shell of darkness and call forth the light. We find, on analysis, that there are significant parallels in the Teachings of the Cosmo and that *The Rosicrucian Fellowship* exercises serve as a solid foundation for the practice and promotion of mental health. □

—Thomas E. Hawkinson

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

Mystic Light



Escape From the Tyranny of Our Own Thoughts

PART III

The more we fix upon outside problems, the less time and energy we have to release internal strength. So one of the simplest things that the worrier can try to do if he is so minded is to take on interests that will break in on the worry pattern, doing things that are maybe not important physically but are very important as release of understanding and insight. The studies of arts and crafts, the experience of doing things with the hands—these are very valuable to the person whose mind is troubled all the time. The individual cannot divide his energies equally on two different levels simultaneously. Therefore, if you can't do anything better when the times get stressful, just sit back quietly and knit. Anything to use the power to separate the person from negative thinking. If you have to keep your mind on something else, this helps. Poetry of a good nature is a great help in these pursuits. Very fine inspirational literature can help—not necessarily of a highly advanced intellectual study of the universe, but simply expressing quietude. Poems that reach into the heart of things, that bring gentle messages of peace and contrition to the tired person. But whatever it is, gradually educate your mind until you are able to tell: "I want you to see the good in things, I want you to observe progress." Now, in seeing the good in things, we do not want the mind to find good in the things that have never been any good. We do not want the mind to go back to its old habits.

To see the good in things for the average person is to realize that an experience is meaningful and that out of the things that happen, we grow. A misfortune is not a blight upon us but a challenge upon our resources. To accept the challenge of growth, we must avoid the tendency to try to escape growth

by economic means or by travel or by change which has no direct bearing upon the facts. If we can achieve a certain amount of peace within our own nature, we then can begin to re-educate ourselves. It may take some time because we may not be able to just re-educate everything at once—because we may have to re-educate our background back three or four generations to get at the root of some of it. Our families have been made up of worriers. Everyone has struggled for something that he either didn't get or lost afterwards—or, perhaps even more often, got it and no longer wanted it. These things we have to work out in our own lives.

In childhood, in education, in marriage, in relationship with life, business, children, and everything, we have been taught to be concerned in the sense of being irritated. We have been taught to be critical. We have been taught to dislike rather than accept the major occurrences of existence. We consider change a disaster when no change can be the worst disaster of all. So with these concepts basically working with us, we must try for a beginning of security, and that is a quiet, perspective, relationship with life. When something happens that for the last fifty years has caused us to be angry, the best thing to do is take a deep breath, relax, and keep quiet. Instead of answering back and starting an argument that might go far enough to break up a home, just say nothing. Very quietly let the thing die without adding anything to it. Try never to put salt into an open wound. Never try to argue faster or better than somebody else. That is how

wars are made: people outarguing each other, nations outarguing each other, each one certain that its ideas are the best and that the other one is wrong. So, when in doubt, be still. And, in the stillness and in the quietude of complete detachment, try to understand what is really meant, what is all involved in this entire problem. Who is right, who is wrong, what is the meaning of the occurrence itself?

We have been taught to dislike rather than accept the major occurrences of existence. We consider change a disaster when no change can be the worst disaster of all.

Little by little, if we do it this way, things become symbols of value instead of symbols of loss. By degrees, the individual can gain great insights from the quiet acceptance of life. He can also observe the consequences that come to people who are not self-controlled. He can see how the argument leads to another tragedy. He can see how people walk out on each other over trivia and why children leave home and get into difficulties and perhaps ruin their lives. Now each person in his own way thinks it's somebody else's fault—that these are ungrateful children, that these are children who do not appreciate values and securities. But the person then says, "What securities did I give them?" Did I give them three meals a day, send them to school and start them off? Did I give them any moral or philosophical insight? Did I simply scold them when they didn't do what I expected them

to? Or, if they had a fault of some kind, did I punish them? Was there anything in my relationship with these children to inspire them to search within themselves for greater values? Did I give them a spiritual foundation of integrities? Did I prove to them through my own conduct that my security was based upon integrity? If all of these, or most of these things were lacking, the mere fact that we supplied them with all the physical necessities of life still leaves us with a tremendous unmet responsibility.

This is true in almost every department of life. We bring people things but we do not help them to establish foundations that will endure. Today we are looking for better religious values. All around us we are finding new groups of people and old groups, also, that are beginning to come back to faith. In some countries where religion is in trouble, faith itself is a tremendous factor, even though politically these countries may not be allowed full religious freedom, faith cannot be taken away from the individuals' internal life. There is no degree of persecution that can prevent the individual from his internal acceptance of realities. He may not be able to expound them to other people. If he tries to preach them he may find himself in prison or in worse situations. But there is no reason in the world and no power on Earth that can prevent the individual from living on a level of personal integrity. He can do whatever is the unpleasant task but he can do it with an understanding of why. And out of persecution, out of all of the difficulties that beset him, he is

gaining the strength to stand above all of the problems that he had previously considered unsurmountable. So we know that it does work.

Another thing that is very important in this problem is to maintain some type of regular religious relationship with life. Most of the time we attribute this to church gathering. We think that the individual should join a church, should attend services and perhaps send children to the Sunday School. But this is again a physical solution to a mystical problem. I think every churchgoer should give great thought to how he acts on the six days that he doesn't go to church. This is the problem. Is he able to gradually maintain a higher level of religious integrity in his daily happenings? Is he able to live, every day of his life, some principle that he has learned from his religion? Is he setting an example to other members of his family? Is he doing the things that prove the sincerity of his religious commitment? The commitment that simply is fulfilled by a donation or fulfilled by attendance in public worship is not enough. It is something else entirely. It is the individual's own internal acceptance of a Divine principle.

Unfortunately, most of our principle religions today do not give adequate training on what constitutes the real objectives of religion. Many religions simply tell us that we should fear God. Others say that we should love God. But both of these terms are extremely abstract. They're very hard to understand. What we all have to understand is that religion, all real religions of every denomination, is a way of conduct. And if the conduct is

inconsistent with the creed, the situation is out of order. Therefore, religion in all matters is to have a constructive relationship with life. Religion is the power of the individual to see God or good in the occurrences of his daily existence. It is necessary for the person, if he is truly religious, to become very grateful for the privileges that are given to him in life instead of constantly beseeching deity to take from him the proper responsibilities which aren't his own. Religion is better a veneration, acceptance, and service of that which is known to be superior. Therefore, gratitude for the divine privileges is more important than fussing over the human emergencies.

Therefore, religion in all matters is to have a constructive relationship with life. Religion is the power of the individual to see God or good in the occurrences of his daily existence.

We are here under a wonderful rule, a Law that has gone on for millions of years. We are the product of life that has been unfolding for countless millenia. We are here because we are unfolding a Divine Spark within ourselves. Every noble, beautiful, and wonderful deed that we perform is part of a release of the eternal God within us. Every bit of complaint locks that God further into darkness. The individual who does not see God in what is happening to him will not find deity at all. And deity is a presence challenging. It is causing the individual to call upon his spiritual resources. If he believes in peace, religion

calls upon him to keep the peace. If he believes in integrities, religion demands that he live them everyday. Now, of course, sometimes this appears to be martyrdom, but for the most part we can still do a great deal more than we have done.

Our first emotion in life should not be criticism of other people or criticism of circumstances but gratitude for the privilege of learning—the privilege of being here to face problems and solve them, the problem and privilege to live above disasters and catastrophes and finally to recognize the divine power and the infinite love that rules all things. Most critics have just forgotten that deity is Love. They have forgotten that the things that they don't like are practically evidence of Divine Love. If the Divine Spirit was not all loving as well as all wise, it would permit individuals to make mistakes on and on through the ages until they completely eliminated themselves. It would enable all that is evil to triumph forever, or that the selfishness and littleness of the human being would become the standard of all relationships. This is not true. Actually that which loveth most is that which chastiseth, that which finds ways to correct mistakes before they become impossible.

So, as we start out in the day or in any part of life with a negative attitude about things, with a glum look and with a quite definite certainty that everything is going to the dogs, it is much better to be quiet and try to say "Where is the lesson? Where is the truth in this thing? What is it that I can do to make sure that my faith is stronger than the emergencies of living?"

How can the individual prove to himself that his inner resources can carry him through any emergency that arises in his life? There are no emergencies really—sickness, death are not emergencies. An emergency exists when an individual makes a bad decision. This is an emergency. It is because he has forgotten the principles upon which his life should be built. All things natural are not emergencies. It is not an emergency that we grow older. It is not an emergency that we have to give up certain privileges and opportunities as years go by. As we grow older, we have the right to live according to a longer perspective of experience. We can make decisions that the young have not yet the power to make. But in every part of life, youth, age, all periods, we are living within a pattern of divine purpose. If we can get this thought sort of fixed in our minds, we will not be so given to all the worries and excitements that come along. We are worried today about economics. We always will be and always have been as long as we worship economics. As long as we make the dollar deity, we are going to be out worshipping the Golden Calf and we will be always in trouble.

As we build our lives upon achievement in the same sense of ambition, and as this ambition causes us to be untrue or unkind or unreasonable, we may attain the ambition and at the same time have a stroke or a coronary, because Nature doesn't want it that way. Nature doesn't want the individual to live for ambition alone. It wants the individual to have a little ambition and a great deal of aspira-

tion. This is much better. Aspiration means to become more. Ambition means to accumulate more. And the more we become the less dependent we become upon accumulation, until it is no longer a serious emergency with us. Then there are persons who cannot live or cannot believe they are happy unless they are dominating somebody else. If we dominate anyone, we must accept the consequences of our domination. We must take upon ourselves the karma that we have imposed upon other people by trying to live their lives for them. And this is especially true if, in trying to live their lives, we are simply demanding that they accept our mistakes. Little by little we have to learn all these principles. They add up to a kindly, thoughtful relationship—in which we are here to become more and more aware of the infinite good in which we exist. A good in which we are spoiling and despoiling ourselves—a good which we were forbidding to happen because of our personal ambitions and attitudes.

If we break the rules long enough the rules will break us. There is no way in which we can do right and fail. There is no way in which we can do wrong and succeed.

As long as the individual lives as a rugged individual, he will end up as a ragged individual. There is no other way. As long as we put a career ahead of everything else and consider success in terms of monopolistic achievements, we are breaking the rules. And if we break the rules long enough the rules will

break us. There is no way in which we can do right and fail. There is no way in which we can do wrong and succeed. In this emergency of the 20th century ultimately the thing that has to happen is that the Tower of Babel that we ourselves have built is going to fall down. But this does not mean it will carry us to oblivion in one terrible experience. It simply means that the individual will be faced with resorting or reconstructing a world which he has destroyed or devastated by his own false attitudes.

Suppose you have been an alcoholic for twenty years and suddenly decide to get over it. Now it's going to take an awful lot of will power to do it. It's also going to take considerable personal suffering, and it may be that you will have to be hospitalized for some time to get rid of the pressure of this destructive habit. Now the world, so to say, is an alcoholic and that can be more literal than we might think because alcoholism is a blight upon the whole surface of the Earth. But also, alcoholism is a symbol of a way of life. It is a habit-forming symbol of man's selfishness. It is part of a grand pattern in which everything we have done, everything we have thought about, everything we have lived for, has been dominated by self-interest. It has been dominated, not by the law of which we should do but the law of what we want to do and will do regardless of consequences. The only part about it which is uncomfortable is the consequences. But they are there and they always will be there and no one will ever be able to get rid of them.

If our world for several thousand years has been doing it wrong, this will never for one moment change the fact that it is wrong. There's no possible way in which we can cultivate so many vices that any one or all of them can become virtuous. The trouble stays the same. Nothing changes, no matter how much legislation we make, how many rules we make or how many of our contemporaries make the same mistakes, the mistake is a mistake to infinity. It will never be changed. The only way to get over the mistake is to correct it. Now, with this type of thinking we can relax a little bit, I think. We can live from day to day, trying to be what we're supposed to be: kindly, well-intentioned, humanitarian persons with as much mutual affection for each other as possible for those who know very little about each other. We can emphasize kindness, fraternity, and cooperation, and to a constant searching for something that is truly better, and realize that the successful life is a life dedicated to service and not dedicated to accumulation. As we go along like that we can smooth out a lot of this worry, fear, all this hatred, all this struggle.

People come by the thousands to seek help from some physicians, mentalists, psychiatrists, and all types of healers, simply because they cannot live with themselves. They have allowed their personal feelings to make them so sick that they are on the verge of complete psychological disintegration. Now, there is nothing wrong with those people except their own minds. If

they can change their attitudes and their thinking, they can be just as happy as they are now miserable. They can be much wiser also, because they will discover that the causes of misery are their own mistakes. If they stop making the mistakes they will be happy. Not happy maybe in the sense of riotous living, not happy in the sense of going out and spending fortunes on luxuries, but happy in a quiet, peaceful relationship with self—a happiness which is the happiness of the normal person regardless of his economic estate.

The more we serve the soul that lies within and which is the God within us, the more we come to peace and happiness of realization and final infinite adjustment to the plan of which we are a part.

This happiness comes from good work, from being busy, from doing our share of the world's labor, from doing honest labor for whatever we are remunerated, and from doing everything as nearly as we can to how we believe that God wants it done. Then we will try always to keep not only the laws of man but the laws behind the laws; the eternal laws that never change. If we can do this, I think we can find a certain amount of strength over whatever is going to happen. What we are not aware of we can't plan for exactly. But if everything we know today is swept away we lose really nothing, because, actually, once the heart stops, we've lost it all anyway. Therefore, nothing of a material nature is permanent. Whether we lose it now or on the death-

bed makes very little essential difference. The thing that makes the real difference is whether, while we are living, we can use things without abusing them.

We can have or not have, and regardless of our material state, we pay for principles upon which the world survival depends. It's always therefore not much use to get all worked up over things. Rather, it is better to prove that we are good Christian people, that we are good religious people, that we are devout in our insights and dedications, by living quiet lives and spreading around us only confidence. Then we will not build up the negative thinking of the people we meet, but we will encourage them as far as we can to find the truths behind their own actions. We may not succeed. But at least we will not build up their troubles by adding more negative thinking to theirs. If they have to live only with their own negative thinking it's bad enough, but if they have to live with a pile of it that we put out, it's still worse. So the best thing to do is to try always to be peaceful and constructive and find the good in the thing as it is. Find the lesson it is teaching us. Find the way of superior existence which it is pointing to. And that it's all accompanied by the very simple fact that the more we serve the Ego the worse off we'll be. The more we serve the soul that lies within and which is the God within us, the more we come to peace and happiness of realization and final infinite adjustment to the plan of which we are a part. We find all by peace, we find all by quietude, and we find nothing but trouble by fear. □

—Manly P. Hall

Max Heindel's Message



A Living Sacrifice

Volumes, or rather libraries, have been written to explain the nature of God, but it is probably a universal experience that the more we read of other people's explanations the less we understand. There is one description, given by the inspired apostle John when he wrote "*God is Light*," which is as illuminating as the other are befogging to the mind. Anyone who takes this passage for meditation occasionally will find a rich reward waiting, for no matter how many times we take up this subject, our own development in

the passing years assures us each time a fuller and better understanding. Each time we sink ourselves in these three words we lave in a spiritual fountain of inexhaustible depth, and each succeeding time we sound more thoroughly the divine depths and draw more closely to our Father in heaven.

To get in touch with our subject, let us go back in time to get our bearing and the direction of our future line of progress.

The first time our consciousness was directed towards the Light was shortly after we had become endowed with mind and had entered definitely upon our evolution as human beings in Atlantis, the land of the mist, deep down in the basins of the Earth, where the warm mist emitted from the cooling Earth hung like a dense fog over the land. Then the starry heights of the universe were never seen, nor could the silvery light of the Moon penetrate the dense, foggy atmosphere which hung over that ancient land. Even the fiery splendor of the Sun was almost totally extinguished, for when we look in the Memory of Nature pertaining to that time, it appears very much as an arc lamp on a high pole looks to us when it is foggy. It was exceedingly dim, and had an aura of various colors, very similar to those which we observe around an arc light.

But this light had a fascination. The ancient Atlanteans were taught by the divine Hierarchs who walked among them, to aspire to the Light, and as the spiritual sight was then already on the wane (even the messengers, or Elohim, being perceived with difficulty by the majority), they aspired all the

more ardently to the new Light, for they feared the darkness of which they had become conscious through the gift of mind.

“Yea, the darkness shall hideth not from thee, but the night shineth as the day, for the darkness and the light are both alike to thee.”

Then came the inevitable flood when the mist cooled and condensed. The atmosphere cleared, and the “*chosen people*” were saved. Those who had worked within themselves and learned to build the necessary organs required to breathe in an atmosphere such as we have today, survived and came to the light. It was not an arbitrary choice; *the work of the past consisted of body building.*

Those who had only gill clefts, such as the foetus still uses in its prenatal development, were as unfit physiologically to enter the new era as the foetus would be to be born were it to neglect to build lungs. It would die as those ancient people died when the rare atmosphere made gill clefts useless.

Since the day when we came out of ancient Atlantis our bodies have been practically complete, that is to say, no new vehicles are to be added; but from that time and from now on *those who wish to follow the Light must strive for soul growth.* The bodies which we have crystallized about us must be dissolved, and the quintessence of experience extracted, which as “soul” may be amalgamated with the Spirit to nourish it from impotence to omnipotence. Therefore, the Tabernacle in the Wilderness was given to the an-

cient, and *the Light of God descended upon the Altar of Sacrifice.* This is of great significance: The ego had just descended into its tabernacle, the body. We all know the tendency of the primitive instinct towards selfishness, and if we have studied the higher ethics we also know how subversive of good the indulgence of the egotistic tendency is; therefore, God immediately placed before mankind the Divine Light upon the Altar of Sacrifice.

Upon this altar they were forced by dire necessity to offer their cherished possessions for every transgression, God appearing to them as a hard taskmaster, whose displeasure it was dangerous to incur. But still the Light drew them. They knew then that it was futile to attempt to escape from the hand of God. They had never heard the words of John, “God is Light,” but they had already learned from the heavens in a measure the meaning of infinitude, as measured by the realm of Light, for we hear David exclaim: “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day, for the darkness and the light are both alike to thee.”

With every year that passes, with the aid of the greatest telescopes which the ingenuity

and mechanical skill of man have been able to construct to pierce the depths of space, it becomes more evident that the infinitude of light teaches us the infinitude of God. When we hear that "men loved the darkness rather than Light because their deeds were evil," that also rings true to what we unfortunately know as present day facts, and illumines the nature of God for us; for is it not true that we always feel endangered in the dark, but that the light gives us a sense of safety which is akin to the feeling of a child who feels the protecting hand of its father?

To render permanent this condition of being in the Light was the next step in God's work with us, which culminated in the birth of Christ, who as the bodily presence of the Father, bore about in Himself that Light, for the Light came into the world that whosoever should believe in Christ should not perish, but have everlasting life. He said, "I am the Light of the World." The altar in the tabernacle had illustrated the principle of sacrifice as the medium of regeneration, so Christ said to His disciples: "Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends." And forthwith He commenced a sacrifice, which, contrary to the accepted orthodox opinion was not consummated in a few hours of physical suffering upon a material cross, but is as perpetual as were the sacrifices made upon the Altar of the Tabernacle in the Wilderness, for it entails an annual descent into the Earth and an endurance of all that the cramping Earth conditions must mean to such a great Spirit.

This must continue till a sufficient number have evolved who can bear the burden of this dense lump of darkness which we call the Earth, and which hangs as a millstone about the neck of humanity, an impediment to further spiritual growth. Until we learn to follow "in His steps," we can rise no higher towards the Light.

It is related that when Leonardo da Vinci had completed his famous painting, "The Last Supper," he asked a friend to look at it and tell him what he thought of it.

The friend looked at it critically for a few minutes and then said:

Let us remember that when the sacrifice which lies before our door seems pleasant and to our liking...we are not making a real sacrifice as He did...

"I think you have made a mistake in painting the goblets from which the apostles drink so ornamental and to resemble gold. People in their positions would not drink from such expensive vessels."

Da Vinci then drew his brush through the entire set of vessels which had drawn the criticism of his friend, but he was heart-broken, for he had painted that picture with his soul rather than with his hands, and he had prayed over it that it might speak a message to the world. He had put all the greatness of his art and the whole-hearted devotion of his soul into that effort to paint a Christ who should speak the word that would lead men to emulate His deeds.

Can you see Him as He sits there at that festive board, THE

EMBODIMENT OF LIGHT, and speaks those wonderful, mystic words: *This is my body, this my blood, given for you — a living sacrifice.*

In the past period of our spiritual career we have been looking for a Light exterior to ourselves, but now we have arrived at the point where we must look for the Christ Light within and emulate Him by making of ourselves "living sacrifices" as He is doing. Let us remember that when the sacrifice which lies before our door seems pleasant and to our liking, when we seem able to pick and choose our work in His vineyard and do what please us, we are not making a real sacrifice as He did, nor are we when we are seen of men and applauded for our benevolence. But when we are ready to follow Him from that festive board where He was the honored one among friends, into the garden of Gethsemane where He was alone and wrestled with the great problem before Him while His friends slept, then are we making a living sacrifice.

When we are content to follow "in His steps" to that point of self-sacrifice where we can say from the bottom of our hearts, "Thy will, not mine," then we have surely the Light within, and there will never henceforth be for us that which we feel as darkness. *We shall walk in the Light.*

This is our glorious privilege, and the meditation upon the words of the apostle, "God is Light," will help us to realize this ideal provided we add to our faith, works, and say by our deeds as did the Christ of da Vinci, "This is my body and this is my blood," a living sacrifice upon the altar of humanity. □

Studies in the Cosmo-Conception

This department is devoted to a study of *The Western Wisdom Philosophy by the Socratic Method*, the material being taken from "The Rosicrucian Cosmo-Conception" by Max Heindel—the textbook used in the Western Wisdom Philosophy correspondence courses.

Restoration During Sleep

Question: Do all our vehicles function synchronously in our waking state?

Answer: By their activities during waking hours the desire body and the mind are constantly destroying the dense vehicle. Every thought and movement breaks down tissue. On the other hand, the vital body faithfully endeavors to restore harmony and build up what the other vehicles are tearing down.

Question: Is the vital body wholly successful in this endeavor?

Answer: It is not able to withstand entirely the powerful onslaughts of the impulses and thoughts. It gradually loses ground and at last there comes a time when it collapses.

Question: How does this affect the individual?

Answer: The vital fluid ceases to flow along the nerves in sufficient quantity; the body becomes drowsy, the thinker is hampered by its drowsiness and forced to withdraw, taking the desire body with him.

Question: What is the resultant state of the physical body?

Answer: This withdrawal of the higher vehicles leaves the dense body interpenetrated by the vital body in the senseless state we call sleep.

Question: Is sleep an inactive state?

Answer: Sleep is not by any means an inactive state. If it were, the body would be no different on awakening in the morning from its condition when it went to sleep at night; its fatigue would be just as great.

Question: What occurs during sleep?

Answer: Sleep is a period of intense activity and the more intense it is the greater its value, for it eliminates the poisons resulting from tissue destroyed by the mental and physical activities of the day.

Question: What is the result?

Answer: The tissues are rebuilt and the rhythm of the body restored. The more thoroughly this work is done the greater the benefit accruing from sleep.

Question: How is this work done?

Answer: The Desire World is an ocean of wisdom and harmony. Into this the Ego takes the mind and the desire body when the lower vehicles have been left in sleep. There the restoration of the rhythm and harmony of the mind and the desire body is accomplished gradually as the harmonious vibrations of the Desire World flow through them.

Question: How does this aid the vital body?

Answer: There is an essence in the Desire World corresponding to the vital fluid which permeates the dense body by means of the vital body.

Question: What is the procedure followed?

Answer: The higher vehicles, as it were, steep themselves in this elixir of life. When strengthened, they commence work on the vital body, which was left with the sleeping dense body.

Question: How does this benefit the dense body?

Answer: Then the vital body begins to specialize the solar energy anew, rebuilding the dense body. Without this restoration there would be no awakening, the bodies would remain asleep, as sometimes happens in natural trance.

—Reference: *Cosmo-Conception*, pp. 92-94

Western Wisdom Bible Study

To aid those interested in a deeper understanding of the scriptures, we offer a correspondence course of 28 lessons compiled from Max Heindel's writings. These lessons reveal the basic harmony of religion and science, and offer logical explanations for many misunderstood basic doctrines of the Church. This Western Wisdom Bible Course is available on a free-will offering basis.

The Five Thousand Fed

And when it was evening, his disciples came to him saying, this is a desert place, and the time is now past: send the multitude away, that they may go into the villages, and buy themselves victuals.

But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, bring them hither to me.

And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

And they that had eaten were about five thousand men, beside women and children.

—Matthew 14: 15-21.

This “miracle” is also recorded by Mark (6:30-44), Luke (9:10-17), and John (6:1-14), thus indicating that the path of Initiation set forth by each one included an understanding of the working of the Law of Multiplication. Christ Jesus, being the high spiritual Being that He was, could of course use this law, and everyone who continues to follow in His steps will eventually reach the stage where he, too, can manipulate the finer forces of Nature in a similar manner. However, let no one think that such a power can be acquired except by demonstrating an entirely selfless attitude.

In the 18th Chapter of *The Rosicrucian Cosmo-Conception* is given a wonderful description of the Earth as seen and known by the advanced occultist. “To the trained clairvoyant sight of the Initiate of

the various degrees of the Mysteries, the Earth appears built in strata, something like an onion, one layer or stratum outside another. There are nine such strata and the central core, making ten in all. These strata are revealed to the Initiate gradually. One stratum becomes accessible to him at each Initiation, so that at the end of the nine lesser Initiations he is master of all the layers, but has not yet access to the secrets of the core.”

It is with the atomistic Stratum we are particularly concerned here. “This is the name given by the Rosicrucians to the eighth layer of the Earth, which is the expression of the World of Virgin Spirits. It seems to have the property of multiplying many fold the things in it; this applies, however, only to those things which have been definitely formed. An unshapen piece of wood, or an unhewn stone has no existence there, but upon anything which has been shaped, or has life and form (such as a flower or a picture), this stratum has the effect of multiplication to an astonishing degree.”

So it is that one who has learned to control the forces pertaining to this region can, by using a small amount as a nucleus, bring into the will to direct the physical atoms into the proper pattern, the nucleus may be multiplied to the extent required.

The ability to use the Law of Multiplication as described in this parable is but one of the high attainments in store for the Christed Man—the man who has unfolded the divine powers within him and is thus able to manifest his Divinity to the glory of his Creator. □

Richard Wagner: Musical Titan

The function of a genius is to create, on a great or small scale, in conformity with his evolved ability. The Creator of our Universe is the macrocosm; man is the microcosm, the reflection. "As above—so below." Thus the genius has taken the first steps in becoming a creator in this microcosmic world, and as such, he has risen above the path of ordinary humanity. In this capacity, his mission is no longer to live primarily for himself and his personal aggrandizement, but to serve humanity in some particular endeavor. Therefore, he and his personal welfare are aside from the issue of his manifestation in creating. This can be observed in a study of the great geniuses in music, art, literature, science, and so forth, for their lives, in a personal sense, were lived as a sacrifice to their creative expression. With very few exceptions, we know they have had physical suffering and monetary deprivation in great measure, coupled with much mental anguish.

The life story of Richard Wagner conforms to this theory to such an overwhelming extent that he stands as a Titan for ability to endure vicissitudes in endeavoring to develop and externalize his musical creations. True, much of his suffering was the result of his own actions, and this complexity in one man of great genius and character shortcomings forms the basis of this astrological study.

Richard Wagner was born May 22, 1813, at Leipzig, Germany. He was a quick-witted, merry, impressionable child, which is indicated by Sun in Gemini on the Ascendant, conjunct Venus, sex-

tile Jupiter, and trine Mars. Very early in life he knew he wanted to compose above everything else, and set to work to accomplish this end. When fifteen, he came under the influence of Beethoven's powerful music, and returned from a concert where he had heard Beethoven's Egmont so emotionally overwrought that he had an attack of fever, the reaction to a strongly aspected Mars. A strong Mars influence in Beethoven's music found a kindred spirit in Wagner, and this remained with him throughout life. In fact, Beethoven was his guiding spirit.

Wagner ignored schooling, neglected his studies, contracted debts even at an early age, wrote poetry, and cared about nothing except composing music. His mother realized that she had not the power to change his ideas, so permitted him to go his own way in satisfying this great desire. A wise decision indeed, for nothing would have stopped him from gratifying this desire. The power of an elevated Mars opposed to Jupiter and square Mercury produced a human dynamo, and this T square was in fixed signs!

The strong uranian influence in his chart shows why he balked at lessons governing the rules of counterpoint and harmony. He wanted to exploit his own talent and originality (Uranus opposed by Sun and Venus), but actually learned the rules by faithfully copying each night scores of Beethoven, who he thought disregarded these rules. This sixth house uranian influence was the source of his highly original ideas in all his work—music, libret-

tos, and stage settings—which were well thought out and completed with much patience because of the stabilizing influence of a sextile to Saturn in Capricorn in the house of the higher mind. He was not satisfied, as most composers were, to use other authors' librettos for musical settings. He had his own ideas for poems which he made into librettos—Gemini Sun strongly placed and aspected. His musical aspiration is indicated in a sextile of Neptune and Moon, and artistic ability in the conjunction of Venus in Taurus with Sun. His chief aim in composing opera was to free it from the conventional stylized pattern of the Italian school, which favored having the music dominant throughout. His original idea was to have drama, stage setting, and music woven into a single pattern of art. Again we find the strong uranian influence of originality.

Wagner's first marriage, at twenty-three, to Minna Planer, an actress, was filled with unhappiness for both. The blame for this condition cannot be placed on him entirely, even though at that early age he showed the strong self-centered tendencies which governed his entire life. Sun and Uranus in opposition was sufficient to make him an undesirable marriage partner, especially for Minna who was serious and hardworking, and desired an even-flowing, quiet, uneventful life, something she never was to experience with Wagner. Nevertheless, she displayed immense patience when Wagner uprooted her from one home to another many times without hesitation, due to the strong uranian quality in his nature, and she shared the burden of dire poverty in his early life. It was natural for her to urge him to turn to a more lucrative occupation, just as it was natural for him to adhere to his desire to compose regardless of obstacles. The humiliation of living from day to day on borrowed money affected her strongly, and him not at all. His one concern in that respect was to find new sources of borrowing so that he could continue composing without the slightest income. Here we see the working of Jupiter in Leo square Mercury and opposed by Mars. He never overcame this tendency to borrow, although in justice it must be said that he always paid his debts when money was plentiful.

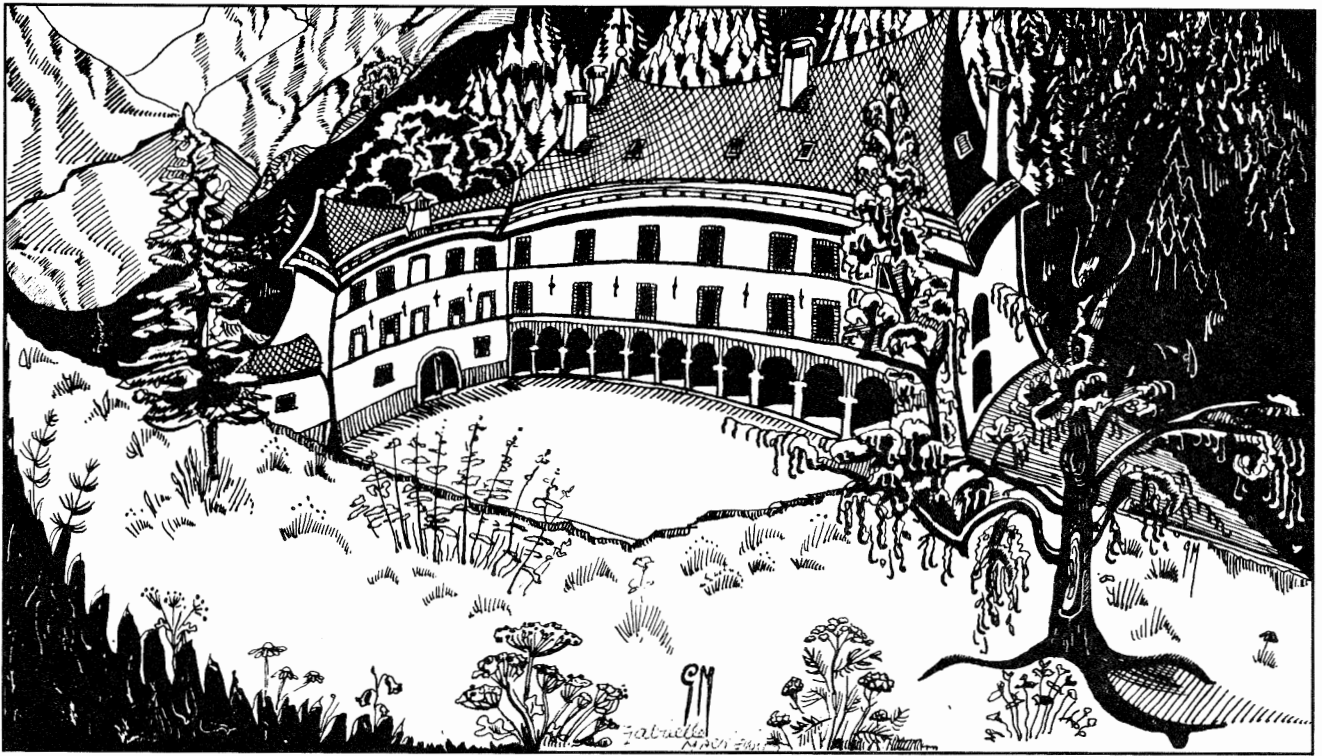
Life in Paris in 1839 and 1840 was filled with disappointments, rebuffs, and poverty. He wrote articles for musical journals and made arrangements for publishers, but no one seemed to care about his compositions. In fact, he was ad-

vised to write "pot-boilers."

When we listen to the musical compositions of this great genius, it is difficult to believe that his opera *Rienzi* was written while he had to beg, almost daily, for financial aid. One day he trudged the streets of Paris all day long in an endeavor to borrow five francs so that Minna could buy food for their dinner. He was even imprisoned for debt (Venus in the twelfth house opposing Uranus), but he went on composing, consumed with an overpowering desire to create, regardless of sacrifice, poverty, and using others to further his purposes. The ambition and determination to succeed of Saturn in Capricorn, highly elevated, carried him on. The sextile of Saturn in the house of the higher mind to Uranus in the fixed sign Scorpio and the sixth house, enabled him to concentrate on his work regardless of obstacles. Without this aspect he never could have created his great masterpieces, for this financial embarrassment was to dog him through most of his life.

When Wagner returned to Germany, *Rienzi* and *The Flying Dutchman* were produced. After such a long bitter struggle—two operas produced within a few months! This brought him fame, but not surcease from the monetary pressure. He continued to borrow, but as most of the loans went to pay pressing debts, he was forced to accept the position of Chief Court Kapellmeister to the King of Saxony. He chafed considerably under the royal yoke because he wanted to be free to compose, and his arbitrary nature, shown by the square of Mercury and Mars and the opposition of Sun to Uranus, made it difficult for him to obey commands.

Now he turned to writing the libretto for *Tannhauser*, and the music for that was written as he states "in a state of agonizing, uncontrollable excitement which kept my blood and nerves in a boiling fever" due to disappointments over unsatisfactory productions and criticisms of his operas. The premiere of *Tannhauser* took place in 1845, and then he turned to the task of writing *Lohengrin*. His affairs might have gone along more smoothly in the future if he had not been foolish enough to get mixed up in the revolution of 1848. Again the erratic, eccentric, negative impulse of Uranus! Progressed Moon was now in Taurus setting off the opposition of Venus to Uranus. Public disapproval compelled the cancelling of his opera productions. His subsequent participation in the Dresden uprising resulted in a warrant for his arrest. We see the



loss of friends, prestige, and popularity in this opposition, and his response to the unfavorable influence of Venus in the twelfth house brought exile for many years.

Now the many begging letters to Franz Liszt began. Liszt was then and remained his best friend and benefactor. The many financial loans he gave Wagner were supplemented by his keen interest in Wagner's music, which resulted in many productions at Weimar where Liszt was located. Liszt never failed him, and by his generosity and understanding of Wagner's genius he removed many obstacles which would seriously have impeded the progress of the composer.

Wagner's amorous nature is indicated by Uranus in Scorpio opposed to Venus. He stated repeatedly that he "craved" for a woman who could truly understand him. But what he really desired was a woman who would place him on a pedestal and worship him (afflicted Venus), subjecting her life and endeavors to his career. His affairs of the heart transpired after he had received public recognition as a composer, and the aura of glory surrounded him. Unlike Minna, who seems to have loved him for himself, these women were attracted by the glory of his genius, not by the man. Minna shared his poverty and humiliations, Cosima, his second wife, shared his triumphs. Minna is practically forgotten, while Cosima lived forty-seven years after Wagner in the reflected glory of Bayreuth.

When Wagner met Mathilde Wesendonck, she was about twenty-four and he forty. His previous indiscretions with women after his marriage to Minna had been brief and superficial, but this romance was to play the important role in inspiring *Tristan and Isolde*. He found the charm of this intellectual woman, so young and impressionable, fascinating and inspiring. He called her "a sheet of white paper—and I am the man who is going to write upon it." He drew her easily into the orbit of his aura of glory, and she responded as he had expected. Through his music, he made love to her, playing his inspiration of the day each evening for her, reading his libretto, and using her suggestions and ideas. The fact that he was borrowing large sums of money from her husband did not deter him in the slightest. The letters that passed between Wagner and Mathilde finally aroused the suspicion of Minna, and she intercepted one hidden in a manuscript. (That adversely aspected Mercury in the twelfth house.) She promptly confronted Mathilde with this evidence, for a love letter it was indeed. Mathilde told all this to her husband as though it was of no importance to her. Up to this point, Wagner had not consummated his desires, and he stated that Mathilde was to be only "an ideal" to him. Whether this was true or whether he was afraid of losing the patronage of Mathilde's husband, we do not know, but there is trickiness in that opposition of Jupiter and Mars, and decep-

tion with Mercury squaring them from the twelfth house.

This affair caused one of the many separations of Minna and Wagner, and the close association with the Wesendonck's menage was broken. This did not deter Wagner from approaching Wesendonck again when monetary needs were pressing, and Wesendonck advanced him twenty-four thousand francs against copyrights of certain operas. Wagner again visited the Wesendoncks, and wrote to Hans von Bulow (whom he was to deceive later) that all was companionable now between husband and wife, stating: "I take credit to myself for the development of this situation. The husband was genuinely glad to see me a visitor at his house. That is a good piece of work and I defy anyone to imitate me." The egotism and vanity of an afflicted Sun so strongly placed on the Ascendant!

That Wagner was constantly in debt was not due to lack of income—at least, not after the bitter years of Paris. He was excessively extravagant with no regard whatever for conserving his income from royalties. Too fond of ostentation and display, he spent huge sums on furnishings and decorations for whatever home he occupied, no matter how temporary the occupancy, whenever money came into his hands. This was the result of his reaction to Jupiter afflicted in the fourth house. Here also we see the sublimation of the sensuous nature of an afflicted Uranus in Scorpio, for it is true that this characteristic, when not satisfied through normal channels, will be converted to display and ostentation in personal effects. Wagner insisted he had to wear the finest quality in silks, satins, and velvet, even when working. As a consequence of this extravagance, he was seldom free from the burden of debts. His life was a series of disappointments, followed by the exultation of finishing a manuscript, then down again on the emotional scale because of another setback. Interspersed was his constant "search for the ideal woman," attended by the joy of fresh conquest and sudden emotional disappointments. His popularity with the public was tremendous, but there was constant friction and even hostility with managers and the administrators of musical organizations. How closely his life's experiences followed the pattern of the erratic tendencies of Uranus!

After scaling up and down the financial ladder countless times, at last Wagner came to the point where he did not know which way to turn. His debts now amounted to thirty thousand crowns,

and he was living in Austria where debtors were liable to imprisonment. In desperation he sought out friend after friend to get financial aid, but without success. He sold his treasured Erard piano and gifts of jewelry, and fled the country. The humiliation and loss of prestige and self-respect sent him to the depths of despair. His progressed Moon had come to a conjunction with Neptune, and this produced mental and physical lassitude. His progressed Sun was opposing natal Saturn, under which he felt all life to be a hopeless struggle, for this aspect can instill deep pessimism in those who respond to it. At Stuttgart he summoned a friend to his hotel room and told him, "I'm finished. I can't go on any longer. I must disappear, no matter where." He wanted to find a place where he could "bury" himself in order to finish the first act of *Die Meistersinger*, and then end his life. This move was arranged after four days of debating, and he was packing his bags to leave the hotel when there was a call by a visitor who stated that he was from the King of Bavaria.

For three weeks this emissary of the King had been following Wagner to present to him a photograph of his royal master, a diamond ring, and a letter inviting Wagner to be a special minister of beauty and art at the Court of the newly crowned King Ludwig the Second of Bavaria. Again the sudden unexpected change of fortune governing his work produced by the sixth house Uranus. The sextile of Uranus to Midheaven always brought him aid at his neediest moments. Also, while the progressed Moon was in adverse aspect to Neptune it was sextile natal Moon and Part of Fortune in the tenth house, bringing an influx of added glory and recognition before the world.

Now commenced the greatly publicized and often slandered association with King Ludwig, who was dubbed "the mad monarch." Ludwig's natal Moon was within orb of a conjunction to Wagner's Sun and Venus, indicating the strong emotional attraction to Wagner, and his natal Moon, indicating a karmic tie from the past.

Wagner recorded his first meeting with Ludwig: "Though you knew it not you have been the solitary source of all my joy, and from my tenderest childhood, my veriest master, my tutor and my friend, a friend that like none other has spoken to my heart. Be sure that to the utmost of my power, I will make up to you for all that you have suffered in the past. Now that I have donned the royal purple, the time has come for me to mitigate the trials

of your life.”

Ludwig's natal chart shows Neptune and Mars in conjunction. This indicates fanaticism, but in his chart this conjunction was in the ninth house, and he expressed his fanaticism in a lofty manner in the worship of Wagner's masterpieces. Regardless of what has been said about this friendship, it was the product of Wagner's genius that fascinated Ludwig—not the man.

Now Wagner's debts were paid and he was given a house. An orchestra, theatre, and management were at his disposal, and his slightest wish was carried out like a royal decree. Despite all this adulation and gratification he states he was lonely, and wrote Hans von Bulow to join him as pianist to the King.

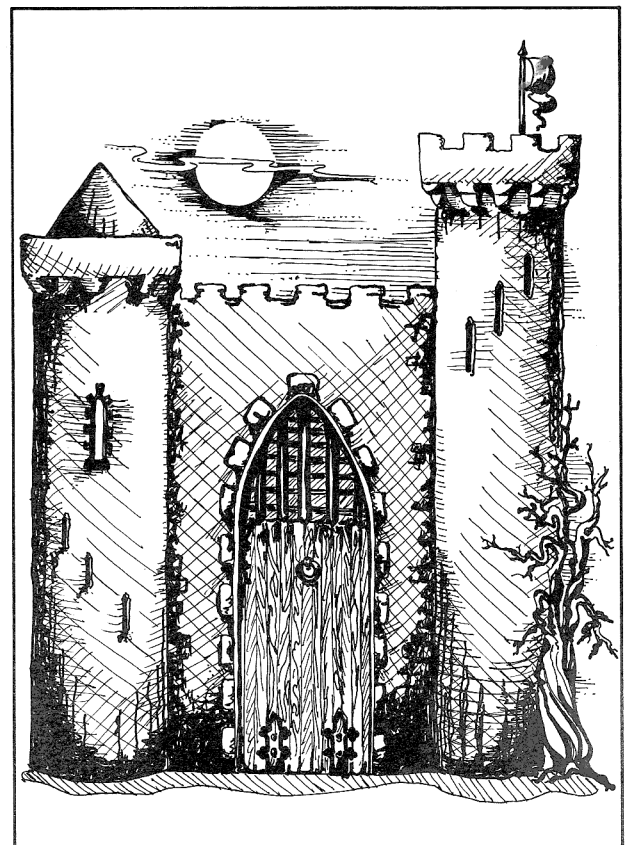
Hans von Bulow had been one of Wagner's most ardent admirers and his friend since he first heard him when he was a boy at the premiere of Wagner's *Rienzi*. His wife, Cosima, was the daughter of Franz Liszt and Countess d'Agoult. Although there was a great deal of difference in the ages of Wagner and Cosima, she was drawn within the charmed circle of this spell-binder, for such he seemed to be to his friends and close acquaintances. Even Nietzsche said after meeting him: "A man of bewitching charm." Aquarius is a fixed, airy, electric sign, and Wagner had Mars and Moon in this sign. Mars in the first decanate would impart an ability to handle people, and Moon in the second decanate would give a convincing manner. Also, Mars trined his Sun and Ascendant. Thus he could demonstrate an attractive personality when he so desired.

Cosima arrived with her children, and von Bulow came later. Now began the most dominating love affair in Wagner's life. Hans von Bulow was not a strong man; he was physically ailing, nervous, moody, and given to outbursts of rage, and Cosima had learned that she no longer loved him. By contrast, the dynamic force of Wagner's personality, his artistic power and genius, were overwhelming to Cosima. "The glorious one," Liszt had called Wagner, and his daughter echoed this sentiment. The secret love affair was carried on despite von Bulow's presence. At this time, von Bulow's suspicions had not been aroused; perhaps because he, too, worshipped the genius, he was blind to Cosima's true feelings. However, it is ironic that while von Bulow conducted the premiere of *Tristan and Isolde*, Cosima and Wagner sat together entranced with the opera that so clearly depicted their

own secret love. They were in real life Tristan and Isolde, and von Bulow the deceived King Mark.

The bliss of being able to work without the terrible mental pressure of poverty and debts was short-lived; again the uranian abrupt change was functioning. Court intrigue and jealousy grew, as did resentment at Ludwig's enormous expenditures for Wagner's glorification. Old scandals were resurrected against Wagner, and dire murmurings were heard about the unusual power Wagner exerted over the King. The scandal could not be allayed, and the King's cabinet declared that he would have to choose between the welfare of his subjects and friendship for Wagner. Four days later Wagner left, only eighteen months after the glorious beginning of a new phase in his career. Mars in the tenth house, well aspected to Sun and Venus, brought him success in public recognition, but the adverse aspects of Mercury and Jupiter to this Mars brought enmity and slander, causing a reversal of his position before the world.

Wagner went to Switzerland, and Cosima joined him there. The secret love affair now became an open liaison. Minna had died early that year and Cosima hoped to induce von Bulow to divorce her so she could marry Wagner. But this was not to be consummated so smoothly. Von Bulow still re-



mained ignorant of the true relationship between Wagner and Cosima. Even when he became aware of it, he took no action against Cosima. He was like one hypnotized, still fascinated with Wagner's genius. Even after the birth of the second child of Cosima and Wagner, he arranged for and conducted the premiere of *Die Meistersinger*. After the birth of Siegfried, their third child, von Bulow agreed to Cosima's pleadings for a divorce. In a letter to Cosima he stated: "You have seen well to devote your life, the treasures of your heart and mind, to one who is in every respect a great man, and far from blaming you for what you have done, I grant you are right from every point of view." Still the fascination for the genius endured. Von Bulow continued for many years to conduct performances of Wagner's music, for he thought Wagner "as sublime in his works as he is incomparably abject in his conduct."

Cosima and Wagner were married in 1870. Sun opposing Uranus in Wagner's natal chart had progressed to a trine. The indiscretions and unconventionalities of the past were behind him now; the higher radiation of the progressed trine aspect was to give him now a higher spiritual and moral trend, as well as a less hectic, changeable condition of living. As the progressed Sun came within the orb of the fourth house cusp, he turned to the vast project of Bayreuth, and truly it can be said that the musical Titan had arrived at last at his true earthly home. Bayreuth was to hold his temple of music, his dwelling, and eventually, his tomb. *The Twilight of the Gods* was finished there. Disappointments, annoyances, setbacks, and monetary deficits he still had to endure, but he had a feeling of permanency for the first time in his life and the fulfillment of his ideal to offset harassments.

In the closing years of his life, his great mystic symbology *Parsifal* was written—his crowning work. He had stated that it was to be his last work, his testament, when he conceived the idea some twenty years previous on a certain Good Friday while meditating by the sea.

Years previously Wagner had had a warning of a bad heart condition which he did not heed then. Now the pressure in his chest was increasing daily. He realized there was no time to lose if he was to finish his work on *Parsifal*, so when the outline was completed he went to Italy to work on the vast orchestration, for the mild climate there gave him some comfort. On January 13, 1882, he finished the score. A toast was drunk in champagne; then

he went to the piano and played the overture to *The Fairies*—his first opera, finished forty-nine years before. He had completed fifty years of composing.

There was to be only one more year of life for this Titan. His death came suddenly on the 13th of February, 1883, by an attack of apoplexy. This is indicated by Jupiter afflicted in Leo by Mars in Aquarius, two signs affecting the heart.

Wagner, as a man, has been a most controversial figure, and much has been written about his love affairs. Some writers have labelled him a good husband, others a Don Juan. To find the truth we turn to astrology, and in his natal chart we see his highly complex nature, for many favorable and adverse aspects are shown. The dominant characteristics are: his great genius—two conjunctions to Sun of Venus and Ascendant; his amorous nature—an afflicted Uranus in Scorpio; his utter disregard for the value of money—afflicted Jupiter in Leo. His petulant, impulsive nature, together with the selfish disregard he displayed in using others to gain his desires, is shown in the affliction of Mercury by Mars and Jupiter in fixed signs—a powerful T square. That he could attract women who would contribute to his welfare is shown by his strong Venus and the conjunction of Moon and Part of Fortune, highly elevated.

Due to negative submission to unfortunate influences in his chart, the trend of his personal life was often in opposition to his higher nature. The influence of these contradictory forces was very difficult to control. Nevertheless, his ideals were high—very high indeed—as shown in the sextile of Jupiter in Leo to Sun, and Sun trine Midheaven. (This latter aspect is highly spiritual as well as idealistic.) Though he failed to express them dominantly over unfavorable aspects in his mundane life, he did express them fully in his art, incorporating them in his librettos, from the idealistic knight of *Lohengrin*, the repentant sinner of *Tannhauser*, to the intensely mystic drama of *Parsifal*.

The fact that this conflict within himself was so powerful that he failed as a man to live up to his very high ideals does not in the least detract from his musical creations, and as time passes the man fades, but the great genius remains.

In this life Wagner served humanity abundantly in an artistic capacity. How well he fulfilled his mission as a genius to add to our edification through the glorious radiation of music! □

—K.B.H.

Astrology

Neptune: Principle of Instrumentation

They will be done. It is by this phrase, or one of its many equivalents, that the human being recognizes that he is an *instrument* in the hands of the Over-all Forces, either White or Black. In an attitude of adoration or consecration, he surrenders his personal will in order to serve his concept of the purposes of those Forces. Also, those who are qualified to act as agencies for the releasing of Power are driven by irresistible urges to do so, even though they may not be conscious of their instrumentality.

Of the former group, Jeanne d'Arc, the warrior-saint of France is a good example. Through her devotion to her "voices" she became an instrument in the hands of those spiritual agencies which were concerned with the development of the French nation. An extraordinary example of conscious instrumentation was Isadora Duncan, the American dancer; her inspirational responsiveness made possible a dynamic liberation to the concept of the art of Dance in modern times. Among the many people in recent years who demonstrated instrumentation we may consider Bernadette Soubirous, the French peasant girl, through whom the establishment of the healing-grotto at Lourdes was made possible; Max Heindel the late Father Flannagan, and Mother Frances Cabrini were "instruments" for the establishment of institutions for instruction, human regeneration, and healing.

Of the second group, humanitarians who work along the more secular lines of government, science, economics, etc., are good examples. Of these we might mention Woodrow Wilson, Thomas Edison, Henry Ford, and Albert Schweitzer. The exoteric symbol of Neptune is the "trident," or forked spear, of the ocean-god. Esoterically, however, the symbol represents the upturned cup, open to receive the inflow of in-

spirational or astral energies. Furthermore, we are told Neptune is not, really, a member of our solar system but is functioning as a "transmitter of galactic energies" to our system. In this function of galactic transmission, Neptune is seen to parallel, on a vast, transcendent scale, the functions of our Moon, which "works locally" between the Earth and the Sun.

UNIVERSAL MATTER

Combining the above factors, we see that Neptune is a feminine vibration, impressionable, sensitive, reflective, fluidic, and receptive. As the Moon is "mother" in a personal sense, with reference to relationship, home, and nation, so Neptune is "mother" in a universal sense. "Mother Church," all-embracing, all-forgiving, all-redeeming, is Neptune; the ocean harboring in its depths the evolution of millions of forms, is Neptune; the virtue of compassion, which is understanding-love, recognizes no barriers to its expression—it reaches all because it has experienced all—its universality is a perfect representation of Neptune. The magic of Art is Neptune; by attunement to this transcendent vibration Man gives expression to the highest impulses of his consciousness through poetry, drama, dance, music, painting, and sculpture. Through these agencies Man, from his beginnings, has sought to give "body" to his idealities through the direction of technique by Will, fired by inspiration. "Religion" and "Art" are two ways of saying "Man's expression, of his recognition of Divinity." Through these two forms of ex-

pression, Man proves himself to be "an instrument in the Divine Hands." Through the exercise of his Neptune potentials, he manifests as a microcosmic "transmitter of super dimensional forces" in his capacities as artist, healer, teacher, and philanthropist.

While Venus represents Man's faculty of "response to Beauty" through his inner sensitivities and cultivations, Neptune represents his faculty to "contrive Beauty" or "express Beauty" by means of exercising his artistic talents and abilities; he uses his materials as instruments to manifest his concepts, but he in turn, through response to inspiration, is an instrument through which great intelligences speak to humanity. The two arts which most specifically represent the "instrumentation" of Neptune are Music and Drama.

MUSIC AND DRAMA

Neptune is the transcendent planet of the mental triad—Mercury and the Moon being the other two. Since the language, or "the word" of the inner plane is tone (rhythmic sound vibration), the musician "speaks to us in melody and tonal harmony." The interpretive musician acts as an instrument to manifest the concepts of the creative musician who, in turn, acts as an instrument for inner-plane voices. The trained improviser, by his sensitive response to musical inspiration and the obedience with which his physical equipment reacts to that inspiration, is an immediate and direct channel for artistic utterance. In the exercise of his talent, his body,

his musical instrument, his musical intelligence and responsiveness are all fused into one composite instrument through which the inner-plane voices speak to us.

The actor, from his inner knowledge of human nature and experience, which is accumulated through many incarnations of intense emotional experience, symbolizes in each characterization a certain vibratory pattern, or level, of the soul body of mankind. Through his inspiration he transmits the playwright's concept of humanity and temporarily assumes the reality of a certain type of person. The greatest acting requires, of course, technique of timing, reading, and movement, but the quality of spiritual greatness that moves the members of an audience to rapture and exaltation is that which is derived from the actor's transmission of his own inner memory (the superconscious) of experience. He "out-pictures" a facet of the inner memory of each person moved by his performance.

The Drama of Life is reflected, microcosmically, by the drama of the theatre. Human problems, relationships, joys, loves, sufferings, defeats, and triumphs are all mirrored by the projection of the playwright and the instrumental interpretation of the actor. When we, as individuals, choose to make ourselves "instruments of the Divine" we play a role on our own Stage of Life that is ennobling, inspiring, beautiful, and triumphant.

"Instrumentation" is a focalized releasing of power. When used by persons centered by the higher dimensions of conscious-

ness great service of beauty, healing, and realignment are made possible in all phases of life—human and sub-human. However, power is no respecter of persons or things; it just operates as it is directed. Consequently, when it is released through an unregenerate or unspiritualized consciousness, instrumentation becomes a process by which indescribable negatives may be exposed. Egotism that is self-centered and self-glorifying makes of instrumentation a thing of evil because through it Power is released for the fulfillment of ends that are limiting and destructive. In this reference the vibratory effects of Neptune must be understood in the study of horoscopes of criminals, delinquents, and psychopaths. These sick people are disorganized, intensity of desire capacities over-balancing Will and/or intelligence, intensity of Purpose coupled with perversion of Ideality and all such maladjusted conditions tend to develop responsiveness to destructive astral forces. Putting these impulses into action is "black instrumentation." The person whose intense, but undirected, sexuality leads him to perpetrate murder and cruelty as an "outlet" is a tool of Blackness; the religious fanatic who, in the name of his gentle, loving Master, abuses, imprisons, tortures, and enslaves his fellow man "for the glory of God and His Church" may be perfectly sincere in his motives, but in such treatment of others he proves himself to be on a low vibratory rate.

The Spanish Inquisition may be studied briefly at this point since the organization was an

“instrument” of “Mother Church.” There were, doubtless, many members of the Inquisition who zealously and sincerely perpetrated outrages against “heretics,” being motivated by idealistic efforts to express “glory to God” as their church interpreted it. Acts of heroism, self-sacrifice and loyalty which they committed point to an unshakable faith in their concept of spiritual rightness. The means used will have to be answered for in subsequent incarnations, but there is no doubt that sincere devotion to an ideal builds in Whiteness in the inner planes.

It is the ultimate perversion of the vibration of Neptune when a pretense of ideality is utilized deliberately for self-aggrandizement, self-glory, and domination over the mind and body of another person. This is illusion masking illusion, corruption of corruption, a lie lying to itself.

TRANSMUTATION

When the regeneration has been commenced and the Neptune-patterns from the past are ready for redemption people are “pulled into the most impossible-to-control situations.” They are subtly influenced into habits which destroy them; they ask for bread—they get stones; they lovingly assume a responsibility—it becomes a back-breaking burden from which they never find release in this life; they seek spiritual enlightenment—they get a species of black magic which wrecks them; they have intense creative urges and their efforts to wear self-expression are frustrated at every turn; they are endowed with unusual physical



attractions—they never find the fulfillment of love which they seek above all other things. In each of these cases, the realization of the Ideal forever eludes the suffering person with the accompanying temptation to sink into negative levels of psychic sensitivity. A high potential for idealism and devotion can, in his unregenerate expressions, open up to all manner of perverse or destructive influences. Thus, inundated by waves of inflow from the astral planes he can submit his heart, mind, and consciousness to agencies which are neither worthy nor health-giving. Neptune itself unafflicted in the chart is a potential for transmutation through Ideality—i.e. through the exercise of prayer, living devotion to high ideals which are expressions of life-giving Principle, purification of the entire organism through regeneration of physical health and responsiveness to the therapeutic power of music or art in general.

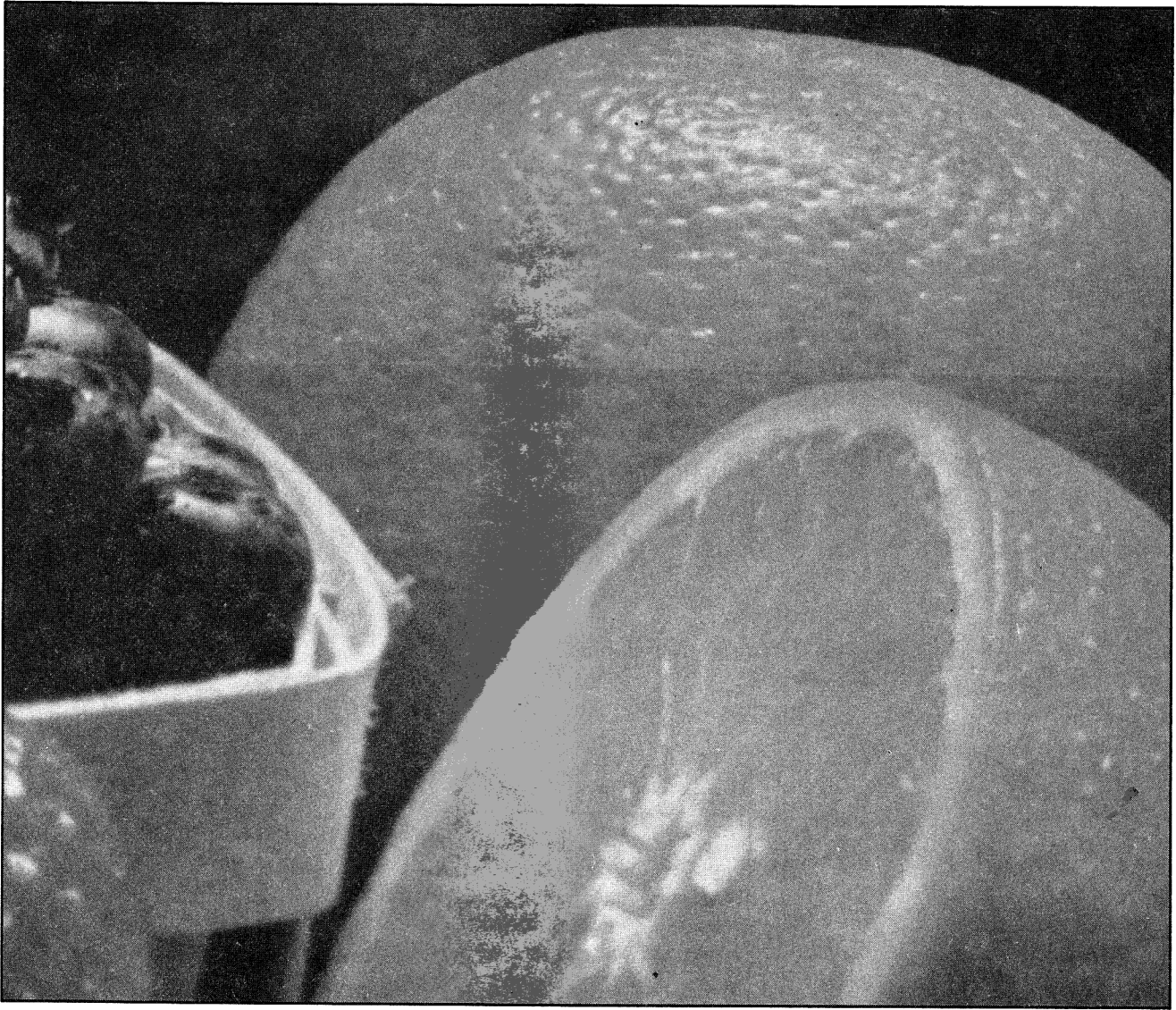
Neptune is the ruler of the twelfth house of the “natural” or

“cosmic” horoscope; its vibrations convey a twelfth house condition of some sort or another to the house that has Pisces on the cusp—or is principally influenced by that sign. Planets in Pisces—disposited by Neptune—are “potentials for the unfoldment of Cosmic Consciousness through the redemption of karma by Idealism;” frictional aspects to Piscean planets indicate the required “soul adjustments.”

The house containing Neptune contains the secret of how you express cosmic consciousness and, particularly through which experience-patterns; toward what ends are you used by spiritual or astral forces; the source of your awareness of “heaven on earth”; the principal environmental source of your inspiration; the point where you most easily surrender to (your concept of) God’s will; your transcendence of separateness and instrumentality for truth. □

—Elman Bacher
Studies in Astrology Vol. II.

News Perspectives



A NEW SODA POP IS IN

In order to take advantage of America's sweet tooth and increased interest in physical fitness, the soda makers are coming up with new "sodas" that not only taste good but appear healthful! The typical American drank a total of 469 twelve-ounce servings of soda in 1984. Thus, there is an increasing interest in sharing the current \$28-billion soft drink industry.

The major soft drink companies are marketing new drinks that contain up to 30% real juice and a carbonated juice drink with no preservatives added. Some are even adding vitamins and minerals in order to increase their sales among "health conscious" consumers. These new sodas fall into four major categories: 1) natural sodas 2) juice-added sodas 3) carbonated juices 4) flavored waters. The "natural sodas" do not contain any artificial colorings, additives or flavorings. Most of these natural sodas are sweetened with refined corn sweetener and some with honey. The juice-added sodas carry between 10 and 30 percent natural fruit juice with an added sweetener in most cases. Carbonated juices are a small but growing category that is made by concentrating the juice and then adding only carbonated water. One of the fastest areas of growth in the beverage industry is "bottled water with some unusual flavors." These contain no

sweetener or calories and provide a healthy alternative to those who like the "fizz" of soft drinks but don't want the added sugar and calories. How healthy are these "new sodas" coming on the market? "Few direct claims are actually made about the health properties of sodas. No place on a bottle of nutrient-enriched soda do you find a statement like, 'dietary substitute'; nor on a can of natural soft drink do you see, 'Nutritionally better than regular sodas.'" The reason is simple, the U.S. Food and Drug Administration frowns on such nutritional claims, especially if they are not true. Some of the major companies even go in the opposite direction by stating that these soda drinks should not be considered a dietary substitute for other types of nutritional beverages.

Are these new health-oriented soda drinks actually better than regular soft drinks or is this all a sales gimmick? Perhaps as far as anyone is willing to go is to state that "If you're a soda drinker, this is better than drinking a regular soda." Since the "juice-added" sodas offer only a slight improvement over regular soft drinks, why bother? Perhaps it is more a matter of preference exhibited by the consumer. If one thinks that he or she is going to get a few added vitamins and a few less calories, the new sodas sound like a bargain, however, they should not consider them a substitute for real fruit juices and natural vitamins obtained from the eating of proper foods.

For those people who have suddenly become more "health oriented" these new sodas may provide an excellent substitute

for their old sodas until they decide what they really think is best for their body. Following a "vegetarian diet" will certainly make sure that one is able to obtain the required vitamins and minerals without drinking sodas with these "added" in very small quantities. However, it is refreshing to see the increased interest in improving existing soft drinks and sodas! *VEGETARIAN TIMES*, "The New Wave in Pop," July 1986.

TAMPERING WITH TYLENOL

"Four years ago, when seven people in the Chicago area died after taking cyanide-laced capsules of Tylenol pain reliever, the crime seemed so horrible—so peculiarly horrible—that it was hard to believe that it would ever be repeated. And yet it has been, again and again. Last February tainted Tylenol capsules killed a Peekskill, N.Y.,

From the standpoint of spiritual law, this could be very symbolic of a nation that has become too dependent on the "quick cure" that the over-the-counter products may provide.

woman." The result of these capsule tampering cases has been that within the past five months several of the larger manufacturers, including Johnson & Johnson (the maker of Tylenol) have stopped selling any of their nonprescription drugs in capsule form.

At present, nearly all over-the-counter drugs are sold in "two-piece" capsule form such as the Tylenol capsules. The reason for this is that the special

equipment used to make the single-piece capsules requires that the medication be in liquid form. This has presented a problem to the manufacturers since most over-the-counter medication comes in a powder or solid-pellet form. As a temporary solution to their "tampering" problem, the manufacturers began making the packages more secure by tightly sealing the tops of the bottles with plastic. In addition to this, there was developed a new method of bonding the two-piece capsules together with a band of "gelatin" that made it more difficult to open the capsule without leaving a mark of some kind. In spite of the obvious danger to the consumer, the "capsules" remain popular due to the fact that they are better tasting and easier to swallow.

There has been no major effort to push for a ban on the sale of over-the-counter capsules, still the manufacturers are facing some very tough decisions. The cost of pulling out of the "capsule" market is very high, approximately \$150 million for Johnson & Johnson. "A prudent middle course would be for all manufacturers to adopt one of the new technologies for safer capsules as quickly as possible. If that does not stop the poisonings, the companies may have to swallow hard and abandon capsules for good." From the standpoint of spiritual law, this could be very symbolic of a nation that has become too dependent on the "quick cure" that the over-the-counter products may provide. With millions of dollars of advertising being poured into the promotion of these drugs, is it any wonder that the manufacturers cannot

take the chance on losing their ready market? It is certainly a combination of a willing consumer and a willing manufacturer that gives life to this potentially dangerous situation. *TIME MAGAZINE*, "The Great Capsule Controversy," July 7, 1986

ROUNDING UP THE DOLPHINS

The pressure is mounting to save the dolphin by restricting tuna fishing in the eastern Pacific Ocean. "More than 90% of the yellowfin caught by the U.S. tuna fleet last year were taken by 'setting on porpoise,' the practice of dropping nets where dolphins frolic on the surface. As a result, thousands of dolphins are swept into tuna nets each year. Many of them become entangled beneath the surface and, since they are air breathers, drown."

In an increased effort to reduce the mounting toll on these dolphins, the environmental group Greenpeace has threatened legal action. Conservationists have been lobbying for measures to protect the animal since the early 1970's and in 1972, Congress passed the Marine Mammal Protection Act, which specified that dolphin kills by commercial fishermen were to be reduced to levels approaching a zero mortality. Then, in 1984, further legislation fixed 20,500 per year as a numerical limit on the dolphins that could be killed by the U.S. tuna fleet. The Greenpeace effort hopes to make the National Marine Fisheries Service enforce the existing regulations limiting the number of dolphins that can be-killed by tuna fisherman. If

successful, the San Diego, California based American Tunaboat Association estimates that the fleet will lose as much as \$35 million in revenue from tuna caught by current fishing methods.

So far, only on one point is there agreement between the fishermen, the Fisheries Service and the environmental groups, and that is that observers must be placed on all U.S. tuna boats as soon as possible to establish a true count. "This squabble comes at a time when the U.S. tuna fleet has made substantial progress in reducing dolphin deaths. Tuna fishermen say that between 98% and 99% of the animals captured in nets are released unharmed, and the tuna boat association has instituted the 'Golden Porpoise Award' for the skipper with the fewest dolphin kills in a season."

This misuse of our younger brothers, the dolphins, for the purpose of catching tuna fish is a tragedy and the talk of limiting "dolphin kills" sounds extremely cold and calculating when we look at this matter from a "spiritual viewpoint." It appears to be one more example of the need to look to the "vegetarian" way of life if we are to keep from destroying our younger brothers in the name of commerce and economy! Without siding with either the environmentalists or the tuna fishermen, the fact remains that in order to catch tuna, there will be a certain number of "dolphin" killed in the process. Is this the price we are willing to pay in order to have tuna on our table or to feed "kitty cats" across the nation? There are a number of "tuna substitutes" made from vegetable protein available on the market to-

day, and to one without trained taste buds, the difference is undetectable! Perhaps, if the tuna industry began to shift its interest away from catching live tuna, to the manufacture of this vegetable substitute—everybody could be appeased to some degree. To kill in the name of economics or supply and demand just doesn't make sense to anyone who is aware of the alternatives. *TIME MAGAZINE*, "A Deadly Roundup at Sea," August 4, 1986

HI-TECH IN THE COURTROOM

Computer-aided transcription is the latest thing in some court rooms around the country. "Stenotype machines are wired directly to the transcription computer, and their output is immediately flashed on the monitors in the courtroom. To review earlier testimony, a judge or lawyer simply turns to the terminal, scrolls through the transcript and finds the passage on the screen." A Chicago courtroom and two courts in Phoenix and Detroit are part of a \$75,000 experiment that will determine if this "computer-aided transcription" will become the court room of the future. By linking court reporters to a computer in such a system, much of the time wasted in having notes dictated to a typist who will then type out the transcript, will be eliminated. No doubt, this would help the already overburdened judicial system of the United States and perhaps result in more accurate and speedy decisions when it comes to lengthy trials with volumes of witness testimony. *TIME MAGAZINE*, "The Courtroom of the Future," August 4, 1986.

Book Reviews

The Secrets of Dr. Traverner, by Dion Fortune, Llewellyn Publications, St. Paul, MN.

It is not easy to find a volume of short stories based on the occult. Certainly Edgar Allen Poe was the master of this type of writing, but other authors of the occult seem to write technical volumns of information rather than characterizations.

Dion Fortune has an extensive background as a psychoanalyst and as a student of the occult. Although the Initiate of this volumn, Dr. Traverner, does not quite agree with the Rosicrucian concept of Initiation, he at least belongs to the Brothers of the White Light.

Dr. Traverner was a real person who had a nursing home for mental patients. His patients were taken *only* if the problems were of an occult nature such as vampirism, as told of in the first story. Here at the nursing home, he could set up the horoscope, investigate the true nature of the problem on the higher planes and then effect a cure or allow the destinies of others to effect the cure.

Although the stories in this book are not true, they are based on fact and experience, in some of which the author has been involved. She writes the stories from the point of view of a medical assistant to Dr. Traverner, who, in the beginning, is of material mind and scientific bent. Later, after experiencing at first hand things of the other world, he becomes a spiritual aspirant.

This book is entertaining yet educational. The author had to modify the stories from the real life experiences in order that they could be put into print. It is actually a book which shows the psychology of the ultra-consciousness. It delves into tele-transportation, obsession, karmic ties and appointments, people who have been born a little removed from the Nature Spirits, and similar matters.

It is light reading for the most part and to be read for enjoyment. Perhaps Dion Fortune is not Edgar Allen Poe, but a least her stories have substance from the scientific and occult points of view.—**K.M.**

The Healing Energies of Music, by Hal A. Lingerman, The Theosophical Publishing House, Wheaton, Il, 1983.

Contrary to what might be expected, this book does not define the power of music to healing one or another bodily part or organ. What it does do is to suggest various musical compositions through which, and composers through whose work, general unhealthy states such as anger, cowardice, fear, lethargy, and inhibition might be alleviated and eventually conquered.

Although not much biographical information about Mr. Lingerman is given in this book, it is evident that he has for some time been a musical therapist and has used compositions ranging from the most sublime of the classics, such as Wagner's *Parsifal* leitmotifs and Beethoven's *Symphony Number Nine*, to more "down to earth" but

also powerful modern compositions such as the sound tracts from *The Sound of Music* and *Star Wars* and the songs of Johnny Cash, to help his clients restore and maintain well-being.

Corinne Heline, a student of and co-worker with Max Heindel and a New Age author in her own right (some of whose books are available from The Rosicrucian Fellowship) wrote: ".the time is fast approaching when man will select his music with the same intelligent care and knowledge he now uses to select his food. When that time comes, music will become a principal source of healing for many individual and social ills, and human evolution will be tremendously accelerated."

This is the thesis which Mr. Lingerman presents in this volume. He offers many listings of compositions, categorized by function. These include music for the physical body, music for clear thinking, music for meditation, music for your own temperament, music that will release your child's energy, music of Nature, and many more.

Mr. Lingerman wrote the book in order to help his readers "discover great music and draw upon its powerful, integrating currents, so that...life can find deeper creative attunement with the healing reservoirs of sound and light that direct the universe." He fulfills this purpose admirably, and we recommend the book to music professionals, laymen, and novices, and to all who would like to learn more about a powerful and seemingly all-embracing concept of healing. □

—**D.F.**

Readers' Questions

The Occult and the Rosicrucian Philosophy

Question:

I am in fellowship with a group of sincere Christians who view the occult as the deception of satan and warn strongly against having anything to do with the occult. I understand that the Rosicrucian Fellowship teachings are considered occult and, although I am not yet familiar with them in depth, they do not appear to me to be in any way "satanic." Would you please express your views on this?

Answer:

The "occult," generally speaking, refers to that which is hidden, secret, or considered "supernatural" from the purely physical point of view. The occult, as does everything else, has its negative as well as its positive aspects. Unfortunately, because the negative aspects are being given so much emphasis, the entire world of the occult has a "bad name" in circles.

We believe, however, that the Rosicrucian Philosophy, or what we call the Western Wisdom Teachings, bring before mankind all that is most positive—most uplifting—concerning the nature of the universe, God, and man himself. According to these Teachings, man is inherently god-like, having latent within him all the characteristics of deity. The purpose of evolution is to develop from an innocent, static being into an omniscient, omnipotent dynamic being such as is the solar God Whom we worship.

Man's evolution has already been in progress for untold aeons and at its present stage is characterized by repeated rebirths on Earth, that we may learn needed lessons on the physical level before moving on to more spiritual worlds. Countless more aeons will be by before humanity in general does achieve god-hood.

As we gain increasing knowledge on the evolutionary path, we are expected to use it in service to our fellow men. We *must* gain knowledge, spiritual as well as physical, in order to evolve and knowledge, in and of itself, is not evil. The desire to learn anything, whether it be occult or physically obvious, is not unworthy, provided the use to

which that knowledge is to be put is honorable. The temptations which we must learn to resist are those which encourage us to use any knowledge for selfish, self-aggrandizing purposes, or for purposes of harm to a fellow creature.

The Rosicrucian Philosophy is an esoteric Christian philosophy. That is, it gives a much broader interpretation of the fundamentals of Christianity than do the teachings of the orthodox Christian churches. Primary emphasis is placed upon the doctrine of universal love, which Christ Jesus brought to mankind.

Proper Use of Spiritual Powers

Question:

Max Heindel was an Initiate and had acquired immense spiritual powers from healing others, but did not heal himself when he was sick. Why?

Answer:

One of the first lessons the aspiring Ego must learn is that spiritual power is not to be used selfishly. Even though a cause such as healing oneself in order to be able to continue to serve others may appear to be worthy, such a cause is, nevertheless, basically selfish.

In *Mysteries of the Great Operas*, Mr. Heindel spoke of the "spiritual power which comes to the pure heart" which is "only to be used for unselfish purposes." He said: "Though the man who possesses it may upon occasion use it to feed five thousand hungry people, he may not turn a single stone to bread to appease his own hunger, and though he may use it to stay the blood that flows from the severed ear of a captor, he may not use it to stay the lifeblood that flows from his own side. It was ever said of such: 'Others he saved; himself he could not (or would not) save.' "

We know that the years of Mr. Heindel's most intense spiritual work, during which he served as spokesman for the Elder Brothers of the Rosicrucian Order, established The Rosicrucian Fellowship, and wrote the *Cosmo* and his other books, were also years of physical debility and pain. The dedication of this noble Spirit was so great, however, that he did not use the excuse of ill health to slacken his efforts, as lesser men would have done. Instead, he drove himself to the limits of his

physical endurance. In consequence, his service to mankind—to many Egos yet unborn—is incalculable.

We are sure, too, that although Mr. Heindel would never have used spiritual powers on his own behalf, he received much aid and comfort from the Elder Brothers and the Higher Powers. These evolved Beings are always ready to help every Ego, at whatever level of development, who strives to follow the spiritual Path devotedly and selflessly.

Piscean Age Religion

Question:

If the religion of the Capricorn Age will be that of the Father, and the religion of the Aquarian Age will be that of the Son (Christ), what then is the religion of the Piscean Age?

Answer:

During the present Piscean Age we are slowly working our way into the higher phase of the Religion of the Son, which will predominate during the Aquarian Age. Many people in the world, however, including some who profess orthodox Christianity, have not yet been released from the bonds of race spirits and race religion. Separativeness and divisiveness, characteristic of race religions, are obviously still very much a part of the world scene. Thus we may say that the present Piscean Age is a transitional period in which race religions slowly are lessening their hold on humanity that is beginning to work toward the principle of universal brotherhood—the fundamental tenet of the Religion of the Son.

Defective Vision and Hearing

Question:

What causes afflictions such as nearsightedness and deafness? Do the same conditions exist in subsequent rebirths due to impressions made on the seed atom? After the death of the dense body, do these conditions persist in the higher worlds?

Answer:

No physical defect, in and of itself, is imprinted upon the seed atom. The seed atom is affected by our actions, our words, our thoughts, and the surroundings in which we place ourselves. Thus, the lessons we learn as a result of our physical defects are imprinted on the seed atom, although the defects themselves are not.

Nearsightedness is usually the result of a selfish use of vision in a previous life. Many people are guilty of the same practice at the present time. They

are insatiable readers or inveterate viewers of television, and reading or watching primarily that which affords amusement only. Other people, who read for knowledge, also are not living a life of service or using their eyes to help others, but merely using their eyes for the knowledge they themselves desire. These people may well return to their next lives with restricted sight, in order that they may learn not to waste the precious gift of sight.

Defective hearing is frequently the result of turning a deaf ear in former lives either to spiritual teaching or to the cries of those in need. Often, it suggests a former lack of compassion.

These conditions do not always appear at birth, but wait for some planetary condition to bring them about. If the afflictions are in fixed signs, the Ego will have to struggle hard to overcome them. If the struggle is successful, however, the Ego will return in the following life without the handicap. He will have satisfied the condition of the Law of Consequence.

Impaired hearing and sight are restrictions of the physical vehicle, and when the Ego leaves this vehicle behind at the passing, the restriction is no longer felt. Indeed, some people who are both blind and deaf while in the physical body have at the same time spiritual sight and hearing—that is, clairvoyance and clairaudience—which shows that the dense body cannot affect the higher vehicles.

Can Spirit Suffer?

Question:

We are told that the Christ Spirit enters the Earth at Christmas and suffers until His liberation at Easter. Can Spirit really suffer?

Answer:

Max Heindel gave the following answer to a similar question: "You know that when a person has been run over by a streetcar and a limb has been severed, that limb will not suffer; it has been removed from the physical and vital body and all feeling is gone; on the other hand, the man who lost the limb is sure to suffer intensely, and if he is of a high-strung, nervous temperament, he will stand small chance of recovering compared to one whose sensibilities are slight and who perhaps knows nerves by name only. But physical suffering is light compared to mental anguish. Who would not rather suffer the most severe headache than the pangs of remorse for some deed done on the impulse of the moment? Thus it is plain that Spirit can suffer both from the physical and spiritual causes." □

Nutrition and Health



The Great Physician

The Healing process may be thought of as the result of a partnership with God. We know that God the Father is THE GREAT PHYSICIAN and from Him comes the force with which all things can be made whole. How effectively this force can be used at any particular time depends a great deal on us. God provides the "healing power" but it is our attitude and conduct which really determines how well it will work. Every partnership carries with it an obligation and we have a responsibility to God in connection with the Healing Process.

Our obligation is twofold: one of FAITH AND ACTION and one of TRUST AND COOPERATION! We must believe in Him and what He can and wants to do for us. We also must live in accordance with those Divine Laws of God if we are to permit the healing force to work through us. If we will just keep on praying as if everything depended on God and keep on working as if everything depends on us, a true "healing" can take place.

When we ask in prayer for healing, a contact between us and THE GREAT PHYSICIAN is established and the healing partnership has been formed. If we expect a permanent healing to take place we must bring our thoughts and deeds into accordance with

God's laws. Unless we learn to live pure and selfless lives, disharmony can enter and prevent God's healing presence from abiding within.

CONSCIOUSNESS AND HEALTH

It is evident from the scriptural accounts of the work of Christ Jesus that He did not heal everyone he came into contact with. In order to understand why this is so, it is necessary to take into consideration both the Law of Karma and the effects of morality upon the physical vehicle of man. To the Pharisees, the words of Christ, "Thy sins are forgiven thee" were looked upon as blasphemy since they were unable to grasp the subtle relationship between a man's physical state and his past deeds. It was the mission of Christ to point out the connection between consciousness and health. Without a clear understanding of these factors, many things that happen to people in the way of disease and "accidents" does not really make sense.

When Christ said, "Thy sins are forgiven thee" He was really saying that He could see that the man or woman had developed enough soul power that His healing power would be able to reach and strengthen that person. This was the underlying "law" concerning the miracles of Christ Jesus. If a man has learned his lesson, the time may be right for him to receive a complete healing at that time in his life. Christ Jesus was able to see this clearly and healed those who were ready to accept into their consciousness that they wanted to be free from

whatever disease was affecting them. In His physical healings, He was really healing the "cause" of the disease by working on the spiritual side of the person. Only by healing the spiritual cause could the physical disability be completely eliminated.

PERSONAL RESPONSIBILITIES

Health, in addition to being a partnership with God, is also a personal responsibility. Our physical bodies are nourished and renewed by the food we eat. It is therefore very important that we select this substance with great care. Not only is the physical body affected by what we eat, but the "vital and desire" bodies are also nourished by the pure planetary ether of the plant life that we consume. The purer the materials that we build into our bodies, the easier it is to realize the high ideals and aspirations we are striving to manifest. We have all experienced sudden changes of health when we were disturbed and have also been aware of changes in our mental outlook when the body was overworked or hurt. This close connection that exists between our mental and physical natures requires that we take care of physical needs but at the same time, guard thoughts!

A normal healthy mind reflects itself in a healthy body. This shows that you are relaxed and the creative force is working through you. God is everywhere, therefore, His healing power is in the very air we breathe and the vitalizing forces of the Sun pour continuously into our "vital bodies" to

strengthen and invigorate our being. We can regain our Inner harmony by opening ourselves to this force which is all around us through faith, concentration, prayer and meditation. When we ask that this healing force be generated, we must also realize that it is pure, and unless we conform to Laws of Purity, we cannot expect our healing to be complete and permanent. It is said that "disease" is the manifestation of ignorance, thus we can ask for knowledge and guidance in order to attain a better state of health!

If we ask for help, we have opened our consciousness to receive the benefits of healing and guidance which can come to us in many different ways.

If we ask for help, we have opened our consciousness to receive the benefits of healing and guidance which can come to us in many different ways. Prayer without works is ineffective, so after one has prayed for help, they must continue doing all that they can to bring about the complete state of health that they are seeking. One should not have any pre-conceived idea of how and when the healing will take place, just have faith in God and all will take place in accordance with Divine Order.

Christ Jesus attacked the cause of man's disorders knowing fully the conflicts of mind and emotion that had created the spiritual turmoil underlying each disability. However, the self-righteous Pharisees thought that He was assuming their "priestly" role when He said, "Thy sins be forgiven thee." He

did not really forgive of Himself, but spoke the word of God which brought forth the healing through the working of Divine Law. It worked because of the people's faith in His powers which came from God, THE GREAT PHYSICIAN! This word of power used by Christ Jesus enabled men to reach beyond their own visions and change the mental condition that had caused the disease in the first place.

Healing and forgiveness of sins go together in order to bring about complete and permanent healing. Mankind needs to learn how to live constructively, in harmony with Divine Laws. He must learn to harm no man or his younger brothers (the animals) and to release those fears caused by repressed feelings of guilt which are very often the true causes of "disease." If we strive daily to live a life in accordance with the Laws of Nature, we will soon find that our "ills" will have disappeared! However, if we continue to harbor feelings of hatred, jealousy, anger and conceit—the Law of Karma (Cause and Effect) will soon make itself known by producing a body that is filled with disease and pain. It is our choice what kind of a physical vehicle we wish to have in this lifetime, and in future lifetimes as well! Learning to forgive our past mistakes is one of the first things we must do in order to allow THE GREAT PHYSICIAN to begin to work in our lives. Without this "forgiveness," we will be faced continually with doubts and fears from the past which will serve only to limit our ability to be in contact with the Christ presence. □

—N.D. Willoughby

Nutrition and Health



Schizophrenia *A Medical Viewpoint*

Schizophrenia, called Dementia Praecox in the late 1800's, comes from the Greek words "Schizo," meaning split and "phrenia," meaning mind. In actuality, there is a split in thoughts or the thinking process. It does *not* mean split personality and has nothing whatever

to do with this disorder which is called Multiple Personality. It has been known as early as 1400 B.C. and was found recorded in a Hindu fragment from the Ayur-Veda. It has a worldwide incidence of 1%, with equal representation in all countries, cultures and ethnic groups. Approximately one out of every 100 people will be hospitalized as a schizophrenic sometime during his life, and there are over half a million schizophrenics in the United States today. The illness is usually first diagnosed in young or middle adulthood, is usually chronic with periods of exacerbation and remission, and usually renders those afflicted unproductive deviants and social outcasts.

Most psychiatrists conceptualize this disorder as heterogeneous in every respect; including clinical picture, course of the disease and response to treatment. The clinical picture is extremely variable and constantly inconstant. The set of symptoms present in one person is replaced by a different set of symptoms in a different person or by different symptoms in the same person at different times. This may come about because there is a constant effort being made to adapt to the extremely altered experience of inner and outer reality. This splitting in mental functioning, mentioned above, produces disharmony among the various mental functions, especially between cognition (the process of knowing, including awareness and judgment) and affect (the outward manifestation of a person's feelings or mood—emotion).

The diagnosis of mental ill-

ness has been both easy and difficult, depending upon where in the spectrum of presenting symptoms the person is found. One is able to see darkness and to see light. But as we add light to the darkness, at what point do we say the darkness is gone? So it is with making a diagnosis of a mental disorder. The extremes are easily diagnosed; it is the central area that is so difficult.

Persons with mental illness may deny their symptoms, telling their physicians that they are perfectly well and not in need of treatment of any kind. Here the physician will have to rely on observation. For example, alterations of affect are found in

Persons with mental illness may deny their symptoms, telling their physicians that they are perfectly well and not in need of treatment of any kind. Here the physician will have to rely on observation.

Schizophrenia, and these alterations of affect are noted in terms of range, intensity, lability, and appropriateness. The problem now is that alterations of affect also occur in other disorders which must be ruled out as the examination proceeds. In addition, there are no laboratory tests that will make the diagnosis of Schizophrenia; no X-rays or biopsy will shed light on the subject, no brain scan or other sophisticated imaging technique will show Schizophrenia. Indeed, even the postmortem examination of the brain of persons who have had Schizophrenia will not reveal the presence or absence of this disorder. This is true of the gross visual examination of the brain and the microscopic examination as well.

By now you may be wondering how the diagnosis is made.

If so, the answer is that the diagnosis is made by careful, persistent, clinical evaluation; experience; and sound, refined, clinical judgment. According to the diagnostic criteria from the Diagnostic and Statistical Manual III of the American Psychiatric Association, the following may be seen in the syndrome of Schizophrenia:

(1) Bizarre or absurd delusions (false beliefs) such as being controlled by an outer force or persons; that they are able to hear his thoughts, take his thoughts away, or put their thoughts in his mind, so that the thoughts he has really belong to somebody else.

(2) Delusions that may be grandiose, religious, somatic (like parts of the body are missing or diseased), or nihilistic (such as existence is senseless and useless, or that destruction is desirable for its own sake).

(3) Delusions with jealous or persecutory content (like "they" are spying on me; "they" want to poison me; "they" are out to get me).

(4) Auditory hallucinations (erroneous sense perceptions without a stimulus) in which a voice keeps up a running commentary on his behavior and thoughts; or two or more voices converse with each other.

(5) Auditory hallucinations on several occasions with content of more than one or two words having no apparent relation to depression or elevation.

(6) Incoherence, marked loosening of associations (mixes up

topic of discussion with other unrelated material), illogical thinking, or marked poverty of content of speech, if associated with at least one of the following:

- (a) Blunted, flat, or inappropriate affect.
- (b) Delusions or hallucinations.
- (c) Catatonic or other grossly disorganized behavior.

Symptoms must be present for at least six months. Often there is a prodromal period in which there is a clear deterioration in functioning (such as in work, social relations, and self care) before the active phase of the illness begins and often after the active phase of the illness passes. Prodromal or Residual symptoms may be:

- (1) Social isolation or withdrawal.
- (2) Marked impairment in role functioning as wage earner, student, or homemaker.
- (3) Markedly peculiar behavior (e.g. collecting garbage, talking to self in public, hoarding food).
- (4) Marked impairment in one's personal hygiene and grooming.
- (5) Blunted, flat, or inappropriate affect.
- (6) Digressive, vague, overelaborate, circumstantial or metaphorical speech.
- (7) Odd or bizarre ideation or magical thinking.

Naturally, the above symptoms cannot be due to Manic-depressive illness, organic mental disorder or mental retardation.

Schizophrenia is currently

divided into five types based on the predominant clinical picture that occasioned the evaluation.

(1) *Disorganized Type* in which there is frequent incoherence, absence of systematized (organized) delusions, and blunted, inappropriate or silly affect.

(2) *Catatonic Type* which is dominated by:

(a) Catatonic stupor (marked decrease in reactivity to environment, and/or reduction of spontaneous movements and activity) or mutism.

(b) Catatonic negativism (apparently motiveless resistance to instructions or attempts to be moved.

(c) Catatonic rigidity (maintenance of a rigid posture against efforts to be moved.)

(d) Catatonic excitement (excited motor activity, apparently purposeless and not influenced by external stimuli.)

(e) Catatonic posturing (voluntary assumption of inappropriate or bizarre posture).

(3) *Paranoid Type*, dominated by any of the following: Persecutory delusions, grandiose delusions, delusional jealousy; hallucinations with persecutory or grandiose content.

(4) *Undifferentiated Type* in which there are prominent delusions, hallucinations, incoherence, or grossly disorganized behavior; and does not meet the criteria for previously listed types or meets the criteria for more than one.

(5) *Residual Type* which includes a history of at least one previous episode of Schizo-

phrenia with prominent psychotic symptoms; a clinical picture without any prominent psychotic symptoms; and continuing evidence of the illness, such as blunted or inappropriate affect, social withdrawal, eccentric behavior, illogical thinking or loosening of associations.

In addition, the course of the disease is also classified as follows:

(1) *Subchronic*: The duration of the illness is less than two years but at least six months.

(2) *Chronic*: The duration of the illness is greater than two years.

(3) *Subchronic with acute exacerbation*: Reemergence of prominent psychotic symptoms in an individual with a subchronic course who has been in the residual phase of the illness.

(4) *Chronic with acute exacerbation*: Reemergence of prominent psychotic symptoms in an individual with a chronic course who has been in the residual phase of the illness.

(5) *In Remission*, free of all signs of the illness.

The cause of Schizophrenia is unknown. Information gathered so far indicates that there is a link to hereditary transmission, but that there is no specific genotype that causes this disorder. Furthermore, it is well known that stressful environmental conditions favor expression of this illness, but no single environmental experience is known to cause it. Research is continuing worldwide to find an answer to this most baffling problem.

Just as there is no known cause of Schizophrenia, there is also no known cure for it. That does not mean that there is no treatment available; it just means

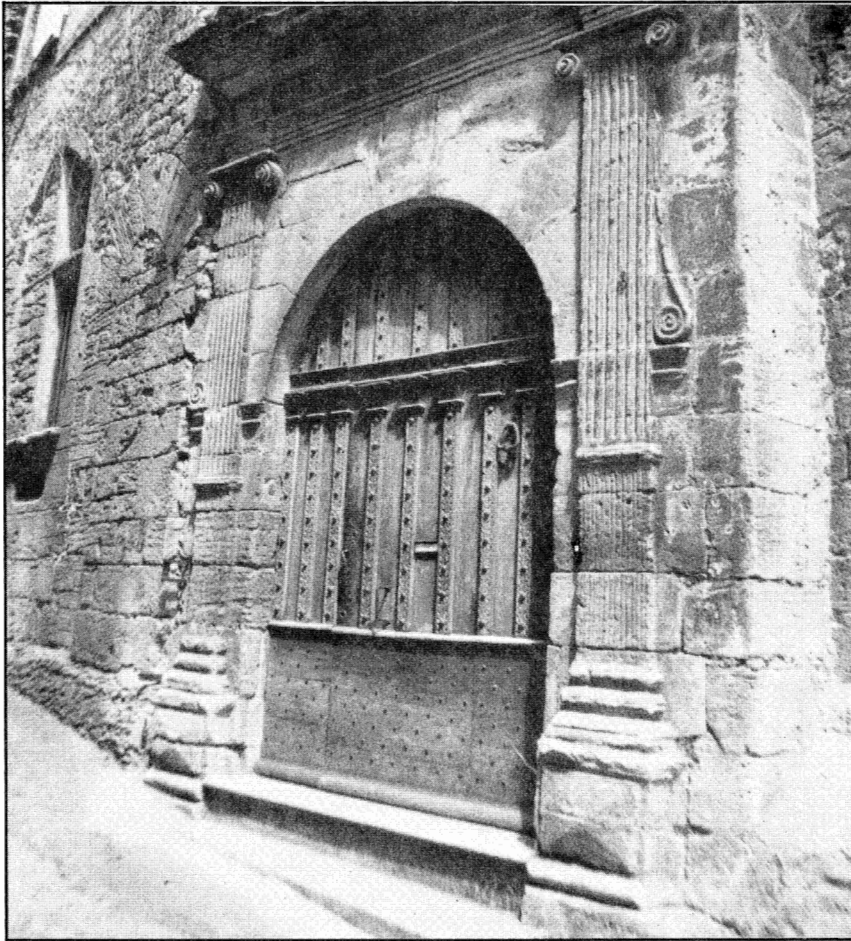
the treatment is not curative. Prior to the 1950s, there was no real help for these people. Today, in most cases, the symptoms can be controlled with medications called, "antipsychotics" which improve the quality of their lives dramatically. A further adjunct to treatment is supportive psychotherapy which helps to reduce environmental stress by promoting better coping mechanisms and problem solving abilities.

From the foregoing it may be seen that Schizophrenia is not only heterogeneous in its manifestation but is also heterogeneous in its etiology or causative factors. It follows then, that the prognosis or outcome of the disorder is also variable. This is borne out by records compiled regarding the outcome of treatment. Some experience a remittance that lasts a lifetime while others experience no remittance at all. Some learn to live with their illness while others become institutionalized. □

—**Ruth Winocur, MD**

Editor's Note: *Most mental disabilities, when congenital, can be traced to abuse of the creative function in a past life. When strong passions have plagued the physical body in one life, it will be stamped upon the "seed atom" and in the next rebirth, may make it impossible for the person to gather sound material which is needed to build a brain in that lifetime. The Spirit itself is never insane, but through a defective physical vehicle it may not be able to send the correct impulses along the nerves and various mental problems may then occur. For additional information on spiritual causes of disease, please refer to "Occult Principles of Health and Healing" by Max Heindel (Chapters 4 and 5).*

Healing



Healing, Knowledge, and The Law

Disease is a manifestation of ignorance, and healing is a demonstration of applied knowledge. One of the functions of a healer is to imbue his patient with high ideals so that he eventually may learn to conform to the natural laws which govern the universe. Only in this way is he assured of permanent good health in the present and in future lives.

Christ is an embodiment of the Wisdom Principle. In proportion as the Christ is formed in us, we attain to health. In proportion as we transmute knowledge into wisdom, through the leavening agents of love and service, we reap the reward thereof in physical, emotional, mental, and spiritual well-being, strength, and competence. Contrary to the view now predominantly held in the western world, health is essentially a spiritual rather than a physical attribute. The ultimate *foundation* on which his state of health rests, however, lies in the spiritual—that is, in his relationship to natural law. If he does his best knowl-

edgeably to conform to natural law in all phases of his life and activities, his health will bloom accordingly. If he flaunts even one facet of this law—as it pertains, perhaps, to diet, to emotional control, to transmutation of base desires, or, most important, to love of and service to our fellow men—his well-being will be impaired in one way or another.

Knowledge, then, is important. We must know what the law requires of us. We gain this knowledge through meditation on high ideals and the Teachings of Christ Jesus as found in the Gospels. We can learn much from intuition, conscience, and common sense. With regard to purely physical matters involving diet and the care of the body, literature is available if we take the trouble to seek it out.

Once gained knowledge must also be utilized. As said, healing is a demonstration of *applied* knowledge. All the knowledge in the world will not help us if we do not act accordingly. Only when we put into practice what we know to be right, and do what we know we should do, can we hope to begin to attain to perfect health.

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

HEALING DATES

November....6—12—20—27

For Children



Birds of a Feather Flock Together

One day, Jackie Jinks saw the postman drive up to their mail box and carefully drop a letter into it.

Now Jackie had a dog, such a happy, jolly little fox-terrier dog. Her name was Tags and she was called that because she always tagged Jackie wherever he went. She loved Jackie and he loved her.

Tags was the mother of two cunning baby puppies. They were both white with brown spots on their ears, tails and sides. They were forever playing and tumbling with one another or teasing their mother.

"I will beat you to the post box, Tags!" cried Jackie Jinks.

Away he ran fast as his little feet would carry him with Tags bounding and barking at his side, while the puppies rolled and tumbled after them. Down the winding driveway, bordered on either side by beautiful, big maple trees, and on to the road they ran. Jackie kept gaining and gaining

for Tags had to turn often and look after her babies, so it was that Jackie won the race.

"Hello, Jackie Jinks!" called the good natured postman. "That letter I just dropped in the box was for you. Just wait and I will get it for you."

"Oh, thank you!" cried Jackie, as he clasped the letter tightly in both hands and started to run back to the house. Then he remembered that such haste was not quite polite, so he called back:

"How is your horse? And how is your little girl?"

"They are both very well, I thank you," laughed the postman as he clucked to his big, gray horse and started on his way to deliver the remaining letters.

"Mother, mother!" called Jackie excitedly as he saw her picking lovely, gay tulips from the flower bed on the lawn.

"I have a letter, a real letter! It is for me, mother! The postman said so."

"Why, so it is for you!" smiled his mother as Jackie handed her the dainty, little note.

"Please read it to me, mother, and hurry, oh hurry!" begged Jackie, his bright face eager and flushed. And this is what his mother read:

Dear Jackie:

I am coming to make you a visit. I will be at your house early Thursday morning. Your mother told my mother that it would be all right.

Your loving cousin,
CRICKET.

P.S. I have a surprise for you.

"Oh, goodie, Cricket is coming to visit me! Oh, goodie!" cried Jackie. "Thursday is tomorrow. I wish today was tomorrow!"

"Of course you do, but it is very nice to have something so pleasant to look forward to all this day," laughed his mother.

"Yes, it is," agreed Jackie. "And, anyway, it will soon be noon, then it will be afternoon, then night-time, then tomorrow."

So Jackie spent the day arranging and rearranging his toys and putting everything in perfect order for Cricket's visit.

At last it was bed time. In fact Jackie asked to be put to bed earlier than usual, for he wanted to awake very early and be all ready to see Cricket when she arrived.

After he had said his prayers and his mother had told him a nice bed-time story, he kissed her a loving good-night and then as he lay waiting for the Sandman to bring the sleep powder, he kept saying:

"I want to see Cricket. I want to see Cricket. I wonder what the surprise is! I wonder what the surprise is! I wonder, I w-o-n-d-e-r—" He could only dream the rest, for the Sandman had arrived and the sleep powder had put him to sleep.

When Jackie awoke, the sun was shining brightly in upon him, as if to coax him to come out and play. As he turned over and looked up, there was his mother bending over him, smiling and with loving arms outstretched.

"Good morning, Jackie Jinks!" she cried. "I thought that you never, never would wake up!"

"Has Cricket come?" asked Jackie in alarm.

"Oh, no, but we will only have time to get you ready before she does," replied his mother.

And sure enough, Jackie had only just been bathed, dressed and eaten a nice, little boy's breakfast when he heard the Honk of a motor car coming up the driveway.

"Jackie! Jackie!" called Cricket as they neared the house.

"Cricket! Cricket!" cried Jackie as he ran to meet her with Paws in his arms and Tags at his heels, wagging her short tail in a wild welcome.

My, oh my, how happy they all were to see one another! Tags barked joyously and Paws sang this song:

"Oh, I love Cricket and she loves me.
We're kind to each other as can be."

When Jackie awoke, the sun was shining brightly in upon him, as if to coax him to come out and play. As he turned over and looked up, there was his mother bending over him, smiling and with loving arms outstretched.

"Here is the surprise, Jackie, but you must make three guesses before I show it to you," said Cricket.

Jackie looked eagerly and long at the neat wicker hamper, which the chauffeur held out to him.

"It is a dog," guessed Jackie, for he had heard a slight movement inside of the hamper and knew that it held something alive.

"No! No!" laughed Cricket delightedly. "Now that is one guess. Try again."

"I guess that it is a cat," ventured Jackie.

"No! No! It is something that you have never had in all your life; and this is your last guess, so be careful," advised Cricket.

Jackie looked troubled, thought deeply, then clapped his hands and cried gleefully:

"Oh, I know! It is a bear!"

Everyone shouted with laughter, while his mother said, "Why, Jackie Jinks, bears are very large and heavy, but you see this hamper is small and light."

"Yes, but I thought it might be a baby bear," replied Jackie, laughing too.

"The three guesses are up, so now look, Jackie!" cried Cricket as she unfastened the cover of the hamper.

Jackie looked and there was the cutest, little white bunny. She had long, white ears, lined with shell pink, and her deep pink eyes glowed almost red.

"Oh, oh!" cried Jackie. "Isn't she lovely! Let me take her. Please let me take her in my arms!"

Cricket lifted the little, white fur animal by her long ears into Jackie's outstretched arms.

"What is her name?" inquired Jackie as he gently stroked her.

"Snow-white, and isn't she dear!" exclaimed Cricket.

"She is the best surprise that I ever had and I love her. I thank you, Cricket, a heap and a heap for her," replied Jackie Jinks.

"We must ask the gardener to build a little house for Snow-white this very day," said his mother.

Now Cricket was a little city girl and lived in a big, brick house on a beautiful boulevard. She did not have any pets there and she could not pick the flowers which grew in the parkway. So to romp over this

great country lawn, breathe the sweet, fresh air and pick arms full of flowers was a perfect joy for her.

She visited the cows and the big eyed baby calves down in the green pasture. And there she petted the horses and fed the baby colts sugar. She played with the baby chickens and was scolded by the mother hens. The big, white mother duck called all of her fluffy, yellow baby ducks to her and said:

"Cricket loves all of the animals and fowls, big and little. We all love her in return and now I want you to show her how you can swim."

"Quack! Quack! Quack!" replied the baby ducks politely, and which meant:

"Yes, mother, we will be glad to swim for Cricket."

So the little ducks ran to the pond as fast as their funny, webbed feet would take them and plunged into the cool water.

"Oh, Jackie, look at the baby ducks!" cried Cricket. "They are standing on their heads!"

Sure enough, there was nothing to be seen of the baby ducks but their little, yellow tails. Suddenly Mother Duck said, "Quack! Quack!" and up bobbed the little ducks and away they swam, making perfect circles.

"My, oh, my! How fast they go and how proud their mother is of them!" exclaimed Cricket, then she called:

"Come, Jackie, let us dress up like grand, big people and have a parade!"

"All right," agreed Jackie. "I know where mother's silk shawl is. You wear that and I will wear father's high silk hat and his Sunday coat."

"But I must have a hat and a parasol too," declared Cricket.

"Well, I don't know where mother's hat is," said Jackie.

"Here is the hat-box, but it is empty," cried Cricket.

"Never mind, Cricket, you just carry the hat-box and we will make believe that you are wearing a hat," begged Jackie.

"Oh, yes, of course we can make believe. I will carry the box and here is a lovely blue ribbon, which I can tie around my own sunbonnet," laughed Cricket.

"And here is father's best silk umbrella. You can take that and make believe it is a parasol," said Jackie.

"Of course we will be careful," vowed Cricket; but, alas, something unpleasant is sure to happen when we borrow others' best things without their permission.

Then he stood on a chair in the clothes closet and helped himself to his father's high silk hat and best frock coat. Cricket helped him to put them on and then together they paraded before the long mirror on the closet door.

"Aren't we grand!" exclaimed Cricket.

"Yes, but we must be very careful of these things," warned Jackie, beginning to feel rather uneasy.

"Of course we will be careful," vowed Cricket; but, alas, something unpleasant is sure to happen when we borrow others' best things without their permission, and now as Cricket turned away from the mirror, the sharp corner of the dresser poked a hole right through father's best silk umbrella.

"Oh—oh—oh!" exclaimed

Jackie, horror stricken.

"Oh—oh—oh! I am so sorry! It is dreadful, Jackie! But I will tell your father just as soon as he comes home, and I will get him another one just like it," promised Cricket. She thought a moment and then added:

"I will go without candy until I have saved enough to buy it."

"I will go without candy until I have saved enough to buy half of it," declared Jackie, unwilling that Cricket should have all of the sacrifice. Then he explained:

"You see, Cricket, you asked for a parasol and I thought of the umbrella, so it was my fault too."

"Well, let us go out in the yard and pretend that we are walking on the Boulevard on a Sunday afternoon," suggested Cricket.

Now Mother Duck saw them coming. She was so filled with admiration for Cricket in her finery that she called her fluffy, yellow baby ducks around her and said:

"Isn't Cricket fine? Come, we will walk with her, for we are fine too."

So Mother Duck and all of the fluffy, yellow baby ducks spread their wings to help them walk faster and keep up with Jackie and Cricket, then down the winding driveway they all paraded.

At last they stopped under the big apple tree, which was just one mass of pink and white blossoms, sending their perfume out upon the breeze. Mother Duck felt so proud and said:

"Quack! Quack! Quack!" which meant the words of the old proverb:

"Birds of a Feather Flock Together." □

—Elizabeth Billings Stuart

**CONTACT PERSONS
THE ROSICRUCIAN FELLOWSHIP**

The following persons may be contacted for information on the Western Wisdom Teachings or the organization of meetings and informal Study Groups:

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Tuscaloosa, AL 35403, (205) 752-1349

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Vivian Swift, 5218 Rumac Street, S.E., Olympia, WA
98503, (206) 456-3186

Members who are interested in starting an official Study Group or Chartered Center in their area may contact the Center & Study Group Department at Headquarters for more information.

**CENTERS AND STUDY GROUPS
UNITED STATES**

ARIZONA

Phoenix Study Group
608 W. Wickieup Lane
Phoenix, AZ 85027
Tel: (602) 582-8421

CALIFORNIA

Los Angeles Center
1025 Rosemont Avenue
Los Angeles, CA 90026
Tel: (213) 413-2633

Pasadena Center
75 West Green Street
Pasadena, CA 91105
(818) 796-9755

MICHIGAN

Detroit Study Group
18020 Steel
Detroit, MI 48235
Tel: (313) 861-6843

MINNESOTA

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Columbia Heights, MN 55421

Minneapolis Center
1701 Taylor N.E.
Minneapolis, MN 55413
Tel: (612) 788-8017

NEW YORK

New York Center
27-02 41st Avenue
Long Island City, NY 11101
Tel: (212) 937-0756

OHIO

Cincinnati Study Group
2999 Earl Road
Cincinnati, OH 45239
Tel: (513) 741-9427

A complete listing of world-wide Centers and Study Groups is available on request.

The Rosicrucian Fellowship
2222 Mission Avenue, P. O. Box 713
Oceanside, CA 92054

CALENDAR OF EVENTS AT MOUNT ECCLESIA 1987

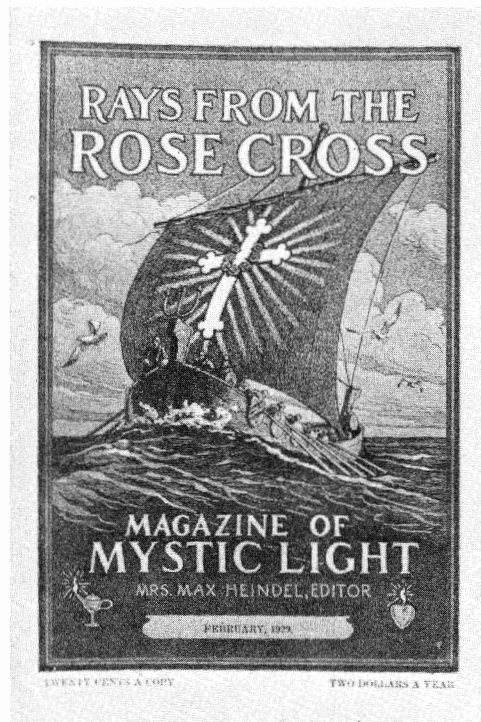
- JANUARY:** NOMINATION DAY, Sunday, January 11. Guest House-Room 1, 2:00 PM
PHILOSOPHY SEMINAR, Saturday, January 17. *Investigating Birth and Rebirth*, 9:30 AM to 4:00 PM Guest House-Room 2.
FELLOWSHIP DAY: Tuesday, January 6. Annual observance of Max Heindel's transition.
- FEBRUARY:** WINTER SCHOOL, Sunday, February 1 through Sunday, February 15.
- MARCH:** VERNAL EQUINOX CELEBRATION, Friday, March 20 through Sunday, March 22.
Vernal Equinox Service in the Temple* on Friday, March 20 at 5:30 AM.
- APRIL:** MOUNT ECCLESIA RETREAT, Saturday, April 11
PALM SUNDAY SERVICE in Chapel on April 12 at 11:00 AM
GOOD FRIDAY OBSERVANCE in Chapel on Friday, April 17 from 12:00 to 3:00 PM
EASTER OBSERVANCE, Sunday April 19
Easter Sunrise Service at the Cross at 5:30 AM
Easter Sunday Service in Chapel at 11:00 AM
Easter Dinner in the Cafeteria at 12:00 Noon
- MAY:** ASTROLOGICAL SEMINAR, Saturday, May 23. *Spiritual Astrology: A Key to Self-Understanding*, 9:30 AM to 4:00 PM Guest House-Room 2.
- JUNE:** SUMMER SOLSTICE CELEBRATION, Friday, June 19 through Sunday, June 21.
Summer Solstice Service in the Temple* and Observance in the Chapel on Saturday, June 20 at 11:30 AM
- JULY:** SUMMER SCHOOL, Sunday, July 19 through Sunday, August 9.
MEMBERSHIP PICNIC, Saturday, July 25 at 12:00 Noon
ANNUAL MEMBERSHIP MEETING, Saturday, July 25 at 2:00 PM.
Announcement of Board of Directors election results. Guest House-Room 1
- AUGUST:** ANNUAL CONFERENCE, Monday, August 10 through Friday, August 14.
- SEPTEMBER:** AUTUMNAL EQUINOX CELEBRATION, Friday, September 18 through Tuesday, September 22.
Autumnal Equinox Service in the Temple* on Tuesday September 22 at 6:30 PM.
- OCTOBER:** MOUNT ECCLESIA RETREAT, Saturday, October 24
OPEN HOUSE on Sunday, October 25 from 2:00 PM to 4:00 PM.
FOUNDER'S DAY, Wednesday, October 28 at the Founder's Cross at 12:40 PM. An annual event commemorating the groundbreaking in 1911.
- NOVEMBER:** HEALING SEMINAR, Saturday, November 14. *Occult Principles of Health and Healing*, 9:30 AM to 4:00 PM. Guest House-Room 2.
THANKSGIVING OBSERVANCE, Thursday, November 26
Thanksgiving Service in the Chapel at 11:00 AM
Thanksgiving Dinner in the Cafeteria at 12:00 Noon
- DECEMBER:** WINTER SOLSTICE CELEBRATION, Friday, December 18 through Sunday, December 20.
Winter Solstice Service in the Temple* on Sunday, December 20 at Midnight.
CHRISTMAS EVE PROGRAM, Thursday, December 24 at 7:30 PM in Cafeteria.
CHRISTMAS EVE SERVICE, Thursday, December 24 at 10:30 PM in the Chapel.
HOLY NIGHT OBSERVANCE, Thursday, December 24 at Midnight in the Temple*.
CHRISTMAS DAY SERVICE, Friday, December 25 at 11:00 AM in Chapel.
CHRISTMAS DINNER, Friday, December 25 at 12:00 Noon in Cafeteria

*Indicates Probationers only.

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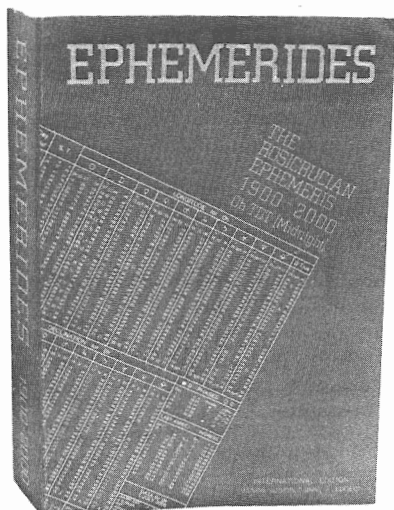
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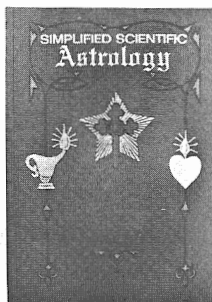


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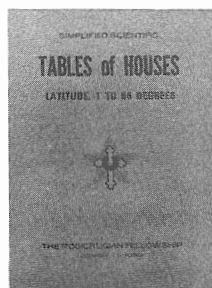
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