

RAYS 89

from the
Rose Cross

SEPTEMBER/OCTOBER

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CHRIST'S LOVE
TRUTH: THE ELUSIVE IDEAL
CAN YOU THINK YOURSELF WELL?
THE WORLD'S MOST FAMOUS LADY

THE ROSICRUCIAN FELLOWSHIP

**RAYS
from the
ROSE CROSS**

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



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Feature

CHRIST'S LOVE

I've written many a song to a tree,
As they bent themselves low to comfort me.
For Nature in all her splendor and glory,
Whispered to me.....so ancient a story.
A story I know you have surely heard,
Of time long past, in the Beginning a WORD
That created man, in exquisite form,
So finely tuned, till all his bodies were born,
In rapture unbounded, in color and tone
Man realized the infinite, and was not alone.
A conscious awareness so slowly did dawn,
Till once more he discovered from God he did spawn
This earth was spun from the planet - Sun;
And we now recognize Jesus, The Christ, The Son
For our Father in Heaven who forsaketh us not,
But has given us a pattern that's soon not forgot.
I look to the tree and see a most beautiful sight,
A wonder, a splendor, so much wisdom and might!
AH! Whispers the tree, on airs of a song,
Sparkling as diamonds and rainbows that truly belong,
In a world of color, harmony and Loves pure delight;
And I thank God and my Father for both day and night.
Just picture the moment and look around,
As Nature in motion and movement abounds.
See there a flower, a leaf, so delicate and rare,
Each one created, colored, by more than a pair
Of Angelic spirits, so busy you know,
Not only above, but here and below.
They all have their work and they shimmer and shine,
And give mystical music in color and tint, OH! so fine.
Do you not see how it all falls into place?
Of man's beginning - tis only time and space.
For Love is the answer to all that we need,
And Christ did come to implant that seed.
So, forget not the children whom Jesus did love,
And bless that which comes from Heaven above.
Behold at dawn's breaking, a most wondrous sight,
And witness the sunset, that beckons the night.
See now the moon a reflection of all
The stars that twinkle, the plants that call;
Forget not the hungry, the bitter, the small,
For out of their darkness our duty now calls.
Feed them and comfort them and build not walls,
That shut out their cries of despair and woe;
For Christ in His Glory to us all He did show,
That Love is the greatest of gifts we can give,
When we can lay down our life, so our brother can live....

Pat Love

Editorial

Annual-At-One-Ment

Many devout Christians anticipate, and rightfully so, the second coming of Christ as the next big step forward in man's progress. Esoteric Christians know that the Spirit of Christ returns to Earth each year at the time of the Autumn Equinox. At this time, the Cosmic Christ focuses His consciousness into our planet to renew the spiritual life of Earth's progeny.

We are now entering the holy part of the year, when the Cosmic Christ permeates the body of our dense planet with His high vibrations. During this part of the year, the Sun-Force slowly makes its way into the center of the globe to concentrate its energy there in the four sacred days of the Holy Season. As it penetrates to Earth's heart, the cosmic energy diffuses a vital spiritual vibration throughout the entire chain of vehicles of our planetary home. A harmonious, rhythmic song, sung by a choir of angels, fills our earthly atmosphere and inspires those who are sensitive to the divine presence to higher aspirations.

It is the "fall" of the spiritual Ray from the Sun in Autumn which initiates the resumption of mental and spiritual endeavors in the coming Winter. If we are sensitive to this presence, we respond inwardly and outwardly by striving to attune our minds and hearts to these higher uplifting vibrations of love, peace and joy. In thus attuning our individual bodies to these purifying currents, we increase the flow of vitalizing energy within ourselves. We prepare for the Holy Birth of the mystical Christ at the culmination of the season on Holy Night.

The sacrifice made by the Archangel, the Cosmic Christ, was not consummated once and for all on the cross of Golgotha, but this great Being renews His commitment to our Earth each year, cramping Himself into the physical vehicles of Earth, enlivening our dense planet anew. Bringing with Him a ray of Sun-Light, Christ offers us a fresh opportunity to partake of that Light and seek to serve humanity according to His example. His annual sacrifice must continue until a sufficient number of us have evolved the body of light, the *Soul Body*, and become fitted to assume the responsibility of bearing the burden of our own planet, floating it in space.

Our esoteric studies have revealed to us that the human race has been given three major religions as steps in spiritual advancement. The first step was the race religions; the second is the religion of the Son; the third will be the religion of the Father. The religion of the Son is to prepare us for the religion of God, which is to will to do good. The impulse to *will to do good* is quickened within us each year as a little more of the Sun-Light, or Son-Force, is brought to us in Christ's annual descent to the Earth. The same germinative force which leavens the seeds in the Earth and prepares them to reproduce after their kind also stirs the human mind, reawakening in it the tendency toward altruistic activities which make the world a better place for all mankind.

The mystical Christ is the individualization of solar energy or absorption of Sun-Light. This is the consciousness of God within the mind of man, that high level of consciousness to which Jesus, the Christ, attained. His human mind and heart were attuned to the cosmic consciousness of God, the Father. This attunement, or at-one-ment, is made possible for us annually by the return of the Cosmic Christ. As each individual absorbs a small portion of the Christ Light, his own vehicles begin to glow with a tiny light, signifying that inner attunement is taking place.

It is the destiny of the Earth to absorb the Sun-Force, or Christ Light, to the point that it will begin to shine with its own inner light. The Planetary Christ and the mystical Christ will be as One. Attunement with cosmic principles will be complete as individuals and planet alike attain at-one-ment.

It is service that nourishes the inner light and fans the tiny spark into a living flame. Each time that we offer service to others, we add to the luster of our soul bodies, which are made of ether. Since it is the Christ Ether that now bears up our Earth in space, development of individual soul bodies will surely help to relieve the burden He now carries and ultimately hasten the day of His liberation.

His perpetual self-sacrifice is our example. We serve humanity and Him to the fullest only when we have risen above all self-motivation. His ultimate liberation, then, begins with our aspiration to and efforts toward annual at-one-ment. □

—Editor

Mystic Light



Ever Becoming

O *nward, upward forever* are the words often used in our literature to explain the evolutionary path. As there is never a standstill, we can only go on; setbacks do not mean cessation, only delay. In time the hindering conditions pass and we go forward toward the light with renewed anticipation. We are also told that even if months or years go by without *visible* results, we can rest assured that no effort is lost and the Great Teachers see and appreciate our willingness to try.

Although at the present time we have sunk into matter and are incapable of coming into direct contact with Truth, if we will go back in thought to the beginning of things, then we can enter into that thought process *with God* and be capable of recognizing Truth. When we think of the One who built things in the beginning, we come in contact with Him—with God.

We are all moving toward the same source which is God. We have, at times, different viewpoints—and we may seem to be at variance with one another. However, deep within we know we are all children of the Light and we are learning to express more of Truth and Light.

Masonry believes that when it is God's Will that mankind should make some huge step, or achieve a great discovery, He calls into being some intellect of more than ordinary magnitude and power to give birth to new ideas and grander conceptions of the Truth vital to humanity than then known. This individual would be one who has made tremendous strides and is fitted to lead others, having made great effort toward advancement in previous lives. Our founder was one who undoubtedly qualified for such an honor.

Truth and sound vibration—the Word which never *began* to exist—dwell in God in whom all powers and attributes develop. God is the author of everything that existeth, from Whom nothing in the Universe is hidden. He is invisible and fills the Universe as a soul. From Him all things emanate, interpenetrating the Universe and infinitude of space.



In the ancient Hermetic books as quoted by IAMBLICUS, the following passage occurred in regard to the Supreme Being. "Before all the things that actually exist and before all beginnings, there is one GOD prior even to the first God and King, remaining unmoved in the singleness of His Own Unity, for neither is anything conceived by intellect inwoven with Him, nor anything else, He is established as the exemplar of the God who is good, who is His own Father, self begotten, and has only one parent. For He is something greater and prior to—and the fountain of all things...and this ONE, this self originated GOD caused Himself to shine forth, for which reason He is His own

Father—for He is both a beginning and God of Gods. He is prior to substance and the beginning of substance; He is then the most ancient beginning of all things, He is the principle of all that exists. He is eternal, immovable and independent. His power knows no bounds...He is pure, holy and impartial. He passed an eternity absorbed in the contemplation of His own being, and desired to manifest His perfection outwardly of Himself: He produced the elements, He breathed upon the waters, He gave the essence of His own being to move them and animate them. The pure elements and primitive essences of created nature offered the first men a close communication

with the Diety—not a likeness or resemblance or a fanciful figure but a true symbol of Divine Power."

The opening sentence of Genesis is: *In the beginning God created the heavens and the earth* or "Out of the everlasting essence of space the twofold energy formed the double heaven." In *The Rosicrucian Cosmo-Conception* we read, regarding the Nebular Theory, that both renderings of the opening sentence in the Book of Genesis are necessary to an understanding of the subject. The first tells us there was a beginning of our evolution in which the heavens were created and the other supplements the



first statement by adding that the heavens and the earth were created out of the "ever-existing essence (of space)" and not out of nothing. The Universe is not a vast perpetual motion machine which when once set going keeps on without any internal cause or guiding force.

The second interpretation of Genesis is marvelously exact in its description of a twofold formative energy, and it states the exact truth when it says that only two forces are active in the formation of a Universe.

Thus we find the opening sentence of the Book of Genesis tells us that in the beginning orderly rhythmic motion in Cosmic Root Substance formed the Universe. We also get a fuller idea of God when the second interpretation speaks of the "twofold energy" pointing to the positive and negative phases of the *One Spirit of God* in manifestation. In harmony with occult teaching, God is represented as a composite Being.

After a description of each part of the work of creation, it is said that "Elohim saw that it was good." This is said seven times, the last time being on the sixth day when the human form was created. Then on the seventh day, "Elohim rested." *The Rosicrucian Cosmo-Conception* explains that in the beginning of a Day of Manifestation a certain Great Being (designated in the Western World by the name of God, but other names in other parts of the Earth) limits Himself to a certain portion of space, in which He elects to create a Solar System for the evolution of added self-consciousness. He includes in His own Being hosts of glorious Hierarchies of, to us, immeasurable spiritual power and splendor. They are the *fruitage of past manifestations* of this same Being and also other Intelligences, in descending degrees of development down to such as have not reached a stage of consciousness as high as our present humanity. These

latter, who will not be able to finish their evolution in this System, will take up their advancement in a future Day of Manifestation, all being within the great scheme of things in God.

In God, this great collective Being, there are contained lesser beings of every grade of intelligence and stage of consciousness from omniscience to an unconsciousness deeper than that of the deepest trance condition. This stage or period of manifestation which we ourselves are going through consists of various grades of being working to acquire *more experience* than they possessed in the beginning of this period of existence, and those beings who in previous manifestations have attained to the highest degree of development work on those who have not yet evolved any consciousness. Those who had started their evolution in a former Day of Manifestation but had not progressed far by the end of that Great Day now take up their task once again, just as we take up our daily work in the morning where we left off the previous night. All the different beings do not automatically take up their evolution in the early stages of a new manifestation. Some must wait until those preceding them have created conditions that are necessary for their further development. We see this from simple analogy as we observe the advancement within our own world from generation to generation.

The Worlds are fitted to serve different purposes in the evolutionary scheme, just as various rooms in a house are fitted to serve the purposes of everyday living in the Physical World. Ac-

tually, the Worlds are states of matter of varying density and vibration. God differentiates one after another of the Worlds within Himself as the necessity arises for new conditions in the scheme of evolution in which He is engaged. We, as Virgin Spirits, are making a journey from unconsciousness to omniscience unfolding latent possibilities into kinetic energy—a marvelous process of complexity, a process of ever-becoming.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. Acts 17: 24-29.

Forasmuch then as we are the offspring of God we ought not to think that the Godhead is like unto gold or silver or stone, graven by art or man's device. GOD is SPIRIT.

God is One, a substance whose continuous parts extend through all the Universe, without separation, difference or inequality. He is resident everywhere in Nature, of which we are but emanations. When God desires to create He seeks out an appropriate place in space, which He fills with His aura, permeating every atom of

that particular portion of space with His life, thus awakening the activity latent within every inseparable atom and when He has thus prepared the material for His habitation, He next sets it in order.

***Birth
and
death
and
birth
again
are
the
rungs
of the
ladder
which
lead
us
to
our
spiritual
estate.***

The ancients said that God was the Soul of the Universe, eternal like it, immense like it, supremely active and potent in its varied operations, penetrating all parts of this vast body, impressing a regular and symmetrical movement on the spheres, making the elements instinct with activity and order mingling with everything, vivifying and preserving everything. In the view of Pythagoras, this

Universal Soul does not act everywhere equally nor in the same manner—the highest portion of the Universe being as it were its head, seeming to be its seat of guiding power. In its higher spheres is resident and eternal order, the fruit of this Intelligence that moves in a constant and regular progression among all the immortal bodies that form the harmonious system of the heavens. Macrobius says: "The soul of the world is Nature itself."

Life is never stationary; it is ever moving. We are always gaining new experiences and successively we ascend to other realms and return to Earth again; each physical form due to our acquired experiences is a step into a more conscious existence. Birth and death and birth again are the rungs of the ladder which lead us to our spiritual estate. Within each form there is a vital urge, an impulse to express itself and to maintain its own identity at whatever the cost. We have here, consequently, the answer to the frequently asked question regarding why man must undergo incarnation in physical form, why he must work and struggle, must have pain and hardship and go through other agonizing conditions. Without such experiences he could not acquire the knowledge and power which enable him to participate in divine attributes.

Such is clearly set forth in the Bible when it states that man was made in the image of God. The meeting of obstacles can be used to develop initiative and resourcefulness and any losses which occur may be used to build up fortitude. Difficulties when overcome teach how

We are striving towards perfection and a high spiritual consciousness.

responsibilities can be carried; thus each experience holds a lesson which can be used in later achievements. Surely but slowly we will conquer material conditions. As we are ever advancing, through the trials and tribulations of Earth life, we gain wisdom. When problems are present (which every day they are), either large or small, they must be met; and for each problem there is always a best of all possible ways in which to meet and overcome it. Albert Camus wrote: "In the midst of winter, I finally learned that here was in me an invincible summer..." Like the Phoenix, which rose from the ashes of destruction, with dignity, courage and in spite of it all, the survivor moves forward to rebuild his life.

We must greet obstacles with courage and self confidence. Whatever distasteful thing may be uncovered, it is always best to face it squarely; to recognize it for what it is and resolutely formulate a plan to discharge the obligation by perseverance. It is a sign of a very serious weakness if we refuse to meet some crisis in our life; it must be faced or the mind will turn back upon itself and hide unconsciously like a coward. Indeed, it is moral cowardice.

Now if we can only win the harmonious allegiance of the planets as they sit in their seats among the twelve signs of the Zodiac, and enlist their help in our most cherished endeavor, we will move toward the achievement of our goals. Our

task is to struggle with and overcome the limitations of our environment.

In Genesis, chapter 28, verse 12, it is recorded that Jacob dreamt of a ladder set up on the Earth and the top of it reached to heaven. It is said: "Behold angels were ascending and descending on it." So do we make progress by gaining experience in the physical form, passing at its dissolution into finer realms to assimilate and experience conditions in those realms and then to descend to the physical world to occupy another physical body, and continue our lessons in the school of life. Thus, we are EVER BECOMING on the soul's evolutionary ladder.

Whether lowly or highly evolved, we are all moving forward toward the acquisition of such abilities as will fit us to perform our function in the cosmic scheme of creativity. Are we willing to climb the stairs to the New Age consciousness? The labor should be one of love as well as one of duty. We have received these priceless Teachings; we cannot back down for we know too much to shirk our responsibility. We have chosen the Rosicrucian Path.

The whole purpose (or result) of initiation is to give the spiritually aspiring an opportunity to develop the higher faculties and powers in a short time—by severe training—thereby gaining an expansion of consciousness that all mankind will possess eventually. We may know about

the states of consciousness and powers attained by the candidate as he passes through successive great Initiations, provided we know what those future states and power are, or will be, for all humanity.

We have to glance back over the steps by which the consciousness of man has been evolved through the various Periods. The changes and progress we have made so far have been very slow, commensurate with the magnitude of the plan. But time is nothing in the abstract. We are striving towards perfection and a high spiritual consciousness. The mind is an important instrument possessed by the Spirit; we are to perfect the mind. In fact, the mind, embodying all that it has garnered during its pilgrimage through all the Periods of Manifestation, will be absorbed by the Divine Spirit. There will be a long period of subjective activity when we will assimilate all the fruits of the Periods of Manifestation and we will be merged *in God* from whom we came, to be with Him for a period of time equal to the duration occupied by all of the seven periods of activity. God Himself then merges into the Absolute for a Universal Night of assimilation and preparation for another Great Day.

In this discussion, we have made some sweeping flights in thought into Infinity. We need to do this occasionally and project our consciousness away from the ordinary details of our existence. It now does not appear what we shall be, but we shall someday be like Him and know Him as He is, which proves we will be becoming forever. □

—*Caroline Lederman*

The Mind— Its Evolution

The evolution of the mind will bring a wisdom beyond our greatest conception, but before it will be safe to intrust us with that wisdom, we must become as harmless as doves, for otherwise we should be apt to turn it to such selfish and destructive purposes that it would be an inconceivable menace to our fellowmen. To avoid this, the vegetarian diet must be adopted. Yet we know, from our studies into the origin of the mind, that flesh foods were given in the beginning of the Atlantean Epoch to further the growth of the mind. And this has been an outstanding success for in the meat eating nations, physical progress and wealth are the result of the indomitable courage and energy traceable, in the Western World, to flesh food. A companion to flesh foods is alcohol which served to stimulate enterprise by luring man on and on, always holding before his vision dreams of future grandeur and goading him to strenuous efforts of body and mind in order to attain and obtain. But these foods tend to block spiritual growth by excluding the ability to experience the "light that surrounds every man." Those who wish to follow the light must strive for soul growth. The bodies 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 of the Wilderness was given to the ancients and the *Light of God* descended upon the Altar of Sacrifice. This is of great significance: *the Ego, having been endowed with the mind, had just descended into its tabernacle of the body.*

The mind, in the beginning, joined as it were, with the desire body, becoming strongly tied to selfishness and the indulgence of egotistic tendencies. Therefore God placed before mankind the Divine Light upon the Altar of Sacrifice. So we have a key to the evolution of the mind; it is our problem to be solved by each of us—each in his own time. We must learn that meat and alcohol are mockers and they must be discarded if we would learn to serve God and to do His Will. The Universal Spirit of Love and Solidarity, having been superseded by egotism and self-seeking, must be restored.

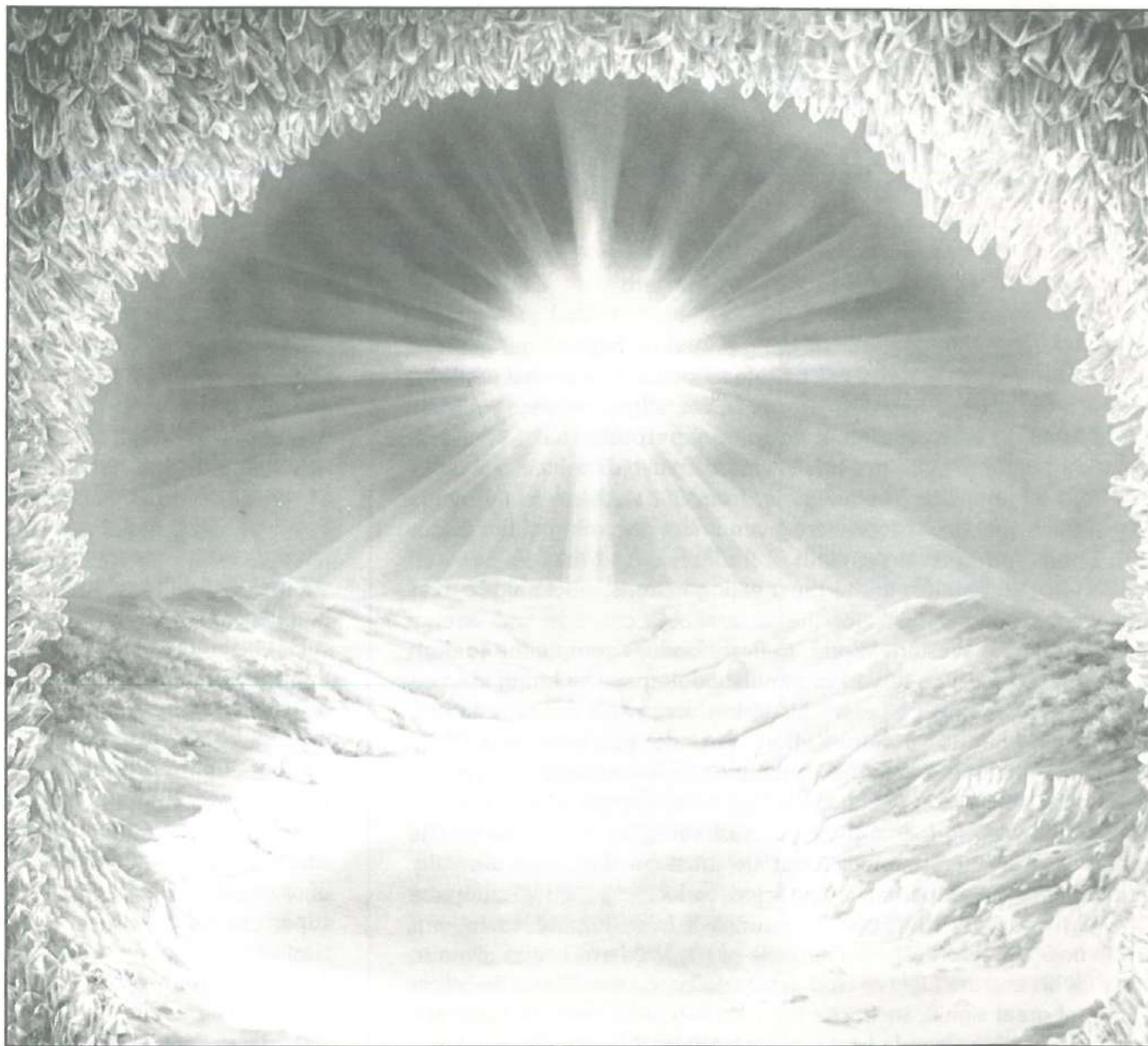
But first, let us briefly review the four bodies we have evolved. The physical body was the first vehicle acquired by man as a thought form from the Lords of Flame, called "Thrones" in the Bible. It has undergone an immense period of evolution and is now the superb instrument that it is. It has crystallized into the Chemical Region of the Physical World. The next vehicle acquired was the vital body which

has gone through a long period of development and has condensed to the consistency of ether. The third vehicle, the desire body, has been comparatively lately acquired and is in a state of comparative flux. Lastly, there is the mind, which is only as an unformed cloud, not worthy of the name of vehicle, being as yet but a link between the three lower vehicles of man the Spirit. But even in this stage what an instrument it is! Its evolution is just beginning—in the end, we will have become conscious

creators. It is the evolution of the mind that is of interest to us at this point.

Contrary to common conception, the ability of the Spirit to investigate the higher realms does not depend upon the finest of these bodies as much as upon the denser. The first step in changing, or improving, the mind, is in changing the conditions of the "mindthought." If one decides to cleanse his mind so that it contains nothing but pure and good thoughts, he may do this by simply refusing to admit impure thoughts.

Anyone who wishes and is sufficiently persistent may experience this and enjoy a clean mind in a very short period of time. It will be the desire body that will throw up, so to speak, the obstacles to our lines of action, as we attempt to improve the quality of thought. The dynamic power of motion and action in the invisible worlds is stored in this desire body, and unless it is intact we can not expect to control ourselves in the higher worlds. It is here, in the physical chemical region, with its limitations, that we can, by in-



terpolating the desire body within the dense body that we can hold it in check. It is the will of the Spirit that by subjecting our *desires in this world*, we will overcome the desire nature. And this "will" is an *act of the mind*. The cleaner the mind, the sharper will be its focus; the clearer will be its positive results. Only when we bring our desire nature under control, by means of the mind, can we begin, in earnest, to work upon the vital body—especially the two higher ethers, the light and reflecting ethers, which we call the Soul Body. This Soul Body is closely linked with the desire body and the mind and is more amenable to the Spirit's touch than the two lower ethers. It is the vehicle of the intellect and is responsible for all that makes man *man*. Our observations, our aspirations, our character are due to the work of the Spirit in these two higher ethers. These ethers reflect us, our status. But the vital body has become very, very set during the myriads of years through which we have evolved it. The effort to control and to change it, to permit it to accumulate more and more of these higher ethers, to develop the luminous characteristic of light is in the evolution of the mind, into its own form—the *mind, or mental body*.

We know that habitual thought has the power to mold even physical matter. Our features bear witness to this. In the cleansing of the mind, even this function—slow and unsteady in the beginning—will become a habit and the mental outlook will be remarkable in its change. It is difficult to hold the desire body to any definite lines,

When we cleanse our minds, it immediately becomes apparent that we must replace what we are discarding as thought patterns or habits.

but it can be done, and the attempt must be made by all who aspire to spiritual advancement.

When we cleanse our minds, it immediately becomes apparent that we must replace what we are discarding as thought patterns or habits. We must introduce new material, as it were, to replace the old. The hallmark of divinity is to rule ourselves. We have the tool, even in its formative stage—the mind. It is ours to mold, to add to, to shape to our needs as spiritual entities. Now, today, under all of these trying tests, is the time to start, or to continue if we have commensed, the evolution of our respective minds. As Ella Wheeler Wilcox has expressed in poetic form:

*One ship sails east and another
sails west
With the selfsame winds that
blow.
'Tis the set of the sail, and not
the gale
Which determines the way they
go.*

We are the captain of our ship; "the mind" and our crew are our thoughts and ideals. To nourish our "crew" is to nourish ourselves. The aspirant to the higher life uses Meditation on lofty subjects. This is followed by Contemplation. How easy it is to read from the Bible those passages of love, of service, of

the infinite Wisdom from St. John the Divine. Also from the gospels of Saints Matthew, Mark and Luke of the compassion found in that one life, to meditate upon these truths and to contemplate their impact on oneself and on humanity. No greater subject can be found than in thus reading The Lord's Prayer. The information given in *The Rosicrucian Cosmo-Conception* on pages 465-6 will provide the reader with the one remaining stage in the method of attainment after Meditation and Contemplation; that is Adoration. Remember that each of the three sections of this most spiritual service join, in the closing section, with a prayer for the *mind*.

We have received our minds for a definite purpose—to reason about things and conditions so that we may learn to discriminate between essentials and non-essentials. It is of the greatest benefit if we can learn to differentiate for the conservation of our strength. We shall then save much energy and have much more zest for the sake of our spiritual well-being.

We can, and even do, change our mind. We can cultivate it in one direction or another as we please, and just as we can develop the muscles

As we do the duty that is close at hand, we hasten the day when we shall be able to use the higher vehicles in creating, for that day depends on ourselves.

in an arm or a leg, we can also allow that member to atrophy.

There are varying grades of intelligence among human beings. But all have one thing in common; each has free will and choice except as limited by the laws of nature, and by one's previous acts. The laws are for his protection, for his acts become his destiny.

Man may cultivate several virtues to aid in mind control. One is Discrimination, which is the faculty of distinguishing between that which is unimportant and unessential and that which is important and essential, of separating the real from illusion and the lasting from the evanescent. In ordinary life we are accustomed to think of the body as ourselves. Discrimination teaches us that we are Spirits, and our bodies are but temporary dwelling places, instruments for our use. The body is a servant, valuable only insofar as it is obedient to our commands. Discrimination generates the Intellectual Soul, and gives man his first start toward a higher life. *Observation* is another use of the senses as a means of obtaining information regarding the phenomena around us. Observation and action generate the Conscious Soul. It is of the highest importance to our growth that we observe the sights and scenes around us accurately. Other-

wise, the pictures in our conscious memory do not coincide with the automatic subconscious records. In proportion as we learn to observe accurately, we shall gain in health and longevity and we shall need less rest and sleep. *Devotion* to high ideals is a curb on desire and generates and evolves the Emotional Soul. The energies of the desire body are then expressed as enthusiasm and religious ecstasy. There is a danger here—a potential lack of balance. The mystic may become dominated by emotion and thus become subject to all sorts of illusions. The occultist may, if he pursues the path of knowledge for the sake of knowledge, end in materialization. The answer is to seek to serve, by developing both heart and mind. The occultist unfolds along intellectual lines; he searches for truth by observation and discrimination. He observes and reasons upon what he sees. Thus he attains to knowledge, but as St. Paul warns: "knowledge puffeth up but love edifieth." Before his knowledge can be of the highest use in spiritual unfoldment, the occultist must learn to feel it else he cannot live it. When he has done that, he is both mystic and occultist, and these are attributes of mental development.

At the present time mankind is developing the mind by the use of right thought, which has

to be turned into right action and this can best be done in a realm where conditions are firm and rigid. This is why the "School of Life" is centered in and of the Physical World. Physical conditions act as a corrective; by showing us our mistakes, this makes it possible for us to learn gradually to evolve the right thought patterns and embody them in our actions. Things cannot be thus learned in the spiritual worlds, where everything is fluidic and plastic. Thought is a creative power, and we, who are divine, are gods-in-the-making and must learn to use this creative power in the right manner. Therefore, the School of Earth is an absolute necessity to teach us to *think aright*, and thereby *create right* in both the denser and finer cosmic substances with which we have to work. We must spiritualize our physical body and train our higher vehicles before they can become of any great use to us. The mind, although it is an unformed cloud to the great majority, is a logical place to start as it was given to be a focal point between the three-fold Spirit and its counterpart, the three-fold body. As we do the duty that is close at hand, we hasten the day when we shall be able to use the higher vehicles in creating, for that day depends on ourselves.

All that is in this world which has been made by the hand of man is crystallized thought. If it had not been for that thought, the thing would never have appeared. In a similar manner, the trees, the flowers, the mountains and the seas are the crystallized thought forms of the Nature Forces. These latter forces include not only the elemental

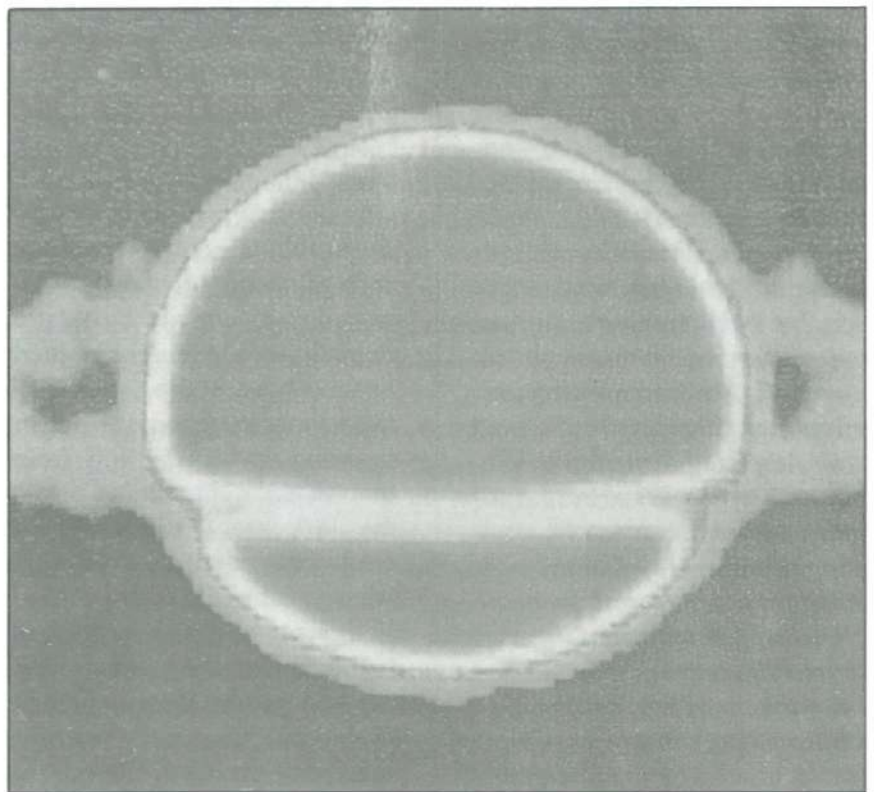
forces but those of the Great Creative Hierarchies as well. Man, when he leaves his body after death and enters the Second Heaven, becomes one with these Nature Forces; he works under the direction of the Creative Hierarchies, making for himself the environment which is necessary for his next step in unfoldment. There he builds in "mind-stuff" the archetypes of the land and of the sea; he works upon the flora and fauna; he creates everything in his environment as thought forms, and as he changes the conditions, so they appear when he is born. But working things out in mind-stuff is very different from working them out in the concrete. At the present time we are poor thinkers and therefore it takes a long time to build and shape the thought forms in the Second Heaven. Also, we must wait a considerable time for these thought forms to crystallize. When we have learned to think aright, we shall be able in a much shorter span to create them here in the physical world. It is in the Second Heaven that the Ego, preparing for rebirth, prepares, under the guidance of the Angels and Archangels, the archetype of the new body which it will later inhabit on Earth. If the Ego's former mind-stuff was of a nature that only the refined and aesthetic material would be selected, that Ego would have a correspondingly better body and brain. It attracts for its new mind the kind of mind-stuff used in former lives. Thus we note the vital necessity of evolving our minds now. Again we are reminded that this so-called mind-stuff is that which forms the Region of Concrete

Thought, the lower region of the World of Thought.

We should now continue steadfastly upon the path of purity so that the vital force can be transmuted into soul power, that our minds may become strengthened and free from all outside influences. If we are tempted at any time by unclean thoughts, let us at once turn our minds to another subject far removed from the first. Above all, let us respect the laws of our country or the country in which we are residing, which require the ceremony of marriage prior to union. Those above the law render perfect obedience as Christ did, for as we comply with all laws without rebellion because it is right to do so, then we have risen above the law and are no longer in bondage. Purity is a mark of the spiritual evolution of the mind.

We read, today, in almost every available paper or magazine, in a multitude of

books, and we view, seemingly an unremitting parade through our radios, on our televisions and in our movies of man's inhumanity to man. It is in this adverse field of endeavor that man's control over his mind can be accomplished by tuning in to the humanitarian lines that are becoming ever more apparent and strong. These altruistic movements are multiplying in number at a wonderful rate and are gathering in strength and efficiency as time goes by. They are centered in many organizations and in a few of our governmental organizations also. Choose those that, in no way, interfere with the freewill of mankind, for it is contrary to the divine Plan to coerce a man into doing what he does not want to do. It is due to the wisdom and love of Great Spiritual Beings that this progress along humanitarian lines is the watchword of the day. Many organizations, by their activities,



help others to help themselves, which elevates those who are thus helped as well as those who render the aid. This kind of help involves thought and self-sacrifice, which are fostered by our Invisible Guardians among the stronger who are now their weaker brothers' keepers. Thought is that which proceeds from our minds; self-sacrifice is a heart principle. Here again we have the beginning of the union of the heart and the mind.

These are guidelines in the evolution of the mind in strengthening the Ego's control over the mind by lessening the tie between the desire nature and the mind.

Christ said: "Let your light shine." To the spiritual vision, each human being appears as a flame of light, variously colored according to temperament and greater or less brilliancy in proportion to the purity of character. Our thoughts, moods, emotions and desires change with every passing moment. They are composed of matter and are subject to laws similar to those that govern visible physical substances. So long as we drift with the tide of life and do not consciously control the ebb and flow of matter to and from our being, we are the sport of circumstances. But as we evolve and learn to control our mind, we overcome the sad effects of uncontrolled emotions, fears and depressions. We become masters, in large measure, of our destiny, and can say with W.E. Henley

*It matters not how strait the gate,
How charged with punishments
the scroll,
I am the master of my fate;
I am the captain of my soul.*

Invictus

It is ever necessary for us to remind ourselves that all things should be investigated by ourselves. Our judgments should be based on careful investigation and the more fluidic we can keep our opinions, the better able we will be to examine new facts and acquire new knowledge. Truly, it is wonderful—and extremely sad—how dull the brightest minds may become when influenced by pre-conceived notions.

***We know
that
habitual
thought
has the
power
to mold
even
physical
matter.***

We have seen, as we have studied the mind, that there exists a law that no progress is ever made that is not gained at the cost of some previously possessed faculty, which is later regained in a higher form. Man built his brain at the expense of the temporary loss of the power to bring forth offspring from himself alone. In order to obtain the instrument wherewith to guide his dense body, he became subject to all the difficulty, sorrow and pain which are involved in the cooperation necessary to the perpetuation of the race. He obtained his reasoning power at the cost of

the temporary loss of his spiritual insight. While "reason" benefited him in many ways, it shut from his vision the soul of things which had previously spoken to him, and the gaining of the intellect which is now man's most precious possession was at first mourned as a loss of spiritual sight and power. However this was necessary that man, independent of outside guidance, must conquer the physical world. When, by his journeys through the Physical World, he has learned to use consciously his newly acquired mind, he will regain those powers that he formerly had and on a higher level.

There is one outstanding attribute, a true function, of the mind that we shall mention in closing this present discussion. That is "Equipoise." No matter what people say to us or about us, their words have no intrinsic power to hurt; it is our own mental attitude toward their utterances which determines the effect of their words upon us for good or ill. St. Paul, when facing persecution and slander, testified that "None of these things move me." All who hope to advance spiritually must cultivate equipoise, for without it the desire body will either run riot or congeal, according to the nature of the emotions generated by intercourse with others, whether through worry, anger or fear. We know that habitual thought has the power to mold even physical matter. But the power of thought is still greater in its ability to mold the finer vestures. After a time, this quality of thought will become a *habit*, playing a major role in the evolution of the mind. □

—A Probationer

Mystic Light

Truth: The Elusive Ideal

From time immemorial man has concerned himself about the truth. Great philosophers have pondered at length about it, and Plato's work, "The Republic" is an outstanding tribute to man's ability to conceptualize the truth. The word TRUTH, itself, has been held in highest esteem, as it is the foundation of our society and the real fabric of our lives. In court we are to tell the truth, the whole truth and nothing but the truth. Failure to do this results in the crime called perjury. We've all heard about truth in advertising and truth in lending, which are demanded by the law. The crime of libel is a written or oral statement which is unjustly defamatory and its twin crime, slander, is defined as false and defamatory oral statements. So we can see, on the human level, the close relationship between truth and justice.

Webster's dictionary defines truth as fidelity and faithfulness, sincerity in action, character and utterances. 1. The state of being the case: fact. 2. The body of real things, events and facts: actuality. 3. A. A transcendent, fundamental, or spiritual reality. B. A judgment, proposition or idea that is true or accepted as true, the body of true statements and propositions. C. Fidelity to an original or standard. 4. God. True is defined as 1. A. Conformity to facts or reality; conformity of statements to facts; conformity of words to thought; conformity of motives or actions to professions; exact accordance with what is, has been or shall be. B. The habitual disposition to speak only what is true; freedom from falsehood, honesty, sincerity, virtue, uprightness, genuineness, purity. The real or true state of things. C. The disposition to be faithful; fidelity, constancy, a fact or reality. A verified fact, an established principle, a fixed law. D. A Divine Command; the doctrines of the gospels. Synonyms for truth are: veracity, verisimilitude, and verity. Truth is also the quality or property of keeping close to fact and avoiding distortion or misrepresentation. "In truth" means in accordance with fact. Antonyms are: Untruth, lie, and falsehood, which is to make an untrue statement with the intent to deceive; to create a false or misleading impression: To lie, prevaricate, palter, equivocate or fib.

Lies may be unintentional, which are untrue or inaccurate statements believed to be true by the speaker. They are lies never-the-less, so we must do our best to be certain about the truth of what we say. An intentional lie is an assertion of something known or believed by the speaker to be untrue, with the intent to deceive. We may lie by commission, which is a bald-faced lie; or we may lie by omission, which is to leave some information out in order to deceive others. Here again, a lie by omission is still a lie.

We have been taught from infancy to tell the truth; yet, we have all had occasion to lie. *If we say that we have no sin, we deceive ourselves and the truth is not in us.* I John 1:8. We have learned the story of "The Boy Who Cried Wolf," establishing a vivid mental picture of what would happen to us, how we would be treated by others, if we are perceived to be liars. Nobody bothers to listen to anyone who is an habitual liar, because nothing that he says can be depended upon! It is meaningless to listen to him. By contrast, it is all important to be known to speak the truth. Think of how many times Christ Jesus used the word "verily," which means truly or in truth, when He spoke to others.

Now that we completely understand what is truth, and what is a lie, and, naturally, being the spiritual aspirants that we are, we would really want to be truthful. Can we be certain to abide by the truth and forsake the lie? Can we really understand the distinction between these two diametrically opposite positions? It seems simple, but is it?

Let us examine this more closely! We have all seen or heard of the grossly oversights person who claims his obesity is the result of a "glandular problem," as he sits down to eat a 4,000 calorie lunch every day, or the child who refuses to eat broccoli, believing it will make him sick, when in reality he just doesn't like the taste of it. These are examples of an unconscious mental mechanism called *rationalization*, whereby we actually lie to ourselves without even knowing it!

In addition, there are times when people lie knowingly and tell themselves they did it to protect others, or to benefit others, or something of that nature. This is also rationalization—used to excuse themselves of the lie. Proverbs 14:12 says: *There is a way which seemeth right unto a man, but the end thereof are the ways of death.*

Since the intention behind these examples is to distort the truth or to deceive one's self or others, we have fulfilled the definition of a lie. How insidious and dangerous it is! We must ask

ourselves, is a lie ever justified? Or is any attempt at justification merely a form of rationalization or an excuse? Remember, a person who lives a clean life, endeavoring to obey the laws of God and striving earnestly for truth and righteousness will create thought forms about him of a corresponding nature. His mind will run in grooves that harmonize with truth, like Christ Jesus, the faithful and true witness. What would He have done under the same circumstances?

In any event, it now becomes readily apparent that truth is not so easily attained as might have been assumed at first. Indeed we do see through a glass darkly and know only partially revealed truth, and with good reason! Our own human apperception or understanding of things perceived in terms of previous experience interferes with our ability to see or perceive the real truth. We've all heard about the six witnesses to an automobile accident who try their best to give an accurate account of the incident and yet fail to tell the same story. This is an example of how our previous experience distorts our perception of the truth or actual facts.

Max Heindel says: "people...take the stand that, if a certain explanation is true, all others must be wrong. But, emphatically, this is not the way to get at truth, which is many-sided and multiplex. Each (occult) truth requires examination from many different points of view, each viewpoint presents a certain phase of the truth and all of them are necessary to get a complete definite conception of whatever is under consideration."



In addition, Max Heindel tells us that in Lemuria, the free spirit became enmeshed in matter through the machinations of the Lucifer spirits, which Christ referred to as the false lights. Lucifer may be referred to as the Genius of Lemuria.

The full effect of his misguidance did not become fully apparent until the Age of Noah, comprising the periods of later Atlantis and our present Aryana where the law of alternating cycles brings ebb and flow, summer and winter, birth, and death. The Spirit can no longer permanently escape from the body of death generated by the Satanic passion first inculcated by Lucifer. Hence man suffered loss of the free spirit, loss of contact with God and descended into an animalistic state. In Genesis 3:5, where the serpent is talking to Eve, he says: "your eyes shall be opened" which meant opened to materialism and closed to the Spirit. This was done by the serpent, the devil or Lucifer, Prince of the material world. In Genesis 6:5, it says that man fell so low that "every imagination of the thought of his heart was only evil continuously."

With our emergence into the aerial conditions of Aryana, the world of today, our consciousness of the Spirit world waned and form became most prominent. Then a dual existence began in our material world—light and dark, good and bad, pleasure and pain, etc., each phase sharply differentiated from the other by birth and death. One of these phases is a free spirit-life in celestial realms; the other, an imprisonment in a terrestrial body, which is virtually death to

For without God nothing is really absolutely valid, everything becomes relative, and if everything is relative, then anything goes.

the Spirit. In John 8:44, Christ Jesus, speaking to the Pharisees said: "Ye are of your father, the devil, the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: For he is a liar and the father of the lie."

None of us are able to tell, at the present time, "the whole truth and nothing but the truth." We are deceived because our senses are illusive. A street looks narrower in the distance; the moon looks larger at the horizon. We are constantly making allowances for and correcting sense illusion. What seems to be true is not always so and what is true regarding the conditions of life may change tomorrow; therefore, it is impossible for us to know the truth in the ultimate, under the evanescent and illusory conditions of physical existence. Hence, we make mistakes again and again despite our most earnest efforts to know and tell the truth always.

Deceit and illusion cannot be allowed to endure forever, so the Redeemer appeared to cleanse the passion-filled blood, to preach the truth which shall set us free from this body of death, to prophesy a new age, a new heaven and a new earth, of which He, the true Light, will

be the Genius; an age wherein will dwell the righteous, and we shall have been redeemed from the fascinating, enthralling illusions of matter and awakened to the supreme truth of the reality of Spirit.

This life of deceit and illusion is a fine example of how incomplete and full of error man is without God. For without God nothing is really absolutely valid, everything becomes relative, and if everything is relative, then anything goes. So we see there is a vast difference between the relative truth of man and the absolute truth of God. Romans 3:4 says: *Yea, let God be true, but every man a liar.*

We know that even today only a very small percentage are ready to live as near the truth as they see it, to confess it and profess it before men by service and by righteous and harmless living.

Let us now move on to God's truth. Christ Jesus said: "He that sent me is true and his record is true"; and in Romans 2:2, "The judgment of God is according to truth." The Holy Spirit is known as the Spirit of Truth which proceedeth from the Father. God's truth is absolute, impersonal and unchangeable. It may be considered a fixed principle or cosmic law. In fact, God is truth; God is Divine Principle.

The Bible tells us that we are made in the image and likeness of God. Since God does not

To thine own self be true—true to the Christ Within, so that we may have joy with Christ when sharing God's attributes and sorrow with Christ for our transgressions.

have a physical body and is limitless or boundless, what we have that is like God must also be limitless or boundless. Hence it is to be assumed that it must be our consciousness which can grow higher and higher until we are capable of seeing Divine Reality—the only reality. We are ever trying to do this, to bring our daily lives into harmony with God's laws. We read the Bible to obtain the basic information we need about the material world and it helps us to achieve an understanding of the spiritual world. We pray, "Open my eyes that I may see" because we have learned that we are in trouble if we don't see ourselves, others or reality correctly. We must pay the painful consequences if we wrongly perceive things. This urges us forward in an endeavor to see truly, to hear truly and to know truly. We gradually come to see reality correctly and are thus transformed. We no longer have consequences to pay; life glides along; God's goodness flows through us; we achieve at-onement with Him. We are filled with Peace, Joy, Love, Gratitude, and Compassion. We realize that it is truly in God that we live, move and have our being. We realize our contact with God and begin to develop

that mind which was also in Christ Jesus. When the Bible speaks about *bringing into captivity every thought to the obedience of Christ* (II Corinthians 10:5), it is talking about that consciousness in constant contact with the mind of God—that same consciousness of Christ Jesus, where inspiration flows constantly.

We must let God use our lives for His work, and we must learn not to interfere with this process. We can not imagine perfect life because we do not have the mind of God; so we think that perfect life is impossible. But the more we understand love and harmony, peace and understanding, the more perfect our lives become. Learning these truths or cosmic laws brings us into harmony with the divine Plan and we begin to follow the commandment of Christ Jesus: *Be ye therefore perfect, even as your Father which is in heaven is perfect.* Matthew 5:48. As we become more perfect, we begin to live a more perfect life and we come to know the peace and joy "which passeth all understanding." Here the channel of Christ consciousness is opened and God's goodness flows through us. We partake of God's qualities.

In truth, we are always at one with God and it is we, ourselves, who detach our awareness from God. We allow ourselves to become clouded by the shadow and lose awareness of the substance. In this way we are separated from Divine Reality, and being unable to serve God and Mammon at the same time, we are lost in the world of deceit and illusion. Divine Reality is the only reality. God is the source of everything we strive to attain. This is the realization of God. This is the truth that will set us free.

Practice truth until it becomes the free flow of the Holy Spirit. To thine own self be true—true to the Christ Within, so that we may have joy with Christ when sharing God's attributes and sorrow with Christ for our transgressions. Gradually we will come to understand our oneness with God, as did Christ Jesus. In John 10:30, Christ Jesus said: *I and my Father are one*, and in John 14:11, *I am in the Father and the Father is in me.*

We shall close this discussion with a portion of Paul's beautiful letter to the Ephesians 5:29. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption. Let all bitterness, wrath and anger and clamor and evil speaking be put away from you, with all malice. And be kind, one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you.*

□
—Ruth Winocur

Mystic Light

The Terms of Discipleship According to the Bible

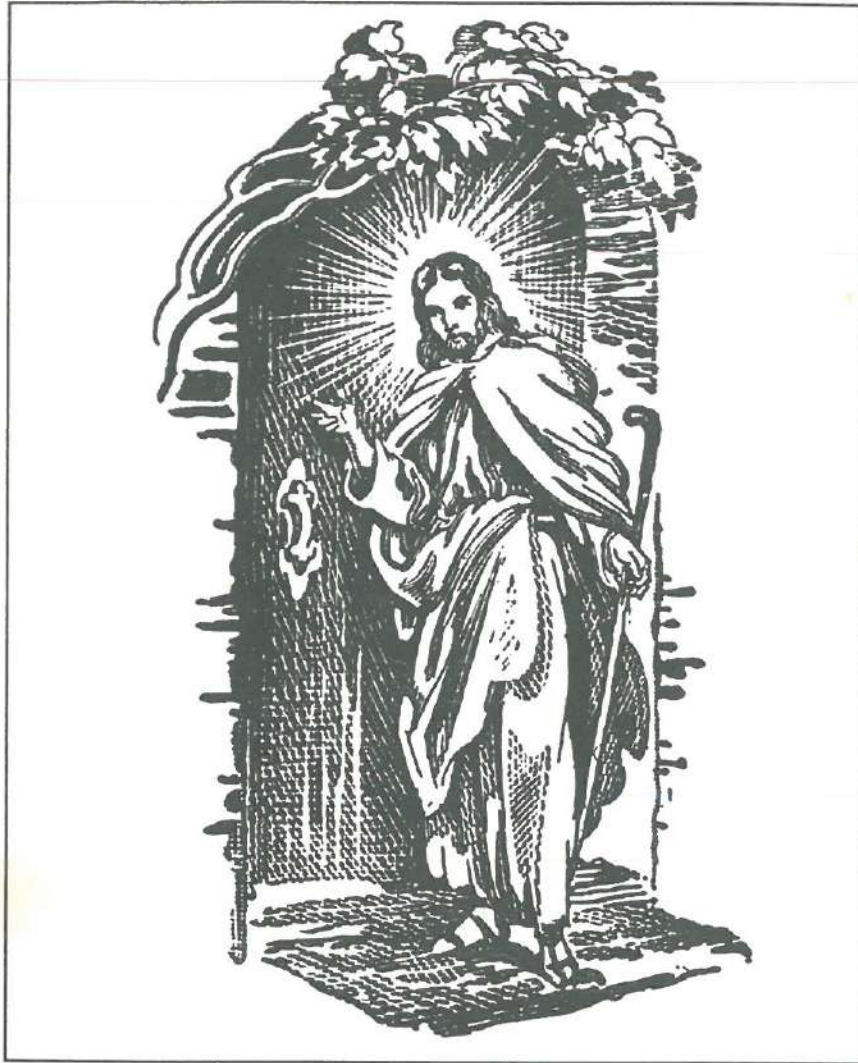
*When I survey the wondrous
Cross
On which the Prince of Glory
died
My richest gain I count but loss,
And pour contempt on all my
pride.*

*Were the whole realm of nature
mine,
That were an offering far too
small;
Love so amazing, so divine,
Demands my soul, my life, my
all.*

—Isaac Watts, 1674-1748

T rue Esoteric Christianity which Max Heindel asserts will in the future become the world-religion of the human race, is an all-out commitment of the aspirant to the Teachings of the Christ.

The Saviour is not looking for men and women who will give their spare evenings or mornings to Him—or their weekends—or their years of retirement. Rather He seeks those who will give Him first place in their lives. One Christian leader once said: "He looks today, as He has ever looked not for crowds drifting aimlessly in His track, but for individual men and women whose undying allegiance will spring from their having recognized that He wants those who are prepared to follow the path of self-renunciation which He tried before them."



Nothing less than unconditional surrender could ever be a fitting response to His sacrifice which began at Calvary. Love so amazing, so divine, could never be satisfied with less than our souls, our lives, and all. It does not mean of course, that we should spend a whole day in the Chapel, the Temple, or the Centre, but it does mean that we should have sufficient time to commune with and to study Him, and, also that our whole life, whatever we desire or think, whatever we do, should be to the glory of the Christ. This was what Paul meant when he said we should "pray without ceasing."

Christ made stringent demands on those who would be His disciples—demands that are all but overlooked in this day of luxury-living.

Too often, Christianity is looked upon as an escape from hell and a guarantee of heaven. Beyond that, we feel that we have every right to enjoy the best that this life has to offer. But that is what Max Heindel calls "Popular Christianity." Even those of us who claim to be aspirants to the Higher Life, how often have we not competed with each other or with others for the accumulation of wealth and for the acquisition of the "good things" of life, so

called? We know that there are those strong verses on discipleship in the Bible, but we have difficulty in reconciling them with our ideas of what true Christianity should be. We give excuses to tone down the demands.

We can accept the fact that soldiers give their lives for patriotic reasons. But that "blood, sweat and tears" should characterize the life of a follower of Christ somehow seems remote and hard to grasp. At the least difficulty Christians run to consult with so-called spiritualists, soothsayers or the voodooman. An aspirant will turn to Astrology, either using the lofty science for commercial purposes or blaming his stars for his misfortune, forgetting that the stars impel rather than compel and that they, the aspirants themselves, chose to overcome in this life difficulties they had created for themselves in previous lives.

The words of Christ are however, clear enough. There is scarcely any room for misunderstanding if we accept them at their face value. No excuses. Here are the terms of discipleship as laid down by the Saviour of the world, in the Bible.

A SUPREME LOVE FOR THE CHRIST

"If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sister, yea, and his own life also, he cannot be my disciple" (Luke 14:26). This does not, of course, mean we should ever have animosity or

The Rosicrucian Fellowship Teachings admonish the aspirant to discipleship to give opportunity to others to serve.

ill-will in our hearts towards our relatives, or treat them with scorn; but it does mean that our love for Christ and willingness to live His Teachings should be so great that all other loves are hatred by comparison. Let us look at this problem in another way. How do we hate our father, mother, wife, children and so on? Christ said "I am the Way, the Truth and the Life." If we are to follow Him, it means we must follow the Truth. To follow the Truth of course, we must eschew clanism, tribalism, nepotism, nationalism and even patriotism.

In fact we must eschew sectionalism of any type. We must be ready to speak the truth no matter who is affected; whether he is our father, or she is our mother, our child or wife. Few there are who like the truth and many are likely to fall out with us as we detest falsehood and follow truth. Actually, the most difficult clause in this passage is the expression, "yea, and his own life also." Self-love is a form of egotism which is one of the stubbornest hindrances to discipleship. Manly P. Hall defines it as "Excessive self awareness." Egotism is self obsession. The consciousness is focused on the fact of self, and that results in an offensive self-conceit. Manly P. Hall continues to say:

"The condition may develop even further and produce a kind of mania, such as is evident in the lives of tyrants, despots, and dictators. The divinity complex is about the last stage of egotism, and causes the delusion of divine power and authority to arise in a personality least suited for a God-like career." At this stage we find reasons, including the abuse of the sciences of Astrology and Numerology, to deceive ourselves and others into believing that without us nothing can be done. And that we have been divinely selected to lead and to accomplish. We are indeed A MAN OF DESTINY! The Rosicrucian Fellowship Teachings admonish the aspirant to discipleship to give opportunity to others to serve. Pride, arrogance, the desire to possess, the will to dominate, the urge to impress others with our superiority, and the willingness to sacrifice the good of those about us to our own interest are common and often justified forms of egotism. Society has a tendency to reward those who have a high opinion of themselves, and to penalize the modest man. But the evidence remains, that egotism is a destructive mental attitude, and each person must decide for himself, either to do that which is best for his happiness and security, or suffer

through a compromise of his standards to meet the stupidity of the world.

Again, let us take another look at self-love.

When Christ says He is the Life, what does He mean by 'The life?' He means the Higher self, the Christ within. Paul says "until the Christ be formed in you;" and the mystic Angelus Silesius echoes:

Though Christ a thousand times
in Bethlehem be born
And not within thyself, thy soul
will be forlorn,
The Cross on Golgotha thou
lookest to in vain,
Unless within thyself it be set up
again.

This means that we must live the spiritual life in order for the Christ to be formed within us. When we speak of the spiritual life, we really mean the degree of conscious intelligent obedience to the will of the all-pervading Spirit which is being revealed through us. To realize this conscious obedience requires a condition within ourselves which is in harmony with the nature of the indwelling Spirit. To acquire this harmony is the task before each and everyone of us. It is no easy task; on the contrary, it is probably, relatively speaking, the hardest one we should ever be called upon to perform. To become more spiritual is often the reward of those who have earnestly and unselfishly sought for the Light of Truth. To become more spiritual is to draw nearer to:

- (a) The source of wisdom—ignorance is sin but applied knowledge is salvation (knowledge with love is wisdom, which is the Kingdom of God).
- (b) The all-wise Spirit—we live,

move and have our being in this all-wise Spirit which is God.

(c) The Christ within—developed through right and sincere imitation of the CHRIST.

And to come in touch with this Spirit is to reveal outwardly through ourselves the Christ qualities of:

(a) Love—Loving our neighbor as ourselves; doing unto others as we would like them to do unto us.

(b) Mercy—having fellow-feeling and being sympathetic towards the short-comings of others.

(c) Justice—discriminating rightly and always choosing the path of truth; having an open mind regarding all issues until all the facts are known and then basing judgment on the facts.

(d) Freedom—know the truth and the truth shall make you free. Free of what? Of fear; fear of breaking degrading and distracting customs; of meeting our destiny squarely; giving freedom to others, not imposing our will on them openly or subtly.

(e) Brotherhood—being kind and considerate to all, living among and serving our people; helping others, irrespective of their relationship with us, to attain freedom or self reliance.

A DENIAL OF SELF

“If any man will come after me, let him deny himself... (Matt. 16:24) “Denial of self” is not the same as “self-denial: The latter means foregoing certain foods, pleasures, or possessions. But “denial of self” means such complete submission to the lordship of Christ that self has no rights or authority at

The Cross symbolizes the shame, persecution and abuse the world heaped upon Christ Jesus, and which the world will heap on all who choose to stand against the tide.

all. It means that self abdicates the throne. It is possible for one to seek or desire to achieve an aim. All preparations are made for the success of the venture only to be disappointed against all hopes. We must give in to God. It is expressed in the words of Henry Martyn, “Lord, let me have no will of my own, or consider my true happiness as depending in the smallest degree on anything that can befall me outwardly, but as consisting altogether in conformity to Thy will.” Let us untie the hands of God.

CONSIDER:

(a) How The Rosicrucian Fellowship students end their prayer—“Not my will but thine be done.” All selfish prayers must be avoided.

(b) Christ at Gethsemane—“Father if this cup will not pass by me except I drink it let Thy will be done.” In the face of most difficult situations, we must allow God’s will to prevail and face our ripe destiny.

A DELIBERATE CHOOSING OF THE CROSS

“If any man will come after me, let him deny himself and take up His Cross.” (Matt. 16:24) the Cross is not some

physical infirmity or mental anguish; these things are common to all man. The Cross is a pathway that is deliberately chosen.

(a) The minister of the Gospel or workers of Christ in similar situations of poverty and lack should not complain because they have chosen that vocation. They work for spiritual growth and that is the reward they must expect. We reap what, and only where, we sow. Without expecting it, they may be abundantly rewarded in soul growth.

(b) The aspirant’s hardships are his own making. Besides, once we choose the Narrow Path, it is arranged by the Lords of Destiny that we settle our heavier karmic debts as soon as possible in order to qualify for higher service later.

The Cross “is a path which so far as this world goes is one of dishonor and reproach”—C.A. Coates.

The Cross symbolizes the shame, persecution and abuse which the world heaped upon Christ Jesus, and which the world will heap on all who choose to stand against the tide.

Any aspirant can avoid the Cross simply by being conformed to the world and its ways. The Cross is the Narrow Path which restricts the activities of one choosing it.



A LIFE SPENT IN FOLLOWING CHRIST

"If any man will come after me, let him deny himself, and take up his Cross, and follow me." (Matt. 16:24). To understand what this means, one need simply ask oneself, "What characterized the life of the Lord Jesus?" It was a life of obedience to the will of God; that obedience of the lower to the Higher self. Again, we remember Gethsemane. It was a life of unselfish service for others. It was a life of patience and long-suffering in the face of the gravest wrongs. When Peter cut off the centurian's ear, He replaced it. It was a life of zeal, of expenditure, of self-control, of meekness, of kindness, of faithfulness and of devotion (Gal. 5:22,23) In order to be His disciples, we must walk as He walked. He is "the Way, the Truth and the Life." We must exhibit the fruit of Christ likeness

(John 15:8). When someone slaps us we must think of what Christ would have done if He were to be slapped, and so on.

A FERVENT LOVE FOR ALL WHO BELONG TO CHRIST

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). This is the love that esteems others better than oneself. It is the love that covers a multitude of sins. It is the love that expresses the ten commandments, for that love fulfils the law. It is the love that suffers long and is kind. It vaunts not itself and is not puffed up. It does not behave itself unseemly; seeks not its own, is not easily provoked; thinks no evil. It bears all things, believes all things, hopes all things, and endures all things (I Corinthians 13:4-7). Without this love, discipleship would be a cold, legalistic asceticism.

AN UNSWERVING CONTINUANCE IN HIS WORD

"If ye continue in my word, then are ye my disciples indeed." (John 8:31) For real discipleship must be continuance. It is enough to start well, to burst forth in a blaze of glory. But the test of reality is endurance to the end. Any man who looks back after putting his hand to the plough is not fit for the Kingdom of God (Luke 9:62). Spasmodic obedience to the Scriptures will not do. Christ wants those who will follow Him in constant, unquestioning obedience. Consider the following methods of spiritual upliftment recommended by Max Heindel:

(a) Retrospection—to be done consistently every night and being sincere with one's self in judging one's activities during the day, not being too remorseful, but keeping the promise to the Higher Self not to repeat the wrong acts. For effective retrospection, we must not engage ourselves in useless activities during the day but retire to bed early.

(b) Concentration—first thing in the morning on awakening. Trying hard to remember the details of dreams, and later leaving the mind open to the guidance of the Teacher when we are really ready!

(c) Persistence in well doing—weighing all that one does and choosing to do right always.

(d) Lofty Ideals—repetition is the key note of the vital body. As we repeat lofty ideals we raise ourselves higher.

(e) Sex Force—Conservation of the creative sex force is a sine quo non in being a disciple of the Christ. The pure shall see God. Careless and untruthful talk, refusal to listen to the truth

and destructive thinking are also means of abusing the creative sex force.

(f) Serving others—service is the keynote of spiritual development. Loving self-forgetting service to others is the shortest, the safest and the most joyful road to God. So says Max Heindel.

A FORSAKING OF ALL TO FOLLOW HIM

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Luke 14:33). This is perhaps the most unpopular of all Christ’s terms of discipleship, and may well prove to be the most unpopular verse in the Bible.

Remember the young rich man? He could not follow the Commander CHRIST when He asked him to go sell all he had and to follow. Clever theologians can give you a thousand reasons why it does not mean what this text in the Bible says, but simple disciples drink it down eagerly, assuming that the Christ knew what He was saying. What is meant by forsaking all? It means an abandonment of all one’s material possessions that are not absolutely essential and that could be used in the spreading of the Teachings. The wealth that the aspirant to discipleship must seek is “that which consists solely of abundance of opportunities to serve his fellow men.” (The Rosicrucian Cosmo-Conception, page 464.). The man who forsakes all does not become a shiftless loafer; he works hard to provide for the current necessities of his family and himself. But since the passion of his life is to advance the

cause of Christ, he invests everything above the current needs in the work of Christ and leaves the future with God. In seeking first the Kingdom of God and His righteousness, he believes that he will never lack food and clothing. He cannot conscientiously hold on to surplus funds when souls are perishing for want of food, spiritual or material. He does not want to waste his life accumulating riches that are subject to corruption. He wants to obey Christ’s injunction against laying up treasure on Earth. In

**Let us
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The
Rosicrucian
Fellowship
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forsaking all, he offers what he cannot keep anyway, and what he had ceased to love. Max Heindel says: “There is a law of success, as sure and immutable as any of the other great cosmic laws. And while I shall apply it only to spiritual matters, I cannot hide from you that it will also bring certain success in material affairs. But before you apply it

in that direction, consider very carefully that to do so means spiritual suicide, for ye cannot serve God and Mammon. Rather, seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. I can testify to the truth of this promise, having lived by it for many years.” (Letters to Students by Max Heindel, page 236). These then are the seven terms of Christian discipleship. They are clear and unequivocal.

This writer realizes that in the act of setting them forth, he has condemned himself as an unprofitable servant. But shall the truth of God be forever suppressed because of the failure of God’s people? Is it not true that the message is always greater than the messenger? Is it not proper that God be true and man His reflection? Let us keep the ideals of The Rosicrucian Fellowship as high as they are. If we cannot attain to them today, we shall do so in the future provided we continue on the Path patiently but persistently. Failure lies only in ceasing to try.

Let us conclude this article with the words of Horatius Bonar (1809-89).

*Go, labour on; Spend and be spent,
Thy joy to do the Father’s will!
It is the way the Master went;
Should not the servant tread it still?*

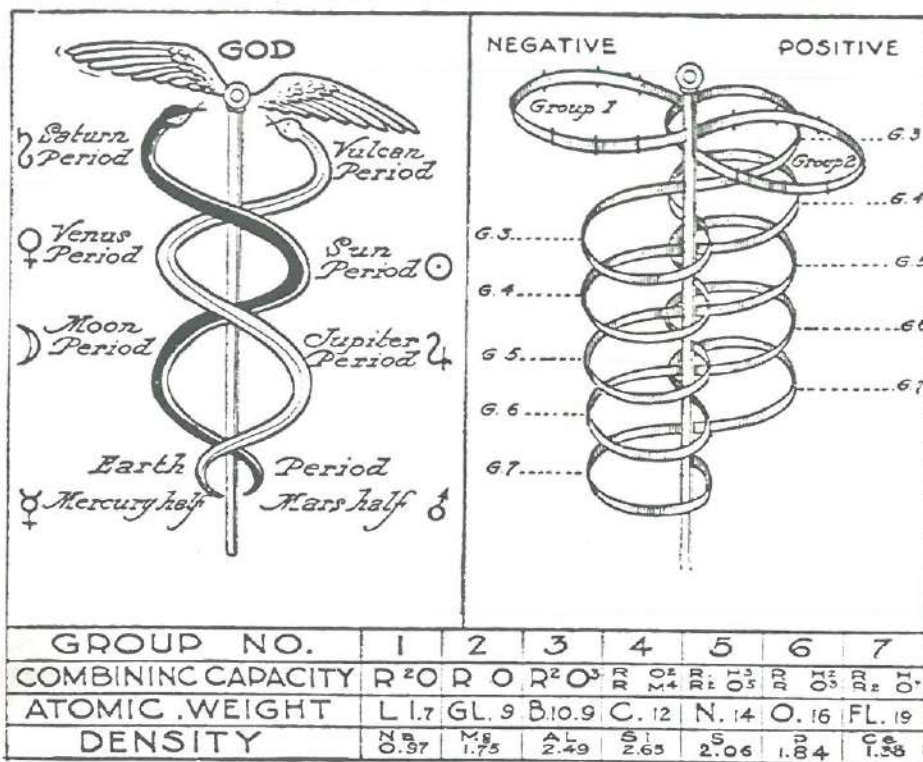
*Go, labour on; ’tis not for nought,
Thy earthly loss is heavenly gain:
Man heed thee, love thee,
praise thee not;
The Master praises; what are men?* □

—S.K. Newlove-Mensab



Max Heindel's Message

"AS ABOVE, SO BELOW."



Initiation: What It Is And Is Not

PART II

To obtain a better understanding of what constitutes Initiation and what the prerequisites are, let the student first fix firmly in his mind the fact that humanity as a whole is slowly progressing upon the path of evolution, and thus very slowly, almost imperceptibly, attaining higher and higher states of consciousness. The path of evolution is a spiral when we regard it from the physical side only, but a lemniscate when viewed in both its physical and spiritual phases. In the lemniscate, or figure 8, there are two circles which converge to a central point, which circles may be taken to symbolize the immortal spirit, the evolving ego. One of the circles signifies its life in the physical world from birth to death. During this span of time it sows a seed by every act and should reap in return a certain amount of experience. But as we may sow seed in the field and lose return on that which falls on stony ground, among thorns, et cetera, so also may the seed of opportunity be wasted because of neglect to till the soil and the life will then be barren of fruit. Conversely, as diligence and care in cultivation increase the productive power of garden seed enormously, so earnest application to the business of life—improvement of opportunities to learn life's lessons and extract from our environment the experience it holds—brings added opportunities; and at the end of the life-day the ego finds itself at the door of death laden with the richest fruits of life.

Such were the saints; they worked as they prayed; they never shirked...

The objective work of physical existence over, the race run, and the day of action spent, the ego enters upon the subjective work of assimilation accomplished during its sojourn in the invisible worlds, which it traverses during the period from death to birth, symbolized by the other ring of the lemniscate. As the method of accomplishing this assimilation has been most minutely described in various parts of our literature, it is needless to repeat it here. Suffice it to say that at the time when an ego arrives at the central point in the lemniscate, which divides the physical from the psychic worlds and which we call the gate of birth or death according to whether the ego is entering or leaving the realm where we, ourselves, happen to be at the time, it has with it an aggregate of faculties or talents acquired in all its previous lives, which it may then put to usury or bury during the coming life-day as it sees fit; but upon the use it makes of what it has, depends the amount of soul growth it makes.

If for many lives it caters mainly to the lower nature, which lives to eat, drink, and be merry, or if it dreams its life away in metaphysical speculations upon nature and God, sedulously abstaining from all unnecessary action, it is gradually passed and left behind by the more active and progressive. Great companies of these idlers form what we know as

“backward races”; while the active, alert, and wide-awake who improve a larger percentage of their opportunities, are the pioneers. Contrary to the commonly accepted idea, this applies also to those engaged in industrial work. Their money-getting is only an incident, an incentive, and entirely apart from this phase their work is as spiritual as or even more so than that of those who spend their time in prayer to the prejudice of useful work.

From what has been said, it will be clear that the method of soul growth as accomplished by the process of evolution requires *action* in the physical life, followed in the post-mortem state by a *ruminating process*, during which the lessons of life are extracted and thoroughly incorporated into the consciousness of the ego, though the experiences themselves are forgotten—as we forget our labor in learning the multiplication table, though the faculty of using it remains.

This exceedingly slow and tedious process is perfectly suited to the needs of the masses; but there are some who habitually exhaust the experiences commonly given, thus requiring and meriting a larger scope for their energies. Difference of temperament is responsible for their division into two classes.

One class, led by their devotion to Christ, simply follow the dictates of the heart in their work

of love for their fellows—beautiful characters, beacon lights of love in a suffering world, never actuated by selfish motives, always ready to forego personal comfort to aid others. Such were the saints; they worked as they prayed; they never shirked in either direction. Nor are they dead today. The Earth would be a barren wilderness in spite of all its civilization did not their beautiful feet circle it on errands of mercy, were not the lives of sufferers made brighter by the light of hope which radiates from their beautiful faces. Had they but the knowledge possessed by the other class they would indeed outdistance all in the race for the Kingdom.

Mind is the predominating feature of the other class. In order to aid it in its efforts toward attainment, mystery schools were early established wherein the world drama was played to give the aspiring soul while he was entranced, answers to the questions of the origin and destiny of humanity. When awakened, he was instructed in the sacred science of how to climb higher by following the method of nature—which is God in manifestation—by sowing the seed of action, meditating upon the experience, and incorporating the essential moral to make thereby commensurate soul growth; also with this important feature, that whereas in the ordinary course of things a whole life is devoted to sowing and a whole post-mortem existence to ruminating and incorporating the soul substance, this cycle of a thousand years, more or less, may be reduced to a day, as held by the mystic maxim, “A day is as

a thousand years, and a thousand years as one day." To be explicit, whatever work has been done during a single day, if ruminated over at night before crossing the neutral point between waking and sleeping, may thus be incorporated into the consciousness of the spirit as usable soul power. When that exercise is faithfully performed, the sins of each day thus reviewed are actually blotted out, and the man commences each day as if it were a new life, with the added soul power gained in all the preceding days of his probationary life.

But!—yes, there is a great big *BUT*; nature is not to be cheated; God is not to be mocked. "Whatsoever a man soweth, that shall he also reap." Let no one think that the mere perfunctory review of the happenings of a day with perhaps the light-hearted admission of, "I wish I had not done that," when reviewing a scene where he did something palpably wrong, will save him from the wrath to come. When we pass out of the body into purgatory at death and the panorama of our past life unfolds in reverse order to show us first the effects and then the causes which produced them, we feel in intensified measure the pain we gave others; and unless we perform our exercises in a similar manner so that *we live each evening our hell* as merited that day, acutely sensible of every pang we have inflicted, it will avail nothing. We must also endeavor to feel in the same intense manner, gratitude for kindness received from others, and approbation on account of the good we ourselves have done.

Only thus are we really living the post-mortem existence and advancing scientifically towards the goal of Initiation. The greatest danger of the aspirant upon this path is that he may become enmeshed in the snare of egotism, and his only safeguard is to cultivate the faculties of faith, devotion, and an all-embracing sympathy. It is difficult, but it can be done, and when it has been accomplished the man or woman becomes a wonderful power for good in the world.

***Initiation
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Now, if the student has pondered the preceding argument well, he has probably grasped the analogy between the *long cycle* of evolution and the *short cycles* or steps used upon the path of preparation. It should be quite clear that no one can do this post-mortem work for him and transmit to him the resulting soul growth, any more than one can eat the physical food of another and transmit to him the sustenance and growth. You think it preposterous when a priesthood offers to shorten the sojourn of a soul in purgatory. How, then, can you

believe that anyone else can—no matter what the consideration—obviate the necessity of a number of purgatorial existences for your benefit and transmit to you at once the usable soul power you would have acquired had you pursued the ordinary course of life to the day you are ready for Initiation? Yet this is what the offer to initiate a person not yet upon the threshold means. You must have the soul power requisite for Initiation or no one can initiate you. If you have it, you are upon the threshold by your own efforts, beholden to no one, and may demand Initiation as a right which none would dare dispute or withhold. If you have it not and could buy it, it would be cheap at twenty-five million dollars, and the man who offers it for twenty-five million dollars is as ridiculous as his dupe. Please remember that if anyone offers to initiate you into an occult order, no matter if he calls it "Rosicrucian" or by any other name, his demand of an initiation fee at once stamps him as an impostor; explanations to the effect that the fee is used to purchase regalia, et cetera, are only added evidence of the fraudulent nature of the order for it is said, "Initiation is most emphatically not an outward ceremony, but an inward experience." I may further add that the Elder Brothers of the Rose Cross in the Mystic Temple where I received the Light made it a condition that *their sacred science must never be put in the balance against a coin*. This injunction I have obeyed, both in spirit and to the letter, as all know who have had dealings with The Rosicrucian Fellowship. □

Studies in the Cosmo-Conception

Question: How may we define the doctrine of rebirth?

Answer: Rebirth postulates a slow process of development, carried on with unwavering persistence through repeated embodiments in forms of increasing efficiency whereby all are, in time, brought to a height of spiritual splendor at present inconceivable to us.

Question: Is this theory reasonable?

Answer: There is nothing unreasonable nor difficult to accept in such a theory. As we look about us we find everywhere in Nature this striving for perfection in a slow, persistent manner. We find no sudden process of creation or destruction, but we do find "Evolution."

Question: What is evolution?

Answer: Evolution is "the history of the progression of the Spirit in Time." Everywhere, as we see about us the varied phenomena in the universe, we realize that the path of evolution is a spiral. Each loop of the spiral is a cycle.

Question: How does this make for evolution?

Answer: Each cycle merges into the next, as the loops of the spiral are continuous, each cycle being the improved product of those preceding it and the creator of those more developed states which succeed it.

Question: Does Nature never follow a straight line?

Answer: Natural progression does not follow a straight line nor even a circular path, for that would imply a never-ending round of the same experiences and the use of only two dimensions in space.

Question: How does our three-dimensional universe relate to evolution?

Answer: All things move in progressive cycles and in order to take full advantage of all the opportunities for advancement offered by our three-dimensional universe, it is necessary that the evolving life should take the three-dimensional path—the spiral—which goes ever onward and upward.

Question: Is this process a fact discernible in Nature?

Answer: Whether we look at the modest little plant in our garden or go to the redwood district of California and examine one of the giant sequoias with its thirty-foot diameter, it is always the same—every branch, twig, or leaf will be found growing in either a single or a double spiral, or in opposite pairs, each balancing the other, analogous to ebb and flow, day and night, life and death, and other *alternating* activities in Nature.

Question: Are these alternating activities a factor in evolution?

Answer: Yes. In the spring the Earth discards its white blanket and emerges from its period of rest—its winter's sleep. Time passes. The corn and the grape are ripened and harvested. Again the busy summer fades into the silence and inactivity of the winter. Again the snowy coverlet enwraps the Earth. But her sleep is not forever; she will awake again to the song of the new spring which will mark for her a little further progress along the pathway of time.

Question: How does this process apply to the Sun?

Answer: The Sun rises in the morning of each day but each morning he is further along on his journey through the year. Everywhere the spiral—*Onward, Upward, Forever!* □

—Ref: Cosmo, 151-153

Western Wisdom Bible Study

The Revelation of St. John the Divine

THE DOOM OF BABYLON

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying *Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

Standing afar off for the fear of her torment, saying, *Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.*

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

—*Revelation 18: 1-11*

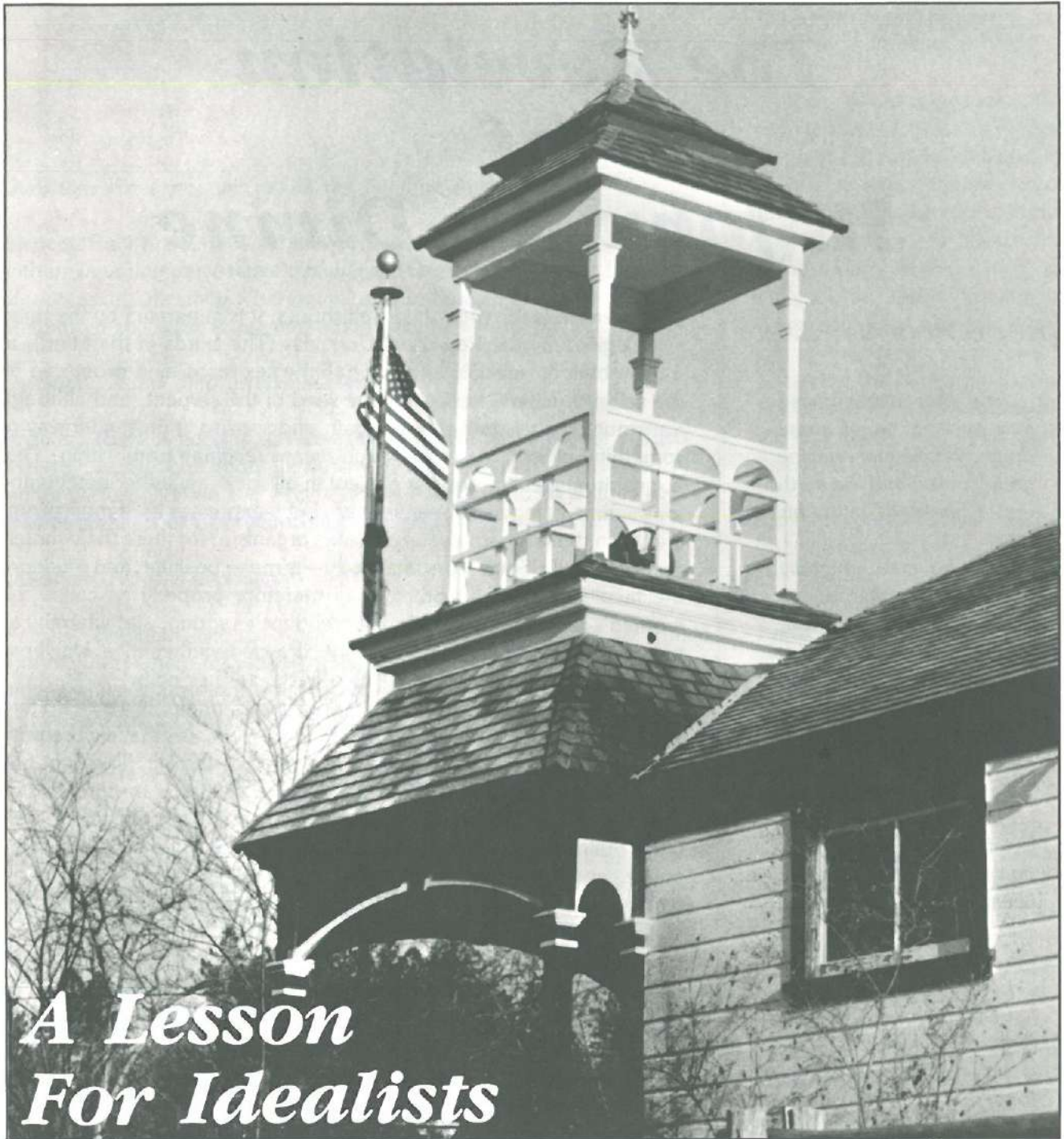
“Reason is the product of selfishness. It is generated by the mind given by the Powers of Darkness (The Lords of the Mind), in a brain built by selfishly keeping half the sex force, and prompted by the selfish Lucifers, hence it is the seed of the serpent, and although transmuted to *wisdom* through pain and sorrow, it must give way to something higher: *intuition*, which means *teaching* from within. That is a spiritual faculty, equally present in all spirits, whether functioning for the time being as man or woman, but it expresses itself most prominently in those incarnated in a female organism, for there the counterpart of the Life Spirit—the vital body—is male, positive, and *intuition*, the faculty of the Life Spirit, may therefore properly be called the woman’s seed whence all altruistic tendencies spring, and whereby all nations are being slowly but surely drawn together in a Universal Brotherhood of *Love*, regardless of race, sex, or color.

“This brain of course is not a homogeneous whole. It is divided into two halves, and it is a fact well known to physiologists that we use principally but one of these cerebral hemispheres—the *left*. The right half of our brain is only partially active. The heart also is on the *left side* of our body, but is beginning to move toward ‘the right’ place. The ‘right’ brain, which is ruled by Mercury, will also become more and more active, and consequence of these two physiological changes man’s whole character will appear different. The *left side* is under the sway of the Lucifers and is given over to selfishness, but the Ego will gain more and more control as the *right side* of the brain is invested with power to act upon the body as *right judgment*.

“That there is a change going on in the heart which makes it an anomaly, a puzzle, is not news to physiologists. We have two sets of muscles, one set is under the control of the will, as, for instance, the muscles of the arm and hand. They are striped both lengthwise and crosswise. The involuntary muscles which cannot be moved by *desire* are striped lengthwise only. *The heart is the only exception*. It is under the control of desire, and yet it is beginning to show cross-stripes like a *voluntary muscle*.

“In time those cross-stripes will develop fully and the heart will be under our control. When that time comes we will be able to direct the blood where we will to send it. Then we may refuse to send it to the left brain, and *Babylon, the city of Lucifer, will fall.*” □

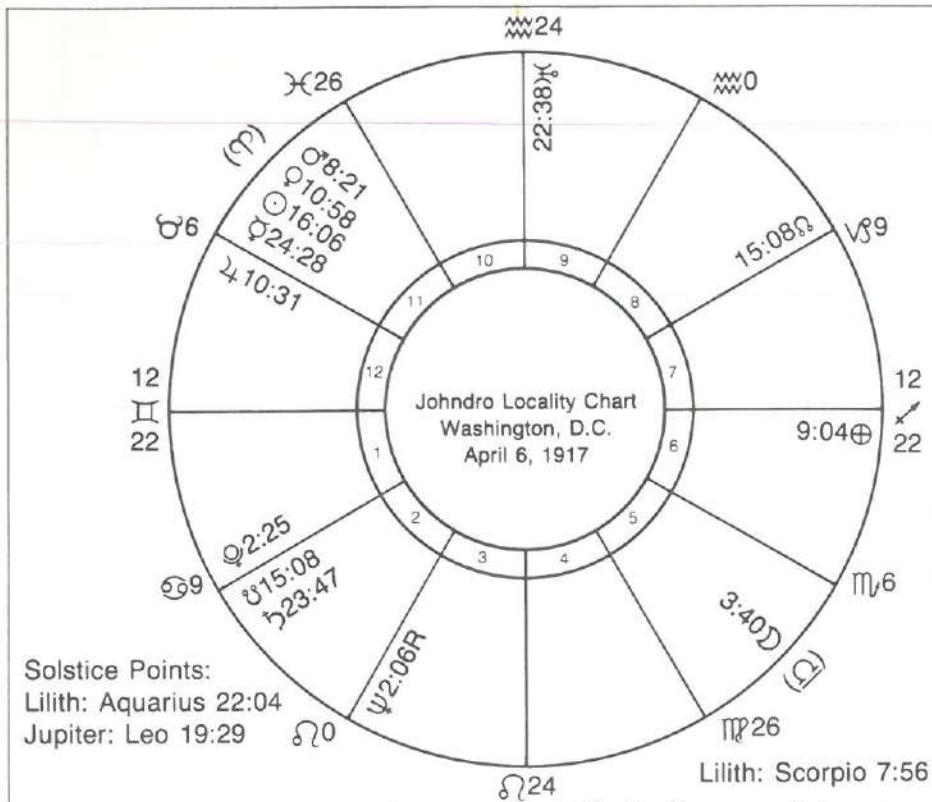
Astrology



A Lesson For Idealists

On April 6, 1917 President Wilson led this nation into World War I for the ostensible purpose of making the world "safe for democracy." A beautiful slogan, but now, seven decades later, it's still just that. What went awry?

In checking the chart, we find Uranus dominating; surely idealism and altruism were part of the Virginian's vision. But the biggest item is the stellium of four planets in Aries intercepted in the eleventh house of aspirations; negatively, there's not a more *self-centered* sign than Aries!



The sign ranking second in occupancy is Cancer, with the two "malefics" Saturn and Pluto and the equally negative Dragon's Tail, all dominating the second house of gain, money. Jupiter in the twelfth house is in the very *materialistic* Taurus, it also rules the seventh house of how others perceive us; its solstice point is opposite that of "malevolent" Lilith. We also note that we have here a full moon configuration—emphasis, awareness, not always correct.

What are the stars saying? Simply this: though there may not be tangible proof that America was not motivated by high ideals, it would be easy not to be perceived thus by others; the negative possibilities referred to above might stand out too strongly:

1. At the time the U.S. entered the fray, it had three billion dollars invested with the Allies, but only twenty seven million with the Central Powers. Some wondered, could it be

that Uncle Sam went to war merely to protect his own?

2. The U.S. at first objected to putting its men under a French general, Foch. That didn't sit well with those fighting on our side, who had learned from adversity the need for very close cooperation.

3. The U.S. refused to be called an ally, referring to itself as a "co-belligerent," as if it did not want to get its hands fully into the dirty business of war; this seemed like a "holier than thou" attitude.

4. When the U.S. Congress sought to amend the process Wilson had outlined whereby the country would join the League of Nations, whose business it was to be to *keep* the world safe for democracy, he Wilson, requested that his supporters vote against joining the League altogether; this appeared to be a petty posture.

5. When this nation demanded repayment of its loans to its

ex-comrades in arms, it refused payment in goods and even raised tariff rates to make the process more difficult.

None of the above is intended to cast doubt on the sincerity of American idealism, but the lesson seems obvious: if one is to make an impact for idealism, one must do all humanly possible to stay as far away as possible from that which projects the least image of turpitude. "Abstain from all appearance of evil." I Thessalonians 5:22.

A reporter once interviewed a famous TV evangelist and was surprised to learn that the latter, who regularly appealed for sacrificial giving, resided in a million-dollar mansion.

"Doesn't that disturb you?" he asked one of his followers.

Should we live as second-class citizens just because we're Christians?" she shot back.¹

Certainly not—but it is so easy to give wrong impressions!

We read in the Scriptures that the Levites had no inheritance among the children of Israel (*Deuteronomy* 10:9); the Nazarites took special vows (*Numbers* 6:2); John the Baptist lived very austere (*Matthew* 3:4); the Son of Man had not where to lay His head (*Matthew* 8:20); the Apostle Paul worked with his hands while preaching to avoid the need of being supported by others (*Acts* 18:3; *I Corinthians* 4:12)

There was and still is a reason for all that: those who would share the peace that passeth understanding must live on a moral plane so high as to transcend all misunderstanding! □

—Paul K. Fretwirth, Ph.D.

¹See the cover story of *Mother Jones*, July-August 1986.



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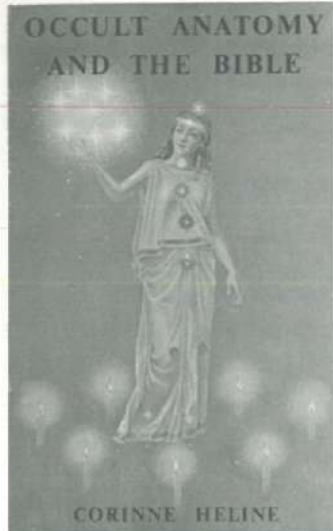
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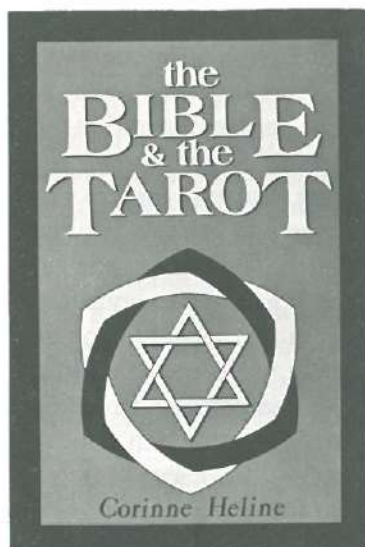
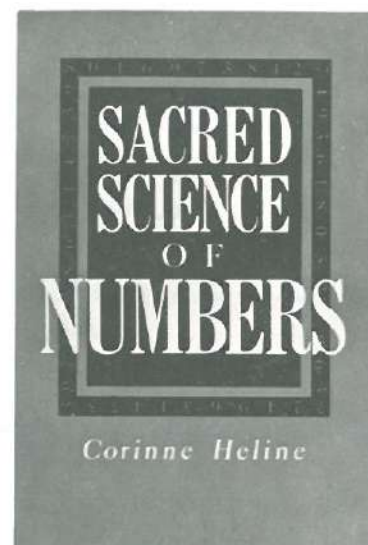
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Astrology

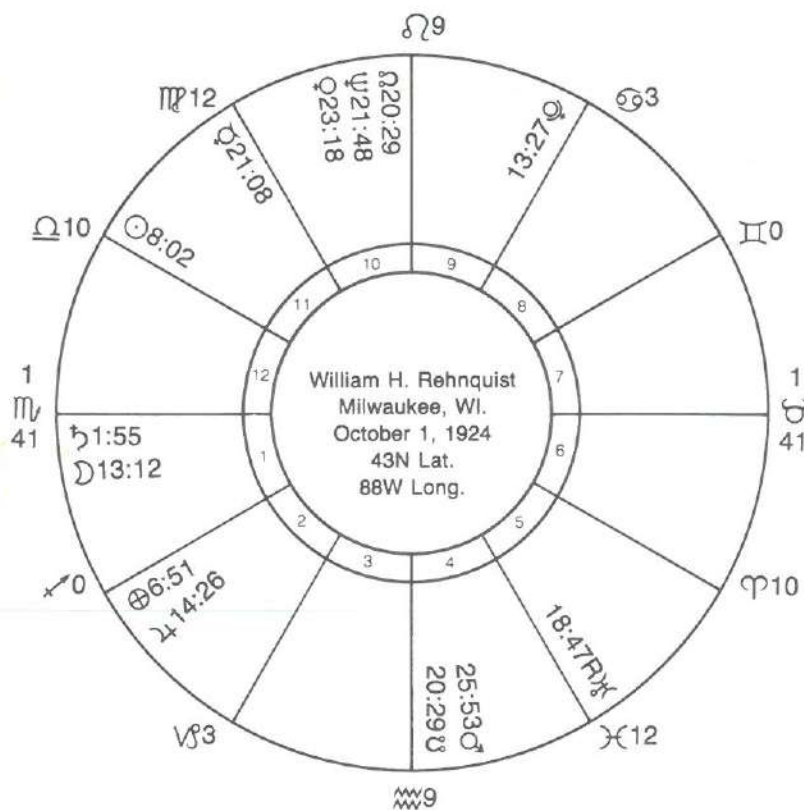
His Honor, The Chief Justice of the U.S.

PROFILE

He is well qualified for the task, which falls under the ninth house's aegis. Aptitude for one's work is present when there is a close relationship between the first house and that of one's occupation.¹ Here, the ruler of the first house is in the ninth house and its own Scorpio decan of Cancer; the lord of that sector is in the first house. Not only that, but they are in very close trine and joined by mutual reception. The two cusps are also trine. Could two houses be much more closely linked, especially being so far apart?

As to character and reliability, the stars also furnish first-rate credentials. Surprising as it may seem, *malefics* in the First Quadrant are a favorable indication.² Here, Saturn is present exactly on the Ascendant; Mars and Pluto are there by mutual reception; the former also has its solstice point there.³

A chief justice of necessity must have far more than mere book learning. The Venus/Nep-
tune conjunction, that of the ac-
tual and natural rulers of his



Mars' Solstice Point: Scorpio 4:07

His confirmation hearings were stormy; his reviews have been mixed; the stellar portrait of William H. Rehnquist, 16th U.S. Chief Justice, is revealing.

twelfth house of "ultimate understanding,"⁴ supplies intuitive ken.

PURPOSE

With all the angles, half the planets, and the nodes in fixed signs, he is unmistakably goal-oriented. The day he was appointed, June 17, 1986, his planets most heavily aspected by transit were Mars and Neptune, portending active idealism. He has "hidden talent," a Pythagorean Triangle: Pluto is square (3 signs) the Sun; trine (4 signs) the Moon; quincunx (5 signs) Jupiter. $3 + 4 + 5 = 12$, the number of power and completeness.⁵

His chart also has a mutable T-square, Mercury, Jupiter, Uranus; there is eager energy fueling a drive to action, all the more since the basic chart pattern is that of the enterprising Locomotive.⁶ In this type of configuration, the cutting and trailing planets are significant.⁷ Here, they are Pluto (regeneration) and Uranus (transformation); Rehnquist is not content to be a mere "caretaker," maintaining the status quo. This is reinforced by the fact that all three extra-Saturnian planets, the potential "upsetters," are conjunct critical degrees!

Also, according to the ancient system of "keywords for sign decanates by houses,"⁸ Mars is "questioning," Uranus is "reforming," Pluto is "pioneering," and the Venus-Neptune conjunction is "eliminating." What kind of "change" are we to expect? Nothing really drastic. The Sabian symbol for his Mercury of mental focus is "A royal coat of arms,"⁹ and "royalty" shuns the radical. The prominence in

his chart of cautious, prudent Saturn augments this proclivity; with his Sun in the sign of the Scales, he is inclined to weigh things carefully; its Sabian degree, "Three old masters hanging in an art gallery."¹⁰ And his ninth house Pluto's, "A very old man facing a vast dark space to the northeast."¹¹ According to the Bible, it is the young who "see visions"—glimpses of what has not been—but the old "dream dreams"¹²—based on the past, what has been, the tried and known. On the day of his appointment, five planets retrograded, "moving backwards";¹³ it is well known that Chief Justice Rehnquist has great respect for the past's best.

PRODUCT

With karmic Saturn conjunct his Ascendant and Neptune, ruler of his fifth house of hidden karma¹⁴ atop the chart, his Honor will make an impact. Too, his Pluto is closely conjunct the Sun of the U.S. chart, symbolic of vital interests and ruler of the fourth house of basic issues. It is square the U.S. Saturn, in Libra of Justice and lord of the ninth house of judiciary. And these ties need not at all be negative. Rehnquist's Pluto, part of a watery grand trine and in its own decan of Cancer, is comfortably posited. Also Saturn, being in the sign of its exaltation, is well able to handle "hard" aspects.

Speaking of "hard," the Chief Justice can hardly be described as some crusty, churlish curmudgeon. Not with Mercury the reflector the only planet in an earthy sign, but four in the sympathetic, watery ones. And the

most strongly emphasized degree in all his chart is that of the Rising Sign, which also holds Saturn. It is described as "The fine scent of deeds well done as it persists in the memory of men."¹⁵ Can there be a more beautiful summary of a man's life? □

—A Probationer

¹ *All over the Earth Astrologically*, Ivy M. Goldstein-Jacobson, pp. 81, 82.

² *Ibid.*

³ He has three receptions: Venus/Sun, Moon/Pluto, Mars/Saturn; this is unusual and indicative of a very well integrated personality.

⁴ *A Spiritual Approach to Astrology*, Myrna Lofthus, p. 187.

⁵ *Horoscope Interpretation Outlined*, Charles A. Jayne, p. 14.

⁶ There is an area of 120-180 degrees that holds no planets. See *The Guide to Horoscope Interpretation*, Marc Edmund Jones, chapter 3; *The Complete Astrologer*, Derek and Julia Parker, p. 173.

⁷ *Predictive Astrology*, Frances Sakoian and Louis S. Acker, chapter 10.

⁸ *The Way of Astrology*, Ivy M. Goldstein-Jacobson, p. 65.

⁹ *The Sabian Symbols*, Marc Edmund Jones, p. 320.

¹⁰ *The Sabian Symbols*, Marc Edmund Jones, p. 159. Italics supplied.

¹¹ *The Sabian Symbols*, Marc Edmund Jones, p. 252. Italics supplied.

¹² Joel 2:28.

¹³ Of course nothing in the heavens ever moves any other way than forward, but at times some orbs appear to be moving backward, and this has a definite astrological significance.

¹⁴ *Astrology: A Cosmic Science*, Isabel M. Hickey, p. 60.

¹⁵ *Astrology of Personality*, Dane Rudhyar, p. 364.

Astrology



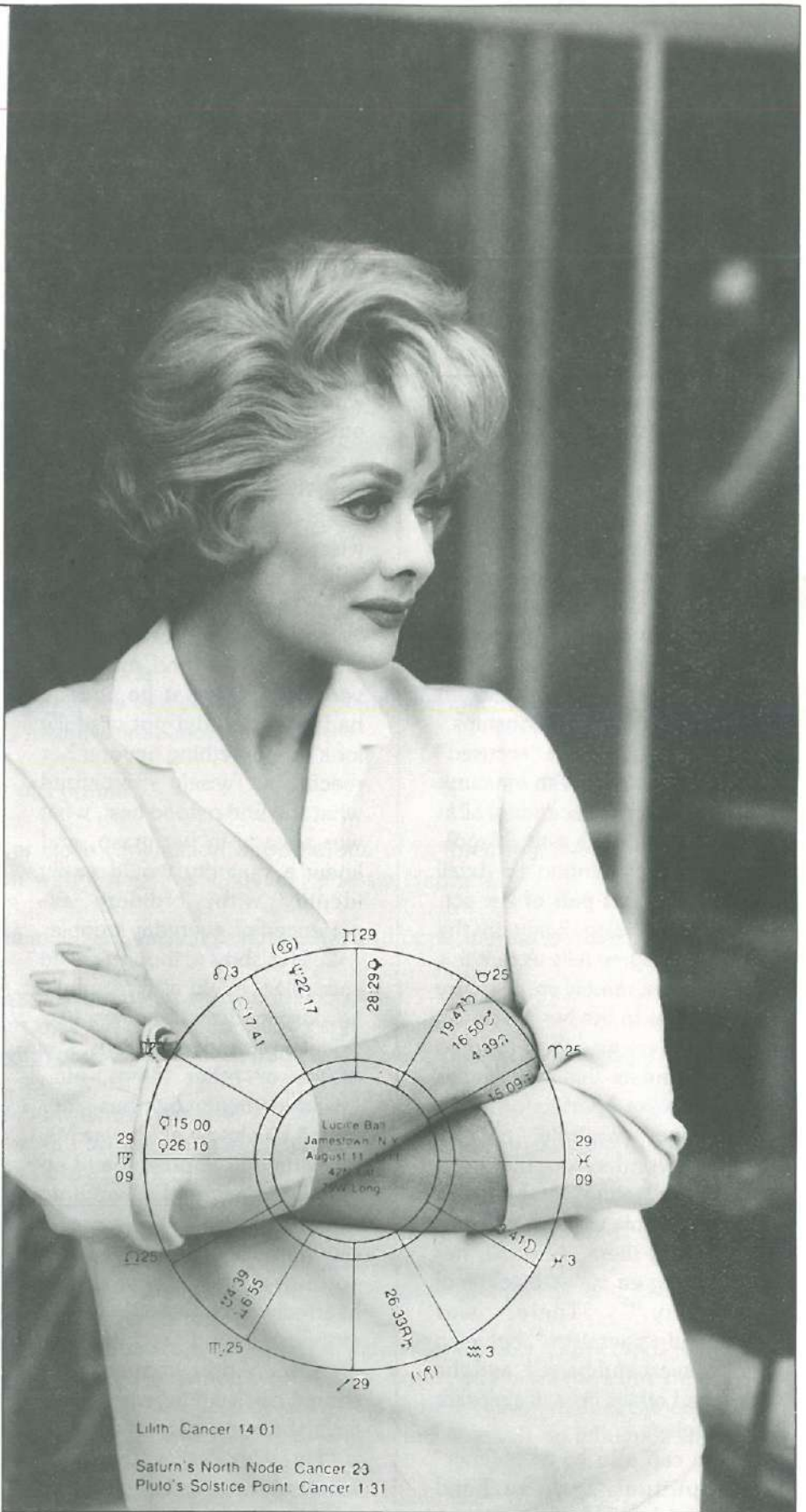
The World's Most Famous Lady

“Laugh, and the world laughs with you....” Of course we’ve all heard this, but did we ever suspect it could possibly be so very literally true? For one of the comments made after the passing of Lucille Ball in April, 1989, was that because of TV programs’ world-wide reruns and syndication, she had been seen by more people than any other lady in history. With Pluto, planet of the unique,¹ only thirty-one minutes from her M.C., and its supportive solstice point but 2.31 degrees away, it is little wonder she has been universally acknowledged as a *sui generis*, in a class all by herself. With her Sun in regal Leo, the “crown” she for so many years wore as Queen of Comedy fit her perfectly.

For Neptune, planet of glamor, entertainment, make-believe, is tremendously influential in her chart, touching all planets and angles.² In the house of career, in a sign (Cancer) not only intuitive but also sensitive to the public pulse, in its own decan which strengthens all its intrinsic traits—she knew exactly what her audience wanted, and delivered it splendidly.

With seven of her planets in the top half, and the extra-Saturnian orbs angular, we have before us a map of impressive potential, the kind that pulled her to the pinnacle, all the more because of her practical ability and sheer hard work. Jupiter, planet of “luck,” is conjunct the restrictive South Node and does not receive any helpful aspects; the Moon, to which it is in trine, is but a reflector; she worked hard for what she got.

The chart sign signature—whose traits permeate the entire natus—is Taurus. There is not a more patient, practical, plodding, persevering sign. In her map, it is tenanted by Mars, Saturn, and the North Node in the eighth house of regeneration, where flagging strength is most easily renewed. Mars (energy) is combined with Saturn (discipline); the presence of the North Node helpfully increases all this.



Photographs courtesy of Lucille Ball Productions, Inc.

Her Sun's degree is "A teacher of chemistry." There was beautiful "chemistry" between her viewers and herself, and she coached others in capturing it for themselves.

It is also noteworthy that Saturn's North Node³ is conjunct Neptune: the high-octave orb's inspiration is not allowed to dissipate aimlessly. The Sun square Saturn aspect is not as daunting as may seem, for the solar orb is in its own sign. It not only is part of the U.S. natus, but no less than ten U.S. Presidents have Sun and Saturn in "challenging" relationships.⁴

Miss Ball has been "accused" of perfectionism? With Mercury, Venus, and the Ascendant all in the perfectionist's sign (Virgo), painstaking attention to detail admittedly was part of her act. The Rising Sign being in the very last degree tells us that this could be extremely so; Mercury and Venus in the twelfth house implies there was even more to it than meets the eye. Trifles don't make perfection, but perfection is no trifle!

Little wonder, too, that quite a few colleagues of her craft have told how willingly and well she taught them. After all, her Sun's degree is "A teacher of chemistry."⁵ There was beautiful "chemistry" between her viewers and herself, and she coached others in capturing it for themselves.

She can also be a "teacher" to spiritual truth-seekers! Possibly, her TV offerings may not have lasting appeal to those

who have tasted Life's eternal, but her career does hold lessons. Did not our Lord suggest that "the children of this world are in their generation wiser than the children of light?"⁶

1. The Lord asked Moses, "What is that in thine hand?"⁷ He was to use and make the very most of what he already had. Ms. Ball did not wistfully look for something beyond her reach, but wisely dramatized what she understood best, what was already in her grasp, and knew a majority would easily identify with, ordinary experiences of everyday people.

2. Her shows, though called comedies, could also truthfully be described as tragedies. Accidents, misunderstandings, loss of job or other things, etc., would certainly be thus construed by almost all. It was Ms. Ball's unique approach and attitude that turned them into something else. This is not to say that life's unpleasant encounters should be light-heartedly discounted, but one's attitude should be carefully chosen. And what exactly should one's attitude be, when life's shadows will not flee?

"He who learns the great secret of using pain is free, for he has learned to transmute mortal sorrow into immortal joy,

and all the vicissitudes of the Earth life are to him the sounding strings of Divine Love. Saturn no longer can afflict but is recognized as the great Messenger of God, the beneficent power of universal Law, which always makes for harmony. The ancients declared that he who overcomes Saturn has gained control over the powers of Heaven and Earth. Saturn, the white-winged Archangel of Sorrow, is no enemy but a friend, saying to all as he said to Job, "Thine own right hand can save thee."⁸ □

—A Probationer

¹*Vocational Guidance by Astrology*, Charles E. Luntz, p. 205

²Neptune is sextile Venus; midpoint between Sun and Pluto and also between Mercury and the Mars-Saturn conjunction; it is opposite Uranus; in mutual reception with the Moon; in bi-septile to Jupiter; natural ruler of the house occupied by Mercury, ruler of the Ascendant and M.C.

³*Here and There in Astrology*, Ivy M. Goldstein-Jacobson, p. 51.

⁴*Horoscopes of the U.S. Presidents*, Doris Chase Doane, pp. 13, 29, 41, 85, 113, 121, 125, 129, 137. Reagan, not included in this book, also has the configuration.

⁵*The Sabian Symbols*, Marc Edmund Jones, p. 286.

⁶Luke 16:8.

⁷Exodus 4:2. Abraham, Father of the Faithful, begat Isaac, whose name means "laughter." *Metaphysical Bible Dictionary*, p. 299. Genuine faith creates something even better than mundane laughter—joy, the real kind, produced not by some box of wood but a heart of love.

⁸*New Age Bible Interpretation, Old Testament, Volume II*, Corinne Helene, p. 244. Italics by the author.



Astrological Glossary

Algol: Fixed star in Taurus 26.

Bowl Pattern: All planets within 180 degrees.

Cutting Planet: In the biggest empty space in a chart, it is the planet facing it in a clockwise direction.

Facies: Fixed star in Capricorn 7; negative influence.

Finger of God: see Yod.

Fortuna: Another name for Part of Fortune.

Invalld: Not valid.

Kite: A grand trine with a planet or close conjunction opposite one of its three members.

Lilith: A satellite around the Earth with a negative influence; a lesser Neptune.

Markab: A fixed star in Pisces 23.

Mystic Triangle: Four planets are involved, each in sextile, trine, and opposition to another, thus forming a rectangle.

Nonagen: Minor aspect of 40 degrees: bondage, restriction, obligation.

Part of Catastrophe: Ascendant plus Uranus minus Sun; very negative.

Part of Death: Ascendant plus eighth cusp minus Moon; also called Part of Disaster; has strongly negative effect.

Part of Genius: Ascendant plus Sun minus Neptune.

Part of Misfortune: Name of Part of Fortune when in eighth or twelfth house, in Scorpio or Pisces or those decanates, or making a "hard" aspect to a malefic.

Part of Peril: Ascendant plus ruler of the eighth cusp minus Saturn; influence what the name implies.

Part of Spirit: Ascendant plus Sun minus Moon; it has to do with tradition, background, ethos.

Part of Tragedy: Ascendant plus Saturn minus Sun; negative influence.

See-saw Pattern: The planets in two fairly equal groups (at least three in one group) and there must be at least a sextile empty between them on each end.

Solstice point of any planet: One measures from the planet to either Cancer 0 or Capricorn 0 (where the Sun is located at the time of solstice, hence the name), whichever is closer, and takes the same number of degrees across to the other side. For instance: the solstice point of a planet in Gemini 15 is Cancer 15; of a planet in Scorpio 10, it would be Aquarius 10. If that point is aspected, it exerts an influence similar to the planet it is associated with.

Taurus 6: The sixth degree of the second sign of the zodiac.

Yod: Two planets in sextile and both in quincunx (150 degrees) to a third; like Gemini 15, Leo 15, Capricorn 15; a figure of destiny.

“Cardboard Condos”

They're no doubt one of the latest novelties in the “housing market.” Priced at \$35.00, they consist of several cardboard boxes skillfully fastened together, and at least in one metropolitan area street people are finding them quite satisfactory in matters of comfort and privacy. The big problem is, where to place them; they are less than welcome in most parts of town; they are said to depreciate property values.¹ That is most significant in view of an illumined insight:

“In material civilization property values supersede human values. In this lies the seed of its own destruction.”²

At first glance, this may seem like an inordinately exaggerated assertion. Does a simple matter like putting “property values” ahead of “human values” really contain “the seed” of a civilization’s “destruction?” Most certainly! Almost three and three fourths centuries of America’s past attest to the truth of this.

A dozen years after the founding of the first permanent European settlement in North America (Jamestown, 1607), black labor—soon to become black slavery—was introduced. At first it was comparatively “kind,” if hard labor in bondage can ever be described thus. But ere long, of necessity it had to turn brutal; men are not in the habit of voluntarily performing tasks without compensation. Force became indispensable—also lethal. The “Christian” slavemasters knew this was wrong, but also extremely profitable. And so they continued to put (their own) “property values” ahead of (others’) “human values.”

But as Lincoln put it, a nation cannot remain half slave and half free; a house divided against itself cannot stand. The New World’s bloodiest conflict ever—the Civil War—erupted and greatly impoverished the South. It cannot be denied that putting “property values” ahead of “human values” had been responsible.

To the victor belong the spoils, the saying goes. But they have a way of “spoiling” if “human values” continue to be relegated behind “property values.” After the Civil War, the victorious North embarked

on full-scale industrialization. But alas, because of greed, it produced a setup in which “human values” again were consigned to oblivion; “property values” basked in the limelight; black slavery was replaced by industrial slavery. From preschool to post-retirement years, millions toiled for a pittance, while their masters amassed fantastic fortunes. Utensils of gold and silver in their homes were not unusual, while the sweatshop slaves scarcely survived. Eventually, about 1% of the population owned over 90% of the wealth—acquired to a large extent by giving “property values” priority over “human values.”

Such imbalance is never good. It helped bring about the French Revolution of 1789 and that in Russia of 1917. And in the U.S., the materialistic madness of the “Roaring Twenties” produced the Crash of '29; because “property values” were deemed more important than “human values,” both ended up greatly devalued.

The Great Depression spawned the New Deal. Its sponsors claimed the trouble had been the failure of the rich to spend; that was supposed to have brought about economic stagnation. So government would have to “prime the pump,” as it were, and set out on a deliberate course of deficit spending, for the first time in U.S. history during peace. Millions were put to work in federally-funded jobs: World War II heated up the economy even more; but alas, America got “hooked” on deficit spending. Admittedly New Deal deficit spending had temporarily reduced unemployment. But because the basic diagnosis of the problem was faulty, so was also the remedy, despite the fact that multitudes had been helped. Not how a segment of society spent or didn’t spend its money needed correcting, but how these people earned it—by disregarding “human values” for the selfish sake of “property values.”

Thus deficit spending, once regarded with horror, became a habit, and America’s national debt is approaching 3 trillion dollars. *Because of this*, if the Third World were to default on its debt to U.S. banks, if America’s foreign creditors were to

lose faith in the U.S. economy and act accordingly, or if some other possibilities became reality—there would be a repeat of 1929 and most likely on a vaster scale. And what produced this “sword of Damocles scenario” in the first place? Society giving “property values” priority over “human values.”

Each year when the swallows return to Capistrano, one knows spring is near; each time vultures circle overhead on the prairie, it is a sign of death; could it be that the blossoming of the “cardboard condos” in the city that once was the world’s financial center might be a sign that all our vaunted wealth is like a house of cards? This much is sure: The statement that when “property values supersede human values” it creates for society “the seed of its own destruction” is not hype but history!

¹*The Christian Science Monitor*, March 9, 1989, p. 14.

²*The New Age Bible Interpretation, Old Testament, Volume I*, Corinne Helene, p. 86.

21st Century Christianity — What Will It Be Like?

Of course different from what it is now, but how? A perspicacious profile in one of England’s most respected reviews¹ is revealing: In 1900, two thirds of the world’s 558 million Christians resided in Europe and North America; by the year 2,000, fully two thirds of the expected two billion believers will be living elsewhere! The big loser in this demographic *démarche* will be Europe, dropping from 49.9% of the world’s total in 1900 to 21.4% by 2,000; the great gainer will be Africa, rising from 1.8% to 19.5%. North America is expected to develop a drop from 14.1% to 12.6%.

Will this change in the ethnic composition of the Christian community affect it in other ways? Most certainly! Demography is destiny. Population

transformations invariably precipitate others. Students of church history know that in times past, when believers encountered new peoples and situations, they themselves were changed thereby. For that is life: challenge, response, reaction!

Almost all the first followers of the Master had come out of the Hebrew tradition, and their Christian faith was greatly influenced thereby. It was not too many years after they started preaching to the Gentiles that they realized changes had to be made. The result was what has been called the first council of the Christian Church, where they were approved.²

Not too long thereafter, barbarians began to batter the Roman Empire, where most of the faithful were located. It was because of this invasion that Christendom’s greatest theologian of the time, Augustine of Hippo, wrote his classic *The City of God*, which steered the Church toward a new direction.

Over a millennium later, the Protestant Reformation began. It is widely believed that it started with the Saxon scholar, Dr. Martin Luther, posting some new ideas (the 95 theses) on a church door in Wittenberg on October 31, 1517, but its actual roots go far deeper. There would have been no Protestant Reformation without a Renaissance, and it would not have come into existence had it not been for the influx into Europe of new ideas from Byzantine and Islamic sources; an encounter with something *outside* Europe created change *within*.³ There simply cannot be any doubt that the Church’s shifting epicenter will have a transforming effect upon it. The only question is, How?

As Oliver Wendell Holmes once quipped, “All generalizations are dangerous, including this one.” But some very definite trends are clearly discernible as to how Third World Christianity is beginning to differ from that in the North Atlantic Community. It tends to be more heartfelt, fervent. In the First World, church attendance and membership bring respect; in much of the Third World, resentment and even persecution; this requires commitment!

Third World Christianity is also less materialistic. The most lavish ecclesiastical edifices are found in the First World, not the Third.⁴ It is also less theoretically abstract and philosophical; because of less financial resources, churches cannot afford to send their preachers through long years of theological seminaries. It is rather more service-oriented. In the more affluent West, doctors,

psychiatrists, lawyers, educators, etc. fill certain definite functions; in many regions of the rest of the world, the Church takes care of these for its people.

Because of all the above and other factors, there is also a far stronger sense of community, *voluntary* sharing, made necessary by poverty and absence of the many things making life for Europeans and North Americans easier and more enjoyable.⁵ In part due to this, women also have been given a sizable share in leadership. In fact, one of the major ongoing debates in one of Christendom's largest communions concerns the ordination of women, and it is its Third World membership which is advocating it most earnestly.⁶

What may well be the most important difference between churches in the First World and the Third is racial policy and attitudes. Of course in recent years dramatic changes have been occurring on both sides of the North Atlantic, but most likely it still can be said, to some extent, that the most segregated hour in the week in America is 11 o'clock Sunday morning. But undeniably this vestige of colonialism is being dismantled, which is all the more interesting in view of this statement:

"Christ came to reunite the separated races in bonds of peace and good will, wherein all will willingly and *consciously* follow the law of Love. The present Christianity is not even a shadow of the true religion of Christ. That will remain in abeyance until all race feeling shall have been overcome."⁷

The transition into New Age Christianity is inextricably interwoven with new attitudes toward race. Actually all the ways discussed above in which Third World Christianity differs from the old North Atlantic base point toward the Aquarian ideals, a purer and more spiritual faith and human brotherhood. Things surely are moving in the right direction, and at an ever more accelerating rate.

¹*The Economist*, 24 December 1988—6 January 1989, p. 61.

²Acts 15.

³Incidentally, the same issue of *The Economist* which discussed the changing ethnic composition of Christendom also carried an article on the ethnic changes occurring within the United States and how this is affecting its social, economic, political, etc. infrastructure. Page 31. Another instance of demography being destiny.

⁴"Only as religion loses its spirit does it turn to externals, magnificent though some of these are. A decadent religion may become entombed in beautiful and imposing cathedrals." *The New Age Bible Interpretation, The New Testament, Volume IV, Part III*, Corinne Heline, p. 158.

⁵The first-century Christians had something very similar to this; Acts 2:44.

⁶*The Christian Century*, December 21-28, 1988, pp. 1172, 1175.

⁷*The Rosicrucian Cosmo-Conception*, Max Heindel, p. 360. Italics by the author.



"Forgive Us Our Debts"

Not only at the last economic summit at Toronto, also for years before and ever since, this has been the message of much of the indebted Third World to the leading economic powers of the Industrial World. Seldom has so much been implied in so few words: the debt exceeds \$1 trillion!¹

How did it get so big? Reams have been written in explanation, perhaps best summarized as greed

and bad judgment, which generally go hand in hand. Those receiving the cash inflow accepted too much; the lenders should have seen their investments were unwise, but hope of gain is a powerful stimulus for risk-taking.

From the Third World comes the fable of the mouse that lived under a grain bin, and through a tiny hole in the floor a trickle of wheat steadily poured into her cozy corner. But she wanted more; so she enlarged the opening. For a brief while, the trickle turned torrent; but because of that, the farmer noticed and stopped the leak, ending the mouse's bonanza. Greed is ever counterproductive, for men as well as for mice.

Almost four centuries ago Shakespeare, that Great teacher of Truth, advised, Neither borrower nor a lender be. The writer of Proverbs had stated, "the borrower is servant to the lender."² It always starts out that way, but doesn't remain thus. In the words of a modern adage, When you owe the bank \$1,000, the bank owns you; when you owe the bank \$1,000,000, you own the bank. Somewhere in between, roles reverse; there's no sure way of knowing exactly when, adding confusion, anger.

The eager lenders of our time should have learned from what happened this century. After World War I, during which the U.S. had lent billions to Western Europe, the debtors stalled about repaying, it led to trade wars, the Great Depression, World War II—the direct aftermath of which produced the present Third World debt. The cycle must be broken; but how?

There is no perfect solution. Some of the debtor nations have an annual income of less than \$500 and are sinking ever more deeply into debt despite massive infusions and cannot possibly repay. But if some of the U.S. and Western European lending institutions lose a substantial portion of their loans, they might go under, with dire results. One recent quarter alone, U.S. banks lost \$4 billion; 500 are in trouble; another 500 are on the brink, facing the biggest crisis since 1929.³

It is the fervent hope of the world's financial community that a way will be found to solve this dilemma with the *least* pain; some pain, it is readily admitted, is inevitable. But there is a way of lessening what pain there will be. It is by learning a lesson therefrom, which will prevent yet another repetition. Whenever there is pain of any kind, learning its reason and lesson has a mollifying effect. And the great lesson of the international debt crisis was

perhaps best set forth by Eduard Balladur, France's finance minister, on the aftermath of the October '87 Wall Street crash: "The globalization of financial phenomena must be accompanied by a globalization of decision making."⁴

Yes, the day when it was possible to exploit remote areas and "get away with it" has long been over. The start of the Industrial Revolution at the time Uranus first became visible and began to influence things terrestrial in a strong way irrevocably decreed that mankind would have to move toward interdependence; what happens in one part of the globe, affects others.⁵ Thus a bank failure in Vienna in 1929 (of the *Creditanstalt*) sparked the world-wide depression; When the Arabs turned off the faucet in 1973, it discombobulated American motorists; the Chernobyl disaster of 1986 forced much of Europe to change its eating habits to avoid nuclear contamination. Perhaps the reality of global interdependence was best labeled by the 1942 book by Wendell L. Wilkie, *One World*. Interestingly, he was an Aquarian,⁶ for the reality of the coming one world of brotherhood and peace is the message of the New Age of Aquarius. The sooner men accept this, start treating each other as brothers, the better it will be for all, for "it is our privilege to help usher in that glorious age. The age is ready when we are. There is no outside force to bring it about, there is no exterior leader to be expected till a sufficient number have commenced to *live* Brotherhood. It is vain to look for a second Coming of Christ in any other way than making ourselves ready to receive Him."⁷ □

—A Probationer

¹*The Economist*, June 18, 1988, p. 66; *ABC Focus*, June 26, 1988.

²Proverbs 22:7.

³*ABC News* June 21 and 26, 1988.

⁴*Time*, November 9, 1987, p. 47.

⁵At the 1976 Bicentennial, President Ford issued the *Declaration of Interdependence*.

⁶So was President Franklin D. Roosevelt, who in his fourth inaugural address said, "We cannot live alone in peace;...our well-being depends on the well-being of other nations far away. We have learned that we must live as men, not as ostriches, not as dogs in the manger. We have learned to be citizens of the world, members of the human community." *The Jerusalem Post International Edition*, November 7, 1987, p.22. May it not be said much longer that he was ahead of his time.

⁷*The Rosicrucian Christianity Lectures*, Max Heindel, p. 338.

Book Reviews



Loving God, Charles W. Colson. Zondervan, Grand Rapids, Michigan, 1983, 255 pages.

Over a century ago, a ragtag refugee from reality in Western Europe, though unable to manage his own finances, wrote a distorted, dry-as-dust dissertation on the dismal science, economics. For decades, it was a *least* seller, until, after his death, a passionately single-minded Russian published a little tract, *What Is To Be Done*, wherein he spelled out how the theories of that book with a German title, *Das Kapital*, should be put into action. And they were, eventually engulfing half the world; but had it not been for Lenin's pamphlet, Marxism's ascendancy, Communism, would never have happened.

The author, admitting this to be a strange analogy, never-the-less expressed the hope of being able to do for the Christian community what Lenin has done for Marxism. And is there anything more important than loving God? But Christians seemingly don't know how. Colson, after a spiritual "dry spell" in his own life was broken by gaining a new concept of the holiness of God, decided to try to set forth what loving God is all about.

"But be warned," he writes, "unless you are prepared to have your comfortable notions uprooted, you may want to stop reading right now." P. 40. And rightly so, for he maintains that a genuine response to Divine Love would brand one a radical. But that should come as no surprise; had not the Master told the rich man to "go and sell that thou hast, and give to the poor?" Matthew 19:21. Too, the word "radical" does not deserve its bad reputation; it is derived from the Latin *radix*, root, the fundamental.

Colson presents an impressive array of "radical" Christians, including some from the *Gulag*: there a young prisoner-physician gave witness of his faith to one of his young patients. The latter, deeply moved, accepted it. His name, Alexander Solzhenitsyn. Colson finds it noteworthy that the one who so greatly influenced the future author did not live to see his fame, pointing also to Moses, unable to enter the Promised Land: Christians are not to be over-concerned with seeing results, but simply love God and let themselves be used as channels of blessing.

He tells of Telemachus, a humble monk sixteen centuries ago, sensing a divine call to abolish Rome's cruel gladiatorial contests. He rushed into the amphitheater during a performance, placed himself between the two contestants, was brutally slashed by both—but as they silently stared at his still figure in a pool of his own blood, an awesome hush settled over the stadium; they slunk away, followed by the audience; never again did gladiators do battle in Rome.

We watch a young Englishman two centuries ago, who on his conversion set out to end the empire's slave trade, worth six million pounds a year. With a tiny, dedicated band he went *contra mundum*—against the world—as Colson assures us is often necessary in loving God. As in the case of a Midwestern trial judge, a brilliant career ahead, who voluntarily stepped down from the bench merely to be able to see to it that justice was served in just one case. It was the unpopular thing to do—*contra mundum*—but loving God left him no other choice. As also that busy U.S. Senator who, at a time when his committee's work was Congress' top priority, spent many evenings visiting with a dying ex-astronaut.

He introduces us to a poor, ailing, octogenarian grandmother who spent long hours writing notes of encouragement to jail inmates and also turned over some welfare checks to Colson's prison ministry. And because he is often asked how he—tough ex-marine, lawyer, politician—became a Christian, he devoted an entire chapter to explain his fascinating answer: Watergate! That one-time "Cancer on the U.S. Presidency" was the #1 factor in convincing him that Christianity was true. As he, involved himself, witnessed how the ill-conceived cover-up fell apart, how none of the conspirators were ready to risk their lives for a lie, it dawned on him that the resurrection of Christ had to be true. After the crucifixion, the disciples

were fearful and confused; the only thing that could have possibly infused them with courage would have been something as tremendous as the actual, physical resurrection of their Lord. The disciples would no more have risked their all for a falsehood than the White House coterie in 1973 and 1974. And the resurrection, to Colson, is *the* crowning, irrefutable proof of the truth of Christianity.

"Your zeal hath provoked very many," the Apostle Paul wrote to one of the churches. 2 Corinthians 9:2. *Loving God*, though basically in "orthodox" language,¹ cannot fail to inspire those who desire to make loving God the magnificent obsession of their own lives.

¹Yet on the fly leaf is a lengthy quotation from a well-known present-day New Age author much criticized by orthodoxy, as well as one by medieval mystic Blaise Pascal.

Walter Rauschenbusch: *American Reformer*. Paul M. Minus, MacMillan Publishing Company, New York, 1988. 243 pages.

"The greatest single personal influence on the life and thought of the American church in the last fifty years."¹ Thus was described at mid-century by Henry P. Van Dusen, President of New York's prestigious Union Theological Seminary, he who was born into the family of an instructor at a theological seminary in Rochester, New York, on October 4, 1861. In his early years, his first name was spelled Walther, for he had been dedicated to God at birth by his father's German prayer, "Walt' Herr, über diesem Kinde" (Rule, Lord, over this child.)

The elder Rauschenbusch, Augustus, also very much wanted his son to be ever mindful of his German heritage, so this was not only the language spoken in the home, but he also was sent to the country twice for four years each: in 1865, then again in 1879 to further his education. Upon returning to Rochester in 1883, he enrolled

simultaneously at its university as well as in the seminary where his father taught. Summer "vacations" from study were spent pastoring German-speaking congregations in Kentucky.

Given this background as well as his father's none too subtle hints, it was no surprise that his first regular pastorate would be of an immigrant congregation in New York City, considered a modern Nineveh, with 9,000 saloons for its one and one half million population. Since he was passionately eager to do "hard work for God," he ended up in a church just north of horrendous "Hell's Kitchen" and voluntarily sharing his parishioners' poverty; at an annual salary of \$600, he had little choice.

His intense spiritual sensitivity made him deeply troubled by the misery all around. In one part of town, 68% of the deaths were among children five or younger. "Oh, the children's funerals! They gripped my heart...why did the children have to die?" was his cry. The old theological explanations that "God willed it" made no sense to him. He recalled in his seminary days having read Anglican Vicar F.W. Robertson, who had lashed out against the same state of affairs in mid-nineteenth century England, and to whom, Rauschenbusch later confessed, "I owe more than to any other writer." P. 44. But others influenced him too: America's Henry George, Richard Ely, and England's F.D. Maurice, in reaching certain conclusions: poverty was keeping multitudes from the Christian faith; the Church had a duty not only to sin's perpetrators but also to its victims—not only to save "souls" but also bodies; preaching about pie in the sky by and by was irrelevant to those struggling against a very sour here and now!

By December 1887, within one and a half years after starting his pastorate, he became a Christian social reformer. His first effort was directed toward getting affluent Americans to discard self-serving rationalizations of poverty and instead engage in its eradication. Wisely, he blamed the system rather than persons. His crowning success: getting chief plutocrat J.D. Rockefeller himself to dip generously into his largesse to help the poor.

In January 1891 the Rev. Rauschenbusch shocked his congregation by announcing his resignation due to developing deafness. He would go to Europe for health and further study. While there, one experience above all others made an impression on him. In a famous church he observed "richly robed prelates assemble for a solemn

procession...bowing, kneeling, marching, wheeling."² The sight of this sumptuous ceremony, amid human misery all around, convinced him of the Church's need of radical reform.

By year's end he was back in his pastorate; none of Europe's best had been able to alleviate his deafness. Both he and his people realized his problem was a major handicap and so he spent most of his time writing; he wondered whether God, through this affliction, was calling him to wider work?³ A major step in that direction came in summer 1892, when he and like-minded ministers founded the "Brotherhood of the Kingdom" in Philadelphia, to permeate society with Christian principles. The following year came marriage to one convinced it was her "special calling from God" to be his "helpmeet," which proved most valuable.

Another major step toward expanding his life's mission came in 1897, when he accepted a position at the seminary where he had studied; deafness would be less of an impediment in teaching than pastoral work. At first, like his father, he headed the German Department; then he taught church history—while also making it!⁴

At first, this was only in a small way, in Rochester. He persuaded local utilities to be more magnanimous toward the poor; he cried out against corruption and the liquor traffic; he believed this was how the Church could best replicate Christ's healing of men's bodies preparatory to ministering to their souls. To him, church history proved that "no major religious shift can occur without an accompanying upheaval throughout the social structure." P. 133. And of course he was striving for a "new order." P. 131.

Beyond all doubt, his greatest achievement in behalf of that "new order" came in April, 1907, with the publication of his monumental *Christianity and the Social Crisis*, which had been in gestation for sixteen years. He believed it appeared at the "psychological moment" to express "what thousands were feeling." P. 163. Years later, Harry Emerson Fosdick wrote that it "struck home so poignantly on the intelligence and conscience...that it ushered in a new era in Christian thought and action" (italics for emphasis). It set forth that since Old Testament times the love of God had impelled a mission to infuse society with the ways of the kingdom; he showed that this vision had been lost sight of by the intrusion of non-Christian ideas; he appealed for a return to what has come to be called the "Social Gospel."

The book's publication opened up for him more opportunities to voice his message by tongue and pen than he could fill, despite energetic enthusiasm. There was supportive response on both sides of the Atlantic, but he was saddened by the outcries from orthodoxy's outposts. He had not sought to offend anyone, but to create a dynamic synthesis: "The old theology must develop social relevance, the new social movement must discover religious depth." P. 187. Rauschenbusch gained recognition as one of America's foremost religious leaders; albeit the start of and later U.S. entry into World War I reduced his following due to his German background, his insistent patriotic pro-American protestations notwithstanding.

A far more severe blow came in November, 1917, with the onset of alarming symptoms: fatigue, numbness, troublesome teeth, low blood count, convulsions, etc. At first it was diagnosed as anemia; total rest was prescribed. Later, a malignant tumor was removed, enervating him greatly. July 22, 1918, he slipped into a coma; three days later, into the Great Beyond, little aware what tremendous forces he had set in motion: within a few short years *all* segments of Christendom would accept the challenge of his clarion call. Has ever a man achieved so much so quickly despite huge handicap?

¹*The Living of These Days*, Harry Emerson Fosdick, p. 116.

²"Only as religion loses its spirit does it turn to externals, magnificent though some of these are." *The New Age Bible Interpretation, Volume IV, The New Testament, Part III*, Corinne Heline, p. 158.

³"By occult law the time of a spiritual promotion is usually the time of a material reverse—so widely at variance are the ways of material and spiritual progress." *Op. cit., Old Testament Volume II*, p. 45.

⁴In his lectures on the 16th Century Reformation, he taught that not Martin Luther, but those "radical Protestants" who stressed "direct experience of God," the *mystics*, were the "truly heroic figures" in restoring "primitive Christianity." P. 153. Also his "poetic musings...showed his kinship with mystics across the centuries." P. 192. He wrote: "In the castle of my soul/is a little postern gate/whereat, when I enter/I am in the presence of God."

⁵"The nearer the approach to any phase of true wisdom teachings, the more sacred becomes the body, the human temple of the spirit during its earthly pilgrimage." Corinne Heline, *op. cit., The New Testament, Part III*, pp. 127. 128.

Abkhasians: the Long-living People of the Caucasus. Sula Benet. Holt, Rinehart, and Winston, Inc., New York, 1974. 112 pages.

What American would object if someone wished him to live as long as Moses, 120 years? But an Abkhasian did! For he was already 119, and some of his relatives had passed the 140-plus mark, still able to work and dance, so he had every reason to hope for more than a "mere" six score years!

Unbelievable? The author, a professor of anthropology at Hunter College, New York, working under the auspices of several accredited research groups, has merely confirmed what—according to the book's bountiful bibliography—scholars from the Soviet Union and other nations have long known. That in Russia's northwest Georgia, on the Black Sea, is an area about half the size of New Jersey which for centuries has been home to one of Earth's most long-living races, the Abkhasians.

Already in childhood they reveal symptoms of their sturdiness, being "late bloomers," and as the Romans put it, *cito maturum, cito putridum* (that which ripens soon, decays soon). There may be no way of proving a connection, but some of them are nursed by their mothers for as long as five years!

Regardless when they are weaned, they receive superior nourishment. According to Dr. Dean Ornish, Head of the Preventive Medicine Research Institute in San Francisco, a mainly vegetarian diet allowing no more than 10% fat intake is "the way that the part of the world that doesn't get heart disease eats."¹ The Abkhasians may be unaware of such and similar findings, yet they are living vindication of their accuracy.

They eat meat sparingly. They most certainly don't regard it as a daily must. And unlike what's sold in America, theirs does not come from livestock fed fodder containing pesticides, or injected with hormones. Nuts and legumes are used in greater abundance. Too, when they do eat meat, they carefully excise all fat. They seem to have an ingrained abhorrence toward it in all forms. When they see children even slightly on the heavy side, they inquire quite seriously if they are ailing. The author notes that there simply are no fat Abkhasians; their daily caloric intake is about 500 less than

the American, although they are far more active physically.

Their nutritional mainstay is fruit. They love grapes;² some of them consume as much as 110 pounds a year. This does not mean they stuff themselves; they simply eat less of other foods. For along with their dislike of fat in food or on their bodies, they have disdain for gluttons. Just as in the West hosts are supposed to encourage guests to keep on eating, among the Abkhazians their duty is to prevent them from consuming too much. This is not due to stinginess; they love to entertain; they simply are as interested in others' health as their own.

The Abkhazians' defense against overeating is what is known in the West as "Fletcherizing"—they chew each morsel thoroughly. They have no use for leftovers; food not eaten one day is not reheated the next.³ Culturally, they have been most influenced by the Turks in the past and presently by the Russians, but they avoid the beloved coffee of the former and tea of the latter. They also shun salt and spices, except *Adzhika*, a sauce made of natural ingredients like red pepper, onions, nuts, beet greens, coriander, garlic, etc. In fact, garlic is one of their favorites, as is honey, as well as sweet syrup prepared from pears and other fruits, especially berries. Refined sugar is totally absent.

Their favorite drink is *Matzoni*, a cultured milk, something like buttermilk,⁴ but most likely more healthful than what goes presently by this name in America. It has of course no additives, is made from the milk of various animals, not just the cow, and has "low curd tension," which means that the curd breaks up into extremely small particles which facilitates its digestion. This is very important to these people, who, unlike Americans, don't relish food that "sticks to the ribs." The author has often overheard them remark that they don't like anything "heavy," especially at night.

Aside from food fastidiousness, which undoubtedly has much to do with their amazing longevity, Dr. Benet found that this race has built a great deal of "structure" into its life. They eat just about the same food every day at about the same time, and most of the rest of their existence is equally regular, like in work. Everybody is purposefully busy, from the very young to the very old, which means *decades* past the century mark. "Both the Soviet medical profession and the Abkhazians agree that their work habits have a great deal to

do with their longevity...To maintain optimal conditions for the vital organs to function." Pp. 17, 18.

And they work differently than others. They don't do it competitively, but cooperatively; hence no stress. Each does what he can; when one gets tired, one rests; there is no pushing oneself beyond limit even as there is no such thing as absolute retirement from labor after a certain age, with idle sitting around. A saying of theirs is, "Without rest, a man cannot work. Without work, the rest does not give you any benefits."

Because of life-long labor and a well structured social system, the old never feel unneeded; they fill definite niches in the family hierarchy. It is also noteworthy that "they lack a phrase for old people"; those over 100 are simply called "long-living people." P. 9. Happy music is very much in; the unhealthy repression of negative emotions is out; they neither grieve silently nor brood. Funerals, almost always, abound in public displays of sorrow, a therapeutic means of catharsis—or should one say *glasnost* (openness). And speaking of *glasnost's* better-known manifestation, no greater good could perhaps come to America from it than as a result it became better acquainted with the amazing Abkhazians' life style. This would certainly initiate a much-needed *perestroika* (restructuring) over here! □

¹*U.S. News & World Report*, November 28, 1988, pp. 13, 14.

²Scripture describes them as a "blessing" (Isaiah 65:8); Western Wisdom literature explains why by stating that they possess one of "the highest vibratory rhythms of all earth's food substances." *New Age Bible Interpretation, Old Testament, Volume III*, Corinne Helene, p. 189.

³They are vindicated: Homemakers who brag about stretching leftovers shouldn't. Twice-heated foods are less than half as good as they were the first time around; pennies saved, dollars wasted on future visits to the doctor." *Psycho Dietetics*, E. Cheraskin, W.M. Ringsdorf, Jr., Arline Brewer, p. 157.

⁴In reference to "the choking matter" ingested by partaking of certain foods, we have been told that "buttermilk is the best agent for eradicating this earthly (hence senility-increasing) substance, and next comes grape juice." *The Rostrocian Philosophy in Questions and Answers*, Volume 1, Max Heindel, pp. 84, 85. Of course when those words were written, it was concerning the "unprocessed, unadulterated milk, which is much more difficult to obtain nowadays." See "Milk as Food," *Rays*, October 1971.

Readers' Questions

The Method of Spiritual Cognition

THE PROBLEM OF COGNITION

Question: Will you please discuss the problem of cognition? How does the seer know on the higher planes? By this I mean, (a) how can he distinguish between a thought form emanating from his own mind and (b) the thought form emanating from some other person either in the body or out, and (c) objective spiritual entities?

Answer: Contrary to the opinion of people who do not know anything about the matter this is purely a matter of training. It is absolutely wrong to suppose that because a person who has developed the spiritual sight and is able to see things in the worlds which are usually invisible to the ordinary human view in the present stage of evolution he therefore by the same faculty knows everything. As a matter of fact he does not know anything until he has acquired the knowledge by investigation. The law of analogy, which is the master key to all mysteries, should make this clear. "As above, so below," and "as below, so above." We see the telephone hanging on the wall; we know how to operate it by taking down the receiver, placing it to our ear and talking through the transmitter. We know even in a vague way that it is operated by electricity, but the mechanism is a mystery to the great majority.

Similarly, we may turn an electric switch, see the lights flash on, and the motors begin to whirl. We see the phenomenon, but we do not know the underlying forces until by investigation we have fitted ourselves and acquired the knowledge. The very same conditions obtain in the Desire World to an even greater degree, because of the superlative plasticity of the desire stuff and the ease wherewith it is changed into different forms by the ensouling Spirit, whether superhuman or elemental. On that account even the person who has

voluntary control of his spiritual sight requires a thorough training and must cultivate the faculty of seeing beyond the form to the ensouling life. It is only when he has cultivated that faculty that he is free from delusion and able to distinguish the true nature and status of all the things and being which he sees in the invisible world. To do this in the most efficient manner and have the certainty of escaping illusion it is necessary to cultivate the grade of spiritual sight pertaining to the concrete region of the World of Thought, where the archetypes which are the ensouling life can be seen.

To make this clear we may call to mind that the physical sight varies so that there are certain beings which see perfectly under conditions which to us appear as darkness. For instance, owls and bats. The eyes of fishes are constructed so that they see under water. The organs of spiritual sight are also capable of being attuned to different vibrations. Each rate of vibration produces a different grade of sight and opens up to the investigator a certain realm of nature. By an exceedingly slight extension of the physical sight the ethers and the beings therein become plainly visible. This grade of sight may be likened to the X-ray, for objects which appear solid to the physical sight are most easily penetrated by the etheric sight or vision.

When one looks at a house with etheric vision he sees right through the wall. If he wants to find out what is taking place in a room on the farther side of the house from where he stands, the etheric rays from his eyes to the object in that room pierce the walls and all other intervening objects, and he sees them just as plainly as if the whole house were made of glass. This grade of sight may be applied to the human body, and it is possible with its help to look through the whole organic structure and watch its functions in actual operation. The writer also had the idea until recently that the common

trick of reading a letter which is enclosed in a sealed envelope, perhaps in the pocket of another person was done in the same manner. However, stimulated by the articles on psychometry in our magazine, he one day took a letter addressed to himself and tried the experiment, which succeeded beautifully, showing the person who had written the letter sitting in his room, and giving the whole contents very nicely. Immediately afterward he tried another letter with etheric sight to ascertain how the result would differ, and it was then found to be very difficult to disentangle the writing on account of the letter having been folded up. There seemed to be a conglomerate mass of ink streaks, and it required the use of the next higher grade of sight which penetrates to the Desire World before the letter could be distinguished and read.

When one looks at an object with the sight necessary to see the Desire World, even the most solid objects are also seen through and through, but with the difference that one sees them as it were from all directions. Thought forms such as spoken of by the enquirer would probably be clothed in this material because no thought form can compel action save through the medium of this force—matter which we call desire stuff, and no one who has not made a study of it can guess how many people are actuated by thought forms which they think are their own, but which as a matter of fact, originated in the brain of some one else. It is in this way that what we call public opinion is formed. Strong thinkers who have certain definite ideas about a particular thing radiate those thought forms from themselves, and others less positive and not antagonistic to the view expressed in these wandering thought forms catch them up and think that these thoughts have originated within themselves. Thus gradually the sentiment grows until that which was originally started by one man has been accepted by a large part of the community.

To learn positively the origin of such stray thought forms would necessitate examination by means of the grade of sight necessary to function in the Region of Concrete Thought where the idea first took shape. There all solid objects appear as vacuous cavities from which a basic keynote is continually sounded and thus whoever sees a thing also hears from itself the whole history of its being. Thought forms which have not yet crystallized into physical action or being do not present themselves to the observer as a cavity, but their

thoughts are not silent. They speak in a language which is unmistakable and convey far more accurately than words can, what is their intent until the force which their originator expended to bring them into being has been spent. As they sing in the key peculiar to the person who gave them birth it is a comparatively easy matter for the trained occultist to trace them to their source.

Regarding section "c" of your question it is not quite clear what you mean. If you want to know how we can distinguish the thoughts of objective spiritual entities from our own thoughts, the foregoing method may be applied to all beings without any distinction whatever. But if you mean how can we distinguish objective spiritual from thought forms, the answer is that thought forms lack spontaneity. They are more or less like automatons. They move and act in one direction only, according to the will of the thinker which is the motive power within them. The actions of objective spiritual entities are spontaneous and changeable in the same way that our actions or tactics are, whenever we wish or it seems desirable to change them.

THE FOURTH DIMENSION

Question: It is stated in the COSMO, page 126, that the faculty of space perception is connected with the delicate adjustment of the three semicircular canals in the ear, pointing in the three dimensions of space. Logical thought and mathematical ability are in proportion to the accuracy of their adjustment.

It seems that the perception of the fourth dimension has been arrived at by mathematicians of a very high degree. Can you tell me if there is any change in the arrangement of these semi-circular canals, or what is the process that leads up to the fourth dimension consciousness?

It would also seem that nature spirits and elementals have this fourth dimensional consciousness which is a higher degree of consciousness than that which we now possess, and possibly the bee or the Elberfeld horses. Will you please supply the missing link? What makes man or humanity superior to these beings, and what is the arrangement of these semi-circular canals in the case of the bees and these gifted horses?

Answer: To the majority of mankind figures are exceedingly tedious, for we are used to living an

outward life among other people and friends where we give expression to our desires, feelings, and emotions. The more these are stirred the more interesting we find life, and contrariwise, the things that do not cause a ripple of emotion are held to be dull and uninteresting. Therefore, the majority do not take to mathematics or anything else that will sharpen the mind without at the same time arousing the emotional nature.

We know that God geometrizes, that all the processes of nature are founded upon systematic calculation which argues the great Master-mind. When God as the great Architect of the universe has built the whole world upon mathematical lines, we may know that consciously or unconsciously the mathematician is reaching out in a direction in which eventually he will find himself face to face with God, and this in itself argues an expansion of consciousness. When we consider the fact that each of the semi-circular canals is in fact a supersensitive spirit level adjusted so as to indicate to our consciousness the motion of our body through the length, and breadth, or depth of space we may easily understand that their actual adjustment is necessary to space perception. If they are true, then the space perception of the person is perfect, and if he takes up the study of mathematics, then his theories will agree with what he sees in the world as actual facts. This in some high minds engenders an actual love of figures so that they may rest such a mind instead of being a source of fatigue as they are to most people. The love of figures may arouse in such a person the latent spiritual faculties, but not through any change in the semi-circular canals. These are bony structures and not easily changed during the life time. There is no doubt, however, that one who has a taste for music or mathematics will later build these canals more accurately in the Second Heaven between death and a new birth.

With respect to the consciousness of the elementals or nature spirits, you are quite correct in assuming that they have what may be called a fourth dimensional consciousness. In addition to the height, width, and length, which are the dimensions of space in the physical world, there is what we may call "throughness" in the ethers. With the etheric sight you may look into a mountain, and if you have an etheric body such as the nature spirits possess, you may also walk through the hardest granite rock. It will offer no more obstruction than the air does to our progress here. In fact, not so much, for here we are hindered by winds.

However, even among nature spirits there are different entities and a corresponding variation of consciousness.

The bodies of the gnomes are made of the chemical ether principally, and therefore they are of the earth earthy. That is, one never sees them fly about as do the sylphs. They can be burned in fire. They also grow old in a manner not so greatly different from the human beings.

The undines which live in the water and the sylphs of the air are also subject to mortality, but their bodies being composed of the life and light ethers, respectively, makes them much more enduring. Thus while it is stated that the gnomes do not live more than a few hundred years, the undines and sylphs are said to live for thousands, and the salamanders whose bodies are principally built of the fourth ether are said to live many thousands of years. The consciousness which builds and ensouls these bodies, however, belongs to a number of divine hierarchs who are gaining additional experience in that manner; and the forms which are built of matter and thus ensouled have attained a degree of self-consciousness during these long existences. They have a sense of their own transitory existence and it is to their rebellion against this state of things that the war of the elements, notably fire, air, and water, is due. Fancying that they are being held in bondage, they seek liberation from the leash by force, and having no sense to guide themselves, run amuck in a destructive manner which at times brings about great catastrophes.

The consciousness of the gnomes is too dull to take the initiative, but they not infrequently become accomplices of the other nature spirits by opening passages which favor explosions in the rock. However, this has no connection at all with the Elberfeld horses or kindred animal prodigies. These are the wards of their respective Group Spirits and it is probably the last time they will seek embodiment in an animal form. When that happens, such Spirits are relegated to Chaos where they must wait during the Cosmic Night for their less gifted brothers until the time when it is possible to begin their human evolution in the Jupiter Period.

THE MEMORY OF NATURE

Question: How do the records in the Memory of Nature appear to the spiritual vision? That is, how are the acts of a person in a former life represented?

Answer: That depends upon where you read the Memory of Nature. There are, in the reflecting ether, pictures of all that has happened in the world, at least several hundred years back, perhaps in some cases much more. And they appear almost as the pictures on a screen, with this difference, that the scene shifts backward. Thus if we wish to study the life of Luther or Calvin in the Memory of Nature we may by concentration call up any certain points in their lives and start there, and we may hold that scene wherewith we start, or any other scene, as long as we desire, by simply willing so to do. However, we shall find that the picture rolls backward, so if we start with the scene where Luther is said to have thrown the ink bottle against the wall to oust his Satanic Majesty, and if we want to know what happened after that, we shall find ourselves foiled in our purpose. We will then have presented to us all the scenes that went before, and in order to get the information we want we must start at a point later in time than that event. Then the scenes will roll backward in orderly sequence until we come to the episode with the ink bottle, and we may later reconstruct the whole picture in the progressional manner which obtains in ordinary every day physical life.

But if we read in the Memory of Nature in the next higher realm where it is kept, namely, the highest subdivision of the Region of Concrete Thought, we obtain a vastly different view in quite another manner. By concentrating our thought upon Luther we shall there call up in our mind at one flash the whole record of his life. There will be neither beginning nor end, but we shall obtain at once the aroma or essence of his whole existence. Neither will this picture or thought or knowledge be outside ourselves, so that we stand as spectators and look at the life of Luther, but the picture will be, so to speak, within ourselves, and *we shall feel ourselves as if we were actually Luther.* This picture will speak to our inner consciousness and give us a thorough understanding of his life and purpose, not to be gained by an exterior view. We shall know whatever he knew, for the time being. We shall feel whatever he felt, and though there will be no audible word spoken, we shall obtain a perfect understanding of what the man was from the cradle to the grave. Every thought, no matter how secret, and every act, no matter how well concealed, will be known to us with all the motives and everything that led up to the event,

and thus we shall obtain a most thorough understanding of the life of Luther, so intimate that probably not he himself, during life, realized himself as perfectly as we shall then.

Now it would seem that having obtained such an intimate and thorough knowledge of Luther, Calvin, Napoleon, or any other man or event in history, or before the date when history was written, we should be able to write books that would explain all these things in the most wonderful manner. Anyone who has tried to read in the Memory of Nature as kept in that high region will testify with the writer that they have felt just that way when they left their investigation and returned to their ordinary brain consciousness. But, alas and alack! Thought must be manifested through the brain and to be intelligible to others it must be translated into sentences consecutively unfolding the ideas to be conveyed, and no one who has not felt this limitation on coming back from the Heaven World with such valuable information can realize the chagrin and despair which one feels when he endeavors to do this. In that highest subdivision of the Region of Concrete Thought, all things are included in an eternal *here and now*; there is neither time nor space, beginning nor end, and to arrange that which is there seen, heard, and felt, into consecutively arranged ideas is next to impossible. It simply seems to refuse to filter through the brain. We who have seen and heard know what we have seen and what we have heard, but we are unable to utter it. There is no human language or tongue that can translate these things in an adequate manner and give to another anything but the faintest feeling, the most attenuated shadow of the glorious reality.

There is still another record of the Memory of Nature in the World of Life Spirit, which is said by the Elder Brothers of the Rosicrucians to cover events from the earliest dawn of our present manifestation and to be so sublime and wonderful that we have no world that will give even the slightest idea thereof. There are a number of misguided people who deceive themselves and others into thinking that they are able to read this record, but the fact is, according to the Elder Brothers, that only they and other Hierarchs of the other Mystery Schools, together with the Adepts who have graduated from these institutions, are able to do so. □

Nutrition and Health



“The Vegetarian Advantage”

Undeniably, vegetarians live longer, according to a recent study by the (West) German Cancer Research Center. Some 1904 non-meat-eaters took part, during which it was expected that 219 of them would die; only 82 did. Their incidence of cancer and heart disease was also far lower than of the average population.¹

During the past few years, there has been a stupendously steady stream of studies and statistics showing “the vegetarian advantage.” This leaves one puzzled, however, why the adherents of this better way are not increasing more rapidly. For there was a time in America when, according to some estimates, half the population quit eating meat for a while. The circumstances involved in this event help explain why vegetarians are again very much in the minority nowadays.

The year was 1906, and Upton Sinclair had just published his *The Jungle*, a “brutally graphic account of the Chicago stockyards” in particular and the meat-packing industry as a whole.² His revelations were so gruesome, that multitudes became vegetarians until Congress was pressured into passing the Pure Food and Drug Act and promising to clean up the mess—which, of course, to this day has not been done completely.³ But even if all meat-processing were done in an immaculate environment, this would not be good enough; life-shortening factors would remain in the meat itself, and nowadays far more than 80-plus years ago. For animals produced for the market are now being injected with hormones and other drugs, which was not the case in 1906.

Vegetarians seeking to encourage others to embrace the better way might consider talking less about "the vegetarian advantage" and more about the life-shortening impact of meat.

The lesson of that year for vegetarians is obvious; it took a major shock to turn the masses away from meat. Next to pain, passion, and greed, there is perhaps nothing that motivates men as effectively as shock. Vegetarians seeking to encourage others to embrace the better way might consider talking less about "the vegetarian advantage" and more about the life-shortening impact of meat. The anti-tobacco forces have produced frightful films of the dangers of a lung operation for cancer; the right-to-lifers have used the motion pictures to make known the horror of murder in the womb; the outbreak of AIDS has practically aborted the "sexual revolution" of the sixties; Hollywood is replacing films of happy drinkers—"days of wine and roses"—with stark screens of "Whine and neurosis" and is issuing the warning, "substance abuse may be hazardous to your health."⁴ And syndicated TV psychologist Dr. Joy Brown has been urging that home movies be taken of drinkers' disgusting behavior and that they be shown them when sober—is there any reason why those seeking to share "the vegetarian advantage" should not also talk about the "carnivorous disadvantage?"

The Bible admonishes us to be "speaking the truth in love." Ephesians 4:15. But this does not mean one need confine oneself to those aspects of truth which sound lovely! A recent "Christian best seller" was entitled *Love Must Be Tough*—for the good of those who are objects of love.

America's past consistently shows that its people best react to shock. It was drastic events like the sinking of the *Maine* (1898) and the *Lusitania* (1915); Pearl Harbor; Sputnik, AIDS etc., that have evoked strongest response. Heralds of health must also consider that this is the age of high-power advertising and hype: we have supermarkets, superbargains, superstars, etc.; goods and ideas don't sell too well unless "puffed." Vegetarians don't need to "puff" or inflate their claims; all they need do is stop being bashful about telling it as it is, no holds barred.

A woman about to move into a crime-ridden area was being briefed. "If you're attacked walking down the hallway, what would you do?" was the first question.

"I'd yell for help," she replied.

"Worst thing you could do," she was told, "folks would lock

their doors in fear. You must yell 'Fire'—that'll get attention!"

If the general public were to hear the "vegetarian fire alarm," that would surely get the attention of society's sensible segment. "There is death in the pot,"⁵ a prophet once cried; this can truly be said of 20th-century flesh pots:

Ninety-three per cent of pesticides ingested by Americans comes from eating meat and its by-products.⁶

The U.S. government allows livestock to be given feed containing carcinogenic aflatoxins.⁷

At least ten per cent of the Earth's air pollution is due to the burning of South America's rain forest to make way for cattle ranges.⁸

A certain educational organization advertises, "To make a powerful impression, you need a powerful vocabulary." For vegetarians, this simply means taking the wraps off reality, which will speak with irrefutable eloquence. □

—A Probationer

¹"The Vegetarian Advantage," *Health*, October 1988, p. 18.

²*The Concise Columbia Encyclopedia*, p. 776.

³For some thought-provoking comments on this, see *The Rosicrucian Christianity Lectures*, Max Heindel, p. 137.

⁴*Time*, August 22, 1988, p. 76.

⁵2 Kings 4:40.

⁶John Robbins, on "the Donna Mason Show," WPTF (Raleigh, N.C.), October 3, 1988.

⁷"The Today Show," NCC TV, October 7, 1988.

⁸"All Things considered," National Public Radio, October 13, 1988.

Can You Think Yourself Well?

Under the heading "Body & Soul: Discover the Links Between the Brain and Your Health," one of the nation's top news journals recently featured a seven page cover story which guardedly suggested that the quality of one's thought just possibly might have an impact on one's health. Statements such as "the doubts have begun to fade" were more than balanced by others that "solid data connecting good thoughts to good health, or bad ones to falling ill, are still hard to come by" and that there yet "are reasons for skepticism." About the most the report was ready to concede was that "positive mental states seem to bear favorably on health and longevity." The "links between the brain and your health" mentioned on the front cover were only vaguely hinted at, not identified.

A few days after the article appeared, an eminent psychologist, without referring to it, gave his nationwide audience a statement that might explain its ambivalence: "If the brain were so simple we could understand all about it, we'd be too simple to do anything with it."² But students of the Western Wisdom need not linger in the limbo of uncertainty regarding the possibility of thinking oneself well. In a comment on the forty days' wilderness temptations of the Christ, we read: "A part of the forty days' task was to make over entirely the red corpuscles of the blood.... Blood is formed of food and *may be alchemically transformed by thought.*"³ Can language be clearer? Especially when we remind ourselves of Biblical passages like "the life of the flesh is in the blood."⁴

The media may pontificate that "solid data" concerning this "are still hard to come by," but one cannot help wonder what kind of "data" are considered "solid." It will hardly be denied that Pennsylvania U. and Michigan U. are among the nation's most respected. In 1946, they joined in a study of the relationship between the quality of one's thoughts and health, and found that "the men who had been most pessimistic at age twenty-five had the more severe illnesses in their sixties.

Another long-term study, begun in 1937 by Harvard, found that "the personality and coping styles...were better predictors of future health than physical risk factors." And yet another investigation, by Vanderbilt U., reported that "women with higher anxiety before their surgery tended to recover more slowly after their surgery."⁵ It has also been observed over the years that fewer people die before holidays or birthdays; they look forward to these with keen anticipation. Then, when there no longer is anything quite so pleasurable ahead, the will to live wilts—something undeniably controlled by the thinking process.

Not only studies and surveys, also life's passing scene vindicates the intimate link between mentality and vitality. Was it mere coincidence that President Wilson suffered his disabling stroke in 1919 on seeing that his ideas were being rejected; or that his successor, W.G. Harding, began to ail suddenly and died when rumors of his administration's scandals first began to leak four years later? Or that Hitler and Mussolini simultaneously developed health problems when the certainty of defeat confronted them in World War II? Or that the hitherto healthy President Nixon almost died of phlebitis right after Watergate? Or that Senator Frank Church of Idaho, still in his fifties, died shortly after losing an election in 1980? When

Because God is Love, this has to be the way it is, how His Universe functions; anything else is unworthy of His character.

certain patterns recur with repetitive regularity, talk of coincidence is inane.

Hardly much wiser is having the knowledge one can think oneself well without using it. *Newsweek* referred to "faith healers" as busily applying it, which calls for a note of caution, for some are actually *misapplying* it. James Randi, in his well-researched *The Faith Healers*, tells of one factor those he studied had in common: working their audiences up to a fever pitch of emotionalism. That indeed can produce a "temporary high," but, as some "faith healers" have admitted, it can also wear off.⁶

Another approach taken by some metaphysical medicine men is to reject the reality of all things physical and material, which would include pain and disease. But they gladly accept the reality of money, certainly a commodity of a material nature. And considering the fees they charge, one cannot but conclude it means very much to them!

For the spiritual student, the challenge is: How can one discipline one's brain, or thought processes, safely in such a way as to encourage one's body to function at peak performance? There is no simpler and more effective way than by constantly keeping in mind the abundance of one's blessings and maintaining an attitude of grateful praise.

A radio preacher once told his coast-to-coast audience how he and his wife had solved the problem of long car trips with their small children, who easily got restless, by devising a game, calling it "I Spy," in which the youngsters were to look for and list on paper everything they could see which they were thankful for, and why; of course there were small rewards. It worked beautifully; the trips the children once had dreaded, they now took delight in. On the journey through life, remaining constantly, joyously aware of one's bounties will soon come to be recognized as a real blessing in itself. For in the final analysis it is not so much what one has, but one's attitude toward it, that matters most. The one with little, but enjoying it, is better off than he who has much but covets more. Counting one's blessings is more enjoyable than counting sheep at night—and more healthful!

In this matter of thinking oneself well, New Age students have a great advantage. They not only are able to rejoice over life's obvious blessings, but also over those things which, on the surface, may appear to be the very opposite. The great truth of the Law of Rebirth comforts us with the knowledge that nothing need ever be wasted or lost! Even when trouble comes, by relating oneself to it correctly, one can grow thereby, and

know that somehow, sometime, somewhere, the outgrowth of that effort will return to bless. Because God is Love, this *has* to be the way it is, how His Universe functions; anything else is unworthy of His character.

In school here on Earth, there is a reward of some kind for every test one passes; shouldn't there also be in the Great School of Life? There is; this is cause for joy; and "the joy of the Lord is your strength." Nehemiah 8:10. And "strength," we are told, is what increases quality and quantity of one's life. Psalm 90:10. □

—A Probationer

¹*Newsweek*, November 7, 1988, pp. 88-97; italics supplied for emphasis.

²Dr. Michael Broder, on the "Dr. Joy Brown Radio Talk Show," WFNC, Fayetteville, N.C., November 4, 1988.

³*The New Age Bible Interpretation, the New Testament, Volume IV, Part I*, page 128, Corinne Helene, italics by the author.

⁴Genesis 9:4; Leviticus 17:11, 12, 14; Deuteronomy 12:23. These verses forbid the eating of blood. Leviticus 3:17 also prohibits eating fat. Taken together, they are a powerful argument for the vegetarian way, for commercially sold meat contains blood and fat. Not only would it be extremely difficult to drain meat of all blood and fat; it would also make it highly unpalatable.

⁵*Omni Longevity*, November, 1988, page 32.

⁶Some years ago, Paul Harvey reported the case of a small woman who, on accidentally backing her car over her daughter, managed to lift it single-handedly under the emotional impact of fear. Afterward, her strength returned to normal. Emotional impacts can be tremendous, yet generally but transitory.



The Value of Optimistic Thinking

Health and cheerfulness mutually help each other.
—Addison.

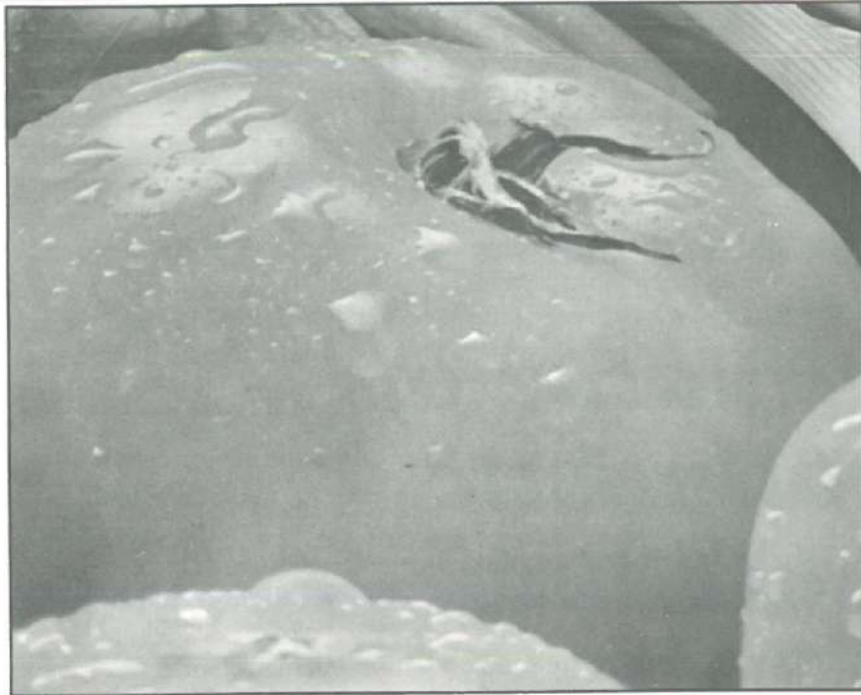
Faith is of the greatest value if we have asked for Healing but there is another factor which must also be considered seriously. We have to build within ourselves the power to receive the Healing Force we have asked for; unless we make the necessary preparations to respond to the aid the Invisible Helpers can give us, we may not be able to utilize this spiritual gift from those who are so willing to serve. They are willing to pour out the Healing Force where it is most needed for they are filled with compassion for suffering humanity. But the one to be healed must be ready in the spirit of submission and confidence, for if he is filled with fear and misgivings he would thereby be devitalized to such an extent that he could not react favorably to the healing power. Fear is powerful and has a really detrimental effect on any patient. We know that thoughts are things and it becomes our duty to hold the most optimistic attitude of mind which is possible under any given circumstance.

The Healing Force comes from our Heavenly Father who is the Great Physician. We can picture ourselves as receivers of wave upon wave of Divine Energy projected from the Invisible Sun which is the manifestation of the Father, but anger, fear, and worry interfere with our reception of the Solar Force.

We all must school ourselves not to respond too readily to the saturnine vibrations of sorrow and gloom. These have the effect of congealing our desire bodies. Man must consciously try to cultivate and entertain thoughts of optimism which are under the rulership of the Sun. If we succeed in cultivating that inner peace and contentment we will be able to tap the power which comes with it, namely the proper functioning of the processes of our body. Even the mind is beneficially affected by that inner peace and quiet as it helps to retain its elasticity over a longer period of time.

“Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.”—
Isaiah, 26:3. □

Healing



Value of Uncooked Food

There are twelve salts...required for the building of the body. We have to obtain these salts from the vegetable kingdom. The fire used in the cooking process drives out and destroys the vital body of the plant. Therefore if we desire to renew the supply of any salt in our body we must obtain it from the *uncooked plant*.

In the skull at the base of the brain is a fire. It burns continually in the medulla, and like the fire on the altar of the Tabernacle is of divine origin. This fire emits a singing sound like the buzz of a bee, which is the keynote of the individual, and like the keynote of the archetype it builds in and cements together that mass of cells known as our body. This fire burns high or low, clear or dim, according to how we feed it. There is fire in everything in Nature except the mineral kingdom. That has no vital body and therefore no avenue for the ingress of the life spirit, the fire. We replenish this sacred fire partly from the life force from the Sun entering the vital body through the etheric counterpart of the spleen and proceeding from there to the solar plexus where it is colored and then carried upward through the blood. We also feed this fire from the living fire we absorb from the uncooked food which we eat and assimilate.

But we must not jump to the conclusion that everyone should live on raw plant life. At our present stage of evolution there are very few who can do so. You and I, living as we do among so many materialistic vibrations, must take care not to raise the vibrations of our bodies too rapidly, for we have to continue to labor among these other conditions, and must have a body fitted for the work. However, let us keep the thought of higher vibration with us always. □

—Max Heindel

HEALING DATES

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

September 2-10-16-22-30
October 7-14-20-27
November 3-10-16-23

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



The Anniversary Gift

“I sure don’t want to ask Mom or Dad for the money,” John said. He had a Latin look about him like his dad. He glanced over at Judy, his twin sister, who unlike him was blond and blue eyed. “We’re as much alike as a pea and bean in the same pod,” he mused.

They both examined Cranston’s store window critically. As they stood there, the afternoon sun slanted down and warmed their backs. No wonder they loved New York City in the spring time.

“A fifteenth wedding anniversary is a big event,” Judy said. “We have \$20.00 between us, but we need \$20.00 more to buy the Coffee Matic. That’s the only thing Mom and Dad really want.”

“What more can we do?” John asked. “I’ve been running errands and you’ve been baby sitting for several weeks. But we still don’t have enough money.”

Judy sighed. “We only have two more days.”

John bent over and picked up something from the sidewalk. He was grinning broadly. “Look! I’ve found a wallet,” he said, quickly opening it. “One, two, three, four, five,” he counted slowly. “That’s five hundred dollars.” He had never seen so much money in his life.

He rummaged through the wallet, finally finding a driver’s license. The driver’s name was Bruce Lindon. But then John wished he had never seen it. “I don’t know why we have to return the money. You know; losers, weepers—finders, keepers.”

Judy was shocked. “John Brucker, you should be ashamed of yourself. That’s the same as stealing.”

“Well, I found it. It’s my decision,” he said angrily.

“If that’s the way you feel, I want no part in it. You do as you wish, but leave me out of it.” Judy looked disgusted.

The next day, which was Friday, Judy avoided John as much as possible. Tomorrow was the big day. John had no anniversary present, but he still had the \$500.00. All day long he kept thinking, *I wish I knew what to do*. It was the biggest decision of his life.

By nine o’clock he was still undecided. By ten o’clock the family were all in bed. By eleven John was still awake. By four a.m. no change.

Suddenly he knew there was no other way. He was up and dressed in a few minutes.

The elevated train station was only a block away. He examined the address again. He was correct. The 4th Street station was the right exit. From there he would have about six blocks to walk, he figured.

He felt so good all of a sudden, he nearly crowed.

After leaving the el at 4th Street he walked briskly to Mr. Lindon’s place. He had no trouble finding it.

There were several lights on in the house, so apparently someone was awake. Now at 6 a.m. he rang the bell. A tall, gaunt, elderly man opened the door. "Why what can you be doing out at this hour of the morning?" he asked, surprised. "I'm Mr. Lindon. Who are you?"

"I'm John Brucker and I came to return your wallet, and the \$500.00," John said.

"Come in. Come in." Mr. Lindon motioned him inside. "You'll never know how thankful I am. That's all the money we have in the world. My wife needs some hospital therapy, and even with Medicare to help out we still needed about \$400.00. She's to go in the hospital Monday." He motioned for John to follow him. "Come in and meet Mrs. Lindon. She's in the bedroom."

John followed Mr. Lindon into the bedroom. "You'll never guess what's happened, Mary. This young man found our \$500.00," Mr. Lindon said.

Judy knew immediately that something was up. She could barely wait till breakfast was over.

A delicate little lady, sitting up in bed, looked at John searchingly. Some how he felt she could see right through him. "Did you find the wallet last night?" she asked.

For a moment John was tongue tied. Then he thought he had better tell the truth, so he blurted out the whole story.

"No ma'am," he said. "I found it Thursday afternoon. I

wanted to keep it in the worst way. I just kept thinking about it all this time till four o'clock this morning. Then I realized I could never do anything else but return it to you."

Mrs. Lindon looked at him with sympathy in her eyes.

Mr. Lindon said, "We owe you \$25.00 young man. We put an ad in the paper Thursday afternoon offering a \$25.00 reward. So here's your reward." And he stuffed the money into John's shirt pocket.

"Oh, no," said John. "I could never take it. You need it so much. Please take it back."

But Mr. Lindon absolutely insisted. "If you don't take it, I'll feel very bad."

Mr. Lindon was so sincere that John finally agreed. "I'll take the money if you'll let me earn it by mowing your lawn and doing some work around your place."

Mr. Lindon said he appreciated that very much. He asked John to come back the following two Saturdays.

After leaving the Lindons he headed for the el. Going back he rode straight to the shopping center. It was 9 a.m. when he got there, and the stores were just opening. He immediately went to Cranston's and bought the Coffee Matic. He even had enough to pay the tax and have it gift wrapped. "My," he thought, "What a scrumptious package."

On arriving home he hid the package in the garage.

Opening the kitchen door he found his mother, father and Judy just sitting down to a late breakfast. Before they could question him, he answered. "I couldn't sleep so I went for an early morning walk."

Judy knew immediately that something was up. She could barely wait till breakfast was finished. "I'll do the dishes, Mom," she said. "But I want to check something upstairs first." She left her parents sitting over their second cups of coffee.

She headed up to her room with John right behind. As soon as the door was closed, Judy asked quickly, "All right, what's up Doc?"

Grinning broadly, John put up his right hand. "It's the truth, the whole truth, and nothing but the truth." And he told her the whole story.

"Oh, I'm glad you made that decision. I was so disappointed in you. But when I come to think of it, I should have known you'd do the right thing." Judy gave him a big smile.

They had planned to give their parents the present at dinner time. But now they were so excited they knew they could never wait that long.

Hurrying downstairs, they went quietly out the front door. Going through the garage they picked up the package and went in through the kitchen door.

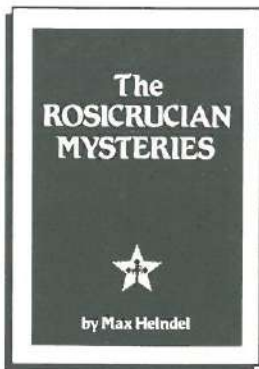
It was more like a twin bombshell bursting through the doorway. They set the scrumptious looking package on the table between their parents. "Happy Fifteenth Wedding Anniversary," they chorused together. □

—Ruth La Boda

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