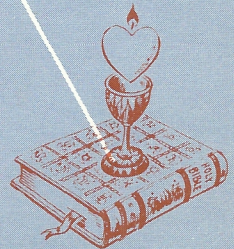
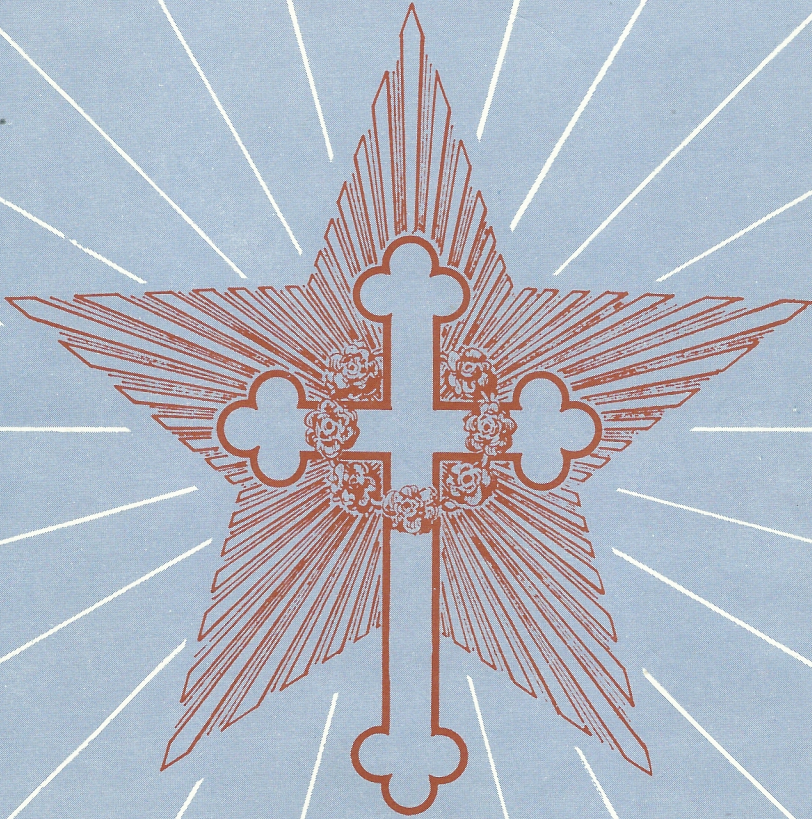


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"A Sane Mind, A Soft heart, A Sound Body"

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In Name Only

Are you master of your words?
Do you remember who you were —
the tongues you had at your command —
first, as woman, then, as man?

A sudden breeze across your face
brings to mind a certain place
where you finally embraced
the idea that all is not all
we see.

Who writes the poetry;
who writes the lines;
how many years,
how many times
have we been here?

—Linda Sue



I Must Have Loved

I must have loved a thousand times
But fleetingly
Like river water here then gone.

I know I've loved with molten ice,
Volcanic fire then death!
No after rumble, no song.
Such is darkened love for self.

Yet I have loved inspired, Divine,
Love that knows no space or time;
Except as a wistful resting place
Where I waited till you called to me
And again freed my heart
With love so kind:
O how love of soul for soul does
Shine!

—Michael Miles

A Sacred Song

Thy creations are hymns to Thy beauty,
The voice of the wind, Thy word.
The colors of sky at the daybreak
Are the praises the ages have heard.
As the morning stars sing together,
The sweet air echoes Thy fame
With anthems of leaves to The Father,
Till earth and the sun are the same.

We were drawn to Thee by Thy beauty,
On wings of the woodland bird
That caught up the colors of heaven
For a canticle unto their Lord.
When the evening of time is cadence,
The sun descending in flame,
The stars are a psalm as they gather
The praises Thy creatures proclaim.

The night shall remember Thy beauty,
The darkness and light in accord
When songs of the bluebird are silent,
And the roses await their reward;
When the still hour lifts in whispers
The praises of love without blame,
Till skies be the music of sunrise,
The daystar, a hymn to Thy name.
—Genevieve St. Cyr



The Autumnal Equinox

The autumnal Equinox is one of the turning points of the year. During the preceding months of summer, the impulse has been outward. The plants have grown and flourished, producing food to sustain man through the cold months to come. The warmth has encouraged him to spend more time in the out-of-doors, often in vigorous exercise or communing with Nature and enjoying the beauty of the world around him.

With the advent of autumn and cooler days, the pattern changes. Gathering in the products of the summer's labor is the order of the day. Man, too, finds himself drawing inward, both indoors for physical warmth and within himself for spiritual warmth. The time is now coming for a lessening of outer activity and an increase of quietness and contemplation.

The deep silence within blesses and remains to guide and console through whatever clamor may arise or misfortune threaten. It is a wellspring of water rising up to water the arid places and bring the green beauty of new growth when life seems a desert.

Just as the steam that blows the whistle cannot propel the ship, so, many times, power is lost through too much talking.

Seek Him in silence each day. By developing the listening ear we learn to hear the still small voice, the voice of Love which is ever whispering in our hearts, but which we so frequently out-shout with our vociferousness.

These are the months when great strides may be made on the spiritual Path. As the spiritual wave descends further and further into the Earth, spiritualizing and quickening it so that it may again be fruitful for another year, so man, too, may feel this same quickening and fructifying influence if he will devote himself to this purpose. Haven't we been told by the Christ that "the Kingdom of heaven is within"? If we persist diligently in prayer and fasting (from things material) we will discover the truth of those words for ourselves. Quietly, gently, He comes to us in the silence, and the sharp edge of noise is blunted when we return to the world. Moving in a center of silence, we find protection from the storms around us and guidance for our path.

"There is a tide in the affairs of men. . . ." With the onset of the autumnal Equinox, another opportunity is given us to draw nearer to the Goal we so earnestly seek.

Mystic



Light

Knowledge vs. Being

Frank Schultz

This article will discuss some of the problems faced by humanity in this grade of the school of life. If we are to continue our spiritual growth on a higher level in the next lifetime, it is necessary that we make sufficient progress in this embodiment to enable us to build the vehicles we will need for the higher vibrations of the upward spiral. It is, therefore, important that we be constantly reminded that our present life is the result of past learning and that the so-called problems we face today are the results of a choice we made prior to this life in order to learn lessons for future development. When we fail to learn these lessons our progress is retarded, and they are presented to us again in a future life.

The suggestions made here are not new. They are stated in the light of the author's limited understanding and are opinions only.

Max Heindel wrote: "We must first understand the lower before we can successfully aspire to a higher knowledge. To rant and rave of worlds beyond, of finer bodies, when we have little conception of the vehicles with which we work every day, and the environment in which we live, is the height of folly. Man know thyself

is a sound teaching. The only safety lies in climbing the ladder rung by rung, never attempting a new step until we have made ourselves secure, until we are poised and balanced upon the one where we stand."

The following quote is from a book by Vernon Howard: "We cannot receive anything above our own level any more than we can reach a peach at the tree top. Many mysteries are solved when we see that life consists of various levels of understanding. Everyone occupies a different level. We fail at many things because we try to claim success of a higher level while still occupying a lower one. To claim the rewards of a certain level, we must actually be on that level. There is a human cause for everything troublesome and that cause is the very person who experiences the effect."

As followers of the Western Wisdom Teachings, we believe that we are on a pilgrimage through matter in order to learn certain lessons which will enable us to return to the Father's House equipped to handle the affairs of Creation and thus serve as co-workers in carrying out the Divine Plan. We are within the Divine

Intelligence and function as a part of the whole, with one important exception: in order that we might attain to the status of creator, God endowed man with the power of individual choice. That is, man is free to function in accord with the Divine Plan, or he can use Divine Laws according to his own whims and desires. In each case the Law returns to him unerringly that which he thinks or believes.

We are fortunate indeed that our Heavenly Father endowed us with this power of choice. Not only would life be very drab and uninteresting if we were to follow a plan without variation, but also we would be unable to develop our desire bodies or minds if all decisions were made for us. We could not develop the power which will, in the future, enable us to assume the roles of leaders and creators. Our freedom of choice puts the burden of material life directly into our own hands, and we reap as we sow. God and His representatives are always with us to present problems necessary for our growth. Freedom of choice and our reaction to these problems will determine our progress and the rapidity with which we change our levels of understanding.

Belief

We have been given the impersonal Law of Cause and Effect, and this Law sets into motion the ideas which we deliver into it. God in His infinite wisdom gave us His all through the use of this Law. It will never fail us and will return to us in full as we believe.

Let us examine this word, "believe." Most of us interpret it to mean that if our minds accept an idea, this is tantamount to believing it. This is far from the truth. Intellectual knowledge does not necessarily mean belief. Understanding is also necessary. Therefore, we must raise our beings to conform to our present knowledge. That is we must live our lives to agree with the information that we have accepted as our guide before we can apply this learning with the wisdom that we need to lead

us to the next step on the path of attainment. As Max Heindel stated: "We must climb the ladder rung by rung."

When we are able to follow this directive so that the practice of our knowledge becomes a part of our personalities we have raised our beings to the level of our present knowledge and are ready to move on to higher truths and ultimately to true belief. Through persistence we add to our knowledge. Only by concerted effort can we raise our beings to the point which will place us on the path leading to Initiation. This does not come about as the result of reading the printed word or by studying the teachings of a Master. It is achieved only through a fundamental change in the individual through his own efforts, using the text or the Master as guide. The old man, the material ego, must die. This can be accomplished only when we realize that we are spiritually asleep and that, in order to awaken, we must overcome the desire to be physically comfortable in our daily lives. We must be ready to walk a lonely path and welcome the trials and tribulations that will be our lot as we search for the hidden grandeur within.

Desire

A starting point for the novice on the path might be to strive for the acceptance of his material responsibilities, which are included in the lessons that have been provided for him. He must regard them as privileges rather than duties. It is desirable, however, to develop an intense desire before entering upon any important undertaking if the outcome is to have any lasting spiritual value — in this case, an honest yearning to know the truth concerning man's part in the Divine Plan. Until this desire is cultivated to the point where the quest becomes the most important one in life, further knowledge will not help. Our other desires will keep us moving in a circular, zig-zag pattern rather than in the straight line and upward spiral toward the Truth. New knowledge is wasted

on detours as we follow one path after another, usually ending back at the starting point. Developing this desire could be the first step toward a change in being which may lead to the love of one's neighbor and to service to God and mankind. The desire for Truth must be a longing for more light without the hope of personal gain. If we seek merely to satisfy our little egos in the hope of self-fulfillment, our search may be in vain.

There is a story of a young man who, seeking for the Truth, approached a Master and asked him how to find God. The Master replied, "Go home and meditate daily, asking for God's help." After several weeks the young man again approached the Master and asked how he might find God, since his first attempts were unsuccessful. The Master replied, "Go home and meditate night and day, asking for God's help." After the man had approached the Master several times seeking his advice, he again returned and spoke, saying, "Master, I have followed your advice but still have not found God; will you help me further in my search?" The Master asked the young man to follow him to the river, and when they had arrived at the banks the young man was asked to enter the water. When he had done so, the Master pushed him under water, holding him there while the young man struggled to free himself. Finally the Master released him, and he arose, gasping for breath. The Master then asked him what he most wanted when he was under water. The young man replied, "Air, air, I wanted air." "What," said the Master, "did you not want food, health, or riches?" "No," said the man, "I wanted only air." The Master then replied, "You now have the answer to your question. When you want God as much as you just wanted air, you will truly find Him." We, too, lull ourselves into thinking that we are really searching for God when in reality our search continues only so long as it is comfortable for us.

Each time we raise our beings we

give up opinions developed through the mass consciousness into which we were born. It is impossible to keep the old personality while trying to form the new. We must continually remind ourselves that the Infinite never changes. Neither does the Law that responds to our thoughts and actions. Our relationship to God and the Law changes, and this changes our lives and our beings.

Self-deception

The seeming rationality of human actions is an illusion derived from mass consciousness. We practice self-deception when we believe that we function as individuals apart from the world and apart from our Creator. Our deception leads us to believe that our actions are the results of our own individual thinking when, in reality, our entire lifetimes have been spent absorbing the thinking of others. As children we receive our concepts of life from our parents, through family relationships, by association with peer groups, and at school, where teachers indoctrinate us with the thinking formulated by the present consciousness of man. As we mature, we are infused with the ideas of the business world, the politicians, the news media, the church, and through literature which gives us the slant of the author — a bias developed by his own life conditioning. Those of us who feel the pull of the spiritual ray try to decipher the teachings of the Masters. A few are willing to put forth effort needed to bring about a rise in being — that is, to make an honest attempt to put themselves on the spiritual path. The others hope to obtain without effort and get no farther than an accumulation of knowledge. This information they are unable to interpret because it is beyond their level of understanding, and it will remain so until they are willing to put forth the effort needed to bring about a rise in being.

Understanding

Our minds, at the present time, are in very early stages of development. While

we may read words, it does not necessarily follow that we apprehend the wisdom behind them. It is not enough to seek out the written ideas; it is necessary that we search out their meanings. The wisdom is generally there, but often our level of understanding is not compatible with the words that are printed on the page. We may have the necessary learning by which we are able to read the words, but our level of being has not been raised sufficiently to enable us to apply the wisdom to that which we are trying to learn. And yet, many of us go on and read more. We seek out books with teachings on a higher level than those to which we have attained, and hope that their wisdom will be injected into us as serum is injected with a needle.

A similar problem arises in our dialogues with other people. Since we are interested in obtaining higher knowledge, we often ask questions of others. But do we listen to their replies, really wanting to know what they believe, or are our minds are too busy formulating rebuttals? Are we making honest attempts to weigh carefully the words of a speaker, or are we interpreting his words in terms of our own preconceived ideas? We may even be guilty of daydreaming, so that only some of the words of the speaker reach us and we interpret them out of context. The reason for this irrationality may be that we are attempting to do our learning on a level not compatible with that of our understanding. When we ask a question or listen to a lecture it should be on our own level of understanding. Only when we converse on the same level is it possible to have an intelligent dialogue or have a discussion which can arouse the thoughts of everyone involved.

Growth

Why haven't we grown as fast spiritually as we wish to? Max Heindel tells us that growth in this life can result in regression, in which the stragglers, failing to learn the lessons of this life, move backward; it can be on a line

with the ordinary, average path of evolution; or more rapid progress can take place, which is advancement due to one's own initiative and hard work. In the first and third instances a change in being is brought about through one's own actions. With a new level of consciousness, the Spirit is again on the bottom rung of the ladder representing one's spiritual level. We must now work our way to another change in being. Since, however, we are on the lower rung of the new ladder, our consciousness is now on that level. As a result, we may or may not be aware of our new state, since we now see ourselves as a part of humanity which contains our new peer group. We still find human beings who, we believe, are above or below our level of consciousness, and we may therefore, be unaware that we have risen to a higher level or descended to a lower one.

Choice

All we have ever wanted or hoped for is already ours. Our task is to search for and understand the truth as it is given to us before we can receive our heritage. Self-evolution in this life is not obligatory. It is our choice whether or not we wish to progress. Much work and humility are required on our part in order to develop the consciousness that will bring about a change in being that will enable us to move forward on the spiral of life. We must constantly remind ourselves that we are in physical bodies because we have much to learn in this material world. Material and spiritual progress is possible through change and our adaptability to change. We must be ready and willing to adjust to the new vibrations which follow as a result of a change in being.

In *Letters to Students*, Max Heindel states: "We have climbed from the valley of child-like ignorance to the point where we are today and it would be absolutely contrary to the law of analogy to suppose that anything in the religious line which

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Transition

Dagmar Frahme

Once a wise man lived in a distant land, beloved by all who knew him. For many years people had come to him, seeking advice or, simply, desiring to hear him talk. He spoke the wisdom of the ages, and although it often happened that those who heard him did not fully **understand** the significance of his words, they were healed and restored by the wealth of love and sympathy that emanated from him.

The wise man had a daughter whom he dearly loved, and who bade fair, in her own time, to achieve the grace and wisdom of her father. One day, when the wise man knew that the time of his transition was not far off, he sent for her.

"My child," he said, as she sat on a cushion before him and rested her head on his knee, "the time of my departure from this world is close at hand. I will soon journey onward into the higher realms, and I am content. I grow weary here, and although this physical body has served me faithfully and well, it will be a relief to shed its weight for the last time."

She smiled up at him. "I know, Father," she said. "I, too, have felt that you will soon leave us. We will miss you, but you will be doing even greater work in the higher worlds where you will live. It is right that this should be so."

Her father gazed upon her affectionately, stroking her hair and smiling to see it shimmer in the sunlight. Ever since she had been a tiny girl, his most precious moments on Earth came when that shining golden head rested against his knee and they talked together in full understanding and confidence. Of all that he loved on Earth, he knew that he would miss his daughter the most. But he knew, too, that even in the wider work, he would never be far from her.

"One thing disturbs me, my child," he said. "I know that you will not mourn my departure or waste time in tearful lamentations, and for this I am grateful. But I fear there are many others — those who come to me for solace and counsel — who will bewail my passing and grieve deeply. Not for my sake do I deplore this, but for their own. Sorrow of this sort can be only destructive, as you well know."

"Yes, I do know, Father," she replied, "but I believe it will be easier for me to keep from grieving than it will for the others. I am glad for you, because I know how free and *truly* alive you will be in your new condition. Besides, I am fortunate enough to remember my experiences during sleep, and I have seen how much happier the others are who have passed on. But many people now on Earth have not been so lucky. To them, the passing of someone they love or are dependent upon immediately becomes a void in their lives beyond which they cannot see."

The wise man sighed. "And that is why I ask that you help those others whom I will leave behind. Remind them that I will be engaged in a new work and that I will still often be with them, even if they are not aware of it in their waking hours. Urge them, as best they can, to transmute their tears into positive action. Urge them to intensify their service here on Earth, for nothing else will so successfully overcome a sense of loss or grief."

"I will, Father, I will," she assured him. For a long time, then, the two sat together, speaking little but united in a bond of harmony, contentment, and deep love.

The next morning, when the wise

man's followers had come together under the great oak where they usually met to hear him speak, they were surprised to see his daughter advancing toward them. Often she had accompanied her father to these gatherings, but never before had she come alone.

She was clad in a long, flowing, white garment, and her hair was bound with a thin gold band. She smiled gently at the followers, who watched her expectantly. One or two, who had a sudden premonition of what she was going to say, sighed and looked away.

"Dear friends," she began, "my father passed into the higher worlds early this morning. His allotted time on Earth is over, and he has been found worthy to participate in the wider work. He rejoices to be freed of earthly shackles, and is eager to begin his new duties. His passing was very peaceful, and he was met by one of the Shining Ones, who commended him for his accomplishments here."

The maid stopped speaking and looked at the followers. Some wept openly, some looked as though they could not believe what they had heard, and others — the oldest — nodded almost enviously. "Yes, yes," said one of them softly, "it was his time."

"But what are we to do?" cried someone else. "We can't live without him. What will we do without him?"

"We must do our work. We all have service to give, just as he gave service so unstintingly," the maid said in an impassioned voice. "He offered counsel and showed us the way. He told us much that we are fortunate to know. And because we know the truths that he shared with us, we are bound to *use* those truths in our own lives. Truly he made his mark upon the world. Now the time has come for us to make our own marks."

The maid took a deep breath and went on, speaking more softly. "My father does not want us to grieve for him. I know this, and deep in your hearts you also know this. Rejoice for him — rejoice *with* him — for he has good cause to be glad. And

although he would never call it such, I pray you, do not let your sad hearts be a burden to him."

Again the maid looked at the followers, earnestly, beseechingly. "His last request to me was that I urge you to immerse yourselves in service to others. And I add this request of my own: put his teachings to use. Make them a part of your lives — of your very selves. In this way he will be more with you than ever he was in the physical body."

Then, saying no more, the maid turned and walked away.

For a long time, the followers remained together, each in his own way remembering his days with the wise man and mulling over in his mind the things the daughter had said.

Then one rose and spoke: "The maid is right, and it is fitting that we do as she asks. Although he whom we love is gone from us in the body, he is immortal in heaven, as we are, also. And we can best immortalize him on Earth by serving, as he taught us to do. Come, my friends, let us cast off sorrow, and be about our business."

A year later, the followers were again gathered at the oak tree, this time for the dedication of a school in which the teachings of the wise man would be made known to those who had ears to hear.

The wise man's appeal for service had not gone unheeded, and changes already had been wrought in the countryside. Beggars who formerly sat by the side of the road, passive and whining, had been taught to help themselves and were earning money at odd jobs and growing their own food. Some followers were working, without compensation, in the homes and farms of the poor, helping with housework and the chores of the fields and caring for those who were sick. Others had gathered little children around them and were instilling in them both knowledge and dignity. Some had founded a hospital, where the sick and suffering could find comfort.

On this day of soft sunlight and caressing breezes, the followers greeted each other joyfully, eager to hear and relate the news of the preceding twelve months. The wise man's daughter was there, too, for she was to be a teacher in the new school. As she passed among the followers, shaking hands with some, embracing others, they marveled at the maturity, composure, and intensified beauty evident in her features and bearing. Clearly, she would be a worthy successor to her father.

Then the ceremony of dedication commenced. Prayers were offered, words were spoken, songs were sung, and there was a tribute — loving, respectful, and evocative of blessed memories — to the wise man who had been the instigator of so much that was good.

As the last speaker resumed his seat, there was a sudden gasp from the onlookers. A familiar figure, clad in the simple brown garment which the wise man had always worn, stood slightly apart from the crowd. The beloved face, once wrinkled with the marks of dignified old age, now was unlined and glowed with the fires of an unearthly strength and enthusiasm. It was indeed the wise man, transmuted by the characteristics of a higher world, yet, nonetheless, recognized by all. The figure remained for a moment, smiling and bestowing a look of warm approval upon the followers. Then it was gone.

For a moment, the onlookers stood silent. Then they turned and went their separate ways. The ceremony was over. It had been complete. * * *

KNOWLEDGE vs. BEING

(Continued from page 391)

we have today is the ultimate, for if there is no more religious progress there can be no human progress either." Truths always remain the same, but our interpretation of them changes as we progress along the ladder of evolution.

The answer to the question, "Why haven't we grown as fast spiritually as we wish to?" is a most difficult one for the individual to answer, since he continues to see himself through his own aura. He can only make every attempt to follow the admonition given by Christ Jesus: "To love the Lord thy God with all thy heart and soul and to love thy neighbor as thyself." Students of Truth carry a greater responsibility than do those who have not elected to walk the upward path. A failure, therefore, by one who is aware of the higher truths can lead more quickly to a fall in being than by one who is in the dark esoterically. Once we start on the road home the path narrows, and less latitude is permitted with each step taken.

Dante Alighieri, an Italian poet of the thirteenth century, wrote an admonition to his followers which we all can use to evaluate ourselves as we search for our own level on the upward path: "I see that you believe these things because I tell you of them; but you do not know the reason for them, therefore in spite of being believed, their meaning is still hidden." * * *

There are nine things necessary for contented living. . . health enough to make work a pleasure. . .wealth enough to support your needs. . .strength enough to battle with difficulties. . .Grace enough to confess your sins and overcome them. . .patience enough to toil until some good is accomplished. . .charity enough to see some good in your neighbor. . .love enough to move you to be useful and helpful to others. . .faith enough to make real the things of God. . .hope enough to remove all anxious fears concerning the future.

—Goethe

Dancing as an Agent of Health

J.H.M.

Without articulated and thoughtful speech and without music, man, as a self-conscious being, could not exist on Earth, nor could there be any civilization. Speech is related to man's mental nature and music is related to his emotional nature. The person who is deprived of the faculty of thought and whose emotional nature is suppressed or unbalanced is incapable of conscious speech and unfitted for music. He is below the level of average human evolution.

Dancing, related to conscious bodily movements, has necessarily preceded both speech and music. Motion is the manifestation of the principle of Life. The Spirit continuously pushes forward for manifestation by transmitting the inner impulses for motion to the physical body by moving feet and hands — making him restless. This is why babies are restless. The more free the baby is to move, kick, and crawl, the better it is for its physical growth and general well-being.

Through physical motion we manifest that we are living beings. Those movements, at the beginning of human evolution on Earth, were unconscious. They were directed by the subconscious mind as most of our organic functions are today. In time, however, the reasoning faculty developed in man. The evolution of those bodily movements through millions of years brought forth a sufficient emotional and mental development to differentiate primitive man from animals. Gradually, experience taught man that in order to cut down a tree, he should use his flint axe on the trunk with a certain force and rhythm. In the same way he learned, when he felt his inner nature or emotions gratified, to express these primitive feelings by external motions of his body.

In the beginning, man's inner impulse of desire and emotion could not be used inwardly by the direction of his consciousness. The only outlet for its force was through physical motions. Through such motions, the first human dancing appeared. The first primitive man who felt the rudimentary urge of emotion and who expressed outwardly feelings of gratitude and satisfaction by clapping hands, laughing, bending backward and forward, and turning his head, was the first human dancer.

When an emotion or a desire is created in man, its force must be spent outwardly through bodily expression or transmuted to the next higher cosmic level. If neither of these things takes place, that emotion or desire becomes a mental complex, good or bad according to its nature. Thus, a mental complex is the accumulation of desire stuff not used or satisfied. As the process of transmutation is very difficult and not possible for the ordinary man, all human emotions find their outlet through physical expression such as movements of hands, making faces, and also in dancing with its various movements.

In this principle, all the various kinds of dancing have their origin. Victory or defeat in war were among the first emotional human experiences, and the related sentiments of primitive man gave rise to the war dances — the first dances performed on Earth. As religion was established, the feelings of awe, thanksgiving, or supplication gave rise to religious dances.

War dances are more monotonous and violent in execution. The movements of hands and feet are fast, brisk, and sharp. Religious dances are more graceful and elaborate, and richer in body movements, combinations of steps, bending, and motions of hands and head.

By studying folk dances, music, and poetry of a people, we can tell the degree of its civilization and evolution. This is the infallible, natural measure for judging a people.

The Law of Vibration plays an important part in dancing. The Law works on all planes of creation; the moment the universe stops vibrating, the whole creation will immediately come to its end. Sound consists of the vibrations of air, or air waves, at the rate of 24 to 40,000 per second. This range of vibration indicates perception of the average human ear and capacity of the average human brain to receive. The velocity of sound vibrations varies according to the density or arrangement of the molecules and atoms which constitute the substance through which they travel.

In order to be musical, a sound must have a pitch, or a certain number of vibrations per second. The color of a musical sound depends upon the form of the wave or its length in the vibrations produced. This Law may be proven by spreading fine sand on the wooden cover of a piano and striking the same note several times. The sand assumes a geometrical, wavy formation. If the note is changed, the formation of the sand also changes instantly.

This Law also operates on the vital, desire, and mind bodies. Man nears perfection when he operates for the same purpose on all four planes of his existence — harmoniously and at the same time. This indicates Cosmic balance which, when accomplished, establishes harmony, rhythm, health, strength, happiness, and success.

In almost all cases, sickness is the result of breaking the equilibrium of the Cosmic forces working through us, and particularly of the human magnetism in the physical body. Whenever bodily vitality becomes lower or higher than its normal point, Nature sends a warning by way of a diseased condition. As soon as the human magnetism or vitality is restored to its original balance, health is re-established.

This accomplishment can be achieved through dancing, by the dancer who knows the laws and their application to his body. When proper harmonious emotions are created in our desire nature, by listening to the right music and expressing those harmonious emotions in physical bodily movements, the harmonious vibration of the cells of the emotional nature put the cells of the physical body into similar harmonious vibration. This process, if worked out properly with full emotion and enthusiasm, facilitates the flow of vitality or magnetism in the body. Thus, the broken equilibrium is normalized and the balance of this primal substance of our health is again established. Ancient peoples including the Greeks, Egyptians, and Persians used such special harmonious music and such dancing rituals in their temples as means to cure diseases and restore health.

Rhythmic vibrations of harmonious music raise similar vibrations in the human emotional nature. These vibrations, in turn, seek expression in correspondingly harmonious movements of the physical body of the dancer. As the physical body is imbued by the vital body, the flow of vitality is facilitated. It is rushed to the afflicted organ or part of the body and, in general, circulates through the entire physical body. Thus the cure of sickness is accomplished and the abnormal physical condition will be removed. The better the cooperation among the emotional, vital, and physical bodies becomes, the better and quicker will be the restoration of health.

By reversing this Law, we see that, through inharmonious music and discordant dancing, emotional and physical distress sets in, which gradually results in emotional and physical ill health.

There is a close relationship between the World of Divine Spirit and the physical human plane, the World of Life Spirit and the vital body, and the World of Abstract Thought and the desire body. For this reason, the complete mastery of the three lower planes in man — the

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The Order of the Rose Cross

N.B.G.

Toward the middle of the 13th century, at a time when all Europe groaned under the tyrannical power of monarchism and churchianity, a little band of advanced thinkers founded the society that we know today as the Order of the Rose Cross.

The founder of the society, who assumed the symbolic name of Christian Rose Cross, was the son of a noble family and had received his education in one of the convents or monasteries which at that time were the chief seats of learning in all Europe. At a very early age the youth had practically outstripped his instructors and was ready for further knowledge along subjects that were not forthcoming from the brothers in the monastery. Having heard of certain famous schools of mysterious lore in the Orient, the young student departed one day, silently and without formal leave, for the far countries of India, Persia, Egypt, and finally Rome. He spent many months in each of these countries, seeking out the wisest teachers as guides in his search for the hidden wisdom of all the past ages. No labor was too hard, no sacrifice too great for this earnest young man.

He accumulated a vast store of occult information. Coupled with this knowledge was the deep mysticism of his nature, all that is highest and best of the Christian teachings and ideals.

From the records that have come down to us, we must infer that Christian Rose Cross had gone to the heights of the Christian teachings and was familiar with the Mysteries of the Piscean Age, so that he really was entitled to be called a "Christian Mystic." He had received the initiations of the Christian Mysteries, and now he was the one chosen to plant the seed for the age

to follow, more than a thousand years in the future.

When he returned from his travels, Christian Rose Cross began to look about for companions to aid him in the work of founding his new society. Out of the monastery where he had received his early education came three young men who cast their lot with him and accepted him as their leader. The names of these three have not been revealed, but they were all deep students of the arts and sciences, chief of which were alchemy and the science of healing. Alchemy, the science of the chemicals of the Earth and its vegetation and animal life, was the forerunner of our present chemistry. The alchemists of the 13th century blended, tested, or separated the raw elements of Nature and named them according to their characteristics. They fused the crude ores and discovered and invented new uses for them. But their chief self-imposed charge was to find the healing agents of the plant and mineral kingdoms. Their mission was to heal the sick and preach the new gospel of self-development through service.

After a period of intensive study and experiment, the four charter members of the Order of the Rose Cross felt the urge to heal and teach and learn the sciences of other countries. This determination led the Head of the Order to admit four new members, who were given instructions and tested as to their faith, integrity, and strength. No weakling could have gone through the days of arduous labor and the stern discipline these Brothers imposed upon themselves.

In the course of time five of the Brothers were sent away to foreign countries. Some time later two more left. This left Christian Rose Cross alone at the little

centre he had founded, though in time five more members were admitted to the society.

These early members became physicians. They used simple remedies of herbs and roots as medicine. Orderliness, system, simplicity, and service were their watchwords, and they preached the gospel of cleanliness and progress. All these Brothers were masters in some branch of learning other than alchemy. They were well versed in such subjects as astronomy, philosophy, religion, and other sciences. They were the "wise men" of their day.

Before their departure for strange lands the Brothers devised six simple rules for their conduct and guidance. These rules ran something like this:

1. To make no claim for honors or credit, but to heal the sick without charge.

2. To wear no distinctive uniform, but dress in the fashion of the country in which they lived.

3. To meet once a year at headquarters, if at all possible. Otherwise to write at length the results of the year's work.

4. To prepare a successor to carry on the work which each one established in his chosen territory.

5. To use the letters RC as their seal or mark of recognition.

6. To keep the existence of the Society a secret for a period of at least a hundred years.

The above is not an exact quotation from any of the sources of information about the Brothers of the Rose Cross, but a simplified version of the six rules.

These rules, faithfully kept, were at once a protection and a safeguard. To claim no recognition for past achievements or glory, but to plod steadily on in humble service, taking what was offered to them in return for their service but making no demands — all this showed that theirs were truly "labors of love."

The second rule resulted in their being inconspicuous and readily accepted as citizens of the country in which they found themselves. They were even then building into their consciousness the great virtue of adapt-

ability, which is today one of the chief tenets of the Rosicrucian Fellowship.

The yearly meeting at headquarters was for the purpose of bringing home the results of their work and experiments in their adopted countries, and to exchange information with one another regarding any new science or art that had been discovered or invented for the betterment of mankind. The joy of meeting their beloved Head, and of being able to confer together, fully repaid them for long and tiresome journeys.

To train a successor to carry on the work of the society was a wise provision for the future, and insured the progress and growth of the movement. The number of apt pupils was small. Many were drawn into the society who only made little headway, then, perhaps, left it and decried it because they could not understand the teachings. The bad repute under which alchemy rested for so many centuries was undoubtedly due to just such unworthy pupils. But here and there one was found who delighted his teacher — who lived to carry on the work.

The letters which are used today by physicians when writing a prescription, and which have become so familiar that little attention is paid to them, are the survival of the old identification symbol RC of the early Brothers of the Rose Cross.

The rule to keep secret the existence of the society was rigidly adhered to, otherwise more information would have been handed down to us about the early days of the organization.

All the stories, myths, legends, and superstitions that have appeared in print concerning the Rosicrucians and their work are merely symbolical, and were designed to hide the truth under the cloak of fiction — as Christ Jesus hid the deeper truths of His teachings in simple parables for those who could not understand them readily in any other form.

In the meantime, Christian Rose Cross remained at headquarters in Germany, teaching, healing the sick, and living a life of devotion to the line of service

he had chosen.

Little actually is known of his activities after the Brothers left him to travel in foreign countries. That they met and conferred together and shared their discoveries with one another goes without saying. The Head of the Order himself became known as a man of magic, and his disciples participated to a great extent in his reputation.

A mystery is only a mystery to him who will allow it to remain so. To the inquiring mind, Truth reveals itself. Christ Jesus, Buddha, and all the other great Teachers urged their followers to seek for the Truth. To the simple, all things are simple. A story, a parable, if taken at face value only, is a form of entertainment. But if it is analyzed it may contain a lesson on the mysteries of God and of Nature that only the wise may comprehend. The simple Law of Rebirth, which is readily accepted by students of occultism, is still very much of a mystery to the non-occultist. Hence the term "Mystery Schools," that has been applied to all organizations giving out knowledge not generally accepted by the non-occultist.

The founding of the Order of the Rose Cross took place when the Sun had traveled about halfway through the sign Pisces. It was at the midpoint of the Piscean Age that the first necessary steps were taken toward the establishment of a nucleus, or centre, from which to train a band of pioneer workers for the coming Aquarian Age, more than a thousand years in the future.

The seed was planted; the fire was lighted. The legends and myths concerning the ever-burning lamps of the Rosicrucians remind us that the fire has never died. It may have been banked for a season or two, so that it seemed stifled for want of air — and air is analogous of the mental world — but though there was little thought given to the movement for long periods of time, the fire burned!

Christian Rose Cross was an embodiment of the great Master who will be

the "Anointed One" of the Aquarian Age. He himself came to plant the seed of his future kingdom in the darkest night of the dark ages — the middle of the Piscean Age. An age lasts approximately 2600 years. In years, or centuries, this gives us a hint of the way and of the length of time it takes to establish a new order of things upon the Earth. When the Piscean Age was only half over, the Aquarian reign was already being founded!

History tells us that during the middle ages the church had full sway and rose to its maximum power. Pisces, the sign of sorrow, renunciation, and sacrifice, reached a nadir of darkness at this middle period. This darkness is symbolical of the fall of Mercury — the principle of thought.

When the renaissance, or rebirth, began, the church began gradually to lose its power — the Aquarian "baby" society was beginning to walk. This was about the 15th century. Soon after that, the infant society began to talk — through Bacon, Paracelsus, Lilly, Fludd, Heydon, and others. The new word they spoke was, in effect: Think for yourself. Use your head; learn for yourself the things you desire to know. Depend on no one but yourself. What others have done, you may do. Develop your powers — lean on no one. Live a life of service, doing your share of the world's work.

Each successor of the original seven Brothers who went out in the world had his special message to give, and sometimes a whole life was spent in preparation for the giving of this message. * * *

DANCING AS AN AGENT TO HEALTH (Continued from page 396)

physical, vital, and desire natures — by the mental faculty under the command of the Ego is essential to spiritual progress. Harmonious dancing to the rhythmic strains of melodious music helps gradually bring forth this condition. Hence the great importance given esthetic and harmonious dancing in all the Schools of Wisdom of antiquity and in the ancient Temples.

Will to Live

William Corot

It was too bad, the city official conceded, but the old elm tree would have to be cut down. The deadly Dutch Elm disease had blighted it beyond redemption, in the opinion of the tree surgeons, and in its weakened condition it represented a danger to the thickly populated city block on which it had been growing for well over a century.

The tree was tall — very tall — and had cast its shade over many neighborhood picnics, many football games, and much brightly colored laundry hung out to dry in balmy summer weather. It was home to at least one squirrel family and several vociferous blue-jays. Its portrait had been painted more than once by the block's resident artist, and visitors from the next block and the next town had admired its nobility and elegant stature.

Even now, the tree did not look "sick." True, there were some dead limbs high overhead, but there were many, also, which still retained their verdant greenery — at least so it seemed to the unhappy neighbors gathered below. But the experts said it had to come down, and, of course, experts know best.

Preparations for the demolition continued for months. Groups of men appeared periodically to look over the situation and determine how best to deal with the removal of individual limbs. Some of the limbs themselves were the size of small trees, and none could be allowed simply to fall to the ground after they had been sawed off. There were too many houses and garages below.

At last the work began in earnest. Ropes were attached to the limbs, and for several days the strident bedlam of saws and shouting workmen disturbed

the neighborhood calm. Onlookers were witnessing the destruction of a giant — and giants are not easily destroyed.

Sensitive ones among the neighbors felt, in addition to natural sorrow at losing a friend, a distinct sense of unease, as if they knew that the tree would not give up without a struggle.

Then the crane was brought in — a mechanical monster whose function would be to take hold of the largest limbs as they were cut and hoist them safely to the truck waiting to carry them away. Work continued noisily until it came time to remove the most gigantic of the limbs. Suddenly, without warning, it was as if the tree gave a mighty lurch. The crane toppled over on its side.

Fortunately, the operator had enough presence of mind to turn off the motor and was able to scramble out unhurt. Fortunately, too, no fire started, as so easily could have happened. The horrified neighbors called it an "accident," but at least one among those watching was very much aware that the Tree Spirit of the doomed elm had given a last desperate indication of its will to live.

After the crane had been righted and repaired, work continued. The main trunk still had to be removed, and this was done with extreme caution, but without incident. Finally the last of the massive trunk was lifted into the truck, and crane, truck, and workmen departed. Where once had been a mighty elm, there was now a huge stump — nothing more.

Will the Tree Spirit remain with the stump while it decays? We do not know. But we do know that, next spring,

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Living a Spiritual Life — Ethics

Michael Miles

Ethics should be distinguished from morality, in the sense of Victorian morality. In one way the Victorians were right, but they were rigid, hard, and cruel. We will try to expand some of their ideas by adding love, for that is the only way in which ethics ever can become possible in the world.

Ethics may be defined as part of the motivating forces behind our actions. They are powerful forces and can change the whole outcome of a thought, word, or deed. Another way of putting it is that ethics is taking the beam out of one's own eye before trying to take the mote out of a brother's eye. Ethics is a matter of inward development. When one applies himself sincerely and wholeheartedly to the understanding of ethics, he begins to perceive what, in other peoples' lives, he can best serve. Ethics, in a sense, has to do with purification of our motives and the understanding of why we have interrelationships with other people.

Where do ethics come from? What effect do they have on the soul? What do love, goodness, truth, and beauty do to the soul?

The Desire World represents feeling; it is the world of feeling, emotion, and desires. In this world, colors are indicative of what the regions represent. The lower regions are red and murky; the upper part has more gold and richer color. When our feelings are of a low nature, they are related to the Region of Passion, Impressionability, and Wishes. The Region of Wishes is partially selfish because the things we usually wish for are for ourselves. The higher region of the Desire World is primarily concerned with ethics. This region is called the Region of Soul Life, Soul Light, and Soul Power.

When we think of these regions of the Desire World, we get certain reactions in our souls. If we honestly were able to face ourselves and look into our souls, perhaps at things which are not so desirable, we might call them selfish things. We get certain reactions. If we also were able to look at the good side of ourselves, we would get certain reactions from that. What are these reactions? Aside from the personal response, such as "Oh, how terrible!", we have another reaction, because in the Desire World we don't say things are good or bad. In the Desire World, when we talk about morality or ethics, we really are talking about things that are healthy or unhealthy.

If we meet people of an evil nature, we experience feelings of unhealthiness and repugnance for that kind of individual. It takes a great deal of spiritual strength to overcome this repugnance or relate to such a person in any manner at all.

We are not going to make these ideas gross. We must think delicately about them and try to realize the subtleties of these things. We are interested in how they affect the *soul*, and not so much our personal reaction as to whether they are good or bad. The murky red color of the lower Desire World is an unhealthy color. It is neither good nor bad. It has its place; everything has its place. What is important, however, is the way it will react upon us — the way it will affect us.

Judgment is unimportant here. We are trying to maintain a certain amount of balance in our understanding. Thus, when we approach the lower desire forms, they have an unhealthy effect upon us. They tend to weaken us. While in the Physical World, people of a low nature may seem to be very strong, but that is

only on the physical level. On the spiritual level they have an unhealthiness about them. People who have used drugs for a long time acquire strong unhealthy emanations, as do people who live low, sensual lives.

Ethics, then, are those forces which work upon us from the upper regions of the Desire World. They are healthy and uplifting to the soul. They have an elevating and spiritual nature. As people live more spiritual lives, they begin to sense the clarity, purity, and healthiness that comes from trying to follow the precepts that are given in the Bible — especially the New Testament — and the ideas given by Max Heindel and other occultists. There is a healthiness of the soul — a strength, a power — that could not come from living in selfish, lower desires.

Souls

What are the things in our souls which are healthy? An individual who has not lived a spiritual life will feel to some degree uncomfortable around ideas of a noble nature. The more he applies himself to things of the Spirit, however, the more he begins to have a light about him. This clarification comes, and he begins to see the difference.

Ethics do not have much to do with our physical natures. They work with our souls, and in consequence they also work with our minds. Of course, they do have a healing effect on the physical body after a period of time, after we have “cleaned ourselves out.”

Ethics require active participation. With ethics, we must diligently apply ourselves. There is nothing passive about it.

The spiritual life must be lived and ethics must be applied in the context of the home. Nobody has the right to leave his family simply in order to live the spiritual life, for to do so is nothing less than an escape from responsibilities. Our real spiritual work is done with those people by whom we are surrounded. God puts us in places where we can do the most good.

This is the first and perhaps the most important ethic. We are put in circumstances in which we can best learn to apply the spiritual teachings. If a person applies himself diligently in his present situation, eventually he will be lifted up out of that situation and placed somewhere else.

Ethics

The first ethic: we have no right to leave our environment in the hope of going into spiritual seclusion. We must learn to live the spiritual life right where we are. This is the rule for the western world. In the eastern world, the emphasis is on withdrawal from the world in order to live a spiritual life. This was carried over into the Christian church, in the monastic life. It was necessary at a certain point because it helped make Christianity strong. Now, however, as we approach the Aquarian Age, we as individuals have to be our own priest, our own monk, our own servant. And this must be done in the Physical World.

Many spiritual aspirants feel considerable zeal and power when they first experience the healthiness that spiritual understanding gives them. They feel rejuvenated, purified, and cleansed. Then they want to go shouting their “discovery” from the rooftops and give it to everybody.

The second ethic: each person in the world has free will. Just because we have found “it” doesn’t mean that someone else is going to like it. “A man convinced against his will is of the same opinion still.” We have no right to force what we have found or what we feel to be true upon other individuals. We might actually be mistaken in how we think these “discoveries” should be applied.

Love

The above are practical ethics. The basic foundation of all ethics, however, comes from the following: Love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength, and thy neighbor as thyself.”

Out of these two ethics come all the rest. On these two we will build the understanding of how we are supposed effectively to deal with the people of the world.

What is the logical consequence of these two ethics? If we are supposed to love God with the intensity indicated in the Commandments, we must indeed do everything we do to the glory of God. God is everything. Therefore, if we extend the love of God into everything around us, we cannot help but do the right thing.

We are to love God, the spiritual Entity, and we are also to love each individual. How do we go about loving our neighbor? We can start out where it hurts the most. One of the ethics that people find hardest is that we are to love our enemies. Before we can love our enemies, something else must be done. We must go within ourselves and see what caused a certain individual to become our enemy. Was it something we did or said, or something somebody else did or said? Even if we can find no tangible reason the following is still important.

We must learn to forgive. If the other person wants to hate us, that is his problem. The way *we* feel toward that person, however, is extremely important to our spiritual development. If we are indifferent to him, we are not growing spiritually. We are still not reaching out to "love thy neighbor." Indifference is no way of growing. Christ was not indifferent to His enemies. Christ's last act in the physical body was to forgive His enemies.

Forgive

The first thing we must do in order to love our enemies is to forgive them — forgive them for their hatred. Forgiveness releases a great weight in us and eventually certain inner tensions start to disappear. Much human inconvenience is caused by emotional suppression.

If we were *just* to love our enemies, we would be doing them and ourselves a great disservice. Love is the force of attraction, cohesive and binding. Hate is dissolu-

tion, antagonism, repulsion. If we attempt to love another person without forgiving him, inside us, in the record of the vital body, we still have negative feelings about him. The other person will sense our love and start coming around. Unless we can release the negative feelings in forgiveness, however, the antagonism will flare up again.

To love our enemies does not mean to become subservient to them. We can love them without following them. This is impersonal love.

We must also forgive our enemies because as long as we have a tie of hatred or malice with a person, we will renew contacts with him sooner or later. It behooves us, as spiritual aspirants, to resolve these ties as soon as possible.

"Daily Word," a publication of the Unity School of Christianity, in its November 1975 issue, contains the following inspirational message by Frank B. Whitney:

"I behold the Christ in you. I free you from my anxiety, from my personal idea of what constitutes happiness for you. I trust the Spirit of God in you to illumine you, to guide you, to show you the way that is right for you, the way that is for your highest good, the way that means happiness and success for you.

"I place you lovingly in the care and keeping of the Father. I stand by in faith. I refrain from imposing my will on you. You are God's child; you are here to fulfill your own special purpose. As close as I am to you, as much as I love you, I cannot live your life for you. Your destiny, your place, your fulfillment is between you and God.

"I know that we are one in God and that, as I trust God in my life and trust Him in your life, all will be well.

"I bless you now, child of God.
"I behold the Christ in you."

Free

This is one of the mainsprings of ethics. We know that we are to love God and our neighbor. We cannot own other

individuals. We must free them as much as possible. This does not mean, of course, that we are to dissolve our personal relationships. Far from it. As a matter of fact, when we truly love another person in a spiritual Christian sense, we are closer to him than hands and feet. No distance, time, or space can separate us.

Again it must be stressed that ethics are not just something to *think* about. They also must be felt. When we say, "I love you," to a person, we must *feel* that love. Our feelings in relation to other people are most important. Most of our ties with other individuals have nothing to do with our minds at all; they have to do mostly with our own personal feelings. The more we understand that our difficulties with other people come primarily from our own selfishness, the better we can alleviate these problems. "I behold the Christ in you" is one of the most powerful ways of doing this if, at the same time, we feel it.

This will not happen overnight. We will stumble and fall, and, likely, hate ourselves for making a mess of it. But we are supposed to "love thy neighbor as thyself," and we cannot love him if we hate ourselves. The only failure is in ceasing to try.

Optimism is another essential. We must look for the good, the true, the beautiful. This does not mean that we are to deny the existence of evil. Far from it. We must recognize it, but one of the most unhealthy things a person can have is pessimism. When optimistic, we look for things of a positive nature. Max Heindel, in Chapter XII of *Teachings of an Initiate*, writes of the "Gospel of Gladness." Here is the keyword of optimism. He cites the example of Pollyanna playing the "glad game," in which she looked for and found good in the most discouraging situations. In all things, we should look for good.

Absolutes

Alcoholics Anonymous suggests four absolutes in its "code of ethics." The first is absolute honesty. It takes honesty

to behold Christ in another, to forgive another, or to realize that we may have hurt another and thus made him our enemy. Absolute honesty means fidelity to truth in every thought, word, and act.

Absolute purity is second, purity of mind, body, emotions, heart, and sexual purity. The white rose on the Rosicrucian Fellowship emblem represents purity. When we meditate on the rose, we should feel within ourselves what purity is. It is through purity that the ultimate dissolution of unhealthiness will come and we will be able to see God and one another "face to face."

Third is absolute unselfishness. We should seek what is right and true in every situation, above and beyond what "I want." Unselfishness is the ultimate key to service, to die daily — for Christ — in everyman. The definition Max Heindel gives of service is also the key to unselfishness (*Letters to Students*, p. 125) (*Service may be defined as the best use of our talents — the putting of our talents to the best use in each case of immediate need regardless of like or dislike.*) Finally there is absolute love. Absolute love is the most difficult of these absolutes. It is the absolute love of God and our neighbors. It can be done. We must, if mankind is to rise out of his present condition, learn to love — at any cost.

These are the basic ethics we need if we are going to attempt to be better individuals. And all these are just the beginning. We cannot fit them perfectly into our lives right away, but at least, we should keep them at the forefronts of our minds. For ultimately, the only failure is in ceasing to try.

"Little children love one another."

* * *

To live in the presence of great truths and eternal laws — that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.

—Honoré Balzac

MAX HEINDEL'S MESSAGE

Purity and Initiation



The periodical ebb and flow in the material and spiritual forces which invest the Earth are the invisible causes of the physical, moral, and mental activities upon our globe.

According to the hermetic axiom, "As above so below," similar activity must take place in man, who is but a minor edition of Mother Nature.

The animals have 28 pairs of spinal nerves and are now in their Moon stage, perfectly attuned to the 28 days in which the Moon passes around the zodiac. In their wild state the Group Spirit regulates their mating. Therefore, there is no overflow with them. Man, on the other hand, is in a transition stage; he is too far progressed for the lunar vibrations, for he has 31 pairs of spinal nerves. But he is not yet attuned to the solar month of 31 days, and he mates at all times of the year. Hence, the periodical flow in woman, which under proper conditions is utilized to form part of the body of a child more perfect than its parent.

Similarly, the periodical flow in mankind is the sinew and backbone of racial advancement, and the periodical flow of the Earth's spiritual forces, which occurs at Christmas, results in the birth of Saviors who from time to time give renewed impetus to the spiritual advancement of the human race.

There are two parts to our Bible, the Old and the New Testament. After briefly reciting how the world came into being, the former tells the story of the "fall." In view of what has been written in our literature, we understand the Fall to have been occasioned by man's impulsive and ignorant use of the sex forces at times when the inter-planetary rays were inimical

to conception of the purest and best vehicles. Thus man became gradually imprisoned in a dense body crystallized by sinful passion and consequently an imperfect vehicle, subject to pain and death.

Then commenced the pilgrimage through matter, and for millenia we have been living in this hard and flinty shell of a body, which obscures the light of heaven from the Spirit within. The Spirit is like a diamond in its rough coat, and the celestial lapidaries, the Recording Angels, are constantly endeavoring to remove the coating so that the Spirit may shine through the vehicle which it ensouls.

When the lapidary holds the diamond to the grindstone, the diamond emits a screech like a cry of pain as the opaque covering is removed, but gradually by many successive applications to the grindstone the rough diamond may become a gem of transcendent beauty and purity. Similarly, the celestial beings in charge of our evolution hold us closely to the grindstone of experience. Pain and suffering result, which awaken the Spirit sleeping within. The man hitherto content with material pursuits, indulgent of sense and sex, becomes imbued with a divine discontent which impels him to seek the higher life.

The gratification of that aspiration, however, is not usually accomplished without a severe struggle upon the part of the lower nature. It was while wrestling thus

that Paul exclaimed with all the anguish of a devout, aspiring heart: "Oh wretched man that I am. . . The good that I would, I do not; but the evil which I would not, that I do. . . I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind and bringing it into captivity to the law of sin which is in my members." (*Romans 7:19-24*).

Faust, also, in speaking to Wagner, who is not yet concerned with material things alone, says:

"Thou by but one impulse are possessed, Unconscious of the other still remain, Two souls, alas, are housed within my breast And struggle there for undivided reign. One to the earth with passionate desire And closely clinging organs still adheres, Above the mist the other doth adhere With sacred ardor unto purer spheres."

When the flower is crushed, its scent is liberated and fills the surroundings with grateful fragrance, delighting all who are fortunate enough to be near. Crushing blows of fate may overwhelm a man or woman who has reached the stage of efflorescence; they will but serve to bring out the sweetness of the nature and enhance the beauty of the soul till it shines with an effulgence that marks the wearer as with a halo. Then he is upon the path of Initiation. He is then taught how unbridled use of sex regardless of the stellar rays has imprisoned him in the body, how it fetters him, and how, by the proper use of that same force in harmony with the stars, he may gradually improve and etherealize his body and finally attain liberation from concrete existence.

A shipwright cannot build a staunch oak ship from spruce lumber; "men do not gather grapes of thorns;" like always begets like; and an incoming Ego of a passionate nature is drawn to parents of like nature, where its body is conceived upon the impulse of the moment in a gust of passion.

The Spirit who has tasted the cup of sorrow incident to the abuse of the

creative force and has drunk to the dregs the bitterness thereof, will gradually seek parents of less and less passionate nature, until at length it attains to Initiation.

Having been taught in the process of Initiation the influence of the stellar rays upon parturition, the next body provided will be generated by Initiate parents without passion, under the constellation most favorable to the work which the Ego contemplates. Therefore the Gospels (which are formulae of Initiation) commence with the account of the immaculate conception and end with the Crucifixion, both wonderful ideals to which we must some time attain. Each of us is a Christ-in-the-making, and will sometime pass through both the mystic birth and the mystic death adumbrated in the Gospels. By knowledge we may hasten the day, intelligently cooperating with instead of as now through ignorance, often stupidly frustrating the ends of spiritual development.

In connection with the immaculate conception, misunderstandings prevail at every point; the perpetual virginity of the mother even after giving birth to other children; the lowly station of Joseph, the supposed foster-father, etc. We will briefly view them in the light of facts as revealed in the Memory of Nature:

In some parts of Europe people of the higher classes are addressed as "wellborn," or even as "highwellborn," meaning that they are the offspring of cultured parents in high station. Such people usually look down with scorn upon those in modest positions. We have nothing against the expression "wellborn"; we would that every child were well born, born to parents of high moral standing no matter what their station in life. There is a virginity of Spirit that is independent of the state of the body, a purity of mind which will carry its possessor through the act of generation without the taint of passion and enable the mother to carry the unborn child under her heart in sexless love.

Previous to the time of Christ, that would have been impossible. In the earlier

stages of man's career upon Earth, quantity was desirable and quality a minor consideration, hence the command was given to "go forth, be fruitful and multiply." Besides, it was necessary that man should temporarily forget his spiritual nature and concentrate his energies upon material conditions. Indulgence of the sex passion furthers that object, and the desire nature was given full sway. Polygamy flourished and the larger the number of their children, the more a man and a woman were honored, while barrenness was looked upon as the greatest possible affliction.

In other directions the desire nature was being curbed by God-given laws, and obedience to divine commands was enforced by swift punishment of the transgressor, such as war, pestilence, or famine. Rewards for dutiful observation of the mandates of the law were not wanting either; the "righteous" man's children, his cattle and crops were numerous; he was victorious over his enemies and the cup of his happiness was full.

Later, when the Earth had been sufficiently peopled after the Atlantean Flood, polygamy became gradually more and more obsolete, with the result that the quality of the bodies improved, and at the time of Christ the desire nature had become so far amenable to control in the case of the more advanced among humanity that the act of generation could be performed without passion, out of pure love, so that the child would be immaculately conceived.

Such were the parents of Jesus. Joseph is said to have been a carpenter, but he was not a worker in wood. He was a "builder" in a higher sense. God is the Grand Architect of the universe. Under Him are many builders of varying degree and splendor, down even to those Initiates whom we know as Free Masons. All are engaged in building a temple without sound of hammer, and Joseph was no exception.

It is sometimes asked why Initiates are always men. They are not; in the lower degrees there are many women,

but when an Initiate is able to choose his sex he usually takes the positive masculine body, as the life which brought him to Initiation has spiritualized his vital body and made it positive under all conditions, so that he has then an instrument of the highest efficiency.

There are times, however, when the exigencies of a case require a female body, such as, for instance, providing a body of the highest type to receive an Ego of superlatively high degree. Then a high Initiate may take a female body and go through the experience of maternity again, after perhaps having eschewed it for several lives, as was the case with the beautiful character we know as Mary of Bethlehem.

In conclusion, then, let us remember the points brought out: that we are all Christs-in-the-making; that sometime we must cultivate characters so spotless that we may be worthy to inhabit bodies that are immaculately conceived; and the sooner we commence to purify our minds of passionate thoughts, the sooner we shall attain. In the final analysis it only depends upon the earnestness of our purpose, the strength of our will. Conditions are such now that we can live pure lives whether married or single, and cold, sister-and-brother relationships are not necessary either.

Is the life of absolute purity beyond some of us yet? Be not discouraged; Rome was not built in a day. Keep on aspiring though you fail again and again, for the only real failure consists in ceasing to try.

So, may God strengthen your aspirations to purity. * * *

WILL TO LIVE

(Continued from page 400)

petunias will be planted in the stump where it has begun to hollow, and that, in years to come, the remains of the stump will become as one with the Earth. New life then will come forth, and the Tree Spirit, too, in its continuing evolution, will take charge of another, perhaps even more magnificent, tree.

Studies in the Cosmo-Conception

The Purpose of Initiation

(continued)

Q. Does reviewing the past complete the candidate's first degree initiation?

A. No, there is a further step taken in each degree; the pupil sees in addition to the work done in each Revolution also the work accomplished in the corresponding Epoch during our present stay upon globe D, the Earth.

Q. How would these be classified?

A. During the first degree he follows the work of the Saturn Revolution and its latest consummation in the Polarian Epoch. In the second degree he follows the work of the Sun Revolution and its replica, the Hyperborean Epoch. During the third degree he watches the work as performed in the Moon Revolution and sees how that was the basis of life in the Lemurian Epoch.

Q. What does he see in relation to our Earth?

A. During the fourth degree he sees the evolution of the last half Revolution with its corresponding period of time in our present stay on Earth; the first half of the Atlantean Epoch which ended when the dense foggy atmosphere subsided, and the Sun first shone upon land and sea. Then the night of unconsciousness was over, the eyes of the indwelling Ego were fully opened, and he was able to turn the Light of Reason upon the problem of conquering the world.

Q. What stage in evolution had man then reached?

A. That was the time when man as we now know him was first born.

Q. Were not candidates entranced for three and one-half days in olden times?

A. When in the olden systems of initiation we hear that the candidate was entranced for a period of three and one-half days, reference is made to the part of initiation just described. The three and one-half days refer to the stages gone through; they are

not by any means days of twenty-four hours.

Q. How long a time is required for such initiation?

A. The actual time varies with each candidate but in all cases he is taken through the unconscious development of mankind during the past revolutions.

Q. Is it not said that he is awakened on the fourth day?

A. When it is said that he is awakened at the time of sunrise on the fourth day, that is the mystical way of expressing that his initiation into the work of the involuntary career of man ceases at the time when the Sun rose above the clear atmosphere of Atlantis. Then the candidate is also hailed as a "first-born."

Q. What does the fifth degree reveal?

A. Having become familiar with the road we have traveled in the past, the fifth degree takes a candidate to the very end of the Earth Period, when a glorious humanity is gathering the fruits of this Period and taking it away from the seven globes upon which we evolve during each day of manifestation into the first of the five dark globes which are our habitation during the Cosmic Nights.

Q. What does this teach the candidate?

A. After being shown the end in the fifth degree, the candidate is made acquainted with the means whereby that end is to be attained during the remaining three and one-half Revolutions of the Earth Period, the four remaining degrees being devoted to his enlightenment in that respect.

Q. What advantages does this give the candidate?

A. By the insight he has thus acquired he is able to co-operate intelligently with the Powers that work for Good, and thus he will help to hasten the day of our emancipation.

Ref. *Cosmo*, pp. 526—528

WESTERN WISDOM BIBLE STUDY

An Interpretation of the Revelation to John

Part 1

Elsa M. Glover

Some parts of the Bible were written in symbolical form because, at the time they were written, humanity in general was not ready to learn the truths hidden within the symbols. *Revelation* is one such part. To those who can read the symbols, however, *Revelation* describes the path of Initiation and the things which the Initiate can investigate in the higher Worlds, such as the Creative Hierarchies, the past, present, and future of man's evolution, and the story of the struggle between Jehovah and the Lucifer Spirits.

Chapter 1 of *Revelation* is of an introductory nature, telling the circumstances under which John received the revelation. Chapters 2 and 3 describe the Path of Initiation. The seven churches described are seven steps on the Path of Initiation. Different people may develop the qualities needed for Initiation in different orders, and also some of the needed qualities are worked on simultaneously. Thus, the seven steps described are not necessarily in the order in which they will be taken.

The church at Ephesus represents the dedication of the creative force to spiritual rather than passionate use. The aspirant is told (*Rev. 2:5*) to remember from what he has fallen, to repent, and to do the works he did at first. In the Lemurian Epoch, man fell from non-passionate to passionate use of the creative force (as described in *Gen. 2*). The one who conquers will be allowed to eat from the Tree of Life (*Rev. 2:7*). The Tree of Life is symbolical of the power which gives one the ability to live on Earth as long as one desires. It is the power to heal and thence to main-

tain a physical body indefinitely. Thus the one who is successful in the regenerate use of the creative force will eventually gain the power to heal.

The church at Smyrna represents the withstanding of temptations associated with material wealth. The person who has material poverty but spiritual riches may be ridiculed by the worldly-minded (*Rev. 2:9*). The aspirant may be thrown into prison for a time by the devil, that he may be tested (*Rev. 2:10*). This means that the aspirant may need to live under restricted material conditions for a time in order to show that he considers some things more important than material comfort or wealth. He who conquers shall not be hurt by the second death (*Rev. 2:11*). The first death is the lifting of one's consciousness above the material so that one no longer considers material things of intrinsic value. The second death is the death of the physical body. The spiritualized consciousness does not mind physical death.

The church at Pergamum represents the sending of the currents of creative force upward strongly enough to start the pituitary body and pineal glands vibrating. This gives spiritual sight. The creative force currents dwell in Satan's throne (*Rev. 2:13*). Satan represents the Lucifer Spirits. Their throne is the spinal cord, because they work in the spinal cord of man to stir up selfishness, passions, and immorality (misuse of the creative force). People who do not repent will be warred against by the one with the sword in his mouth (*Rev. 2:16*). The sword is sym-

bolical of divine justice according to the Law. Thus, people who fall to the temptations of the Lucifer Spirits will be subject to retribution according to the Law of Cause and Effect. But to him who conquers will be given a white stone and a new name (*Rev. 2:17*). The white stone is the body of a person who has raised the creative force currents (often called the Philosopher's Stone). The new name represents a new state of consciousness, namely, perception in the higher worlds.

The church at Thyatira represents control of the emotions and feelings. The higher emotions manifest as love, faith, service, and patient endurance (*Rev. 2:19*). The lower emotions may beguile the servants to practice immorality and to eat food sacrificed to idols (*Rev. 2:20*). The servants are one's faculties. Eating food sacrificed to idols represents giving and then taking back what one has given, or giving only where one can get a return. Those who do not repent may become sick and suffer tribulation, and their children may die (*Rev. 2:22-23*). Passions and selfish emotions do cause conflicts and hence sickness, suffering, and destruction. The children represent thoughts and desires produced by a passionate nature. The children dying communicates the fact that selfish thoughts and desires will sooner or later have to be eliminated. To him who conquers will be given power over the nations, and he will rule with a rod of iron (*Rev. 2:26-27*). The nations are the faculties of man. Thus, he who has control of his emotions will have self-control. Iron is the metal ruled by Mars, which is the home of the Lucifer Spirits. Thus, ruling with a rod of iron indicates control of the Mars forces and the ability to withstand the temptations implanted by the Lucifer Spirits.

The church at Sardis represents the making of the soul body. People who have the name of being alive and yet are dead (*Rev. 3:1*) are those who have a physical body with which to function in the physical

world (and hence are physically alive) but who do not have a soul body capable of functioning in the higher worlds (and hence are dead to the higher worlds). The works of those without the soul body have not been perfect in the sight of God (*Rev. 3:2*). Note that good work (service) is needed to build the soul body. The second coming of Christ will be at some unknown time (*Rev. 3:3*), and He will come in the clouds (*Rev. 1:7*), that is, in the soul body. Those who have not developed their soul bodies will not be able to follow Him at that time. He who conquers shall be clad in white garments (*Rev. 3:5*). The white garments refer to the soul body (which is also sometimes called the Golden Wedding Garment).

The church at Philadelphia represents the separation of the soul body (which is the two higher ethers of the vital body and the higher part of the desire body) from the dense body, the two lower ethers of the vital body and the lower part of the desire body. This separation permits soul flights. Christ has set before the aspirant an open door, which no one is able to shut (*Rev. 3:8*). Prior to the Crucifixion only certain chosen people were given the training and conditions needed to prepare them for soul flights. At the Crucifixion the Christ Spirit changed the etheric conditions of the Earth in such a way that thereafter anyone could prepare himself for and learn to achieve the needed separation to be able to go on soul flights. Thus, He opened the door to the higher worlds for all. Those who enter the opened door into the higher worlds will be kept from the hour of trial which is coming on the whole world (*Rev. 3:10*).

When one enters the higher worlds one meets the Dweller on the Threshold, which is all of one's unredeemed past acts. One then consciously takes on the responsibility of paying one's debts to the world, and thus his record is cleared. He who conquers will be made a pillar in the Temple of God and will go out

no more, and the names of God and the new Jerusalem will be written on him (*Rev.* 3:12). Being made a pillar in the Temple of God represents the end of the requirement to be reborn on Earth. Having the name of God written on one represents having attained the consciousness of God. The word "Jerusalem" means "abode of peace." Having the name of the new Jerusalem written on one means having attained a state of inner peace.

The church at Laodicea represents the development of the Will needed to tread the Path. When people are neither hot nor cold they will be spewed out of the mouth of Christ (*Rev.* 3:15-16). Those who have no desire and make no effort themselves will not be led on the Path of Initiation, but will rather be allowed to take the longer route which is taken by humanity in general. Those who feel no need for the gold refined by fire (the spiritualized body, the Philosopher's Stone) or the white garments (soul body) or the salve for the eyes (which gives spiritual sight) will not work for them and thence will not attain them (*Rev.* 3:17-18). Christ is knocking at the door (of man's consciousness), and if the aspirant opens the door, the Christ Spirit will enter in (*Rev.* 3:20).

Continued

* * *



Beware what you set your heart upon,
for it surely shall be yours.

—Emerson

Happy the man, of mortals happiest he
Whose quiet mind from vain desires is free;
Whom neither hopes deceive, nor fears
torment;

In thought and act accountable to none,
But to himself and to his God alone.

—Selected

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ASTROLOGY

Speculation: Planet Exaltations as Blueprints of Our Evolution

Rinske Hayes

“God is Light,” the Light that warms, nurtures and illumines. According to biographers, the dying words of the inspired nineteenth-century painter J.M.W. Turner were, “The Sun is God,” a statement in near agreement with esotericism. We read in the *Cosmo-Conception* that the physical sun is the physical vehicle of the true, invisible Sun. However, before a mass ignites into light, there is first a period of dark warmth. Light follows dark heat as its manifestation, as the Son proceeds from the Father. Similarly, in our pattern of evolution, the Sun Period followed the dark warmth of the Saturn Period. Considering that the divine Godhead is composed of the Father, Son and Holy Spirit, Who are the three highest Initiates of the three past periods, perhaps we may be able to say that “God is living Darkness, Light and Crystallization,” Darkness corresponding to the Saturn Period, Light to the Sun Period, and Crystallization to the Moon Period.

Let us turn to the *Cosmo-Conception*, page 377, and study diagram 14. There the vehicles of the highest Initiates, the leaders of the Periods, are related to the

World-matter of which these vehicles are composed, and the zodiacal signs they correspond to. We see from the diagram that there are twelve distinct layers or states of consciousness within the seven worlds that compose our cosmic plane. For ease of reference, perhaps we could call these layers, and also the thirteenth cumulative layer, “estates.” Note that the highest vehicle of the Father lies in the thirteenth estate, that of the Son in the twelfth, that of the Holy Spirit in the eleventh.

For the Sun and Moon Periods, the highest Initiate’s highest vehicle is in the estate/sign in which the Sun and Moon are exalted, respectively Aries and Taurus. All 12 estates below the 13/12 boundary may be considered Manifestation, as distinguished from the 13th estate, the Unmanifest Existence. Manifestation seems to be a relative crystallization: identifiable existence. The Christ, when called good, refused the tribute, and said of the Father, “There is only One Who is good,” i.e., perfect, transcending Manifestation. As St. Bonaventure expressed this idea of the Son in the Father, “God is light,

and this knowledge is gained by means of the uncreated light.”

The other major boundary, between estates 11 and 10, separates the three-fold Creator from the relatively crystallized “product,” our System’s Creation as a whole, dense and rare.

By extension of the fact that the Son and Holy Spirit have highest vehicles in the 12th and 11th estates, the highest vehicle of the highest Initiate of the Earth Period may follow pattern by occupying Gemini, which is the highest subdivision within the World of Virgin Spirits. The highest point within that estate is thus a fulcrum between the Godhead and Its precipitate, Creation. Thus the leader of the Earth Period would come into touch with the Godhead. By the principle that the very densest mirrors the very highest, it can be seen that the present globe of our direct experience in the Earth Period is located within Pisces, the first estate, thereby mirroring the very highest, the thirteenth, the ultimate Throne of Grace: in that sense, Earth is in touch with God in a unique, antithetical manner, consonant with the nature of Gemini bi-polarity. That there may be a close affinity of the sign Gemini to Earth can be seen from an overall observation that the highest seven estates seem to correlate, in order, to the seven Periods in our Great Creative Day.

The signs related to the seven highest estates are, in order of descent, 13 (cumulative); 12, Aries; 11, Taurus; 10, Gemini; 9, Cancer; 8, Leo; 7, Virgo. The planets usually held as exalted in these signs are, in corresponding order, 13 (none); 12, Sun; 11, Moon; 10 (none); 9, Jupiter; 8, (none); 7, Mercury. This sequence of planet exaltations seems to serve as a rough blueprint for the sequence of the seven Periods, as interpreted below.

(1) The Saturn Period corresponds to the thirteenth estate, because primordial essence precedes visible ignition. In ancient mythology, Saturn is represented as a

Father figure, a reaper of the hours of time, such as “Kronos,” “Chaos” or “Demogorgon” of Shelley’s allegorical poem, *Prometheus Unbound*. In such representations, Saturn is seen to be a great Sower, a Seedground, and a Container as well as the usual image of Reaper. Similarly, our seven-Period Creative Day is “contained” within Chaos. The Father, then, is “behind the scenes” as well as the scenes themselves; He is the ultimate Matrix of our system, of forces expressed and unexpressed. The number thirteen, likewise, is often associated with invisible centrality and authorship; as an example, Mr. Heindel indicated that it requires twelve outer, visible spheres to conceal totally a central thirteenth, if all are of equal size. Since the thirteenth estate is a cumulation of the twelve specific estates below it, we cannot speak of a single planet exalted there.

(2) The Sun Period corresponds to the twelfth estate, Aries; the Sun is exalted in Aries. In the Sun Period, the nebula became manifested, visible light. Twelve is the number of completion of outer manifestations. Together, twelve is one, as Aries is the first sign and twelfth estate; Aries is referred to in the Bible as Gad, son of the Father Jacob, as follows: “A troop shall overcome him, but he shall overcome at the last (Gen. 49:19).” That is to say, zodiacal progression is from Aries through the gamut, back to Aries once again: ever-progressing spirals. The Christ, Leader of the Sun Period, is “The Way” through all, and has access to all twelve estates because He has used vehicles comprised of all layers of consciousness.

(3) The Moon Period corresponds to the eleventh estate, Taurus; the Moon is exalted in Taurus. The Moon is feminine, a reactor to and reflector of the solar masculine. Venus-ruled Taurus is a feminine sign. In the Moon Period, the nebula began to crystallize as a result of the interaction between fire and moisture, the eternal, cosmic masculine and feminine.

According to Corinne Heline's *New Age Bible Interpretations*, eleven is the number of mastery in occult symbolism. Eleven is written as two "one" digits, bringing to mind the two manifest proceedings from the Father: The Tree of Life (The Son) and the Tree of Knowledge (The Holy Spirit).

(4) We now descend from the World of God, diagrammatically, to the 10th estate, Gemini. Likewise, in the Earth Period, the various planets were sent out, separated from the physical Sun, and "concreteness" of our existence increased. The polarities now become more palpable as well as being expressions of cosmic principles. Now the parts created are further crystallized and removed from the Source they revolve around; this marks a duality of Creator/Creation, and separation among the brother planets. Gemini is the sign of brothers and sisters, and the sign opposite the Jovian Sagittarius, a fire sign and often signifying, in literature, the Creator. At page 15 of *Message of the Stars*, it is stated that in an age corresponding to Gemini influences, "the division of soul from soul by the veil of the flesh, which we call the body, became more noticeable."

The Earth Period corresponds to the 10th estate, Gemini; perhaps the Earth may become considered to be exalted in Gemini, the sign of duality. We are aware that it is one of the great tasks in the Earth Period to redeem the fallen pole within ourselves, within the humanity of the Earth Period. We work for, and look forward to a reunion in equilibrium of Nature's two-fold forces. Let's consider briefly what forms our concrete dualities take. Some of the generally recognized complements are: positive/negative electro-magnetic forces; positive/negative chemical forces; centripetal/centrifugal forces; repulsion/attraction; night/day; life/death; ebb/tide; masculine/feminine; will/imagination; heart/mind; involution/evolution; Fire and its handmaid Air/Water and its handmaid Earth; spirit/matter; Mason/Churchman; mystic/occult; pillar Jachin/pillar

Boaz; Urim/Thummin (See Ex. 28, Ex. 39); Cain/Abel, Seth; Jesus/Mary. The forces we deal with in this Earth Period tend to be bipolar, Geminian, on many levels.

In Part X of his interesting series "Windows on the New Astronomy" (*Rays* Aug. 1969), Kent Lorimer reports that there may be basis for some astronomers' view that the Moon and Earth are twin bodies in a double system rather than planet and satellite. Even if this should prove not to be the case, it is still another interesting overtone of Gemini-Earth identification.

If we accept for a moment that the Earth is exalted in Gemini, at least one Bible passage that has long bewildered theologians, *Exodus* 33:21-23, becomes more intelligible: "And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

Turning again to Diagram 14, we see that "a place by me," but not in Him, might reasonably be the first estate outside of the world of God, Gemini. The "rock" that redeemed, fulfilled mankind stands on may be man's essences of material experience, the alchemist's "philosopher's stone," the Mason's "cornerstone," the "white stone" of *Revelation* 2:17; in other words, the Earth itself, and the human bodies of those human in the Earth Period, as matter sublimated. Gemini at its highest, in Diagram 14, borders Taurus, an earth sign. The "back parts" referred to in this statement on cosmic destiny in the Vulcan Period, may mean the lowest substrata of the World of God, for it is at the fulcrumatic point of the highest point in Gemini where the bulk of what is now humanity will stand, and where our present highest Initiate ought to stand now, if pattern is

followed. But to remain unseen is the "face," which would then refer to the higher strata in the World of God, to which our life wave would evidently have no direct access at that time, according to the passage and to pattern, although our highest Initiate would be in the "face" by then.

Biblically, ten refers to opposite poles working separately but in harmony toward unity. C. Helene shows us. Thus the achievement of "elevenness" by means of perfecting "tenness" is our destiny. The sign Gemini resembles a latent, restricted eleven: two vertical lines, but barred at the top and bottom as yet.

(5) Diagrammatically descending one further estate, we arrive at the future Jupiter Period, Cancer, the ninth estate; Jupiter is exalted in Cancer.

(6) The Venus Period then corresponds to the eighth estate, Leo. However, in current concensual astrology, no planet is given exaltation in Leo. It has been supposed that Neptune may eventually come to be considered exalted there, instead of Cancer, the exaltation home it shares with Jupiter, in general opinion. If so, the expected name for the evolutionary Period corresponding to the Leo estate would be the Neptune Period, if we adhere to pattern. On the other hand, without forcing the issue, the case for Venus exaltation in Leo rather than its present exaltation home of Pisces may be less ludicrous than might appear, since Leo rules the heart, and Venus expresses forces of love. Forces of Leo as experienced on our level of being do have an element of ferocity within the nobility and largeness of mind, and this ferocity is tamed and uplifted by only one planet in a significant way, Venus, suggesting exaltation; exaltation is the expression of the highest, brightest, most positive facets of planetary rays as they affect us. *Message of the Stars*, page 179, states: "Contrary to the commonly accepted ideas, there is a cruel streak in Leo, but when Venus is there, there is no more loving and tender sign in the

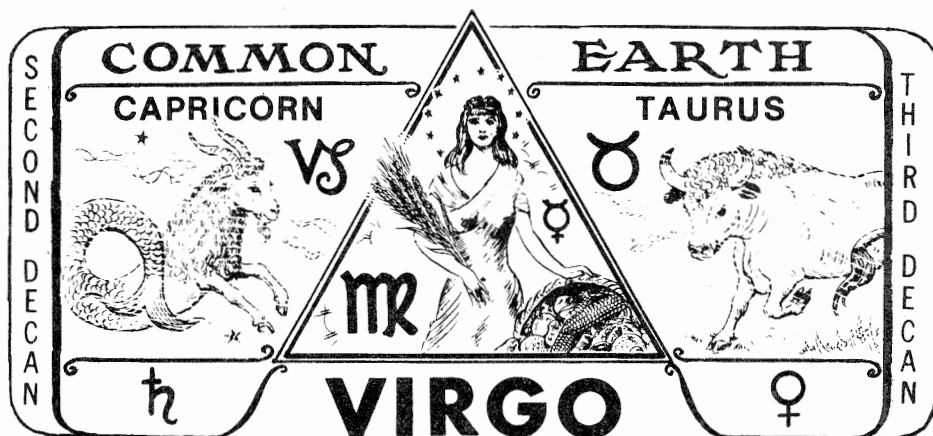
zodiac." The feminine sign Virgo follows Leo in the zodiac, which may be the significance of the symbol of the Virgin closing the mouth of the Lion in early Mystery Schools. But if Venus is exalted in Leo, perhaps the lady is Venus who has transmuted its force and brought it to flower. The beauty of eternal symbols is that they speak so much at once.

(7) With attainment to the Vulcan Period, we arrive at the seventh estate, Virgo. Note that in our symbolic descent in time Periods, the last estate to be reached is Virgo. Note also, from the concrete bottom (Pisces) ascending, that our particular life wave has its field of evolution from the first estate through the seventh (comprising the lowest five Worlds). Thus Virgo is the very highest estate in which our general humanity may come to function in this particular seven-Period Creative Day. Glancing horizontally across Diagram 14 at the Virgo estate, you will find that there is a portion of each life wave and entity represented within Virgo. As the great feminine absorber and relative matrix (of that which is manifest), Virgo is also the storehouse of the true Memory of Nature which lasts until the end of the Creative Day. Virgo, the sign of St. Mary, is then a state of consciousness in which all meet, a veritable Junction of Being.

The seventh estate is the middle of the thirteen, and the feminine cross-bar of the Great Cross, of which the vertical "Way" is the masculine. Harmonious with the all-inclusive nature of Virgo, the Vulcan Period is described in the *Cosmo-Conception* as consisting primarily of recapitulations and assimilations of the previous Periods: a final purification and harvesting, then, of the Great Day's "wheat" crop as held by the Virgin in Her astrological symbol. After the Vulcan Period, the present unfoldment will have been consummated, and we will have returned to our Father Source.

Mercury, the planet closest to the physical Sun, is exalted in Virgo; it seems to be the case that our unique, concretized

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The Children of Virgo, 1977

Birthdays: August 23 to September 23

SYMBOL — The virgin.

QUALITY — Common; or consciousness directed wonderingly and experimentally toward the understanding and amalgamation of new experiences and opportunities.

ELEMENT — Earth; or consciousness in harmony with the tangible, outward dimensions and manifestations of life. Among other things, the earth element corresponds to solids, the Chemical Region of the Physical World, the dense body, and the threefold body (dense, vital, and desire bodies).

ESSENTIAL NATURE — Analytical.

PHYSICAL ANALOGY — Coolness.

RULING PLANET — Mercury is the ruling planet of Virgo because it is able to express its function easily and freely when placed in this sign. Mercury represents the urge to express individual concepts and ideas, to experience an awareness of other viewpoints, and to strive for greater intellectual understanding.

Some astrologers hypothesize a planet that orbits between Mercury and the Sun, named Vulcan. Perhaps this planet is more etheric than solid and therefore cannot

be seen by normal optical equipment, except under special conditions. Possibly in the future, Vulcan will be the true ruler of Virgo.

CORRESPONDING HOUSE — The sixth house corresponds to Virgo and represents the desire for expanding the horizons of service in the outer world.

SYNTHESIS — Mercury in Virgo and in the sixth house may be expressed as follows: The urge, wonderingly and experimentally to express individual concepts and ideas, to experience an awareness of other viewpoints, and to strive for greater intellectual understanding in a tangible, objective, and analytical manner. This urge tends to be motivated primarily through the urge for expanding the horizons of service in the outer world.

ESOTERIC ANATOMY — Virgo is one representation of the vital body.

EXOTERIC ANATOMY — Specific: Duodenum, small intestine, appendix, peritoneum, mesentery, pancreas, spleen, liver, portal veins, solar plexus, and uterus. General: those organs and structures that enter into the process of assimilation of nutrients and their incorporation into the body.

PHYSIOLOGY — Mercury, the ruler of Virgo, governs the physiological processes of respiration, oxygenation of the blood, sensations in general but especially those of sight, hearing, and touch; functions of the Thyroid and Parathyroid glands, functioning of the organs of speech, and assimilation of foods in the small intestine. Mercury also has particular rule over the activities of the right cerebral hemisphere and the faculty of balance and co-ordination associated with the inner ear mechanism.

TABERNACLE IN THE WILDERNESS — Virgo represents the Table of Shewbread laden with two piles of unleavened bread, six loaves in each pile. These loaves symbolize the selfless service the aspirant performs in the world that becomes useable as raw material for spiritual development. Since we know that all occult development begins with the vital body, and that Virgo is the sign of service with discrimination, we may say that all occult development begins with discriminating service. That is, service is the food that feeds the soul.

GREEK MYTHOLOGY — In Greek Mythology, Vulcan was known as Haphaestus. Haphaestus was the master craftsman of the gods, producing all manner of marvelous and miraculous devices at his forge and in his workshop. He reflects the ideal for Virgo of selfless service, for we find him always busy making something needed by the other gods, or doing so on his own initiative in order to make their efforts more productive and their ordeals less difficult. His ingenuity in constructing these devices is also an apt illustration of the ability of Virgo to find the most efficient and effective way to accomplish a given task. However, the fact that his wife is Aphrodite, goddess of love, points up the necessity for the mind to be wedded to the heart before it can become truly constructive and creative. Haphaestus does not lightly take his wife's infidelity with Ares, god of war and strife, either. This symbolizes one of the spiritual keywords of Virgo, which is *purity*. We recall that the symbol of Virgo is a virgin.

COSMIC CHRISTIANITY — The Sun in Virgo marks the time of preparation for the annual descent of the Christ Ray to Earth which comes when the Sun crosses into Libra. The approach of the spiritual new year is marked on Earth by the harvest season, when the physical fruits of the Earth are being gathered into storehouses to sustain us through the physically barren season that lies ahead. Similarly, according to the selfless service we have performed in the days now behind us, we will be able to reap a harvest of experience that can be used as a basis for spiritual development in the days to come. Therefore, the time when the Sun is passing through Virgo can be used in preparing ourselves to receive the blessing of the Lord by sanctifying ourselves through prayerful expectancy and adoration.

The Relation between Mars, Mercury, and Neptune

Mercury rules the wonderful network of nerve fibers that ramify in every direction throughout the body. The great central sending and receiving station is the brain, which is under a Mars-Mercury rulership. The office of Mars is to send out the motor impulses under the direction of the indwelling Ego to the muscles of the body; while that of Mercury is to gather information from the exterior world through the five senses and bring it to the attention of the Spirit within. Man, therefore, through the agency of Mars, has been given power over the things of the material world, and this power working conjointly with the reasoning ability that comes from Mercury has enabled him to build a civilization. The savage man had sufficient latent power to direct the things of the material world and conquer it, but it was not until Mercury began to play a part in his life that he was able to accomplish this through the intelligent

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NEWS

COMMENTARY

Flying Veterinarian Offers Air-Mail Delivery

Richard Burns runs an airline for pets.

"Business is good, although it's just been dogs and cats so far, but I'm willing to fly any kind of pet that's manageable," says the mild-mannered Cincinnati grandfather.

While big airline companies crate animals like cargo, Burns' company features personalized service.

"The dogs and cats sit on seats right with me in the plane," he said in an interview. His Animal Air Transport consists of one plane, his own single-engine four-seater, and one pilot, himself.

The biggest selling point is Burns' other occupation: he's a veterinarian.

"I stress responsibility," he said. His veterinary career spans 23 years, and he operates an animal hospital in Cincinnati.

"A lot of people worry about the safety of their pets on big airlines, but I've been flying pets for nearly four years now, and I haven't lost an animal yet. People know the only way they will lose their pet is if I crash."

He is as comfortable at the controls of a plane as he is with his animal passengers.

An Air Force major in World War II, he flew 73 missions over the Solomon Islands in the Pacific. Both he and his plane now meet the same Federal Aviation Agency requirements that apply to pilots of company planes for executive use.

He bought his plane originally for personal use.

"But I found I wasn't flying it as much as I thought I would. So to find a purpose for the plane, I came up with flying pets."

His market is bigger than most people might think. Burns books a trip almost every weekend:

"It's mainly when people move great distances. They love their pets and want them to get good care when they travel."

Because the veterinarian works at his animal

hospital throughout the week, he doesn't feel obligated to make a profit on his weekend trips.

"I keep my rates relatively low to keep business up," he said. "I get as much out of the trip as the owners of the pets. I love to fly and go places."

His fares are 30 cents per air statute mile, and he charges for only one way. This means his 16 cents per mile operating cost totals 32 cents a mile for the round trip.

Burns said he has had no bad experiences with the animals in the plane.

"I never lock dogs up in cages and they've always been good. Even when big dogs like boxers are hyper on the ground before the trip they seem to relax in the air. I don't know if it's the drone of the engine or what, but they usually just sack out on the seat beside me or behind me.

"I also keep cats on the seat, but I do have to put them in a carrier because they're so curious. They would wander all over the plane and before I knew it they'd be snooping around my feet on the rudders and we might have problems."

If bad weather forces an overnight stop in some intermediate city, Burns and his animal passengers go to a motel.

"I only go to motels where they accept animals," he says. "I never leave my passengers during the trip. If I have to lay over and know I'll be delayed in arriving, I always telephone the pet owner to let him know the pet is with me and safe."

Burns says he enjoys every trip.

"Planes and pets, that's just the right combination for me," he said. "Of course, I do dream about a larger plane for more animals."

Los Angeles Times

This is a "good news" article of the type that all too seldom seems to make

its way into newspapers. It is refreshing to read of such an unusual endeavor to work with and for our younger brothers. Dr. Burns is using professional knowledge, an obvious love of animals, and an airplane that might otherwise simply have been an expensive and selfishly-oriented hobby, as tools of a worthwhile service.

Vitamin C Amazingly Successful in Curing Dogs of Deadly Distemper

Using massive doses of Vitamin C, a veterinarian has achieved a remarkable 85 percent rate of success in curing dogs of potentially fatal distemper.

Since he began the unique treatment nine years ago, Dr. Wendell Belfield of San Jose, California, says he has saved "over 300" dogs from the dread disease, marked by high fever and respiratory problems. "I had found something to beat distemper, something to kill the terrible virus that up until then had no opposition when it went on its rampage of death," he declared.

"Overall, my success rate with cats and dogs is about 85 percent. Before I started using Vitamin C, my rate was somewhere between 5 and 10 percent."

Dr. Belfield explained that he had long been interested in theories on treating viruses in humans with Vitamin C. Since distemper is a virus, he believed it could also be treated with the same vitamin.

His first opportunity to apply that theory came in 1968, when a woman pleaded with him to save the life of her distemper-afflicted poodle. Another veterinarian had said the dog should be put to sleep.

"That poodle was such a pathetic sight that I knew I mustn't let it die from distemper as I had watched so many others," Dr. Belfield said.

So, as a last resort, he injected 2,000 milligrams of Vitamin C solution into a vein in the dog's leg. Within 20 minutes, the dog was standing on its feet and eating for the first time in five days.

And, Dr. Belfield said, after daily injections for the next three days, the poodle was "completely cured, saved from the very edge of death."

Among the veterinarians impressed by the

technique is Dr. William Wetmore of Modesto, California, past president of the California Veterinary Medical Association, who said:

"I have found a tremendous success in following Dr. Belfield's theories and am a complete convert to the use of Vitamin C in my practice for one very good reason — it works. God knows how or why it works, but it does at least 75 percent of the time."

Dr. Joseph LeVeque, a veterinarian in Las Vegas, said he has also been using Vitamin C as the result of Dr. Belfield's pioneering work. He hailed the technique as "tremendously successful in curing distemper."

by Arthur Golden,
National Enquirer

The wonders of vitamin C do not seem to cease! We know that dogs manufacture their own vitamin C, which human beings cannot do, and therefore, have not appeared to require vitamin C supplements. Evidently, however, a greater quantity of this vitamin than dogs can manufacture on their own has cured many cases of a heretofore largely incurable disease. Hopefully, more veterinarians will become acquainted with Dr. Belfield's findings.

* * *

SPECULATION: PLANET EXALTATIONS AS BLUEPRINTS OF OUR EVOLUTION

(Continued from page 415)

development of the powers of mind, when perfected in the Vulcan Period, will be the staff and hallmark of our life wave.



If I knew you and you knew me,
And both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I am sure that we would differ less,
And clasp our hands in friendliness.
Our thoughts would pleasantly agree,
If I knew you, and you knew me.

—Selected



Book Review

"Phantastes and Lilith"

Phantastes and Lilith, by George MacDonald, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1975.

George MacDonald was for many years a relatively obscure Scottish author, until interest in his work recently was revived. The present volume is a reprint of two fantasy novels first published in 1858 and 1895.

In literary circles, MacDonald is regarded as a precursor of Charles Williams, C.S. Lewis, J.R.R. Tolkien, and other modern writers of fantasy. Describing MacDonald's genius and style in an introduction, C.S. Lewis writes: "It is in some ways more akin to music than to poetry. . . It goes beyond the expression of things we have already felt. It arouses in us sensations we have never had before, never anticipated having, as though we had broken out of our normal mode of consciousness. . . It gets under our skin, hits us at a level deeper than our thoughts or even our passions, troubles oldest certainties till all questions are re-opened, and in general shocks us more fully awake than we are for most of our lives."

We do not know whether Mr. MacDonald studied the occult. If he did not, however, certainly at least his intuitive genius and innate sensitivity led him to present some of the most compelling occult truths in, what Mr. Lewis terms, his "mythopoeic art." Mr. MacDonald's imagination, of both the beautiful and the

terrifying, is superb. Perhaps even more remarkable, however, is his ability, within the structurings of that imagination, to convey the lasting essence of earthly and cosmic experience that, eventually, must be acquired by all humanity.

Speaking of what the spiritual aspirant understands as the transmutation of evil into good, a major character in *Lilith* reminds us: "Annihilation itself is no death to evil. Only good where evil was, is evil dead. An evil thing must live with its evil until it chooses to be good. That alone is the slaying of evil."

Later, the same character, comforting a seeker after truth who has come to hope, but still cannot escape doubt, observes: "To him who has once seen even a shadow only of the truth, and, even but hoping he has seen it when it is present no longer, tries to obey it — to him the real vision, the Truth itself, will come, and depart no more, but abide with him forever."

The novels are peopled with personages, imaginative but "real," who represent all degrees of the spectrum from basest evil to most sublime good. There are charming little beings of childlike innocence who (somewhat reminiscent of Tolkien's *Hobbits*), when the confrontation comes, successfully defend the Good with surprising strength. There are pathetic individuals whose intense suffering is prolonged only because they refuse to lift themselves to higher levels of endeavor and existence. There are knowing ones of the

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READERS' QUESTIONS

Dual Personality

Question:

I recently saw a re-run of an old movie, "Dr. Jekyll and Mr. Hyde," which prompted me to read the Robert Louis Stevenson story for the first time. Is the "dual personality" portrayed here simply the result of a conflict between one Ego's higher and lower selves, or is there more to it?

Answer:

In one sense, every person has a "dual personality," acting at times under the direction of the higher nature and at other times in response to the urgings of the lower nature. The inner struggle between the two may take place quietly, or it may manifest through noticeable demonstrations and sudden changes in a person's life-style. Sometimes a spiritual experience establishes the higher self permanently in command, and the person thenceforth leads a life as exemplary and helpful as it may once have been evil.

As to the extreme dichotomy shown by the Ego who was both "Dr. Jekyll" and "Mr. Hyde," we believe that it is quite possible for a person to have such a "dual personality." In such a case, the lower self is reinforced by the desire body, or sin body, left by the Ego on Earth at the time of his last death and drawn to him by magnetic attraction when he is reborn. Occult philosophy explains this as follows:

People who have led very evil lives, fostering hatred and malice, have thereby caused their vital bodies to be composed almost entirely of the two lower ethers and to be hardened and imbued with great strength. Their desire bodies have become coarse and vile in character. Eventually their vital and desire bodies became inter-

locked, so that at death the usual separation between the two could not take place. The vehicle formed by the interlocking of vital and desire bodies is called the sin body.

Such people gravitate after death to the lowest region of the Desire World, which interpenetrates the etheric region of the Earth, and they are there in constant touch with those in the physical world who are suited by their evil natures to carry out the wicked designs of these disembodied Spirits. Sometimes these earthbound entities keep up their nefarious work for centuries.

Finally, however, the earthbound Spirit is obliged to let go and enter the purgatorial existence. This existence is naturally lengthy in proportion to the time the Spirit continued its evil practices after the death of the dense body. After the purgatorial period is finished, the Spirit leaves the sin body. This, however, does not disintegrate as quickly as the ordinary shell left behind by normal people, for the consciousness in it is enhanced by its dual composition of vital and desire substances. It has what amounts to a sort of personal consciousness. Although it has no reasoning power, it is nevertheless in possession of a kind of low cunning which makes it seem as though it were actually endowed with a spiritual presence. This enables it to live a separate life for many centuries.

The creator of this sin body, after discarding it, passes rapidly through the First Heaven. In the Second Heaven he sojourns only long enough to create a new environment for himself. He remains in the Third Heaven for only a short time. Such an Ego is reborn much earlier than is ordinarily the case in order to satisfy the material cravings which draw it very strongly to the physical plane.

When such an Ego is reborn to Earth life, the sin body is drawn to

it by magnetic attraction, and usually stays with it all its life. In such cases, the person is likely often to come under the influence of the sin body, which will cause him to lead an entirely different life than he does at other times when not under its influence. While under the domination of the sin body, he may be compelled to commit deeds (as did Mr. Hyde) which at other times he would loathe and dispise. Just the same, its influence is so strong that it often gets possession of him in spite of his endeavors to rid himself of it.

No better example than this could be given to show the desirability of using the will to think pure, helpful thoughts, and in all other ways, at all times, to follow the promptings of the higher self.

Third Heaven Consciousness

Question:

You say that few people have any degree of consciousness in the Third Heaven. In what way would a person benefit if he did have consciousness there?

Answer:

The Third Heaven is in the Region of Abstract Thought. There are to be found the germinal idea of *form* in mineral, plant, animal, and man, the germinal idea of *life* in plant, animal, and man, and the germinal idea of *desire* and *emotion* in man.

These germinal ideas stem from the mind of God, Who planned evolution in its broadest outlines, and also, partly, from the minds of various Hierarchies. The germinal ideas are reflected from the region of Abstract Thought (location of the Third Heaven) into the Region of Concrete Thought (location of the Second Heaven), where man has considerable consciousness. Accordingly, man is able to contact these reflected ideas and use them in the physical world.

If man were conscious enough to contact these ideas directly in the Third Heaven, however, he would have a decided advantage in bringing them down to the Earth plane, where he would be able to objectify the originals, and not their reflections in form.

Furthermore, those of mankind who are conscious in the Third Heaven World learn how to originate new ideas for themselves and are inspired more easily to work along original lines. Eventually these ideas germinate, become concreted, and can be brought into physical form by their originators.

* * *

THE RELATION BETWEEN MARS, MERCURY, AND NEPTUNE

(Continued from page 417)

use of that power.

Thus Mars and Mercury have been valuable servers of the Ego. But they alone could never bring man back to God nor put him in touch with the super-physical realms. Another influence is necessary, and this comes principally from the planet Neptune. Other heavenly bodies, such as the psychic Moon and the intuitive Uranus, play their parts in bridging the gap between the physical and superphysical worlds, but the influence most responsible for the positive extension of consciousness is that of Neptune. Just as Mercury, the Messenger of the Gods, may be thought of as traveling to the outer boundaries of physical space to bring to the God within the information found there, so does Neptune, another messenger, travel in a four-dimensional way to the inner realms to bring to the awakened Spirit their wonders and glories. One rules the visible nerve sheaths, the other the invisible channels of communication between the super-physical world and the Ego. Therefore Neptune is said to be the higher octave, the spiritual counterpart, of Mercury.



NUTRITION and HEALTH

The Vegetarian Context

Diana Dupre

In this article, the word “vegetarian” applies to vegetables, fruits, and nuts — all foods belonging to the plant kingdom.

Occult philosophy teaches that the object of evolution is the unfoldment of self-consciousness of Spirit. At the present time, four life-waves are evolving on Earth. Each has developed different vehicles and correspondingly different stages of consciousness, depending upon its age in the evolutionary Period of Manifestation. The human life-wave has reached the highest stage of consciousness of the four.

Mineral consciousness is low, being similar to that of a human being in the deepest trance. Although interpenetrated by the planetary ether, the minerals have no vital bodies of their own to enable them to grow, propagate, or show sentient life.

It is a law of assimilation that no particle of food may be built into a body until it has been overcome by the indwelling Spirit of that body. The Ego, or indwelling Spirit, must be absolute and undisputed ruler in its body, governing the cells completely. The degree of consciousness of the cell determines its strength. Thus, the dimmer the consciousness, the more easily it may be overpowered and kept in subjection.

It would appear that, since minerals have only dense bodies and very dim

consciousness, they would be most easily subjugated by the human Spirit. This, however, is not so. The human organism vibrates so rapidly, in comparison, that it cannot assimilate the inert mineral directly. We cannot assimilate and use minerals to build tissue and organs in our bodies before plant life has transmuted crystals into crystalloids.

Plants belong to the life-wave a step higher than the mineral. They are also interpenetrated by the planetary ether, as are minerals, but in addition they have separate vital bodies. In the vital body of the plant, chemical and life ethers are fully active. Hence, plants can grow and propagate.

Plant consciousness is that of deep dreamless sleep. This makes it easy for the human Ego to overpower the fruit and vegetable cells and keep them in subjection for a long period of time. Thus, fruits and vegetables have pronounced sustaining power as human food.

Plants are entirely under the dominion of their Group Spirits. Having no separate desire bodies, plants are chaste, pure, and passionless. They take the carbon dioxide exhaled by man, build their vehicles therefrom, and give off oxygen.

Animals, in turn, have vital bodies in which the chemical, life, and light ethers are active. Thus they can grow

and propagate, as do plants, and also generate internal heat and sense perception.

An understanding of these differences in the constitution of the members of the various life-waves should lead to an understanding of the moral differences between using plants and animals as food. Animals have evolved considerably farther than plants, and have, indeed, begun to reach the point of individualization. Since they have individual desire bodies, they suffer much more when slaughtered than do the vegetables when they are picked and prepared as food.

Occult philosophy teaches that there is no life in the universe but the life of God, that "in Him we live and move and have our being." His life permeates and animates all that is. When we "take life," we destroy the form built by God for His manifestation. Animals are evolving Spirits, cells in the body of God just as are human beings. When we destroy their forms, we deprive them of opportunities for earthly experience. We hinder their evolution and, thus, prepare for ourselves an unpleasant destiny which we will have to face and work out at some future time. Eventually, all human beings will abstain from flesh foods out of pure compassion. They will realize that all life is God's life, and that to cause suffering to any sentient being is wrong.

Aside from the moral aspect, there are other reasons why a vegetarian diet is superior to a diet of flesh foods. Animal cells are more individualized than those of plants. The animal, furthermore, has a desire body which gives it a passionate nature. Therefore, human beings must make a greater effort to overcome individual cell life in animal tissue and assimilate it than to digest and assimilate vegetables or fruits.

Furthermore, the poisons of decay exist in every animal body. Venous blood is filled with noxious products on their way to the kidneys or pores to be expelled as urine or perspiration. These loathsome substances are in every part

of the flesh, and when we eat such food we fill our own bodies with poisons. Acidity is much more common among meat eaters than among vegetarians, and sickness no doubt is increased by the use of flesh food.

Another menace to health which does not threaten vegetarians is the putrefaction of particles of flesh imbedded between the teeth. Fruits, grains, and vegetables are by nature slow to decay. Each particle of these plant substances contains an enormous amount of ether which keeps it alive and sweet for a long time. Ether interpenetrating the flesh of the animal is taken away at the time of death. Thus, the danger of infection through vegetables and fruits is far less than through animal foods. Indeed, citrus fruits and pineapple are antiseptic to a high degree. Instead of poisoning the digestive tract with putrefactive elements as do meats, fruits cleanse and purify the system.

The change from a meat diet to a meatless one should be made gradually. Any drastic change in diet naturally brings a corresponding reaction in the body and may occasion discomfort. The physical organism should be given time to adjust gradually to different food. This also applies to a change from cooked to uncooked food. Cooking drives the ether from the plant cells. The effect of uncooked food is quite different from that of cooked, since uncooked foods raise the vibratory pitch of the body and over-sensitivity may result. A gradual change, however, gives opportunity for the necessary adjustment with relatively little discomfort.

Vegetarian foods generate a far greater abundance of energy than do flesh foods. This energy is spiritual as well as physical. If a man leads a sedentary life and is of a material disposition, engaged solely along lines of material endeavor, this spiritual energy can find no outlet and systemic disturbances are likely to result. Thus, only those who live an active, outdoor life where the abundance of energy generated by vegetarian food can be used,

or who transmute that energy into spiritual endeavor, can thrive on a vegetarian diet.

The desire to change to a vegetarian diet, in the last analysis, will have to come from within each individual. It should not be based entirely on a consideration of the healthfulness of vegetarian food or on thoughts of spiritual growth that might be gained from abstinence from meat. The highest motive for such a change is that of compassion for the animals which suffer so that human appetites can be appeased. If a spirit of compassion prevails, the desire for flesh food will soon vanish.

Man's destiny is to become godlike, but before he can do this, he must cease to destroy, in order that he may commence to create. True, flesh food served a necessary purpose at a certain point of human evolution. It literally "fed the mind," then newly-acquired, and caused man to become more aggressive in his material surroundings. It supported the mental activity that has prompted the inventions and labor-saving devices germane to "western civilization."

Now, however, we are on the threshold of a new Age in which self-sacrifice and service to others are the keywords. The further unfoldment of the now-active mind will bring a high degree of wisdom. Before it will be safe to entrust us with that wisdom, we must become as harmless as doves. Only then will we be able to use that wisdom for the altruistic and evolutionary purposes to which it is dedicated.

* * *

From the Rosicrucian Fellowship Vegetarian Cookbook

SANDWICHES

COTTAGE CHEESE

Grind 1/2 cup seeded olives and 1/2 cup walnuts. Mix with 1/2 cup cottage

cheese into which has been grated a small piece of garlic. Add paprika and salt to taste. Spread on thinly sliced bread.

FRUIT

1/2 cup sunflower seed paste

1/3 cup chopped, cooked apricots(sweetened)

2 Tbs yogurt

Mix lightly. Spread between thin slices of bread.

PEANUT BUTTER

1/2 cup peanut butter

1/2 cup thin cream or milk

2 Tbs honey

1/2 cup chopped dried fruit

Mix all into smooth paste. May be kept in refrigerator for sandwiches.

VEGETABLE

BEAN

Mash cold baked beans and mix with mayonnaise. Season with salt and onion salt. Spread between thin slices of whole wheat or Boston brown bread.

CARROT

Grated carrots, chopped celery, and olives, with salad dressing added, make delicious filling for use with rye bread.

OLIVE

1/2 cup minced ripe olives

1/2 cup chopped nutmeats

1 cup finely chopped celery

Mix, adding enough mayonnaise to moisten and salt to taste. Spread on or between toasted rye bread.

HOT SANDWICH

Cut rounds of bread 1/4 inch thick and toast. On toast place thin slice Spanish onion; season. Upon onion put thin slice of tomato; season. Add sprinkle of brown sugar. Cover with grated cheese. Put in hot oven until cheese melts.



HEALING

In Newness of Life

An entirely new set of surroundings — new people, new scenes, new activities, and consequent new thought processes — often brings about a remarkable improvement in one's health. This has been demonstrated frequently. It is not uncommon for a physician to prescribe a trip as a remedy for an illness which has stubbornly refused to yield to other forms of treatment.

There is another method of achieving "newness," however, which is superior to a physical change of scene, not only because it obtains permanent results, but also because it brings soul growth. This method involves learning to transcend the power of outer stimuli by effecting a change *within* ourselves. Anyone, if he will, may change his consciousness simply by establishing different reactions to the same people and surroundings — reactions clothed in the golden aura of Christlike love and desire to serve. In view of results, the effort of will required to do this and to give up old, set ways of feeling and thinking which have brought about crystallizations manifesting as disease is indeed well spent.

The Love-Wisdom aspect of divinity is inherent in every human being and may be unfolded by daily efforts to love and serve others. Through it, physical, mental, and spiritual change may be accomplished in a seemingly miraculous manner, for its

presence dispels crystallization and restores normal rhythm and harmony to the vehicles.

By visualizing the Christ Light about ourselves and others, by emulating His wondrous love and compassion, by cultivating a firm faith in His gracious mercy, thus permeating our consciousness with His vibrations, we may walk in that "newness of life" which St. Paul mentions in Romans 6:4.

* * *

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*.

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 evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

September 7 — 14 — 20 — 27

Children's Department



The Vending Tree

Dagmar Frahme

“Mr. Woodpecker,” said the apple tree, “would you be good enough to peck a slot in my trunk big enough for a dime to fit in?”

“What?” The woodpecker stopped in the middle of a peck, letting the insect he was after get away. He stared up into the apple tree’s branches. “What do you want a slot in your trunk for? Usually I can’t peck holes small enough to suit you trees.”

“I know, I know,” said the tree impatiently, “but this is different. I’m going to charge a dime for each of my apples this year. They’re almost ripe and I need the slot put in soon.”

“What?” said the woodpecker again. “Have you taken leave of your senses?”

“On the contrary,” said the tree, “I’ve just *come* to my senses. All my life, human beings have been pushing ladders in my face and climbing all over me, pulling off my apples without so much as a by your leave. And what have I gotten out of it? Nothing!”

The tree made such an unpretty face that a robin who was about to rest in its branches flew hurriedly away.

“Nothing?” questioned the woodpecker. “Don’t you feel good inside to

know that people like to eat your fruit, and that it makes them healthy? The peach tree does.”

“The peach tree is a gushing sentimentalist,” answered the apple tree. “What can you do with ‘feeling good inside’? You can’t *use* it. You can’t *buy* anything with it. If I charge a dime for each apple, I’ll be able to buy lots of things.”

Once more the woodpecker stared long and hard into the apple tree’s branches. “I think you’re nuts,” he announced.

“Do me a favor,” said the tree. “Spare me the psychological analysis and start work on that slot.”

The woodpecker continued to stare at the tree for so long that it finally said, “You do know what slots look like, don’t you? You know those vending machines at the gas station down the road. They have. . .”

“Yes, I know what slots look like and I’ve seen the vending machines at the gas station. Horrible things. All metal and glass with no roots in the soil and no leaves on top.”

“Of course they don’t have roots and

leaves." The tree sounded disgusted. "They are products of civilization. And I am going to be a product of civilization, too. I am going to be rich. Now will you *please* start on that slot?"

"Oh, very well." The woodpecker sighed and shook his head. "I guess there's no talking you out of this nonsense. You'll have to learn the hard way. Where do you want the slot?"

"Down low," said the tree, "where humans can reach it. Especially children. They get more of my apples than anyone else."

"Doesn't *that* make you happy?" The woodpecker couldn't resist trying once more. "Doesn't it make you happy that all those children are going to be healthy from eating your apples?"

"No, it doesn't make me happy," growled the tree. "But it will make me happy if I get paid for my apples. Now *will you get busy?*"

"All right," said the woodpecker, "but remember, you asked for it. This is going to hurt."

"That doesn't matter," said the tree. "I can take it. Nothing will hurt any more when I am rich."

"Ha!" snorted the woodpecker, and went to work with a vengeance. He wasn't feeling gentle, and he didn't try to be gentle. He pecked hard, he pecked deep, and he pecked fast. Rat-a-tat, rat-a-tat, went his sharp bill, and the tree felt just the way you would if a dozen bees were stinging your arm all at the same time.

"Owww," moaned the tree. "Do you have to be *that* rough?"

"I told you it was going to hurt," said the woodpecker unsympathetically. "Do you want me to stop?"

"No!" exclaimed the tree. "I can take it. Go on, go on!"

So the woodpecker went on, rat-a-tat, rat-a-tat, rat-a-tat, faster and faster, harder and harder. The tree winced and shivered and moaned and groaned, but it didn't yell or cry or complain. Instead, it thought

over and over again, "Nothing will hurt any more when I am rich."

"Pah!" said the woodpecker at last, spitting out a bitter piece of bark. "That's done. I hope you're satisfied."

"Oh, yes," said the tree. "Thank you very much. That's perfect. Now, would you also carve out '10 cents' underneath the slot? Humans won't know what the slot is for unless it's spelled out for them."

"I must admit, I marvel at you," marveled the woodpecker. "Do you really think that, just because it says '10 cents' under a slot in your trunk, humans are going to put a dime in every time they want an apple?"

"Sure," said the tree. "They're conditioned to put money in slots for anything. No problem!"

"Ha!" snorted the woodpecker again. "I think you're in for a rude awakening. Besides, you'll be disfigured if you start having prices carved on your trunk."

"I don't care," said the tree. "It's worth it. And it won't matter, when I am rich."

So the woodpecker went back to work. Rat-a-tat, rat-a-tat, rat-a-tat. Again the tree winced and shivered and moaned and groaned, but again it didn't yell or cry or complain. Instead, it thought over and over again, "Nothing will hurt any more when I am rich."

Finally the woodpecker finished. "Pah!" he said, spitting out another piece of bark. "There you are. A slot and '10 cents'. And that's all I'm going to do. I'm sick of this business. Good-by!"

"That's all I needed," called out the tree as the woodpecker flew off. "Thanks!"

"Humph!" said the woodpecker. "Arboreal idiot! He's going to be sorry." But the tree didn't hear.

* * * * *

A week later, two children came down the road, swinging a basket between them.

"There's the tree," said the bigger. "And the apples are ripe. I'll climb up and throw them down to you."

"Ah!" thought the tree, "my first customers. Now watch the money flow in." The tree had such an unlovely smirk on its face that a bluebird who was about to rest in its branches flew hurriedly away.

"Hey, look!" called out the littler child. "What's that?" He pointed to the slot in the tree trunk.

"Huh?" said the bigger child. "That's a — that's a slot for 10 cents. That must mean we have to put in a dime for every apple."

"But we don't have a dime for every apple," protested the littler. "We don't have a dime at all."

"I know," said the bigger. "Well, come on. There's another apple tree down the road that doesn't have a slot in it. We can get our apples there."

So the two children went on down the road, swinging the basket between them.

"Little cheapskates!" snarled the tree. It had such an uncharitable scowl on its face that a thrush who was about to rest in its branches flew hurriedly away.

the tree and set the sack and cane down with a sigh.

"Ah!" thought the tree. "Another customer. Now the money will start flowing in."

"Oh, my," said the old man, "that was a long walk. But if I can get a sack full of apples it will be worth it. What's this?"

The old man took a pair of spectacles out of his pocket and put them on. He put his face up close to the tree trunk and read, "10 cents."

"10 cents?" he asked. "10 cents for every apple? Well, I sure can't afford that. Have enough trouble making ends meet as it is. Guess I'll have to go on to that other apple tree down the road. No slots in it."

Slowly the old man bent over and picked up his sack and his cane. Then he went on down the road, leaning on his cane and carrying his sack over his shoulder.

"Tightwad!" snarled the tree. It had such an ungracious grimace on its face that a wren who was about to rest in its branches flew hurriedly away.

Just then a big black car pulled up at the side of the road. A bald man in an expensive suit got out of one door, and a lady with white hair piled high on her head and wearing an expensive dress got out the other door.

"This is the tree, my dear," said the man. "It seems to have many apples."

"Ah!" thought the tree. "These people are rich. Now I'll get lots of money."

"But look here," said the lady in a high, whiney voice. "It says '10 cents.' We have to put 10 cents in the slot for every apple. I never heard of such a thing."

"Outrageous!" exclaimed the man. "They must think we're made of money. Come on, my dear. There's another apple tree down the road with no slots in it. We'll get our apples there."

So the man in the expensive suit and the lady in the expensive dress got back in their car and drove off in a cloud of dust.



Soon an old man came down the road, leaning on a cane and carrying a burlap sack over his shoulder. He stopped in front of



“Misers!” snarled the tree. It had such an unfriendly expression on its face that an oriole who was about to rest in its branches flew off hurriedly.

In a little while, a pickup truck pulled up at the side of the road. A father, a mother, and six children piled out.

“Is this the tree, Daddy?” asked the littlest girl.

“It sure is,” said the father. “Get the ladder out of the truck, boys. We’ve got lots of picking to do.”

“Ah!” thought the tree. “A big family. Now I really will get some money.”

The oldest boy set the ladder up against the tree, and suddenly stopped in his tracks. “Hey, c’mere,” he called, pointing at the tree trunk.

“What is it, son?” asked the father. “Well, I’ll be! A slot for dimes! They want a dime for every apple!”

“A dime for every apple. There are eight of us, and if we each pick fifty apples, that will be 400 dimes,” said the oldest girl, who was a whiz at arithmetic. “Do we have 400 dimes?”

“No, we do not have 400 dimes,” said the father. “And we wouldn’t spend them this way if we had them. Back in the truck, everybody. There’s another apple tree down the road with no slots in it. That’s where we’ll do our picking.”

So the father and the mother and the six children piled into the truck and drove off in a cloud of dust.

“Skinflints!” snarled the apple tree. It had such a mean expression on its face that a crow who was about to rest in its branches flew off hurriedly.

And so it went, all autumn long. No human being picked a single apple

from the tree. No racoon climbed up for a special treat, and no bird even so much as pecked a hole in an apple. Even the worms, once they realized what was happening, crawled away from the tree and left its apples alone. Little by little the apples hardened, shriveled up, and fell. On the ground lay the fruit of a whole year, blackened and decayed — dead things strewn about, unwanted.

Everything had gone wrong for the apple tree. It wasn’t rich. Instead of having hundreds of dimes, it didn’t have even one. And what was much worse, nobody loved it. Human beings passed it by, and animals and birds stayed away. Other trees and plants, who used to be good friends, ignored it. For the first time, the apple tree knew what it was like to be lonely. Then, finally, it stopped snarling and started crying.

“Why was I so greedy?” it wept. “I wanted to be rich in money, when I already was rich in friends and fruit. Now I’m not rich in anything. I’m so poor, I have nothing at all.”

But unknown to the tree, one of its apples had not fallen off. Hanging from the lowest branch, nestled close to the trunk and hidden by leaves, was a big, bright, red apple that grew sweeter, juicier, and more delicious every day.



One morning, as the woodpecker flew by without a word, the tree called out, "Mr. Woodpecker, I know you are disgusted with me, and you have a right to be. But could you see your way clear to doing me a favor?"

The woodpecker reluctantly stopped in its flight. "A favor?" it asked. "I did you a favor once, and look what that got you! *Now* what do you want?"

"Would you please cross out the slot and the 10 cents sign on my trunk?" the tree asked.

"You don't want them any more?" The woodpecker sounded sarcastic.

"No, I don't want them," said the tree, close to tears. "From now on I'm going to give my apples away. I don't want to charge for them ever again. Maybe I won't even grow any apples next year. I don't deserve to. But if I do, I want the people to see that the slot is gone."

"HmMMM," said the woodpecker, looking closely at the tree. "I think you are having a change of heart. But you know this is going to hurt more than last time, because I'll have to cut deeper."

"I know," sighed the tree, "I know. But I guess I deserve that too. Please do it."

"Here goes, then," said the woodpecker. "Brace yourself."

The woodpecker went to work, and it *did* hurt. *My*, how it hurt! The poor tree winced and shivered and moaned and groaned, but it still didn't yell or cry or complain.

Instead it asked, "Are you sure you're getting it all? I don't want anything of the slot or sign to show."

"I'm getting it all," answered the woodpecker. "But you're going to have a big bare spot on your trunk that will hurt for months."

"That's all right," said the tree.

And when the woodpecker finally finished, sure enough, there was a big bare spot on the trunk, and the tree knew it really was going to hurt for months. But it said, "Thank you, Mr. Woodpecker.

I can't tell you how much I appreciate this. Even if I don't have any apples next year, it is wonderful to be rid of the slot and the sign."

"You're welcome," said the woodpecker. "I must say, I do feel much happier about getting rid of those things than I felt about putting them there in the first place."

Soon after that, winter came in with a great rush. There seemed to be almost no fall. One week, the trees still had their leaves, and the next week the leaves were gone, blown away by a cold, cold wind.

Then it was that the birds and animals and the trees and shrubs first saw the big, bright, red, sweet, juicy apple still hanging on the lowest branch of the apple tree. The racoons wondered but didn't touch. The birds marveled but didn't peck. The trees and shrubs were astonished but said nothing. And the apple tree saw but was afraid to believe.

Then, for two days and two nights, a blizzard howled. When it was over, all that could be seen was white snow, brown branches, and one big, bright, red apple hanging from the lowest branch of the apple tree.

The racoons had to scrounge hard to find something to eat. The birds who were lucky found crumbs and seeds set out for them at farmhouses nearby. But no bird or animal attempted to eat the mysterious red fruit on the apple tree.

The day after the blizzard, a small figure was seen making the first tracks through the deep snow that still covered the road. Slowly, painfully, the figure came forward as though every step was going to be his last.

As the figure trudged along, a few inches at a time, the apple tree saw that it was a boy who looked much too little to be breaking a trail through snow. The boy came right up to the apple tree, stopped, and leaned against it with all his weight.

"Whew, I'm tired!" he said. "And I'm starved. It's another mile to the store.

I don't think I'm going to make it."

Although neither the trees nor the wild creatures watching from behind bushes knew it, the boy's mother was very sick. Because she had to stay in bed, she didn't know how deep the snow was and how hard the walking would be. So she had asked him to go to the store for food and medicine, and he already had been under way for many hours.

The boy leaned against the tree for a long while before he saw the bright red apple hanging from the lowest branch. "Hey!" he exclaimed, not believing his eyes. "Is that for real?"



He stretched out his hand, and the apple was just low enough for him to reach. As he plucked it off the branch, it seemed to jump into his hand. The first bite was sweet and juicy, and almost as soon as he took it, he felt himself getting stronger and less tired.

"Boy, this is good!" the boy said, taking another bite. He leaned against the tree, enjoying the apple more than he

ever remembered enjoying ice cream, candy, milk shakes, or his favorite cake.

When he finished, he stood up straight and tall. "Wow!" he exclaimed. "I'm not tired any more! That was some apple!"

He started on his way again, going much faster than before. As he disappeared down the road, the apple tree had no doubt that he would make it to the store with no more trouble.

"That was quite an apple you grew," said the woodpecker, who had been watching. "Congratulations!"

"Oh, no," said the apple tree. "Don't congratulate me. After the way I behaved all summer I didn't deserve to have that special apple on my branch. It was given to me as a present, just to show me that I have another chance to be unselfish. And believe me, I'm not going to muff that chance next summer."

Sure enough, next summer the apple tree grew hundreds and hundreds of beautiful apples. And when the time came to pick them, people came from miles around to get the delicious fruit. They picked and picked and picked, and every apple seemed perfect.

"There used to be a coin slot on this tree," said someone one day, "but it's not here any more. Somebody has slashed it away. That must hurt the tree."

But, by then the tree didn't hurt at all. It was much too happy giving its fruit away to anyone who wanted it, ever to hurt again.

* * *

"PHANTASES AND LILITH"

(Continued from page 420)

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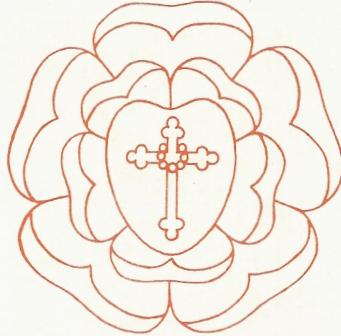
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