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The Divine Ladder

Unto each mortal who come to earth
A ladder is given by God at birth,
And up this ladder each soul must go
Step by step from this vale below;
Step by step to the center of space,
On this ladder of lives to the starting place.

In time departed, which yet endures,
I shaped my ladder and you shaped yours;
Whatever they are, they are what we made —
A ladder of light or a ladder of shade,
A ladder of love or a hateful thing,
A ladder of strength, or a wavering string,

A ladder of gold or a ladder of straw,
Each is a ladder of righteous law,
We cast them away at the call of time,
We take them again in the next life line; —
For a keeper stands at the great bright gates
As each soul passes, his ladder awaits.

Though mine be narrow and yours be broad,
On my ladder alone can I climb to God,
For none may borrow and none may lend —
Each to his own work must attend.
If toil and trouble and pain are found,
Or twisted or corded to form each round,

If rusting iron or molding wood
Is the fragile frame, you must make it good;
You must build it over and fashion it strong
Though the task be hard as the life is long,
For up this ladder the pathway leads
To earthly pleasure or spirit needs —

And all that may come in another way
Shall be but illusion and cannot stay.
In useless revolt let us waste no time —
Let's rebuild our ladder and climb and climb
Until we have finished our mortal career,
That God and man may be more near.

Autumn

Hanging from the ground,
bracelets twitter gold
shades of coin.
Jugglers' sticks,
many and varied,
balance platters,
quivering and tossed,
for a while . . .

—Linda Sue

Canada Geese

The formation V,
In which they fly,
Is a beautiful sight,
To see pass by.
As they flap their wings
against the air,
They call to the heavens
to ask if it's fair
That they should get shot
by hunters so cruel.
So let's protect them;
It's nature's rule.

—Susila Dorai-Raj
Age 9



Rabbits

Small twitching noses,
Long silky ears,
Keep their fur,
Away from shears.
Keep their homelands, Fertile and clean,
And lets keep those
hunters from being
so mean.

—Susila Dorai-Raj
Age 9



Thanksgiving and Praise

“A single grateful thought towards heaven is the most perfect prayer.” — *Lessing*

Praise and thanksgiving open the very flood gates of heaven. He who gives thanks for that which he has prepares the way to receive more. Ingratitude and discontent are restricting and narrowing, closing the door to further blessings.

He who loves the Lord sings His praises and gives thanks for *Him*, not for what he may or may not receive from Him. To seek God for His sake alone is to seek all that there is, and to find Him is to gain all.

“Did you ever think of the reason why the Psalms of David have come, like winged angels, down across all the realms and ages — why they make the keynote of grateful piety in every Christian’s soul, wherever he lives? Why? Because they are so full of gratitude. ‘Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!’ ” — *A.A. Willets*

There are times for all of us when we can find nothing in the material scene for which to be grateful. Perhaps, if we would stop at these times and think, we would realize, and feel gratitude for, That which is not seen materially but which is the root and foundation of our very lives. If we can find the conviction to lift our hearts and voices in praise, concentrating on the Eternal instead of the temporal, we will find the weight of our problems lightened as our perspective returns to its proper focus. Such action aids in clearing the mind, making us more aware of the guidance which has been available from the beginning but which has been hidden under our own self-pity.

In *Web of Destiny*, Mr. Heindel says: “What shall be the burden of our invocation? And the answer is, generally, *Praise and adoration*. We must get away from the idea that every time we approach our Father in Heaven we must ask for something. . . .When we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light, and which thus brings us nearer to our adored ideal.”

“Thanksgiving and praise.” A habit to cultivate and make a part of our daily lives.

Mystic



Light

Turkey or Eagle?

Michael Miles

Whenever we look into history — particularly the history of a nation — we find forces working which are oftentimes not as apparent as we might imagine. When the Founding Fathers were deciding on the national symbol of the United States, for instance, it is said that Benjamin Franklin suggested the turkey. Hence the reason for the title, “Turkey or Eagle?” As we know, we did not end up with the turkey as our national bird, which perhaps is all to the good. We ended up with the eagle.

We can take this as proof of something very interesting about the United States: there are two facets evident in the country. One, the turkey, represents the ordinary state of consciousness. The turkey, for example, doesn’t have the sense to come in out of the rain. These birds will stand out in the rain, look up to the sky, open their mouths, and drown. Sometimes people, too, look up into the sky, and the rain comes down, and we drown, without knowing anything of what we’re doing.

The next symbol, however, is the eagle. The eagle ordinarily is the ruler of Scorpio, a very powerful sign of regeneration. Unfortunately, the eagle is, in a sense,

a bird of war. It is a bird of prey. It is not something we can regard as a spiritual ideal, except for its strength, discipline, and ability to persevere in whatever it sets out to do. It does symbolize the United States in a sense because, since its inception, the United States has experienced one war after another. This is not necessarily “bad.” We remember that Christ said: “I come not to bring peace, but a sword.” During early U.S. history, this “eagle stage” was necessary for development. The strong eagle builds up a territory; it puts itself out to establish boundaries. This the U.S. has done.

There is another, higher, step than that of the eagle, relative to the sign Scorpio. And, potentially, it is likely that the symbol of the U.S. may not be the turkey, as Franklin would have liked, or the eagle, which is now on the emblem. The potential symbol may be the phoenix. The phoenix more nearly symbolizes the spirit of the U.S.

When we review U.S. history, starting with the Pilgrims, we find people leaving old established homesteads, coming into

a wilderness about which nothing was known, and establishing colonies. The reason for establishing these colonies is in keeping with the ideal of the U.S. The early settlers established colonies because they wanted freedom and equality. They were escaping from the tyranny and injustices of the totalitarian states from which they had come. This early phase of U.S. history, then, had to do with the setting up of boundaries. Here is shown the idea of the phoenix. The colonists were dying to one thing — their old homesteads — and being reborn into another — new homesteads.

But that was not the stopping point of U.S. development. Eventually the U.S. declared itself independent of the monarchies of Europe. And, again, it died to something old and was reborn into something new. It died to an old monarchical system and set itself up as a democracy. Democracy at that time was a "new" idea, at least for then-contemporary history.

U.S. History

Following the history of the U.S. farther, we find again a period of dying and being reborn. We find the Civil War. The U.S. had set up its territories, and now had to reaffirm its ideals internally. In the Civil War, forces promoting equality for all human beings were at work. As the Constitution states, "All men are created equal." There was a dying to the old idea that one person is better or greater than another, and a rebirth into a state of equality.

This still is not the stopping point. U.S. history continued through various internal and external difficulties to the first World War. Then the U.S. rallied to the cause of freedom and gave help to countries which were being oppressed. Again the U.S. died to one thing — sitting back in isolation and watching the rest of the world go by — and took a stand for a new ideal — defense of the rights of others.

Then the U.S. went through a depression. It died, in a sense, to a monetary system and was reborn to something else. This doesn't mean that the monetary system died in toto. Certainly, however, many people had to re-evaluate their lives and make decisions. They could either become more materialistic, or they could realize the transitory nature of money and physical existence itself and seek something with which to sustain themselves from the spiritual point of view.

Whether they did this or not, we really can't say. During this time, however, a great number of spiritual organizations cropped up. Underneath the surface current of the U.S., something very powerful was working.

Phoenix

The point to emphasize in all of these historical examples is that these Scorpio ideals, the ideals of the phoenix — birth, death, and resurrection — are found within all our individual characters. The phoenix, then, is a symbol, not only for a nation, but also for each individual.

We have a perfect example of this when we study the life of Christ. In the life of Christ we have His birth — in a sense, the baptism; we have His death — the Crucifixion; and we have His Resurrection, which comes afterward. The majority of people, in consciousness, are stuck between death and resurrection. Most people never get beyond the crucifixion in their own lives. Most people who attempt to live a spiritual life die continually but do not come to the point of rebirth. It is not enough that we give ourselves up in sacrifice; we must use the forces of sacrifice to be reborn into something different and more powerful — something that will give us the ability to sacrifice ourselves all the more.

It is most likely that, if Christ had not experienced the Crucifixion on Earth, He would not be able to return to the Earth annually and re-experience the Crucifixion and the Resurrection. If He had

not suffered and experienced the things we suffer and experience as human beings and risen above them, it seems unlikely that He could continue to bring the spiritual forces to Earth as He does every year.

This is something to consider in our own lives. How many times do we allow ourselves to be born anew? How many times do we allow ourselves to die — as Paul said, "I die daily" — and, by these very small "deaths," gain the strength enabling us to give more? How often do we allow ourselves to become stronger through the very giving up of ourselves?

The Declaration

There is another incident of U.S. history not generally talked about in historical circles. In Manley Hall's book, *Secret Teaching of All Ages*, Episodes in American History, we read: "In the old State House in Philadelphia, men were gathered for the momentous task of severing the last tie between the old country and the new. It was a grave moment, and not a few of those present feared that their lives would be forfeit for their audacity. In the midst of the debate, a fierce voice rang out. The debaters stopped and turned to look upon the stranger. Who was this man who had suddenly appeared in their midst and transfixed them with his oratory? They had never seen him before. None knew when he had entered, but his tall form and pale face filled them with awe. His voice ringing with a holy zeal, the stranger stirred them to their very souls. His closing words rang through the building. 'God has meant America to be free.' As the stranger sank into a chair again, a wild enthusiasm burst forth. Name after name was placed upon the parchment. The Declaration of Independence was signed. But where was the man who had precipitated the accomplishment of this immortal task, who had lifted for a moment the veil from the eyes of the assembly and had revealed to them at least part of the great purpose for which the new nation was

conceived? He had disappeared. Nor was he ever seen again, or his identity established."

"God has meant America to be free."

We can take this sentence from the patriotic standpoint and try to understand what it means to us as a nation — a people who are developing a national consciousness. The sentence, however, also applies to the individual. Neither America nor the world can be free unless individuals who make up that nation or the world become free within themselves. Freedom is not given to us by a Declaration of Independence. Freedom is not given to us by an individual who says everybody can do whatever he likes to do. That is not freedom. Freedom comes from the individual's participation, either inwardly or outwardly, in the country of which he is a part. So the idea that America is meant to be free really means that each individual is meant to be a participating factor in the freedom of that particular country.

Freedom

How do we become free? First, we must define what freedom is. Many books have been written about it, but perhaps we can say that freedom is not doing what we want to do. Freedom is not based upon our own desires or our own thoughts of what is right. Freedom is not based on a personal opinion at all. Freedom goes beyond that. The only individual in history who is truly and totally free is Christ. This is because of the ideas discussed above: birth, death, and resurrection. He gave Himself up to something that was larger than just every-day humanity. He established the definition of what freedom is to be: freedom is helping provide for the needs of others and helping others to be better human beings; freedom is living a more virtuous life, one that is more concerned with what God wants than what we want.

This brings us to the conjunction of the two points brought out in this article.

(Continued on page 489)

The Eternal Quest

Edward Laroza

In the days of Chaucer and Spencer and until the appearance of the modern era, there existed in the minds and hearts of men a conviction so certain as to be almost unconscious. This conviction held that the "Heavens," as they were then called, were something more than what has become known as the "empty void of deep space."

In the so-called Dark Ages, western man thought of the Heavens as a celestial palace where reigned the true monarch: the Father, the Son, the Holy Spirit. His dominion was not an empty one. Everything from Angels to demons circulated within this rather precise domain, each existing in its own special location.

Until recently, the fundamental concept of modern science was that of natural "laws," and every event was described as happening in "obedience" to them. In medieval science the fundamental concept was that of certain sympathies, antipathies, and strivings inherent in matter itself.

The concept of the vast and vaulted surrounding dome of Heaven has come to suggest sterility, despair, and an acceptance of what is termed the "law of chance."

The old medieval concept of the Heavens was that, among other things, the planets from Mercury to Saturn caused significant events upon Earth — events which could drastically alter the lives of men. The medieval scientist conceived of "globes" and "spheres," and thought that the Earth was surrounded by a series of hollow, transparent globes, one above the other, each successively larger than the previous.

The seven planetary spheres were themselves enveloped within an even larger sphere and outside of that was a still larger sphere containing the fixed stars.

Within this and permeating all, as air permeates the sky, floated a sea of ether.

Now all that is forgotten or overlooked. Older definitions for words such as "chaos" and "ether" are set aside, relegated to the "last resorts" classification. At least the old poets still remain as a source of knowledge and comfort. Whereas today we define chaos as a disorderly state or condition, to them it was the "unessential night," the raw material of the universe.

As we read in *The Rosicrucian Cosmo-Conception*: "In our present materialistic period, we have unfortunately lost the idea of all that lies behind the word Space. We are all so accustomed to speaking of empty space, or the great void of space, that we have entirely lost the grand and holy significance of the word, and are thus incapable of feeling the reverence that this idea of Space and Chaos should inspire in our breasts.

"To the Rosicrucians, as to any occult school, there is no such thing as empty or void space. To them Space is Spirit in its attenuated form; while matter is crystallized Space or Spirit. Spirit in manifestation is dual; that which we see as Form is the negative manifestation of Spirit — crystallized and inert. The positive pole of Spirit manifests as Life, galvanizing the negative form into action, but both Life and Form originated in Spirit, Space, Chaos!"

Man finds it so easy to discard what he considers antiquated ideas partly because the mind is such a relatively recent acquisition. Just as a young driver learns to drive a car — weaving from one side of the road to the other — so it also is with learning to control the vehicle of mind. Our minds cling to one concept

until another draws our attention, as if it were the other side of the road and the only side worth being on. Although ancient and medieval times did possess pagan superstition, still, there is much to be salvaged. If the finger festers, do we amputate the arm?

Perhaps, too, it is not just the newness of men's minds that makes them blind to worthy ideas. Maybe it is the times themselves. Mr. Heindel spoke of the "present period of materialism," and perhaps this phase of existence, being by far the densest through which we must pass, also is responsible for men's blindness.

Chaos

Consider the medieval conception of chaos: holy, attenuated, ready to create — to provide substance for life.

In the *Cosmo* is an inspiring description of the creative process: the continual striving for greater self-consciousness urges a great Being, generally referred to as God, to select a portion of spiritual Chaos for the purpose of differentiating within Himself vast realms of hierarchies existing in various stages of previous development and destined to advance even farther along the road of evolutionary enlightenment. Magnificent hosts of glorious Beings beyond human conception — all His children — are the fruitage of inconceivable labor on the part of the Creator in past manifestations.

This great Being, at the dawn of what is termed a "Great Day of Manifestation," fills Space or Chaos with His aura — with His Life. This Life, which includes our own, represents the manifestation of the positive pole or energy of the Universal Absolute Spirit. The Cosmic Root Substance, or Chaos, is the expression of the negative pole of the Universal Absolute Spirit.

It is easy to lose sight of one's own position in the context of abstract language and thought. Let us think of ourselves as Life inhabiting form, remember-

ing that form is the negative and Life the positive expression of universal polarity. On a less evolved, micro-cosmic scale, we human beings are basically the same as the great Being in Whom we exist. The name "human being" is but a label for a stage of evolving consciousness that is both spiritual and biological, but is temporarily stressing the biological aspect of its existence for the purpose of learning the art of biological adaptation. As Max Heindel says: "Adaptability is the quality which makes for progress, whether an entity is at a high or a low stage of evolution. Lack of it is the cause of retardation of the Spirit and retrogression of the Form."

Root Substance

With the awakening of a limited portion of Space, the deep slumber of the Root Substance is stirred into motion. Atoms are sent spinning in precise attunement to the Life that is commanding them. With this motion, vast kingdoms, vast worlds, are being differentiated in varying degrees of consciousness, from the fully self-conscious hosts in the World of God to the totally unconscious entities classed as Virgin Spirits. All are awakened, either to begin their evolution where they had left off in a previous Day of Manifestation, or to be born anew and commence as babes in the life-wave of the Virgin Spirits.

The evolutionary path is not static and predictable. The unfoldment of evolving life is not like the plucking of petals from a golden flower. When God stirs Chaos into motion, He creates certain but definite conditions for Life that, with the beneficent aid of higher Beings, will create its own forms and, in time, gain greater and greater control of its own development.

The name of this creative self-control is Epigenesis. By exercising this faculty, the Spirit, on whatever level, expresses its individual mode of adaptability and thus ensures against the dreaded possibility of retrogression. It may be of interest to note that some astrologers regard the

quintile aspect, which is derived by the division of the circle by five, as an indication of potential Epigenesis or of potential creative artistic ability. It is difficult to tell, but in any case, one does not have to be a genius to exercise the faculty of Epigenesis.

In the chapter of the *Cosmo* entitled "Genesis and Evolution of Our Solar System," is revealed the pattern of direction of higher consciousness. When the beings of a planet have evolved sufficiently, the planet becomes a Sun. Then, when the beings upon it evolve to a still greater degree and the Sun reaches a maximum brilliance, it breaks up into a zodiac, becoming the womb for a new solar system. In this way the divine Beings who were confined within the Sun gain freedom of action upon a great number of stars and thus are able further to evolve light and love.

The twentieth-century conception of reality can offer little sympathy to the view that an evolution could begin on the surface of the Sun. How easily is the Spirit forgotten! But perhaps this is true in a stricter sense because the human life-wave, now residing on Earth, was discharged from its tentative location in the Sun when that was still a fiery nebula.

There is a great temptation to assume that, since Life seems to have gotten its start from the Sun, or at least from the fiery nebula, the Sun itself is God. But this is not so. The physical Sun is an emanation from the Central Sun, which is the invisible Source of all that is in our solar system. "The visible Sun is but a mirror in which are reflected the rays of energy from the Spiritual Sun. The real Sun is as invisible as the real man."

So on and on it goes: the eternal quest for greater consciousness, for greater Light, and for more abundant Love.

And though we may all feel lost in time
Let us remember and keep in mind
That today's work is tomorrow's rest
And that of all roads, selfless service
is best.

TURKEY OR EAGLE?

(Continued from page 486)

One concerns gaining the strength to bring about the resurrection within ourselves. The other concerns the nature of freedom. Both of these ideas merge into one. We cannot achieve the resurrection solely on the basis of strength from our own individuality. Something else must come into us, to give us the power to bring about the resurrection.

The ideal of freedom was given to us by St. John in his Epistles. Perhaps the keyword of freedom is: "Little children, love ye one another." To the degree that we begin to love one another, as a nation or as individuals, to that degree do we become free. When we start loving one another, when we stop thinking about what we want and start thinking of what another person *needs*, we start to become free. Then, to the degree that we honestly, sincerely strive to love one another, to that degree we have the power to be reborn.

Freedom is based upon something much larger than ourselves. It is based upon God — on His love. So this year, when we think of Thanksgiving Day, let us rise above the purely patriotic ideas of Thanksgiving to the ideal of freedom. Let us remember that the understanding of freedom is based upon the understanding of love.

"Little children, love ye one another."

* * *

"Eternal vigilance is the price of freedom."

—Thomas Jefferson

"Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it. And having chosen our course, let us renew our trust in God and go forward without fear and with manly hearts."

—A. Lincoln

A Fantasy

Robert R. Rosefeld

A question was presented to me the other day: "Which one of your incarnations did/do you like best?" That was a very interesting question, especially because I cannot remember any of my past incarnations.

This question must have been wandering around in my sub-conscious when I laid my physical body down to rest that evening, because it was brought up while my Higher Self, or Spirit, was wandering on the inner planes and became involved with another Being who seemed to have an air of great knowledge. We were in a thought conversation on the subject of past incarnations.

"It really would be wonderful," my Spirit began, "if we could remember our past incarnations. We could find out who we were and which one of our lives was the best."

"I am afraid that it isn't possible for you to see the records of your past lives," said the learned One. "These records are classified, and they are not shown to the Spirit involved until it is ready to see them."

"I still would like to know more about them so that I could discuss the issue with my professor in college. It would be a jolly conversation," my Spirit continued.

"This isn't a trivial matter," warned the Spirit with knowledge. "You cannot take this lightly. Besides, what would you gain by knowing all the details of your past incarnations?"

"Well," my Spirit began, "I still could try to pick out the best of my past lives and feel glad all over. My professor wants to know which one of the incarnations is the best. If I could tell him, that would make me feel real good."

"It seems to me that you haven't learned much about the value of your past," said the Old Soul. "Each incarnation is a learning process. Once you have learned the lesson that is required of you, it will be passed on to the next life as 'good karma' or the good that you have earned."

"You say that it would be nice if you could know each of your incarnations, so that you could pick out the best and feel good about it. Did you consider," the Spirit of great knowledge continued, "that the life revealed might be so evil that you would be shocked by it?"

"I hadn't thought about that," my Spirit confessed. "I guess I could have been involved with some evil deeds, but it is hard for me to believe that any of my past lives would have been that evil."

"Anything is possible," the Old Soul replied, "but let us consider another point about the question of which of the past lives is the best. All of your past incarnations are over. They have served their purpose. The lessons that were presented were either learned or passed on to the next incarnation.

"The main point of all of this is the fact that your past incarnations are over and done with. The life you are now experiencing has promises of choice. It has given you a choice to change that which needs changing, and it has also given you the golden opportunity to serve the ONE Who has given you existence.

"Which of your lives is the best? It can only be the one that you are now experiencing," the Spirit of great knowledge finally said.

Left alone on the inner plane, my Spirit was greatly affected by those words and it seemed that it was well absorbed

(Continued on page 498)

"Lift Up These Things"

R.J.H.

We know there is one Reality, the Will of the Father, and one task for us, to aid, in whatever degree and capacity, the Mission of the Son in a holy spirit. And, once committed to this ideal, we must find strengths within ourselves with which to honor and uplift our corner of Creation, however small it may be.

If a person's steps are in that direction, his face is toward the Light. If he then stumbles due to weakness, he falls "face up," undiscourageable. He admits the setback, lifts himself up, dusts himself off, and continues on in peace with his own failings — if not in friendship with them. He knows that while he is trying, while he has his face to the Light, he is aiding the Mission of the Son. We fail utterly only when we "cease to try," as Mr. Heindel has put it, or when we deliberately run away from Light toward Darkness, an activity which implies insanity.

Perhaps a dual core in love is, first, to honor all around us because all is part of God; and, second, to lift up, improve, help to complete, whatever we may. By loving in these ways we become "prisoners" of God in the sense in which St. Paul seems to have used the term, and at the same time we shorten the imprisonment of the Christ Ray Which is regularly imprisoned in Earth in order to lift us up.

First, let us honor all. It is difficult to love every person we meet in a tender and truly loving manner. But it is not very difficult to recognize every person as a spark of God, and it is not so difficult, when we find ourselves irritated by someone, to direct the thought toward him: "Let the good in you be strengthened, to help you lift up your particular cross."

This constitutes a blessing and an honoring, which not infrequently develops into a deeper appreciation for the person we are having trouble loving without reservation. If we practice this often, even toward people we like, until it becomes second-nature, we shall find ourselves with an increased capacity to love all that God has made.

An illustration of this principle is to be found in S.T. Coleridge's immortal poem, "*The Rime of the Ancient Mariner*." The wantonly-shot albatross, representing the mariner's guilt, does not fall from the mariner's neck, nor does the ability to pray return to him, until the mariner is able to pronounce a blessing from the heart on all life, regardless of his personal opinions or external appearances.

Second, let us lift up what we may. It is interesting to note how frequently words for "raising" and "lifting up" are used in Scripture, but this is not always directly evident in the usual versions of the Bible. For example, in the first two chapters of the Gospel of John there are two such instances, which the King James version renders: "Behold the Lamb of God, which taketh away the sin of the world" (1:29); and "And he (the Christ) said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise" (2:16). In a Greek translation, the same verses read: "See the Lamb of God lifting up the sin of the world;" and "And to those selling the doves he said, Lift up these things from here, be not making my Father's house a house of merchandise." "To take away" conveys the sense of removing the rejected, fallen material from the unspoiled: a *divorcement*. On the other hand, "lifting up" suggests redeeming the strength of the fallen, and restoring

it to the unspoiled: a *reconciliation*.

The word used for "sin" in Scripture — "hhatta'th" in Hebrew, "hamartia" in Greek — means "to miss," as to stray from the mark. Rather than reject the power in life-waves that have fallen astray in evolution, however, the Divinity seeks to convert such powers for good, to regenerate these forces to their proper, glorious pursuits. The exalted Church mystic, St. Theresa of Avila, considered it a retardation of her spiritual progress that for some time she took the advice of tutors to suppress, rather than transform, some powers. She wrote: "It is very important not to stifle our desires," and continued that strengths should be harnessed and applied toward Good, not discarded.

If the Father were to crush all those who suffered corruption from the War in Heaven and the subsequent Fall of Mankind, He might have done so immediately, without needlessly sacrificing His Son to the horrors of the Incarnation. Mr. Heindel describes, in *Web of Destiny*, pages 42—44, how smothering the Etheric Region was to persons who had passed to the Desire World; there is only one "layer of consciousness" between the Desire World and the Etheric Region. Consider the agonies of earthly imprisonment annually experienced for our sakes by a Being Whose highest vehicle is ten such "layers" beyond the Etheric Region. One can't help but ask if the "Agony in the Garden," the First Sorrowful Mystery of the Roman Catholic Church, is not an analogue of the Christ's descent in the Baptism to meet Jesus' etheric vital body, for the ethers contain the Garden of Eden from which man was sent.

But the Son did not come unnecessarily. The lost, the "sinning" — we who miss the marks in the Divine Plan — are being lifted up by His Grace, if we will but cooperate with this lifeline as best we can. Job prophesied the Mission of the Son in these words (22:29): "When men are cast down, then thou shalt say, There

is lifting up; and he shall save the humble person."

"Lifting up" is a positive activity. Rejection is a negative activity. It can be seen that rejecting a negative may be a step preliminary to positive action. For example, if we wish to cultivate truthfulness, we must first make sure that we stop practicing deception in any form. In this example, then, rejecting a negative — deception — is the first step to acquiring a positive virtue — truthfulness.

Another illustration of this principle is that priests washed in the Laver outside the pre-Christian Tabernacle before entering for holy service. Similarly, when we indulge in remorse for past errors, we are "washing." The danger, as described by Mr. Heindel, is falling into the practice of frequent washing, but never actually turning to positive action after penance and restitution for wrongs done have been made. Darkness is not expelled by more darkness, but only by Light. Perhaps this idea is part of what the Christ meant when He said (*Matt.* 8:22) "Let the dead bury their dead" — or, let us concentrate on acquiring and transmitting Life, Love, Light.

If we are critical fault-finders, let us stop picking out faults of others; that is the "rejection of negative" phase. But then let us transform our critical eye so that it looks for good: let us apply it toward discrimination between good and evil, in order to choose good; let us turn it mercilessly inward, that we may rid ourselves of our faults; let us study and analyze ideas in order to teach others.

Are we over-emotional or easily angered? Let us put a stop to our outbursts; that is the "rejection of negative" phase again. But then let us turn our passions into channels leading to good; let us take up that musical instrument we've been intending to learn; let us put heart and soul into a community project; or let us in some way direct our zeal to constructive use.

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Harmony — Its Facets and Functions

Christine Lindeman

Harmony, from the spiritual point of view, is a word with many applications, and if we wish to bring harmony into our own lives, we must pay attention to them all.

Harmony has been variously defined: "the just adaptation of parts to each other in any system or combination of things to form a connected whole; such agreement to produce unity or an aesthetically pleasing whole;" "an agreeable blending of tones in music; an agreeable blending of color in a painting;" "accord or agreement in feeling, manner, action;" "symbolic of perfect adjustment of all conditions during involution and evolution, implying complete adaptation of each part to the whole."

Harmony lies at the basis of all Creation and all the minutiae thereof. The three aspects of God — Will, Wisdom, and Activity — are in continuing accord with each other in the creative process. If they were not, what we call "Creation" would be a shambles. Cosmically, too, there is the "harmony of the spheres." Each planet has its definite tone and, moving in concert as they do, they create harmonious music. Pythagoras, indeed, posited that celestial spheres are separated by intervals corresponding to the relative lengths of strings which produce harmonious tones.

Dryden recognized the fundamental nature of harmony in the universe when he wrote:

From harmony, from heavenly harmony,
The universal frame began;
From harmony to harmony,
Through all the compass of the notes it ran,
The diapason closing full in man.

Just as the universe is a harmonious whole, so, too, must man, within himself, become a harmonious part of that whole and learn to fit harmoniously into the whole. The potential is there, but most men have yet fully to unfold it.

Internal harmony of man sometimes also is known as equipoise, equilibrium, or balance. We are told that equipoise is the most valuable of all of the Ego's possessions, because he who possesses equipoise will rise above the cross-currents of emotional and mental strife into the realm of inner peace. He can then rule his stars and, instead of being buffeted about by fate, he will be able to regulate his own fate according to his own will — which, then, will be in tune with the divine Will. His individual harmony, then, will dovetail with cosmic harmony.

Equipoise, furthermore, is essential to spiritual progress because the higher we rise, the greater the danger, and potential disaster, of a fall. Only as we cultivate equipoise, together with self-reliance and single-minded devotion, can we safely continue to ascend in evolution.

To attain equipoise we must learn to say with Paul, "None of these things move me" — not in the context of not caring, for we must learn to care, but in the context of observing "these things" objectively, acting upon them positively whenever possible, and not allowing them to disturb our physical, emotional, mental, or spiritual equilibrium.

To attain equipoise we must develop harmony between heart and mind, between our thoughts and our deeds, and between our ideals and our acts. We must get rid of the negative factors that dominate us — fear, doubt, anger, jealousy, greed,

and the rest — and substitute for them love and selflessness.

Without love, and without truth, harmony cannot exist. This is as true of perfect Love and perfect Truth on the cosmic level as it is of the relative degrees of love and truth to which we can attain at our present level of evolution. From this it must follow, certainly, that human harmony cannot yet encompass the serenity and refinement implicit in cosmic harmony, although in the Vulcan Period of Manifestation, when we reach final reunification with God, we will understand and manifest His harmony fully.

Harmony is essential to health; indeed, health is harmony. Harmony must exist between the keynote of the vital body, which is the vitalizing principle of the physical body, and the keynote of the individual archetype. Harmony must exist among all four of the Ego's vehicles; any disharmony will cause a corresponding degree of ill health. Again, the control of our thoughts and emotions underlies the maintenance of all permanent well-being.

The food consumed by each individual also must be harmonious with his particular characteristics. As we become ever more individualized, the types and amounts, even of pure vegetarian food, upon which one person may thrive will not be at all agreeable to someone else. We can say, however, that flesh food eventually will be incompatible with all human beings, as it already is with many. Although meat once was necessary to our evolution, mankind is outgrowing that necessity, and the ingestion of meat is becoming ever more a toxic hindrance instead of a help.

To maintain our individual balance at its most finely attuned state, harmony of observation also is necessary. The rhythm of the physical body is disturbed in proportion to the inaccuracy of our observation. The greater the discrepancy between things as they are and things as we see them, the greater will be our physical disturbance. Warring vibrations of this

sort are one cause of physical crystallization. The more harmonious our observation is with its real counterpart, the more we gain in health and longevity.

Astrological harmony, too, must be considered. The planets, as stated, are harmonious among themselves. Ever since man began to exercise free will, however, he has behaved in many ways contrary to the indications of the planetary lines of force. Thus man now finds himself burdened with the difficult individual planetary aspects which he must learn to transmute by his own efforts before he again can overcome this dissonance and "rule his stars."

Harmony in human inter-relationships is largely dependent upon the degree of harmony already existing within each individual. Once we are at peace with ourselves, it is much easier for us to be at peace with our fellow men. All the requirements for spiritual attainment — discrimination, judgment, tolerance, patience, willingness to compromise when principles are not violated, and most of all selflessness and love — also underlie all harmonious human inter-relationships. In a way, it is no wonder that so much in-harmony presently exists among men. When we regard the contradictions within ourselves, and multiply that by the contradictions existing individually within almost all of our neighbors, it is hardly surprising that human disharmony remains such a potent factor of earthly existence. In direct proportion as each one of us develops the power of *love* — and only in this way — will this disharmony be eliminated.

Harmony exists in Nature as we see it — a harmony which man in recent years has seemed determined to destroy. The balance of Nature as instituted by the creative Hierarchies insured the continuing existence of the various animal and plant species in proportions and ways deemed best by their Group Spirits and other relevant Beings. Since man began his indiscriminate slaughter of animals,

defoliation, and use of pesticides and other artificial methods of "control," however, this balance has become dangerously undermined. All the life-waves concerned, including the human, are suffering in consequence, and it is to be hoped that efforts now being made by enlightened people and groups to redress that balance as much as possible will not be "too little and too late."

Harmony (and inharmony) are also observed in life-waves above and below ours. We know of the "war in Heaven" that took place among the Angels with affinity for fire and those with affinity for water. We have been told that comets are the results of errors in the creation of solar systems by even more advanced Hierarchies. We see evidence of animals who live peacefully together and those who do not. Gardeners know that certain plants grow well together and others do not.

Inescapably, dissonance is necessary to harmony, whether we find the idea pleasing or not. Harmony is emphasized by dissonance. Lucifer, who is and will remain one of the sons of God, sounds the discordant note, "the saving note of dissonance which forms a contrast to the celestial harmony; and as the brightest light throws the deepest shadow, Lucifer's voice enhances the beauty of the celestial song."

Without dissonance, we would have no painful challenges and hence would not have to struggle to overcome. Dissonance, perhaps, was less necessary before we were given free will, but now that we have it, we must learn to mold it into conformity with God's will. This, apparently, most of us cannot do without dissonance — without the experiences (dissonances) that eventually indicate to us in what ways our personal wills contradict God's will.

When most people think of harmony, harmony in cultural offerings comes first to mind: "an agreeable blending of tones in music; and agreeable blending of color

in a painting." Here again, some dissonance is necessary for the emphasis of harmony. It does appear, however, that in recent years the preponderance of cultural offerings has emphasized the dissonant — or at least the banal — at the expense of the truly harmonic. Much music is unrelievedly dissonant; much art stresses the distorted and the jangling rather than the harmonic and the pleasing; much literature concerns the sordid, crude, and crass.

Granted, certainly, that harmony, in culture more than in any other area, necessarily is relative. It is an oversimplification, but nevertheless true, that what is pleasing to one is not pleasing to another. Granted, too, that the intention behind many creative endeavors today is to "tell it like it is." Life, to many, indeed is inharmonious and sordid, and a prominent school of thought urges the reflection of that fact in our art forms.

The true function of art, however, has been and must continue to be to uplift, elevate, and furnish scope for aspiration. When our cultural creations cease to portray the ideal toward which we should strive, and remain content with immortalizing the mediocre and the discordant, the scope and rate of human advancement suffer an unfortunate and unnecessary setback.

Finally, the ultimate in harmony for present humanity is epitomized by the Christ, the embodiment of the Love-Wisdom Principle. This Principle, the harmonizing Force in life, eventually will bring together all mankind under the Religion of the Son, the religion of universal brotherhood. Before this relatively perfect degree of harmony can come about in full measure on Earth, however, mankind must learn to live consistently and exclusively according to His Teachings, in which the essence of love, selflessness, and service are stressed above all else.

Harmony, then, and its opposite, are omnipresent factors in our lives. They play

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The Worthy Walk

Sue Goske

“ **I** therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace.” (*Ephesians* 4:1-3)

In these lines, Paul gives sound advice for fulfilling our responsibilities as Christians. We note first that he refers to himself as “the prisoner of the Lord.” We are still citizens of two worlds — one physical, the other spiritual. While in the physical world we are subject to its man-made laws. Because his beliefs were considered radical at the time, Paul suffered imprisonment at the hands of men. Physically, he was subjected to their laws. In the final analysis, however, as an immortal Spirit, he was under quite different jurisdiction: the absolute authority of God. Through complete renunciation of his personality, Paul’s Spirit was captured by the divine Will of God and therefore transcended his physical inconveniences.

Having identified himself as a spiritual captive of Christ, Paul then earnestly requests those who would call themselves Christians to “walk worthy” of the vocation to which they have been called. Our walk, that is our daily conduct and life style, should always reflect that of our Ideal, Christ Jesus. The moment we dedicated ourselves to Christ we became His workers. So Paul exhorts us, that if we have been so blessed as to receive this vocation, we had better walk worthy of the calling!

Notice that Paul doesn’t just say to *be* worthy, but to *walk* worthy. Walking involves motion. We are besought to *walk*, to *move*, to get out there and be active in our faith and beliefs — not just to sit around contemplating the precepts of

Christ’s Sermon on the Mount, but to get up and move with them, giving them daily practice and application so as to testify, by living example, of their truth to the glory of God.

So we get this idea of Christian walking or motion. The word “motion” comes from the same Latin root for “motive;” the two are intimately related. Behind outer movement there is inner motive. We usually don’t “move” without some “motive” for doing so. These inner motives are desire-oriented, and it is the quality of these desires that determines how we walk spiritually. Therefore, Paul continues his plea by defining the motions of the “worthy walk” as all lowliness, meekness, long-suffering, and loving forbearance.

Taking these individually, first we are advised, if we want to walk worthily, to do so with all lowliness. Referring to the dictionary we get these definitions of the word “low”: of little elevation; of little quantity; depressed in spirits; not of high rank; and, of course, what all of these point to, the word “humble”. True spiritual humility is the key to the “all lowliness” part of our Christian Walk. Previously we walked or did things out of selfish desires and personal ambitions; we desired the elevation of recognition, the success of our endeavors, and enjoyed the high rank and prestige which they bestowed. We were riding high. But now we don’t do things with these motivations anymore. We don’t work for self, we work for Christ, and to walk worthy of this calling we must walk in lowliness. “Let him who would be the greatest among you be the servant of all.” No more *self-pride*; self must become

“of little elevation.” No more filling our life with selfish goals and vain ambition and self-will. Instead, this self-will must become “of little quantity” so there is more room for the divine Will of God to manifest. “No man can serve two masters.” We can’t work for ourselves and work for Christ some of the time.

It is difficult to surrender our stubborn wills, and for our proud and contrary natures to be “depressed in spirits.” That is because we are essentially divine in nature, but more often than not we abuse and misuse our gift of will to make ourselves feel like gods and to get the riches of this world. Perhaps we might interpret the Beatitude, “Blessed are the poor in spirit: for theirs is the kingdom of heaven,” as meaning “Blessed are those with divine humility to realize that they are godly only to the degree that God is free to work in and through them.” “Empty yourself, and be filled.”

Meekness

In addition to walking with all lowliness — that is, serving Christ in spiritual humility, Paul adds “meekness.” Now meekness is, unfortunately, too often associated with weakness, and here again our puffed-up personality might protest, “Nobody’s going to make a meek little mouse out of me!” Once we understand the message of humility, however, the meekness part falls right into place.

Although it can degenerate into it, meekness is not weakness — not in Christian parlance — because that kind of meekness is what gave Christ the power and strength to go to the cross and redeem humanity!

Turning again to the dictionary, we get these meanings for the word “meek:” pliant; pliable; adaptable. If we apply these to Christian living, do we see where it leads? It leads to being one-hundred per-cent open and amenable to the Will of God, to being readily moldable by the hand of His divine Purpose and adaptable to His spiral of evolution, and to being able to

say, “Okay, Lord, I’m with You, whatever You say, Let’s go!” even if it means to the cross. That’s not weakness by any means! That’s strength — the kind that comes from being a prisoner of the Lord when Christ takes over your life, and your being becomes His instrument and channel for divine Love and Healing.

To be unforgiving, to resent, to carry grudges — all these harden the heart. They frustrate and impede that flow of Divine Love which should operate through us freely. Meekness, on the other hand, is “not inclined to anger or resentment.” It is pliant, not crystallized. Christ Jesus was meek. Even as He hung nailed to a cross He forgave His persecutors and submitted to His fate. Now those who mistake this for weakness do so through darkened and limited understanding: “Father, forgive them. They know not what they do.” The Light shines in the darkness, but the darkness doesn’t comprehend. There is understanding, and then there is the peace which passeth all understanding. This peace comes from working *with* the Law instead of obstinately struggling against it. “Not my will, but Thine be done.”

Meekness is the spiritual strength of “impersonality,” the complete renunciation of self to the Will of God. “Blessed are the meek: for they shall inherit the earth.”

Long-suffering

Meekness affords the strength for the next component of our walk, namely, “long-suffering.” At first glance that word looks unpleasant. Actually though, the word “suffer” is unusual in that it can mean the experience of pain, harm, injury, or persecution, but it also carries the meanings “to permit,” “to tolerate,” and “to endure.” The Christian needs “to permit” God to work through him, even at the cost of temporary disfavor with his fellows. Then he must “tolerate” his persecutors and have the “endurance” to see God’s plan worked out to its conclusion. This is an act of faith. We need tolerance,

and we need patient endurance. As Max Heindel tells us, "persistence, persistence, persistence," and "the only failure is in ceasing to try, for if we try, tho oft' we fail, in time our efforts shall prevail." Paul tells us to persist, for what kind of suffering is necessary to the worthy walk? Long-suffering. Whatever tries to intimidate us, we just keep persisting in what we know is right. It matters little how we may suffer, because we're doing it for Christ! The keynotes of long-suffering are the tolerance and patient persistence of self-mastery and self-control.

To long-suffering, Paul adds the words, "forbearing one another in *love*, endeavoring to keep the *unity* of the Spirit in the bond of *peace*."

The keynotes here are the underlying unity of all creation and the altruistic love and compassionate understanding which gives us the ability to tolerate each other's superficial differences and short-comings, and to forgive, for this brings us together in the bond of peace. We don't walk separately; we walk together. Whether we consciously address ourselves to the fact or not, we are our brothers' keepers, to the degree that we are able to help them recognize their own inner potential and divinity. No matter how small our sphere of opportunity may be, it is still one of dynamic influence. We touch many lives every day, and if we touch them with love and uplifting inspiration by being examples of Christ's teachings, we are walking worthy of our Christian calling.

* * *

A FANTASY

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by them. My Spirit was at peace and experienced a sense of deep contentment in the realization that the present life is, after all, the best one. There was no more concern about the past. With a feeling

of inner peace, I drifted into a deep, dreamless sleep.

The next morning I awoke with a good feeling that I had had a most rewarding experience. I also felt happy that I have the right answer to the question: "Which one of your 'incarnations' did/do you like best?"

* * *

LIFT UP THESE THINGS

(Continued from page 492)

By using our strengths well and by relying on them to overcome our flaws, we are developing ourselves, helping those around us, and contributing to the Mission of the Son, in a three-fold upliftment. Upliftment of all kinds, in act or thought, helps to materialize the Will of the Father on Earth.



HARMONY—ITS FACETS AND FUNCTIONS

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prominent roles in virtually everything we do. Harmony is relative to us at our present stage of evolution, but perfect harmony exists at the cosmic level. Eventually we, too, will unfold that cosmic perfection, which now is latent within us.

Private Ownership

James Noel

In *Genesis*, Jehovah gave man dominion over all the lower animals. Since that time, man has changed this custodial relationship to one of total supremacy. Man no longer sees himself as caretaker but as lord and master, to the extent of having the right of life and death over his wards. Man has set himself up as master when, in actual fact, he should view himself as a servant. "He who would be the greatest among you, let him be the servant of all."

When we use the phrase, "servant of all," we must not, through shortsightedness, limit ourselves to just our fellowmen, but we should include all of God's Creation. Only when we do this will we truly be able to be "servants of all."

At the Temptation, Christ was offered "all the Kingdoms of the World." This offer was clearly defined by Lucifer. Christ, of course, was above falling for such a temptation. When Jehovah gave man dominion over the lower creatures, there was also an element of temptation. Was man going to set himself up as lord and master and succumb to the temptation, or would man remain faithful to his custodial responsibility and make himself a servant of his charges? Man failed!

We can look around us and see that man failed in his responsibility. He gave in to the temptation. Man views himself as superior to all things. Some men even

deny that there is anything in the universe higher than man himself. How far from the role of servant have we strayed!

Man has created ownership of private property where ownership cannot exist. Man owns nothing! Ownership of property or other material possessions is not to be judged as being "good" or "bad," "desirable" or "undesirable." Private ownership must be judged from the viewpoint of the ideals which foster it. Is private ownership derived from greed, which seems to be the mainspring of our modern economic system, or is it the outcome of our "custodial motivations"? We have custody of this or that thing, not for our own good but for the good of all. ". . . proprietary rights shall be maintained when they are accompanied by the performance of service and abolished when they are not. . . ." (*The Acquisitive Society*, R.H. Tawney)

This idea of ownership has led man to believe that he can do anything he wishes with his property. After all, he owns it! But man's responsibility to God and his fellow creation far outweighs any selfishly appointed rights of ownership he may have bestowed upon himself. Man has set himself up as lord and master. Day in and day out he succumbs to Lucifer's temptation. Only when man is able to overcome this temptation, as our ideal Christ Jesus did, will we be able to "humble ourselves and take the form of a servant."

To the attentive eye, every moment of the year has its own beauty. In the same garden it beholds every hour a picture which has never been seen before and which shall never be seen again.

—Ralph Waldo Emerson

MAX HEINDEL'S MESSAGE



A Living Sacrifice

Volumes have been written to explain the nature of God, but it is probably a universal experience that the more we read of other people's explanations, the less we understand.

There is one description, given by the inspired Apostle John when he wrote, "God is Light," which is as illuminating as the others are befogging to the mind. Anyone who takes this passage for meditation occasionally will find a rich reward, for no matter how many times we take up this subject, our own development in the passing years assures us each time a fuller and better understanding. Each time we sink ourselves in these three words, we lave in a spiritual fountain of inexhaustible depth, and each succeeding time we sound more thoroughly the divine depths and draw more closely to our Father in heaven.

The first time our consciousness was directed toward the Light was shortly after we had become endowed with mind and had entered definitely upon our evolution as human beings in Atlantis, the land of the mist. Even the fiery splendor of the Sun was almost totally extinguished, for when we look in the Memory of Nature pertaining to that time, it appears very much as an arc lamp on a high pole looks to us when it is foggy. It was exceedingly dim, and had an aura of various colors very similar to those around an arc light.

But this light had a fascination. The ancient Atlantean was taught by the divine

Hierarchs to aspire to the light, and as the spiritual sight already then was on the wane, they aspired all the more ardently to the new light for they feared the darkness of which they had become conscious through the gift of mind.

Then came the inevitable flood when the mist cooled and condensed. The atmosphere cleared and "the chosen people" were saved. Those who had worked with themselves learned to build the necessary organs required to breathe in an atmosphere such as we have today. They survived and came to the light. It was not an arbitrary choice; the work of the past had consisted of body building, and those who had only gill clefts were unfit physiologically to enter the new era. Those ancient people died when the rare atmosphere made gill clefts useless.

Since that time, *those who wish to follow the light must strive for soul growth.* The bodies which we have crystallized about us must again be dissolved and the quintessence of experience extracted. As "soul," this will be amalgamated with the Spirit to nourish it from impotence to omnipotence. Therefore, the Tabernacle in the Wilderness was given to the ancients, and *the light of God descended upon the Altar of Sacrifice.*

This is of great significance: the Ego had just descended into its tabernacle, the body. We all know the tendency of the

primitive instinct toward selfishness, and we know also how subversive of good the indulgence of the egotistic tendency is. Therefore, God immediately placed before them the divine Light upon the Altar of Sacrifice.

Upon this altar they were forced by dire necessity to offer their cherished possessions for every transgression. God appeared to them as a hard taskmaster whose displeasure it was dangerous to incur. But still the Light drew them. They knew that it was futile to attempt to escape from the hand of God. They had never heard the words of John, "God is Light," but they had already learned from the heavens in a measure the meaning of infinitude as measured by the realm of light, for we hear David exclaim: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?..."

It becomes increasingly more evident that the infinitude of light teaches us the infinitude of God. When we hear that "men loved darkness rather than Light because their deeds were evil," that also rings true to what we unfortunately know as present day facts, and illumines the nature of God for us. Is it not true that we always are endangered in the dark, but that light gives us a sense of safety?

To render permanent this condition of being in the Light was the next step in God's work with us, which culminated in the birth of Christ Who, as the bodily presence of the Father, bore about in Himself that Light. Light came into the world that whosoever believeth in Him should not perish, but have everlasting life. He said, "I am the Light of the World."

The altar in the Tabernacle had enunciated the principle of sacrifice as the medium of regeneration, so He said to His disciples: "Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends." Forthwith He commenced a sacrifice that was not consummated in a few hours' physical suffering, but is as perpetual as were the sacrifices made upon the altar of the Tabernacle in the Wilder-

ness. It entails an annual descent into the Earth and an endurance of all that the cramping Earth conditions must mean to such a great Spirit.

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

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

The friend looked at it critically and said: "I think you have made a mistake in painting the goblets from which the apostles drink so ornamental and to resemble gold. People in their positions would not drink from such expensive vessels."

Leonardo then drew his brush through the entire set of vessels, but he was heartbroken, for he had painted that picture with his soul rather than with his hands, and he had prayed over it that it might speak a message to the world. His effort had been to paint a Christ Who should speak the word that would lead men to emulate His deeds.

Can you see Him as He sits there at that festive board, the Embodiment of Light, and speaks: "*This is my body, this is my blood, given for you*" — a living sacrifice.

In the past period of our spiritual career we have been looking for a Light exterior to ourselves, but now we must look for the Christ light within and emulate Him by making of ourselves "living sacrifices" as He is doing. Let us remember that when the sacrifice which lies before our door seems pleasant, when we seem able to pick and choose our work in His vineyard and do what pleases us, we are not making a real sacrifice as He did. But when we are ready to follow Him from that festive board where He was the honored One among friends into the Garden of Gethsemane where He was alone and wrestled with the

(Continued on page 509)

Studies in the Cosmo-Conception

The Rosicrucian Teachings: How Promulgated?

Q. What appeal do the Rosicrucian Teachings have for the intellectually minded?

A. Theirs is a teaching which is satisfying to the mind and its explanations are both profound and lucid, but, and this is a very important but, *the Rosicrucians do not regard an intellectual understanding of God and the Universe as an end in itself*; far from it.

Q. How do they consider the intellect?

A. The greater the intellect, the greater the danger of its mis-use. Therefore, this scientific, logical, and exhaustive teaching is given in order that man may believe in his heart that which his head has sanctioned and start to live the religious life.

Q. How is this Teaching promulgated?

A. In order to promulgate this teaching, The Rosicrucian Fellowship has been formed, and anyone who is not a hypnotist, professional medium, clairvoyant, palmist, or astrologer, may enroll as a Preliminary Course Student.

Q. What is the fee for this instruction?

A. There is no fee for Initiation, or dues. Money cannot buy the teaching; advancement depends on merit.

Q. What follows completion of the Preliminary Course?

A. After completing the Preliminary Course, one is put on the Regular Student list for a period of two years, after which, if he has become so imbued with the verity of the Rosicrucian Teachings that he is prepared to sever his connection with all other occult or religious orders — *the Christian Churches and Fraternal Orders are excepted* — he may assume the Obligation which admits him to the degree of Probationer.

Q. Why must connection with other occult schools be severed?

A. We do not mean to insinuate that all other schools of occultism are of no account — far from it — many roads lead to Rome, but we shall attain with much less effort if we follow one of them than if we zigzag from path to path. It is to avoid waste of the scanty moments at our disposal that resignation from all other Orders is insisted upon by the leaders.

Q. Is there any specific difference between the Rosicrucian system and those of other Schools?

A. The Rosicrucian method of attainment differs from other systems in one special particular: It aims, even at the very start, to emancipate the pupil from dependence upon others, to make him *self-reliant* in the very highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions. Only one who is thus strongly poised can help the weak.

Q. Do Probationers meet in groups for development?

A. No. Each Probationer in the Rosicrucian Fellowship performs his exercises in the seclusion and privacy of his room. Results may be obtained more slowly by this system, but when they appear they will be manifest as powers cultivated by himself, usable independently of all others.

Q. Might Probationers not use such powers for selfish gain?

A. No. The Rosicrucian methods build character at the same time that they develop spiritual faculties and thus safeguard the pupil against yielding to temptation to prostitute divine powers for worldly prestige.

Ref. *Cosmo* pp. 530—532

WESTERN WISDOM BIBLE STUDY

An Interpretation of the Revelation to John

Part 3

Elsa M. Glover

Rev. 12-22 describes the struggle (in the evolutionary process) between Jehovah and the Lucifer Spirits. John describes seeing a woman clothed with the Sun, with the Moon under her feet, who brought to birth a child. A dragon sat by to devour the child, but the child was caught up to God and the woman fled to the wilderness. (*Rev.* 12:1-6). The woman symbolizes the forces of physical creativity directed by the lunar god, Jehovah. The child brought to birth is humanity. The dragon represents the Lucifer Spirits. The dragon being prevented from devouring the child by the child being caught up to God indicates that during involution, when man's consciousness was in the higher Worlds, man had little self-consciousness and could not initially be aroused to acts of selfish passion by the Lucifer Spirits, but instead docily followed Jehovah. The wilderness is something which is far removed from man's everyday actions. The woman fleeing to the wilderness indicates that man was not generally aware of the creative act at that time.

Michael and his Angels fought the dragon, and his Angels and the dragon were thrown out of Heaven. Then the dragon was on Earth and able to pursue the woman. The woman was given the two wings of the great eagle so that she could fly into the wilderness, away from the dragon. The dragon poured water out of his mouth after the woman, but the Earth swallowed up the river. (*Rev.* 12:7-17) The dragon and his Angels being thrown out of heaven refers to the fact that the Lucifer Spirits are stragglers of the angelic life-wave and they needed

a denser environment for their evolution than that needed by the Angels. The dragon pursuing the woman on Earth indicates that the Lucifer Spirits tried to get man to use his creative forces to serve their interests. The Lucifer Spirits needed physical knowledge in order to further their evolution, so they wanted men to stop depending on the guiding wisdom of Jehovah and to act on their own initiative (however unwise these acts might be). Man was given two means of resisting the promptings of the Lucifer Spirits. One is represented by the two wings of the great eagle, which represents the wings of prayer which help man to put his consciousness in touch with the divine and thereby to attain divine guidance. The other is represented by the Earth swallowing the river poured out of the dragon's mouth. The river poured out of the dragon's mouth indicates the selfish desires which the Lucifer Spirits tempt man to entertain. The Earth swallowing this river indicates that physical restrictions can put limitations on selfish desires (one tends to stop desiring that which he knows is physically impossible to obtain).

A beast rose out of the sea. The beast had a mortal wound which healed. Men worshiped the beast. (*Rev.* 13:1-10) The sea is passion. The beast is the lower part of one's nature which is built from passion. That the beast had recovered from a mortal wound indicates that when we think we have eliminated some particular fault in our personality, it yet may rise up again. Men worshiping the beast indicates men giving up the struggle against their lower natures and deciding that it is natural

and hence good to follow its dictates.

A beast also rose out of the Earth. It worked great signs, deceived those who dwell on Earth, and gave power to the image of the beast from the water. The number of this beast was 666 (a human number) and was marked on the right hand or forehead of all. (*Rev.* 13:11-18) The beast who rose out of the Earth is materialism. Materialism can work great wonders, as is evidenced by the achievements of science in the present day. But materialism also can deceive those who dwell on Earth. It can lead people into believing that everything can be done physically and that there are no powers beyond the physical. Materialism also gives power to the image of the beast from the water. This means that it encourages selfishness and passion. Adding the digits in the number of the beast, we get 18 and hence 9, which is symbolical of the number of man. Thus, the beast is man-made.

Rev. 14-18 describes how those who follow the beast bring suffering upon themselves, and how the evil part of their nature thus is cut down and removed. The City of Babylon represents the lack of wisdom and the resulting confusion associated with material existence (the word "Babylon" means "birthplace of confusion"), and it is overcome. Finally, the smoke of the harlot (of Babylon) goes up (*Rev.* 19:3), which means that the creative force is turned upward and selfish passion is overcome.

Rev. 19:6-8 tells how the sound of mighty thunderpeals was heard when the marriage of the Lamb came. The Bride had made herself ready by clothing herself in fine linen, bright and pure, which was the righteous deeds of saints. The Bride is humanity. The fine linen clothing of the Bride is the soul body (which is made by service). The thunderpeals are atmospheric vibrations which will occur at the Second Coming of Christ and which will free the soul body (of those who have one) from the dense body and permit these

people to live in the Etheric Region. The marriage of the Lamb indicates the unification of man's consciousness with the Christ consciousness.

Rev. 19:11-16 gives a symbolical description of an Initiate. His eyes being like flame indicates that he has inner sight. His robe dipped in blood indicates that he got where he is through suffering. The sword in his mouth with which he rules the nations indicates that he governs his own actions and keeps them in line with Cosmic Law. That he rules with a rod of iron indicates that he has mastery over passion.

In *Rev.* 19:17-18, birds are described as feeding on the flesh of kings, captains, men, and horses. The birds symbolize the soul, and their feeding on the flesh indicates that the soul grows as the result of physical experience.

Rev. 21-22 describes the Coming Age. That the dwelling of God will be with men implies that men will have the God-consciousness. That there will be no more pain indicates that when men have the God-consciousness they will no longer create the disharmonies which result in pain. That the thirsty will be fed the water of life indicates that men will have healing power. The Tree of Life in the new Jerusalem also indicates possession of creative power. The city of Jerusalem coming from God indicates that peace of mind is associated with the God-consciousness. That the new Jerusalem will have no temple and no need of Sun or Moon indicates that then the God Within (the Ego) will be able to direct its own bodies and that an external God will not be needed for direction.

The purpose of a book such as *Revelation*, which describes the evolutionary path of man, is to inspire men to work in harmony with the Beings Who guide their evolution. May we all learn to realize that we are poor, blind, and naked, so that we will go and buy the gold refined by fire, the salve to anoint our eyes, and the white garments to cloth our bodies.



ASTROLOGY

Pluto — Principle of Frozen Fire

Elman Bacher

Part 2

So it goes — the torment, pain, fear, inferiority feelings, cruelty, domination, enslavement, self-destruction, and madness — evidence of the congestion of the desire nature. The remedy is found in the enlightened, spiritualized education plus the vitalized determination to live healthily, expressively, beautifully, and lovingly in relationship with oneself and with other people. Thus the desire resource is transmuted and expressed in terms that make for evolution, as well as the redemption of karmic patterns into spiritualized consciousness.

We find meditation on a sign or a planet as it relates to the abstract horoscope to be a reliable foundation for all study of interpretative astrological science. By abstract horoscope is meant a wheel with Aries on the cusp of the first house, Taurus on the second cusp, and so on around the wheel. This applies the thirty degrees of each sign to its related house. The placement of the planets in the signs and houses of their dignity complete the picture.

In Part 1 of this series we considered the sign Scorpio in its square relationship to the other three fixed signs — the signs of resource of emotional power which are the

sustenance of the cardinal signs preceding them.

Now we must consider Scorpio in its relationship to the other two signs of its element — water. Our design will be a blank wheel with Cancer on the cusp of the fourth house, Scorpio on the cusp of the eighth, and Pisces on the cusp of the twelfth. These cusps are connected by straight lines forming an equilateral triangle. Of the three water signs and houses, one — the fourth — is in the lower, or ego-consciousness, hemisphere; the other two are in the soul-consciousness hemisphere.

To consider the fourth: This is the second aspect of cardinal "I AM" consciousness; it is the "I AM" in terms of the Ego's relationship with heritage, family background, racial consciousness, and identification with the streams of Life. Cancer, cardinal-water, is generative in the sense that it is our home-building consciousness; it is our base (the lowest point of the wheel) from which we rise up through the succeeding evolutionary patterns.

Scorpio and the eighth house sustain the seventh house, which is our focal point of most intensified relationship con-

sciousness in marriage (love) or in enmity (unfulfilled love). Consequently the intense, concentrated emotional power of Scorpio — through sex-impulse and its derivations — is needed here. Scorpio is generation and its spiritualization through re-generation in love.

Pisces and the twelfth house symbolize water as an enveloping agency. Abstractly considered it is the essence of the past brought over into the present. All the mutable signs and houses are modulations from one vibrational or environmental quadrant to the one following. The twelfth house is the modulation from one incarnation to the next — or considered conversely — it is the essential key to understanding what, in the past, impelled the present incarnation. It symbolizes the emotionality of the water signs in its most transcendent and impersonal aspects of universality of Love, Sympathy, and Compassion-Understanding. Cancer is emotional identification with family; Scorpio is emotional identification in partnership; Pisces is emotional identification with world causes, universal welfare, and evolutionary progress as expressions of the most spiritualized faculties and consciousness.

The water signs in composite, symbolize our faculties as "sounding boards"; our vibrational responsiveness to other people's vibrational patterns; subconscious instinctive family feelings; subconscious desire impulses and subconscious memories from past incarnations.

Since the foundation of all astrological interpretation is "Know Thyself," suggest acquaintance with the water-sign pattern by turning the design we have created so that your Ascendant sign falls on the cusp of the first house. Even if your natal chart has intercepted signs, this turning of the wheel will give you a picture of how, in general, the water-sign consciousness applies to your individual astrological variation. Study it carefully, with emphasis on the cusp carrying Scorpio, for pursuance of this discussion. Approach it in this way: Scorpio indicates the concentration of my desire-consciousness in such-and-such

house in such-and-such quadrant of my chart. Meditate retrospectively on your past experiences pertaining to this pattern. Apply this technique by placing Scorpio on all cusps of an otherwise blank wheel. Elasticize your mental approach by applying the water-sign trine and the fixed-sign square to the twelve possible abstract positions.

Our next consideration of the sign Scorpio will be in its relationship to Libra, the cardinal sign preceding it. On a blank wheel put Libra on the seventh cusp and Scorpio on the eighth. From the center of the wheel darken the lines representing the seventh and eighth cusps and then shade in the seventh and eighth houses so that they stand out from the other houses. This is for the purpose of alerting you to the intense emotional signification of this two-house and two-sign sector of the wheel.

Libra, cardinal-air, is the vibratory correspondence of the first house of the soul-consciousness hemisphere; it initiates the third sector of the wheel by the dynamic action of the magnetic attraction of two people to each other. The egotistic individualistic "I AM" — Adam — of the first house extended into "I am a unit in family relationship" of the fourth house, becomes, in the seventh, "I am one of the two complementary factors of an intensely focused emotional experience pattern." Venus, as ruler of Libra, is the abstract symbol of the "Eve-consciousness" of every human being, the agency of redemption for the isolative egoism inherent in all of us and the essential channel by which we all find the source of our cultivations and refinements through exchanges in mutuality — in all phases and levels.

Scorpio, succeeding Libra, is the desire-food by which this redemptive experience is sustained and the eighth house is the process of generation, regeneration, renewal, and transmutation by which is distilled Understanding — leading from the eighth house into the transcendencies of the remaining four houses of the wheel. Add to

our design a straight line from the ninth cusp to the Ascendant, enclosing the last four houses. This four-house sector is consciousness resulting from transmuted expressions of the desire nature; spiritualizations made possible by love. Apply this design to your own chart in meditation. Elasticize by studying it as it applies to the twelve possible positions in the abstract wheel. Utilize the basic key word approach to the sectors and to the individual houses, keeping in mind that Scorpio conveys the intensity of the desire nature; the focal point of sex consciousness; the chapter of experience which requires the utmost of your regenerative and transmutative powers; the levels of your emotional awareness that demand the improvement of vibratory quality by love; and the improvement of expression by constructive action.

The viewpoint is maintained here that Pluto is the ruler of Scorpio; Mars is the co-ruler as the active expression of Pluto. And for these reasons:

The essential qualities of a planet's spiritual nature must coincide with the essential qualities of the sign it rules. Mars is not only the Principle of Energy but it is also the expression of that energy in action. Its sign is Aries — the initial step of the wheel, the new life, the consciousness of Being and Doing. Its essence is dynamic in every way: thrusting, energizing, impregnating, stimulating, and vitalizing. It is the abstraction of individual self-hood contending with Life and its component parts as things to be overcome through the urges of self-maintenance and self-expression.

Pluto, remote and slow moving, is the abstracted essence of the fixed, congealed, and compressed nature of Scorpio — the most rigid of all the signs (Leo, fixed-fire, glows with power and radiance; Taurus, fixed-earth, is fruitful and expressive; Aquarius, fixed-air, is a vibration of genius — transcendent and inventive; of the water signs, Cancer is responsive and moody; Pisces is extremely impressionable and subtle), Scorpio, smouldering with the

compression of its inner fires of intense feelings, expresses its utmost infrequently but then with great and telling effect. Volcano-like, these expressions are made when the urge to express exceeds the capacity to withhold and the energy-releases are made for far-reaching effects and results. Let us refer again to the design of Libra-Scorpio with the line drawn from the ninth cusp to the Ascendant. What does this design essentially convey?

In periodic recurrence — revolution after revolution of the wheel — it symbolizes the need for reincarnation for the greater spiritualizations of the consciousness due to failures or unfulfillments of the partnership-regeneration patterns of the previous incarnation or cycle of incarnations. The Ascendant carries on its back the whole sector of four houses which include the ninth, tenth, eleventh, and twelfth. Pluto, as ruler of Scorpio, stands at the portal of spiritual life — on any phase — from relationship to relationship and — this is significant — the relationship-essence of the past to the present and from the present into the future. The last four houses of the wheel represent the "Wine of Spirit" distilled from all fulfilled relationships.

Now if, at the commencement of incarnation, the Ego is unable to say "I AM," of what use is incarnation? The fact that incarnation is made is proof that the Spark of eternal, indestructible Consciousness is seeking further spiritualizing, no matter how limited the capacity for self-expression may be. The congenitally crippled, the blind, the mentally deficient, and all such defective persons are personifications of the expression of the lower hemisphere of the wheel — consider this carefully — loveless releasements of the generative and regenerative factors. The ongoing of life is regeneration; those lives that seem to be back-going are themselves objects of devotion, sacrifice, and love for parents, or others, who need extreme measures to release their resources of knowledge, compassion, and sympathy; thus the processes of improvement and

regeneration are maintained and perpetuated. The ninth, tenth, eleventh, and twelfth houses not only represent people who live in spiritualized consciousness, but they also represent the patterns of work or service that are extended to those who personify evil destiny in their afflictions of suffering and ignorance. In other words, those who have learned the lessons of the eighth house distill, for service to all, those spiritualized powers by which afflictions and suffering can be, and are, redeemed. Therefore, enlightened people regard every incarnation as significant and of value; their viewpoint extends beyond the superficial and transitory; they perceive the Laws of Life in expressions and recognize that there is the possibility for the regeneration of any and all phases of human existence.

The approach made by modern corrective psychology — let us refer again to our design — is to help the person who is physically, emotionally, or mentally-psychically afflicted to re-establish his ability to say "I AM" in terms of: (1) physical healing and improvement of the physical capacities; (2) the understanding of his emotional patterns of fixation, fear, frustrations, or inhibitions, so that the inner complexes and compressions may be released and an upsurge of self-confidence, sexual-emotional health, relationship realignment, optimism, joy, and love be established; (3) disciplines and directives for stronger and more efficient mental awareness so that the person may bring himself into clearer alignment with things and people around him. All of these factors point directly to a higher level of "I AM" consciousness. There is no other basis for living life in constructive and fruitful terms.

Now we must consider that from incarnation to incarnation an inner life starts with each emergence into sex awareness and the recognition of partnership experience. More destiny can be created from the pattern of one marital experience than from any other single factor in human development. All of the essential factors

are involved: sexual exchange, rearing of children, economic problems, relationship entanglements, etc., making a composite of very complex emotional reaction patterns. Since we all are individuals, regardless of how close or bound we may feel to our partners, we cannot, ultimately, and should not try to, get away from the consciousness of "I AM". Even to try to effect this inner cleavage is to ensure, to a degree, the wreckage of integrity, the undermining of self-confidence, and the depletion of ability-expressions. The "I AM" of Mars-Aries should be — and eventually must be — a thing of honest self-awareness, integrity, and emotional health. Until this spring-board is made the basis of our "leap into life" we risk floundering in swamps of indecision, falsity, and all manner of tragic complications. Pluto, as ruler of our intense desire-capacity, is released through Mars either as an agency of destruction, domination, greed, crime, perversion, and disease, or it is an expression of courage, self-reliance, constructive activity and work, the ardency of true love-impulse, the health of rewarding sexual-maturity, and the luminous spark by which life is expressed with warmth and light, joy, and progress.

When your life seems to reach a point of stagnation and, through a feeling of inertia or depletion, you feel unaware of new directions and new paths of growth, but you do want to continue progressively, look to your chart and point your attention at the cusp carrying Scorpio to alert yourself to your resources. Then by consideration of the house carrying Aries and the potential indicated by your Mars, find out how you can say "I AM" in bigger and better terms than ever before.

This is the process on the inner planes: You are aware of a strong desire to move ahead with your life in some way. Desire, unreleased and unexpressed, banks up until congestion sets in; this congestion results in envies and jealousies of others, self-pity and a diminishing of self-respect

and self-confidence. Futilities and superficialities are resorted to in order to fill up the aching void and your life goes wandering off into all kinds of by-ways and detours.

So — you know you must do something with yourself from your own center of awareness. Your start of anything is made with your Aries and/or first house consciousness; an enlarged or extended consciousness of your Aries-Mars potential is the key for greater releasement of your desire for on-going. Not what someone else thinks you might do, should or should not do, but what your horoscope says is your pattern for progress.

Without renegeing on legitimate responsibilities or trampling unjustly on anyone you will respond to the first opportunity that synchronizes with your progressive purpose. Your response will be in terms of "good Mars" — eagerly, enthusiastically, courageously, and positively. You say, in effect, "I wish to release something of the best that I have to offer to my own life and to my relations with other people — something from the deep, hidden resources of my consciousness and abilities. I am determined to make this a worthy and constructive contribution to be expressed and fulfilled with honesty, integrity, and courage."

By such an attitude, and inner feeling, the resources of Pluto, the collective desire body, are released into life through you and serve to feed the spiritual vibrations and consciousness of all who contact you. This, in short, is the redemption of relationship, the essence of love-experience.

* * *

LIVING SACRIFICE

(Continued from page 501)

great problem before Him while his friends slept, then we are making a living sacrifice.

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

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The Children of Scorpio, 1977

Birthdays: October 24 to November 21

SYMBOL — The scorpion or the eagle.
QUALITY — Fixed; or consciousness directed steadily and consistently toward establishing and maintaining a stable center.
ELEMENT — Water; or a sensitive, feeling, subjective, and soulful orientation of consciousness. Among other things, the water element corresponds to liquids, the desire body, the Desire World, and the soul.
ESSENTIAL NATURE — Intent.
PHYSICAL ANALOGY — Lakes, seas, and oceans.
RULING PLANET — Pluto and Mars are co-rulers of Scorpio, but we only will consider Pluto here since Mars is discussed under Aries. Pluto represents the urge to express dedication to a common goal, to experience a realization of the fundamental unity of each with all, and to strive toward a metamorphosis of consciousness.
CORRESPONDING HOUSE — The eighth house corresponds to Scorpio and represents the desire for establishing individual accomplishments and inner qualities of lasting value.
SYNTHESIS — Pluto in Scorpio represents

the urge to express dedication to a common goal in a consistent, soulful, and intent manner. The ability to express this urge partially would depend upon an awareness of the fundamental unity of each with all. Pluto in the eighth house indicates that the desire for establishing individual accomplishments and inner qualities of lasting value tends to stimulate the quest for greater metamorphosis of consciousness.
ESOTERIC ANATOMY — Scorpio is one representation of the Emotional Soul.

EXOTERIC ANATOMY — Specific: bladder, urethra, large colon, rectum, excretory organs, appendix, pelvis, perineum, prostate gland, external generative organs, and nose. General: entire genito-urinary system, and hemoglobin in the blood.
PHYSIOLOGY — Mars as the co-ruler of Scorpio rules the following physiological processes: blood heat, body temperature regulation, muscular energy, maintenance and distribution of the body's energy resources, production of male hormones, digestion of proteins, catabolism, excretion, function of motor nerves, production of red blood cells, and antibody and immune reactions.

Pluto, the primary ruler of Scorpio, being one of the transcendental planets,

does not seem to have much direct influence over physiological processes in the dense body. However, it may be that Pluto has something to do with reproductive processes and sex forces. On a spiritual level, Pluto governs the production and operation of the regenerative fluids produced in the gonads, spinal column, and brain. These fluids are produced when the sex force ceases to be expended in sense gratification and the mind is turned from selfish purposes to altruistic ones (Uranus, the planet of altruism, is exalted in Scorpio). These regenerative fluids have the power to heal and rejuvenate the dense body to a great extent, and to vivify the mind and increase its creative potential many-fold.

TABERNACLE IN THE WILDERNESS — Scorpio corresponds to the Laver of Purification, which contained the Molten Sea. This Laver stood in the outer court of the Tabernacle and the priests were required to cleanse themselves in it before they were allowed to enter the Temple proper. This indicates that the aspirant to the higher life must purify himself of the negative side of his emotional nature and dedicate himself more exclusively to the service of holiness if he wishes to gain self-conscious entry into the invisible worlds as a lay brother or sister of a true Mystery School. He must make generative purity his watchword and strive to transmute the sex impulse into higher creative channels. To a certain degree, he must master the alchemical processes of transmutation and regeneration.

Scorpio is a sign of great intensity, whose roots go deep and hold firmly. Thus, he who treads the path of initiation must consecrate his life to that end with an unwavering intensity. His whole heart and soul must be dedicated to the goal, and the intensity of his aspirations must permeate every fiber of his being and flow into every aspect of his daily life. He who lacks this intensity of effort will not find his way to the Temple door. Half-hearted or sporadic efforts will not suffice.

GREEK MYTHOLOGY — Pluto is represented in Greek mythology by Hades, god of the underworld, of the hidden wealth of the Earth, and ruler of the souls of the dead. Hades was one of the triumvirate of gods who ruled over the created universe. Through the casting of lots, Zeus was given dominion of the sky, Posiedon of the seas, and Hades of the Earth. We should note that Hades was not wont to punish or reward the souls of the dead according to some personal motive. It was merely his task and duty to administer the natural consequences of each man's life on Earth. Hades has a connection with generation and fruitfulness through his wife, Persephone, representing the Moon, which is exalted in Taurus, the opposite sign to Scorpio.

COSMIC CHRISTIANITY — As the Sun passes through Scorpio the Christ Spirit penetrates more deeply into the Earth and into the soul of humanity, aiming to re-awaken us to the need for regeneration and for greater consecration and dedication. The Soul is stirred to strive harder to purify itself of all the negative miasma which clings to it and holds it down in the mire of selfishness and self-indulgence. A deeper yearning toward spiritual development and attainment is awakened, being spurred on by an increasing disgust of stagnant self-satisfaction. This time of cleansing and purification prepares us to be able to receive more of the spiritual power radiated with increasing abundance as the Christmas season approaches.

* * *

The Higher Octave of Mercury

A.L.

Neptune is described by Max Heindel as "the planet of the spiritual realms of the universe," representing the subhuman and superhuman intelligence much in the same way as Mercury represents the

human intelligence. For Mercury rules the nervous system, conveying intelligence to the brain, while Neptune rules the spinal canal and the pineal gland, the organ of superintelligence or spiritual consciousness, the orientation faculty on the fourth dimensional plane.

While Mercury rules the motor segment of the spinal cord, the sensory nerves, and the vital fluid which flows along the nerves, it is believed that the rays of Neptune are gradually forging a double spinal cord, kindling the dormant superintelligence of future races of humanity.

The influence of Mercury in the chart is mostly neutral, convertible. The influence of Neptune is similar, though on a higher plane. Mercury fosters knowledge and enlightenment through thinking and observation of visible facts. Neptune enlightens through the inner perception. It gives a direct knowledge of facts that are not visible nor tangible, going beyond the mere mental, yet it knows the *reason* why. Therefore, on the celestial scale, Neptune does strike a true pitch, a harmonious concord, as the higher octave of Mercury.

Neptune's mission is to lighten, to make light, to "throw light upon." Its nature is penetrating, probing, aerating, almost like yeast in dough, gradually leavening the dark heavy mass of materialism both in humanity and in the earth. As yet the mass mind chiefly responds to its negative side, which is disrupting, disorganizing, distorting. Its witching light often throws a glamor over the mind and emotions.

Neptune, as the god of the sea, was worshiped by the ancient Etruscans, a maritime power in Italy. The Greeks called this god Poseidon — he who rises out of the sea. Astrologically, Neptune is indeed appropriately assigned the rulership of Pisces, the sign of the sea.

Neptune, the wanderer on the outermost rim of our solar system, whose distance and magnitude, until recently, were beyond human measurements and observa-

tion — completes its cyclic journey through the zodiac in a little less than 165 years. Therefore its high-frequency rays are tremendously important, lasting over a long period, nearly fourteen years in one sign, bringing about radioactive changes in the chemicalization of all matter leading to highly scientific advances in the field of physics which corroborate ancient occult facts hitherto unrecognized and derided by material science.

The true neptunian is distinguished for his selflessness. Platonic love and service, renunciation and sacrifice, are characteristics of this type. He does not usually recognize arbitrary rules and conventions as to conduct. He reverences a higher spiritual code of honor, hence he yields and avoids any assertive or positive claim to rights and liberty.

Mundanely, Neptune is "The Spirit of the Times," often indicating revolutionary changes in the world's affairs, bringing about a new and different standard of living and thinking.

Going back in world's history we find that the most decided and important events since the time of Christ have usually occurred when Neptune was passing through Virgo, seemingly creating upheavals and changes preparatory to its entrance in Libra.





NEWS

COMMENTARY

Energy From Sun Via Sea Explored

The United States and Japan are both investing in projects to harvest electricity from the sun, via the sea.

The U.S. Energy Research and Development Administration (ERDA), the country's umbrella energy coordination group, hopes to have built by the early 1980s an experimental prototype of an "Ocean Thermal Energy Conversion (OTEC)" plant capable of producing 25 megawatts of electricity.

In Japan, a team led by Dr. Haruo Uehara of Saga University is testing a device called "Shiranui (Sea Fire) Number Three."

It is a small model, using artificially heated and cooled water to represent different temperature sea water, which produces up to one kilowatt.

Pulling solar electricity from the sea is a simple and an old idea.

The technology takes advantage of the difference in temperature between sun-warmed water on the sea surface and deeper colder water. A pump circulates between the two extremes a substance with a low boiling point, such as liquid ammonia.

The warm water vaporizes the piped ammonia. The vapor drives a turbine which produces electricity. The vapor moves down to the cool depths where it condenses. It is then pumped back up to evaporate again, in an endless cycle.

French physicist Jaques d'Arsonval suggested in 1881 that such a system could produce electricity. In 1930 his student, Georges Claude, floated an OTEC plant in a Cuban bay. It produced only 22 kilowatts and lasted only two weeks before being destroyed by heavy seas.

Then in 1964, an American consultant engineer, J. Hilbert Anderson, and his son James announced to a meeting of engineers a "revolutionary new scheme" to tap the sea for solar energy.

It turned out to be the same old scheme, but in 1975 the Andersons presented a working model, draped with Christmas tree lights and, like the Japanese machine, using artificially heated and cooled water, which they demonstrated at a Houston, Texas hotel.

Now the Andersons have got their own company, Sea Solar Power, Inc., to push the idea, but already larger established corporations, like Lockheed Missiles and Space Co., are moving into the act.

Lockheed has designed a telescoping concrete structure extended from the surface to a maximum depth of 1,500 feet which could achieve a difference of at least 20 degrees centigrade (36 Fahrenheit).

The massive structure would have crews living and working within it, beneath the surface of the sea, and could generate 160 megawatts. ERDA hopes to have a plant operating by 1985 which could produce 100 megawatts, or enough electricity for a community of 50,000 people.

In a recent article on OTEC, the journal *New Scientist* quoted claims that no new technology is needed for giant plants to be built. There are problems, however.

To get the necessary large difference in temperature between "top" and "bottom" water, developers will have to put the plants in tropical or semi-tropical waters.

—*Los Angeles Times*,

It is good to see that government officials are maintaining an interest — even if perhaps "low key" — in research of this nature. Solar energy is the one known *permanent* energy supply available to mankind. The sooner it is made available on a

wide scale, the more quickly, we believe, the "energy crisis" will be relieved.

Makeshift Toys Praised

"Poor kids" in Tijuana are having more fun, learning more about life and doing better in general with makeshift playthings than children in the United States with store-bought toys, a play researcher says.

After living six weeks with a poverty-stricken Mexican family, Dr. Mary Duncan said playthings in Tijuana "are more challenging and invite more creativity."

The former urban recreation specialist in San Francisco Bay Area cities said the border youngsters "are less competitive than ours but more gentle," a result of their less structured environment, she said.

A rock-filled lot is a ballfield. An old tire is a rolling toy. Boxes are battleships.

"Even though they have nothing or little materially, they are probably more creative and in many ways more mature than our children," Dr. Duncan said in an interview.

"They turn everything they find into toys and are very content with them, manipulating their environment and growing in imagination."

The thousands of children living in Tijuana's ragtag "Cartolandia" slums within sight of U.S. affluence are beset by flies and without tap drinking water or electricity. By playing around fires as adults cook in the open, children occasionally are burned, and scraped skin is common.

In contrast, Dr. Duncan said "America's children are missing out. We have sold out to merchants of expensive play apparatus. We've given our children fancy parks and playgrounds that represent the aesthetic values of the adults — manicured lawns where children are prohibited, immobile but safe play objects, uncluttered but sterile parks.

"The typical slide or swing set lets American kids do only one thing, and the child gets very bored with it. He starts taking risks by climbing up the slide or standing on it."

Sand boxes are great, giving a place to dig tunnels "but they need water to make mud so they can sculpt," said Dr. Duncan.

The American mother ought to turn over a corner of her yard, "make no apologies, fence it off and let them make a mess," Dr. Duncan said. "What they build today, they'll tear down tomorrow and build something better.

"The old axiom is still true — give a kid a toy and he'll play with the box it came in."

Dr. Duncan, a professor at San Diego State University, is married but childless. She spent two summers in Northern Ireland studying how children react to violence.

—by Dan Tedrick,
Los Angeles Times,

A number of educators and other students of child behavior recently have indicated their concern with the "over-perfection" of many commercially-made toys. These toys leave little or nothing to the imagination, and children can play with them only in specifically delineated and restricted ways.

For stimulating children's creativity and helping develop their ability to grow into well-adjusted, productive and useful adults, simple objects still are the most satisfactory. These are things which, to jaded adult eyes, may not bear even a remote resemblance to toys. Children, however — at least once they have been weaned away from the "glamour" of sophisticated but sterile manufactured toys — eagerly and easily convert these everyday objects into coveted playthings of an almost magical versatility and charm.

* * *



The medieval notion of the earth put man at the centre of everything. The nuclear notion of the earth put him nowhere — beyond the range of reason even — lost in absurdity and war. Now, in the last few weeks the notion may have changed once more. For the first time in all of time, men have seen the earth; seen it from the depths of space, whole, round and beautiful . . . To see the earth as it truly is, small and blue and beautiful in that eternal silence where it floats, is to see ourselves as riders on the earth together, brothers on that bright loveliness in the eternal cold — brothers who know that they are truly brothers.

—Archibald Macleish



Book Review

"The Dark Is Rising" and "Greenwitch"

The Dark Is Rising and *Greenwitch*, by Susan Cooper, Atheneum, New York, 1973, 1974.

These two books are part of an eventual series of five depicting the eternal struggle between the Light and the Dark. The forces of Light and the forces of Darkness both have their human, super-human, and inhuman protagonists and their unknowing adherents. Children and adults figure prominently as characters in these magnificently imaginative stories, in which "reality" and fantasy are skillfully blended to capture and maintain the interest of readers of all ages.

The action takes place in modern English settings which expand into "other-worldly" realms without warning, as plot demands. Elements of ancient Celtic and more modern British traditions are interwoven with local legends familiar to the author, a native of the Buckinghamshire region of England. Components of the *Mabinogion*, source of ancient Welsh mythology, are particularly evident and, indeed, the author unreservedly acknowledges her

debt to this collection, which is so spellbinding in its own right.

Many occult Truths, too, are consciously or unconsciously drawn into the plots. The difference in evolutionary understanding and degree between old and young souls forms a major basis for the action. Rebirth, the effect of former action on present events, the importance of will-power rightly channeled in carving our own destiny, the incredible potential force of consciously-directed thought power, and the redeeming power of compassion and love, also are highlighted.

Presented in a particularly striking way is the contrast between the relatively peaceful, sometimes humdrum, and in many ways "innocent" life of average man and the dreadful dangers, posed by forces of the Dark, that sometimes lurk in the very atmosphere around him. These books show clearly how, thanks largely to selfless efforts by the Enlightened Ones of our own life-wave, who may be among us at any time in the guise of ordinary mortals, these dangers are held in check.

READER'S QUESTIONS

Meaning of "Amen"

Question:

What is the meaning of the word "amen"? People seem to say it rather casually at the end of their prayers, but it must have a more than casual meaning, I would think.

Answer:

Amen does indeed have a more than casual meaning. In fact, it has many meanings, some of which stem from ancient sources. One source considers it to be the most widely known word in human speech, as it is used in worship by Christians, Jews, and Mohammedans.

In common parlance, amen expresses assent or affirmation: so be it, so it shall be. It is a term used in solemn ratification of an expression of faith and, therefore, an appropriate ending to a prayer.

Amen is one form of the Hebrew word for truth. In Hebrew it is composed of the letters A M N, and, thus, is considered a simile of Jehovah Adonai, or Jehovah God.

The ancient Egyptians evoked their Sun God with the name (as variously spelled) Amen-Ra, Amon-Ra, or Ammon. One ancient writer has been quoted as follows: "Ammon, the hidden god, will remain forever hidden till anthropomorphically revealed." Therefore, Amen is also considered as meaning the hidden, or the concealed.

Revelation 3:14 refers to Christ as Amen: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

Amen, then, however considered, is a holy word, and should be used reverently and only in appropriate contexts.

"Christ" as a Designation

Question:

Has any person the right to be called "Christ" when his Christ Within has been fully developed?

Answer:

No, we do not believe that anyone has the right to be called Christ other than the exalted Being who already bears that distinction. The Christ is unique, and there is and can be only one such Entity. The Christ, manifestation of the Love-Wisdom Principle, is the second aspect of divinity. He is the indwelling Spirit of our planet. He is unparalleled among all Beings in all the seven Worlds because He alone possessed the twelve vehicles (including the physical and vital bodies of Jesus) which formed an unbroken chain from the Physical World to the Throne of God. Thus, He is the only Being in the Universe in touch with both God and man and capable of mediating between them. He is the Savior of humanity, the Avatar of the New Dispensation of universal brotherly love — the Religion of the Son. He is, second only to God Himself, the most highly evolved Being in the Solar System.

Certainly, when the Christ Within us is developed we will be more like Him, and, certainly, the day will come when we will be able to do the deeds He did "and greater than these." Nevertheless, the Christ, the highest Initiate of the Archangelic life-wave, is and will remain two life-waves ahead of us in development. Since evolution is universal and continuing, by the time we become "as He is" now, He will have evolved to even more sublime heights that will be glorious beyond our present conception.

Object of Existence

Question:

What is the object of existence? Why is it necessary for us to go through this continuing round of life after life on Earth?

Answer:

In *Questions and Answers*, Vol. II, p. 194, we are told: "The main object of existence is the evolution of consciousness." We are working our way slowly from a position of static to a position of dynamic Creator. Our consciousness, during eons of evolution, evolves from that of "clod" to that of God. In time, after all seven Periods of this Day of Manifestation have been completed, we will have attained the consciousness of our solar God and be able to create as He does.

During the present Earth Period of manifestation, we are being taken through our densest embodiments as human beings. We are learning to cope with a physical environment and have just passed the "nadir of materiality" of physical existence. "Round after round" of life on Earth is required because it obviously is impossible for us to learn all lessons of the material world in one lifetime. The number of "rounds" required will be up to each of us individually.

From now on, our journey will be upward in return to our spiritual Source. The evolution of human consciousness is destined to proceed from the confines of material understanding to the unlimited spiritual awareness that is our heritage.

"Christ" as Name for Jesus?

Question:

Was Jesus, right from birth, addressed as "Christ," or only after becoming spiritually mature?

Answer:

Christ and Jesus are two distinct Beings, and once this is properly under-

stood the answer to your question will become clear. Christ, the highest Initiate of the Archangelic life-wave, is the Avatar of the Christian Religion of Love (as opposed to the Jehovistic Religion of Law) which all mankind someday will embrace in its most refined, altruistic form. Christ, by becoming the indwelling Spirit of the Earth, cleansed the Earth's etheric atmosphere of the selfish vibrations of the race religions which had preceded His coming, and thus opened the way for humanity to follow Him into higher spiritual evolution.

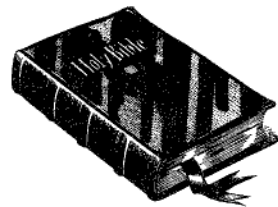
Jesus is a highly evolved member of the human life-wave, who lived many lives of purity and selfless service and developed vehicles more perfect than those of any other human being. Thus, his vehicles were found worthy of use by the great Archangel, Christ, in His earthly mission.

The Christ, during His earlier evolution, had not had to evolve physical or vital bodies; in order to become physically manifest to mankind, therefore, it was necessary for Him to use those evolved by a member of the human life-wave.

At the time of the Baptism, then, the Christ entered into the physical and vital bodies of Jesus. This composite Being (Christ in the bodies of Jesus), Who existed during the three-year ministry, is known occultly as Christ Jesus.

At no time, therefore, is or was the man, Jesus to be addressed as "Christ."

* * *



"I maintain that cosmic religious feeling is the strongest and noblest incident in scientific research."

—Albert Einstein



NUTRITION and HEALTH

The Food of the Future

Max Heindel

Now food taken internally is broken down and decomposed by heat inside the body; thus the chemical ether permeating each particle of food combines with the chemical ether of our vital body. The food magnetized by the Sun working in the plant is thereby assimilated, and remains with us until this magnetism is exhausted.

The more directly food comes to us from the soil, the more solar magnetism it contains, consequently it "stays with us" the longest when eaten uncooked. When food has gone through the process of cooking, a part of the ether it contained is lost, as a number of the finer particles are dissolved by heat and ascend in the kitchen as odor from whatever food it comes. Consequently, the cells of cooked food remain a shorter time as a part of our body than in the case of uncooked food, and food which has already been assimilated by an animal has very little chemical ether of its own (except milk which is obtained by a vital process and has a greater quality of ether than any other foods).

Hence, with regard to the flesh of animals, it may be said that most of the chemical ether in the fodder has gone into the vital body of the animal before it was killed, and at its death the vital

body leaves the carcass. Therefore, flesh putrefies very much more quickly than do vegetables, and "stays with us" only a short time after we eat it.

Death and disease are largely due to the fact that we subsist on food composed of cells robbed of their individual chemical ether obtained during plant assimilation. This is different from and not to be confused with the planetary chemical ether which permeates mineral, plant, animal, and man. But the flesh food deprived by death of the individual vital body which ensouled the animal during life really is reduced to its chemical mineral form, and as such is of small value in vital processes. In fact, it is a detriment thereto and ought to be eliminated from the system as quickly as possible.

Being mineral, however, these particles of flesh are dead and difficult to move; therefore they accumulate gradually. Even a part of the plant food which is ash and mineral stays in our system; thus, there is a gradual process of clogging which we describe as growth — this because we rob the plant or other food of its chemical ether. Were we like the plants and capable of impregnating the mineral with ether, we would be able really to assimilate it and grow to giant statures. As it is, however, the dead material accumulates

more and more until finally growth is stopped because our powers of assimilation become less and less efficient.

In the future, we shall not digest our food inside the body, but extract the chemical ether which is our real food and inhale it through the nose, where it comes in contact with the pituitary body. This is really the general organ of assimilation and promoter of growth. Then our body will become more and more ethereal, the life process will not be hindered by clogging waste, and, consequently, disease gradually will disappear and life be lengthened. It is significant in this connection that often cooks feel no inclination to eat because the pungent odor of cooking satisfies them to a great extent if the kitchen is close.

The pituitary body is the principal organ of assimilation, and therefore of growth. The adrenals, which eliminate waste and assimilate proteins, are also physically connected with the spleen and the thymus and thyroid glands. It is significant in this connection, from the astrological point of view, that the pituitary body is ruled by Uranus, which is the octave of Venus, the ruler of the solar plexus where the seed atom of the vital body is located. Thus Venus keeps the gate of the vital fluid coming direct from the Sun through the spleen, and Uranus is warder of the gate where enters the physical food. The blending of these two streams produces the latent power stored up in our vital body until converted to dynamic energy by the martial desire nature.

Comfrey

Comfrey is a particularly versatile herb, useful both for its nutritional and its healing properties. It is, for instance, the only plant known which extracts Vitamin B-12 from the soil. Its value in a vegetarian diet, therefore, is considerable.

Comfrey contains a healing substance called Allantoin, which is used to good advantage in the healing of skin ailments, ulcers, severe burns or bruises, internal

bleeding, and for the mending of fractures and sprains. Poultices made from fresh comfrey leaves are said to relieve swellings, inflammation, hemorrhoids, black eyes, insect bites, gout, and tonsillitis.

Six fresh leaves eaten daily have proven helpful in the relief of rheumatic conditions, leucorrhoea, liver and gall bladder troubles, diarrhea, and asthma. Diabetics, also, have benefitted from its use.

Comfrey leaves can be cut up into salads or liquified as part of a "green drink" in blender or juicer. Commercial comfrey teas are available. Tea also can be made by cutting up six large comfrey leaves in two pints of water, bringing the water just to the boiling point, removing from heat, letting stand 4 hours, and straining. The tea then can be stored by refrigerating in a tightly covered jar.

Comfrey stems, especially rich in Allantoin, produce a thick, mucilaginous juice which is more palatable when water is added. Dried comfrey leaves can be crushed and sprinkled over many types of foods.

A comfrey poultice is made by softening six to eight leaves. This can be done by pulping or bruising them, or pouring a small amount of boiling water on them. Spread them over a fine layer of muslin and place on the skin. Cover with a cloth and a dry towel. The poultice can be left on overnight.

An ointment helpful in healing burns can be made by combining 1/4 cup of wheat germ oil and 1/4 cup of honey with as many crushed comfrey leaves as will make a thick paste.

* * *

From the Rosicrucian Fellowship Vegetarian Cookbook

THANKSGIVING ROAST

1 cup cold boiled lentils
1 cup browned bread crumbs
1 cup nuts, chopped
3Tbs butter

1 grated onion
 1/2 cup strained tomatoes
 2 eggs, beaten
 1/2 cup pitted, chopped olives
 1/2 tsp vegetable salt
 1/2 tsp sage
 1/2 tsp celery salt
 Tomato juice

Put lentils, crumbs, and nuts through food chopper. In large skillet saute onions in butter until well browned, adding seasonings and tomatoes. When tomatoes are cooked, add eggs and olives. Form into loaf and turn into greased loaf pan. Bake at 350° for 1 hour; baste from time to time with tomato juice. Serve with gravy.

CHINESE GRAVY

1 cup vegetable stock
 Brown sugar
 1 tsp arrowroot starch
 Cold distilled water
 Few drops sesame oil
 Vegetable salt
 1 tsp soy sauce

Mix arrowroot in a little water; stir in stock; cook until mixture thickens. Add sauce, sugar, oil, and salt. Stir well. (A Broth powder may be used instead of vegetable stock)

CALIFORNIA BROCCOLI

Cooked broccoli
 1/3 cup olive oil
 2/3 cup pitted ripe sliced olives
 2 tsp lemon juice
 Optional: 1/4 cup chopped almonds, 1 crushed garlic clove

Saute garlic in oil over medium heat 2 minutes, stirring occasionally; add nuts, olives, and lemon juice. Heat thoroughly; sprinkle over hot broccoli.

HERBED BROWN RICE

1 clove garlic, minced
 1 1/2 cups warm vegetable broth
 1 cup brown rice
 2 Tbs soy oil
 Pinch each of basil and oregano herbs Parsley
 Chives Optional: vegetable salt

Saute rice, garlic, and herbs in oil. Add broth and cook tightly covered, letting no steam escape; simmer 40 minutes over very lowest flame. Stir lightly to separate. Add chives and parsley as desired.

CARROT-RAISIN SALAD

Mix grated raw carrot with raisins and mayonnaise. Chill thoroughly before serving on crisp lettuce.

HONEY APPLES

Apples, cored
 1 cup of hot water
 Unfiltered honey
 Butter as desired

Place apples in covered oiled baking pan. Fill center of each apple with honey and a small piece of butter. Pour hot water in pan; cover pan and place in 400° oven. A few minutes before finished (apples are soft, but hold shape) remove the lid and allow apples to brown on top. May be served with whipped cream if desired.

* * *



ROSICRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.



HEALING

Thanksgiving and Health

When Christ Jesus blessed and gave thanks before feeding the multitude, He set an example for His adherents to follow in using the powers which unfold within each Ego who strives to walk the Way of the New Dispensation — the Way of Love. Truly, we multiply or increase that which we bless or for which we give thanks, and this law applies to improving and maintaining the health of our bodies as well as to anything else. The thankful heart and mind are well-springs of health, for the vibration which they send forth is essentially of a healthful, uplifting nature.

Every seeker after permanent health would be wise to devote a definite time each day to praising and giving thanks to his divine Creator for all the blessings that have come to him that day. On some days there may be only "routine" blessings, such as wholesome food in a comfortable home, congenial and helpful associates, or sunshine and flowers. On other days there may be blessings which stand out as beacon lights in life — an answer to prayer, an inner assurance of duty well done, an influx of courage at a crucial moment, a high moment in meditation, or an unusual opportunity to be of service to a needy brother or sister. Whatever the blessing, let us remember to give thanks.

Eventually, we learn to offer thanks even for our adversities, recognizing in them the

opportunities for progress. It has been said: "If anyone could tell you the shortest, surest way to all happiness and perfection, he must tell you to make it a rule for yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing."

* * *

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:

November . . . 1 — 8 — 14 — 21 — 28

Children's Department



The Wish

Dagmar Frahme

Once upon a time, there was a princess who didn't want to be a princess. That can't be, you say? Any girl would jump at the chance to be a princess, you say?

Well, not this princess. Every night when she went to bed she thought, "I hope that when I wake up tomorrow I will be a cook." Or, "I hope that when I wake up tomorrow I will be a seamstress." Or, "I hope that when I wake up tomorrow I will be a flower-seller." But every morning when she woke up, she was still a princess.

And why did the princess not want to be a princess? Why did she want to be a cook or a seamstress or a flower-seller instead? Because it was hard to be a princess. At least, she *thought* it was hard to be a princess. At least, she thought it was hard to be *her kind* of princess.

Now, it is of course very true that some princesses are spoiled and get everything they want on silver platters, and banish their servants if they are not served well enough or quickly enough or with enough bowing and scraping to satisfy them. Some princesses are haughty and go around with their noses in the air, refusing to have anything to do with people they think

are beneath them. Some princesses are good-natured enough but very lazy, never reaching for anything if someone else can hand it to them, and stuffing themselves with ice cream and sweets. Those princesses may not be too well liked, but they certainly don't work very hard.

But this princess wasn't spoiled, and she wasn't haughty, and she wasn't lazy. It wasn't so much that she didn't want to be any of those things. She simply wasn't allowed to be. Her father the King wouldn't let her.

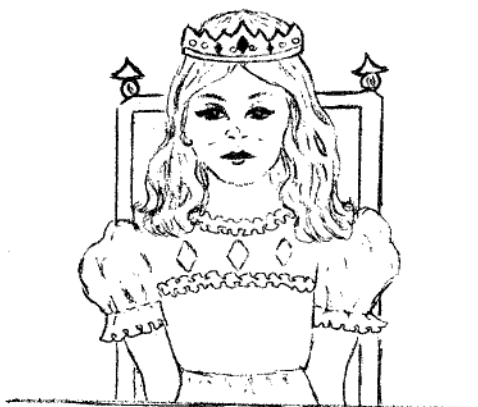
The King loved his daughter very much. He loved her so much, in fact, that he did not want her to grow up spoiled or haughty or lazy. He wanted her to grow up loving and kind and gentle and understanding, and he knew that she had to work very hard to become all those things. So he *insisted* that she work very hard to become all those things.

And that is precisely why the princess, whose name was Andrea, did not want to be a princess. She thought it was much too hard to become all the things her father wanted her to be.

Other princesses, Andrea thought,

could sleep as late as they wanted and have their breakfasts in bed. Other princesses, she thought, could tell their servants to do this and that, and could say, "Leave me alone," if they didn't want to talk to people. And other princesses, she thought, certainly didn't have to smile if they didn't feel like it.

But the King insisted that Andrea get up bright and early every morning and that she make her bed and come to breakfast in the dining room with the rest of the family. He insisted that she do as much as possible for herself. She even had to shine her shoes, give her dog his bath, help dust the furniture in the palace, and pack her own lunch for school. When she did ask a servant to do something, she always had to be careful to say please and thank you, because if she didn't her father would be very displeased. And it was not, she knew, a good idea to displease the King.



The King insisted that Andrea listen to all the people who wanted to talk to her because, he said, "A princess has a responsibility to her subjects." She never dared say, "Leave me alone," to anyone, because if she had, her father would have been very angry. And it was not, she

knew, a good idea to anger the King.

The King insisted that Andrea be gracious to everyone she met and that she smile at people whenever she could. Certainly she was not to frown at them. Sometimes her mouth ached from smiling so much, but she kept on smiling anyhow. If she had not, her father would have been very disappointed. And it was not, she knew, a good idea to disappoint the King.

One day Andrea had an idea. "If I hide in the woods all day, I will not see anybody and nobody will see me," she thought. "Then I won't have to talk to anyone or smile at anyone, and I won't get into trouble for not saying please and thank you, and I can just lie around under a shady tree and think of nothing but myself."

So Andrea took a soft rug to lie on, put an apple, a banana, and two peanut butter and jelly sandwiches into a bag, and tiptoed down the back stairs of the palace. She almost ran into the butler, who was bringing up a jug of apple juice, but managed to hide in a broom closet till he went by. She almost fell over the scullery maid, who was scrubbing the bottom step, but managed to hide in a dark corner until the scullery maid finished.

Andrea ran through the palace garden and climbed up a vine growing over the high wall. She jumped down from the top of the wall and ran down the road that led into the woods.

No one saw her leave the palace, and no one knew that she had gone to hide in the woods.

Andrea went deep into the woods before she stopped. "Here's the tree I'll lie down under," she said at last, looking up into a huge chestnut that towered over its neighbors. She spread out her rug and stretched lazily. "Ahhh," she breathed. "This is more like it." In a few minutes, she was sound asleep.

"So this is the princess who doesn't want to be a princess," a squeaky, high-pitched voice said close to her ear.

"Shall we do her a favor and grant her wish?" asked another squeaky, high-pitched voice.

"Sure," said the first. "This is going to be fun!"

Blinking her eyes, Andrea saw two little men in lavender suits with red shoes and green hats grinning at her. First she thought, "How little they are!" Then she thought, "How many teeth they have!" Then she thought, "Who are they?"

"Who are you?" she asked.

"We are Wish-Granters," said the first little man. "We have power to grant any wish you wish, but you had better be sure you absolutely, positively wish it. Once we grant a wish, we never ungrant it."

"Do you absolutely, positively, wish you were not a princess?" asked the second little man.

"Oh, yes," answered Andrea eagerly.

"I absolutely, positively wish I were not a princess."



"Very well," said the first little man. "Close your eyes tight and keep them closed."

Andrea squeezed her eyes shut and heard:

"Ibble, squibble, gibble, grish,
Give the princess her big wish.
She who was a princess fair
Now is grim beyond compare."

Then Andrea felt strange things happening to her. There was creaking as her bones moved around. Her muscles stretched and shrank until she felt like a rubber band. It sounded as though her clothes were being ripped, and her soft dress began to feel coarse and scratchy. Her hair, which had been neatly braided, fell down loose over her face.

"Ha, ha, ha!" laughed the first little man unpleasantly in his high-pitched voice. "Nobody could mistake you for a princess now. You can't say we didn't grant your wish. Open your eyes — and good luck!"

Andrea's eyes flew open — but the little men were gone. She looked down at her self with growing horror. Her pretty pink dress had turned into a torn, black, shapeless garment that looked as though it had not been washed in months. Her hands were gnarled and her fingernails broken and dirty. Her hair was gray and matted.

She began to walk and found that one foot dragged and she could lift it only with effort. "Oh!" she exclaimed, and her voice crackled horribly.

Hobbling, Andrea made her way to a woodland stream nearby, and looked at her reflection in its clear water. What she saw frightened her so much that she screamed and fainted dead away.

When she came to she cautiously looked again. The reflection still seemed like a nightmare. The pretty, golden-haired princess had been turned into a hideous old hag, ugly enough to frighten even the brave knights who went out to do battle for her father the King.

"What am I going to do?" wailed Andrea. "I didn't want to be a princess, but I didn't want to be like this, either."

Andrea began to cry. She cried and cried and cried, and when, finally, she looked at her reflection again, her face

was red, swollen, and uglier than ever.

"Wish-Granters! Please come back! I'd rather be a princess than this. Please turn me back into a princess!"

But her only reply was the twittering of a chickadee far away in the woods.

For seven days, Andrea stayed in the woods. She washed the old black garment in the stream and combed her hair as best she could, but otherwise she couldn't do anything to make herself look better. After eating the apple and banana and two peanut butter and jelly sandwiches, she lived on nuts she could find on the ground. But the squirrels had been busy, and there weren't many nuts left. It got cold, too, and one night a freezing rain drenched her from head to toe.

Then Andrea knew that she couldn't stay in the woods any longer. She had no shelter and no food and no warm clothes. "I will go back to my father's palace," she said to herself. "Maybe he will take pity on me and let me live there." So Andrea hobbled out of the woods and down the road that led to the palace gate.

Now, although she didn't know it, there had been great consternation in the palace when she failed to come home after her first day in the woods. The King and the Queen and all the knights and fair ladies and all the guards and servants were upset. "What has happened to Princess Andrea?" they asked each other. "Where is she? Why does she not come home?"

The King and his knights had ridden all through the countryside looking for her, and the King sent messages to the neighboring kingdoms, asking if anyone had seen Princess Andrea. But, of course, everybody was looking for a pretty, golden-haired princess and nobody was looking for an ugly old hag. So nobody saw the Princess Andrea.

Andrea hobbled up to the gate. A tall guard, who had carried her around on his shoulders when she had been a tiny child, stood in her way. His arms were folded across his chest, and his feet were spread wide apart.

"What do you want here, old hag?" he asked suspiciously.

"I am the Princess Andrea," she said sadly in her crackly voice. "Please let me in."

"Princess Andrea!" exploded the guard angrily. "How dare you pretend to be our lost princess. The Queen is prostrate with grief and the King is beside himself with worry, and you have the nerve to pretend that *you* are the fair Princess Andrea! You must know something about her disappearance. Seize her!"

And before Andrea could say another word, her arms were seized roughly by two other guards who had also once been her good friends.

"Take her to the King!" ordered the first guard, and Andrea was half-pushed, half-carried into the palace and down the long, marble corridors. The butler, the scullery maid, the Lord High Chamberlain, the Mistress of the Wardrobe, the Most Excellent Minister of State, and many other people whom Andrea knew well stopped what they were doing and stared as the little procession went by.

"Who is that ugly old hag?" whispered the scullery maid.

"I never saw her before," sniffed the butler contemptuously.

"I cannot imagine what His Majesty would want with her," said the Lord High Chamberlain to the Most Excellent Minister of State, who adjusted his monocle and stared harder.

At last they came to the Throne Room where the King sat unhappily on his throne. He looked as though he had not slept for days — which, indeed, he had not.

The guards pushed Andrea into the room.

"Your Majesty," began one, "forgive the intrusion, but the Captain thought you would want to talk to this old hag. She . . ."

The guard stopped talking as the King, with an expression of mixed amazement, horror, and disbelief, stepped down from the

throne and walked toward Andrea.

"Andrea," he breathed. "My child. What has happened to you?"

From all those watching came a murmur: "Andrea? Can that ugly old hag be the Princess Andrea?"

"How does the King know it's Princess Andrea?" whispered the Third Lady in Waiting.

"A father knows his children," answered the Mistress of the Wardrobe, wisely.

Andrea, tears streaming down her face, looked at her father.

"You know me?" she asked, not believing.

"Of course I know you, my child. But what has happened? Who did this to you?" asked the King, embracing her.

For a time, Andrea could only sob bitterly. She was relieved that her father recognized her, grateful that he still seemed to love her, and terribly ashamed of her ugliness and the terrible thing that she had brought upon herself. At last, brokenly, she began her story. Everyone in the Throne Room listened with pity and horror as she told how, because she thought she did not want to be a princess, the Wish-Granters had changed her into the farthest thing from a princess that could be imagined.

"It's all my fault, Papa," sobbed Andrea. "If I hadn't made that stupid wish, I would still be a princess and I would still be pretty."

The King sighed and caressed her coarse, gray hair. "You still are a princess, Andrea," he whispered so that only she could hear. "You are still the daughter of a King. Even the Wish-Granters could never change that."

Then, sternly, he dismissed all the courtiers and all the servants and all the guards from the Throne Room, and he and Andrea talked alone for three hours. But what they said to each other, only they can tell.

The next day, and for days and weeks and months after that, Andrea got up as usual, made her bed as usual, and went

to breakfast in the dining room with the rest of the family, as usual. She shined her shoes, gave her dog his bath, helped dust the furniture in the palace, and packed her own lunch for school, as usual. When she asked a servant to do something, she always said please and thank you, as usual. She was gracious to everyone she met and smiled at people whenever she could, as usual.

In fact, everything was as usual except that, instead of being the pretty, golden-haired Princess Andrea, she now was the ugly old hag Princess Andrea. She wore the old black garment, and although she kept her fingernails clean, they always seemed to be broken, and her hands were gnarled. Her hair was coarse and gray and her voice was crackly.

For a time, people stayed away from Andrea. She was so ugly that, even though she still was a princess, they didn't want to have anything to do with her. But, because her father wished it and she knew it was the right thing to do, she went right on being as loving and kind and gentle and understanding as she could.



And after a while, people began to think more and more about how loving

and kind and gentle and understanding she was, and less and less about how ugly she was. Then, pretty soon, they forgot that she was ugly at all, and many people wanted to see her and talk to her. To all of them, Andrea was as gracious as her father could have wished.

One evening, exactly a year and three days after the Wish-Granters had done what they did, Andrea was sitting by her window, sadly looking at the stars and wondering for the thousandth time what it would be like to be pretty again.

"Well, well, well," a squeaky, high-pitched voice startled her. "So this is the princess who didn't want to be a princess, eh?"

There were the two little men in their lavender suits, their red shoes, their green hats, and their many teeth, grinning at her.

"Oh, Wish-Granters," cried Andrea. "I'm so glad to see you! Please make me pretty again. It's awful being so ugly. I never wanted that. Please, please change me back."

"We told you before, we never ungrant a wish once we grant it. And you were absolutely, positively sure about your wish. Remember?" the first little man asked unpleasantly.

"Yes, yes, I remember," answered Andrea, in tears. "I was very foolish, and I'm sorry. I'm *so* sorry. Please, *please* make me like I was."

"That's impossible," said the second little man, grinning nastily. "We warned you, and you said you were sure. Now you have to live with the consequences."

"We just popped in to see how you are doing. Boy, you sure are ugly! We did a great job! Ha-ha-ha!" The first little man almost doubled over, he was laughing so hard. "Well, we have to go now. Keep your chin up. Ha-ha-ha! Good-by. . ."

"Stop!" came a stern, commanding voice from the doorway. The little men turned, stopped grinning, and bowed so low their foreheads touched the floor.

"Your Majesty!" they said respectfully.

"Yes," said the King. "So you think you did a great job in granting the Princess' wish."

The two little men were silent.

"Well," demanded the King, "isn't that what you said?"

"Yes, Your Majesty," they whispered.

"Tell me," asked the King, "exactly what is it that the Princess wished? *Exactly!*"

"Well, Your Majesty. . . ." the first little man hesitated.

"Go on," ordered the King.

"Well, Your Majesty," the little man said reluctantly, "her exact words were: 'I absolutely, positively, wish I were not a princess.'"

"And did you grant that wish?" asked the King.

"Yes, Your Majesty," the little men answered, trying to sound proud of themselves.

"I see," said the King. "In that case, why is Andrea still a princess? Why is she still my daughter? Why is she still called Your Highness? Why does she still live in the princess' room in the palace? And why do the people still love her as much as ever?"

"Er — ah — um —" the first little man sputtered, while the second little man scuffed his feet and tried to hide them in the rug.

"The fact of the matter is that you did *not* do a great job in granting her wish. You did not grant it at all. You could not grant it because you have no power to grant such a wish. Is that not true?" asked the King.

"Yes, Your Majesty," the little men had to admit.

"So you granted the princess a wish that she did not wish at all. You made her ugly, and she never made a wish to be ugly. Is that correct?"

"Correct, Your Majesty," the little men had to admit.

"Therefore, since you did not grant

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Now we are the children of the earth;
in eternity we are the children of the
whole universe. Do I not feel in my own
soul that I constitute a part of this mighty
harmonious whole? Do I not have the con-
sciousness that in this enormous, in-
numerable collection of beings in which
Godhead is manifest — Supreme Force,
if you prefer the term — that I constitute
one link, one step between the lower orders
of creation and the higher ones? If I see,
clearly see, this ladder which rises from the
plant to man, then why should I suppose
that it stops at me, and does not lead
higher and ever higher? I know that just
as nothing is ever annihilated in the
universe, so I can never perish but shall
always exist, and always have existed. I
know that besides myself spiritual beings
must exist above me, and that truth is
in this universe.

—Leo Tolstoi, *War and Peace*

the wish that had been wished, but
granted a wish that had not been wished
instead, I now command that you ungrant
what you granted. I command that
you restore Andrea's beauty. AT ONCE!"

The King's voice was cold, powerful,
and relentless, and the little men had no
strength to argue. Averting their eyes
from the King, they chanted:

"'Ibble, squibble, gibble, grish,
Grant His Majesty his wish.

She who is grim beyond compare

Now change back to a princess fair."

Again Andrea felt strange things
happening to her. Again her bones creaked
as they moved around. Again her muscles
stretched and shrank. Her coarse garment
felt soft and her hands felt ungnarled.
Andrea, standing with her eyes closed,
was afraid to open them.

"The little men have gone, Andrea,"
said the King at last, very gently.
"Open your eyes. Look at yourself."

Slowly Andrea's eyes opened and,
scarcely daring to breathe, she looked into
the mirror. She could hardly believe what
she saw. She was wearing a pink dress
just a little longer and more elegant than
her last one. Her golden hair hung in
waves down her back. She was prettier
than ever.

Andrea sighed a soft little sigh, smiled,
and turned to her father.

The King held out his arms to her,
and she ran into them.

"Papa," she said simply. "Thank
you."

* * *

Have you had a kindness shown?

Pass it on;

'Twas not given for thee alone,

Pass it on;

Let it travel down the years,

Let it wipe another's tears,

'Til in Heaven the deed appears —

Pass it on.

—Rev. Henry Burton

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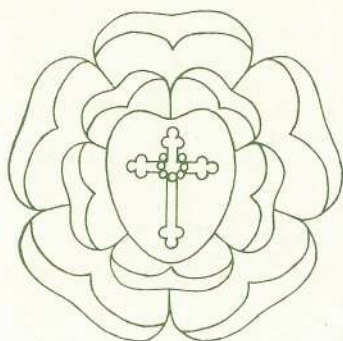
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