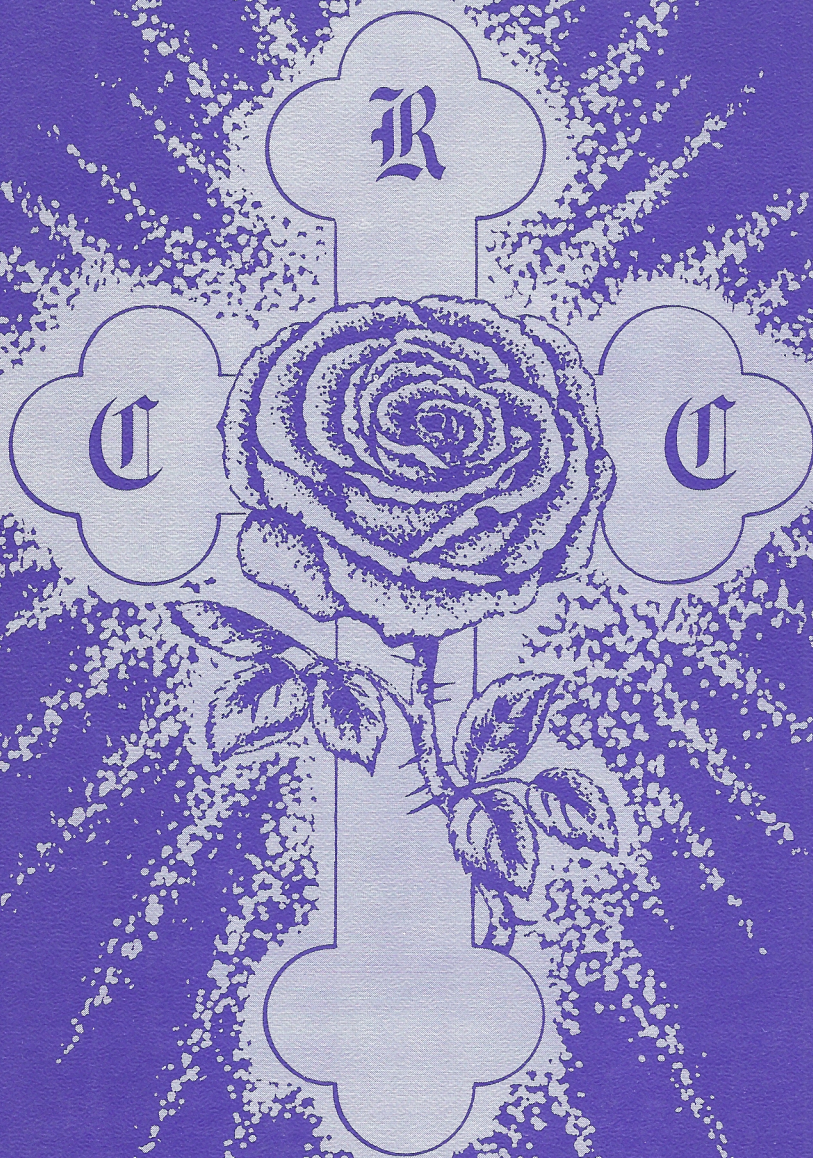


Rays from the Rose Cross

December, 1980 .50

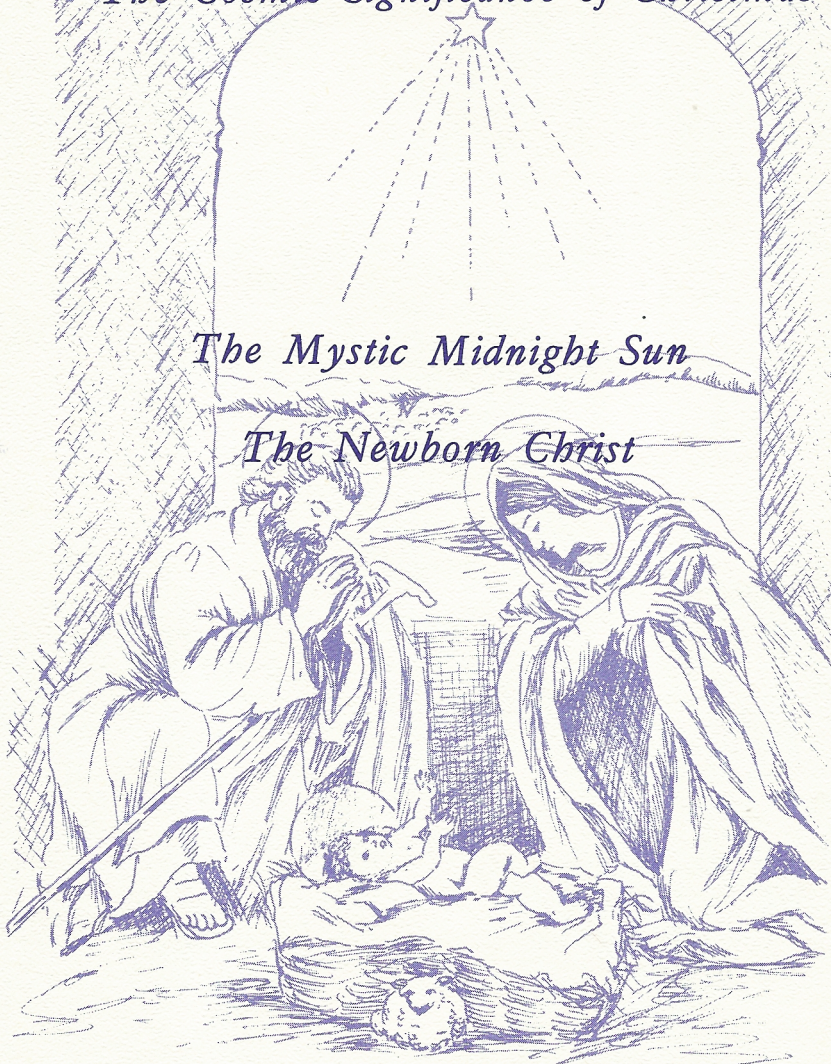


THE ROSICRUCIAN FELLOWSHIP

*The Mystical Interpretation
of Christmas*

by Max Heindel

The Cosmic Significance of Christmas



51 Pages

Index

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Rays from the Rose Cross

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"A SANE MIND, A SOFT HEART, A SOUND BODY"

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The Supreme Gift

Once more in the course of a year we are upon the eve of Christmas, but it must not be forgotten that the birth of Christ upon Earth is the death of Christ to the glory of heaven.

As we live in our body during the daytime, work out the destiny which we have created for ourselves in the Physical World, and are then liberated at night into the higher worlds to recuperate, so also there is this ebb and flow of the Christ Spirit. It dwells within our Earth a part of the year and then withdraws into the higher worlds. Thus Christmas is for the Christ the commencement of a day of physical life, the beginning of a period of restriction.

What then should be the aspiration of the devout and enlightened mystic who realizes the greatness of His sacrifice, the greatness of this gift which is being bestowed upon mankind by God at this time of the year; who realizes this sacrifice of the Christ for our sake, this giving Himself, subjecting Himself to a virtual death that we may live; this wonderful love that is being poured out upon the Earth at this time — what should be his aspiration?

What but to imitate in however small a measure the wonderful works of God! He should aspire to make himself more the servant of the Cross than ever before, more closely to follow the Christ in everything by sacrificing himself for his brothers and sisters, by uplifting humanity within his immediate sphere of work so as to hasten the day of liberation for which the Christ Spirit is waiting, groaning, and travailing. We mean the permanent liberation, the day and the coming of Christ.

To realize this aspiration in the fullest measure, let us go forth during the coming year with full self-reliance and faith. If we have heretofore despaired of our ability to work for Christ, then let this despair pass, for has He not said: "Greater works than these shall ye do?" Would He who has the word of truth have said such things if it were not possible to realize them? All things are possible to them that love God.

— Max Heindel.

from the desk of

THE EDITOR



Our Debt to Humanity

In the *Rosicrucian Cosmo-Conception* (406-7) it is stated that at the time of the crucifixion the great Sun-Spirit, Christ, entered the Earth, diffusing His desire-body throughout the Desire World, thereby purifying and cleansing it to a great extent, and so furnishing us with purer and better material from which to build our higher vehicles, thus helping us in our evolution.

Since then, as indwelling earth-spirit, He has constantly labored to purify and elevate the Earth, gradually accelerating its vibrations and so preparing it for the day when it shall become etheric. "But that day and hour no man knoweth; neither the Son, but only the Father in Heaven." Yet, we are very clearly taught that the time depends upon how soon a sufficient number of people become Christ-like and capable of responding to the Christ vibrations. Therefore, it is evident that, it is in the power of humanity to aid in hastening or in delaying the coming of that Great Day.

During our sojourn in the second heaven we work with the nature-forces not only in building the archetype of our own bodies but also the environment in which we live, consequently, we are responsible, in some measure at least, for the conditions existing in the world today. And, as we look around us, and see all the sorrow, sickness and suffering there is in the world, we cannot fail to perceive that these conditions are far from perfect, and that the crying need of humanity is for more light upon the great problems of life.

The present conditions are due to the ignorance of the masses regarding the underlying causes governing human life and of the end that is to be achieved thereby. Therefore, it is evident, that, the wider the knowledge of these great laws is disseminated, the sooner that Great Day will dawn, and the sooner the Christ will be liberated.

This is exactly the mission which the Elder Brothers have entrusted to us by giving us the beautiful Rosicrucian Teachings. And when we realize that we have helped to make the present conditions and are helping also to make the future, we will recognize this mission not only as a great privilege, but also as a *debt we owe to humanity*, for realizing that as a part of humanity we are thus, in part, responsible for present conditions, we shall perceive that, owing to our greater knowledge, it is our duty to work earnestly for the upliftment of the

world, and so we shall consecrate our lives more and more fully upon the altar of service and strive more ardently to help in the great work of our Elder Brothers. And we shall do this more faithfully and eagerly when we clearly understand that, not only between lives, but also by every thought and act of our daily lives, we are helping either to hasten or delay the great day of the Lord. Every thought of evil, every unworthy emotion has a tendency to slacken the rapid vibrations of the higher world, thereby producing a discord in the Earth's aura which tends to hinder evolution. These discordant vibrations also cause the indwelling Christ-Spirit to feel the keenest pain.

If we will meditate deeply upon the nature of the great sacrifice made by the Christ, "Who for our sakes immured Himself in the earth," we may perhaps be enabled to form a faint conception of the painful limitations endured by that exalted being in the crampingly slow vibrations of our dense planet. And if we will then consider that He is conscious of all the evil and discord there is in the world, and that every thought of hatred or anger causes Him the keenest pain, we shall better realize our responsibility and the great need we have of self-control.

If we will let this thought sink deeply into our consciousness, by meditating frequently upon it, it will fill our hearts with love and reverence for the Christ, and inspire us to work persistently and ardently for the establishment of His kingdom.

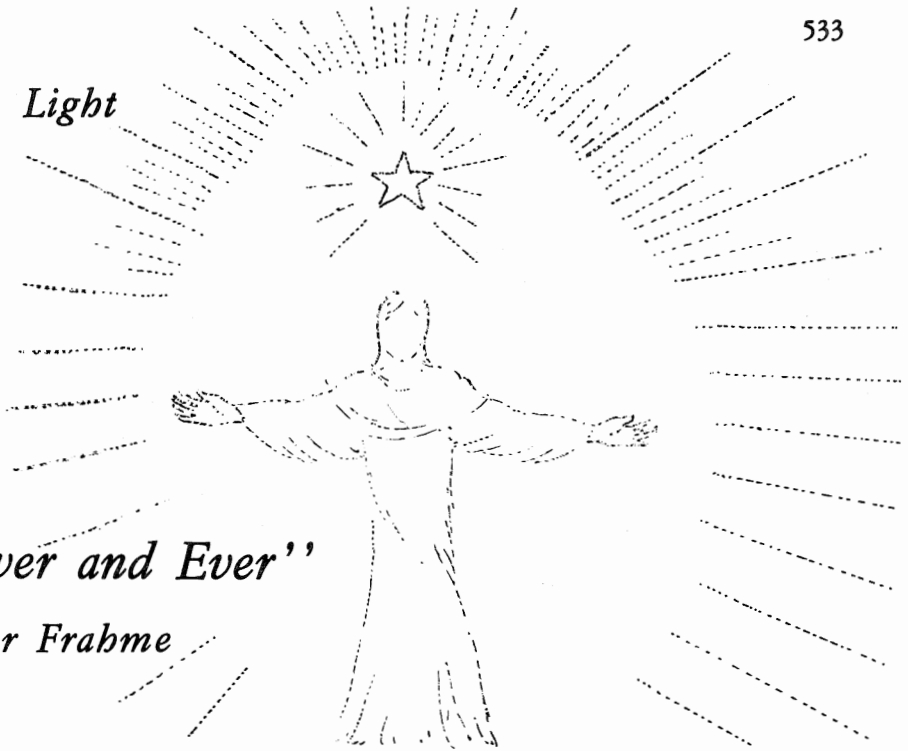
This thought will also help us in our effort at self-control. The realization that every time we give way to thoughts of impatience, hatred, anger, etc., we add to the burden of Christ will, if we truly love Him, make self-control a sacred duty with us and if, in connection with this, we keep continually in mind the thought that every deed of kindness, every thought of love, every feeling of reverence, every act of unselfish service to others, helps to free Him from His limitations, it will inspire us with devotion to work with greater persistence at the task of cultivating our higher natures.

Christ said, "If any man serve Me, let him follow Me." To follow Him is to live the life that He lived, to consecrate all our thoughts and acts and work unceasingly for the upliftment of the world. Every time we imitate Christ and strive to follow His teachings we hasten the day of His liberation. Therefore, bearing in mind the thought of how our acts affect Him and cause Him pain, let us seek to serve Him by following His example and consecrating our lives upon the "Altar of Service," taking as the ideal of our lives this motto, "All for Christ."

We are nearing the winter solstice, which is the beginning of a new year from the spiritual point of view, and we are looking forward to the new outpouring of love from our Father in Heaven through the Christ child. This, therefore, is a good time to take stock and ask ourselves how we have spent the love offerings of last year, how we have exerted ourselves to gather treasure in heaven. And we shall experience great profit if we approach this stock-taking in the proper spirit and at the most auspicious time, for there is a time to sow and a time to reap, and for everything under the Sun there is a time when it may be done with greater chance of success than at any other season.

— Max Heindel

Mystic Light



“Forever and Ever”

Dagmar Frabme

The Christ Whom we revere during this Holy Season is not the dogmatic Christ of orthodoxy. The Cosmic Christ is not the son of Mary, although the man, Jesus, whose vehicles Christ used and one of which He will use again, certainly is to be loved and respected as an enlightened Elder Brother of the human life-wave.

The Cosmic Christ did not negate the consequences of individual sin, as is sometimes fondly believed, although He did take away the accumulated sins of the world which had combined to make continuing human civilization impossible. The Cosmic Christ did not rise up permanently into heaven, there to hear our supplications and await our coming, although, continually aware of our needs and our prayers, He does enhance our evolution by making it possible for us to purify ourselves year after year with His renewed spiritual emanations.

Indeed, the Cosmic Christ is an ineffable Being of such power, magnitude, and complexity that Egos at our stage of development cannot possibly fully comprehend His nature. This much we do know, however: a Ray of the Cosmic Christ assumed physical embodiment 2,000 years

ago to set forth upon Earth the new religion of love, which is to become the unifying religion of the human race. After the Crucifixion, He entered into the Earth to become its Indwelling Planetary Spirit, impregnating and surrounding the planet with His desire body. Thus, He cleansed the Earth's aura from the evil influences of previous centuries of human degradation and gave humanity the spiritual substance with which to cleanse its own vehicles. Since then He has renewed His sacrifice annually, bringing to the very center of the Earth the radiance of His spiritual Light and Love, that all life on Earth might continue to flourish.

So much, and more, is the *external* influence of the Cosmic Christ. In time, however, and to some extent already now, His primary influence upon us is to be *internal* rather than external. The Christ is to be born within every human being and we, too, will become as He is. The awakening of the tremendous Christ force now latent in every member of the human race is based on the degree to which we strive to fulfill the conditions of purity, selflessness, and compassion upon which His Teaching is based.

Thus, the Christ Whom we revere on this Holy Night personifies our own destiny. If we worship Him in the intensity of devotion, love, gratitude, and emulation which now should highlight our thoughts, we also are rededicating ourselves, with equal intensity, to the fulfillment of that destiny.

The Christ Within — the divine Essence of each individual that we are admonished to serve — underlies the evolution of the human race. To behold the Christ in someone is to see that person in his or her true light as a spiritual being. Eventually, as is true for each one of us, that person's lower desires will be transmuted, the physical body will no longer be used as a vehicle, and other vestiges of earthly existence will disappear. Later, even his higher human vehicles will lose their utility and fall away, the essence of experience therein being absorbed by the Spirit. The Christ Within, however, endures forever.

By beholding the Christ in others, we expand our own consciousness so that the Christ nature within us can express itself more fully. As we regard the sublime Spirit of Christ in our fellow men, we become ever more aware of our own divine potential, which expands as it is channeled to serve the divine potential of our brother humanity. By beholding the Christ within others *and* within ourselves, we allow peace, wisdom, and love to find increased expression through many people. In this way, the essence of Christmas can be expanded and perpetuated throughout the world; in this way, we best express our gratitude to Him Who has made it possible.

The person who strives to develop the Christ within himself must, in his initially halting way, begin to display those qualities which, in the essence of their fulfillment, characterize the external Christ. This person must generate the courage that allows him to renounce personal desires and suffer silently for high ideals. He must strengthen himself so as to be able to face all evil that seeks to impede his progress, and he must eliminate fear from his nature. He must

acquire the broad vision, the dominating will, the force, and the self-mastery which will enable him to understand and act upon the full scope and significance of his experiences and the experiences of other people.

The discipline of thought, effort, study, and renunciation required to bring the lower self into line as servitor and disciple of the Christ within constitutes the individual Path of Progress for each human being. True spiritual power — the power of the Christ within — comes to the fore in direct proportion to the person's ability, on this Path, to channel his developing higher characteristics into avenues of usefulness to all mankind and of spiritual upliftment.

Of all the Christ qualities that the individual Christ within must learn to express, the one needed most desperately in the world and the one most essential to all permanent creativity is that of universal love. As we cultivate the Christ love within us and offer it to our fellow men, we eliminate the coarse vibrations that belong to the lower self, and we unleash the infinite powers of Spirit. This, again, marks the development of the Christ within.

Only when divine Love rules supreme in our hearts will we no longer seek to destroy, but only to preserve and uplift, as does the Cosmic Christ. Only then will we be safe and responsible custodians of the fully developed creative powers now latent within us — the same powers that are so perfectly evident in Him. Only then will we really understand and feel both the agony and the triumph of His sacrifice.

To all who have evolved the Christ within, the "Christmas spirit" becomes a continuing reality. Not just during the Christmas season, but all throughout the year, they feel the urge to give their love, expressed through their very selves, to all mankind. Just as the Cosmic Christ makes His sacrifice not just once for eternity, but annually, so also are these advanced Egos prepared to sacrifice themselves for any and all, time and again, whenever there is need.

The Angel Gabriel, when he appeared

to Mary for the Annunciation, foretold: "He shall be great, and shall be called the Son of the Highest . . . and of his Kingdom there shall be no end." (*Luke 1:32-33*) We know this prophecy to be true, and, to all who believe, it is a comfort greater than all other hopes and dreams in this sometimes bleak and perplexing world. There *will* be no end to His kingdom for, unlike the ephemeral monarchies of Earth, the Kingdom of Christ is based solely on the love of God for man, the love of man for God, and, most vital, the love of man for man. No force of evil, no force of self-interest, no force of distraction or change, can destroy such a foundation once it is firmly built and sustained.

"Of His kingdom there shall be no end." The picture brought to mind by this message is one of adoration and homage: the Christ, as King-Priest of the New Galilee, surrounded by the kneeling and worshipful throngs of all humanity. And this is as it should be for, regardless of whatever levels of progress we eventually attain, we *always* will have cause to worship this sublime Being Who has saved us from ourselves and Who guides us to the expression of our full potential.

But there is more to the picture — much more — as we find in *Revelation*, where the vision of His Kingdom in all its eminence is amplified as follows: ". . . and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the Sun; for the Lord God giveth them light; and *they* shall reign for ever and ever." (*Rev. 22:3-5*)

In Christmas messages and anthems we so often hear: "And *He* shall reign for ever and ever." And surely He shall, and how gratified and uplifted we are by this assurance! At the same time, however, it is becoming necessary for all of us also to regard more closely the rest of the image. Not only will the external Cosmic Christ embody perpetual rulership — as He already does — but also we, His servants, are

destined to "reign for ever and ever." All humanity who, by developing and expressing through the Christ within during lifetimes of earthly endeavor, and thus having been found worthy, will reign with Him in His Kingdom of the New Jerusalem. Of course they will love and venerate Him as King-Priest. Indeed, they will worship Him far more intensely than we are able to do now, burdened as we are by our still-limited comprehension of His Nature and our own diminishing but none-the-less nagging predilections for the physical and the material. At the same time, however, with the Christ within developed to the point of manifestation in a perfected soul body, that fortunate segment of humanity which does rise above the wheel of material re-births to join Him "in the clouds" will have achieved the enlightened and selfless self-mastery that truly does permit of eternal rulership.

By being reborn into the Earth on this night, as on countless other Christmas Eves both past and future, the external Christ is making it possible for us to work toward this destiny. He has so raised the vibrations of our planet and its atmosphere that we all can, if we will, respond ever more easily and willingly to the inner urge toward spiritual ascendancy. Whether or not we take full advantage of this most blessed of all gifts is entirely up to us. It is available to all, but only we as individuals have the power *consciously* to make use of it. It certainly seems that every person who is aware of the Source of this illumination of our planet should unhesitatingly and unstintingly dedicate himself to the service of the Christ. To do so, and "to live the life" so that our behavior — and our very presence — will convince skeptics and unbelievers of the existence of this Power, is the only acceptable "repayment" we can make for His gift of gifts.

It would be wise for every aspirant thoughtfully and prayerfully to re-consider Max Heindel's enlightened admonition, (as found in *The Mystical Interpretation of Christmas* p. 24), in preparation for the Christmas season.

“What then should be the aspiration of the devout and enlightened mystic who realizes the greatness of His sacrifice, the greatness of this gift which is being bestowed upon mankind by God at this time of the year; who realizes this sacrifice of the Christ for our sake, this giving of Himself, subjecting Himself to a virtual death that we may live, this wonderful love that is being poured out upon the Earth at this time — what should be his aspiration? What but to imitate in however small a measure the wonderful works of God! He should aspire to make himself more the servant of the Cross than ever before, more closely to follow the Christ in every thing by sacrificing himself for his brothers and sisters, by uplifting humanity within his immediate sphere of work so as to hasten the day of liberation for which the Christ Spirit is waiting, groaning and travailing. We mean the *permanent* liberation, the day and the coming of Christ.”

Clearly, Christ Jesus spoke of the Christ within each human being when He said, “The works I do ye shall do also, and greater works than these,” and when He admonished us to “Be ye therefore perfect as your Father in heaven is perfect.” These goals, unreachable though they now may seem, eventually will be realized, in large measure because of the help being given us by the Christ Force, but also because of our own striving. Without the annual renewal of His Light and Love, we would not have made even that limited progress toward spiritual perfection which now is ours; without our intensified personal dedication and diligence, we will not be able to continue on the upward way.

For His sake as well as for our own, then, let us renew our dedication to Him at the mystic midnight of this Christmas, just as He is renewing His sacred gifts of Life, Light, and Love for us. No one wants us to succeed more than does the Christ Himself. If we will but try consciously, sincerely, and with love in our hearts, He will give us help, unbounded in measure and unbelievable in scope. His gift to us, from the beginning, has

been pure, perfect, and ultimate. He has given us Himself. Our gifts to Him are yet imperfect, and so they will remain for a long time to come. But as we unfold the Christ within, as we improve in our understanding and practice of selfless service, and most of all as we learn to feel for others the love which He feels for us, we will grow into the spiritual perfection which is our destiny.

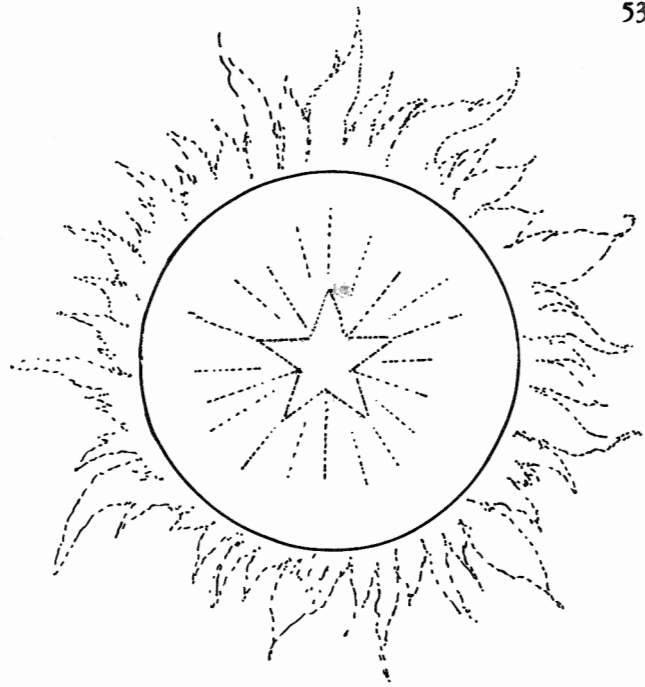
We have been given the Christ Light and Love to use freely in evolution. We have been given Christ’s Teachings of compassion which, if followed, one day will free us completely from the rule of matter. We have before us the example of the greatest life ever lived, to be emulated step by step. We have the unceasing blessings and care of the Father God and of the Christ. In short, we have been given — unstintingly and with infinite tenderness — all that can possibly be given us. All that remains for us to contribute is ourselves, in the form of the Christ within.

May this Christmas season leave us all with a firmer commitment to the Christ Ideal, with a renewed sense of our potential and destiny, and with a heightened awareness of and reverent thankfulness for the gift of inexpressible wonder and glory which, this night, again, is being born unto us, and which is to be ours, “for ever and ever.”



More Light

Charles Weber



When, on his deathbed, Goethe was asked if he wanted anything, he replied, "More light." The evolution of man consists in repeatedly waking to light — in bringing ever more conscious light to bear upon his experience.

Old and New Testament prototypes call upon individual man to become his own prophet and his own evangelist. For what we know as historical event now makes its impact felt as a condition of each man's soul. John the Baptist is a personification of our individual preparedness to stand as witness to the Light that lighteth every man. John in us testifies to the King of Glory Who has come to Earth and now dwells in our heart as the Life of our Higher Self. From out of the wilderness of our mundane consciousness we hear the summons: Open the eyes of your soul. Wake up in spirit. Listen to the holy words of your heart and remember: God has come to Earth to be born in *your* Bethlehem. So go forward into the day of your bright becoming. Let the sun of your New Man now dawning draw all creation into the light of its beholding. Re-mind your consciousness that Self, the invisible Lord of your life, grounded in Christ, is its source, beyond the

seeing of deepest sight, closer than knowing, existing before even the light of love's unfolding. Experience Christ Jesus as the Way to that Source and as the Light on the Way. . . . So might speak our modern Baptist.

Here on Earth, in dense physical bodies, our spirit self is buried, often forgotten, by many doubted, by some fanatically denied. Our waking consciousness is filled with the counterfeit reality of material forms. Our heart beats in our outward looking and what we see seems to place rigid limits on what we can know. Do we care only for the false gold of physical sensations and perceptions? It is true that the content of our consciousness shapes our identity. Are we blind to inner realities by living solely according to the testimony of our material seeing? Where our treasure is there also is our heart. We may each ask, What, or Where, is my treasure? If we are not what (or where) in consciousness we care to be, then we must confess to being not sufficiently, not strongly enough Self-conscious, because Self is, in truth, our Treasure. To be fully aware of Self, fully living its Reality, is to be where all desire is fulfilled and man lives Christ's resurrection

from death and His ascension to the bosom of the Father.

The greater man's waking awareness, the more important becomes the aid of intelligent habits. Habits are somewhat like unruly animals that we have trained to perform a given task or maneuver. If the habit is useful and supervised, we become more productive. If the habit is not self-regulated, it is like a wild animal making systematic forays into the orderly scheme of life's civilized domain, disrupting and destroying. Eventually, all our desires and passions (all our animals) are to become our servitors, domesticated (and in some cases altered) to strengthen our spiritual economy. But at this stage in our development, many of our habits (faulty thinking, selfish feeling, wrong willing) are unconscious or pre-conscious. Many of our volitions and desires stem from dream life or from a source more deeply involved.

One of the achievements of Christ Jesus, given as a gift to all humanity, is an enhanced Ego-awareness, which enables us to more deeply penetrate into just these dark regions where desire and impulses of will first arise and to condition these impulses in accordance with spiritual understanding and evolutionary needs. In esoteric terms (by which all persons, places and times are interiorized to identify faculties and operations in the consciousness of an individual soul) Christ waking the dead describes just this bringing of Ego-light by individual man to the sleeping and blind energies of both the repressed and unborn life in his own psyche.

As the Sun of the Christ Ego dawns on and awakens the sleeping dead to awareness of their discarnate existence, so fortified Ego-consciousness extends its light to the night zones of each man's soul and enlists more of his latent forces and faculties in the service of spiritual advancement. Greek myth describes this mission in the account of Orpheus' descent into the nether world to rescue Eurydice, his soul. This ordeal is experienced by every Ego, this descent into his internal darkness, his inferno, to liberate and then regenerate his soul.

As a Son of God, man aspires to be fully Self-willing and Self-creating, while his actual experience demonstrates that a confusion of wills, some human, others sub-and super-human, exert their influence on his soul, drawing him in many directions simultaneously. At present, man's consciousness of his total being and its workings is comparable to his understanding of the manifold nature and operations of the Earth — an Earth he supposes to be alive (if at all) only at its surface, on the skin of the planet, in the hair of the plant kingdom. However, the more deeply one is able to penetrate the strata of Earth, the more alive and potent are its forces. So it is with man.

If our own internal household is not so secure that an overcast sky can't darken our disposition, surely the emotional weather of planet Earth will roil and rout our soul about like flotsam in an ocean storm. But as we wrest more and more will-impulse from the lairs of inner darkness and tame it, turning it to the bidding of our conscious life, even as on an external basis we are harnessing geophysical energies to serve our material needs, to this extent we free our Spirit from blind captivity and more intelligently forge our own destinies. We want to identify with the permanent reality of our being, with the bright (if seemingly remote) certitude of our Ego-Sun ever radiant above the antics and chaotic weather of the personality masquerade, the endless mutations of the moon.

But the air is thin above the clouds of astral phenomenon, above the euphorias and desolations of emotional life; and, like a deep sea diver slowly surfacing, we must, in fact, we can only adjust to these rare heights gradually. Mythical Icarus, son Dedalus, the master craftsman, thought otherwise and pushed his headlong, headstrong flight toward the Sun. As a result of artificial aids (wings, which translate as a crash-course in occult exercises) Icarus prematurely entered the higher worlds. He came too close to the Sun, was spiritually burned and fell to his death.

At the outset, the realms where ideals live as superintelligent beings will appear too

remote for habitation, merciless in their lofty indifference to the pangs and pains of life in the physical. Just this seemingly insuperable distance, the pure detachment of high thought, sponsors a ruse employed by the endangered material self to convince the brainbound intellect that abstract ideals, which, like frost, condense down out of etheric heights in fascinating figures, are incapable of supporting life — that thoughts not directly pertaining to existence in the physical are perverse, anti-heart, subversive of human feeling.

We are not duped by this appeal to human sentimentality. The material-based self is intent at all costs in preserving its dominion. It equates feeling with love when, often as not, the two are polar-opposites — the poles being selfishness and selflessness. Love, to achieve the level and range of its true nature, carries consciousness through all the dimensions of separation, beginning with the physical outward person and percolating up through the region of emotions and the narcissism of self-desiring, into mental dimensions fraught with the perils of self-reflexive thinking that can border on the abyss of cosmic megalomania. (Consider, in this respect, the temptations of Christ Jesus in the wilderness.)

In his purifying ascent loveward, lightward, man strips himself of the material world. He jettisons the microcosmic sense of self as its identity can be given through relationship: to form, life, feeling and thought. He may say — I am none of these. He comes to the peak of his ascent, to the center of his journey to the interior. His yearning for purity and absolute integrity seem to have annihilated creation, seem to have brought about a profound emptiness: what might be called the Spirit's Winter Midnight. But it is just at this point of the Spirit's desolate extremity, on his Alp's summit, in his heart's dead-center — it is just here that a new life is born, beyond the power of darkness to dim, beyond the capacity of form to dissolve. A consciousness is born in the pilgrim's soul that is unitary,

abiding, all-healing. The Ego is anointed with light.

Daily living provides us with the basic materials and modalities for our soul's grand transformation, justifying our being called "the children of light." The course of gradual illumination consists in an unbroken chain of momentary alchemies. Each moment, as a phase in the continuous process, brings new reagents constantly modified energies for forming new environments, enhanced states of consciousness, deeper insights, more inclusive perspectives on a given problem or person. In this laboratory of our consciousness we find that the most critical "experiments" require the catalyst of human interaction; specifically, that love, in one or another of its forms, is the key to the process of human fulfillment and enlightenment. The lead of raw experience subjected to the powers of intellect may give the silver of memory and understanding. But that silver will not transmute into the gold of wisdom without applying the flameless fire of love, the divinely human ingredient.

And this is the destiny of Earth. It is to become Love. It is to be raised, rarified, solarized, loved into a condition of being whose outermost body is light. For our own destiny is inextricably linked with that of the planet on which we are evolving. As we wake (and work) to brighter individual light, Earth becomes more like a star.

Universal love conceived man, imbuing him with the potential to be one in consciousness and power with those celestial Hierarchies that parented him. So it is that man gradually throws off his lunar elements — the sterile and inert components which comprise much of his mundane personality. Likewise evolving Earth throws off moons, releases cinders of lifeless matter and both man and his planet manifest increasingly as light, as radiant sources of spiritual light: galvanizing the mineral mind up out of its deep trance sleep; warming the sleep-saturated consciousness of plant life with feeling; spiritualizing the dream-consciousness of animal life with self-identity; and creating in man dynamic centers and clear

channels for transmitting and receiving impulses of wisdom and love.

The transformation of consciousness is not primarily a function of one philosophy subscribed to or one religion espoused over and against all others. These metaphysics and their open-sesame exercises encourage man to activate the most individual and potent faculty of his Ego-being: his Will. More and more he discovers the value, the necessity of mobilizing Will to generate right action, of bringing the mind to bear on intelligent *doing* if one desires a change in *being*. Creed helps to incarnate energy in deed. Thought marries feeling and the will-impulse resulting from this union generates action and issues as event on the physical plane.

While will is an essential component of right thinking and indispensable in generating right feeling, its ultimate test and demonstration is in impelling right action. In purest form this describes the grounding of Godhead: This is Incarnation: When the Will of the Father embodies Love and Truth in human deed and physical form; when Christ is born on Earth, in Earth, and enacts God-consciousness in the Jesus of each human personality. What distinguishes Christianity from all other religions is not the teaching, for virtually every one of its major tenets will admit of, for example, Buddhist or Hindu counterparts. Rather it is the Person of Christ Himself Who is the Teaching: It is the Being of Christ Jesus walking on Earth, incarnate in deeds. The power of Christianity lies not in what Christ says but in what He does. Through Self-conscious action is light brought to the material world to redeem it and its humanity. This is why the *life* of Christ Jesus is paramount in the life of the aspirant. His life is the Way. Actual events and accomplishments mark the initiatory way, the path that will take.

The extent to which a religion or theosophy is true is the measure of that system's success in capturing the uncapturable, in defining the undefinable, in translating the living truth while not utterly

destroying or falsifying it and thereby making the mission of man-unfolding-God a more Self-conscious activity, helping him to abridge or condense the content of many lives' experience into the essential gleanings of several lives lived in intensity and concentration.

But particularly today we may be assured that while Paul plants and Cephas waters, it is God that giveth the increase. We are blessed that Paul and Christian Rose Cross and Max Heindel and Rudolph Steiner have planted occult seeds conceived and generated by the omnifertile Word. We are grateful that Peter and Jesus and St. Francis and Thomas A Kempis have watered these precious seeds with their total life's force, with the water and blood of their pure and Holy devotion. But for all that, it is God that creates the seed. It is God that begets the Word whence issue the milliard galaxies of seed-stars. It is the Logos Whose Cosmic body of invisible light was, prior to the dawn of creation, differentiated into seed-sparks of individual Being. These seeds, countless spiritual atoms of the one God Body, rained down through an eternity of time and through worlds of form to fall upon the fundament of Earth.

And we may almost say that for all the eons of planetary and human metamorphosis, these seeds, these sparks of divinity, these Egos have lain virtually dormant, awaiting the Master's touch, waiting for the vitalizing charge of a Cosmic New Year, the impulse for which was given at the ebb of Earth's spiritual life. This season came but two thousand years ago when Christ, the true Form of our form, the Light of our light, descended to Earth, condescended to die in a human body that the cold dark seed of man's earthbound consciousness might quicken and ignite with its inherent spiritual fire and burst the shell of mortal identity and know its Creator as the essence of its own individual Being.

The flower is the great symbol of love's sacrifice and fertility. It exists to create, totally giving out and away from its being. It dies creating, broadcasting a largesse of

lives, and it lives again a thousandfold multiplied in the beauty of its innumerable creations. No more does one man or group of men create or have sole custody of spiritual truths than can man (at present) create or truly own plants, animals, or for that matter gold. All are Earth's and Earth is Christ's and Christ is God's. As flowers are the Earth's gift to man, spiritual truths are the gift of the Heavens, their very substance. They simply are, as stones stud a field, as stars bless the sky. He who walks in the Light relinquishes proprietary claims, be it to material goods or high ideas. He lacks for naught. For him spiritual truths flower in abundance because the consciousness wherein they bloom has its life in the spiritual vine, in Christ. And if the truth bears fruit in the life, it is because the Life of us all is its source. It is because the branch knows that the vine, not itself, is the origin of its bounty.

We as spiritual aspirants should exercise the utmost restraint in identifying ourselves with what may seem somehow to be circumscribed by our privileged awareness, as being our spiritual property. To do so implies that what we know (or think we know, since we know nothing as we ought) and what we relate to as a set of formal teachings doesn't exist in other forms known by other names and isn't equally accessible to all.

Teachings, of whatever origin and however sacrosanct, regarded as realities in themselves, are skeletons. They may afford great insight into the nature of the living form they support(ed), but in and of themselves they are dead. They may sponsor wondrous revelations, but, for all that, they are simply a scaffolding which is removed and forgotten once the creation whose reality they helped to actualize is embodied or spiritually experienced.

For a while the Moon was man's proctor and Jehovah was his God. But the Moon's light is reflected and Jehovah is but a carrier, a messenger of Cosmic light. The night of the astral moon withdraws at the dawning of Ego-light; it disperses with the

birth of the Day-Star, consciousness Christed. The center of human consciousness makes a quantum leap from the Old to New Testament Man. The I AM of each person comes forth as the father of Abraham, (the father of mundane forms and their Earthly authority) and the Law and the Prophets and the Patriarchs bow down in homage to the living source of their wisdom, inspiration and power.

We ever want to address our will and awareness to the *living* element in what we know, what we say, what we aspire to. In sharing our knowledge we are learning to appreciate the importance of establishing the bond of spiritual community, of living our common identity in Christ, *prior* to any casual or formal sowing of theosophical seed. For if we truly do work to bring our inner light and genuine concern to bear upon our daily tasks and encounters, they shall, given our sincere profession of faith, engender what in the course of time will yield a feeling for higher truth and call down illumination. For wisdom is born out of love and love is the fertile ground, the earth-fecundating body of Christ, which germinates and nurtures seed-truths into the God-powers that characterize the spiritually mature Ego.



Sharing and the Spirit of Christmas



Christine Lindeman

The Christmas season is regarded the world over as a time, not only to give, but also to share. In the orthodox Christian community, commemoration of the birth of the infant Jesus is the ostensible reason for the upsurge of generosity and fellow-feeling that now manifests itself. Among peoples of other faiths and races, too, the impetus to involve the self in the well-being of others is felt more during this period of the year than any other.

It is no accident that this spirit of good will and magnanimity now is so universally prevalent. The esoteric importance of Christmas lies in the fact that the Christ Ray once again penetrates to the very center of the planet, distributing its spiritual intensity and luminosity for the benefit of all the Earth's inhabitants. Humanity cannot help but react positively to this powerful influx of spiritual Light and Life, and feel inwardly the tremendous impact of this cosmic event, even though many are still unaware of the real cause of their attitude.

The desire to share, so strongly felt at Christmas time, involves our mental, emotional and spiritual *selves*, as well as the physical objects we offer as gifts. People gladly donate their time and talent to bring the spirit of Christmas to hospitals and other

places where little happiness prevails the rest of the year. Many families invite strangers into their homes to partake of the festivities, and the blessings of fellowship and friendship are cheerfully extended to "outsiders." The joy of the season is shared in the smiles and greetings exchanged everywhere. Christmas music, lights, and decorations also represent a form of sharing in which beauty is offered for all to hear or see and rejoice in.

Several definitions of the verb "share" are given in various dictionaries, including: to partake of, use, experience, enjoy with others; to take and possess in common. To share, therefore, means more than simply to give. To share means to *partake* jointly with others, not only of the same thing or experience but also, ideally, of reactions to that thing or experience. When we share someone else's material goods, we utilize them in common with him and all concerned may derive benefit. When we share someone else's pleasure, we are uplifted by the joyful emotions he is conveying and by our own happiness in his delight. When we share another's sorrow or pain, we feel within ourselves the heartbreak that he experiences, and he is comforted by the fact that he is not alone in his agony.

The lesson of sharing is one from which

every spiritual aspirant should learn and profit early in his spiritual development. The concept of universal brotherhood implies universal sharing; the concept of "loving, self-forgetting service to others" implies the unstinting sharing of ourselves and of everything, material and spiritual, that is available to us.

On all but the most purely physical level, sharing cannot be accomplished in the absence of some degree of mutual sympathy and fellow-feeling. Several strangers *can* sit silently together at the same table, partake of the same meal, appease their hunger, and go their separate ways, physically satisfied but otherwise unaffected by the experience they have just shared. Rarely, however, does this happen. Man is naturally gregarious, and when a few strangers find themselves seated together at mealtime, they almost always begin to chat and exchange views, even if the conversation is opened with a request to pass the salt. At the close of the meal, not only is hunger satisfied, but also each of the table-companions has in some small way been mentally and/or emotionally affected by whatever the other diners verbally have contributed. Such an incident may seem trifling but brief encounters such as this, taken together, add much to our storehouse of knowledge about humanity as well as to our ability to get along with all types of people.

Meaningful sharing is accomplished only if we are willing to "let loose" of ourselves. The presence at the table of one taciturn person who refuses to participate in the conversation will create an uncomfortable situation for the other people, and both the one who refused to talk and the ones who conducted their conversation around him will be dissatisfied or annoyed. This is not to say that it is wise to exchange confidences with strangers. Quite the contrary is true. A pleasant, friendly regard for other people, however, does not require that we make public our innermost thoughts. In fact, in a situation such as this, the ability and the desire to listen with understanding are as important as are the words we

contribute to the conversation. If we can share ourselves by listening sympathetically to another person, we often do more good than if we share ourselves too excessively by dominating a conversation.

Reluctance to share can stem, of course, solely from an obvious form of selfishness — the childish reaction of "I don't want him to use my things!" Often, however, it has its roots in more subtle origins. We might, for instance, be perfectly willing for someone else to utilize things that belong to us provided we do not have to involve ourselves personally with that individual. This could indicate shyness, or it could indicate that we simply are not interested in the other person. In both cases, selfishness again is involved. The shy person is so extravagantly preoccupied with himself that he is dominated by fears that other people's reactions to him will be uncomplimentary. Therefore he does his best to avoid personal contacts. The most successful cure for shyness is known to be that conscious and active concern for other people which, in time, does away with self-preoccupation. Disinterest in our fellow men is perhaps even harder to overcome, and we must make a concerted effort to develop fellow feeling and compassion.

The idea of sharing should be stressed in training from earliest childhood. The admonition, "play nicely together," should mean, not only that mother wants the children pleasantly and harmoniously occupied, but also that she wants them to learn the art of getting along with others by participating jointly in experiences and contributing ideas and emotions, as well as toys, for mutual benefit. One advantage that many children raised in large families have is that they are of necessity brought up to share time, playthings, pleasures, responsibilities, and even their parents with siblings, and to be constantly aware of their role in enhancing the welfare of the whole family.

Ideally, life on Earth involves sharing at all levels of development and in all types of experiences; we must learn to share with people of conflicting interests as well as with those with whom we are more compatible.

Endeavors of young people to devote time to the elderly, helping them and exchanging mutually beneficial communication with them, for instance, should be commonplace instead of newsworthy enough to merit publicity as they often do. We all have talents and ideas, as well as things, which we should be willing to put at the disposal of others, just as they can make similar contributions from which we can learn and profit. Certainly we who are spiritual aspirants should, in addition, be able to offer much in the way of sympathy, interest, and concern, and to share these traits in an ever-widening range of contacts and activities.

The spiritual aspects of sharing should be of particular concern now that the Christmas season again is upon us. The most dramatic and loving example of sharing ever witnessed is found in the action of the Christ, when He literally shares Himself with us each year. The strong spiritual emanations to which we now so actively respond are those of the Planetary Spirit, which He shares for benefit of us all. With the culmination of His sacrifice, at Easter, He will have shared His very life with us, that we on Earth may continue to live. Surely this represents the ultimate in sharing, and is the supreme manifestation of that universal love which must be the epitome of our own eventual attainment.

Naturally we cannot yet share ourselves to the extent that He does. Most of us,

however, can accomplish far more along this line than we normally do. Caught up in the joyful emotions of the season as we now are, we find it easy to share ourselves. We look forward to making other people happy, and our satisfaction is compounded when we can participate in their delight. Most of us "instinctively" commiserate with the person who is alone during the holidays, and we are happy to include him in our celebration, that his loneliness may be assuaged.

What will happen in future months, however, when the intensity of the present spiritual influences is lessened? Will we be as eager to take the time and trouble to share and involve ourselves with our brothers when the pleasures of spring and summer beckon? Will our inner spiritual resources then be sufficient to propel us into the type of service which we now are so eager to perform, and into maintaining the generous, open-hearted attitude to which we now so readily subscribe?

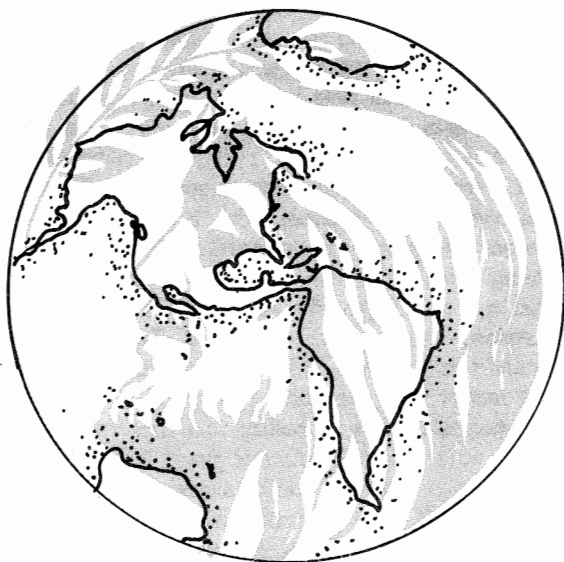
If we make every conscious effort to know, understand, and respond to the particularly favorable spiritual conditions which prevail at this season, and if we deliberately bend our present energies to spiritual endeavor, we should retain within us throughout the year a splendid reservoir of sensitivity and perception. Thus we will be strengthened during the months ahead in our efforts to live the life of service by sharing.

God has taught in the Scriptures the lesson of a Universal Brotherhood, and man must not gainsay the teaching. Shivering in the ice-bound or scorching in the tropical regions; in the lap of luxury or in the wild hardihood of the primeval forest; belting the globe in a tired search for rest, or quieting through life in the heart of ancestral woods; gathering all the decencies around him like a garment, or battling in fierce raid of crime against a world which has disowned him, there is an inner humanness, which binds me to that man by a primitive and indissoluble bond. He is my brother, and I cannot dis sever the relationship. He is my brother, and I cannot release myself from the obligation to do him good.

— William M. Punshon.

The Esoteric Reasons for Christmas

Max Heindel



The Gospel story as it is usually read by people in the churches is only the story of Jesus, a unique character, the Son of God in a special sense, who was born once in Bethlehem, lived once upon the Earth for a short space of thirty-three years, died once for mankind after much suffering, and is now permanently exalted on the right hand of the Father. Thence they expect him to return to judge the quick and the dead. They celebrate his birth and his death at certain times of the year because these are supposed to have taken place on definite dates.

But while these explanations satisfy the multitudes who are not very deep in their inquiries concerning the truth, there is another side which is very patent to the mystic — a story of Divine love and perpetual sacrifice that fills him with devotion to the Cosmic Christ, Who is born periodically in order that we may live and evolve in this environment. The mystic understands that without such recurring annual sacrifice, the Earth and its present conditions of advancement would be an impossibility.

When the Sun is in the celestial sign Virgo (the Virgin), the immaculate conception takes place. A wave of solar Christ Light and Life is then focused upon the Earth. Gradually this light penetrates deeper and deeper into the Earth, until the turning

point is reached on the longest and darkest night of the year, which we call Christmas. This is the Mystic birth of a Cosmic life impulse which impregnates and fertilizes the Earth. It is the basis of all terrestrial life; without it no seed would germinate, no flower would appear upon the face of the Earth, neither man nor beast could exist, and life would soon become extinct.

Therefore, there is indeed a very valid reason for the joy that is felt at Christmas time. As the Divine Author of our being, our Father in Heaven, has given the greatest of all gifts, the Son, to man, so men also are impelled to give gifts to one another, and joy reigns upon Earth and good will and peace, no matter whether man does or does not understand the mystic and annually recurrent reasons therefor.

As "a little leaven leaveneth the whole lump," so this spiritual life impulse which impregnates the Earth at the winter solstice works its way during the winter months toward the circumference, giving life to all wherewith it comes in contact. Even the minerals could not evolve were this life impulse withheld. By the time Easter is reached, when the Earth is in bloom, all are imbued with this great Divine life. It has then spent itself, it dies, and is raised again to the right hand of our Father. Thus Christmas and Easter are turning points

which mark the flow and ebb of the Divine Life annually given for our sakes. If we are at all sensitive we cannot help but feel Christmas and Easter in the air, for they are laden with Divine love, life, and joy.

But whence comes the note of sorrow and suffering which precedes the Easter resurrection? Why may we not rejoice with an unmingled joy at the time when the Son is liberated and returns to His Father? Why this passion, this crown of thorns? To understand this mystery, it is necessary to view the matter from the Christ standpoint, and it is necessary fully to realize that this annual life wave projected into our planet is not simply a force devoid of consciousness. It carries with itself the full consciousness of the Cosmic Christ. It is a fact that without Him was not anything made that was made. At the time of the immaculate conception in September, this great life impulse commences its descent to our Earth, and by the time of the Winter Solstice, when the Mystic birth takes place, the Cosmic Christ has fully concentrated Himself upon and within this planet.

It must cause discomfort to such a great Spirit to be cramped within this Earth, and to be conscious of all the hate and discord we send out from day to day. It cannot be gainsaid that all life expression is through and by love; similarly, death comes through hate. Were the hate and discord which we generate in our daily lives and the accompanying deceit, infamy, and selfishness left without antidote, this Earth would be swallowed up in death.

At the services held every night at midnight, the Temple is the focus of all thoughts of hate and disturbance in the Western world which it serves; these thoughts are there disintegrated and transmuted, and this is the basis of social progress in the world. Sainly spirits grieve and suffer greatly at disturbances in the world, at our discord and hate, and send out from themselves individually thoughts of love and kindness. The associated efforts of such orders as that of the Rosicrucians are directed in the same channels when the world is still,

so far as physical exertion is concerned, and when it is therefore more receptive to spiritual influence — namely, midnight. At that time they endeavor to attract and transmute the thought arrows of hate and discord, suffering thus their small share while trying to lift a few of the thorns from the Saviour's crown.

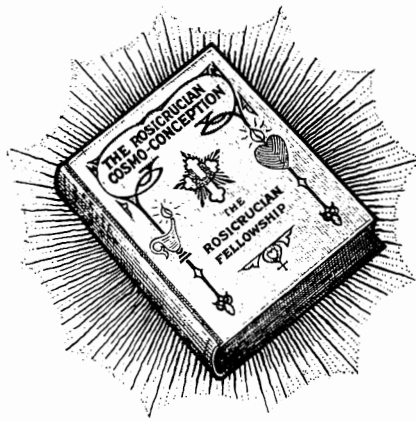
The Christ Spirit in the Earth is, as Paul says, "actually groaning and travailing, waiting for the day of liberation." Thus He gathers all the darts of hate and anger; these are the crown of thorns.

In everything that lives, the vital body radiates streamers of light from the force that has spent itself in building the dense body. During health they carry away poison from the body and keep it clean. Similar conditions prevail in the vital body of the Earth, which is the vehicle of Christ. The poisonous and destructive forces generated by our passions are carried away by the life force of the Christ. But every evil thought or act brings Him its own proportion of pain, and therefore becomes part of the crown of thorns — the crown because the head is always thought of as the seat of consciousness. We should realize that every single evil acts reacts upon the Christ in the manner stated, and adds another thorn of suffering.

In view of the foregoing, we can realize with what relief He speaks the final words at the time of liberation from the earthly cross, "Consummatum est" (it is accomplished).

And why the annual recurrence of suffering? As we have to take into our bodies continually the life-giving oxygen to go through its cycle to vitalize and energize the whole body, and as that oxygen dies to the outside world for the time while it is living in the body, being there charged with poisons and waste products and finally exhaled as carbon dioxide, a poisonous gas, so it is necessary for the Saviour annually to enter into the great body which we call the Earth and take to Himself all the poison that is generated by us in order to cleanse and purify the Earth and give it a new lease of life, before He finally is resurrected and rises to His Father.

Studies in the



Cosmo- Conception

The Second Heaven

Q. Are there no colors in the Second Heaven?

A. When it is said that this is the world of tone, it must not be thought that there are no colors. Many people know that there is an intimate connection between color and tone; that when a certain note is struck a certain color appears simultaneously.

Q. How does this apply to the Second Heaven?

A. So it is also in the heaven world. Color and sound are both present, but the tone is the originator of the color. Hence it is said that this is particularly the world of tone and it is this tone that builds all forms in the Physical World.

Q. How does this tone manifest on Earth?

A. The musician can hear certain tones in different parts of Nature, such as the wind in the forest, the breaking of the surf on the beach, the roar of the ocean and the sound of many waters. These combined tones make a whole which is the keynote of the Earth — its "tone."

Q. Is there evidence of the building power of tone in the material world?

A. Yes. Geometric figures are created in sand on a glass plate by drawing a violin bow over the edge of the plate; so the forms we see around us are the crystallized sound-figures of the archetypal forces which play into the archetypes in the heaven world.

Q. Does man engage in work in the Second Heaven?

A. Yes, indeed! The work done by man in the Second Heaven is many-sided. It is not

in the least an inactive, dreamy or illusory existence. It is a time of the greatest and most important activity in preparing for the next life, as sleep is an active preparation for the work of the following day.

Q. What specifically is done there?

A. Here the quintessence of the three bodies is built into the three-fold Spirit. As much of the desire body as the man had worked upon during life, by purifying his desires and emotions, will be welded into the Human Spirit, thus giving an improved mind in the future.

Q. How does this apply to the vital body?

A. As much of the vital body as the Life Spirit had worked upon, transformed, spiritualized, and thus saved from the decay to which the rest of the vital body is subject, will be amalgamated with the Life Spirit to insure a better vital body and temperament in the succeeding lives.

Q. What does the physical body contribute?

A. As much of the dense body as the Divine Spirit has saved by right action will be worked into it and will bring better environment and opportunities.

Q. How is such spiritualization of the bodies achieved?

A. This spiritualization of the bodies is accomplished by cultivation of the faculties of observation, discrimination, and memory, devotion to high ideals, prayer, concentration, persistence, and right use of the life force.

—Ref: *Cosmo*, pp. 123-24

WESTERN WISDOM BIBLE STUDY

THE EPISTLES OF THE DISCIPLES

Corinne Heline

THE SECOND EPISTLE OF JOHN

II John 1:1

The Elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth.

The Second Epistle of John was probably written in or about 85 A.D. This was during the reign of Domitian, the last of the Caesars.

Paul founded the church in Ephesus and after his death, the work was continued there by John. John's influence was so great, his converts so numerous and his works so powerful that Domitian summoned him to Rome. Legends state that he set forth, accompanied by some of his disciples, and even though he had traveled for seven days without food or rest he arrived altogether fair and radiant.

The elect lady to whom John addresses this Epistle is thought to be one of his disciples. Tradition states that she was a native of Asia Minor and a patrician who, upon a visit to Rome, contacted some of the neophytes of the Way and became a convert to the new religion. Her home was a center for the Christian teachings and a place of refuge for the persecuted. Her enthusiasm and extended activities brought her to the attention of the Roman authorities. So bitter was the current animosity that her wealth and influence were powerless to aid her. Upon her refusal to recant she was tried for heresy. The usual procedure in such a trial was to present the accused with a wooden cross. If the one on trial trod upon this cross the recantation was considered sufficient and

the person was set free. If, however, the accused refused to do this, he was declared a heretic and was put to death, usually by being hanged upon the cross which he refused to renounce.

This was the fate of the elect lady who, after her refusal to recant, was cast into prison for a time and afterward was crucified. Yet all the while she remained firm and steadfast in her loyalty to the Christ whom she had come to adore, and faithful to the teachings to which her life had been dedicated. Thus it is evident that she highly merited the confidence of John, her teacher, and the beautiful words of blessing which he bestowed upon her.

II John 1:5, 6

And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

THE THIRD EPISTLE OF JOHN

The Third Epistle of John is addressed to one of his fellow Disciples.

III John 1:1-3

The elder unto the well beloved Gaius, whom I love in the truth.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

John is referred to in the Gospels as the Disciple whom Jesus loved. He is also mentioned as the apostle of love. It is said that in the last years of his life he ceased both to teach and to write. He devoted himself entirely to going about and blessing all whom he met and off his repeated admonition to his disciples was "Little children, love ye one another."

Legend tells us that on his last night upon the physical plane, he gathered his disciples about him and spoke to them of the Christ whom he loved so well, and observed with them the sacred Eucharist. When his disciples took their leave he was standing in a great ray of light, holding out his hands in blessing. When they returned the next day they found only his cloak and a well of water in the place where they had last seen him. This is a mystic way of saying that his words and his works are eternal. John, the most spiritual of all the Disciples, symbolizes the power of love that gives to life a continuous unbroken consciousness; the love that so illumines and transforms life that there can be not even a suggestion of death.

John was the only Disciple, Judas excepted, who escaped martyrdom. When his work upon Earth was finished he was translated into a higher phase of being. The mystic Christian understands that he did not lose contact with his disciples, but that he was often near to guide and inspire them. His words to Gaius, his pupil, were applicable to his life here, and also after he had voluntarily laid down his physical body for a larger, wider work in the spiritual realms.

III John 1:4

I have no greater joy than to hear that my children walk in truth.

III John 1:13

I had many things to write but I will not with ink and pen write unto thee.

The deepest spiritual truths are not communicated by writing but only "passed on from mouth to ear," as the Masons express it. It is to these deeper truths that John refers.

Of the three Epistles of John the first contains teachings belonging to the Masculine Spirit; the second deals with the truths concerning the Feminine, the elect lady; and the third treats of the union of the two in that balance which brings immortal life. John closes this last Epistle with the admonition "Greet the friends by name" — that is, the new name of the soul which is given to the Initiate, the new name which possesses a great power and is known only to the disciple receiving it, to the Initiator and to lay brothers and sisters belonging to the same degree.

THE EPISTLE OF JUDE

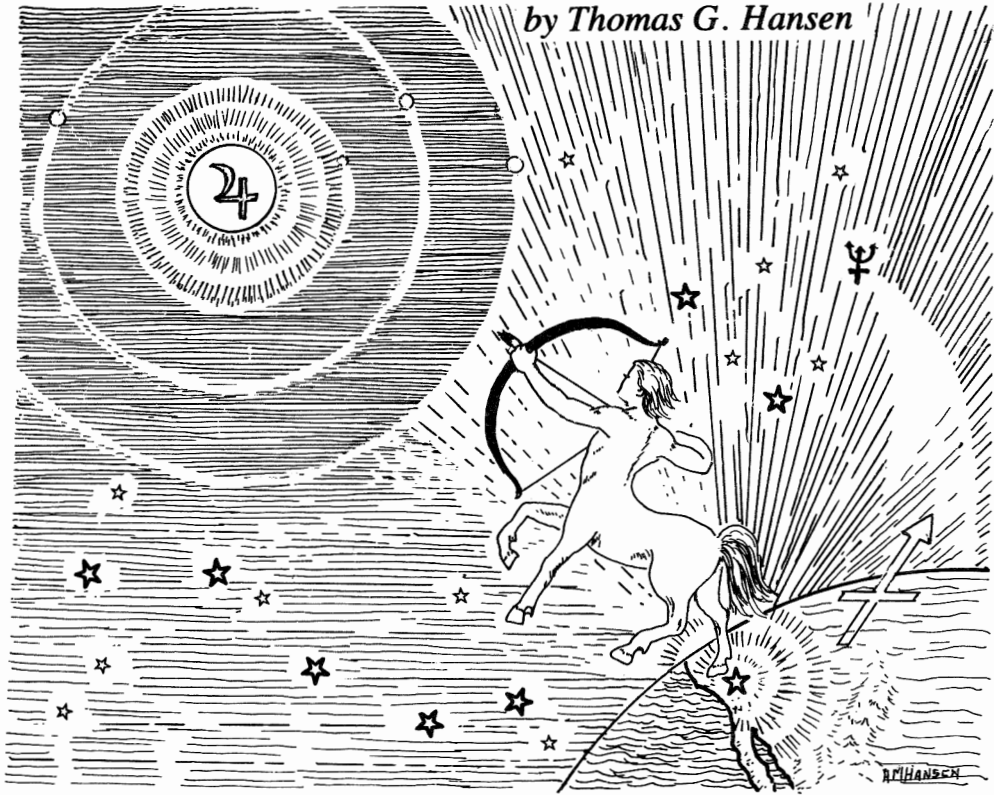
As previously stated, the Hebrew word translated brother also means cousin. James and Jude were sons of the sister of the Virgin Mary and Cleophas. They were not brothers but cousins of Jesus.

Names were often given to represent certain characteristics. In the Gospel of Matthew, Jude is called Lebbeus, a name signifying the possession of exceptional spiritual knowledge. In the *Vulgate* of Jerome the name is Thaddeus (courage); the name also means gentleness and sweetness, both of which are fruits of the awakened spirit. Jude, meaning praise, was the name used by his family and the other Disciples. He was one of the most earnest and devout of their number and one of the last to suffer martyrdom. He carried the work of the new religion into Edessa, thereby following the command of the Master to preach the gospel and heal the sick. While there he was beaten into insensibility with clubs by an infuriated mob. Artists portray him with a club as his symbol.

The Epistle of Jude is the shortest single Book in the Bible but despite its brevity it touches upon many phases of the Ancient Wisdom.

ZODIACAL HIERARCHIES

by Thomas G. Hansen



SAGITTARIUS: *Freedom, Justice and Vision*

The true Sagittarian can be as noble and lovable a character as will be found among the various zodiacal types. Not only in body, but also in mind and heart, these people are outstanding and worthy of particular attention and merit.

Virgil said: "Happy is that man who is able to learn the cause of things." The depth of the Sagittarian plus his genial happiness and good nature implies that this measure of success has become his own. Sagittarians also understand and manifest the fact that *genius is developed in solitude; character in the stream of life.*

With their feet upon the Earth (practical in worldly ways) and with their consciousness attuned to the heavenly spheres, Sagittarians preserve a divine relationship between the lower and the higher levels of manifestation. Sagittarius accepts and evalu-

ates, in truth and justice, the essential elements requisite to a free and tolerant recognition of life's potential powers.

Analysis, sympathy, balance of power, and a creative fire move within the heart of the child of Sagittarius. Just as the symbol of this sign is half-man, half-animal (Centaur), rising from the lower to the higher through aspiration, so is the movement of this divine Hierarchy from the realm of the present into the future. The aspiration and idealism of the Sagittarian will constantly keep him searching and striving for the love, beauty, and perfection that he instinctively knows life offers. Even though his aspirations remain far beyond possible human attainment, he forever must move to accomplish the ideal and goal towards which he strives. Aiming at the stars, the human consciousness, once freed from limitation of creed and dogma,

will move in tune with the chorus of freedom. Little restriction is necessary with this vibrant Spirit, and Sagittarius soon learns that freedom is reserved for those who make definite progress in life's great school.

We may be bound by our yesterdays, but we are free for tomorrow. Life and action today form the measuring stick to further progress. We must look at ourselves each day in the light of honest analysis of our character and dependability. We must accept our worthy qualifications and build with our favorable assets. We must recognize each weakness and temptation with our favorable assets. We must recognize each weakness and temptation and, *with* conscious direction of *will power*, endeavor to correct and strengthen questionable factors and faulty action.

This procedure will permit the Sagittarian — or anyone — to obtain a close first-hand picture of his or her nature. Sagittarians often miss many blessings in life because of their inability to see things that are directly underfoot. Their inclination is to point towards a goal or an ideal far beyond reach. Rarely attaining their object, they nevertheless rise far beyond their original level. However, many truly beautiful and worthwhile experiences are lost, unseen and unappreciated, only because they are right at home and not attached to a far distant star. Thus, Sagittarius must learn to judge all things with equal facility, remembering that earnest and sincere effort towards the fulfillment of their ideals and goals is the essential interest in life. All experience is valuable, because action adds to growth and character, but success in the realization of life's ambition follows from balanced, one-pointed expression. All other things will find expression, but are usually subordinate to the main path or ideal.

Each of the creative Hierarchies studied to date represents a force of intense magnitude manifesting in realms far removed from conditions operating at present. This is particularly true of the first five creative Hierarchies Aries through Leo, whose action laid a foundation upon which

further creative principles could act. With Virgo, Libra, and Scorpio, we enter a realm of potential manifestation directly associated with our present evolution. Scorpio, considered the Path of Regeneration, has aided us in understanding and making use of the creative power of this subtle intense watery, emotional sign. Previously we found that the Spirit of man was balanced on the scales of Libra. Once weighed, tested, and prepared for Initiation, the aspirant is given crucial tests which reveal his ability and strength to serve with the great Ones, whose lives have been dedicated to the eternal perpetuation of life and service.

Awakening of Higher Mind

With mastery of the creative principle of Scorpio, regeneration, a new impulse, a fiery spiritual power, is then added to the manifestations of creative unity made known to mankind. Sagittarius comes shooting his arrows (ideals) into our minds, and this supreme expression of creative fire awakens *the higher mind*, not the physical body. We must learn not to flinch from the darts and pointed arrows of Sagittarius, for they give no hurt as they are received. On the contrary, his aim is to lead us on to great heights and mighty triumphs. Each urge to move beyond native capacity is a severe struggle; but, though direct, pointed, often blunt and always straightforward, Sagittarius has only the highest motives and kindest interests of others at heart.

When Sagittarius takes time to awaken, in another, the higher instincts that close and intimate association reveal to be present, it is a sign of love and devotion that is a blessing worthy of the utmost effort and certain to result in illumination. Sagittarius recognizes purity of purpose in others, and spiritual affinity, once attuned and made known to one another, binds spirits in a manner that tests individuals to the breaking point. The greater the love, the stronger and more enduring the promises to each other, the greater are the tests and temptations placed to break and mar the perfect endeavor

of the Spirit. Sagittarius can best succeed in helping to overcome these human weaknesses when he remembers that minor questions may need primary consideration. Even though the breaking point is reached and impulse and impatience cry out for release from seeming insurmountable odds, the spiritual awareness of one for another never dies. Attention to details will permit unity of purpose and coordination of effort. Love blossoms into light and truth is restored and renewed as faith and trust blend with devotion. Can you accept the struggles of my life? Will experience from the well of sorrow transmuted into spiritual radiance admit me to your sacred presence? These are the questions that my Spirit presents to Sagittarius as my struggles lead me up the pathway seeking eternal reunion with the Source of all that was before. Sagittarius contains the power of added life, and when this principle is given us, our lives shall radiate in measure and in spirit to the surge and energy of this divine entity. Once we have contacted this great creative Hierarchy we run, never to settle again. The free air will be the home of the children of Sagittarius, and a free life is given to them so that they may create in the higher planes on an entirely new lever.

Never before has Sagittarius given so much to the world. The arrows of Sagittarius pierce the aura of the Earth (just as mortal children of Sagittarius endeavor to pierce it from within) and those in it, so that the Spirit of God can pour into the wounds thus caused. We are constantly pierced, and in each instance we are made complete and whole again. We are to receive all that Sagittarius has to give, and unless we open our hearts to his ideals and power, it will be necessary to pierce the surface with darts of truth until deeper wisdom becomes innate in man. Jupiter, the able attendant of Sagittarius, is ever with us, and if we respond to the principles of Jupiter, we will find a truth that burns like fire and a fire that purifies . . . the fire of Spirit.

Builds for the Future

The spiritual fire of Sagittarius is such that we cannot bear it for long; but this creative power will come again and again as it continues to build anew on higher ground. As Aries represents the ever-present Life Force of the Universe, and as Leo takes us back into the past and contains an imperishable record of our actions, so Sagittarius builds for the future. Capacity for future action is released through the power of epigenesis (creating new and original values from old patterns) as man combines the fire of life (Aries) with the power of love (Leo) to bring into being future experiences (lives) through the reproductive fire of the Spirit (Sagittarius).

These elements are essentially spiritual and particularly creative because the signs involved are fiery, masculine signs: Aries, Leo, and Sagittarius.

Sagittarians are free Spirits and they tolerate conditions for only so long. When they move, they clearly will express convictions in no uncertain terms. There is little standing still and no stagnation as potential power is directed into proper channels. Action brings experience, and this insures growth as life advances. Success may depend largely upon the blending and utilization of wisdom and judgment.

When Sagittarius is attracted to a deeply religious or philosophical interest, the use of cosmic principles as a guide in life will lead to deep satisfaction, particularly where a divine Presence and spiritual awareness are ingrained elements. These factors grow stronger during many lifetimes until their manifestation becomes outstanding.

Sagittarius, the 9th house sign, is ruled by Jupiter. Aspects to Jupiter offer the opportunity of combining the elements indicated by the planets concerned. Where Venus and Uranus or Mercury and Neptune are involved, important lessons with respect to planetary octaves are given.

The influence of Venus, when rightly used, is a blessing to all mankind. The beauty, sweetness, and tenderness which it

can induce gives it a place in the hearts of men and women which no other planet possesses. Uranus, the planet of altruism and original thinking — liberty loving and vibrant in every respect — tends to develop a love embracing all mankind. Its action is more subtle, perhaps, than that of Venus, but more enduring.

In combination, Venus and Uranus can be productive of the grandest love and purest expression of affection and devotion ever to be imagined (even more so when configured in Sagittarius and/or in relation to Jupiter). Of course Venusian tendencies to self-indulgence and weaknesses of a negative nature must be overcome. Nevertheless, with Uranus involved, all such energy can be exciting, stimulating, and turned into the most productive channel for good.

Mercury and Neptune are indicators of spiritual potential. As we evolve, our understanding rises from the general focusing qualities of Mercury to the divine understanding of Neptune. The relationship of these planets therefore is very close, as the offices (action) of one merge into the unfoldment of the other. Again, with

Sagittarius and/or Jupiter involved, Mercury and Neptune form a parallel of utmost importance. Divine understanding expressed in writing, lecturing, and teaching can result if the aspirant makes the most of these aspects.

Sagittarius is the child whose fancy often is not of this world. Living in a dream state of beautiful visions and high, seemingly unattainable, ideals does not prevent ultimate happiness. With a positive attitude, Sagittarius will find that help will come and success will be realized. Wherever Sagittarius moves, natural aspiration succeeds in imbuing others with the arrows of truth. These individuals will realize the truth and justice presented through Jupiter and Sagittarius — influences that have a remarkable way of lifting men and women into paths of righteousness.

As we gather our forces from Mother Earth, we also look to the high places for a sign of that which is to come. Sagittarius withholds nothing, but gives only sufficient unto the day. This is the fire of Spirit. Today we move in tune with the force that builds for tomorrow.

The following quotation from an ancient manuscript of unknown origin is beautifully expressive of the cosmic powers attendant at the birth of a new day of manifestation: "In the beginning, the Essence of Form extended boundless, limitless, infinite in dreamless sleep. Life pulsed, all unconscious, in Infinite Space. The all-Presence brooded in the ecstasy of the stillness and the silence. It was the Divine Equilibrium.

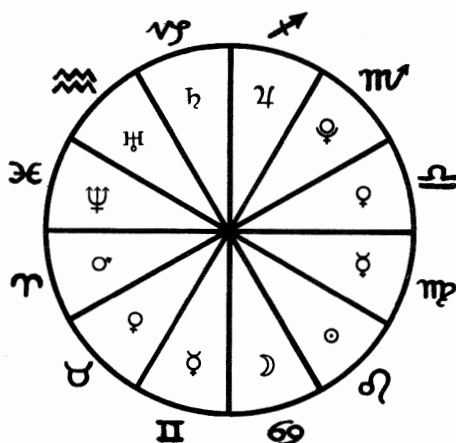
"And we were there, as Centers of Being everlasting, merged in perfect unity with the Supreme Being.

"The last vibration of seven Great Eternities was stilled, then Light suffused Space. And Light stirred the pulses of Life, then Love was born, the power by which a God creates.

"Love rapturously embraced the Essence of Form and Sound was heard in Space. It was the Divine Melody of the One Life expressing Itself in diversity. This was the dawn of a new day of creation.

"Majesties came forth born of Light and Life and Love. They created Worlds as fields for their less evolved Comrades to progress in the Ever Becoming.

"And we were there, waiting for our world to be created, that we might go forth and labor in the Great Work of expressing our Infinite Capacities of Being, Consciousness and Power, the Genius of Individualized Spirit."



The Governing Planetary Ray

Max Heindel

There are two sets of people in the world, spoken of in the Masonic Legend as the sons of Seth and the sons of Cain, and represented in our modern times by Freemasonry and Catholicism, statercraft and priestcraft; those who listen to the voice of intellect and follow the head, and those who listen to the voice of the heart and follow their feelings and emotions. The sons of Seth are the people who go along the devotional path and follow their religion in whatever country they may be, and do not come in touch with any Mystery School at any time in their existence. They have followed their spiritual teachers, docile as lambs, as unresisting as water flowing gently through an artificial canal; and among the leaders, from the time of Abel, the shepherd, we find great lights like Solomon, who was later reborn as Jesus, and is now the invisible spiritual pillar of the church, which he will eventually guide into the haven of the Kingdom of Christ. These people are the divine prototypes, Adam and Eve, created by Jehovah, the regent of Luna, the queen of the waters of the world and the emotions of men. Our emotions are as unstable as water, which is governed in its periodical ebb and flow by the moon.

The other stream of humanity called the sons of Cain, is that class in whom the divine essence, the ego, makes itself felt as a *burning fire*. The original creative instinct is keen within them, for when humanity was in its cradle, they listened to the voice of the Lucifer Spirits and ate of the Tree of Knowledge; hence they became enlightened; the mind prospered at the expense of the heart; and from Cain, Tubal-Cain, and Methuselah, have come all the *Craftsmen* of the world. They are the ones who built Solomon's temple under the leadership of Hiram Abiff, the Master Mason, who was later reborn as the "Widow's Son of Naim," raised by "the strong grip of the Lion of Judah," and is now working through industry and statercraft under the name of Christian Rosenkreuz to bring his kindred into the Kingdom of Christ where the two streams will unite, and where there will be neither priests nor kings, but one, even Christ, will fill the dual office of king and priest.

In every vast company of men there are always some behind and some in advance; and we may find individuals belonging to each of these two streams of humanity among the lowest types as well as among the

most highly civilized people on earth. But all along the path of evolution there are, as we might say, gates which lead to the path of Initiation and which may be unlocked by anyone who has the proper key. But the locks are different at different points on the path of evolution, and they are becoming more complicated, for we are all learning lessons now by evolution which were in bygone ages taught in the process of Initiation in the Mystery Schools.

Each life we are born with a new horoscope, and our ascendant and planets are very different according to the lessons we have to learn and the liabilities we are to liquidate from the past. In one life we may have Mars as a ruler; in another life we may be ruled by Venus or any other of the planets. For it is designed that the spirit should learn all things in order to become perfect and it must, therefore, evolve under the influence of all the planets in order that everything in its nature may be evenly balanced. Nevertheless, the stamp of our Father Star or Father Fire is always there, and this makes one who is inherently a Martial spirit different from one who comes from the Jupiter ray, though their horoscopes may be quite similar, perhaps, as in the case of twins.

Children born with the same Greenwich Mean Time in Madrid, New York, or Honolulu would be of widely different types, stamped by their national and racial peculiarities, and yet their horoscopes would be much alike. This illustrates that it is not the horoscope itself that counts, but the invisible influence that is due to the identity of the Father Fire or Father Star; and when a man or woman is ready to enter the gate or path which leads up to a Mystery School, he or she will feel the right spiritual attraction through the basic color vibration of his or her aura, and if this attraction is followed it is sure to guide the individual to the right place, where he will not be refused admittance.

Generally speaking it may be said that most people of the Western world belong to the Western Wisdom School of the Rosi-

crucians, and that they make a mistake when they endeavor to enter a school belonging to or teaching the Eastern Philosophy. When Moses led the Israelites out of Egypt, the land of the bull, where that animal was worshiped when the sun by precession was in the sign of Taurus, he gave the people under his guidance a new symbol, the lamb. And from the time when the sun by precession went through the sign of Aries, the lamb, it has been and is idolatry to worship the golden calf (Taurus), or to bow down before the serpents and scorpions, which symbolically and esoterically represent the priests of that dispensation, because Scorpio is the opposite sign from Taurus. Then came Christ, the Lamb of God, so-called, to inaugurate a new religion; and we hear of a judgment when He shall come again under the sign Libra, the scales, which is opposite Aries, to judge all of the world.

Later, by precession, the sun passed through the sign Pisces, the fishes, and for two thousand years we have been abstaining from meat on certain days and eating fish, while we worshiped the opposite sign, Virgo, the immaculate Virgin. Now the sun is entering, by precession, within orb of the celestial sign Aquarius, the Son of Man, and in the coming Aquarian Age we shall have an entirely different standard from what we have had before. As a matter of fact we must learn to worship the Christ within, and this Christ is not the same for each one of us. This is the Saviour that is to lead us out of our present condition. And the difference is in the basic planetary ray that is in each and every one of us. So there is the *horoscopic ray*, governed by the planet which is the ruler of our horoscope in each life; then there is the *individual ray*, which is governed by the sub-ray of our Father Fire or Father Star, under which we originated; and finally, there is the *Father Fire or Ray itself*. It is this latter ray that is not revealed until the last Initiation. Our individual ray is discovered unto us at the time we receive discipleship instruction, and the horoscopic ray is evident as soon as we cast the figure and know how to read it.

To clear up this point from another angle, let us illustrate by colors. There are seven colors in the spectrum: blue, yellow, red, orange, green, violet, and indigo. But within the red we shall also find seven sub-rays, which are: red-red, red-orange, red-yellow, etc. The same with the yellow ray, we shall find there yellow-red, yellow-yellow, etc. Similarly, under the ray of Mars there are some who are Mars-Saturn, others who are Mars-Sun, others again who are Mars-Venus, and so on. Mars is then the Father Star, while the name of the other planet designates the individual ray, and therefore we find in the Mystery Schools all over the world, people who are born with any of the twelve signs rising and anyone of the planets ruling. Also people with individual rays of the Sun, Venus, Mars, Mercury, etc., are found both in the Eastern and Western Mystery Schools. But the Mystery School itself is colored by the deep, overpowering planetary influence of the Father Fire, the Father Star, under which it originated.

Further, be it understood, that as the Father Fire is not revealed until the last Initiation, this basic nature of any Mystery School cannot be told openly in public. We must also differentiate between the Mystery Schools and such associations as the Rosicrucian Fellowship and other kindred societies, which are only preparatory schools for their respective occult orders. Such schools as the Rosicrucian Fellowship and kindred organizations would naturally be dominated by the planetary influence from the fountain-head, and of course cannot therefore be given to the public.

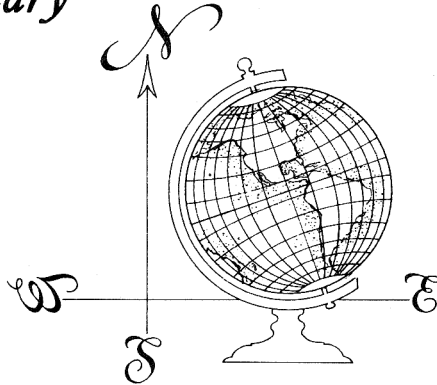
There are plenty of people who claim that they know all and who will smile mysteriously, or give out misinformation which cannot be controverted and proven false, because it concerns the secrets of Initiation. The writer has always made it a rule to say honestly and without hesitation, whenever a question was asked to which he could not give an answer, "I do not know." To profess omniscience is equivalent to a profession of divinity; but though the writer

has met quite a number of "professors" he has met very few, if any "possessors," and we shall all have to wait until we come to the proper point in Initiation before we as individuals may know who is our particular Father Star.

Even in the case of the individual ray, which is given to disciples at the time they enter the path of discipleship, it has been found that people born under the sign Gemini, for instance, which would be supposed to be ruled by Mercury, had for their individual ray one of the other planets; and the same with every one of the other signs. The writer has given considerable time and study, endeavoring to find a rule governing this, but it has proved absolutely futile, and there is only the one explanation given by the Elder Brothers, namely, that the individual ray is retained by each spirit throughout its whole series of lives, and that this ray is perfectly independent of the horoscopic ray which changes according to the individual's birth, environment, and the lessons to be learned in each life.



News Commentary



Mr. Good News Strikes Out

There is a moral to this story, but its not one that any of us should be particularly anxious to brag about.

Fred Holzrichter is a 36-year-old husband and father of three children. Four years ago he was working for a trade association in Benesville, Ill. Every day he would commute to work, and he would listen to the radio as he drove.

"All the news was bad news," he said. "Murder, rapes, robberies . . . I would start the day off depressed hearing all of that."

He called in to a radio talk show to say that he thought there should be time in the news media devoted to good, happy news. Everyone who heard him said that he was right; the newspapers and television channels and radio airwaves were too polluted with negative stuff.

Holzrichter got excited. He thought he had something here. He talked to his wife, and they decided that he should quit his job. He would go into the good-news business.

He set up shop in his basement. He named his new company "Good News America," and designed an attractive logo to promote it. His idea was to produce a series of 60-second radio spots — daily vignettes to highlight the good things that were going on in the United States — and sell the spots to radio stations around the country.

In his perspective, he said that the daily

"Good News America" spots would "serve as a regular source of positive statements about the people and the organizations that keep (the country) well. . . . The series works to reinforce the basic values that strengthen and unite, as opposed to the currently common negative values consistently reflected in the media today."

One of his radio reports was about a police detective who devoted his time to Little League and Cub Scout leadership in his off hours.

One was about an architect who worked to raise funds for a mission serving down-and-out men.

One was about a blind couple who gave a block party for a racially mixed group of children — children whose colors they cannot see.

"The idea was that there must be a national market for positive news about the people who hold this country together," Holzrichter said. "The quiet ones, the people who help their neighbors, the cops who don't take bribes, the countless volunteers and organizations that seek to preserve rather than tear down."

Well . . . four years have passed. Holzrichter spent every waking hour and every cent he had on "Good News America." It was a total flop. He is now flat broke, and on the verge of declaring bankruptcy. For all

his work, "Good News America" got on the air in only one city (Joliet, Ill.), and lasted a mere 13 weeks.

And Fred Holzrichter, who believed in the idea that Americans were ready to hear about their own goodness?

"Boy was I stupid," he said the other day. "I'm 36 years old and I feel like I must have been viewing the world through the eyes of my nine-year-old son."

Holzrichter's optimism has been replaced by a cold new realization of what the country really wants to read and hear about.

"Do you know what I've learned?" he said. "People really don't care. Right or wrong, it's been an expensive lesson. As I sit here amidst the shambles of an office, I have to laugh at my own ultimate stupidity. I probably could have made a fortune in porno or digging up dirt about people and organizations. Instead I tried this stupid idea."

He said that the experience has convinced him that Americans — no matter what they say — really are hungry for news about the ugly and negative sides of human nature.

"Bad news sells," he said. "I've come to realize that it's a hard, bad-news world out there. The unpaid bills, the sleepless nights, the rejections, the broken promises and the wasted time add up to a nightmare that represents a big joke. I wish I could blame someone, but I know deep inside that I have no one to blame but myself. The misery that I feel now is the result of finally viewing life as it truly is. And it's bad news."

He said that the futility of trying to sell good news to America has convinced him that certain aspects of our lives are never going to change.

"There's something inherent in human nature that thrives on the negative aspects of human behavior," he said. "To get the attention of the public, you've got to accentuate the negative. That's what people want to hear. We want to hear about the rape and murder and corruption. I don't want my kids to learn that lesson, but it's true."

All the enthusiasm that Holzrichter had worked up for "Good News America" is

gone. He now finds himself bitter and depressed, uncertain about how he is going to support his family.

"This is the first time I ever was involved in any kind of journalism," he said. "I know now that I could never be a journalist. I'm not tough enough. I can't promote the bad side of life. And that's what a journalist has got to do."

So as of this week, "Good News America" is no more. Holzrichter now believes that he was foolish to start it in the first place.

"I will never be so naive again," he said. "I'm so tired now that I don't care if I ever hear about good news again. So it's goodbye to a foolish dream."

by Bob Greene,
The Blade-Tribune (Oceanside),
Sept. 7, 1980

This article saddened us, because of both its content and Mr. Holzrichter's personal situation and disillusionment. Certainly there is no doubt that the public appetite for "bad news" centered around the depraved and the macabre is widespread. A good deal of financial support does seem to be given to reenactments and retellings of the grotesque, whether these are true incidents, fictionalized accounts in written form, or crime and horror film and TV fare. The lower nature of every listener, reader, and viewer is strengthened and nourished in proportion as he allows himself to indulge his lower appetites in this way.

We know too, however, that there are other people who, like Mr. Holzrichter, want to "tell the good news." As only one example, *Reader's Digest* each month publishes articles about the helpfulness, striving, and overcoming of individual human beings which often make inspiring reading. We are sure, too, that many people indeed would welcome inserts of "good news" in the daily media offerings. We are sorry that Mr. Holzrichter's fine idea and dedicated efforts came to naught, but we are by no means convinced that an idea such as this lacks merit or justification.

We hope that Mr. Holzrichter's disillusionment, natural though it may be, will be temporary only, and that in time he will come once again to support an optimistic view of life and of his fellow humanity. No doubt he, too, has a lesson to learn in all of this — a lesson far more enriching than his present "lesson" of disillusionment — even though, with our limited perception of the situation, we would like to think that such a worthy endeavor should have been allowed to succeed. But as we know, all our experiences on Earth, from the uplifting to the shattering, are intended as *learning* experiences and are governed by the Law of Consequence. It is our prayer that Mr. Holzrichter will be guided to an understanding of the full context — all the "whys" and "wherefores" — of this situation and be able to move forward once again in a positive direction and manner.

The innate goodness of man, despite such seeming evidence to the contrary, is a fact of our evolution. Indeed, as a Spark of God, differentiated within Him and endowed, in as yet largely latent form, with all His attributes, man can be nothing less than inherently good. Whatever predilections for evil any individual may express, these are vestiges of his lower nature which in itself is a transitory entity destined eventually to be transmuted by service to the Higher Self.

In *Rosicrucian Christianity Lectures*, No. 9, we read: "Endless progress is before the Ego, limitations are unthinkable, for the human Spirit is a spark from the Infinite, unfolding all possibilities." Also, in the *Cosmo-Conception*, we are told: "We must always seek the good *which is hidden in everything*. The cultivation of this attitude of discrimination is particularly important."

As Mr. Holzrichter evidently was endeavoring to point out, the innate goodness of man continually is expressing itself, albeit often in subtle, unobtrusive, quiet ways not immediately perceived amid the clamor and disturbance of modern life. We are quick to notice man's ignoble acts, and everything from a neighbor's voice raised in anger to the latest exploits of a

criminal tend to assume exaggerated importance in telling and retelling. The little acts of kindness continually being performed by people all around us often go virtually unnoticed, however, and there are also many unsung heroes performing major acts of selfless service on behalf of their fellows.

It is true that police blotters and records of domestic relations courts are full of the results of intra-family feuding and cruelty. Not nearly so widely heralded are the many more instances of families living together in harmony and love, whose members work together for mutual benefit and rally round one another in times of need. Neighborhood squabbles invariably are the subject of gossip, but the equally frequent evidence of helpfulness among neighbors all too often is taken for granted. In a sense, of course, it *should* be taken for granted, for eventually man is expected automatically to live among all his fellows in a spirit of mutual helpfulness and brotherhood. For the time being, however, and largely because "man's inhumanity to man" still is so widely publicized, it does indeed seem fitting that man's *humanity* to man also receive increased attention.

EDUCATOR SAYS MORE PLAY, LESS SCHOOLWORK FOR KIDS

Only three of every 100 American children are both bright and happy, according to a recent study.

"That means 97 percent of this nation's children are dull and sad," calculates author-educator Joseph Chilton Pearce.

But he is convinced those shocking figures can be reversed.

We could have a nation of happy geniuses simply by heeding nature's plan for development of children. It calls for more play and less schoolwork.

"An astonishing capacity for creative intelligence is built into human genes. It is simply waiting to be rediscovered," says the author of the revolutionary books, *The Magical Child* and *The Crack in the Cosmic Egg*.

Childhood in today's society is a battle-

ground between the intent of nature's plan, which drives the child from within, and the anxious intentions of parents and society pressing the child from without, according to Pearce.

"Development of the amazing capacities of the brain is based on children constructing a knowledge of the world as it actually is, but they are unable to build this foundation because we unknowingly inflict on them an anxiety-conditioned view of the world," says Pearce, himself the father of five children.

Pearce says the answer is less, not more, formal education.

"The trend in this nation has been to put children in school earlier and earlier," says Pearce. "When it became apparent a few years ago that schooling is becoming increasingly unproductive, traumatic and even hazardous, there was a move to get children into the educational system earlier. But that can only make things worse."

Early academic pressure results in a sharp drop-off of responsiveness, according to many recent studies. Worse, forcing children to turn their attention to academic learning at age 7 or earlier stops all true intellectual growth for at least four years.

"Children have a universal compulsion to play and to fantasize — to engage in magical thinking that has no reference to reality. Adults seem to have a compulsion to make the child attend to reality — to abandon magical thinking," says Pearce, who believes this is the clue to the current dearth of happy geniuses.

Stressing that development of the child's brain and physical body are in perfect synchronicity, Pearce points out that by forcing children to learn academic subjects too early we are completely upsetting the natural biological growth of the brain.

The results of disturbing this genetic plan can range from autism to hyperactivity, which Pearce labels effects rather than causes.

"We must recognize the failure of our attempts to engineer childhood," says Pearce. "Autistic children have simply pulled the plugs because they are on sensory overload."

To avoid such disorders, Pearce would

like to see children left in their natural state for the first 7 years.

"That means no academic learning and complete freedom to engage in creative play, fantasy and magical thinking until they are at least 7," he says, emphasizing that while he thinks most children know what is best for themselves, he also is a believer in discipline. "But it should be in the form of joyful following."

Recent educational research in Europe proves that intelligence development is enhanced if children are not burdened with learning the Three Rs until age 11 or so.

"At that point the child will learn more rapidly because his creative-intellectual capacity has been allowed to develop instead of being blasted out with television, work and books," says Pearce.

He urges misguided but well-meaning parents not to shove books in front of toddlers who appear to be daydreaming — crooning to themselves or simply staring.

"Parents worry because their children want to spend a lot of time simply staring into space. Parents want to change their natural behavior to conform to their own ideas of the proper steps of development but children need to spend time in blank open-eyed staring during their formative years. Adults need it too, but they won't allow themselves to do it," says Pearce.

Pearce likens a child's dreamy-eyed staring to a natural meditative state.

"Children need to maintain balance, to experience a sense of unity with themselves, with God and the universe," says Pearce.

"When children begin to fantasize, parents worry even more. But I say fantasizing is a sign of intelligence and creativity. If you have a child who likes to fantasize, be thankful instead of trying to force him into your version of reality. His capacity for fantasy simply means you have a rose to raise instead of a cabbage," says Pearce. . . .

An advocate of natural childbirth in the home, Pearce charges the medical profession with what he calls criminal negligence in the delivery room.

"From 20 to 40 percent of children in school today have measurable brain damage

as a result of improper delivery procedures by obstetricians," Pearce alleges. Damage may be the result of drugs, procedures to induce labor or a slip of the knife during a Caesarian section — operations that Pearce says are performed more often for the convenience of the obstetrician than because of the imperatives involving the well-being of mother and child.

Even if an infant emerges from the delivery room without brain damage, Pearce says hospital practice of separating mother and baby immediately after birth effectively blocks the child's chances to be happy and bright.

"The most important time of a person's life is the first hour after birth. During that period bonding takes place — bonding that shapes the child's perception of what life and the world are all about. When the child is separated from its parents during that crucial period, no bonding takes place," says Pearce, noting that infant isolation has lifelong effects.

Natural childbirth, he claims, eliminates the danger of careless delivery procedures, brain damage from drugs and the lifelong crippling effect of separation during the first hour of life.

Bonding, Pearce believes, is the key to genius. Parents who can start off with an infant are lucky, but the process can work at any age. It involves holding, eye contact, smiling and soothing sounds — something Pearce believes we can all use at any age.

by Pat Stein,
The Blade-Tribune (Oceanside),
Aug. 19, 1980

Imagination — the "sparkplug" of creativity — is an essential quality of human development both in the present Earth life and in terms of all foreseeable evolution. Knowing this, we can appreciate Mr. Pearce's suggestions and apply them in an even wider context than he intended. If we do not know how to put our imaginative faculties to work in the interests of innovation and adaptation, all the "book learning" in the world will avail us little.

In the forthcoming Jupiter Period of

evolution, Max Heindel tells us that: "Our faculty of imagination will be so developed that we shall have the ability, not only to create forms by means of it, but to endow these forms with vitality." In the far more remote Vulcan Period, we will be able to imagine into being forms that live, move, communicate, and think for themselves, as we do now.

To these ends we even now must learn to train our imaginations and give them as wide a scope for activity as is possible. This training must begin in early childhood when the imagination is eager to function and before a stultifying regimen of prescribed play, passive television viewing, and routine scheduling of every activity has robbed children of an infinitely precious heritage.

FDA DECLARES CAFFEINE DANGER

The Food and Drug Administration today warned pregnant women to avoid coffee, tea, cola and other caffeine drinks because of the threat of possible birth defects.

The agency said it has no conclusive proof caffeine harms unborn children, but some studies using laboratory animals raise the possibility and until more conclusive tests are done it would be prudent for women to drink little or no caffeine beverages during pregnancy.

At the same time the agency said it would not require coffee and other caffeine products to carry warning labels about possible birth defects as had been sought by some public interest groups.

"The old saying that a pregnant woman is 'eating for two' has a special meaning in regard to caffeine," said FDA Commissioner Jere Goyan.

"We know that caffeine crosses the placenta and reaches the fetus. We know that caffeine is a stimulant and has a definite drug effect," Goyan said.

"A prudent and protective mother-to-be will want to put caffeine on her list of unnecessary substances which she should avoid," he said.

He said the evidence so far "must be re-

[Continued on page 576]



Creative Imagination

Question:

What is the difference between imagination, so-called, and the *creative* imagination?

Answer:

According to the researchers of occult science, the mind is just as real and substantial in its way as our dense physical body. It is not, however, as perfectly organized as the bodily organism, for it started its evolution only during the present Earth Period. In the masses of humanity it is able to deal only with the *form* side of existence. We say of the mind that it is in its "mineral" stage of evolution, meaning that in its own sphere it is as inert and lifeless as the minerals which comprise our physical environment. It cannot create anything of its own, but contents itself with manipulating the memory-images of forms and substances already existing in the outer world which have been created by Beings higher than man (though using man, too, as an instrument). So long as the mind remains in this inert condition it is almost wholly unresponsive to spiritual impacts. What is not of the earth earthy remains uncomprehended. This manipulation of images in the mind is the common variety of imagination.

But the work of a Mystery School is to speed up individual evolution, so that by labor and thought we may attain in a short period, comparatively speaking, what the masses will attain at some far-distant time. The work of our present Earth Period is the vivification of the mind preparatory to entering the Jupiter Period. It will require

the entire Earth Period to accomplish this for the masses.

As our present state of mind corresponds to our mineral kingdom the vivified mind of the Jupiter Period corresponds to our plant kingdom which lives and grows and perpetuates its kind because it possesses a vital principle (the vital body). Sense perception is an activity of the vital body (negative pole of the Light Ether), and when the mind acquires the vital principle it can project images which are not a mere reflection of external conditions but which possess a life of their own, and can actually exist independently of the mind which sent them forth. This vitalized mind has the power of *creative* imagination.

Since sense perception is inherent in the vital principle, it is evident that when the vital principle has been added to the mind it acquires the power to see, feel, hear, smell, taste, independently of the body. The result is that all of the senses operate as a unit, and therefore the highest spiritual sense includes all five of the lower senses, and because they function simultaneously we would seem to see with the whole self, feel with the whole self, hear with the whole self, taste with the whole self. Moreover, the sensations would not be separated one from the other so that we might see with the sense of hearing, hear with the sense of sight, taste with the sense of smell, or smell with the sense of taste, and feel with them all! Even now we have a prevision of this development in the music-color development of recent years such as the color organ, which turns music into color

patterns so that color and music may be experienced simultaneously. But in the Jupiter Period, man himself will be the color organ!

It happens that some individuals who have outstripped their fellow men in mental development have even now acquired a modicum of this Jupiterian Consciousness, which is able to create living images. It is the active principle in Art, especially; and without its vivifying influence we should have no immortal characters such as the master writers have given us. It is significant that artists, writers, musicians—all who conjure up vital images in the mind—say that their creations have a life of their own. Characters sometimes appear, mentally, to authors and announce their names, and then run away with the plot. A musical composition will insist on unfolding in a certain pattern which seems to guide itself to completion. A picture may refuse to be painted, or it may almost paint itself. All of these quirks of the creative imagination are evidences of an interior vital principle in the mind of the artist, a vital principle which imparts independent life to his mental creations. In a word, genius foreruns the Jupiterian Consciousness of the next Great World Period of evolution, and we are not far wrong when we say that genius itself is a form of extrasensory perception, or clairvoyance.

HEALING THE HEART

Question:

As a beginning Philosophy student, I want to put my name on the healing list because of symptoms that are mental, not physical, but nonetheless very real and I hope not too vague. I would like to serve in the healing profession, applying the spiritual Teachings of Christ as a healing force, but my lack of both patience and empathy often get in the way. I need to feel the path in my *heart*. I hope this is worthy of your attention.

Answer:

The Invisible Helpers aid us in our mental and emotional problems as well as in

those that seem purely physical, and your symptoms certainly are "worthy" and not too vague. Developing the heart side of one's nature can be very difficult for some people who are more intellectually oriented, and as you get into your studies and read the *Cosmo-Conception* you will see how this comes about. Many of us on the occult path of evolution find that we have to make a particular effort to develop a genuine empathy with, rather than simply an intellectual appreciation of, our fellow men. We know of no set formula for doing this. Each person must find his own way, but the two tools available to all are prayer and service. If we pray that our hearts may be softened, and if, by doing what we can for others whenever there is need, we show our sincerity in this request, we can and will be strengthened in our endeavors to develop the altruistic brotherly love which is at the very foundation of Christianity.

We are glad that you are beginning a study of the Rosicrucian Teachings, which were designed, as Max Heindel tells us, "particularly for those whose high degree of intellectual development caused them to repudiate the heart." As you proceed with your reading and meditation, we think you will find not only that questions will be answered, but also that, because of a heightened understanding, your heart will more readily respond to and sympathize with the peculiarities of the human condition.

We urge you to maintain a faithful signature tie with the Invisible Helpers, for they are an inestimable source of sustenance. As you cooperate with them, in prayer, work, and study, your progress on the spiritual Path can be significant.

JOINING AN ORTHODOX CHURCH

Question:

We would like to join a church in our new neighborhood, but would like to find one sympathetic to esoteric ideals. Do you know of any orthodox Christian church that

subscribes all or in part to Rosicrucian Teachings?

Answer:

We know of no Christian orthodox churches that subscribe fully to the esoteric teachings of the Rosicrucian Philosophy. "In part," we simply do not know. Belief in rebirth, for instance, although becoming even more widespread, is not now, as far as we know, part of the official teaching of any orthodox Christian church.

What we can suggest to you is that you attend a number of local churches as a visitor and obtain information on their respective doctrines and creeds. Then, if you find one that you can feel comfortable or at home in, you may wish to attend it on a regular basis. Many of our Members are affiliated with established Christian churches throughout the entire range of the orthodox spectrum.

GUARDING THE INVISIBLE HELPER'S BODY

Question:

In view of Mr. Heindel's comment in *Teachings of An Initiate*, p. 147, is a guard placed to watch the physical body of an Invisible Helper when he is working on the inner planes?

Answer:

The unconscious Invisible Helper is drawn back to his physical body whenever need arises, and has no worries in this connection. The *conscious* Invisible Helper, however, is cautioned to stay by his physical body when it is unwell. When the physical body is ill, the ether is unusually attenuated and the silver cord breaks easily. "Death under such conditions would cause the same sufferings as suicide. . . ."

In the instance which Mr. Heindel described in the above reference, he had been requested by the Teacher to leave his sick physical body temporarily for a specific purpose, "and a guard was left to watch the sick body." The placing of a guard for this purpose, however, appears to have been

unusual and evidently was done only for this particular occasion.

KEEPING MATERIAL WOES IN PERSPECTIVE

Question:

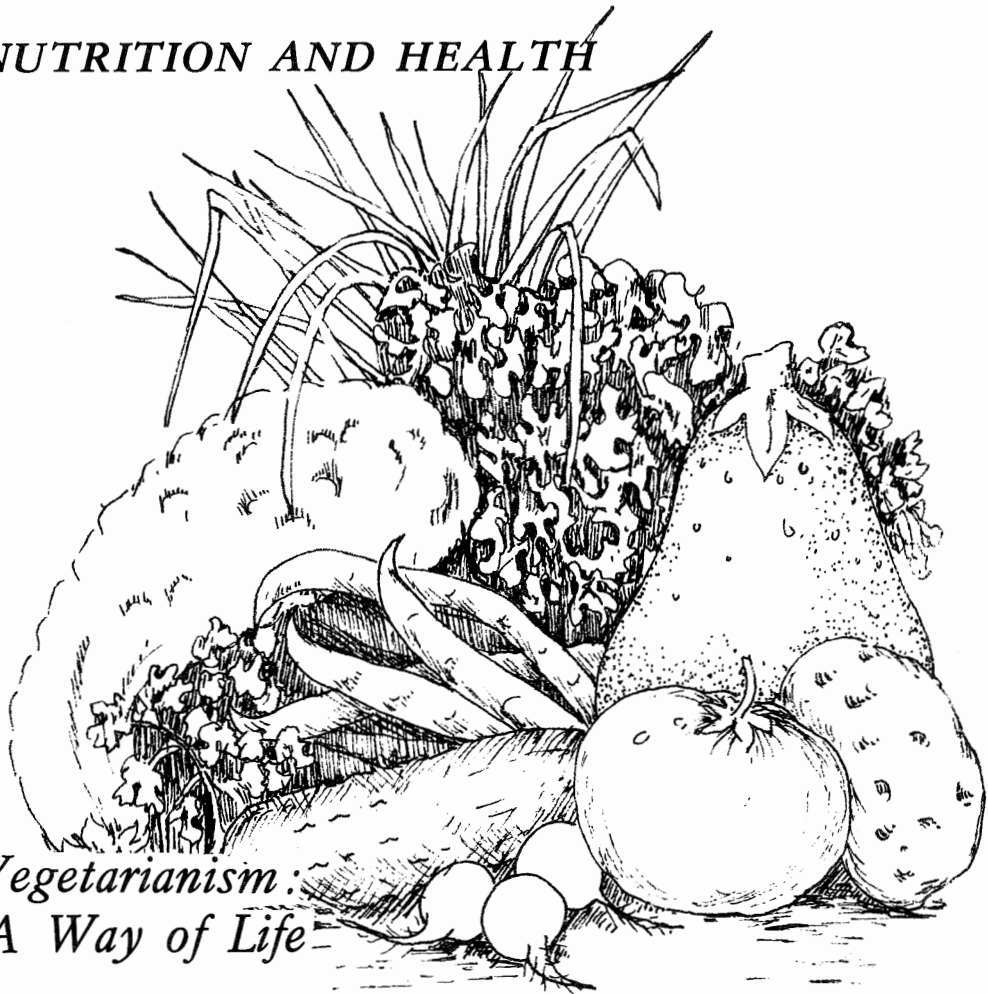
I have some financial problems that may land me in a lawsuit and am in an emotional turmoil because of it. I know that one shouldn't let material matters shatter one's equilibrium this way, and I know this is not the spiritual approach, but can't seem to help myself in this business. Any comments would be appreciated.

Answer:

Yes, it is difficult to put our financial and other material problems in their proper perspective and to keep them from getting an emotional stranglehold on us. As spiritual students and aspirants, however, we know that "we are given exactly what we need for our development," and this refers to material matters just as much as to spiritual ones. All our problems, including financial and legal ones, have their ultimate (even if perhaps remote) origin in our own attitude and conduct — if not in this life, then in a previous one. With every difficulty we reap what we have sown, and our success in overcoming permanently depends on our ability to react to and deal with each difficulty in the context of obedience to natural Law. It is as simple — and as difficult — as that. If we do what we know is right, the process may be painful and we may find ourselves unpleasantly restricted. Nevertheless, the pain and restrictions are physical. They are emotional only if we allow them to be, and we cannot be hurt or restricted spiritually unless we bind ourselves. If you ask for guidance, you will be given help in applying this knowledge to your personal situation and in positively withstanding and surmounting whatever material problems may be in store. Ask, of course, that "His Will be done," and then keep your heart and mind open so that the intuitive guidance freely can enter in.

NUTRITION AND HEALTH

Vegetarianism: A Way of Life



When a person who has eaten flesh food all his life begins to partake of a vegetarian diet, he experiences a number of basic changes, both in his state of being, and in his living habits.

It is likely, for instance, that, at the outset, he will miss the feeling of satisfaction, or temporary "fullness" once provided by a hefty serving of steak or other meat, and he might, in consequence, seek to obtain that same satisfaction from sizeable portions of starchy foods or even sweets. What he may not realize, is the fact that the feeling of "fullness" supplied by meat was really an illusion. As Max Heindel has told us, since animals have desire bodies, giving them passional natures, it is harder for us to overcome animal cells when we eat meat

than to overcome the cells of plants, which as yet have acquired no such nature. The cells of flesh foods will not stay long in subjection after we have eaten them; thus it is that a meat diet requires large quantities and more frequent meals than the vegetarian diet. If the neophyte vegetarian continues patiently with his diet, however, he will soon find that the craving for "fullness" once supplied by meat will disappear, and he will be perfectly satisfied with a vegetarian meal containing reasonable proportions of the necessary nutriment.

Our friend is also very likely to be sensitive to the curiosity and snide remarks contributed by those of his acquaintances who think that, by refusing to eat meat, he

has suddenly lost his mind. In our society the vegetarian is still that relatively "rare bird" to be classed with hermits, bearded ascetics, and other characters living, at best, on the fringe of normalcy. On the other hand, however, the "cult" of vegetarianism is growing slowly but steadily, and will continue to grow as we approach the Aquarian Age. Our friend will probably not have to look too far to find a kindred soul — particularly if he happens to live on the west coast of the United States. Not that it will be easy for him, at first, to withstand the teasing of his friends. Nevertheless, as his convictions become even firmer, and as he becomes gradually aware of the improvement in his health and general well-being, he will find himself caring less and less about what people say. In time, he will most likely even find himself loudly advocating his cause and, instead of wincing at the taunts of others, he will turn the tables and begin to propagandize vegetarianism to them.

Another sensation strange to him will be the impression of better health, increasing energy, and readiness to undertake new tasks which he experiences within himself. The change may be barely perceptible, at first, but he will in time realize that, in many respects, things seem to be "picking up." Physical effort that once was difficult becomes easier; he does not get tired so quickly as before; and he may even be surprised to note the eagerness with which he begins to regard his daily duties and the fact that he comes to look upon hard work as a challenge rather than a chore. The reason for this, of course, is that, since he has ceased to consume the noxious waste products present in all flesh food, his body is no longer being poisoned by them and is becoming purified. It is, in addition, being strengthened by the nutrient properties of the increasing amounts of fruits and vegetables that it is receiving. The more his body is strengthened and purified, the better the man feels, the more energy he has, and the more he can — and wants to — accomplish.

Another experience, which will perhaps not be shared to an equal extent by everyone

who becomes a vegetarian but which has been noted by some who have abandoned the practice of meat-eating is what might be called the re-discovery of the delicious natural taste of foods. Meat is almost invariably eaten only after it has been seasoned, or covered with or accompanied by ketchup, mustard, or another condiment, sauce, or flavoring substance. For some individuals, at least, exposure to this type of seasoning leads to the desire for having similar "disguises" of other foods, and to many palates the natural flavor of fruit, and particularly, vegetables, is almost unknown. This is not by any means to disparage occasional flavoring of foods; certainly to vary the diet by providing different "taste-sensations" is to present more interesting meals. Nevertheless, fruits and vegetables (particularly those eaten raw) often possess their own delicious and delicate flavors, very pleasing to the palate, which are lost when covered by stronger artificial or other seasonings. Some "newly-emerging" vegetarians, having to a large extent eliminated condiments and similar seasonings from their diets along with the meat, find that the natural taste of the fruits and vegetables which they now consume in greater amounts than formerly need no further flavoring to enhance their already delectable quality. Some individuals even go so far as to refuse to eat fruits and vegetables that are seasoned, maintaining that their natural delicious flavor needs no further refinements. In any case, taste buds that are no longer "suffocated" by the overwhelmingly strong essence of mustard, ketchup, and the like, become more "alert," and the detection of the fine, delicate tastes of many natural foods comes as a pleasant surprise to their owners. Furthermore, since excessive use of seasonings such as salt, and even minimal use of edibles such as mustard, is of dubious nutritional value, the individual who eliminates them from his diet, or reduces their intake, is doing himself a favor from the standpoint of health as well as from the standpoint of gastronomic enjoyment.

A less pleasant change is that of the in-

conveniences vegetarianism presents to those who have, or like, to eat out. Our friend could formerly dine at the nearest hamburger stand or the most elegant restaurant. Now, he is often hard put to find a place that will serve the meals he wants. Vegetarian restaurants are becoming more plentiful, it is true — but they still do not exist in every shopping center. If our friend is convinced of the worth of his vegetarian diet, he will take these inconveniences in stride and make the best of them. He may in all probability fix more meals at home, whether he wants to or not. There are compensations even here, however, for he will surely save money in so doing. It is well known that worthwhile innovations, in our conformist society, are not easy. The vegetarian's courage of his convictions, however, and determination and persistence in following them through, will gradually cause him to look upon these, initially, major annoyances as petty matters hardly worth further thought.

Another change will take place if our friend happens to have been fond of alcoholic beverages. As he pursues his vegetarian diet, it is more than likely that his desire for alcohol will begin to disappear. Meat creates a craving for stimulants and meals of meat, bread, and potatoes cause excessive thirst. Conversely, an often-effective cure for alcoholism is to place the patient on a rigorous fruit and vegetable diet. When the disappearance of meat from an individual's meals also contributes to the disappearance of alcohol, the physical, mental, and emotional improvement is great indeed.

The greatest change in our vegetarian's life is that he is likely to become ever more sensitive — both spiritually and with regard to his material surroundings. This change, however, will take place so slowly that he may not realize for years what has happened. There is no question but that the eating of meat fosters ferociousness. As Mr. Heindel has pointed out, and as is obvious, beasts of prey are notoriously fierce, while horses, cattle, and other animals living on an herbivorous diet are more gentle and docile. The

same is true among human beings, and although it would be unjust to say that all meat-eaters are brutal, hard, and cruel, it is certain that no one who eats meat can attain to that degree of sensitivity and compassion possible to a vegetarian. Naturally, vegetarianism *alone*, without the sincere effort to live a selfless, spiritual life, also will not bring about this change to the fullest possible extent. Vegetarianism, however, does give the foundation of a purified physical body which is an indispensable prerequisite.

Even if the vegetarian has undertaken his new diet solely for reasons of health, and without simultaneous consideration of the fact that it is morally and spiritually wrong to kill animals, his growing sensitivity may well awaken in him a love of animals and sense of responsibility toward our younger brothers, and a new insight into the purpose of vegetarianism, which has already made such beneficent alterations in his life.

If our friend faithfully follows his new eating habits for a reasonable period of time — perhaps a year, perhaps a little longer — he will discover that he has become quite comfortable in his new role as vegetarian, and that vegetarianism is now, truly, a way of life to which he heartily subscribes. He still realizes that in one respect at least, he is "different" from many of his fellows, but this no longer bothers him, and he does not feel unduly conspicuous in their midst. He has become fully convinced of the value — certainly in physical, and perhaps also in spiritual, terms — of what he is doing.

He feels better and looks better; he is accomplishing more and is happier doing it; he has a new lease on life and an unexpected abundance of energy. If he is spiritually responsive — and the chances are that he is becoming so — he is relieved, and even thankful, that he is no longer one who, through his appetite and desire, contributes to the slaughter of animals. He would not think of returning to his old carnivorous diet; meat no longer tempts him. Vegetarianism is natural to him, he will be gratefully aware of the consequences. He will rejoice and thrive, in his new way of life.

Dehydrating Fruits and Vegetables

Most of us are familiar with the processes of freezing and canning foods, but what of home dehydration? This, too, is a valuable tool for food preservation and not at all difficult.

A dehydrator can be constructed even if one has little skill in carpentry, and the cost is nominal. For very small quantities, the pilot light of a gas oven plus the electric view-light are sufficient. Usually 48 hours are enough to complete the drying process; less if the weather is very hot.

The dehydrator may be made as large or as small as desired, that is making any number of shelves. These shelves are constructed of 16 mesh bronze screens. A clean piece of old sheet or similar cloth should be laid over the screen and the prepared fruits or vegetables placed on this. The screens are staggered to allow free air flow. An electric heater with a fan is placed in the bottom of the box and allowed to run, forcing the hot air upward and circulating it over each shelf and out an opening in the top. The accompanying diagrams show how the dehydrator is built.

When fruits are in season and at their best in flavor and most reasonable in price, the dehydrator may be put to good use in preserving them for winter consumption. When the homemaker does this work herself, the fruit may be dried to the exact point desired. Sometimes we may want it to be a little "rubbery" so as to be easily eaten from the package. If this is so, they must be packaged in plastic bags and kept frozen. However, if they are allowed to dry thoroughly, then they may be stored in cans or glass jars. It is wise to seal these containers with masking tape to discourage any vagrant insects.

To prepare apricots, wash, halve and seed. Place on the drying shelves with the pit side up and let dry to desired stage. Peaches,

apples, and pears should be peeled. These larger fruits are cut into 8 pieces. Stand them with the sides exposed to allow freer flow of air. The fruit may be eaten as it is or can be soaked and cooked. If a damp paper towel is placed in the jar for a while, the fruit will absorb enough moisture so that it can be eaten without cooking.

Raw shredded beets, thinly sliced carrots, string beans, sliced zucchini and yellow squash all dry well, as do most vegetables. They must be young and fresh for best results. Jerusalem artichokes, washed and thinly sliced, make a superior substitute for potato chips.

Another bonus from a home dehydrator is preparing ones own herbs, such as parsley, celery leaves, mint, or any other herb that might be growing in the garden. If desired, these may be run through an electric food mill or the nut jar of the blender after drying, thus making a powder that may be put into a shaker top jar. Other things, too, may be powdered, such as squash, and added to soup. The possibilities for using these foods are limited only by the imagination.

Besides helping the budget (no small consideration these days) home preserved food is usually tastier and more nutritious than commercial products. This is probably because the smaller quantities handled at home can be processed more quickly, thus helping preserve the vitamin and mineral content. There is the further advantage of knowing that there are no harmful chemicals and preservatives added.

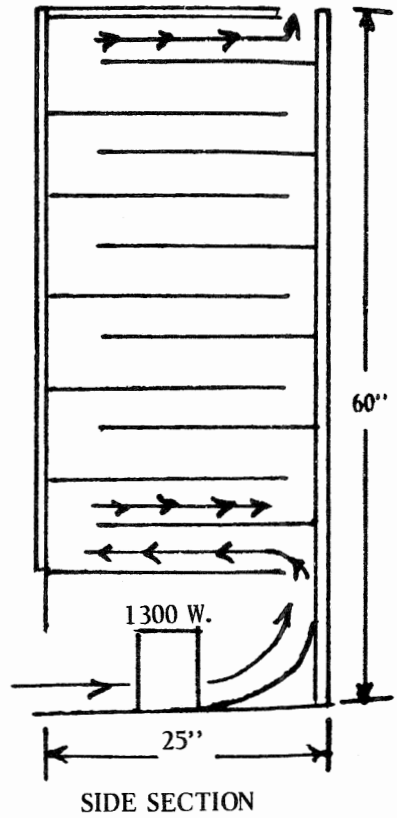
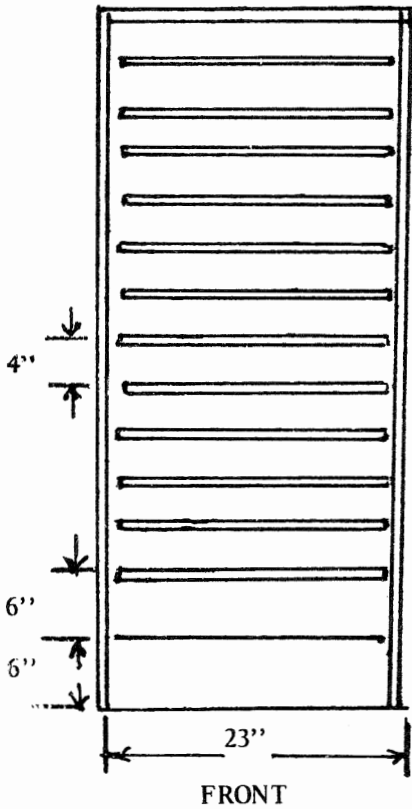
Back-packers and campers who must carry all of their food with them will find this is a much more economical method of obtaining dried food than purchasing it at elevated prices from a camping supplier. Ordinary frozen vegetables purchased at the supermarket may be put through the drier and packaged in meal-sized pouches, to be

reconstituted and cooked just as the commercially dried product.

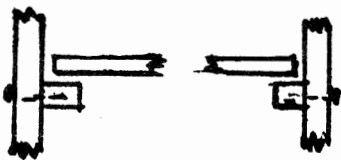
Home drying of food is no more complicated nor troublesome than the more conventional methods of freezing or canning

with which most of us have had some experience and properly dried food will keep for several years. This process can be a valuable addition to your food handling skills.

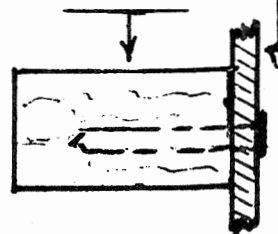
SKETCH OF A DEHYDRATOR



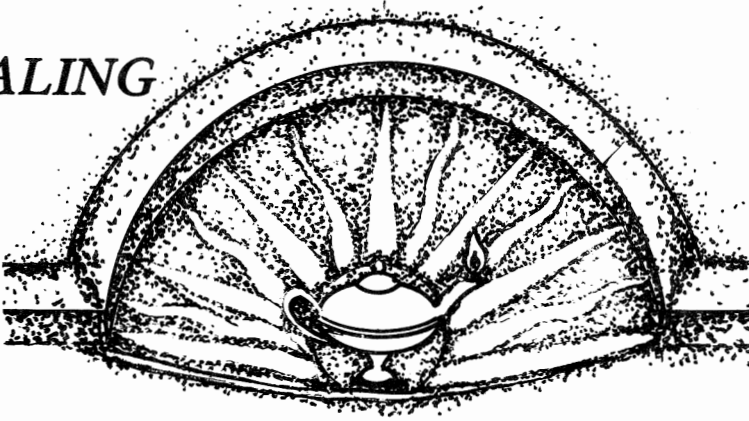
Section of removable screen support



1/8" Presdwood Wood Strip



HEALING



It's in Your Mind

Ross L. Holman

Two lawyers who were associated together in law practice had a serious disagreement. As a result they dissolved their partnership. Soon one of the partners was hospitalized for high blood pressure. As the feeling between the two former associates deepened, blood pressure rose.

The doctor in charge of the case unsuccessfully tried all his known methods of relief. Knowing about the altercation between the two partners, the medic finally suggested that the only effective relief to his patient would be for him to reconcile all differences with his former associate and forgive everything. He arranged a meeting between the two and they talked the thing out. Finally they agreed to resume partnership and forget all past differences. Within a week the patient's blood pressure returned to normal.

Hate or a deep-seated hostility is the most inefficient use a person can make of his mind. It can result in many troubles, even of the eyes. It is said to be one of the chief causes of glaucoma, an eye disease that totally blinds at least 20,000 people a year and causes five to ten times that many to lose the sight of one eye.

Specialists have found that ocular pressure rises whenever a person begins to resent another. At the Chicago Institute of Psychoanalysis, two thirds of the glaucoma was found to be closely connected with some

emotional event, such as a chronic internal conflict.

Studies at the New York Hospital and the Cornell Medical College made by Drs. Stewart Wolf and Harold G. Wolf showed that repressed hate or resentment bring on not only such ailments as high blood pressure but also indigestion and other ailments. According to Dr. N. C. Gilbert of Northwestern University the same emotion frequently brings on attacks of angina pectoris and that it "causes more pain and attacks than any other emotional disturbance."

The quickest cure for ailments caused by repressed anger or hostility is forgiveness. When you forgive a difference, that settles it; the cause is gone. You no longer have to endure the wear and tear on your mind.

Another disagreeable emotion that causes endless trouble is worry with the related one of fear. The most frequent ailment resulting from worry is stomach ulcers. Often worry even causes symptoms of ulcers without the physical fact. Sometime ago the Mayo Clinic conducted a study of 15,000 stomach patients and showed that only 20 percent had an actual physical basis for their complaints.

One of the chief causes of high blood pressure is a repressed worry or resentment you hate to admit. Perhaps you harbor an intense hatred toward your mother, brother,

or sister, but you have to withhold this feeling because you are expected to keep up the appearance of amiable family relations. You would like to cry on somebody's shoulder about it if only you didn't have to let that somebody in on your secret fear.

It would be difficult to comment on all the ailments that can result from worry or fear, but even cancer has been linked with it. Dr. Lawrence Le Shan of the Union Theological Seminary in New York says that the life histories of cancer patients he has studied usually reveal a characteristic pattern. As an average example, a person who develops cancer later in life may have suffered a psychic trauma or emotional shock as a child. He reports from these studies that emotional relationships bring pain and desertion; attributing the event to some fault of his own, the victim responds with feelings of guilt and self-condemnation, and his worry creates despair.

Dr. Schindler, another authority, comments that many skin diseases treated by dermatologists are produced by the reaction of blood vessels in the skin to anxiety, worry, disgust, etc. Many other ills can be traced to emotional tensions, including peptic ulcer, bronchial asthma, migraine headache, ulcerative colitis, rheumatoid arthritis, hypertension, hyperthyroidism.

"Most of our disagreeable emotions produce muscle tightness," says Dr. Schindler. "One of the first places to show tension is the group of muscles back of the neck. If the muscles in the lower esophagus contract, then it is serious."

Since emotional tensions play such an important part in physical ailments, medical authorities are in favor of doctors taking a course in psychiatric diagnosis along with their regular courses. Dr. G. C. Robinson of Johns Hopkins Hospital stressed this need thirty-two years ago.

Actually the average family physician is in a more favorable position to diagnose emotional troubles than is the specialist, especially in closely knit communities where the doctor is intimately acquainted with all members of the family. He knows their

financial and social problems, their aims, ambitions, frustrations, and most of the influences that shape their attitude toward life.

Unlike the general run of organic ailments, one encouraging thing about psychosomatic illness is that you and you alone can do most about it. A psychiatrist can only help you to analyze such illness.

However, no psychiatrist on earth can make you stop hating, worrying, dreading, or envying. He can help you spot your ailment, tell you what is causing it, warn you of the consequences, and give you encouragement toward overcoming the state of mind that aggravates it; but the most important factor in effecting the cure is you.

To overcome the destructive effect of one's emotions, doctors recommend that the patient take up a creative outlet, something that will take his mind off himself. Substituting physical activity for mental fretting aids in readjustment.

Doctors suggest learning to like people, cultivating friends, and creating a cheerful disposition. Create an interest in doing things for others, they say, and thus project your mind away from yourself and your discordant feelings.

When you begin taking a genuine interest in other people, you forget your own secret worries and realize that they are not the bugaboos you imagined them to be.

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 P.M., and Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign.

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*.

December 1-9-15-22-28

CHILDREN'S DEPARTMENT



The Light

Dagmar Frahme

Esther shivered and pulled her shawl closer around her head as she hurried across the rocky field. What a cold night! She wished she were back in her snug, warm bed — but something kept urging her on to the place where the light was most brilliant.

She had awakened in the middle of the night, and at first thought it was morning because the sky seemed to be so golden and bright. But then she saw that it was not the Sun at all, but another kind of light, radiant and shining, and it seemed to come from directly above the cave where travelers at the inn often kept their animals. After looking at the light for a while, and without knowing quite why, she dressed in her warmest clothes, tiptoed out of the house, and started toward the cave. She had never left home without telling Mother, and knew that Mother would be very upset about her going off in the middle of the night, but somehow, this one time, that didn't seem too important. She felt, deep down inside, that there was something wonderful in the cave for her to see, and that she would be perfectly safe even though she was really not old enough to be out alone when it was so late.

At the entrance to the cave, Esther stopped and looked inside. The first thing she noticed was that the animals were all lying very still—stillier than she had ever seen them before. “Maybe the light is making them be quiet,” she thought. The light *was* very bright in the cave, and as she stood there she felt herself getting warm and glowy all over. It was very still and peaceful, and Esther thought she heard voices singing softly, although she couldn't tell where they came from.

As Esther looked around, she saw several people standing quietly, looking at something in the far corner where the golden light seemed to be brightest of all. She tiptoed closer, and then, to her surprise, saw that a tiny baby was lying in the manger where food for the animals was usually put. Someone had made a bed of sweet-smelling hay for the baby, and dressed him in warm swaddling clothes. He seemed to be asleep, smiling in his dreams, and Esther thought she had never seen such a beautiful baby. Then she saw that a very lovely lady was sitting near him, smiling the way her mother sometimes smiled when she rocked her little sister at

home. Standing next to the lady was a tall man who looked fondly down on her and the baby.

Esther had never seen the lady or the man before, and she wondered who they were, and why somebody had made a bed for a baby in the animals' cave. Some of the other people in the cave were strangers, too, and Esther couldn't imagine where they had all suddenly come from. She turned back to look at some of them again, and all at once was startled to see her father standing among them. He was watching her, with a strange expression on his face that Esther had never seen there before. The look of tenderness in his eyes seemed to belong to another world, and it made Esther, who loved him very dearly, suddenly love him even more and want to run over and give him a big hug. Instead, she walked slowly toward him and slipped her hand into his.

"I saw the light, Papa," she whispered. "I had to come."

"I know, my child, I know," he said in a voice that seemed far away.

"Who is the baby?" she asked, again in a whisper. "Did he bring the light?"

"He is called Jesus," her father answered softly, squeezing her hand a little, "and the light that you see is a heavenly light. It comes from the great Christ Spirit in the Sun, Who is pleased that the baby Jesus has been born at last."

Esther was confused. "Who is the Christ Spirit, and why is He pleased about the baby?"

Father smiled, sat down on a rock, and drew Esther onto his lap. "You see, my child," he said, "the Christ Spirit is a very wonderful Being who is going to help all the people on Earth learn to love each other, just as much as your mother and I love you and the other children. He is a very great Spirit — much greater even than the Angels — and for many, many years He has been waiting to come to our Earth and teach us about love. But because He is such a great Spirit, He does not have a body like ours. He will have to borrow someone else's body before He can come here, but He can only

use the body of someone who is very, very good, and who already knows much about loving other people. Little Jesus is the best human being who has ever lived on Earth, and when he grows up and becomes a man, the Christ Spirit will borrow his body for a few years, and come to Earth to teach all the people and help them become good, too. He has been waiting so long to come, and that is why He is so happy about Jesus, and that is why His light is shining here so brightly."



Esther was very quiet for a long time after Father had finished. Everything he said made sense, and yet she knew, somehow, that not everyone would believe all these things because they seemed to be so strange at the same time.

Finally she asked, "Why haven't more people come here, then? Don't they wonder why the light is shining, too?"

Father sighed and looked sad. "I'm afraid that not too many people can see this light, even though it seems so bright to us," he said. "Only people who try very hard to love everybody, and to be just as good and kind as they can all the time, no matter what else is happening, are able to see the Christ light. Someday, when everyone has learned to love and be kind all the time, then everyone will see the light, not just on special occasions, but all the time."

"You mean that people right here in our village can't see this light even when it's so bright?" Esther could hardly believe what her father had said.

"Very few of them can," he sighed

again. "To most of the people we know, it is just as dark now as it is on any other night. Your mother sees it, but I'm afraid Paul thinks we're imagining things."

Esther wasn't too surprised at that. Her older brother Paul, who could be very nice when he wanted to, often teased her and her friends and sometimes had a very bad temper. He certainly didn't try to be as good as he could all the time.

"Some of the strangers here are from nearby villages," Father went on. "They saw the light and came as soon as it appeared. And there are people in far-away countries right now who see the light shining here, just as we do, and know what it means, and are rejoicing. But most of the people in the world have no idea of what is going on, and think this is a night just like any other."

"Will they know when Jesus grows up and the Christ Spirit comes?" asked Esther.

"A few people will," said Father, "but it will be many, many hundreds of years before most human beings learn to do all the good things that Christ will teach about, and to be loving and kind to everyone."

Father had a far-away look in his eyes again, and then smiled. "But no matter how long it takes, once everyone does learn, we will live in a world so wonderful, and so peaceful, and so full of love and light, that no one can begin to imagine now what it will be like."

Then Father gave Esther a hug, took her gently from his lap, and stood up. "This is a very important time for all the people in the world, and I am so glad that you are here and understand at least a little about what is happening. Never forget what you saw here tonight, and perhaps later, when the Christ does come, you will be able in some little way to help Him with His mission."

"I never could forget, Papa," said Esther softly. "It is so very beautiful — the light and the singing — and little Jesus is beautiful, too. Is that because he is so good?"

Father touched a curl that had slipped out from under Esther's shawl. He didn't tell her, but thought that his pretty little Esther

looked particularly beautiful at that moment, too. Instead, he said, "Yes, it is. All people who are really good and loving have a special kind of beauty that comes from deep inside."

Then he took Esther's hand and said softly, "Come with me."

Together they made their way slowly to the place where little Jesus was sleeping. Esther was happy just to watch the sweet baby. When she looked up, she was surprised to see her father and the baby's parents smiling at each other as if they were old friends. Father put his hand gently on her head, and the lovely lady gave a radiant smile that seemed to be especially for her.

Then Father took Esther's hand again, and, after a last long look at the still-sleeping baby, quietly left the cave and started home.

Now Esther didn't notice how cold it was, or that the wind had started to blow. She was still warmed by the light and the beauty of what she had seen, and felt almost as though she had, just for a little while, been in another, extra-special, kind of world.

"I wish Paul could have seen what we saw," she said finally, rather wistfully, "Maybe he wouldn't lose his temper so much if he could feel the light making him all warm and glowy."

"Maybe you can help him feel that warmth, Esther," said Father, but although she looked at him questioningly he said no more, and they went the rest of the way in silence.

When they got home Mother was waiting for them, looking worried. She started to say something as soon as she saw Esther, but Father stopped her. "She sees the light, too," he explained. "She *had* to visit the child."

Then Mother's face relaxed and she looked tenderly at her little girl. "I am *so* glad, Esther," she said. "I hope that you will remember what you saw for the rest of your life."

"I will, Mother," promised Esther, "and I'm going to try to be as good as I can all the time, and to love everyone, so that when the Christ Spirit comes maybe I can

help some people learn to love each other too."

Father pretended to look serious, but there was a twinkle in his eye when he asked, "Now, do you think you have to wait until the Christ Spirit comes to do that?"

Esther looked startled, and then giggled. "No, of course I don't. I could start right now, couldn't I? And I could start with Paul. *That's* what you meant by helping him feel the warmth, isn't it? If I just love him very hard, and be nice to him and do things for him even when he teases me instead of running away, maybe I could get him to love me all the time, too." Esther stopped, and then added quickly. "He does love me *sometimes* already, you know."

She looked at her father as if she expected him to argue with her, but he only laughed. "Of course he does. Paul isn't a monster. But he *is* a boy who has to learn to think about other people, and if you can help him learn that before he grows up, you will have done something very wonderful for him."



A few weeks later, Esther heard Paul's voice behind her as she walked home from the market, a basket of fruit and vegetables in her hand.

"Here, I'll carry that for you," said Paul, and took the basket from her while she

looked at him speechlessly. He had certainly never offered to do anything like that for her before!

"How come you don't run away from me any more when I tease you?" he asked as they started walking together.

"Why should I run away?" Esther said, as if she had never thought of doing such a thing.

"Well — I mean I tease you and you just stand there and take it and then say something nice to me. That's no fun." Paul's voice sounded puzzled.

"Do you really think it's fun to tease people?" asked Esther quietly.

"Not any more, it isn't," Paul admitted. "You can't tease people if they're going to be nice to you."

Esther smiled to herself but said nothing. Her plan was working even better than she had thought it would.

They walked for a while in silence and then Paul asked, "Was there really a light over the cave that night?"

"Yes, there was, Paul, and it was beautiful. I wish you could have seen it." Esther's face seemed to glow as she remembered the beauty of the night that Jesus was born, and as Paul watched her, he felt a strange kind of wonderful happiness all around home.

"Tell me about it — please," he begged, and as Esther told him all about little Jesus, and the great Christ Spirit who would someday come to teach the world about love, she became more and more radiant, and seemed, somehow, to be far away.

When she finished, Paul sighed deeply, and said nothing for a long time. Then he sighed again.

"Thank you for telling me, Esther," he whispered. "I don't think I'm going to be good enough to see the light for a long time. It's not easy to keep from losing my temper unless I'm careful all the time—and that's not easy either!"

Esther giggled just a little. "But you're being much more careful than you used to be," she said. "I've noticed it — and so have Mama and Papa."

Paul beamed. "Honest?" he asked, as though he could hardly believe that.

"Sure," said Esther positively. "I even heard them talking about it last night when I was supposed to be asleep."

Paul seemed almost too happy to talk. Then he suddenly began to walk with a springy step — so fast that Esther could hardly keep up with him.

"If Mama and Papa think *that's* good, just wait till they see how good I'm going to be *next* month!" He almost exploded with joy, and broke into a run.

"Hey, wait for me," laughed Esther, and Paul turned, grabbed her hand, and pulled her along.

Mother and Father watched from the doorway as their children came running up the dusty road hand in hand, laughing and shouting, while the fruit and vegetables almost bounced out of the basket that Paul was still holding tightly.

As Mother wiped a tear from her eye with the corner of her apron, Father put his arm around her shoulders and looked upward.

"Thank you," he said, simply.

NEWS — CAFFEINE DANGER

[Continued from page 561]

garded as inconclusive" but still a cause for concern. One area open to dispute, he added, is that the laboratory rats on which the caffeine was tested may not metabolize the drug the same way humans do.

The agency made public initial findings from a study done by its Bureau of Foods which showed rats whose mothers were fed caffeine were born with parts of toes missing and some delayed skeletal development.

"When converted to human terms, the level of caffeine that produced birth defects in animals was about what a person could get from 12 to 24 strong cups of coffee a day," Goyan said.

Goyan said the FDA would ask the

industry for more tests and agency spokesman Wayne Pines said substantial results from the new studies should be available in two years.

Studies on humans are inconclusive, he said. And a Florida State University study suggests that since rats and humans metabolize caffeine differently, tests on rats may yield information that doesn't apply to humans.

The Blade-Tribune (Oceanside), Sept., 1980

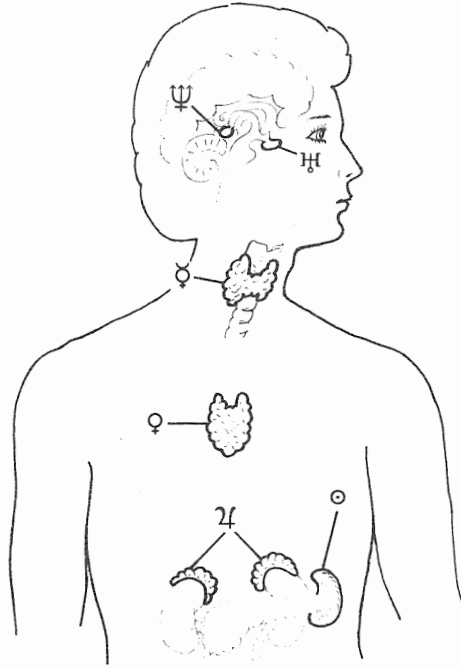
It would seem to be a matter of common sense that whatever a prospective mother ingests during her time of pregnancy is very likely to affect the child she carries, and that all harmful elements — be they caffeine, tobacco, drugs, alcohol, or any other toxin — particularly should be avoided during this period. It is well enough known by now that caffeine is a harmful stimulant, and many people have been advised by their doctors not to drink coffee. Does it require a whole new battery of experiments to determine that caffeine also could affect an unborn child adversely?

Furthermore, why is it necessary to torture animals in this connection — especially when the researchers admit that "rats . . . may not metabolize the drug the same way humans do"? We already know what caffeine can do to humans.

Many prospective mothers today are indeed doing their best to avoid anything potentially harmful to their unborn children. Enough pollutants exist around us that the general public cannot seem to avoid. It is all the more incumbent on all of us, therefore — and particularly those among us who are charged with the welfare of an unborn child — not to contaminate ourselves with potentially dangerous commodities, such as those mentioned above, that we *can* stay away from.



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