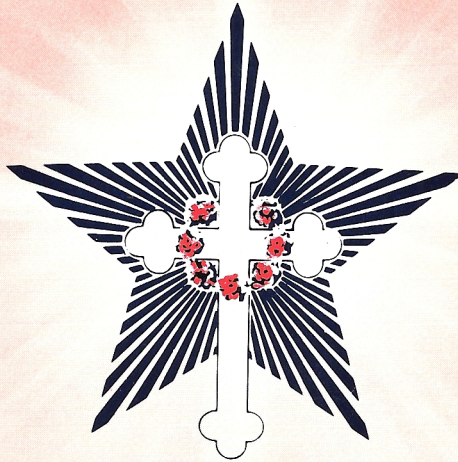


RAYS



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EPIGENESIS

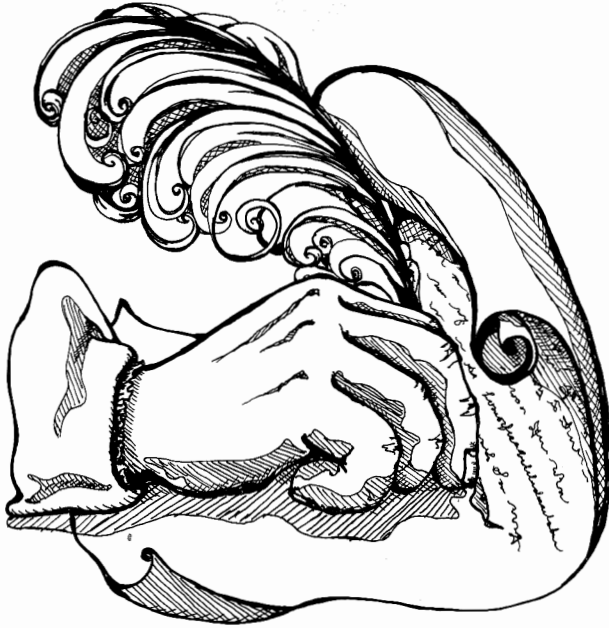
ASTROLOGY—
THE MYSTIC SCIENCE

ATTAINING A BALANCED
DEVELOPMENT

THE ROSICRUCIAN FELLOWSHIP

THE DEEPER TRUTHS OF SHAKESPEARE

A COLLECTION OF ARTICLES WRITTEN BY STUDENTS
OF THE WESTERN WISDOM TEACHINGS AS PRINTED
IN *RAYS FROM THE ROSE CROSS*



INCLUDES INTERPRETATIONS OF THE INNER
MEANING OF SHAKESPEARE'S WRITINGS

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A SOFT HEART,
A SOUND BODY”

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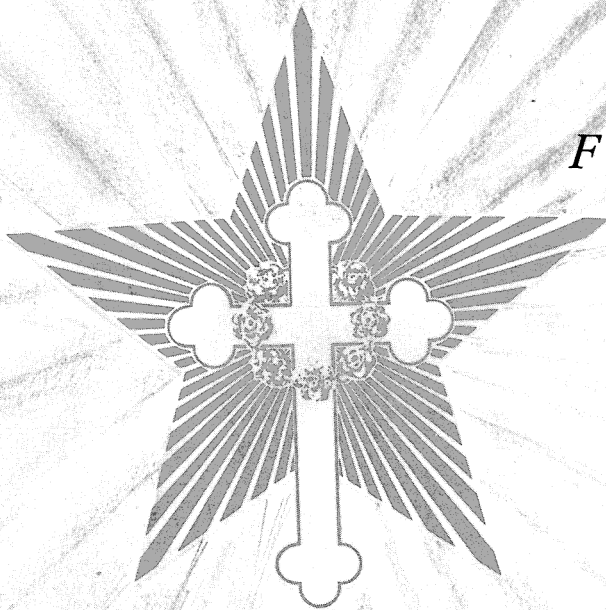
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FORGIVENESS:

*THE HEALING
FORCE OF
FELLOWSHIP*

In our daily interactions with friends, neighbors, and loved ones, we are sometimes, perhaps often, subject to negative feelings of insult, embarrassment, criticism, and disappointment. We believe that our associates have hurt us in some way. We may even ascribe to them motives against us. These sparks of pain and psychological injury may feed a fire of smoldering resentment or kindle flames of open hostility.

As a reaction to this perception of injury, we tend to surround ourselves with ideas which seem to justify our negative feelings. In turn, our reactions awaken similar feelings of discord in our associates. They, too, have numerous "reasons" why they were justified in their behavior. As the argument proceeds, no one listens to what the other is saying. The ruptured relationship may be temporary or permanent. It may leave deep emotional scars, affect one's health, and even hurt innocent bystanders.

If we look within and try to analyze what has happened, we usually find that there is something negative in us which our "enemy" has triggered. Why are we overly sensitive? What are the fears, insecurities, and weaknesses within ourselves that our "enemy" has exposed? If we analyze further, we may find that the "enemy" has weaknesses similar to ours.

Forgiveness is the Healing Force of Fellowship. True forgiveness means tolerance of weakness both in ourselves and others. Forgiveness is a positive step toward a human alliance based on the recognition of a common problem in need of a solution. Forgiveness is the product of an inward spiritual strength that places a brake upon the outburst of negative feelings, frees the mind from the bondage of selfish desire, and identifies with other human beings in the spirit of Love. Let us exercise the power of Forgiveness so that we may light and keep ablaze the beacon light of true spiritual Fellowship, which is the balm of Gilead, the only panacea for the World's woe.



*THE
MYSTIC
LIGHT
EPIGENESIS*

—Mary Schaumburg

“WHERE EPIGENESIS IS INACTIVE IN THE INDIVIDUAL, FAMILY, NATION OR RACE, EVOLUTION CEASES AND DEGENERATION STARTS. WE ARE EXPECTED TO DEVELOP NOT ONLY PHYSICAL PERFECTION, EMOTIONAL STABILITY, AND MENTAL DEPTH AND CONTROL, BUT TO MAKE TWO BLADES OF GRASS GROW INSTEAD OF ONE—MEETING THE CHALLENGE OF OUR SPIRITUAL BIRTH-RIGHT, AND TO SPIRITUALIZE OUR VEHICLES TO PREPARE THEM FOR CONSCIOUS USE BY THE EGO.”

There are many subjects in the *Rosicrucian Teachings* which should be of special interest to the occult student. One of the most important topics is *EPIGENESIS*. It has a simple meaning—*INITIATIVE, CREATIVITY*—but the implications are so far-reaching that we should give the subject a great deal of attention.

duce something out of nothing, we ask where this “essence” that we have freewill to develop, comes from. The secret may be found in the occult maxim that “Chaos is the seed ground of the Cosmos.” Chaos holds within itself the germ of all that exists during physical manifestation—*yet not quite all*. Epigenesis is the conscious effort, the

“*EPIGENESIS IS A REACHING OUT, A DESIRE TO BRING INTO BEING SOMETHING THAT DID NOT EXIST BEFORE. IT IS NOT MERELY A CHOICE BETWEEN TWO COURSES OF ACTION. IT IS THE FREE WILL TO INAUGURATE SOMETHING NEW. IT IS THE REAL BACKBONE OF PROGRESS.*”

We are taught that there is a third factor in our evolutionary development to be considered besides Involution and Evolution—the faculty of the Spirit which permits it to choose a course that is altogether new and independent, to enter a new line of activity at any time it wishes. Where an individual shows some fruit of this initiative, he or she is called a genius. However, this stage requires complete absorption in carrying out the plans toward the goal. Max Heindel has written that “all development depends on *epigenesis*.”

The first questions which must be answered are: Where is the line drawn between *evolution* and *epigenesis*? What is the difference? *Evolution* is an unfolding, as in the growth of a plant from a seed. Students of the *Western Wisdom Teachings* learn that the seeds of our physical, desire, and mental bodies were implanted by great Spiritual Beings, so that we could, in the natural course of events, develop and unfold all of our latent possibilities.

Epigenesis is a reaching out, a desire to bring into being something that did not exist before. It is not merely a choice between two courses of action. It is the freewill to inaugurate something new. It is the real backbone of progress.

As it is impossible for anyone to pro-

ducing urge to draw upon this seed ground of the spirit and bring it to some sort of fruition. The outcome is creation.

The birth pangs of original efforts are troublesome, for the result of Epigenesis does not spring full-grown as a gift from a Benign Being. A new idea must be permitted to grow naturally—to be attended with care, for any attempt to force the flowering of an original effort brings only distortion. *Recapitulation* is the safety device used by the Hierarchy in charge of our evolution, so we can use the same idea—and repeat the “countdowns” to secure perfection.

Many occult students regard the purpose of life as a time to pay debts generated in a previous life and to learn some particular lessons. Surely the view that to act wrongly and suffer the consequences in some future life, or to behave in such a way that happiness is the ultimate goal, must produce a drab existence. Epigenesis is a spiritual drive, actually a response to the Spirit’s creative essence, vivifying the life. Some occultists believe that the purpose of evolution is the development of man from a static state to a dynamic God, a Creator; this can now be accomplished faster through our use of this magic third privilege.

When we constantly emphasize the

Law of Causation and persistently ignore the Law of Epigenesis, we place ourselves outside the line of action, and our opportunities for exercising initiative are missed, with the result that we become more and more spiritually barren as the years go by.

During our Involutionary stage when our consciousness was turned wholly inward, when we were still without mind, we were nurtured and trained with great care, but, we were automatons. If the development we are now undergoing is our education, and if during our present progress we are simply unfolding latent actualities, where do we learn to create? If our development consists solely in learning how to build better forms, according to the models already existing in our Creator's mind, can we, at best, be only good imitations, and never creators? As long as certain features of the old form meet the requirements of progression they are retained—but at each rebirth, *the evolving life* adds improvements that are necessary for its further expression. For instance, at one period in our evolution we breathed through a gill-like apparatus, and form was changed to meet the new requirements; we had to be equipped with lungs to receive the "breath" of God so that another step in our development could be taken. This was evolution, not Epigenesis, as the changes were made under the supervision of Great Hierarchies.

We have reached a stage in our evolution when we use the physical substance provided by our parents, but we put our own stamp on it; we may look like a combination of both, but spiritually we can be quite different. We probably all know of at least one case of quite ordinary parents who have an unusual child, one who has special talents, out of all proportion to early training and education. People wonder at it, and glory spreads over the parents as if they had some hand in shaping the soul. Birth into such a family shows a tie or an opportunity for special work, however the Ego

is essentially its "own man."

It is rather obvious that those of us who respond to the herd instinct use less Epigenesis; crowds do not think for themselves—they are swayed emotionally by dominant characters who use them for their own purposes. An Ego, who conscientiously develops his Divine originality, cannot be swayed, because his emotional nature, or desire body is disciplined.

The key to Epigenesis is the mind; there is no creativity without mental activity. The *desire* for change comes first, but until it is worked out by the mind, striving to correct flaws which prevent perfection, the personality is subject to the pressures from high Spiritual Beings who are guiding our evolution.

When considering this problem of life, it is a good idea to seek the principle of Epigenesis and watch its operations; we increase our understanding of its *Laws* and learn to operate within the *Law* of our Creator. Everything connected with our Earth and the solar system is governed by law which cannot be circumvented without disaster. Even our creative efforts must be subject to these *Laws*, and their discovery and *correct use* guarantee success.

The first time we decide to start the development of a new talent we are exercising the faculty of Epigenesis. In order to become an independent, original creator, it is necessary that our *training* should include enough latitude for the exercise of the individual originality which distinguishes between creation and imitation.

How are we training for this tremendous future? Do you think that by accepting life, by merely using faculties developed under guidance since we emerged as Virgin Spirits we can remain content to continue passively permitting great Hierarchies work upon us? When Epigenesis is inactive in the individual, family, nation or race, evolution ceases and degeneration starts. We are *expected* to develop not only physical perfection,

emotional stability, and mental depth and control, but to make two blades grow instead of one—meeting the challenge of our spiritual birthright, *and* to spiritualize our vehicles, thereby preparing them for conscious use by the Ego.

cathedral builders live such lives that their soul qualities are increased?" A real artist tries to express an inner urge; he is lost in his world of imagination and execution. This in itself develops certain soul qualities.

"THERE ARE ENOUGH INDIVIDUAL DIFFERENCES IN US EVEN NOW FOR SCIENTISTS TO KNOW THAT THERE ARE NO TWO PERSONS ALIKE. WE CANNOT MAKE THESE DIFFERENCES OUR GOAL, BUT THE MORE INDIVIDUAL WE BECOME, THE MORE DIVERSIFIED OUR FUTURE CREATIONS WILL BE."

Epigenesis is the quality which makes us different from anyone else. We are all cells in the body of God—we are part of Him and always will be—but we express His oneness in different ways. There are enough differences in each one of us even now for scientists to know that there are no two persons alike. We cannot make these differences our goal, but the more individualized we become, the more diversified our future creations will be.

It is interesting to note that one result of an important activity in the Second Heaven (building the quintessence—the soul—of the three lower vehicles into the threefold Spirit) is the opportunity to exercise Epigenesis. The ordinary man learns how to build a body which will afford a better means of expression, but practically all of this is accomplished under the supervision of Beings who work with humanity. When the period of unconscious building has passed, man has an opportunity to exercise his "just beginning to exist" creative power—then the true creative process begins.

Epigenesis is the *lever* (Mr. Heindel's word)—the lever by which the Soul Body is used by the indwelling Spirit. This information is more important than we may at first realize, for a person who makes no effort to build his soul qualities does not have the means to apply Epigenesis. Immediately one asks: "How many artists or

All humans work unconsciously in the building of their bodies during antenatal life, until they have reached the point where the quintessence of former bodies have been built in. It is like obtaining all items for a project before planning the next move, but this move depends upon the previous work accomplished—or the *quintessence*. So, it is obvious that the more an individual advances spiritually, the more power he has at his disposal.

We are not *forced* to act in a specific manner because we are placed by the Lords of Destiny in a certain environment or because our entire past has given us particular tendencies. If this were true, no one would rise out of the circumstances surrounding the first years of his life, out of the conditions which often last until the 14th year. When the urge of the Desire Body rejects the limitations of authority, the eyes turn inward towards goals which seem impossible; but the lower *will* seeks a *new avenue*, free to do what it wishes. The yearning Ego manages ultimately to get the idea of the results of that effort through the *consciousness*, but usually the lower will resists and sees only the benefits to the personality. It is, however, the beginning. When the individual perceives the futility of possessions, power, and self-gratification, he starts to look for something more satisfying. He becomes aware of his own

creative urge and longs for a constructive means of expressing it.

While it is true that we take our own character with us wherever we go, new experiences hone down the traits which do not permit happy relationships with our family and fellow workers. In a future day our efforts to reach our ideal will be achieved, and we will know the sweets of our own creativity. The lesser ideals are more readily attainable, but they are not to be despised. It takes repeated Earth lives to reap the fruits of *spiritual* Epigenesis.

How do we go about developing new talents? Let's consider the following material example: About 60 years ago a boy was apprenticed to a master in a particular craft or business. He started by becoming acquainted with his new conditions and requirements; he was shown how to do unimportant bits of work until he became proficient. The importance of his job increased as he learned more about his master's techniques, until he became a "journeyman" He would know how to achieve a creditable piece of work according to the way he had been trained. Was he a creator? Did he invent new ways to work in a more efficient manner, or make a product which served a better purpose? If he did, he became a master in his own profession because he was using his divine gifts—*Epigenesis*. Such individuals build beautiful buildings, paint beautiful pictures, and write inspired music.

The beauty of understanding Epigenesis is that we realize that we hold our quickened future in our own hands. Wailing about the cruelty of our "fate" traps us deeper into the "slough of despair," and not until we shake ourselves free from this flaccid self-pity are we aware that we control our response to destiny. Much spiritual Epigenesis can occur in the later years of an aspirant's life. A great deal of the Ego's present destiny has been faced and there is time and quiet to create within the vehicles new ways of approaching the

Divine goal. There is no loneliness, no heartache—only a constant effort to reach Home—Home with our Heavenly Father. This may be accomplished more rapidly and with much more grace when we exercise the spiritual quality of Epigenesis.

The Ego, the threefold Spirit, is still in its early development, relatively speaking. It does not yet command its vehicles, but eventually we are going to direct the evolution of the beings we create and become *SUNS*, continuing our evolution into creativity now far beyond our imagination.

What is the purpose of Creators forging ahead, expanding this spiritual part of the Divine self? We shall have earned the blessed privilege of working with the guides of our evolution, to help those who have not yet become creators. Let us remember these words of the Christ: "*For ye have the poor always with you.*"

The wondrous aspect of our spiritual heritage is that we can make the decision to chart our own lives, *within the framework of the Divine Plan*. The ultimate purpose of life is reunion with *our Creator*, and our own creative expression. The greatest ideal toward which we can presently turn our creative faculties is that of union with our Heavenly Father.

In conclusion, let us reflect upon these verses from the Gospel of St. Matthew (25:14-30) which marvelously express to us the qualities of Epigenesis:

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents.

And likewise he that had received

(Continued on page 166)

MAX
HEINDEL'S
MESSAGE

FAUST—
SELLING HIS
SOUL TO
SATAN

The following article is excerpted from Max Heindel's illuminating work, "Mysteries of the Great Operas," sold by The Rosicrucian Fellowship. A complete price list of our publications will be mailed upon request.

PART SEVEN

"BY THE INTERFERENCE OF THE LUCIFER SPIRITS IN THE SCHEME OF EVOLUTION, THE PASSIONS OF MANKIND WERE AROUSED, INTENSIFIED AND LED INTO A CHANNEL WHICH HAS CAUSED ALL THE SORROW AND SICKNESS IN THE WORLD. NEVERTHELESS, IT HAS AWAKENED THE INDIVIDUALITY OF MAN AND FREED HIM FROM THE LEADING STRINGS OF THE ANGELS."

Faust aims to acquire power quickly by the aid of others, hence he contacts the danger point, just as everyone does today, who runs after self-styled "adepts," or "masters," who are ready to pander to the lowest appetites of their dupes—for a consideration—as Lucifer offers to serve Faust. But they can give no soul powers no matter what they claim. That comes from within, by patient persistence in well-doing, a fact which cannot be too often reiterated.

Being in a reckless mood, Faust answers contemptuously the demand of Lucifer for his signature in blood to the pact between them, with the following words:

*"A good man in his darkest aberration,
Still knoweth the way that leadeth to salvation."*

Faust is the aspiring soul, and the soul cannot be permanently diverted from the path of evolution.

The statement by Faust of his purpose bears out the assertion that he has a high ideal, even when wallowing in mire—he wants experience:

*"The end I aim at is not joy.
I crave excitement, agonizing bliss,
Enamored hatred, quickening vexation."*

"BEFORE ANYONE CAN BE TRULY COMPASSIONATE, HE MUST FEEL, AS FAUST DESIRES TO FEEL, THE DEPTH OF THE SORROWS OF THE HUMAN SOUL AS WELL AS ITS MOST ECSTATIC JOYS; FOR ONLY WHEN WE KNOW THESE EXTREMES OF THE HUMAN PASSION CAN WE FEEL THE COMPASSION NECESSARY FOR THOSE WHO WOULD AID IN THE UPLIFTMENT OF HUMANITY."

*"Be not afraid that I shall break my word,
The scope of all my energy
Is with my vow in full accord.
Vainly have I aspired too high;
I'm on a level but with such as thou;
Me the Great Spirit scorned, defied.
Nature from me herself doth hide.
Rent is the web of thought; my mind
Doth knowledge loathe of every kind.
In depth of sensual pleasure
drowned
Let us our fiery passions still;
Enwrapped in magic's veil profound
Let wondrous charm our senses thrill."*

*Purged from the love of knowledge,
my vocation
The scope of all my powers
henceforth be this:
To bare my breast to every pang, to know
In my heart's core all human weal
and woe,
To grasp in thought the lofty and the deep;
Man's various fortunes on my breast
to heap."*

Having been scorned by the powers which make for good and being thoroughly inflamed with a desire for firsthand knowledge, for real power, he is ready to go to any length. But God is represented as saying in the prologue:

Before anyone can be truly compassionate, he must feel, as Faust desires to feel, the depth of the sorrows of the human soul as well as its most ecstatic joys; for only when we know these extremes of the human passion can we feel the compassion necessary for those who would aid in the uplift of humanity. By the help of Lucifer, Faust is able to learn both joy and sorrow, and thus Lucifer is indeed, as he says,

*"...The pow'r that still
Works for good though scheming
ill."*

By the interference of the Lucifer Spirits in the scheme of evolution, the passions of mankind were aroused, intensified and led into a channel which has caused all the sorrow and sickness in the world. Nevertheless, it has awakened the individuality of man and freed him from the leading strings of the Angels. Faust,

pass by the inanimate objects without even mentioning them, and consider with profit what is meant by the family of apes which we find there, for they also represent a phase of human evolution.

Filled with a passion instilled by the Lucifer Spirits, or fallen Angels, mankind broke away from the angelic host led by Jehovah. As a consequence of the hardening power of desire, "coats of skin" soon enveloped them and separated them from each other. Egotism supplanted the feel-

*"FILLED WITH A PASSION INSTILLED BY THE LUCIFER SPIRITS,
OR FALLEN ANGELS, MANKIND BROKE AWAY FROM THE ANGELIC
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SOON ENVELOPED THEM AND SEPARATED THEM FROM EACH
OTHER. EGOTISM SUPPLANTED THE FEELING OF BROTHERHOOD
AS THE NADIR OF MATERIALITY WAS APPROACHED."*

also by the help of Lucifer, is led out of the conventional paths and becomes thereby individualized. When the bargain has been concluded between Faust and Lucifer we have the replica of the Sons of Cain, who are the progeny and charges of the Lucifer Spirits as we have seen in *Freemasonry and Catholicism*.

In the tragedy of *Faust*, Marguerite is the ward of the Sons of Seth, the priesthood described in the Masonic legend. Presently the two classes represented by Faust and Marguerite are to meet, and between them the tragedy of life will be enacted and out of the sorrows encountered by each in consequence, the soul will grow wings that will raise it again to realms of bliss whence it came. In the meanwhile Lucifer conducts Faust to the witches' kitchen where he is to receive the elixir of youth, so that rejuvenated, he may become desirable in the eyes of Marguerite.

When Faust is presented upon the stage, the witches' kitchen is full of instruments supposed to be used in magic. A hell-fire burns under a kettle wherein love potions are brewed and there is much else which is fantastic. But we may

ing of brotherhood as the nadir of materiality was approached. Some were more passionate than others, hence their bodies crystallized to a greater extent. They degenerated and became apes. Their size also dwindled as they approached the time where the species must be extinguished. They are, therefore, the special wards of Lucifer Spirits. Thus the Faust myth shows us a phase of human evolution not included in the Masonic legend, and gives us a fuller and more rounded view of what has actually happened.

Once, all mankind stood at the point where the scientist believes the missing link to have been. Those which are now apes, degenerated from that point while the human family evolved to its present stage of development. We know how indulgence of the passions brutalizes those who give way to them, and we can readily realize that at a time when man was yet in the making, individualized, and under direct control of cosmic forces, this indulgence would be unchecked by the sense of selfhood which guards us in a measure today. Therefore, the results would naturally be more far-reaching and

disastrous.

Sometime the aspiring soul must enter the witches' kitchen as Faust did, and face the object lesson of the consequences of evil as represented by the apes. The soul is then left to meet Marguerite in the garden, to tempt and be tempted, to choose between purity or passion, to fall as Faust did or to stand staunchly for purity, as did Parsifal. Under the Law of Compensation it will then receive its reward for the deeds done in the body. Indeed, luck is twin to merit, as Lucifer points out to Faust, and true wisdom is only acquired by patient persistence in well-doing.

*"How closely luck is linked to merit
Does never to the fool occur.
Had he the wise man's stone, I swear
it,
The stone had no philosopher."*

True to his purpose to study *life* instead of *books*, Faust demands that Lucifer procure for him admittance to the home of Marguerite, and proceeds to win her affections by a princely gift of jewels smuggled into her closet by Lucifer. The brother of Marguerite is away fighting for his country. Her mother is unable to decide what is best to do with the gift and takes it to the spiritual adviser in the church. The latter loves the shining stones more than the precious souls entrusted to his care. He neglects his duty for a necklace of pearls, more eager to secure the gems for the adornment of an idol, than to guard the child of the church against moral dangers lurking around her. Thus Lucifer gains his point and quickly reaps a reward of blood and human souls, for in order to gain access to Marguerite's chambers, Faust induces her to give her mother a sleeping potion which results in the death of the parent. Valentine, the brother of Marguerite, is killed by Faust. Marguerite is cast into prison and sentenced to suffer capital punishment.

When we remember that the blood is the seat of the soul, and that it clings

to the flesh of a person who meets a sudden and untimely end with the same tenacity as the kernel adheres to the flesh of an unripe fruit, it is easy to see that there is considerable torture connected with such a death. The Lucifer Spirits revel in the intensity of feeling and evolve by it. The nature of an emotion is not so essential as the intensity, so far as the purpose is concerned. Therefore, they stir the human passions of the lower nature, which are more intense in our present stage of evolution than feelings of joy and love. As a result, they incite to war and bloodshed, and appear evil now, but in reality they act as stepping-stones towards higher and nobler ideals, for through sorrow and suffering such as are engendered in the breast of Marguerite, the Ego rises higher in the scale of evolution. It learns the value of virtue by a misstep in the direction of vice.

It was with true appreciation of this fact that Goethe wrote:

*"Who never ate his bread in sorrow,
Who never spent the midnight hours,
Weeping, waiting for the morrow
He knows ye not, ye heavenly
powers."*

THE WAGES OF SIN AND THE WAYS OF SALVATION

"The wages of sin is death," says the Bible, and when we sow to the flesh we must expect to reap corruption. Neither should we be surprised that one who is negative of character, like the class described as the Sons of Seth, represented by Marguerite in the Faust myth, falls a prey to this law of Nature at an early date after his measure of sin has been filled. The speedy apprehension of Marguerite for the crime of matricide is an illustration of how the law works. The holy horror of the church that was remiss in not guarding her while there was yet time, is an example of how society seeks to cover up its negligence, and holds up

its hands, shocked by the crimes for which it is itself, in a great measure, responsible.

Had the priest sought the confidence of Marguerite instead of coveting the jewels, he might have protected her from the fate that befell her, and though she might have suffered by losing her lover she would have remained pure. It is, however, through the intensity of sorrow that the suffering soul finds its way back to the source of its being, for we have all as prodigal sons left our Father in Heaven; we have wandered afar from the realms of spirit, to feed upon the husks of matter, to gather experience and to gain individuality.

When we are in the slough of despair we begin to realize our high parentage and exclaim, "I will arise and go to my Father." Membership in churches, or the study of mysticism from an intellectual point of view, does not bring the realization of the *whither*, which is necessary before we can follow the Path. But when we are bereft of all earthly support, when we are sick and in prison, we are nearer and dearer to the Saviour than at any other time. Therefore, Marguerite in prison and under the ban of society, is closer to God than the innocent, beautiful and pure Marguerite, who had the world before her when she met Faust in the garden.

The Christ has no message for those who are satisfied and love the world and its ways. So long as they are in that condition of mind He cannot speak to them nor can they hear His voice. But there is an infinite tenderness in the words of the Saviour: "*Come unto me all ye that labor and are heavy laden, and I will give you rest.*" The sinning soul symbolized by Marguerite in her prison cell, standing alone, ostracized by society as a moral and social leper, is impelled to turn her eyes heavenward and her prayer is not in vain. Yet, even to the last moment, temptations beset the seeking soul. The gate of hell and the gate of heaven are equally close to the prison cell of Marguerite, as

illustrated by the visit of Faust and Lucifer who endeavor to drag her from prison and impending death to a life of shame and bondage. But she stands firm; she prefers prison and death to life and liberty in the company of Lucifer. She has thus stood the test and qualified for the Kingdom of God.

Solomon was the serf of Jehovah and as a Son of Seth he was bound to the God who created him and his ancestors. But in a later life, as Jesus, he left his former Master at the Baptism and they received the Spirit of Christ. So every Son of Seth must some day leave his guardians and take a stand for Christ, regardless of the sacrifice entailed thereby, even though life be the price.

Marguerite in her prison cell takes that important step and qualifies for citizenship in the New Heaven and the New Earth, by *faith* in Christ. Faust, on the other hand, remains with the Lucifer Spirit for a considerable time. He is a more positive character, a true Son of Cain, and though the wages of sin must eventually bring him death, salvation may come through a purer conception of love and through works.

In the second part of *Faust* we find the hero broken in spirit over the disaster which has befallen Marguerite through his instrumentality. He realizes his fault and begins to climb the road of redemption. He uses the Lucifer Spirit, bound to him by the bargain of blood as a means of attaining his end. He becomes an important factor in the affairs of state of the country whither he has journeyed, for all the Sons of Cain delight in statecraft as the Sons of Seth love churchcraft.

Not content, however, to serve another, under existing conditions, Faust sets the diabolical forces under his command to create a land, to raise it out of the sea and make a New Earth. He dreams a utopian dream of how this free land shall be the home of a free people who shall dwell in peace and contentment, living up to the highest ideals of life.

These ideals are generated in his soul

by the love of a character called Helen, which is a love of the loftiest and most spiritual nature, entirely separate from the thought of sex and passion. In the course of time he sees this land rise from the sea but his eyes are growing blind, for he is shifting his gaze from an earthly to a heavenly condition. While he thus stands looking at the forces marshalled by Lucifer, toiling at his behest day and night, Faust realizes that he has made real the claim of Lucifer, to be:

*"The power that still
Works for good though scheming
ill."*

He sees his work with the lower forces nearing completion, but his sight grows dimmer, and with that intense longing which comes to the soul to see the fruitage of its works, he desires to retain his sight until all shall have been accomplished and his utopian dream shall have become a reality. Therefore, as the vision before him—fades from his sightless eyes, he utters the fateful words named by him in his bargain with Lucifer:

*"Whenever to the passing hour
I say, 'Oh stay! thou art so fair!'
Then unto thee I give the power
To drag me down to deep despair.
Then let my knell no longer linger,
Then from my service thou art free;
Fall from the clock the index finger
Be time all over then for me."*

By the terms of that bargain, when Faust has uttered the fateful words the forces of hell are loosed from bondage to him, and he in turn becomes their prey: at least so it would seem. But Faust did not desire to stay the march of time for the purpose of enjoying sensual pleasures nor of gratifying selfish desires, as contemplated by the bargain. It was for the realization of an altruistic and a noble ideal that he wished to stay the passing hour. Therefore, he is really free from Lucifer, and a battle between the angelic

forces and the hosts of Lucifer finally results in the triumph of the former, who carry the seeking soul to the haven of rest in the kingdom of the Christ, while they utter the following words:

*"Saved is the noble soul from ill,
Our spirit peer. Whoever
Strives forward with unswerving
will
Him can we aye deliver.
And if with him celestial love
Hath taken part, to meet him
Come down the angels from above;
With cordial hail they greet him."*

Thus the Faust of the myth is an entirely different character from the Faust of the stage; and the drama which begins in heaven where permission was given Lucifer to tempt him, as Job was tempted in ancient times, also ends in heaven when the temptation has been overcome and the soul has returned to its Father.

*"All that is perishable,
Is but a likeness.
The unattainable
Here is accomplished.
The indescribable,
Here it is done.
The Eternal Feminine
Draws us on."*

This stanza puzzles all who are not able to penetrate into the realms where it is supposed to be sung, namely, heaven.

It speaks of all that is perishable being but a likeness, that is to say, the material forms which are subject to death and transmutation are but a likeness of the archetype seen in heaven. "The unattainable here is accomplished"—that which seemed impossible on Earth is accomplished in heaven. No one knows that better than one able to function in that realm, for there every high and lofty aspiration finds fruition. The indescribable longings, ideas, and ex-

(Continued on page 166)

*STUDIES
IN THE
COSMO
MEDITATION*

This department is devoted to a study of The Rosicrucian Philosophy by the Socratic Method, the material being taken from "The Rosicrucian Cosmo-Conception" by Max Heindel. A catalog of our publications is available upon request.

"REMEMBERING THE PARABLE OF THE MOTE AND THE BEAM, WE SHOULD TURN OUR MOST UNSPARING CRITICISM TOWARD OURSELVES. NONE IS SO PERFECT THAT THERE IS NO ROOM FOR IMPROVEMENT. THE MORE BLAMELESS THE MAN THE LESS PRONE HE IS TO FIND FAULT WITH ANOTHER."

Q. What becomes of the boards and planks we visualize in meditation?

A. Some of the wood is selected to form part of a building but the best of it is taken to a furniture factory and put into a kiln where it is dried by steam so that it will not shrink after it has been made into furniture.

Q. How is it made into furniture?

A. It is taken out and put through a great planing machine with many sharp knives which makes it smooth. Next it is sawn off into different lengths and glued together to form table-tops. The legs are turned from thicker pieces and set into the frame which supports the top; then the whole article is smoothed again with sandpaper, varnished and polished, thus completing the table in every respect.

Q. Does this complete the visualizing process in regard to our table?

A. No, we must "see" it sent out, with other furniture, to the store where we bought it, and we follow it as it is carted from that place to our home and left in our dining room.

Q. Besides the practical benefit of knowledge so gained, what advantage toward spiritual development would such detailed visualization provide?

A. Not only does it train our minds to obey us but it develops the indispensable power of Will.

Q. What is the next step for the aspirant?

A. Observation. One of the most important aids to the aspirant in his efforts is observation. Most people go through life blindfolded. Of them it is literally true that they "have eyes, and see not....have ears, and hear not." The majority of humanity are deplorably lacking in observation.

Q. How important is good eyesight in observation?

A. It is very important to one aspiring to the higher life that he be able to see all things about him in clear, definite outlines and in full detail.

Q. How is this faculty then used?

A. When the aspirant has attended to

his eyesight he should systematically observe everything and everybody, drawing conclusions from actions, to cultivate the faculty of logical reasoning. Logic is the safest guide in any world.

Q. Might not such practice develop criticising tendencies?

A. While practicing this method of observation it should always be kept in mind that it must be used only to gather facts and not for purposes of criticism, at least not wanton criticism. Constructive criticism, which points out defects and the means of remedying them, is the basis of progress; but destructive criticism, which vandalistically demolishes good and bad alike without aiming at any higher attainment, is an ulcer on the character.

Q. When may we rightly criticize?

A. Remembering the parable of the mote and the beam, we should turn our most unsparing criticism toward ourselves. None is so perfect that there is no room for improvement. The more blameless the man the less prone he is to find fault with another. If we point out faults and suggest ways for improvement it must be done without personal feeling. We must always seek the good which is hidden in everything. The cultivation of this attitude of discrimination is particularly important.

Reference: *Cosmo-Conception*, 491-493.



How good it would be if we could learn to be rigorous in judgment of ourselves, and gentle in our judgment of our neighbors! In remedying defects, kindness works best with others, sternness with ourselves. It is easy to make allowances for our faults, but dangerous; hard to make allowances for others' faults, but wise. "If thy hand offend thee, cut it off," is a word for our sins; for the sins of others, "Father, forgive them."

—M. Babcock

WESTERN
WISDOM
BIBLE
STUDY

JESUS CASTS OUT DEMONS

STILLING THE TEMPEST

To aid those interested in a deeper understanding of the scriptures, we offer a correspondence course of 28 lessons compiled from Max Heindel's writings. These lessons reveal the basic harmony of religion and science, and offer logical explanations for many misunderstood basic doctrines of the Church.

They are given out on a free will offering basis.

"FAITH....OPENS AND EXPANDS OUR MENTAL CAPACITY AS SUNLIGHT UNFOLDS THE BEAUTIFUL FLOWER. FAITH IS THE FORCE IN MAN WHICH OPENS UP THE CHANNEL OF COMMUNICATION WITH GOD AND BRINGS US INTO TOUCH WITH HIS LIFE AND POWER."

JESUS CASTS OUT DEMONS

And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceedingly fierce, so that no man might pass by that way.

And, behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

And there was a good way off from them an herd of many swine feeding.

So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine feeding.

And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.

And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that would depart out of their coasts.

—Matthew 8:28-34

Until recent years the Western World has thought of demonology as "superstition," but the increasing interest in the teachings of occult philosophy has begun to dispel this belief and bring about a better understanding of what actually exists in cases of "devil" possession.

During the time when Christ Jesus was performing His mission teaching and preaching to humanity, the various types of possession, or obsession, were common, as attested by the numerous instances mentioned in the Gospels and other historical records, and exorcism was often attempted by those practising the healing art. However, the Christ, as indwelling Planetary Spirit of our planet, has cleansed its desire body to such an ex-

tent that the evil Spirits and elemental beings no longer have the hold on humanity they once had. Nevertheless, obsession still exists among the lesser developed peoples of the world and to some extent in our own modern society.

The term "swine" is symbolical of the lower desires, and in this case of exorcism, the obsessing entities were returned to their native habitat, the lower Desire World. Water also is symbolical of the emotional nature, so that we may interpret the statement that the swine "perished in the waters" to mean that the evil influences were transmuted by the power of the Christ in the cleansed desire stuff.

It is hardly probable that so exalted a being as Christ Jesus would have condemned any sentient creature, even swine, to death, as those who believe in taking the Bible literally would have us believe.

Christ Jesus was of course the Master Exorcist, for all obsessing entities knew and obeyed His voice. Today more and more ministers and healers are learning to use the power of the Christ Name to free individuals from evil influences. The more one unfolds the Christ Within by living purely and selflessly, the more able is he to protect himself from all outside entities and to help others do the same. As Max Heindel stated:

"When we live lives of purity, when our days are filled with service to God and to our fellowmen, and with thoughts and actions of the highest nobility, then we create for ourselves the Golden Wedding Garment, which is a radiant force for good. No evil is able to penetrate this armor."

It is unjust and absurd of persons advancing in years, to expect of the young that confidence should come all and only on their side; the human heart, at whatever age, opens only to the heart that opens in return.

—Edgeworth

STILLING THE TEMPEST

And when he was entered into a ship, his disciples followed him.

And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

And his disciples came to him, and awoke him saying, Lord, save us: we perish.

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!

—Matthew 8:23-27

In this passage we are taught the effects of fearfulness and the power of faith.

Fear is one of the most destructive emotions known to man. It can play havoc with the physical body, deranging digestion, interfering with the metabolic changes and the elimination of waste, and upsetting the whole system. Those who indulge in it surround themselves with a steel-gray auric shell which acts as a barrier to the helpful thoughts and prayers of others.

Faith, on the other hand, "opens and expands our mental capacity as sunlight unfolds the beautiful flower." "Faith is the force in man which opens up the channel of communication with God and brings us into touch with His Life and Power." The poet Tennyson called it:

The great world's altar-stairs that slope thro' darkness up to God.

We also find in this passage of Scripture an indication of a power man will at some future time possess—control of the elements. Christ Jesus possessed this power, so that "even the winds and the sea" obeyed him. Max Heindel pointed out that: scientists have attempted time and again to offer an adequate explana-

tion of the phenomena of wind and storm, but have failed signally. Nor can they succeed while they seek a mechanical solution to what is really a manifestation of life. Could they see the hosts of sylphs winging their way hither and thither, they would know who and what is responsible for the fickleness of the wind; could they watch a storm at sea from the etheric viewpoint they would perceive that the saying "the war of the elements" is not an empty phrase, for the heaving sea is truly then a battlefield of sylphs and undines and the howling tempest is the war cry of spirits in the air.

To explain fully what transpires in a storm we must consider the semi-intelligent action of the sylphs who lift the finely divided vaporized particles of water prepared by the undines, from the surface of the sea and carry them as high as they may before partial condensation takes place and clouds are formed. These particles of water they keep until forced by the undines to release them. When we say it storms, battles are being fought on the surface of the sea and in the air, sometimes with the aid of salamanders to light the lightning torch of separated hydrogen and oxygen and send its awe-inspiring shaft crashing zigzag through the inky darkness, followed by ponderous peals of thunder that reverberate in the clearing atmosphere, while the undines triumphantly hurl the rescued raindrops to earth that they may be again restored to union with their mother element.



I have seen tempests, when the scolding winds

Have riv'd the knotty oaks, and I have seen

The ambitious ocean swell and rage and foam,

To be exalted with the threat'ning clouds

But never till tonight, never till now,

Did I go through a tempest dropping fire.

—Shakespeare



ASTROLOGY
DEPARTMENT

ASTROLOGY
—THE MYSTIC SCIENCE

—Peter Damian

The Rosicrucian Fellowship offers three correspondence courses in Astrology for those who seek a comprehensive knowledge of this Sacred Science. These three courses begin with basic instructions for the synthesis of the horoscope and include a study of the esoteric phases of Astrology relating to its connections with one's spiritual development and The Rosicrucian Philosophy.

They are given out on a free will offering basis. Please write to us for details.

“THE AQUARIAN AGE APPROACHES, AND WITH IT WILL HAVE TO COME THE INEVITABLE RECONCILIATION OF RELIGION AND SCIENCE. FROM THIS UNION SPIRITUAL ASTROLOGY WILL BE REBORN; RETURNED TO ITS RIGHTFUL AND ORIGINAL STATUS AS THE SPIRITUAL SCIENCE AND THEOLOGY OF THE WORLD.”

The Aquarian Age approaches, and with it will have to come the inevitable reconciliation of religion and science. From this union Spiritual Astrology will be reborn; returned to its rightful and original status as the spiritual science and theology of the world.

astrologer, and thereby do a great disservice to the spirit of astrology itself.

The rending of devotional feeling from the human functions of reason and logic—the sublime interaction of which has been the very essence of astrology—is to risk a serious imbalance of the

“ ALL EXPERIENCED KNOWLEDGE IS OCCULT, WHEREAS ALL UNEXPERIENCED KNOWLEDGE IS SCIENTIFIC ” ARE WORDS OF HERMANN HESSE WHICH ILLUSTRATE THE FUNDAMENTAL DIFFERENCE BETWEEN THE OCCULTIST AND THE SCIENTIST; BETWEEN THE ASTROLOGER AND ASTRONOMER. ”

While present-day astrology patiently awaits the day of its fulfillment, there are those modern astrologers among its ranks who have become increasingly more absorbed in the obvious scientific features of astrology, and who are leaning heavily upon the results and directions dictated by research and data accumulation projects. We can readily conclude that these astrologers begin such projects in an effort to substantiate astrology either to themselves or to the scientific community. Astrology has always welcomed such efforts in the past, recognizing that science can do nothing else but prove what the occultist has experienced for centuries, and will serve humanity in this way by providing material illustration of the working of the ancient and divine system of the stars. One other consequence, however, from such projects is that many participating astrologers become overly solicitous in their seeking scientific approval, and so become too willing to abandon the reverential feeling and mystical heritage of astrology in order to gain this approval. They begin to subscribe so diligently to the material thinking of science as to reduce astrology down to the bones of its skeletal mechanism. Such a coldly intellectual regard of astrology can only serve to erode the personal skills and weaken the distinguished status of the

astrological mind. It remains, therefore, not the destiny of science to redeem astrology, but of astrology to restore science.

The great Richard Wagner wrote in his *Religion and Art*: “One might say that where religion becomes artificial, it is reserved for art to save the spirit of religion by recognizing the figurative value of the mythical symbol, which religion would have us believe in a literal sense; and revealing its deep and hidden truths through an ideal presentation.” There is a parallel to be drawn here between the relationship of astrology and science. It is reserved for astrology to save the spirit of science by recognizing the figurative value of the mythical symbol, which science would have us believe as having no meaning at all. Astrology, then, is the “ideal presentation.” It is both mechanism and mysticism, as a system demonstrating how both synchronistic and causative effects are a reality in the occult nature.

So it has become that the scientist continues to search, but having forgotten why and for what it is he is searching. The true astrologer remembers. The scientist prefers, however, to place his faith in science—often another word for “himself”—rather than in the heavens. Such faith can only be effective to the point where infallibility is demonstrated.

Science is hardly infallible. "*The exactness of science is a fake,*" wrote Alfred North Whitehead, and he is correct. Medicine and psychology, for example, cannot even pretend to be exact sciences. Such illusions of an "exact science" can only be the result of some sleight-of-hand.

It is, in the end result, the participation of individuals—subjects and experimenters—which causes science to be inexact. It is precisely that same personal participation which encourages the occultist and astrologer to be as accurate as his occult system. But then astrology is not merely a science. It is an occult science. It is not physics; it is metaphysics, and as such requires and depends upon the spirited participation of its practitioner, rather than upon the kind of detached non-involvement which is thought to be essential in scientific study.

Astrologers also studied the gods when they studied the stars. Superstition? Ancient myth? Paganism? Perhaps to some, but not so much so if we accept the origin of characteristics as they are assigned to the stars by the system of astrology. Otherwise, how are we to explain these characteristics without considering that the planets do indeed possess personalities all their own? That they are in truth "beings?" Astrologers cannot now begin to dismiss this notion, having spoken in terms of these personalities for many centuries. Science, on the other hand, can easily dismiss such an idea because science does not recognize "characteristics" of the planets to be valid at all. Astrologers are said to know better. In this way astrology has been the author of religious mythology in all cultures. Astrologer Llewellyn George remarked of the planets, "*They are God's messengers, and speak in His language; they give us His word.*" The Book of Genesis concurs, reading that the heavens "*...be for signs, and for seasons and for days and years...*" Indeed "*the heavens are telling the glory of God.*" (Psalm 19) There is added to the testimony of the

psalmist those voices from the field of science which agree with the following words of Albert Einstein, who said, "*I maintain that cosmic religious feeling is the strongest and noblest incident in scientific research.*"

Astrology, then, is not simply a mechanistic statistical system of impersonal energies at work. Astrology, in the words of author Colin Wilson, remains "*not a complicated mathematical system...but a knack, like water divining; of seeing the connection between character and planetary influences.*" Astrology is an occult science, best practiced by those possessed of such intuitive faculties which are innate in mankind. Astrology does indeed have a procedure, but a strict application of this procedure cannot guarantee the excellence or consistency of its results to the complete satisfaction of science no matter how many statistics are compiled. No more than the most intelligent application of the principles of music theory can guarantee the systemized production of a Caruso, or the genius of a Mozart.

The greatness of any art is best demonstrated by the greatness of its best artists. It has been through the insights and intuitive skills of individual astrologers throughout time that the greatest strides in astrology have been measured. To now lean exclusively upon the scientifically demonstrable aspects of astrology would result in the atrophy of this tradition of skill and awareness. As astrologers we must prepare ourselves to receive man's eventual development of a perfected mind: the Uranian consciousness perfectly balanced in its integration of intellect and intuition.

"*All experienced knowledge is occult, whereas all unexperienced knowledge is scientific*" are words of Hermann Hesse which illustrate the fundamental difference between the occultist and the scientist; between the astrologer and the astronomer—between those whose wish it is to expand their consciousness beyond the physical senses,

and those who remain content to observe with only five. We can describe the true astrologer as both scientist and priest. He is also an artist of sorts, possessing Wilson's "knack." It is the scientist in him which is condemned by religion; the religious in him which is scorned by science. Throughout all this it is not for the astrologer to surrender one or the other of his understandings; and certainly not to do so out of the need for approval. Astrology remains a synthesizing force. It is a mysticism and mechanism which has and always will flourish by its own virtues and by its own merits. The astrologer, meanwhile, should remain as a musician who is always aware that not all who come to witness his work—be they critic or fan—are of his own kind. "The Adept relates best with the Adept. Around him is drawn a sacred circle within which all are admitted who are found worthy; and all who are excluded, exclude themselves."

EPIGENESIS

(Continued from page 151)

two, he also gained other two.

But he that had received one, went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him, Well done,

good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

FAUST

(Continued from page 157)

periences of the soul, which even it cannot express to itself, are clearly defined in heaven; the Eternal Feminine, the great Creative Force in Nature, the Mother God, which draws us along the path of evolution, becomes there a reality. Thus the Faust myth tells the story of the World Temple, which the two classes of people are building and which will be finally the New Heaven and the New earth prophesied in the Book of Books.

(TO BE CONTINUED)



Healing the Body and the Mind

—A Re-evaluation

On your mark! High school is the easy part. Just be sure of getting A's in science and good SAT scores, and maybe do some volunteer work in a hospital (it looks nice on your record). *Get set!* The pressure is on in college. Nothing less than an A will do for all pre-med courses. Choose a major in one of the sciences and fill out the rest of the schedule with "Mickey Mouse" subjects, lest your cumulative average slip below A-minus. *Go!* You are in. At med school you will spend 30 to 40 hours a week at lectures, and as many more studying. But do not plan on actually grasping the material; there is no time to do more than memorize for exams. And do not plan on getting much sleep—for at least the next seven years.

For those seeking an M.D. these days, the race begins early, the course is arduous, and the prize, once achieved, may hardly seem worth the effort. Medical students grumble about the unceasing pressures, the torrents of material, the lack of time to think, much less relax. And they are not the only ones complaining. Patients gripe that the products of this regimen, the current crop of doctors, have no compassion, run their practices like assembly lines and are more fascinated by tests and procedures than by the human beings they treat. Medical school deans and faculty members, meanwhile, worry about turning out narrow-minded, unenthusiastic graduates who have little perspective on the facts they have swallowed. After conducting a survey at Stanford, Medical Professor Saul Rosenberg concluded that medical students are widely perceived as "aggressive competitive narrow, dishonest, unfriendly individuals, in other words, nerds."

"Medical education is not in optimum

health," declares Dr. Daniel Tosteson, dean of Harvard Medical School. What is worse, he adds, is that "there is little agreement on the diagnosis and treatment." Indeed, virtually every med school dean in the country has his own prescription for fixing what is wrong. Last week, for instance, prestigious Johns Hopkins School of Medicine announced a plan to guarantee admission to students still in their junior year of college. The purpose, said Hopkins Dean Richard Ross, is to encourage students to take a broader and more flexible approach to their senior year. Said he: "We would like to reverse the trend toward early specialization and overemphasis on science as preparation for medicine."

To bring some focus to the problems and encourage reform on a national scale, the Association of American Medical Colleges, which represents all 127 medical schools in the U.S. and all 16 in Canada, is conducting a three-year, \$1 million survey, the first sweeping examination of medical education in a half-century. The aim, says A.A.M.C. President John Cooper, is to determine "what is the education that all physicians need," and how to make the process less "brutal."

The panel has already discovered that students and faculty members around the U.S. agree on at least one point: there is simply too much for young doctors to learn. Medical school has always been demanding, but because of the tremendous explosion of knowledge since World War II, the curriculum is now bursting at the seams. "Memorization, that's what it's all about," says David Earle, 24, a medical student at the University of California, San Francisco. Students are now inundated with factual details, a process some panel members characterize as "dense-pack

education."

In his new book, *The Youngest Science: Notes of a Medicine-Watcher*, Dr. Lewis Thomas, who is chancellor of Memorial Sloan-Kettering Cancer Center in New York City, Comments on the changes that occurred as medicine went from "a profoundly ignorant profession" to "a technology based on science." Students today are so overwhelmed by information that "many get turned off by basic science, instead of being flabbergasted by how wonderful it is," said Thomas in an interview with *Time*. He goes so far as to suggest that the curriculum for the first two years should be "cut in half."

perimenting with a number of innovations. Ohio State and the University of Illinois have pioneered in the use of computers to train doctors. With the quantity of medical literature expanding a hundredfold in a decade, the computer is probably the only tool that can allow doctors to stay up to date. Tufts School of Medicine plans to break ground this year for a \$23 million health-sciences education building. Funded largely by the Federal Government, it is designed to be a national prototype for "lifetime medical education," says Carl Edwards, chief consultant on the project.

Elsewhere, universities are taking steps to

"WITH THE QUANTITY OF MEDICAL LITERATURE EXPANDING A HUNDREDFOLD IN A DECADE, THE COMPUTER IS PROBABLY THE ONLY TOOL THAT CAN ALLOW DOCTORS TO STAY UP TO DATE."

Ironically, much of the information pushed on medical students will be of limited use when they become practitioners. "Eighty percent of what I learn won't be revelant in 30 years," says Lachlan Forrow, 27, a fourth-year medical student at Harvard. According to Dean Donald Tapley of Columbia's College of Physicians and Surgeons, "biochemistry and molecular genetics are moving so fast that students graduating this year are not up to date because they learned it three years ago."

The pace of scientific discovery is so rapid that there is no point in trying to teach every last fact, says A.A.M.C. Panel Chairman Steven Muller, who is president of both Johns Hopkins University and its hospital. Instead, Muller and many of his peers want to pare down the curriculum so that students can concentrate on the fundamentals of medical science and practice. At the same time, they argue, students must be taught how to stay abreast of their evolving profession. Says August Swanson, director of academic affairs at the A.A.M.C.: "We have to teach our students to be lifelong learners and give them the conceptual knowledge and study skills that will allow them to keep up."

The A.A.M.C panel will not make its recommendations until November 1984. In the meantime, medical schools are already ex-

cut the work load and make classes more interesting. At Washington University School of Medicine in St. Louis, the amount of time that students spend in the classroom has been reduced by 15 per cent, and more outside exercises and research projects have been introduced instead. At Northwestern, faculty members have been experimenting with more imaginative teaching techniques. Professor James Garvin, for instance, now spikes his biochemistry lectures with a "case of the week," such as scurvy or nerve-gas poisoning, to make the subject seem less dry and abstract.

Other universities are attempting to reduce the pressures on students by spreading medical education over more than four years. The University of Missouri accepts applicants right out of high school for enrollment in a special eight-year program that integrates medical courses with undergraduate work. Boston University has a similar program that begins in the junior year of college. Another way of unpacking the curriculum would be to extend some of the course work into the three to six years that most doctors spend in residency programs. "Now that postgraduate training has become practically obligatory, there is no longer the urgency to teach everything in the first four years," says Dr. Thomas Meikle, dean of Cornell Medical College.

Meikle prefers this approach to admitting students before they have finished college. Says he: "Nothing can replace four solid years of the liberal arts."

Unfortunately, very few medical students are so broadly educated. Far too many who start out with wide interests become narrowly focused in their fight to get into med school. Students blame the problem on admissions committees, which emphasize grades and test scores over the personal attributes and interests that may make an individual a superior

In 1952 the curmudgeonly British psychologist Hans Eysenck published a series of studies that enraged psychotherapists around the world. Two-thirds of treated neurotic patients improve within two years, Eysenck said, but so do two-thirds of neurotics who get no treatment at all. His conclusion: psychotherapy makes almost no difference.

Most researchers consider Eysenck's statistics badly flawed and his paper slanted, but the furor over it spurred hundreds of subsequent studies on the effects of

"WHETHER MED SCHOOLS CAN ACTUALLY FOSTER SYMPATHY AND COMPASSION IN STUDENTS IS A MATTER OF DEBATE, BUT A NUMBER OF EDUCATORS FEEL THAT IT IS AT LEAST WORTH TRYING."

doctor. Notes Utah University Psychologist Calvin Taylor: "Based on test scores, you cannot predict who is going to be the most knowledgeable physician ten years later." Perhaps, says Thomas, "there should be an admissions quota for the solid citizens who rank in the middle of their class."

Whether med schools can actually foster sympathy and compassion in students is a matter of debate, but a number of educators feel that it is at least worth trying. At Brown, students "practice" medicine with professional actors who play patients. The scenes are videotaped, and students review them later to learn how to communicate better with those they treat. Columbia has taken a more academic approach by establishing the Center for the Study of Society and Medicine, which, says Dean Tapley, will offer instruction on "how to deal with the patient, the patient's family and his whole life, rather than 'the third bed on the left with a coronary.'"

Certainly the best way to humanize doctors is to humanize their training. The common aim of all efforts to reform medical education is to allow students more time to absorb and reflect upon what they learn and more freedom to pursue personal interests. Says Dean John Sandson of Boston University: "If we want our students to be compassionate, we as faculty and administrators have to be compassionate too."

—by Claudia Wallis
Time, May 23, 1983

psychotherapy. Psychologist Bernie Zilbergeld, after surveying that vast literature, comes to a conclusion in his new book, *The Shrinking of America* (Little, Brown), uncomfortably close to Eysenck's: consumers of psychotherapy usually feel better and treatment makes some changes in their lives, but the changes are modest and short-lived.

Zilbergeld is a clinical psychologist in private practice in Berkeley, Calif., and author of the book *Male Sexuality* (1978). The chief benefit of therapy, he argues, seems to come from talking to a sympathetic listener. "In some ways," he says, "therapy is similar to prayer. Both can be comforting and useful, even when one does not get what one asks for. Both can keep hope alive, combat boredom and demoralization, decrease loneliness and alienation, help us feel more in control and more confident. But that is not the same as resolving problems or changing behavior."

Judging the results of therapy is notoriously difficult. Is an ophiophobic "cured" if he remains terrified of snakes but is willing to touch them, or only if the fear is gone? Measuring a subjective state is itself subjective, and researchers have no way of knowing how much improvement would have occurred without treatment.

One of the few studies Zilbergeld cites with approval was done in the 1970's by psychologist Hans Strupp at Vanderbilt University. Seventy-two neurotic young males who received up to 25 sessions of treatment

from trained therapists emerged about the same as comparable men who simply talked to concerned professors with no therapeutic training. As to whether professionals generally get better results than amateur advisers, Zilbergeld says, "The answer, hard as it may be to accept, is that they don't."

Behavioral therapy, he thinks, works well enough for common anxieties and the simpler phobias, like fear of animals or flying, but not well at all with more complex torments like agoraphobia, the generalized fear of the outside world. Almost any therapy will help a person with feelings of low self-esteem, lack of assertiveness and some marital problems, Zilbergeld says, but no therapy can do much for major depression, schizophrenia, sexual deviance and the rehabilitation of criminals. "The most common products of most therapies," he writes, "are not behavior change, but caring, comforting and structuring."

Patients, Zilbergeld observes, routinely exaggerate the effects of treatment, out of gratitude or a desire to please the therapist. More than half of 325 problem youngsters in the Cambridge-Somerville Youth Study done from 1935 to 1945 in Massachusetts said they benefited from psychotherapy. An untreated group of 325 problem boys was used in that research as a control factor. But a follow-up study done 30 years later by sociologist Joan McCord demonstrated that the treated patients showed almost no behavior differences from the control group. In fact, the treated boys were slightly more likely to have committed a major crime, developed signs of alcoholism or become mentally ill. "Without the control group," says Zilbergeld, "the program would have been judged a great success when it was actually a failure." Edwin Powers, director of the study, admitted it was not a great success, but said a large turnover in personnel during World War II skewed the results.

In his own tests of patients over three years, Zilbergeld says, "it was like pulling teeth" to get negative comments about their therapy. After all the time and money invested, he declares, it is akin to asking patients to admit that they bought four lemons from the same shady used-car dealer.

The 1971 *Handbook of Psychotherapy and Behavior Change* concluded that psychotherapy usually had only a modestly positive effect. But the revised 1978 edition

of the book is slightly more sanguine. Treatment brings "clearly positive results" compared with nontreatment, wrote Allen Bergin and Michael Lambert, professors at Brigham Young University. They do add that techniques of therapy are less important than the rapport between the client and the therapist.

New York City psychoanalyst Robert Langs makes the same point. Langs, author of *The Psychotherapeutic Conspiracy*, a study of what happens in various therapies, says, "We don't know the underlying basis of change, but it may be in the relationship between client and therapist. Something gets mobilized when you go to a good specialist that doesn't get mobilized when you talk to a sympathetic friend, and that's true of all therapies."

Dr. Toksoz Byram Karasu, of New York City, a specialist in the study of psychotherapies, says Zilbergeld's charges are "sensational, completely anecdotal and utterly biased." He reports that there are 475 studies comparing treatment with nontreatment. "On average," he notes, "the studies find that 80% of those who receive formal psychotherapy are better off than those who don't."

Such reactions do not faze Zilbergeld, who cites other studies in which professionals do not come out ahead of non-professionals. His basic advice to the therapy consumer: "If you simply want to talk to someone, it probably doesn't make a lot of difference whom you select, as long as you feel comfortable and he or she is listening." Better still, he says, accept yourself as you are and work on your problems without outside experts. Freud was neurotic, but surveyed his psyche one day and decided he did not need much change. Says Zilbergeld: "If this position was good enough for Freud, maybe it can be good enough for us."

—by John Leo
Time, May 23, 1983

Both of these thought provoking magazine articles reflect a growing awareness in the healing professions that greater emphasis should be placed upon: a) the relationship between the patient and the healer, and b) the healer's possession of a sympathetic, compassionate attitude towards the suffering patient as opposed to the currently exclusive emphasis upon the memorization of facts and scien-

tific techniques during professional training. In *Occult Principles of Health and Healing* (page 150-152), Max Heindel shares with the reader the following insights into the relationship between the healer and the patient from the occult perspective: "*The first consideration....is to discover the basic spiritual relationship between the healer and patient. If the Law of Compatibility shows harmony, the outlook is good for a speedy recovery; but where inharmony appears, the patient should be turned over to a doctor or healer with whom he is in accord.*"

This is the method which the Elder Brothers use in apportioning patients among Invisible Helpers, and it is the key to the success we have had in benefiting all who have applied to Headquarters for help.

Astrologically, there are four elements: Fire, Air, Earth, and Water. The planets are so many foci through which the influences of the signs are projected upon the newborn babe and give tone to the body, particularly if located in the Ascendant. The success of the healer varies in proportion as his constitution agrees with that of the patient's ascending sign, whether fiery, earthy, airy, or watery.

When Saturn in the horoscope of one person occupies any degree of the zodiac included in the 1st or 6th house of another, those people are mutually incompatible and incapable of conferring benefit upon each other. Mars and Uranus also have an evil effect, but their force is quickly spent; it may be compared to the snap of a terrier. But the influence of Saturn is like the locked jaws of a bulldog, a strangle hold, a death grip, from which there is no release.

The Sun is the great reservoir of Life, the very opposite of Saturn; we may therefore readily see that its position would mark one as particularly beneficial to a certain class and in certain diseases. This influence is determined by its position according to

triplicity. Thus, those who have the Sun in one of the fiery signs have great healing power with respect to people suffering from diseases ruled by these signs; those with the Sun in airy signs have power over diseases usual to airy signs, etc. those born under the cardinal sign of a certain triplicity are most successful in treating acute cases of disease pertaining to those three signs; one who has the Sun in a fixed sign is apt in the cure of chronic diseases of that triplicity. Those born with the Sun in common signs make the least successful healers, but have more power to soothe the sick, and often bring recovery by their quieting influence on the patient's nerves. Therefore, they make the best nurses for patients under their triplicity, especially where there is mental trouble or where physical illness is the result of mental unrest.

Thus, people born when the Sun was in one of the fiery signs, Aries, Leo, or Sagittarius, are particularly successful in the treatment of the head, heart, spinal cord, femoral region, fevers, etc. Those born in April, with the Sun in Aries, would be best for the treatment of acute cases of those ailments. Those born in August, with the Sun in Leo, would succeed in chronic cases where others would fail, and if these healers secure a nurse having the Sun in Sagittarius, he or she will aid them in all their cases as no one else could. The same holds good of the other triplicities."

Additionally, Mr. Heindel, in *Ancient and Modern Initiation* (page 111-112) uses Wagner's *Parsifal* as a metaphor illustrating the crucial roles that compassion and human sympathy play in the efforts of any successful healer of the body or the mind: "*So long as we are bored when people come to us and tell us their troubles, so long as we run away from them and seek to escape hearing their tales of woe, we are far from the Path. Even when we listen to them and have schooled ourselves not to show that we are bored, when we say with our lips only a few sympathetic words that fall flat*

on the sufferer's ear, we gain nothing in spiritual growth. It is absolutely essential to the Christian Mystic that he become so attuned to the world's woe that he feels every pang as his own hurt and stores it up within his heart.

When Parsifal stood in the temple of the Holy Grail and saw the suffering of Amfortas the stricken Grail King, he was mute with sympathy and compassion for a long time after the procession had passed out of the hall, and consequently could not answer the questions of Gurnemanz, and it was that deep fellow feeling which prompted him to seek for the spear that should heal Amfortas. It was the pain of Amfortas felt in the heart of Parsifal by sympathy which held him firmly balanced upon the path of virtue when temptation was strongest. It was that deep pain of compassion which urged him through many years to seek the suffering Grail King, and finally when he had found Amfortas, this deep, heartfelt fellow feeling enabled him to pour forth the healing balm.

As it is shown in the soul myth of Parsifal, so it is in the actual life and experience of the Christian Mystic: he must drink deeply of the cup of sorrow, he must drain it to the very dregs so that by the cumulative pain which threatens to burst his heart he may pour himself out unreservedly and unstintedly for the healing and helping of the world. Then Gethsemane, the garden of grief, is a familiar place to him, watered with tears for the sorrows and sufferings of humanity."

In conclusion, the last paragraph of the second magazine article gives us a clue to the most potent of all the remedies to ills besetting the human body and mind. That is to say, in suggesting that we should simply accept ourselves, with our mental and physical defects, we open the inner door to a life filled with loving, self-forgetting service to *others*. Although a sincere spiritual aspirant, possessing a self-awareness as an evolving spiritual being, is never truly satisfied with himself and

ceaselessly strives to face and correct character defects, so long as our own problems and suffering are less important to us than the misery and human cries for assistance all around us, we may be assured that the ultimate perfection of our bodies and minds awaits us in a glorious future.



From the very summit of his sorrows, where he had gone to die, Moses, for the first time in his life, caught a view of the land of Canaan. He did not know, as he went over the rocks, torn and weary, how lovely the prospect was from the top. In this world, it frequently happens that when man has reached the place of anguish, God rolls away the mist from his eyes, and the very spot selected as the receptacle of his tears, becomes the place of his highest rapture.

—J.T. Headley

The little flower that opens in the meadows lives and dies in a season; but what agencies have concentrated themselves to produce it! So the human soul lives in the midst of heavenly help.

—Elizabeth Peabody

The life of a Godly man is like a river, not like a stagnant pool or a dead sea. It is ever in motion, sometimes sparkling in the sunbeam, and sometimes shivering in the clouds; sometimes chanting through scenery as beautiful as Eden, and sometimes moaning through districts of miserable desolation; sometimes clear as the day, and sometimes black as the night. Still it is ever moving to its ocean destiny—progress is its law, infinitude is its home.

—David Thomas

Sympathetic people are often uncommunicative about themselves; they give back reflected images which hide their own depths.

—George Eliot

READERS'
QUESTIONS

ATTAINING A
BALANCED DEVELOPMENT

This department is devoted to a study of The Rosicrucian Philosophy according to the method used by Max Heindel in his two fact-filled and thought-provoking volumes, "The Rosicrucian Philosophy in Questions and Answers." A catalog of our publications is available upon request.

"IT IS THE AIM OF THE ROSICRUCIAN TEACHINGS TO ENCOURAGE THE DEVELOPMENT OF THE HEAD AND HEART EQUALLY—TO SATISFY THE MIND BY INTELLECTUALLY EXPLAINING THE WORLD MYSTERY, SO THAT THE DEVOTIONAL SIDE OF THE STUDENT'S NATURE MAY BE ALLOWED TO DEVELOP ALONG THE LINES THE INTELLECT HAS APPROVED...."

QUESTION:

We hear much about "head" development and "heart" development when talking with occult students, and the danger of over-developing the intellect. How is it possible when studying for anyone to use any method other than that which is classed as "head" development? Surely books must be *studied* in order to learn that which they contain. How would we ever learn what is in *The Rosicrucian Cosmo-Conception*, for instance, unless we used the "head" faculties?

dividual gains very little experience in one life. Many people live and die in the same locality in which they were born, consequently their experience must be very limited. The busiest man or woman in the world contacts very few people in comparison with the approximately four billion individuals using physical bodies at the present time. The mind grasps the idea at once—the experiences of one life are certainly quite limited.

Consider the next phrase: "To conquer the Physical World." The mind acknowledges at once that it has scarcely encountered, much less conquered,

"SPECIALISTS ALONG ANY LINE WILL ADMIT THAT THEY HAVE ONLY TOUCHED THE SURFACE OF THE SUBJECTS IN WHICH THEY ARE ATTEMPTING TO SPECIALIZE. THE MORE THEY LEARN, THE GREATER THE POSSIBILITIES WHICH OPEN UP BEFORE THEM."

ANSWER:

It is the aim of *The Rosicrucian Teachings* to encourage the development of the head and heart equally—"to satisfy the mind by intellectually explaining the world mystery, so that the devotional side of the student's nature may be allowed to develop along the lines the intellect has approved....to transcend the path of knowledge and pursue the path of devotion." The use—persistent, daily use—of all our faculties, both head and heart, is required for the perfectly balanced development.

For example, we may wish to know, "Why do Spirits seek rebirth?" In the *Cosmo-Conception* we find the following answer: "Spirits incarnate only to gain experience; to conquer the Physical World; to overcome the lower self and attain self-mastery."

When we study the first part of this answer, it is not difficult to agree that we learn largely by experience, and to realize that, comparatively speaking, an in-

the innumerable problems pertaining to the Physical World. Specialists along any line will admit that they have only touched the surface of the subjects in which they are attempting to specialize. The more they learn, the greater the possibilities which open up before them. Again the inadequacy of one life.

Now let us consider the last phrase: "To overcome the lower self and attain self-mastery." Who is there among us that can accomplish such a herculean task in one life? The mind realizes the impossibility of such a thing at once. What then is the answer to the problem? If we only had another chance! According to the Doctrine of Rebirth we do have another chance—many chances, in fact. Rebirth is the master key which solves the problems of life. In a series of lives, to be sure, it can all be done, and man—all men—may attain the glorious goal of godhood.

For the time being the head has com-

(Continued on page 179)

*HEALTH
AND
HEALING*

The Rosicrucian work of healing is carried on by the Elder Brothers of the Rosicrucian Order through a band of Invisible Helpers whom they are instructing. The work is conducted according to the commands of Christ Jesus, namely, "Preach the gospel and heal the sick."

Those seeking more information about these advanced methods of healing are invited to write to us and request a free copy of our pamphlet entitled, "How the Rosicrucians Heal the Sick."

*KNOW YOUR
BODIES FOR
BETTER HEALTH
AND LIVING*

—William Green

"AT OUR PRESENT STAGE OF EVOLUTION, MOST PEOPLE, WHEN ASLEEP, ARE NOT AWARE OF THE FACT THAT THEY ARE IN THE DESIRE WORLD. USUALLY THE EGO MULLS OVER THE EVENTS OF THE DAY JUST ENDED AND ABSORBS WHAT MIGHT BE CALLED AN 'ELIXIR OF LIFE' WHICH PERMEATES THAT WORLD. MEANWHILE, THE VITAL BODY HAS BEEN BUSY REPAIRING AND RESTORING THE DENSE BODY SO THAT IT WILL BE READY FOR THE ACTIVITIES OF THE DAY TO COME."

Many of us, in our hurried journey through life, seldom pause long enough to realize what a wonderfully constructed set of bodies we are using. It has taken nature billions of years to construct our present vehicles. Furthermore, a state of self-consciousness was needed before we could operate in the Physical World and accomplish the things we have done, are doing, and hope to do.

3. The super-conscious—The complete, exact and detailed record of *all* of our past incarnations. It is not available to the ordinary man of today. This type of consciousness involves an awareness on the Desire and Mental planes of nature. It is a type of consciousness achieved by qualified occult scientists, trained clairvoyants and Initiates of the Mysteries, past and present.

“FOSSIL REMAINS, ARTIFACTS AND IN GENERAL, THE TECHNIQUES OF THE PALEONTOLOGISTS AND THE ANTHROPOLOGISTS ARE....PHYSICAL IN NATURE AND TELL US VERY LITTLE ABOUT THE THOUGHTS AND FEELINGS OF PRIMITIVE MAN. THEY REVEAL SOMETHING ABOUT HIS LIFESTYLE, BUT VERY LITTLE ABOUT HOW HIS CONSCIOUSNESS OF THE PHYSICAL WORLD CAME INTO BEING.”

We are still evolving and improving, and if we are wise enough to live in harmony with Nature's Laws, in the years and century to come we can solve the problems of illness and even the enigma of death itself. The story of man's long journey down the River of Life to realize self-consciousness is, indeed, complicated, and like infinity itself—it goes on and on. Could one but fully understand what consciousness really is, it would be a valuable clue to a host of problems all along the way. Nevertheless, an attempted definition might be: the highest human manifestation or expression of the One Life “in Whom we live and move and have our being.” This definition is so broad and inclusive that we need to analyze it in order to discover the types of consciousness that modern man currently manifests:

1. The normal waking state of consciousness with which we work, play and carry on our daily activities.

2. The subconscious—The complete, exact and detailed record of our present incarnation. It is not available to us to use at will, but it does exist, as is shown by hypnosis, intuitional promptings, hunches, premonitions and related phenomena.

In our present state of understanding it is desirable to think of the evolution of consciousness as having a beginning, or reference point, from which we may trace our descent down the River of Life. One must go back to the time that our solar system came into existence. This involves billions of years; but let us see what modern science has to say on the subject.

In recent years astronomers and astro-physicists have been able to give us some remarkably accurate information about the conditions that existed at that time. Fossil remains, artifacts, and, in general, the techniques of the paleontologists and the anthropologists are *physical* in nature and tell us very little about the thoughts and feelings of primitive man. They reveal something about his lifestyle but very little about *how* his consciousness of the Physical World came into being.

For this reason, let us consider a different approach to the subject. Instead of thinking about *evolution* of form, let us consider the process of *involution*, that is, how the spirit of man, his driving force, got into his various vehicles to make self-consciousness ultimately a possibility. Considering the Life aspect of

the subject matter rather than the Form side, and in terms of allegory, we may say that the River of Life flows downward through the following seven worlds or planes of nature:

1. World of God
2. World of Virgin Spirits
3. World of Divine Spirit
4. World of Life Spirit
5. World of Thought
6. The Desire World
7. The Physical World

These seven worlds become more and more dense, or more material, as one goes downward into them until the lowest plane is reached. This is the Physical World of solids, liquids, and gases—the world of visible forms. As a matter of fact, all of these worlds interpenetrate one another, so that at the surface of the Earth, all of them are present. Only one, however, is apparent to our senses—the Physical World. Starting at the surface of the Earth, let us use our imaginations and explore these worlds a bit as we make our ascent from solid earth to the heaven worlds.

Interpenetrating the solid Earth itself and extending quite a distance above it, we find the Ethers. There are four of them: the Chemical Ether, the Life Ether, the Light Ether, and the Reflecting Ether. These four Ethers are the field of activity of the Nature Spirits. These beings are expert in and on the etheric level of nature. They facilitate the life processes such as growth, nutrition, reproduction, etc., in plants, animals and in man. If it were not for the Nature Spirits, it is doubtful that photosynthesis would be possible. In fact, all life owes its existence to the work of green plants which possess the machinery (chlorophyll) making it possible for them to manufacture foods in the presence of sunlight (photosynthesis). The two higher Ethers play a very significant role in the functioning of the brain and the nervous systems, *both* sympathetic and voluntary, making memory and thought possible. The vital bodies of plants, animals and man are composed of

the various Ethers which form an invisible matrix within each cell of our dense bodies.

It is actually possible to *see* the planetary Ether if one makes the effort to “focus in” on it. Many of us have probably experienced this phenomenon without realizing the true nature of what was happening. It appears as countless billions of infinitely tiny specks of purple to black light scintillating in ultra-rapid motion in the center of one’s field of vision. At the same time as one looks at these vibrating specks, he is well aware of all the objects in his peripheral field of vision. The planetary Ether may be seen in a dimly lit room, out-of-doors in bright sunlight, and while flying in an airplane thousands of feet above the Earth—all of which convinces one of its ubiquitous nature. The etheric realm is actually the four upper “layers” of the Physical World; the three lower “layers” being solids, liquids and gases.

The Desire World is the next world to consider, and since these worlds all interpenetrate one another, the lower parts of it are found at the surface of the Earth. The higher parts extend outward many miles into space. The Desire World is sometimes called the Astral Plane. It is the abode of those who have just passed away. They remain here for a time until they have paid certain karmic debts and are qualified to ascend to the heaven worlds. An interesting fact is that sometimes they do not realize that they are actually dead. Eventually, they are convinced, and they know that the ties of the Physical World must be left behind and that the experiences in the Desire World are an important phase of post-mortem life.

There are some entities, however, who are destined to remain in the lower stratum of the Desire World for a very long time, even centuries. These are the hardened criminals and those who have led vicious, wicked and sinful Earth lives. They have been called Earthbound spirits, or dwellers of the borderland, and

they often haunt people on Earth and frequently try to influence their victims to commit criminal and sinful acts. Due to their sinful habits when they were alive on Earth, their desire bodies have become so thoroughly interlocked with their vital bodies that it is impossible for them to have a normal passage through the Desire World. They cling like grim death to their old familiar haunts and continue their nefarious activities as best they are able. Eventually, they are forced to "let go" and their retribution is indeed severe.

of us, for what limit can be assigned to the operation of constructive thought upon human life? It opens up infinite possibilities. This world is divided into two parts, the World of Abstract Thought, and the World of Concrete Thought. The lower "layer," Concrete Thought, contains an image or replica of every living thing. This archetype is an exact pattern according to which the life form on Earth was built. Each one of us has an archetype "up there" on the fourth level of the World of Concrete Thought. When we die, this archetype collapses or

"AFTER DEATH, THE EGO, WITH ITS DESIRE AND MENTAL BODIES, BEGINS AN EXISTENCE IN THE DESIRE WORLD. IT LASTS AS LONG AS IT TAKES THE INDIVIDUAL TO SQUARE UP KARMIC DEBTS (AN AVERAGE OF 16 YEARS). DURING THIS PERIOD IT IS ABLE TO TRANSMUTE ITS PAST LIFE EXPERIENCES INTO WHAT WE COMMONLY CALL 'CONSCIENCE.' "

A far more pleasant scene in the Desire World may be clairvoyantly observed each night when we fall asleep. While the dense body reposes unconsciously on the bed, the desire body, mind, and Ego slip gently out and hover over the sleeping form, or stay close by. They remain connected to the dense body by the "silver cord."

At our present stage of evolution, most people, when asleep, are *not* aware of the fact that they *are in* the Desire World. Usually the Ego mulls over the events of the day just ended and absorbs what might be called an "Elixir of Life" which permeates that world. Meanwhile, the vital body has been busy repairing and restoring the dense body so that it will be ready for the activities of the day to come. In the morning, the rejuvenated desire body, mind and Ego re-enter and the sleeper awakens. Sometimes they bring with them a few scenes or fragments of experiences from that world. These are known as dreams.

The World of Thought is of enormous importance to each and every one

dissolves. In order to save and use the experiences we acquired during any given Earth life, nature automatically follows the following sequence of events:

1. After death, the Ego, with its desire and mental bodies, begins an existence in the Desire World. It lasts as long as it takes the individual to square up his karmic debts (an average of 16 years). During this period, it is able to transmute its past life experiences into what we commonly call "conscience." This is, in effect, insurance against making the same or similar mistakes in its forthcoming incarnation.

2. When the Ego ascends into the first Heaven World (World of Concrete Thought), it leaves the shell of its old desire body behind to gradually disintegrate, just as its out-worn physical body did. This shell may exist for some time in the Desire World and since it has what might be thought of as a "carbon copy" of some of the experiences its former owner had it is sometimes attracted to its old haunts on Earth Shells of the dead often show up at seances; and if relatives of the departed realized the full

import of what was happening, they would, indeed, not take such communications seriously.

3. The Ego enters the Heaven World with its mental body and that part of its desire nature which expressed the good, the compassionate and the noble experiences of its past life. Here it relives these experiences and builds them into concepts it can use and put into actions in its forthcoming incarnation. It is also assisted by Higher Beings in building an archetype to be used in its next embodiment. This will be a pattern for its next dense body. Without these Higher Beings of the invisible worlds that have helped and guided humanity through these billions of years, man's progress would have been impossible. Thus, we see that each life wave, whether it be mineral, plant, animal, or human, as it travels along that spiral path toward ultimate perfection, strives for improvement. Each lifetime adds its share to the storehouse of experience. There is no standing still. The entities who do not adapt and improve, lag behind and are caught in the back wash of the River of Life. They are the stragglers in any given life wave, and their fate is degeneration. In their successive embodiments, they incarnate in inferior bodies and deprive themselves of a priceless opportunity. The poet Tennyson expresses the idea beautifully in the following lines:

*The Lord let the house of a brute
to the soul of a man.
And the man said, "Am I your
debtor?"
And the Lord, "Not yet; but make
it as clean as you can and
then I will let you a better."*

READERS' QUESTIONS

(Continued from page 174)

pleted its work; the lesson has been intellectually comprehended, and we are now ready to turn it over to the heart to

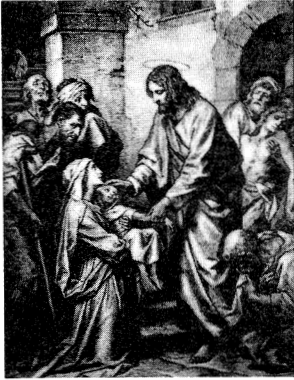
be dealt with in a devotional manner. Imagination, the feminine heart principle, becomes active: "Spirits incarnate only to gain experience." Experience—how that word may grip the heart! It begins to *feel*, and there may come some such recollection as this: There was the first lie I ever told my mother. I did not fool her at all, but oh! how I did hurt her. Never since that day have I ever been tempted to falsify without seeing again the tears in her eyes and sensing the pain in her voice. There follows regret for having caused the suffering and an inner resolution never to repeat it."

"To conquer the Physical World." This may prompt such questions as: What have I really done to warrant my existence anyway? Have I ever won any worthwhile victories in conquering the forces of the Physical World? Have I ever turned a single one of Nature's forces to good account? These self-searching questions cause me to feel that I should strive harder to do my part in the world's work.

"To overcome the lower self and attain self-mastery." A challenging task! In thinking of it I begin to recall some of my recent past actions. Why, I lost my temper not five minutes ago and acted in a most un-Christian way. And just before that I only suspected a certain thing, and yes, I told it for the truth, or rather intimated that it was the truth. Why, where is all this leading me? Certainly not to self-mastery!

Yes, it does seem that it will take me many lives to attain complete self-mastery. Why, of course, rebirth is a fact, the master key that solves the problem. Thank God for the *knowledge* of it, and for the *feeling* that prompts me to *use* the knowledge.

No really great amount of progress in spiritual work can be accomplished without this union of the two forces represented by the head and the heart, for their union produces a spiritual insight which cannot be attained in any other way.



HEALING

DEPARTMENT

Creative

Therapy

An effective channel for healing forces is an absorbing interest in creative activity. Children and adults who are able to forget themselves in one of the arts, from color work in a dime store book to the broad sweep of a mural, direct their consciousness into creation and away from disease.

It is in the free coordination of mind and hand applied to a creative medium congenial to the patient, preferably several mediums for young children who continually desire change, that the spirit is released to flow rhythmically. It is able then to hasten healing, often precipitating it beyond expectation.

For the child who is ill, a supply of assorted materials with which joyously to create colorful objects that may be useful, ornamental or just fun, and above all original, will prove to be an effective instrument in therapy. To an ordinarily active child it will be an occasional adventure of the spirit that may be of inestimable value toward his appreciation and understanding of all creation, as well as a channel for health.

Simplicity of design will bring the greatest benefits, for only a child's complete satisfaction in the shortest possible time will offer that opportunity for absorbing interest so necessary to creative therapy. The imagination must be captured at once.

One medium for creative expression that almost invariably captivates the minds of both boys and girls is colored paper of sufficient weight. Given enough

of this fascinating material in a dozen hues, with scissors and paste and a variety of patterns to trace from—circles, squares, triangles—and almost any child will respond with an amazing exhibition of real talent. Equally important, they should receive a greater measure of good disposition, and good health.

* * *

Healing Dates

July..... 3—10—16—23—30
August..... 6—12—19—26

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*.



*They are idols of hearts and of
households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses;
His glory still gleams in their eyes.
Oh, those truants from home and from
heaven,
They have made me more manly and
mild,
And I know now how Jesus could liken
The kingdom of God to a child.*

—Dickens





*CHILDREN'S
DEPARTMENT*

We hope that you enjoy this seventh, and last, installment of "The Adventures of Rex and Zendah" by Esme Swainson which has been serialized in its entirety in this magazine. The Rosicrucian Fellowship is currently printing and distributing this children's book, our latest publication. A complete price list and catalog will be mailed upon request.

*THE
ADVENTURES
OF
REX AND ZENDAH
IN THE ZODIAC
Conclusion*

—Esme Swainson

"SWIFTLY THROUGH THE AIR THEY WENT, PASSING BEAUTIFUL FORESTS WHERE BLUEBELLS AND COWSLIPS GREW, AND OVER THEM ALL HOVERED THOUSANDS OF BUTTERFLIES OF ALL COLOURS."

THE LAND OF THE TWINS

The gate of the Twins was so delicate and airy, almost as thin as a cobweb, that it seemed as if you could walk through it, but it barred your way just the same. The most bewildering thing about it was that it moved slightly all the time, so that you did not know at which part you were looking.

Right in the middle of the gate was a winged ? surrounded by butterflies, whose wings were so wonderfully enamelled that they almost looked like real ones, yet they were only metal. The pillars of this gate were odd, one was dark and capped with the head of a frowning child, and the other was golden, capped with the head of a child with a smiling face.

"What fun!" exclaimed Rex. "We have to blow bubbles, that is easy."

"I don't expect it is quite as easy as it sounds," replied Zendah, shaking her head.

They soon found the silver pipe and the golden bowl, and Rex sat down on the ground near the gate, while Zendah stood near to try and blow the bubble in the right direction as soon as Rex was ready. It was not easy. At first none of the bubbles was perfect and then when Rex did get one, it ran along the ground and they could not get it to rise into the air before it burst. Time after time they tried, and at last a beauty flew swiftly up; but it only rose to the left side of the gate. A second perfect one wafted suddenly to the right side of the gate, but it was not until the third one that Zendah managed to blow straight in the right direction. Up and up it went, shining with all the colours of the rainbow, both children watch-

"THE GATE DIVIDED IN THE MIDDLE AND FLEW OPEN WITH A SUDDEN SWING. A CROWD OF BOYS AND GIRLS RUSHED AT THEM AND PULLED THEM INSIDE, ALL TALKING AT ONCE."

Rex and Zendah peeped through the gate, as well as they could because of its constant movement, and wondered how this was to be entered. They were very anxious to get in, for it seemed, even from the outside, such a merry land.

"I cannot see anything to use here," said Rex, "so we had better look at the book of Hermes again."

They opened the scroll, and by the symbol of the Land of the Twins they found written: "Look on the right-hand side of the gate and you will find a silver pipe; on the left-hand side you will find a golden bowl full of a liquid. Rex must blow a perfect bubble, and Zendah must waft it with her breath to a point just above the question mark on the gate; then the Wardens will see the sign and demand the password."

ing anxiously until it reached the point above the question mark where it burst with a bang-bang. Immediately a laugh was heard and two voices cried:

"Tell us the names of this gate."

"Joy and Swiftness," replied the children.

"Enter Zendah with joy and Rex with swiftness," cried the voices.

The gate divided in the middle and flew open with a sudden swing. A crowd of boys and girls rushed at them and—pulled them inside all talking at once.

"Come with me." "Where have you come from?" "What are your names?" "Let me show you our school." "No, let me take them to ours," said another child. And they were pulled first one way and then another until they really did not know which way to go. Certainly none

of these children was shy!

At last a tall, thin youth with a merry twinkle in his eye pushed the other on one side, and taking Rex and Zendah by the hands, cried, "For shame, children, you will bewilder our visitors and give them the impression that we do not know our minds at all. Though it is true that anyone in this land does have some difficulty in making up his mind!"

Turning to Rex and Zendah he said, "Have you your wings yet?" They shook their heads, "Which wings?"

"Oh I expect then you will have to wait until you see Hermes," replied the youth, "but meantime I will get the butterflies to lend you some until you do see him."

Swiftly through the air they went, passing beautiful forests where bluebells and cowslips grew, and over them all hovered thousands of butterflies of all colours. At last they came to a thicket of hazel trees, within which was a pool of some liquid that shone like silver. It was moving slowly backward and forward in heavy ripples, though there was no breeze here. The air was perfectly still within the hazel thicket yet everywhere else there had been a wind all the time. The guide motioned them to sit down and watch.

Presently two children flew up with an old woman, who had no wings on her feet, and put her gently down at the side of the pool, and held her hands as she

"THERE ARE NO REALLY OLD PEOPLE HERE," SAID THEIR GUIDE AS HE AROSE AND THEY STARTED FORWARD ON THEIR TRAVELS. 'ALL INHABITANTS PASS THROUGH THE POOL OF YOUTH, AND SO LONG AS THEY LIVE HERE, THEY ARE ALWAYS YOUNG. ONLY THEY OFTEN FORGET WHEN THEY GO TO LIVE IN OTHER LANDS.'

He held in his hand a hazel twig, and this he waved twice round his head, and at once hundreds of yellow and blue butterflies and dragonflies surrounded them. The largest of them all, as big as a bird, held in its mouth two spare pairs of dragonflies' wings. The youth took these and fastened them somehow on to their feet. "Now you will be able to travel in the Land of the Twins and as fast backward as forward. What do you wish to know first?" he asked, for he could see that they both were greatly desiring to ask questions.

"Why, there do not seem to be any old people here!" said Rex.

The boy laughed. "For one reason, we do not worry, and are all so merry that we always remain young, but also because everyone who comes to live here, even for a short time, bathes in the pool of the waters of youth. Come and see."

stepped in. Then, to their great surprise, the further she went in the younger she became, until when she reached the other side she was old no longer, and wings had grown on her feet. When she realized what had happened, she rose in the air with a cry of joy, and joined the other young people who were waiting for her on the farther side of the pool.

"There are no really old people here," said their guide as he arose and they started forward on their travels. "All inhabitants pass through the pool of youth, and so long as they live here, they are always young. Only they often forget when they go to live in other lands."

From the forest they flew to the City of Hermes, where they saw the inhabitants occupied in different ways, always busy with their brains or their hands. As in the Land of the Water Carrier, they found some who were clever sculptors; many were painting pictures or

playing with skill on musical instruments. There were others writing, or illuminating manuscripts, or engraving on copper. But whichever thing they were doing, they all seemed able to leave their own work to go and do someones else's work as well as their own. Everywhere different work was being done.

In one hall a young man was speaking about his travels all over the stars. The children were told this was a land of many lecturers and everyone wanted to be able to speak well, though people from the other lands sometimes said they talked too much.

"Now, said their guide, "watch carefully, and follow me the moment the castle is in the centre, otherwise you will not be able to see Hermes while you are in this land."

A peal was heard from bells that hung in the top of the left-hand tower—to be answered at its finish by two deep notes from the bells in the right-hand tower; and the moment had arrived.

They had to fly to the entrance with the quickness of thought, and were quite out of breath as they reached the steps. The castle had started moving again; but from where they stood on the steps, it

"EVERYTHING WAS IN PAIRS, EVEN THE WALLS WERE HUNG WITH MIRRORS SO THAT IF YOU STOOD STILL FOR A MOMENT, YOU SAW TWO OF YOURSELF."

Everywhere they went they noticed hundreds of tiny bubbles floating about in the air. In the lecture hall they saw coloured lights and queer shaped forms, some, triangles, some, cubes, and their guide explained that these were thoughts and that they were easier to see here than in other places because everything here was so swift, and the air so clear.

At last they came to the palace of Hermes. It was indeed well that they had some special wings on their feet, for otherwise they could never have reached it. It consisted of two circular towers, very tall and narrow, joined by a wonderful span-bridge which swayed with every breeze that blew. In the middle of the bridge was built the main hall.

The whole castle was poised on a sea of quicksilver, and was moving about this sea incessantly. Only at exactly midday and exactly midnight was it where one would expect it to be—in the middle, and that was the only time you could fly up to the entrance. Never could you walk there.

seemed as if the country was moving and not the castle.

On the porch two pages drew back the curtains—a boy and a girl, so much alike that the children exclaimed, "Why you must be twins!" They looked at each other and smiled. "Only twins are employed in the Quicksilver Palace."

Everything was in pairs, even the walls were hung with mirrors so that if you stood still for a moment, you saw two of yourself.

Passing over the swaying bridge and climbing to the top of one of the towers, they entered the throne room, which was hung with yellow curtains attached to rods high up on the walls. The pages told them that these curtains were constantly changed, and had a different design for each day, for who in this land would want to see the same thing all the time? In between, there were mirrors, as in the corridors, and statues of running or flying men. Above, hung rows and rows of silvery bells.

At the end of the hall were two

raised platforms and a throne on each, a yellow and a purple one.

Hermes was seated on the yellow one. He smiled and greeted them.

"You wonder, I suppose, why I have two thrones. When everyone in this land does the right thing, I use this yellow throne, but when I have to find fault which I must sometimes do, then I use the purple throne.

"Ring the joy bells of welcome," he cried, raising his wand in the air, and the bells above rang a merry tune.

"Everything here is youth, activity, and pleasure, but there is a lesson to be learned too."

constantly coming to Hermes with letters and messages, so it was difficult to understand how he ever managed to attend to them all.

At last a page brought two beautiful pairs of wings such as Hermes himself wore on his feet, and he gave these to the children instead of the wings of the dragonflies that they were wearing.

"Now, you have the shoes of swiftness. They will answer many purposes as you will find out, but always use them in the service of other people. The butterflies' wings would be of no use for hard work, though many of my children think they are enough, and then they find

"THE CASKET IS PANDORA'S. LONG AGO THE GODS GAVE A CASKET TO MEN, WHICH THEY TOLD THEM WOULD BRING LUCK SO LONG AS IT NEVER WAS OPENED. BUT PANDORA WAS TOO CURIOUS AND OPENED IT, WHEN OUT CAME ALL THE TROUBLES AND ILLNESSES THAT THE GODS HAD SHUT UP IN THE BOX, AND ONLY HOPE WAS LEFT BEHIND."

He took them into a small room at the side of the hall, where they saw a casket on a table surrounded by curious instruments. On the walls themselves were painted the words:

"Speak no slander, no, nor listen to it."

"The casket is Pandora's. Long ago the gods gave a casket to men, which they told them would bring luck so long as it never was opened. But Pandora was too curious and opened it, when out came all the troubles and illnesses that the gods had shut up in the box, and only hope was left behind.

"So when my children get too restless, or too curious, or too talkative, as they do sometimes, they come here to be reminded of the old story. See these instruments? Men made these on Earth to cover up people's mouths when they talked too much. We keep copies here also, as a warning against too much talking."

Back again in the hall, pages were

they cannot fly far.

"The jewel I give to you is the chalcedony; and this and the password will remind you to be true messengers of the gods and take hope and joy everywhere you go. At the last gate I shall meet you and take you home, but now I cannot wait any longer, for our Lord the Sun has sent for me."

Over the swinging bridge, by way of the quicksilver lake, they returned to the entrance, and past the City of Hermes where some of the children were on their way to what seemed to be their schools. Through the butterfly woods, past the pool of youth, and so to the entrance gate, the same group of children saw them off, shouting to them as the gates closed:

"Don't forget how to blow joy bubbles."

THE LAND OF THE BULL

A perfectly black, solid wall of rock

“AT THE HEIGHT OF ABOUT SIX FEET FROM THE GROUND THERE WAS A BAND OF CARVING; LITTLE FIGURES, BIRDS, AND ANIMALS SUCH AS YOU SEE ON THE OLD TEMPLES THAT ARE DISCOVERED IN THE DESERTS OF EGYPT.”

met the gaze of Rex and Zendah, when they approached the entrance to the Land of the Bull.

It rose straight and smooth, and as far as they could see there was not a crack anywhere.

At the height of about six feet from the ground there was a band of carving; little figures, birds, and animals such as you see on the old temples that are discovered in the deserts of Egypt.

The figures were carved, and raised slightly above the surface of the wall, and the whole of the background was set with a beautiful blue stone to show them off.

In front of the wall the ground was sandy, and so dry that it flew up in clouds with each step you took.

They had been told that the Gate of the Bull was concealed, and hard to find, so they began to examine every bit of the wall in front of them.

Suddenly Zendah stumbled on something in the ground.

They pushed back the sand with their hands, and found a large square slab of stone with a ring of copper in the middle. Just below the ring was a hollow cut in the stone.

Rex took hold of the ring and gave it a tug, but could not move it a bit. Then Zendah tried; but she could not move it either!

Suddenly she remembered—“Why Rex, we have to put that blue powder which was given us by Hermes into that queer shaped hollow, and place the jewels of the Scorpion-Eagle and the Water Carrier on the two horns, and that of the Lion below: then wait and see what happens.”

They looked in the scroll of Hermes to be quite certain that this was the right thing to do, then Zendah knelt down and placed the powder in the hollow, arranging the jewels in the proper order.

The minute they were all in place, a swirl of smoke rushed up from the powder, and the earth shook so violently that Rex fell down on one side of the stone and Zendah on the other.

On getting up they found themselves at the side of an opening in the ground, with the stone standing upright on one side like the lid of a box. The jewels lay in a row in front, all ready for them to pick up again.

The opening was the beginning of a stone stairway, and they at once guessed it to be the entrance.

Down the broad stairs they went, until they reached the bottom where they saw an archway with a stone door, on which was a knocker like a bull's head. Rex gave two raps, and a voice challenged them:

“Who comes there?”

“Rex and Zendah.”

“The Password?” again demanded the voice.

“Strength.”

The door opened backward, so that they had to step on it to enter. They saw that the Guardian of the gate was a big figure with a helmet like a bull's head. Such a queer-looking person!

At the entrance stood a sturdy woman. She was dressed in a thin white robe with a blue belt; a large flat collar of blue stones completely covered her shoulders. A band of copper held her dark brown hair in place, and this had a

horned ornament in front.

"Welcome," she said, "to the Land of the Bull. May our friendship endure as our foundations are strong and lasting." Stepping to one side she waved them toward the entrance where stood a chariot, drawn by two white oxen with wreaths of flowers on their horns. When the children had stepped in, she herself stood in front, and drove the chariot.

The roads were broad and smooth, well made in every way. They did not travel fast, but that gave them time to look around. The first part of the land through which they drove was country; everywhere they saw men and women busy plowing and planting. All looked strong and sturdy, most of them had splendid heads of hair and large dark brown eyes.

Bull. It was exactly square, a high and massive wall on each side, and entrances that faced north, south, east, and west. The chariot drew up by the north entrance, and they followed their guide on foot through the town. The streets were filled with people; and how busy they all were! There seemed to be every kind of thing you can imagine for sale.

Merchants from every part of the world were either trying to sell their own goods or bargaining with the owners of the shops for theirs.

In some places there were all sorts of good things to eat in the windows; they made one feel hungry only just to look at them. The children stood entranced before the jewelers' stalls, for they had never seen so many gold ornaments, nor so many beautiful gems all in one place.

"SOON THEY CAME TO THE CITY OF THE BULL. IT WAS EXACTLY SQUARE, A HIGH AND MASSIVE WALL ON EACH SIDE, AND ENTRANCES THAT FACED NORTH, SOUTH, EAST, AND WEST. THE CHARIOT DREW UP BY THE NORTH ENTRANCE, AND THEY FOLLOWED THEIR GUIDE ON FOOT THROUGH THE TOWN. THE STREETS WERE FILLED WITH PEOPLE: AND HOW BUSY THEY ALL WERE!"

Everyone was singing at his work, and where many were in one field quite a concert was to be heard.

Seeds were coming up in some places, and there did not seem to be a vacant piece of land anywhere.

Further on, they saw men planning new roads and cutting the foundations of houses. These were strong and well arranged; the walls were enormously thick and made with huge blocks of stone. They looked as if they would last forever when they were finished. Where these houses were inhabited, the children noticed that each one had a small field, and that a cow or a bull was nibbling the grass or lying down basking in the Sun. In fact there were as many cattle in this land as there were horses in the Land of the Archer.

Soon they came to the City of the

Zendah wanted to buy some to take home, only they found they had no money in their "star clothes."

It was difficult to drag themselves away, there were so many things to see; but at last they came to the centre of the market place, where stood the chief building of the land. There was a fountain at each corner, raised on the backs of four marble bulls; for this great building, like all the city, was a perfect square. The entrance porch was guarded by men with helmets like the one at the gate. Their short tunics were blue and their shields white, with a black bull as the crest.

Rex and Zendah felt sure that this palace could not be moved easily, it was as solid, and as still, as the palace of Hermes was moving and airy.

Once inside they could not help

noticing the floors in the halls and the corridors, for they were the most beautiful part of the building; every one was of a different design and all made of stones in various shapes and colours.

Azure-blue curtains were flung back

Angel, resembling those they had seen in the other lands, only this angel had blue wings.

The curtains were then drawn back and a procession of pages carrying copper trays entered.

“IT WAS THE FESTIVAL OF THE OFFERINGS OF THE EARTH; THESE WERE SILKS AND SEEDS, BOWLS OF VIOLETS, GOLD AND SILVER ORNAMENTS.... AND LAST OF ALL, BOWLS OF GOLD AND SILVER COINS. MERCHANTS OF ALL RACES AND COLOURS GAVE THEIR GREETINGS.”

to allow them to enter the great hall, the roof of which was painted to look like the sky. All around were immense pillars with painted figures like those on the wall at the gate.

The throne was carved with standing bulls for its arms, and above, in the wall behind, was a large window shaped like a crescent. A woman who sat on the throne, smiled at them, and they soon saw that she was Queen Venus, although she looked so different that they did not recognize her at first.

Her robe was wrapped round and round her, in so many folds that she was almost hidden by them; but her arms and neck were bare. She wore a magnificent collar of blue enamel with hanging chains of emeralds, and on her head was a crown made of a thick band of copper with two curved horns, between which hung a shining circle of silver.

It was now evening, for night had come on while they travelled to the palace, and soon the full Moon shone through the window just over the Queen's head.

As it did so an organ at the end of the hall began to play softly, and a choir of voices chanted a song of greeting that gradually grew louder and louder, until there was a final burst of music. It was in the moment of silence which followed that Rex and Zendah saw the figure, with a star on his forehead, of the fourth great

It was the Festival of the Offerings of the Earth; these were silks and seeds, bowls of violets, gold and silver ornaments, everything beautiful that you can imagine, and last of all, bowls of gold and silver coins. Merchants of all races and colours gave their greetings. Master builders brought their plans, and all the time the voices sang the song of the Plenty of the Earth. Each page as he entered with the gifts took his stand either to the right or to the left of the throne, until they were all in their places.

Last of all Rex and Zendah found they were expected to stand before the throne too. They felt rather shy, for they had no gift to offer.

Queen Venus smiled and said:

“We do not expect visitors to bring gifts; instead we give them something to take away with them. You have noticed how in this land there is plenty of everything that gives comfort and beauty. Here is the magic purse that will never be empty so long as you give something of its contents away to others who need it, every time you spend some of the money on yourself. It will give wealth, Rex, but spend wisely. To you, Zendah, I grant the gift of song, a gift more precious than gold.”

Touching the child's throat with a little wand tipped with violets, she placed a string of emeralds round her neck. Zendah felt a queer swelling in her throat, just

as though she must sing!

Venus nodded, and gave the sign to the musicians, and before she knew what she was doing, Zendah found herself singing alone. How Rex stared, for he had never heard her sing at all before. When she had finished her song, Queen Venus made them a sign and they both ran up the steps of her throne, and she put her arms around them and kissed them.

"Now sit down on the cushions in front while I send you to the next gate."

yellow. Each colour seemed to be singing a note of music, so it was fascinating to watch and pleasant to listen to.

"The last gate!" said Rex after a few minutes, "and it seems to be the most difficult to pass. See! among the flames there hangs a horn; but how ever can we manage to get it so as to sound the alarm?"

"Well," replied Zendah, "courage is the password of this land so we had better see if we can get near it."

"IT WAS THE FIRST TIME DURING THEIR ADVENTURE THAT THEY WERE REALLY STARTLED, AND EVEN A LITTLE AFRAID, JUST FOR A MOMENT. WHERE ONE WOULD EXPECT TO FIND THE GATE, THERE WAS A WALL OF LEAPING FLAMES, DASHING WITH A ROAR HIGHER AND HIGHER ABOVE THEIR HEADS UNTIL THEY SEEMED TO TOUCH THE SKY."

The organ sounded a slow, swelling chord and again the voices sang some words the children did not understand, joined at the end by Queen Venus herself.

The lights vanished, and down, and down, they seemed to go into the Earth—a sudden noise like the shutting of a door—and they found, with the fourth earthquake, they were once more outside the Gate of the Bull.

THE LAND OF THE RAM

Rex and Zendah were soon aware that they were near the last gate, that of the Ram, for it began to get so hot that they quickly turned around to look.

It was the first time during their adventure that they were really startled, and even a little afraid, just for a moment. Where one would expect to find the gate, there was a wall of leaping flames, dashing with a roar higher and higher above their heads until they seemed to touch the sky.

They stood and watched, and as they did so, they began to see all the wood-fire colours of green and blue, lilac and red, where, at first, they had seen only

Hand in hand, step by step, they crept nearer and nearer. Strangely enough it did not get hotter the nearer they came to the gate, and at last they stood quite close to the flames. Rex, greatly daring, put up his hand and found he could take the horn without getting burned.

He sounded the horn, which was answered by another on the other side of the gate.

The flames divided themselves into two pillars curved and twisted at the top like horns. A chain of scarlet fire joined them together, from which hung a curtain of rose coloured flames. The pillars were of a golden colour and very brilliant.

Again the inner horn sounded and then came the challenge.

"Who dares to come to this gate?"

The children replied as instructed by their scroll:

"Rex and Zendah through Courage dare to enter the Land of the Ram."

"Enter the fire," commanded the voice.

This instruction did seem difficult and they stood and looked at each other for a minute or two, but neither of them

said anything in case the other was afraid.

They came closer to the gate and found a curtain of flames divided in the centre, which allowed them to enter without harm, although the flames seemed to be roaring on each hand as they passed. They arrived suddenly at the other side and found themselves in a land of brilliant sunshine.

The air was so sparkling, that they wanted to jump and sing with excitement.

No one was there to meet them, as at some of the other gates, and wild country lay ahead—rough stones and forest land, uncultivated but beautiful, and with no roads.

At their feet they found two hatchets which evidently they were expected to take, for they had labels, on which were carved the words, "Use me, I help to smooth rough places."

"There does not seem to be any path," said Rex, picking up one of the hatchets and giving the other to Zendah. "I wonder which way we had better try to go?"

"Let us follow the Sun," she replied, "That will surely lead us somewhere."

Off they went, over the rough land, clambering amid rocky slopes, through woods, where they had to cut a path in the thickets with their axes. It was all great fun though rather rough travelling.

At last, after some little time, they came to pleasant fields and signs of habitation, and were met at the edge of the wild woods by a big white ram. Bells hung from the rams' gilded horns.

Flocks of sheep filled the fields but the ram, somehow, made Rex and Zendah understand that they were to follow him—he was certainly a very wise one!

On they went, tramping after the ram. The Sun was very hot, and the breeze strong, but it made them feel vigorous and able to walk miles without becoming tired.

At last they came to a road and houses, and from the largest of these sounded forth the noise of machinery and

much hammering. They stopped to look, for all the doors and windows of the building, from which came the hammering, were wide open. Inside many men were working with tools, machinery and furnaces, handling in some cases red hot iron.

"What are they making?" they ventured to ask of a man who was coming out of the building.

"Everything you can imagine that is made of iron," he replied. "All the tools that are used on the land for plowing and reaping, and at present I am sorry to say, swords and guns, and all things that men need when they go to war, and these we shall have to make until men stop fighting. Then the energy of the ram will be used for only really useful tools."

For a few minutes they watched the busy hive of men, and the sparks that flew up every now and then. At last turning away they again followed the ram.

Up the road came dashing a group of horsemen who glittered in the Sun as they approached. When they drew their panting horses to a halt, Rex and Zendah saw they were knights in real armour. The leader saluted them with his sword. "The King desires your presence at once," he said, "and has sent us to fetch you. Mount quickly and ride with us."

A horse was brought for each of the children, and they were delighted to find that they were the same horses they had ridden in the Land of the Archer. The leading knight too, they had met before in the Land of the Lion, so they felt quite at home.

Rex was invited to ride at the head of the troop of knights, because he was the special visitor, this being his own land. Very fast they rode, the wind rushing through their hair with the speed at which they travelled, on and on, past clearings in the forest where rough huts were springing up, past towns that seemed only just built; until at last they arrived at the City of Mars.

Situated on a hill was the palace, built entirely of red polished marble, looking

very splendid and shining like fire in the rays of the Sun.

They did not stop for a moment, but swiftly ascended the steps until they drew up at the palace porch, where more knights met them. These knights wore over their armour white tunics, embroidered in red and gold with the emblem of the cross and the lamb. Some of them, but not many, had red tunics and white crosses.

Each knight was attended by a small boy, with red hair, who walked in front carrying the knight's sword and helmet, which was always splendid, and made of worked steel.

Rex and Zendah were escorted along passages and up a long flight of dark green, bloodstone steps, until at the top they were met by an old man in a monk's robe.

"You have something very important to do," he said. "In this, your last visit, we have been given orders to make you Knights of the Sun, if you will take the pledges. The fire you passed through at the gate was the first test.

"Will you, Rex and Zendah, promise to speak the truth, be fearless, fight for the weak, and be loyal to our King?" Each replied: "I will."

He then placed on their shoulders a long white cloak with a red cross on the back and requested them to follow him into the hall and not speak until he bade them.

It was a very lofty hall, so high that one could not see the ceiling. The walls were pale rose colour, and the pillars were a magnificent scarlet, like a poppy.

Knights in their shining armour stood at attention along the walls, and banners of all countries and lands hung everywhere, some new and some worn and tattered.

The throne was not in the usual place, but in the centre of the hall, and facing it at the far end stood an altar. The window in the wall behind this was curiously shaped like a sword, stretching from floor to roof. The cross handle of

this sword formed the diameter of a narrow circular window, with twelve small divisions, each of a different coloured glass.

Slowly they followed the old man to the throne, where they found King Mars dressed in wonderful red and gold robes, and wearing a crown of polished steel.

He bowed to them and said, "I am commissioned by our Lord the Sun, to make you his knights; it is a great honour. You have promised to obey the knights' law, and so when the right moment arrives you will follow me to the cushions in front of the altar.

"You notice the fire is not lighted; once every year the Sun relights the Sacred Fire to show that the Earth awakens to its year of work with his help. It is at this time that we admit anyone who is qualified to become a Knight of the Sun."

In front of the altar on the right hand, stood a herald with a trumpet. On each side were seated six drummers. The drummers rolled out a tattoo, and as they did so Mars left his throne, and walked up and took his place in front of the altar. Rex and Zendah followed and knelt down on the cushions placed for them. The trumpeter sounded one clear note, and at this moment a great beam of sunlight flashed through the sword-shaped window, striking across the altar on its way, and shining on Mars and on the children who knelt at his feet.

The scented wood caught fire and clouds of smoke rose into the air. In the clouds they saw the face of the Sun Lord smiling at them, and then it vanished.

While the sunbeam still shone upon them Mars drew his sword, and striking each child lightly on the shoulder cried:

"Rise true Knights of the Sun, take each the Sword of Light, like that which was bestowed upon King Arthur, and, with courage and cheerfulness, fight the Dragon of Selfishness in the world, never despairing, however difficult the task."

The children rose to their feet, and the attendant pages girded them with

scarlet belts, and gave them shining swords whose handles had their names set in brilliant diamonds.

Every knight in the hall drew his sword and saluted them. It was a wonderful sight to see them all flashing in the air.

Then they took their places as knights by the side of Mars, and watched men and women come to beg him to sign their papers, that they might, during the coming year, go forth into strange lands and explore or fight for the oppressed.

To each he said as he fixed his red seal to the paper: "Go forth, brother, with courage, and overcome all difficulties."

The beam of sunlight gradually faded away and Mars turned to the children and told them it was time for them to go.

Saluting with their new swords, they turned and went out of the palace, back to their horses which were waiting for them at the entrance.

The knights rode with them to this entrance, and after saluting their brother knights with their swords, the children soon found themselves outside the gates. "Our adventures are over, Zendah," sighed Rex, "now we have to go home."

And you would not find that so easy without me," cried a voice, and turning around they saw Hermes.

"Now we must go quickly. When we get home I shall help you to remember all you have seen and heard. You are wondering how to use your talismans? Well, as each month comes, think of your password and you will find that you will be able to use your talisman all that month. How much use you can make of it depends on practice. See, too, here are the rest of the keys to open the Book of Wisdom; these you will be able to use also as you grow older."

He took hold of their hands, and back they flew to Earth, so swiftly that before they could count two, they were standing in their own room.

"Now," said Hermes, "you must get out of your star bodies very slowly and then you will remember when you wake up in the morning." He touched them

with his wand, and—the next thing they remembered they were sitting up in bed with the Sun shining in at the window and mother saying: "Well you are a long time waking up this morning."

They jumped up at once. "Oh mother, we have had such a lovely time, we have been to the star lands with Hermes. And oh—do you remember seeing us in the Land of the Crab?"

Mother smiled, "So you do remember too. I hope you always will, for not all children are taken by Hermes to the lands of the Zodiac."

EPILOGUE

The adventures are ended. But you can all find the entrance gates to the lands of the Zodiac if you search for them. However, you will find some of these lands much easier to visit than others. Of course this does depend upon which fairy smiled into your cradle when you were born and gave you for your very own the talisman and password of your sign.

"If King Neptune smiled upon you, or the Lady Moon, you will have adventures to tell even more exciting than those of Rex and Zendah when you awaken in the morning. And then you must write your adventures for other children to read.

Best of all, if you can persuade Hermes, the messenger of the gods, to touch you with his magic wand and give you his shoes of swiftness, these will bring to you, as your most cherished possession—a passport to all the Lands of the Stars.



That learning which thou gettest by thy own observation and experience is far beyond that which thou gettest by precept; as the knowledge of a traveler exceeds that which is got by reading.

—Thomas à Kempis



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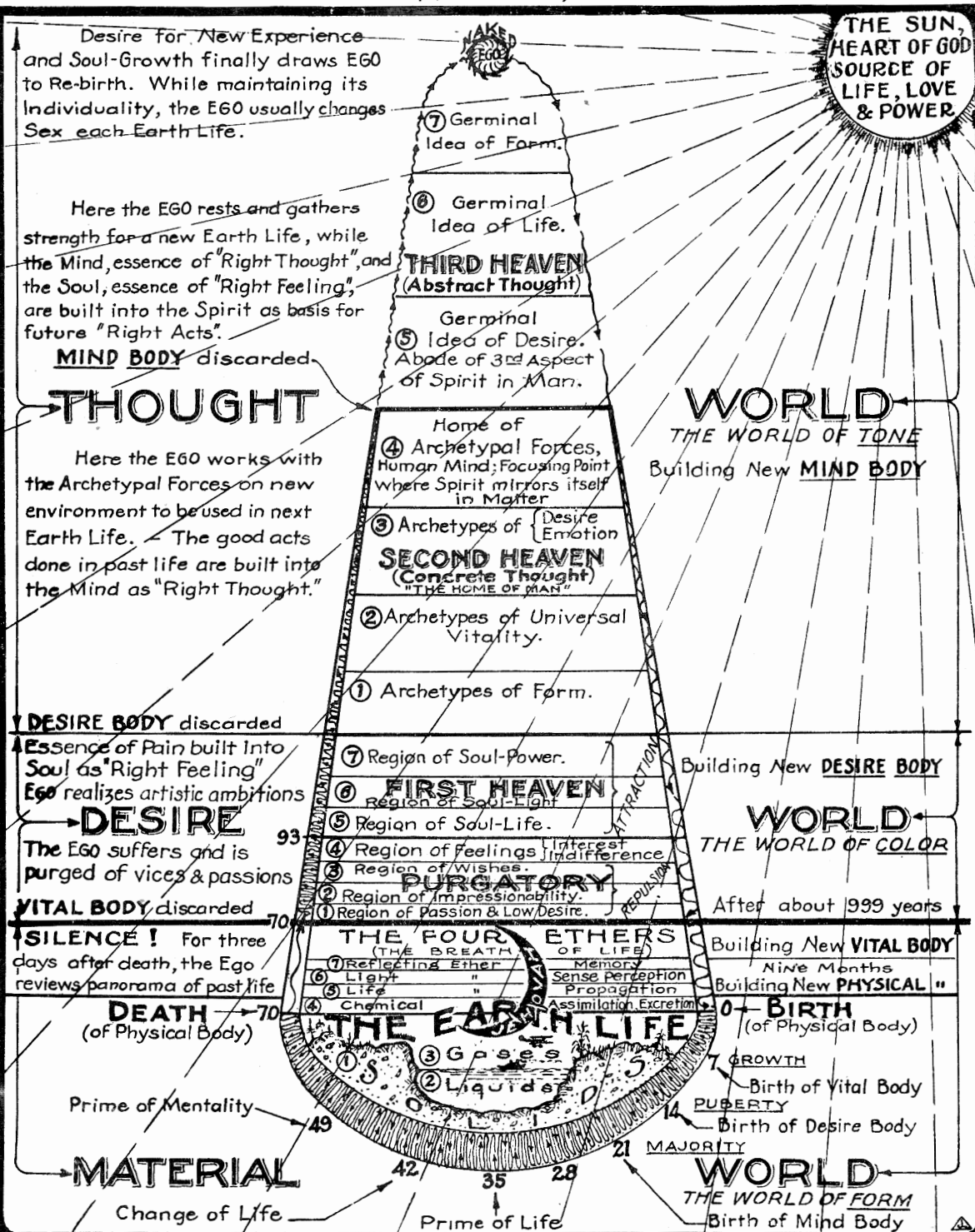
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