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“SYNTHETIC SEEDS”
AQUARIAN AGE METHODS
BEAUTY AND THE ARABIAN SAGE
DEVELOPMENT OF SPIRITUAL POWERS

THE ROSICRUCIAN FELLOWSHIP

ANCIENT AND MODERN INITIATION

By Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
P.O. Box 713
Oceanside, CA, 92054, USA

RAYS from the ROSE CROSS

The
Rosicrucian
Fellowship
Magazine

Established by
Max Heindel
June 1913

Volume 76
No. 2
February 1984

USPS 471080

ISSN 0744-432X

Subscription in the U.S., Canada, and Mexico: one year, \$10.00; two years, \$18.00. All other countries: one year, \$12.50; two years, \$22.80. Prices are in U.S. dollars and include postage. Foreign subscribers will please check current exchange rate for proper amount. Single copies: \$1.00, current or back numbers. Second class postage paid at Oceanside, CA, 92054, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, 2222 Mission Ave., Oceanside, CA, 92054, U.S.A.

Writers of published articles are alone responsible for statements made. Manuscripts needed for all departments of *Rays*.

Issued monthly. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to *The Rosicrucian Fellowship*.

**PRINTED AND
PUBLISHED BY
THE
ROSICRUCIAN
FELLOWSHIP**

P.O. Box 713, 2222 Mission Ave.
Oceanside, California, 92054
U.S.A.

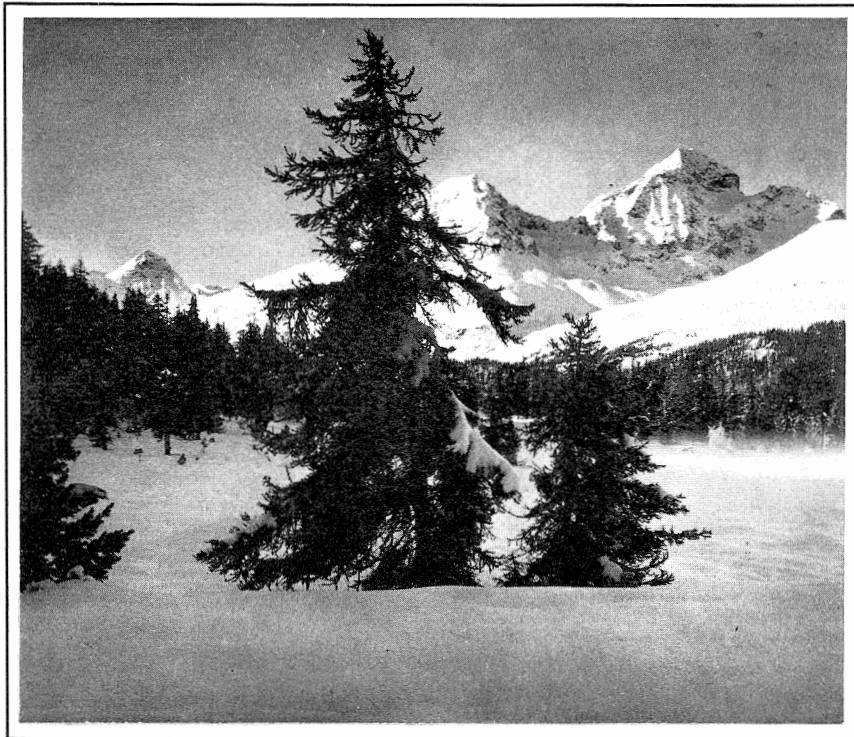
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“A Sane Mind,
A Soft Heart,
A Sound Body”



Feature



The Aquarian Age And The New Covenant

According to Luke's Gospel (22nd chapter), Christ Jesus sent Peter and John with instructions to look for a man bearing a pitcher of water and to enter into the house where he went, for there the Passover was to be held. Later, at that place, He gave the apostles the bread and water which constituted the New Covenant, declaring that He would no more drink the fruit of the vine.

This is entirely misunderstood. To the great majority, the man with the pitcher of water has no meaning; neither does the fact that the Passover was to be held at his house and not at some other place. Also, people believe that Christ gave His disciples wine to drink, whereas the Bible says the opposite. There is a great significance in this story when we examine it in the light of esoteric Teaching.

First, let us remember how the leaders of humanity have given each new race a certain appropriate food (as elucidated in the *Cosmo-Conception*). Briefly, grain was given to Cain, the Second Race man, who was plant-like and had a vital body. To Abel, the Third Race man, who had a desire body, milk was supplied. To Nimrod, the Fourth Race man, who had a mind, meat was given. Wine was supplied by Noah to the Fifth Race man. It made him a godless egotist, but it also helped him to reach the nadir of his material evolu-

tion. Now, however, the spiritual evolution is about to begin, and altruistic ideas must be fostered, or at least started germinating, so that they may be expressed by the Sixth Race. This again requires a change in diet.

While these steps in evolution have taken place, the Sun by precession has circled the zodiac many times. But each step was inaugurated under a specific sign, and each was preceded and succeeded by minor cycles which were replicas of the great ages and evolutionary epochs. Thus the last six or seven thousand years while the Sun went through Taurus, the sign of the Bull, Aries, the sign of the Ram, and Pisces, the watery, fluidic sign, have been ages of material development, fostered by meat and wine. Even Christ Jesus, at the beginning of His ministry turned water to wine, ratifying its continued use during the Piscean Age. But at the end of His earthly career He sent His disciples to prepare the Passover in the house of the water-bearer, and there abolished meat and wine by giving the bread and the water cup as the New Covenant for the Kingdom of God, where He is to reign as the Prince of Peace.

Thus we are told: Christ is the Sun Spirit, and when the Sun passes over the equator at the vernal equinox into the sign of the water-bearer, the Aquarian Age will be ushered in, in which the fleshless, non-alcoholic diet of the new Covenant will be in vogue and an era of altruism will dawn. We are beginning to feel this beneficent influence now, though it is still centuries away, and we are here to help prepare for that time. Therefore it behooves us to cleanse ourselves physically, morally, mentally, and spiritually, that we may be shining examples to others and thereby lead them to the great Light which we have been fortunate enough to see. □

—Max Heindel

Aquarian Love

February traditionally is the month of Valentines—of emphasis on the joys and satisfactions of personal love. Certainly personal love plays an important role in human evolution: the world would be a lamentable place if love among family members and between spouses, parents and children, and close friends, did not exist. Although personal love of even the most elevated nature contains some elements of selfishness, it remains a necessary and valuable adjunct to human evolution. Indeed, in its highest expression, it truly is a blessing bestowed by the Father upon His earthly children.

Nevertheless, it is time for us now to concentrate more intensely upon the next phase of human contact and co-existence—that of impersonal *universal* Brotherhood. This concept was presented by Christ Jesus as a goal destined for ultimate achievement. Although the history of the past 2,000 years portrays this idea largely as a myth, and although even today universal Brotherhood is far more of a vision than a fact, it will be a hallmark of the Aquarian Age. To this end, the barriers of race prejudice are being broken all around us. True, in many instances this still is being accomplished under conditions of bloodshed and revolt. It is certain, however, that the *sword*, which had its reign during the Piscean Age, is coming to the end of its mastery over human relationships. It will be replaced, during the Aquarian Age, by the rule of *altruism*.

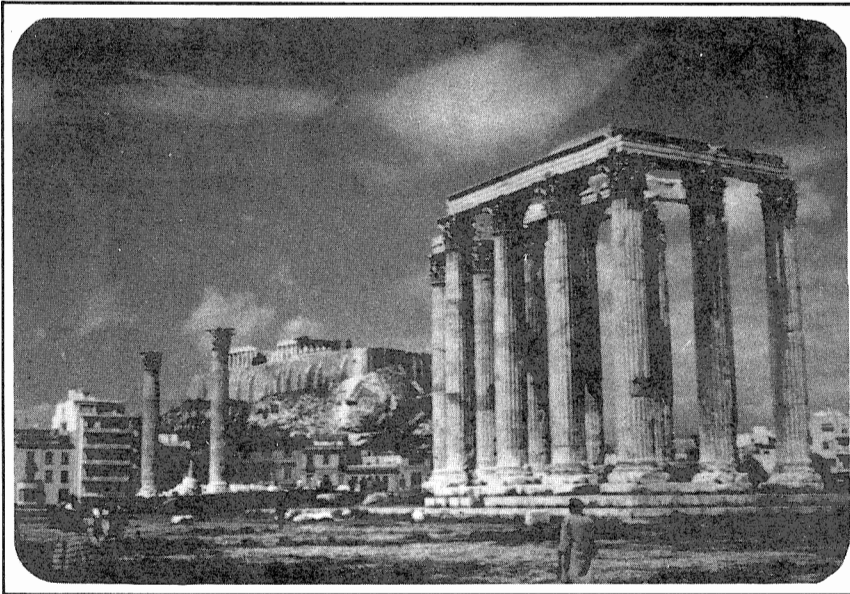
Each person on Earth is a divine Spark of the Father from Whom we have come and to Whom we are returning. Each person on Earth, in his or her own right encompasses that Peace, Harmony, Beauty, and Love of which God is the Epitome. We are urged to regard the “divine essence within” our fellow humanity and disregard the many “unprepossessing exteriors” which daily claim the spotlights of our attention.

If the Peace, the Harmony, the Beauty, or the Love latent within our neighbor is obscured, can we not help clarify it? Teachers know that to look for and praise the good in their students is a motivational tool of significant potential. Regardless of the child’s academic standing and abilities, a positive factor of character or comprehension always exists if we look hard enough. Similarly, in every person, the “divine essence” may be dimmed but it never can be snuffed out entirely. As we offer merited praise to the child, he will respond with renewed effort and renewed hope and faith in his ability to accomplish something else worthwhile. As we offer love to our fellow men, they will respond by revealing glimpses of their divine attributes. Little by little mutual understanding, compassion, and care will grow, until finally all humanity consciously will be enfolded in the aura of universal love.

It is true that the expression of love—the very *feeling* of love—can be a severe challenge to us. If we love only one person to the extent that we would be willing to give up our lives for him or her without hesitation, we begin to get a tiny perception of the feeling that Christ has for every human being. We have a long way to go—but now is the time to take giant steps forward. We have only to open our hearts, and love will transform our lives and the lives of all we contact.

The spirit of the Aquarian Age already is manifest “in the ethers,” and its expression among mankind is beginning. It is possible for all of us to bring ourselves ever more in tune with this spirit and to render ourselves amenable to Aquarian influences. To the extent that we endeavor to live the life of service to our fellow men, and to the extent that we endeavor to exercise our powers of altruism, beneficence, and *love*, we will heighten our attunement to, and significantly help implement, the universal human Brotherhood that is to be our ultimate earthly achievement. □

Mystic Light



Beauty And The Arabian Sage

On the First Cosmic Plane, beyond which nothing exists but Chaos, dwells the Supreme Being, whose threefold existence is characterized by the qualities of Power, Creative Word, and Motion. A succession of divine beings throughout and within the various Cosmic Planes leads from the Supreme Being to the gods of the various solar systems, including our own solar God.

This solar God also is threefold in manifestation, with the aspects of Will, Wisdom, and Activity.

Each human being is a reflection of God and ultimately of the Supreme Being. Each human being also possesses the threefold pattern: the threefold body linked through the mind to the threefold Spirit—Divine Spirit, Life Spirit, and Human Spirit.

Since the threefold divinity in man is not always obvious, we can try to discern how it manifests itself in the outer world. We perceive the manifestation of Divine Spirit, Life Spirit, and Human Spirit in religion, art, and science, and in man's urge to express the true, the good, and the beautiful.

It would be interesting to try to find the thread which runs from the Supreme Being to our solar God and later to man, with regard to each of these human attempts to express divinity. What is the link between the good expressed in religion or the truth expressed in science and the qualities of power and motion inherent in the Supreme Being? What is the link between the beauty expressed in art and the cosmic Creative Word?

We know that in each triad of aspects possessed by Supreme Being, solar God, and man, the first aspect is a point of equilibrium or synthesis between the two others. These triads generally are represented by triangles, and the summit of each triangle is a point of balance between the two extremities of each base. In other words, at the level of the Supreme Being, Power is the balance between the cosmic Creative Word and Motion; at the level of the solar God, Will is the balance between Wisdom and Activity; at the human stage, the good is the fusion of what is true and beautiful.

Max Heindel tells us that "True religion should satisfy both head and heart" (*Gleanings of a Mystic*, p. 175) and that it "embodies art and science" (*Questions and Answers, Vol. 1*, p. 291). Art is a human attempt to express beauty, and science is the result of man's quest for the truth which lies behind the facts of our manifested world.

If religion is the synthesis of beauty and truth—of art and science—it has to be placed at the summit of the human triad. It relates to the Divine Spirit in man, the quality of Will in our solar God, and the force of Power in the Supreme Being.

If science is the search for truth behind appearances, if it is the domain of the "head," it relates to the concepts of Human Spirit, Activity, and Motion.

The third manifestation of the divine in man, art, and all attempts to express beauty, relates to the Life Spirit in man, the principle of Wisdom in our solar God, and the cosmic Creative Word in the Supreme Being. When art speaks, it speaks to the "heart" and expresses man's love for beauty and for wisdom. Every true expression of art is an expression of beauty and an expression of wisdom. We know that wisdom is manifested when knowledge and love work together; in other words, art and beauty are manifested when knowledge and love flow in men's hearts. The artist combines the outer knowledge of material rules which allows expression on the physical plane and the inner spiritual knowledge of cosmic laws as expressed in rhythms, vibrations, numbers, and harmony with his love for humanity and all Creation. Each representation of beauty is an act of love towards men who come in touch with it, and towards the divine principles which are expressed through it. There is no true expression of beauty without faith in something higher than man, without a love for a Force which allows us to become

creators of something beautiful, and without love for our fellow men who share our creations with us.

In other words, there is no true art without a scientific basis and a religious connotation.

If each work of beauty is an act of love from man to God, it also is a thought of love from God to man. Man recognizes the wisdom and harmony which ennoble and transcend him. Who, in times of loneliness and distress, has not experienced the consolation and peace brought by the friendly presence of a work of art? When our too human hearts are aching, the uplifting or soothing masterpieces we meet in museums or concert halls comfort us and speak to us without words, for "A thing of beauty is a joy forever."

If the sense of beauty is so linked to the Supreme Being and to our solar God, it is of the greatest importance for man to manifest it correctly and develop it. Artistic masterpieces speak of an aspect of God and put us in contact with Him. The beauty that we create reveals our understanding of the divine as well as the present degree of unfoldment of our inner god, which manifests as we create. For this reason, it is important to teach the child to create beauty, for in doing so he gives expression to the god within himself and God, in turn, speaks to him.

We have spoken of beauty and love, and we remember that in Antiquity the goddess of beauty was Venus. Is artistic creation only in the domain of Venus? In fact, this goddess is flanked by two companions, Mars and Uranus, who express related concepts but on different levels. If Venus corresponds to the beauty of charm and of personal love, Mars represents their more sensual, violent, and egoistic sides, while Uranus represents ideal Beauty and Love extended to all humanity.

We have to transcend Mars in

order to reach Uranus; this is an inevitable ascension, but the intermediate link of Venus cannot be avoided. If we seek to evade this intermediate step—if we strive to go directly from Mars to Uranus, we will not reach the final stage. We will remain at the level of Mars, repressed and disfigured. Mars will have lost its creative energy as a result of such constraint. Indeed, the process of transformation which leads from the lower nature to Christ Wisdom and the creative Word is not based on repression, rejection, and progressive weakening, but on mastery and control of the existing forces. The strength of Mars must not be denied, but channeled. The Mars creative force must express itself; it can be directed toward the domain of Venus and become artistic creation.

In a certain sense, if we reconsider our image of the triad, we can say that Mars is active at the level of science, Venus at the level of art, and Uranus at the level of religion. All three must contribute to the unfoldment of the god in man.

Evolution is a ladder with many rungs, and there is no roundabout way of ascent. If we attempt to remove any of these rungs, we will not leap across the void thus created, but we will be stopped by it. We will be blocked because we have removed the rung and there is no substitute for it. We must face all our obstacles with courage, modesty, and humility. In our becoming, even though we are to become as gods, we may not neglect the material realities which surround us; even though our eyes look toward the sky, our feet must remain on solid ground. We must be careful not to become colossi with feet of clay; the fragility of their lower limbs does not permit them to go very far.

We cannot avoid certain tests of the material world under the pretext that we understand intellectually what they are trying to teach

us. We cannot create a book, a statue, or a piece of music simply by holding these forms in our thoughts. We cannot love and keep this love imprisoned. The book requires paper and ink, the statue a piece of marble, and love an encounter. Involution and incarnation are as necessary to ideas as they are to human beings. An idea incarnating in the consciousness of man acquires a new and indispensable dimension—an added strength—which guarantees its coming evolution in harmony with the evolution of everything else.

Similarly, each work of art corresponds to a spiritual principle, to a divine idea captured by man: The love and divine wisdom inherent in this idea must be manifested in the Physical World and shared with other men to accomplish its destiny.

The artist, when he creates, helps an idea of beauty to incarnate in our daily world, and other people, when they contemplate this work, allow this idea to return to its original plane enlarged by a new dimension. Artistic creation is not only an isolated act but also, in a certain sense, a collective act. Each symphony receives the light of day every time we listen to it and receive it in our hearts. This illustrates the perhaps surprising fact that God needs humanity; He, too, is an evolving Being.

Because our divine Source is expressed in art and everything beautiful, it is important to manifest as much beauty as possible in our environment. This is not a superficial or useless behaviour, but one of the expressions of God within us. No person is totally insensible to beauty; if he were, he would be cut off from his divine Source. Each person, however, is able to perceive and express beauty only at his level of development. This limitation of our relationship with beauty denotes a certain weakening of our link with divinity. It is only a temporary weakening,

however, and is due to conditions originated in previous lives. Our inability to be the equal of Phidias, Bach, or Leonardo da Vinci must not prevent us from creating beauty at our own level whenever possible. In doing so, step by step, we will strengthen our link with God and come closer to Him.

This idea of the divine significance of beauty is confirmed in the biblical description of one of the most powerful spiritual leaders of the Jews: "In which time Moses was born, and was exceeding fair..." (Acts 7:20) In the *Song of Solomon* the soul body, our spiritual vehicle, is described as a young woman of great beauty called the Rose of Sharon and the

Lilly of the Valley: "Behold, thou art fair, my love; behold thou art fair; thou hast doves' eyes within thy locks; thy hair is a flock of goats that appear from Mount Gilead. Thy teeth are like a flock of sheep that are even shorn, which came up from the washing. Thy lips are like a thread of scarlet and thy speech is comely: thy temples are like a piece of pomegranate within thy locks."

It is interesting to note that the evolution of a group of human beings parallels the evolution of its sense of beauty. The sense of beauty exists among all peoples but, as we have seen, at various levels. Even the less evolved tribes feel the need to express a certain



idea of beauty—primitive—and their chiefs and priests, who are considered to be nearest to their gods, must be more handsome and more decorated than the other members of the tribe in order to express their close relationship with the divine.

In the course of ages and civilizations, certain expressions of that which man considered beautiful went too far into matter in the process of involution. Thus resulted degenerate forms of art in which the original spiritual idea is encumbered with useless and gaudy ornamentation and is denatured by a lack of discipline on the part of the creators.

In truth, as man involves too far into materiality, although he retains the personal and collective spiritual faculties inherent in his divine origin, he no longer expresses them in their original purity. Thus it happens that, in our Western culture, we observe the sensual exuberance of Baroque painting and sculpture, the heaviness of music at the end of the Romantic period, the calculated cacophony of certain contemporary schools of music, the deformed forms of the Cubist painters, and the unstructured "sentences" of some new novels, in which ideas and essential impressions are conveyed only by successions of words and exclamations without verbs to make a strong and logical link.

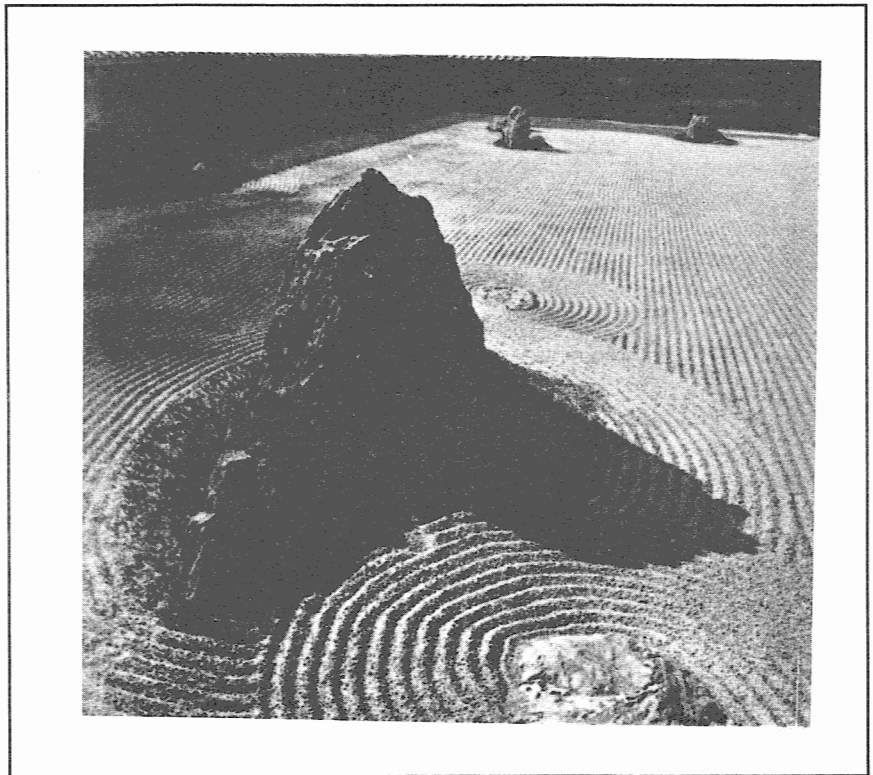
At its highest level of divine truth, beauty must be linked to discipline, simplicity, and method. Venus must go together with Saturn; the selectivity and order inherent in true artistic work must allow the primordial, divine idea to blossom.

For this reason, the apparent austerity of Gregorian chants or Bach music speaks so clearly to our souls, the paintings of the Italian Renaissance are more noble than the glistening canvasses of the Impressionists, and the Romanesque architecture of the early Middle Ages or that of the beginning of the

Gothic period conveys a sense of aspiration that the “overloaded” churches of the Jesuits lack. Those who would learn Japanese flower arranging or Chinese cooking need years of apprenticeship in order to harmonize the few carefully selected elements which enter into their composition. In the process of involution, all ideas of beauty tend to have the same fate; quantity takes the place of quality; gilt and tinsel substitute for purity of form and idea which lie underneath.

Simplicity and discipline also allow the viewer to enjoy peaceful contemplation of the created work without being assaulted from all sides. If the work of art reveals itself with harmony and purity, the creative imagination of the viewer is activated and helps him reach the level of the thought form or germinal idea underlying the work. At that stage, the viewer or listener partakes of the artistic processes that the creator set into motion. The work of art is not a dead object or idea, but a living reality animated by the soul forces of the one who is touched by it. When beauty incarnates in our world, it allows all of us who encounter it to become creators in our turn even if at the time we read the Divine Comedy, Dante no longer is walking in the streets of Florence, or when we hear a fugue or a cantata that Handel’s fingers are no longer playing on the great organ of St. Paul’s Cathedral.

The principle which underlies the transformation of a spectator into a creator is found also in the Japanese Zen Buddhist Garden: a simple pebble, carefully chosen for its shape, becomes an island, or a reef, or a palace; a zig-zag carefully drawn in the fine gravel which covers the ground becomes a wide river, a mountain torrent, or a wake of a swimming silvery fish, and he who contemplates in silence transforms himself into an imaginary stroller on a shore bounded by a simple stroke of a rake.



A poet of the 19th century, in order to express the beauty of the Sun, did not exalt its mightiness in the skies or its force as the central point of our solar system. He did not emphasize what is obvious and directly perceptible, but what is hidden (as in the Zen Buddhist Gardens), what radiates almost in secret, a true beauty which speaks more to our inner selves than to our senses. Part of this French poem translates into English as:

I adore you, O Sun:
You scatter Roses in the air,
A flame in the source,
A God in the bush;
You take an obscure tree
And transfigure it,
O Sun, without whom
Things would be only what they are.

—Edmond Rostand

The same concept was expressed by Antoine de St. Exupery’s “Little Prince” when he said: “What makes the desert beautiful is that somewhere it hides a well.” “One sits down on a desert sand dune, sees nothing, hears nothing. Yet through the silence

something throbs, and gleams...”

Beauty expressed by man is the reflection in him of the creative Word—of divine Wisdom and God’s Love for mankind. Beauty, in return, also is the expression of man’s love for God and for his fellow men, guided by discipline and simplicity, following the path from Venus to Uranus. It must leave enough scope for the expression of the creative imagination of the one who contemplates it in its multiple forms.

One of the best-known depictions of the ideas of happiness, fulfillment, and beauty is the Garden of Eden. Throughout history it has been presented as a colorful garden abounding in fruit and perfumes, as an oasis where milk and honey flow, and even as a volcanic furnace of the time of Lemuria. But an Arabian sage who wanted to impress the minds and hearts of his students with a more powerful image, described it only as: “A ripe pine cone, lying on a shore of golden sand.” □

—Nadine B. de Galzain

Mystic Light



The Creative Word

Have we given sufficient consideration to the power of the words we speak? Are we willing to accept responsibility for these words?

These questions should be asked by every serious spiritual aspirant, for he is creating his own future. When we speak, we create an image, more often than not stir emotions, and sometimes stimulate thought. The key word is *create*.

When we say an aspirant is creating his own future, we mean that he is laying the foundation for conditions in a future physical life. As *Rosicrucian Fellowship* Students, we have accepted the idea of rebirth without always realizing that all behavior shapes the experiences of the next Earth life. We realize

that speech creates conditions of many kinds both for the speaker and for other people. Words often cause much unhappiness in the minds and hearts of others and changes the speaker's own life. A word uttered, with intent or not, can change a life completely. For instance, emotions can be stirred to such a pitch that a listener may be forced to make decisions which alter his hopes and plans.

In an emotional moment, words pour out which result in an embarrassing reaction, and we hasten to say, "I didn't mean it." If there was no intent, the words would never have been framed. Speech is used to downgrade others so that self-esteem is fed. The question is, why do we have the urge to hurt people?

We all have met someone who is so interested in his own ideas that he wants to convince others, depriving them of their freedom by forcing them to listen and to develop resistance. It is different when ideas are discussed with a group, for then it is possible to have many opinions about one special subject. There is an interplay of ideas and acceptance of the right of others to speak and offer their views.

Words have a rate of vibration. The person speaking endows these vibrations with a powerful combination of thought, desire, and vitality, giving substance (life) which affects the listeners.

Does it occur to us to accept the responsibility for the *result* of our words? We cannot expect to create disharmony in the life of another person without having "to pay the piper." We are building our own destiny. Such speech is contrary to the law laid down by Christ Jesus Who said, "Love thy neighbor as thyself," and because this is an immutable law, we go through a "future life" and wonder why people avoid us or make life difficult for us. We have earned that behavior.

As students of the *Rosicrucian Philosophy* we are given the reason

for controlling speech and are made aware of the power we have at our disposal. Knowing the reason for this discipline, we also realize that our speech reveals our thoughts and desires, the whole laid bare for the discerning eye to read. Should we not be sensible enough to change our attitudes toward others so that there is no temptation to say the wrong word? Are we depriving people of their freedom to act because of our thoughtless words, or do we show our wish to dominate when we insist on revealing our own unhappy confusion and delusions? If we are interested in controlling our speech, we can secure a harmonious reaction, creating quietness, peace, and inner contentment in others.

Interesting speech usually has rhythm, and children are especially responsive to it. Would young people be less confused if the *sound* now so courted were to be eliminated? Why are they responding to so much noise? Such disharmony has a devastating effect on the desire body, arousing the lowest emotions.

Humanity is part of the divine Creator and has to realize that it can create harmony through words. To prepare for such achievement, it must develop imagination to a high degree and have a clearly focussed mind. Artists, musicians, and all creative people have learned to discipline themselves so that they may have the joy of creating. Speech is one way of creating; ministers, playwrights, composers create, and in many cases make life more interesting.

When eventually we reach the stage of Initiation, we shall be "shown" (or see) our past lives. We are creating this scene now and, having become aware of the importance of speech, we know at least one of the qualities which has to be cultivated before we can reach the enlightenment of Initiation. □

—Mary Schaumburg

Mystic Light

Aquarian Age Methods

Transition from one Age to another is never without a struggle. At present, some leaders, parents, teachers, ministers, doctors, and presidents are horrified to see their authority undermined and their followers breaking away and taking paths of their own choosing. Some workers are resisting mechanization or computerization of the work they used to do. Some people balk at the suggestion that conflicts can be settled by reason. Some people cannot imagine a meal without flesh food or a party without alcohol. Some people may consider psychic perception an hallucination. But knowing what changes the divine Hierarchies will be bringing to mankind through the zodiacal sign Aquarius can help people to work with the divine plan of evolution and to ease and facilitate the transition.

The Aquarian Age will begin in 2638 A. D., but even now the pioneers of humanity are preparing for this Age by initiating the development of some of the qualities which it will foster and by instituting some of the methods of living which then will become common. *The Rosicrucian Fellowship* has as one of its purposes to be the herald of the Aquarian Age, and its members are particularly involved in these preparatory activities.

Aquarius is an air sign; thus, the Aquarian Age will be characterized by intellectual development. Aquarius is ruled by the planet

Uranus, one of the basic keywords of which is *outreach*. As people are stimulated to reach out to new ideas, they will engage in scientific research and develop their own creativity. As people reach out to try to understand people from other groups, religions, races, and nations, universal love will develop. Another basic keyword of Uranus is *independence*. As people gain in knowledge and creativity, they no longer will look to others for guidance, but will begin to guide themselves. As the equinox precesses into Aquarius and the development of intellect, research, creativity, independence, and universal love becomes more and more widespread, there will be far-reaching changes in the methods used to educate children, in the practice of religion, in social and political organizations, and in business institutions. We will consider what these changes will be, so that even now pioneers can begin to institute them.

Aquarian Education

How a society is shaped depends largely on how the children are educated, so the first consideration will be the Aquarian methods of education. All children will be expected to develop reasoning and decision-making powers, independence, and creativity. Although young children may need rules to live by and may need to be subject to the authority of parents and teachers because the develop-

ment of a child must recapitulate past developments of mankind, the ultimate goal of education will be to provide the child with the capabilities of obtaining information for himself and of drawing inferences from information and making decisions. Preference will be given to direct personal observation over reading or being told what others have observed. Preference will be given to the Socratic method of teaching by which the teacher, through a series of questions, leads the students to draw their own conclusions, over the lecture method by which students are told what conclusions are to be drawn from given facts.

The creativity of children will be stimulated at an early age by the introduction of appropriate toys. Dolls or puppets which do nothing by themselves will be preferred to mechanical dolls, as the former allow the child the freedom to create personalities and actions for the dolls. Construction materials which can be put together in many ways will encourage more creativity than kits which can be put together in only one way. Plain paper and colored pens will be given preference over coloring books.

Creativity also will be encouraged by having children help plan what, when, and how they will do things, by having children think up methods of solving problems they meet in everyday life as well as theoretical problems, and by having children write imaginative stories and poems.

Aquarian Religion

As people reach out to others in a spirit of love, they will come to accept the fact that different people may need varied religious exercises to suit their individual needs.

Divine rules given to religious leaders for the guidance of spiritually blind people will be replaced in the Aquarian Age by the development of love within each person's

heart, which can give truer guidance in life than can rules. The idea that divine revelation can come only to a few will be replaced by the attitude that all alike can awaken the Light within. Nor will people be satisfied with just developing a feeling for what is right or wrong. They will want an intellectual understanding of where we have come from, why we are on Earth, and where we are going—an understanding which can satisfy the head as well as the heart. In the Aquarian Age, religious leaders will preach less and do more to encourage people to develop for themselves moral codes and rules for living. Through Socratic questioning, through discussions of ethics, through role-playing and problem solving situations, people will learn to govern themselves.

Aquarian Social and Political Organization

As people reach out to try to understand other people of many social classes and nationalities, travel and communication among groups gradually will break down barriers caused by prejudice and lack of understanding. When problems or conflicts among groups arise, the intellect will be used to determine the cause of the problem and to arrive at a solution which will be equitable to all.

As people learn to relate to one another in a spirit of love and understanding, less governmental control and supervision will be needed. Each person will control himself, so that he refrains from interfering with the rights of others, and so that he determines for himself what he must do to play as useful a role in society as his abilities permit.

As people gain knowledge and creativity, they will become less dependent on the government to make decisions for them or to solve their problems.

Aquarian Business

Through expanding world consciousness, worldwide trade will be

established without trade barriers.

People will exercise independence in choosing their own vocations. Those who set up a business will be free to run the business as they choose—business based on love and self-control instead of government control. Labor unions, if they still exist, will have the purpose of facilitating communication and determining the most rational and equitable solution for all.

Workers in industry will exercise their creativity by inventing new and better ways of doing things. Machines and computers will be used to do repetitive tasks so that workers will be free to do creative work such as designing machines and programming computers.

Aquarian Food

As people learn more of the effects of various foods on the body and as they gain self-control to live reasonably, they will choose to eat foods which are most nourishing and least harmful to the body. Thus, consumption of fresh fruits and vegetables will predominate. Drugs and alcohol will cease to be used for pleasure. Both for health reasons and from a feeling of sympathy for animals, the use of flesh foods will be discontinued.

Aquarian Psychic Perception

The moisture in the air has been lessening over the centuries, and in the Aquarian Age the air will be even drier than at present. This dry atmosphere, together with the evolutionary changes taking place in people's eyes, will lead to the development of etheric sight by most people. Since etheric sight enables people to see through things, the doctor will be able to see the internal problems of his patients, the criminal will not be able to hide his crime, and no one will be able to pretend to have that which he has not or to do that which he does not do. Straightforwardness then will be the only policy possible. □

—Elsa M. Glover

“What Is That To Thee?”

On the occasion of Christ Jesus' third visit to the Apostles after His Crucifixion, Peter inquired what John's future duties were to be. The reply was: “What is that to thee? Follow thou me.” (*John 21:22*)

We all are wise to take these words to heart. Our preoccupation with the functions, conduct, and attitude of other people, when we should be thinking about our own behavior, is one of the major stumbling blocks to our advancement. We are quick to question the ability, motives, and sincerity of someone else, but often are remiss in examining and trying to improve our own qualifications for specific tasks.

“Follow thou me,” urged Christ Jesus. Most of us have our hands full just doing that, without worrying about whether or not our fellow men are living up to what is expected of *them*. Yet we often are much more concerned with how other people are doing their jobs than with how we are doing our own.

If we are intent on following Him—that is, on right living, which is the only way in which we can follow Him—the process will take most of our thought, willpower, energy, and time. Few among us are so advanced that the Higher Self is in control at all times. Only such enlightened individuals might be justified in criticizing the innate worthiness of their fellows to perform their own assigned tasks. And, such enlightened individuals likely would not do so.

This is not to say that it is wrong to try to get the best person for a job. The outcome of our effort to place a particular person in a particular situation may not be successful, however, and we find the incumbent to be a completely different type of individual, with a completely different point of view, from the person we had in mind.

There doubtless is a reason why, in spite of our efforts, our candidate for the position did not get it. “Accidents” do not happen, and we can be sure, then, that it was intended for person B rather than person A to get the job. Perhaps person B really was better qualified.

Perhaps he was not the better qualified but *was* the instrument through which certain needed lessons are to be administered within the context of the position. Perhaps the people who feel the effects of his work must master certain problems that person B's activities will present before they prove themselves worthy to benefit from the good that the *real* “best man for the job” eventually will bring.

In any case, we deal with the situation best by conducting ourselves according to the rules of right living. Then at least we can continue to contribute to the good, regardless of anything else that may be happening.

Of course, it sometimes is difficult not to be suspicious of the expressed motives or the outward show of sincerity displayed by a certain person. Indeed, we might well have good reason for skepticism. But what of our own motivations and sincerity? Is our doubt about the person based on a genuine concern about his ability to the job or is our personal antagonism or resentment involved? Are we quite sure that our view of him is not distorted by our own aura, which may itself be in need of some purification?

If we are satisfied that our attitude is objective, and we believe that, for the sake of the good, we must express a critical reaction, we then must be sure that our criticism is both dignified and constructive. If our interest is selfless and if we do have constructive suggestions to make, we should make them—but only in the right spirit. That is the spirit of helping, not of hurting.

We quickly take offense at suggestions that our own motives are not as sincere as we would like other people to believe, or that the performance of our duties may leave something to be desired, or that we have no business being in the positions in which we find ourselves. Deep within our hearts, however, we know the precise extent to which dedication, devotion, and a sincere desire to serve, as well as self-interest and ulterior motives, are playing their roles in our activity and governing our behavior. It is for us to judge ourselves, as

it is for others to judge themselves. If their accomplishments leave something to be desired in our eyes, so, too, very likely, do ours in theirs.

If we proceed on the assumption that the other person is working to the best of his ability and that his motives are of the highest, we will be helping him in good cause. If we send barbs of criticism and mistrust his way, even if only in thought, we will be making it just that much harder for him to work as his Higher Self would countenance. If, instead of sending out His Aura of Love and refined spiritual substance, Christ now were bathing planet Earth with well-justified thoughts of disgust and dismay at human behavior, how much harder—indeed, how impossible—it would be for us to improve ourselves. The same principle, albeit on a lesser scale, obtains in our relationships with our brothers here on Earth.

Granted, in the interests of society, it is necessary to impose restrictions and restraints on what clearly is criminal behavior. It is necessary to place people intent on manifesting such behavior in positions where they can do no harm. Although we are justified in incarcerating such unfortunate individuals, we must be very careful that our attitude toward them remains compassionate. We may loathe what they do, but we dare not loathe them. Eventually, these children of God also will find their way out of the mire and into perfection, and in the meantime they are in need of all the love and concern we can muster. The more compassion and constructive therapy we can extend to them, the more incentive and encouragement will be available to them, once they will to make use of the positive emanations with which they are surrounded.

“What is that to thee?” Ultimately, what a person does and how he behaves is a matter between him and his God. He will reap the rewards and pay the penalties he has earned. His responsibility for his conduct rests solely on his shoulders, as does our responsibility for our conduct rest solely on our shoulders. We have no way of knowing all the circumstances in this and former lives which have placed particular people in particular positions and which are contributing to the context and to the results of their endeavors. Unless we can read the Memory of Nature, we have no way of knowing this fully even about ourselves. We are, then, hardly in a position to pass judgment about or cast aspersions on our brothers.

If we make it our business in all things to follow Christ, as He advised, the Higher Self will guide our footsteps and we will accomplish much that is good for others and for ourselves. Let us, then, follow Him, knowing that, in time, all humanity will do likewise. We all have our rows to hoe and, being human and individual, we will do so each in his or her own way. In the end we all will attain to the fulfillment of the human potential. □

—William Corot

Mystic Light

Nothing To Fear But Fear Itself

The word “fear” has a negative vibration. Although confronted with it daily, we do not always pay attention when we encounter it. We should never neglect fear, for it is injurious to the health of both our physical and our spiritual bodies. Should we choose not to deal with fear as soon as it appears, it will follow us as does a shadow, and just as our shadow grows taller and taller as we move farther away from the light, so also will fear grow more intense as we move farther away from the truth that we are afraid of facing.

Let us ask ourselves the following questions and then attempt to answer them in the context of spiritual insight:

- 1) What is fear and what causes it?
- 2) How does it affect us?
- 3) Since fear is one of the main obstacles on the spiritual path, for what purpose has it manifested in man?
- 4) How can we understand our own specific fears and the reasons behind them?
- 5) In what way should we deal with fear in order to overcome it?

Fear results from our inability, or what we believe is our inability, to handle a situation, and it is caused by a lack of faith. It is a limiting force in evolution, for its effect is to crystallize and paralyze. Time is an inescapable factor underlying fear. When man organized his existence into past, present, and future, he also awakened the conceptions of beginning and end. When man lacks faith in eternity and emphasizes only the certainties of an end, fear will make its inroads.

Pain, another cause of fear, works on the physical plane through the nerves and paralyzes the related muscles. Avoidance of pain is a paramount human motivation, and fear of pain-producing situations may result.

Destiny, too, is a factor. Even if a person is not aware of the Law of Cause and Effect, he will encounter this natural Law unconsciously. Sooner or later, he will have to reap the results of his misdeeds.

Guilt feelings, most of the time not motivated in the present but brought to us from the past and often created by our reaction to authority in our early childhood, constitute another fear-provoking stimulus.

Finally, competition may emphasize the fear of being less capable than others.

What happens when fear is awakened? We may begin to understand this phenomenon by looking at the most primitive form of fear in the animal kingdom. When an animal is threatened by an external force, its first reaction will be to run away from the beast or other challenging force. Invariably, it will choose the familiar path which it already has trod, as it knows that particular way and easily can find a place to hide. If escape proves impossible, the animal's only alternative will be to stay and fight. In either case, it will be helped by the flow of adrenalin in the body, triggered by the fear. This "fight-or-flight" hormone poured into the bloodstream temporarily will increase the physical capabilities. It must be stressed, however, that this state of heightened potential is merely temporary. Excessive adrenalin easily may run the body down and eventually block the sensation of pain and the awareness of physical limitation.

Man's immediate reaction to a stimulus that scares him is similar. Even when an abstract thought or a feeling frightens him, he tends to revert to the path of the past and escape. He hopes that somewhere he will find a little corner where he can hide behind an old habit. That habit may be a comfortable shelter for a time, but when he feels the urge to move onward and upward—as all men must, without fail—then that original fear will return to haunt him. That is, it will until the fear is faced and overcome. An example of this may be seen in the person afraid of dogs who seems always to be the one bitten. Indeed, it is no mere coincidence that it happens. The fear of dogs produces a flow of adrenalin in the frightened individual and the sensory nervous system of the dog will interpret these smells and behavior as aggression and as a challenge to fight. This is an interesting point to examine when noting man's second mode of dealing with fear—the choice of staying and fighting it. Once man has made the choice to stay and fight the feared object, the impulses that originally were translated into the fear-response now will convert themselves into an aggression-response. This method of handling the situation, however, will not solve the problem any better than did the inadequate

response of fear. Instead, the object will just grow in size when opposed by aggression, for the forces that work through our expression of anger, hate, and malice will feed the insatiable appetites of the lower elemental aspect of the aggressor and thereby strengthen his cause.

Allowing adrenalin to shape an aggressive response tends to reduce man to the state of an animal, effectively shutting out any higher responses that might be formulated by the Ego. Adrenalin is a substance of powerful energy that works through the nervous system to stimulate the flow of and direct oxygen to the muscular system. Because most of the inhaled oxygen goes to the muscles, the brain will be deprived of its rightful share. This explains, then, why rational thought seems to be blocked when we are fearful and the inner voice no longer is free to come through and guide us. We are reduced more or less to "instinctive" action.

Escapism will not release the energy that man requires to deal with fear. This energy will be stored in the nervous system, never reaching the muscular extremities, and will create inner nervousness, tension, and perhaps mental agony. This response may be categorized as introverted reaction. The second method of responding to fear, that of aggression, will utilize the energy through muscular activity and anger. In this case, the energy is released, but it leads to discord, friction, and animalism. This reaction we may term extrovert.

Thus, we see clearly how these two reactions to a fearful stimulus are negative. They prevent us from acting in a progressive and intelligent manner, and we are rendered unable to deal with our problems. These negative reactions may be likened to our preconceived notions and prejudices that must be dismantled before we can apprehend spiritual truth and embark upon the path of spiritual knowledge that finds its fulfillment in serving God in a pure and perfect way. It is important to realize, however, that these primitive reactions do serve an important function in the cosmic equation—that of bringing man from a state of apathy to a state of motivation and action. In fact, fear will remain the major motivating force until man has reached a state where the impulse for living a Christ-like life will come from within. Until that time, man will remain goaded and pushed by the outside forces which work for progress. Let us remember, too, that at a particular stage of evolution this influence is very beneficial, for "the fear of Jehovah is the beginning of wisdom." (*Ps. 111:10*)

A third way of responding to fear, which is progressive and both introverted and extroverted, now may be discussed. This method begins with self-discipline and is productive of an inner freedom, expressed so clearly by Goethe in the words of Faust: "from every bond that holds the world in chains, man frees himself when self-control he gains." When man begins to discipline himself, he may prevent the strong waves of energy that

emanate from his visceral system from overpowering his mind. Once able to do this, he may redirect this potent energy so that it can be made available to the higher impulses of the Spirit. (An overriding concern for mankind and an altruistic approach to life and one's fellow man is a result of the regenerated adrenal energy—indicated astrologically by the jupiterian rulership of the adrenal glands.) After having gained sufficient discipline over this energy, the mind will be empowered to use its discriminative and analytic abilities, thus helping the individual discover what he must deal with in order to overcome the primary reason for his fear. Fear, which is to be found as a blockage-point in his psyche, often is expressed as an apathy or an unwillingness to deal with a particular problem area and move forward out of it. Once the mind can understand the process, it will become necessary to redirect the transmuted adrenal energy once again—this time into physical expression, or action, in order to work on and develop the characteristics and qualities that are lacking.

The three levels of dealing with fear here discussed may be correlated to the different levels of the physical and spiritual worlds. The first level of response, namely fear, is related to the Chemical Ether of the Physical World, and forms a basis of expression for the nervous system. At this level, it is important to develop the quality of the reflecting ether, which is the seat of the memory, so that at this relatively early stage of unfoldment the feared stimulus will be remembered after it once has been encountered. This certainly is beneficial in the case of life-or-death situations, such as that of

a young child running into the path of an auto or an animal sensing a predator.

The second level of expression, aggression, is related to the Desire World. The muscles primarily express in the Desire World, although there is some connection with the nerves. Hence the first and second levels of expression of fear, as we have been discussing, bear the same relation to the interpenetration of the Physical World and the Desire World. On the Desire World level, we must work with low desires, impressions, hopes, and emotions. This region also is a testing-ground for reconciling the contrasting forces of interest and indifference, and repulsion and attraction. It is indeed a supreme challenge to pass through the oftentimes difficult situations in which we are forced to do battle with the negative sides of our emotions and desires, but it is a necessary step in developing the requisite self-discipline and internal motivation. These, when developed, will allow us to ascend to the third level of response.

As this third level is reached, we may see clearly the relationship to the Region of Concrete Thought in the World of Thought. At this level of consciousness, the Mind becomes active and various Desire World qualities are understood. And here certain ideas, wishes, and attitudes that at one point in our evolution were considered natural now are seen to be unnatural—no longer tenable. The reverse also is true: that which once was supposed to be foreign, abnormal, and unnatural now is viewed in the clear light of reason of an archetype that unfolds itself from beginning to end. In the archetypal Region of Concrete Thought, we gain



knowledge of the Archetypal or formative forces, and here we are able to review the lower regions of the World of Thought, Desire World, and Physical World. In this region, the archetype of our fear was built, and here, too, we finally have the possibility of transmuting our fear into faith. Once this is done, that faith will form the footbridge by which the Ego may follow, not the path of escape from some dreaded fear, but the path which leads one to be a self-sacrificing channel for God.

From the foregoing, it may be seen that the basis for many of our personal fears is most often buried in our subconscious mind which, by definition, remains below the surface of our consciousness and, therefore, is elusive, unknown, and difficult to trace. Utilizing our knowledge of astrology, however, we may navigate these uncharted waters with more ease. As Saturn rules fear, we look to this planet's placement and aspects. Wherever Saturn is located in the horoscope will bring a degree of fear and restriction. The degree, of course, is related to the aspects and soul evolution of the individual. Transits and progressions temporarily will intensify the effects of this constricting influence, bearing out the fact that there is no escape from fear in the long run. It must be transmuted.

Another method of locating a Saturn block is to combine our knowledge of astrology with knowledge of our state of health. This method is quite simple. We start by considering whatever area or part of the body is stiff or tends to cramp, as that is a sign of blocked energy. Cramping is the first stage and occurs when energy, in the form of vital forces, tries to flow through contracted tissue. Stiffness occurs only after the preceding stage of cramping, and when circulation has become virtually absent. The stiff area, then, becomes a storage center for inactive energy—hence, crystallization—as well as for toxins that have been consumed and not metabolized.

Once the part of the body which seems to be related to fear is found, it is up to the therapist/astrologer to determine the astrological connection. This relationship will give a clue to the primary fear and to what the individual must understand and develop, that he might overcome the fear.

In order to gain a better understanding of this concept, we briefly will examine the relationships of the different parts of the body with the signs of the Zodiac, and the relevant qualities that cause or bring about fear.

The head is ruled by Aries. Saturn, or any block, placed here can result in a fear of one's desires, of aggression, and of a poor self-image. All are motivated by frustration. There is a need to cultivate self-sacrifice and caution.

The neck and throat are ruled by Taurus. This sign relates to a fear of dependence and insecurity. Motivated by a lack of resources, the person needs to cultivate obedience and stability.

Gemini rules the shoulders, upper arms, and lungs. This sign relates to the fear of inability to use one's mind and is motivated by a fear of being tied down. There is a need to cultivate reasoning faculties.

The chest, breasts, elbows, and stomach, ruled by Cancer, relate to fear of one's feelings and imagination. These fears are motivated by a dread of emotional vulnerability. There is a need to cultivate sympathy, tolerance, and altruism.

Heart, spine, upper back, forearms, and wrists come under the rulership of Leo and relate to a fear of authority, love, and dynamic intensity. Motivated by fear of mediocrity, the person needs to cultivate warmth, magnanimity, and humility.

The abdomen, intestines, and hands are ruled by Virgo and relate to fear of criticism and impurity. This sign is motivated by fear of the unknown, and the person should cultivate self-confidence and originality.

The kidneys, bladder, and lower back, ruled by Libra, relate to fear of judgments, partnerships, and lack of harmony. These fears are motivated by a dread of passionate involvement, and the need is to cultivate harmony and diplomacy.

Scorpio rules the reproductive organs and pelvis. This sign relates to fear of sex, emotional depth, and mysticism. It is motivated by fear of emotional dependence, and the need is to cultivate nobility of aim.

Thighs and hips are ruled by Sagittarius and relate to fear of expansion of relationships and abstract thought. Motivated by fear of restriction, the person needs to cultivate charity and openmindedness.

Capricorn rules the knees, bones, and joints and relates to a fear of dishonor, impracticality, and disorder. It is motivated by a fear of going unrewarded, and the need is to cultivate faith and optimism.

The lower legs and ankles are ruled by Aquarius. This sign relates to a fear of idealism and of the future. It is motivated by the fear of self-involvement, and the need is to cultivate loyalty and altruism.

Pisces rules the feet and the liver and relates to a fear of devotion, inferiority, and resignation. It is motivated by the fear of isolation, and the need is to cultivate compassion.

Thus the aspirant arrives at the particular quality that he or she must work on. Naturally, different problems require different solutions, but some general considerations are applicable to any problem area. First, we must assume responsibility for the problem, and refuse to project it on others in order to avoid facing it. We also must cultivate discrimination. When choosing appropriate channels for working on particular problem areas within our own psyche, discrimination means to select what is good or bad for us and to eliminate what we do not need for our development at present.

Other aids helpful to our development are: concentration—focusing on the quality needed to be

developed; prayer—in which we direct our needs to the attention of the higher Beings and pray that His Will, not ours, be done; meditation—in which we may pick up helpful intuitive messages from the Higher Self; retrospection—which allows us impartially to view progress that we accomplished throughout the day.

One quality that deserves special attention and is a great help on the path is love. Love is the pure expression of God. The fear of love, or the lack of faith that love exists, expresses itself when we maintain emotional distance from others. We know from previous experience that to show our love and caring openly often makes us vulnerable. Why is this? We must understand that allowing ourselves to be vulnerable, which lays us open to pain, marks a transition to a higher level of functioning. Therefore, instead of pulling back in fright as soon as pain is felt, we must move with the energy in order to understand and ultimately accept it. In this way we may learn to transmute fear and pain into acceptance, understanding, and the love which finds its highest expression in altruistic, uranian love. To pull back fearfully before this can happen is ultimately to reject faith in God, in the good, and in one's Higher Nature, and can result only in repression.

If the pain is not openly expressed (and there are positive and negative methods of doing so), it will become clogged and cause tension and suppression, especially in the heart center, when it penetrates through our various vehicles. This will prevent the individual from expressing and feeling in a constructive way. It may reach a point where physical pain and illness will be the only possible release for the suffering one.

The process of birth is preceded by pain. Once the pain is accepted, its effects will vanish and be replaced by a great peacefulness which enables one to love on a high level. This, in turn, underlies the true marriage, which is not merely a verbal commitment before clergy, but occurs when two persons fully open their hearts to and have faith in each other. This is the foundation of pure fellowship, not only between husband and wife, but between friends.

Having achieved this highest of personal love, we now are ready to move on to the expression of altruistic love. Altruistic love is best expressed in the words of the Christ, as found in John's first Epistle: "There is no fear in Love; but perfect Love casteth out fear: because fear hath torment. He that feareth is not made perfect in Love."

Thus we see that love is a specific in dealing with our fears. Obedience to cosmic law no longer finds its basis in the fear of God but is prompted, in the spiritual aspirant, by a pure heart that finds its highest expression in the radiation of divine Love.

"He that loveth not knoweth not God; for God is Love." □

—Ingela Corcoran

Max Heindel's Message

The Ring Of The Niebelung

Siegfried The Truth Seeker (Continued)

The following article is taken 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 on request.

Though ages have passed since Alberich, the Niebelung, was forced to part with the Ring as ransom to the gods, neither he nor his tribe have forgotten the power wielded by its possessor, and the longing to regain the lost treasure is still rife among all of them. Mankind, being inherently spiritual and free, never will be reconciled to the loss of individuality insisted upon under the regime of the church. Though, like Mime, they may be imbued with an uncontrollable fear; though they may cringe and fawn before the higher powers, as Alberich fawned before Wotan, they always, whether subconsciously or otherwise, remember their spiritual heritage and seek to recover their estate as free agents, unbound by creed or other limitations.

To this end they scheme and plot in the most subtle manner, as symbolized by the aid Mime gives Siegfried to forge anew the sword once shattered by Wotan. He sees that the young truth seeker is fearless. He knows that Fafner, one of the giants who obtained the Ring from the gods, broods over his treasure in the form of a huge dragon, awe-inspiring in the extreme. He scarcely can believe it possible for anyone to vanquish this monster, but he believes that if it can be done, this fearless young giant, Siegfried, is the only one to accomplish the feat. Indeed, it has been said that the one who forges Nothung will slay him; and Mime trusts to his cunning and hopes that if Siegfried kills the dragon, he, Mime, may be able to obtain possession of the Ring of the Niebelung and become the master of the world.

There is a very deep spiritual significance in this tale,

namely, that of the lower nature plotting to use the Higher Self for its own vile purposes. Siegfried (he, who through victory gains peace) is the Higher Self at that stage of its pilgrimage where it has been left all alone, without kith or kin, where it sees that the shape of clay symbolized by Mime is not part of it, but of an entirely different race and breed, where it is ready to continue its search for truth, attempted in previous lives as did Siegmund and Sieglinda, from whom the indomitable courage that knows neither fear nor defeat has been inherited.

But though the seeking Spirit may forsake the world, as did Hertzleide, the mother of Parisifal, who gave birth to the truth seeker in a dense forest, and as Sieglinda who bore the child, Siegfried, in the cave of Mile, the lower nature follows, scheming to use the power of Spirit for worldly ends. Alas! How many have left the churches in despair because of creed, as Siegmund left Wotan. They have gained a certain knowledge of the higher things and have then misused their heavenly powers of hypnotism and mental suggestion to attract to themselves the goods of this world, seeking rather the things of Earth which fetter than the treasures of heaven which free the soul.

There never has been an age on Earth when this part of the great myth was so generally enacted as it is today. There are many thousands of people who represent in themselves Siegfried and Mime—Dr. Jekyll and Mr. Hyde. They are roused to a greater or lesser realization of the powers of Spirit, of their divine nature and attributes as Siegfried was, but the lower phase of their nature, Mime, keeps on scheming for material benefit.

And whether we call this use of the divine powers Christian, or by another name, it is not the science of the soul. We should be honest

with ourselves and recognize the fact that He, who had not a place whereon to lay His head and who was the very embodiment of the attracting Christ Power, refused to use that Power for His own benefit. Even at the point of death He refrained, and it was said of Him that others He saved, but Himself, He could not (would not) save because the Law of Sacrifice is greater than the Law of Self-preservation. "For what shall it profit a man, though he gain the whole world and lose his own soul?"

The moment we set out upon the path in earnest, the lower nature is doomed despite all its efforts of cunning to save itself. And when Mime plans to send Siegfried against the dragon, Fafner, the spirit of desire, he has in fact sealed his own fate; for when the soul has conquered the desire for worldly possessions, we are dead to the world, even though we may still live here and perform our work in the world. We are then in the world, but not of it.

Led by Mime, Siegfried finds the giant Fafner guarding the cave where he has hidden the hoard of the Niebelungs. The lower nature always urges the higher to seek the material wealth of the world, seeking thereby to obtain standing and power in society. It is, alas, all too common, this desire and thirst for wealth and power! We are all like Mime, ready to risk our lives in the quest of gold. And though Mime quakes at the very thought of being near the dreadful dragon, he keeps on plotting, for he knows that when the Ego, represented by the Ring of the Niebelung, is so enmeshed in the snares of materiality that the body may be said to own it, when all its energies are directed by the lower nature, there is no limit to the power it may attain. But Siegfried, the fearless truth seeker, when he has vanquished the dragon, representing the desire nature, also slays Mime, who is emblematic of the dense

body.

Freed from the mortal coil, the Spirit is able to understand the language of Nature. Intuitively it senses where truth, represented by Brunhilde, the Valkuerie, is hidden, and following this intuition, represented in the myth by a bird, he starts for the fire-girt rock, to wake and to woo the sleeping beauty. But though by laying aside the physical body, we may enter the realm where truth is found, the pathway is not by any means clear. Wotan, the warder of creed, stretches his spear across the path of Siegfried, endeavoring to the last to dissuade or discourage the independent searcher for truth. However, the power of creed, represented by the spear of Wotan, was weakened when he bargained with the giants; in other words when it appealed to the lower side of man's nature. And in token of this weakening, magic characters were cut upon the shaft of the spear. This is, therefore, easily broken in twain at the first blow from Nothung, the courage of despair.

When the truth seeker has come to the point here described, he will no longer allow himself to be thwarted in his quest, whether the opposing power be devils like Fafner or gods like Wotan. Every obstacle he removes with ruthless hand, for he has only one desire in the world: an overweening craving to know truth. Therefore, after shattering the spear of Wotan, he presses onward, led by the bird of intuition, until he comes to the circle of flame hiding Brunhilde, sleeping spirit of truth. Neither is he daunted at sight of Loge's flames of illusion and hallucination. He plunges boldly through, and behold! There lies that for which he has panted during many lives. He stoops, gathers Brunhilde in his strong yet tender arms, and with a fervent kiss he awakens the spirit of truth from her age-long sleep. □

(To be continued)

Studies In The Cosmo-Conception

Christian Rosenkreuz

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 on request.

Q. What was done to counteract the materialism resulting from Science?

A. Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding Science as the latter has strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become the co-worker of Religion.

Q. What procedure was necessary for such a union?

A. A spiritual Religion cannot blend with a materialistic Science any more than oil can mix with water. Therefore steps were taken to spiritualize Science and make Religion scientific.

Q. What plan was followed to achieve this end?

A. In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence that work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with Religion.

Q. What did the founding of this Order accomplish for the Western World?

A. Many centuries have rolled by since the birth, as Christian Rosenkreuz, of the Founder of the Rosicrucian Mystery School, and by many his existence is even regarded as a myth. But his birth as Christian

Rosenkreuz marked the beginning of a new epoch in the spiritual life of the Western World.

Q. Is he now in a physical body?

A. That particular Ego has been in continuous physical existence ever since, in one or another of the European countries. He has taken a new body when his successive vehicles have outlived their usefulness or circumstances rendered it expedient that he change the scene of his activities. Moreover, he is embodied today—an initiate of high degree, an active and potent factor in all affairs of the West—but unknown to the world.

Q. What are some of these contributions to the West?

A. He labored with the alchemists centuries before the advent of modern science. He, through an intermediary, inspired the now mutilated works of Bacon. Jacob Boehme and others received through him the inspiration which makes their works so spiritually illuminating. In the works of the immortal Goethe and the masterpieces of Wagner the same influence meets us.

Q. How would this benefit ordinary humanity?

A. All undaunted Spirits who refuse to be fettered by either orthodox Science or orthodox Religion, who fling away the husks and penetrate to the spiritual kernel regardless of villification or of flattery, draw their inspiration from the same fountain as did and does the great Spirit which animated Christian Rosenkreuz. His very name is an embodiment of the manner and means by which the present day man is transformed into the Divine Superman. □

—Reference: *Cosmo-Conception*, pp. 517-519

Western Wisdom Bible Study

“Seek Ye First The Kingdom Of God”

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.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them, Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment?

Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

—Matthew 6:25-34

In the days before the coming of the Christ, fear was the keynote of humanity's existence: fear of animals, fear of other men, fear of the Nature forces, fear of God Himself—for man was constantly being punished by Jehovah and His agents for breaking the laws given for his guidance. He constantly had to be watchful and on the alert, for vigilance was the price of safety. Nearly

all his activities were directed toward protecting himself and his family, getting food and drink, and providing clothes and shelter. Religion was an outer thing, bound up in obedience to outer laws.

Christ Jesus brought a new attitude, based on new words: faith and love. The followers of the new religion were to cease being fearful, suspicious, and distrustful. They were to unfold the hitherto largely dormant love side of their natures, to help others, to trust others, to recognize the divinity within—within themselves and every other person. They were to behold themselves as sons of God—henceforth a God of Love—heirs to the richness of His kingdom. The same Father Who clothes the “lilies of the field” in raiment surpassingly beautiful, more gloriously beautiful than that of the fabulously wealthy King Solomon, would furnish raiment for those who had faith and love.

To sum up His advice to His followers, Christ Jesus gave the perfect basis for human conduct: “Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.”

The esoteric Christian, seeking the kingdom of God through selfless living, finds, through his various experiences of suffering and joy, true happiness and satisfaction. He becomes aware of that oneness of Spirit in which all creatures live; he perceives the pattern of divine life ever-unfolding from within himself and in the lives of those around him. The immediate moment is lived in its fullness to the glory of God. All material needs are met in a marvelous way for those who so live, and their spiritual garments scintillate with a beauty even more breathtaking than that of the “lilies of the field.” □

The Planet Mercury In Evolution

Compiled From Max Heindel's Writings

Mystic teaching concerning the formation of a solar system agrees with the nebular theory which says that rings were thrown off from the central mass of the Sun, forming in succession the several planets, those farthest from the Sun formed first while Venus and Mercury, last formed, are nearest the Sun.

Back of every act is a thought, and behind every visible phenomenon there is an invisible cause. So with the formation of the planets in a solar system; there is a spiritual reason for their being, as well as a material explanation.

We may consider the central firemist to be the first visible manifestation of the Triune God, the Lord of Hosts, Who contains within His being a multitude of other beings at varying stages of development. The diverse needs of these beings require different external environments. In order to furnish such proper conditions, several planets have been thrown off from the central mass, each differently constituted and each having a climatic condition varying from the others. Yet they all are in the Kingdom of God, the solar system. The whole solar system may be considered as the body of God, and the planets as the organs in that body, ensouled by His life, moving in His strength in accord with His will.

In all religions we hear of the seven planetary Genii, and the Christian religion has its seven Spirits before the Throne.

The modern astronomer divorces the spiritual aspect of the celestial science, astrology, which he pooh-poohs as an "exploded superstition," from the material phase. He counts eight primary planets in our solar system: Neptune, Uranus, Saturn, Jupiter, Mars, Earth, Venus, and Mercury. He shows with the telescope that they exist, and he thinks he has proved that religion knows not whereof it speaks when it asserts that there are seven planets in the solar system. The Mystic, however, points to Bode's Law as vindicating his assertion that Neptune does not really belong to our solar system.

The law is this: If we write a series of 4's, add 3 to the second, 6 to the third, 12 to the fourth, etc., doubling the amount added each time, the resulting series of numbers is a very close approximation to the relative

distances of the planets from the Sun *with the exception of Neptune*. Thus, to illustrate:

Mercury	Venus	Earth	Mars	Asteroids	Jupiter	Saturn	Uranus	Neptune
4	4	4	4	4	4	4	4	4
--	3	6	12	24	48	96	192	384
—	—	—	—	—	—	—	—	—
4	7	10	16	28	52	100	196	388

If we divide this series by 10 we get 1 for the distance of the Earth from the Sun and the other numbers then represent the distances of the other planets in terms of the Earth's distance. The closeness with which this simple law gives the distance is shown as follows, the column headed "Bode" being the distances according to this law, while the column headed "Distance" gives the correct values in terms of the Earth's distances.

	Bode	Distance
Mercury	0.4	0.4
Venus	0.7	0.7
Earth	1.0	1.0
Mars	1.6	1.5
Asteroids	2.8	2.6
Jupiter	5.2	5.2
Saturn	10.0	9.5
Uranus	19.6	19.2
Neptune	38.8	30.0

It is thus seen that, with the exception of the values for Neptune, the numbers represent very nearly the relative proportional distances from the Sun of the seven planets and the asteroids which are within our solar system. They fail decidedly, however, when applied to Neptune. This planet is the embodiment of a great Spirit from the Creative Hierarchies which normally influence us from the zodiac. This planetary genius works specifically with those who are preparing for Initiation, and partially with those who study astrology and put it into practice in their daily lives—for then they also are preparing for Initiation.

The twinklings of the fixed stars from outside our solar system are the pulsations of spiritual impulses sent forth by the guardians of the Greater Mysteries. The Mercurians, the Gods of Wisdom, send out similar impulses pertaining to the Lesser Mysteries; hence, Mercury

twinkles like a fixed star. It makes orbital revolution in eighty-eight days.

Mercury, though the least in the Kingdom of God, the solar system, is nevertheless of the greatest importance. It has significant influence on the body, soul, and Spirit, as shown by the fact that its symbol contains all the component parts of the planetary symbolism: the circle, the half-circle, and the cross (☿). This is because in the mind all are linked together in one whole physico-spiritual organism called man. Without Mercury, this could not be.

Mercury is neutral, however, and the indwelling Ego represented by the centrally placed circle determines whether it will use its divine attributes of choice and free-will to aspire heavenward for soul-growth (symbolized by the signature of the soul, the half-circle, placed above the circle of Spirit) or whether it will stoop toward the cross of personality below the circle and wallow in the mire of worldliness. No other creature has such divine possibilities as has man: none may aspire higher and, conversely, none may fall lower. This struggle between the higher and the lower natures, symbolized by the half-circle and the cross which are placed above and below the circle in the symbol of Mercury, was well voiced by Goethe in the lines of his immortal *Faust*, where the hero says:

Thou by one sole impulse art possess'd,
Unconscious of the other still remain.
Two souls, alas, are housed within my breast,
And struggle there for undivided reign.
One to the earth with passionate desire,
And closely-clinging organs still adheres,
Above the mists the other doth aspire,
With sacred ardor unto purer spheres.

The alchemists also spoke of a fourth element, *Azoth*, a name composed of the first and last letters of our classical languages and intended to convey the same idea as "alpha and omega"—that of all-inclusiveness. This referred to what we now know as the spiritual ray of Neptune, which is the octave of Mercury and which is the sublimated essence of spiritual power.

Mythologically Mercury is represented as a "Messenger of the Gods", and this is in line with occult facts. When infant humanity had been led astray by the martial Lucifer Spirits and had fallen into *generation*, it became necessary for the other divine Hierarchies to take steps toward a future *re-generation*. To further that objective, the Lords of Venus were brought to Earth to educate humanity in such a manner that love might be substituted for lust and men might thus be induced to aspire to something higher. While the Lords of Venus dealt with mankind in general, the most precocious among them were taken in hand by the Lords of Mercury. Their wisdom-teaching is symbolically represented by the caduceus or "staff of Mercury," consisting of two serpents twining around a rod and indicating the solu-

tion of the riddle of life, of "Whence have we come, why are we here, and whither are we bound?" This shows the pupil the spiral path of *involution* by which the divine Spark has buried itself in matter, the spiral path of *evolution* by which humanity will eventually again reach the Father's bosom, and the short road of *Initiation* represented by the central rod around which the serpents twine. To understand these Mysteries requires mind and reason. Mercury, then, is the mental educator of men, and its place and position in the horoscope shows the status of mind of the persons for whom it is cast.

It is a well-known scientific fact that sensation depends upon ability to feel and interpret vibration in air and ether, according to the sense involved. Among other secrets embodied in the Staff of Mercury is the fact that Mercury is the originator of all vibratory movement. Hence he is a prime factor in the production of sensation and the mental processes arising in the consciousness as a result. An elevated, well-aspected Mercury, therefore, makes our senses acute and the mind keen; an afflicted Mercury either dulls the senses, or make the person hypersensitive. In either case an abnormal state of the brain-mind is produced, which causes suffering according to house, sign, and affliction. Even a good aspect to a so-called evil planet, although it brings out the virtue of that planet, also carries with it a touch of the darker side, because even the best of us have something in our inner natures which vibrates to that phase of the planet's nature.

When the Ego entered into possession of its vehicles (in the Hyperborean Epoch) it became necessary to use part of this force for the building of the brain and larynx. The latter was originally a part of the creative organ. The larynx was built while the dense body was yet bent together in the bag-like shape which is still the form of the human embryo. As the dense body straightened and became upright, part of the creative organ remained with the upper part of the dense body and later became the larynx. By means of the brain and larynx, the Ego was to become capable of thinking and communicating thoughts to other beings.

As a result of this change, only one part of the force essential to the creation of another being was available to one individual; hence, it became necessary for each individual to seek the cooperation of another, who possessed that part of the procreative force which the seeker lacked.

Thus did the evolving entity obtain brain consciousness of the outside world at the cost of half its creative power. As a result of that modification, it has evolved the power to create and express thought. Before that time, it had been a creator in the physical world only; since then it has been able to create in three worlds.

In the Atlantean Epoch, the Lords of Mercury came

to the Earth for the purpose of giving a further impulse to human mental development. These great Beings, who had charge of the development of mind at the time when the Lords of Venus exercised their great influence on the emotions, had not then been able to make a universally strong impression on early humanity. We are well aware that even today it hurts to think but it is easy to follow the emotions. At the present time the middle class of the West is much farther advanced than were the ancient Greeks because of the influence of these two planetary rays in our lives. Man (male) has the worldly-wise intellect fostered by the Lords of Mercury, and is the exponent of reason, the creative energy of physical progress in the world's work.

The mentality evolves through three stages, according to the amenability of the person to the vibrations of the Moon, Mercury, and Neptune. As long as man is amenable only to the lunar influence, he is child-like and easily guided by the Higher Powers, which have led him through the various stages previously mentioned. Under the stellar ray of Mercury, he gradually develops his intellectual powers and becomes a reasoning being. As such, he is placed under the Law of Cause and Effect and made responsible for his own actions. Thus he begins to reap what he has sown and learn thereby the lessons that human life has to teach under the present regime. Being inexperienced, he makes mistakes in whatever direction is indicated by the afflictions to Mercury in his horoscope. Consequently, he suffers a corresponding penalty of sorrow and trouble. He does not have the mentality to reason out the connection between his mistakes and the sad experiences growing from them during this lifetime, the panorama of life which unfolds in the post-mortem state makes this clear and leaves him with an essence of "right feeling," which we know as *conscience*.

Since the middle of the Atlantean Epoch, when mind had been given to all, evolution and epigenesis (the exercise of man's own original creative talent) gradually are bringing us godward. While the influence of Mars was paramount, the mercurial influence was almost nil, for the planet Mercury had been in obscurity, undergoing one of the periodic planetary rests. It began to emerge from this during the Atlantean Epoch, when the Lords of Mercury were called upon by Jehovah to aid him in counterbalancing the influence of the Lucifer Spirits upon humanity. Since that time, the influence constantly has been increasing, but it probably will take many millenia before its full influence is felt. There are no sudden processes in Nature, and it takes a long time for a planet to go to rest or to come out from a period of obscurity. We must not forget, either, that we are not mentally qualified to take full advantage of the mercurial vibrations as they exist at the present time, for the humanity of Mercury is far beyond our stage of development. (They, as well as the humanity on other

planets, are following different lines of evolution from that which is going on upon the Earth.)

With respect to the violet color of Mercury, we may say that when one is in the physical body and focuses his sight upon the World of Concrete Thought, the first color he sees is blue-black or indigo, something like the intensified color of the blue core of a gas flame. At some times it appears darker than at other (though probably that may be due to conditions in the observer) but it seems entirely vacuous. The feeling and sensation is something similar to that which one has after being out in bright sunlight and suddenly entering a house. The sight has to be adjusted to conditions there, and until it is, all appears blue or dark. Then, gradually, one perceives a white light in and through everything.

Mercury is usually associated with reason and intelligence. It rules the nervous system, which is the medium of transmission between the embodied Spirit and the world without. Thus, as Neptune signifies the sub- and superhuman intelligences who live and move in the spiritual realms of the universe but who work with and upon us, so Mercury indicates the human intelligence focused upon the terrestrial Physical World where we live from birth to death. Therefore it may be said that Neptune is the octave of Mercury, but this is true also in a deeper sense.

Reference to a textbook of anatomy will show that lengthwise fissures in the spinal cord divide it into three parts, which enclose a hollow tube. Each of these columns is ruled by one of the Hierarchies in closest touch with us, the lunar, martial, or mercurial predominating according to the stage of evolution of the individual. In the spinal canal, the rays of Neptune kindle the spinal spirit fire whereby the human Spirit is enabled to pierce the veil of flesh and contact the world beyond. This vision is colored according to the column of the cord most actively excited.

The remaining segment of the spinal cord, which marks and registers the sensations carried by the nerves, was named *mercury*, because it was said to be under the dominion of spiritual beings from Mercury. The spinal canal, contrary to the ideas of anatomists, is *not* filled with fluid. It is filled with a gas that is like steam in that it may be condensed when exposed to the outside atmosphere. It also may be superheated by the vibratory activity of the Spirit to such an extent that it becomes a brilliant and luminous fire, the fire of purification and regeneration. This is the field of action of the great spiritual Hierarchy from Neptune and is designated *Azoth* by the alchemists. This spiritual fire is not alike in every man, nor is it as luminous in one as in another. The state thereof depends upon the spiritual development of the person in question. In the childhood days of mankind, the creative force which is now turned outward to build material things was used inwardly to build the organs of our bodies, and as the surrounding

Physical World is photographed upon the table of a camera obscura, so the spiritual world was reflected in the spinal canal. There man beheld the lunar God, Jehovah, whose Angels were his first tutors. Later, a part of the Angels who, under the leadership of Lucifer, had rebelled against Jehovah and who now are exiled on the planet Mars, forced entrance to the spinal cord of man and incited him to abuse of the generative function. Human spiritual inner vision faded when "their eyes were opened and they saw they were naked;" then they lost touch with the Higher Self; they saw only the physical person. Thus the docile creature of Jehovah soon was transformed into a savage and a brute under the impulses of the Lucifer Spirits, the Hierarchy of Mars. Also by their promptings, however, man has learned to conquer material obstacles, to build outwardly, and become architects of the world.

Our Elder Brothers from Mercury, human like ourselves, because of their high state of evolution required the high vibration prevailing in the close proximity of the Sun. To counteract the unmitigated selfishness bred by the Lucifers and to make mankind humane, they were required to invest the spinal cord of man also, and through their labors civilization has taken on a different form; mankind again is beginning to look inward.

The Lords of Mercury taught man to leave and re-enter the body at will; to function in his higher vehicles independent of the dense body, so that the latter becomes a cheerful dwelling house instead of a closely locked prison—a useful instrument instead of a clogging fetter. During the last three and one-half revolutions Mercury will operate to extricate the Ego from its densest vehicle by means of Initiation.

Another important point is the position of Mercury with regard to the Sun. When Mercury is in a lower degree of the same sign as the Sun, or in any degree of a preceding sign, he rises before the Sun and, so to speak, carries the rays of the Sun forward. But when he is placed in a higher degree of the same sign as the Sun or in the sign following that occupied by the Sun, he rises after the Orb of Day and is, so to speak, overshadowed. Therefore it has been found that when Mercury, the planet of mind, logic, and reason, rises *before* the Sun, it gives a keener, better intellect than when he follows the luminary.

When Mercury, the planet of reason, expression, and dexterity, is the well-aspected life-ruler, it gives a keen, quick-witted mind which craves knowledge and absorbs it readily, a mind that solves, apparently without effort, the most intricate problems. Thus there is ability in the various branches of mental endeavor, science, and literature, but these people also are apt and forceful orators and have an extraordinary dexterity so that they usually can turn their hands to anything. They are fond of travelling and successful as salesmen and agents. □

The Hound of Heaven

*I fled Him, down the nights and down the days;
I fled Him down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.
Up vistaed hopes I sped;
And shot precipitated,
Adown Titanic glooms of chasmed fears,
From those strong Feet that followed, followed after.
But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."*

*Now of that long pursuit
Comes on at hand the bruit;
That Voice is round me like a bursting sea:
"And is thy earth so marred,
Shattered in shard on shard?
Lo, all things fly thee, for thou fliest Me!
Strange, piteous, futile thing,
Wherefore should any set thee love apart?
Seeing none but I makes much of naught!" (He said),
"And human love needs human meriting:
How hast thou merited—
Of all man's clotted clay the dingiest clot?
Alack, thou knowest not
How little worthy of any love thou art!
Whom will thou find to love ignoble thee
Save Me, save only Me?
All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp my hand, and come!"
Halts by me that footfall:
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
"Ah, fondest, blindest, weakest,
I am He Whom thou seekest!
Thou dravest love from thee, who dravest Me."*

—Francis Thompson

Astrology

Astrology And Natural Law

“God is Light. If we walk in the Light as He is in the Light, we have fellowship one with another.” This is the motto of *The Rosicrucian Fellowship*. The Teaching of the *Fellowship* endeavors to inspire a true fellowship among all scientists and all disciples of religion.

We recognize astronomy as the study of the anatomy of the heavens. We accept astrology as the physiology of the heavens. Every natural Law is revealed as a specialized activity of a Creator with a definite purpose, affecting all Creation. These Laws are in harmony with a divine Plan. Their radiant energy impinges upon the spiritual man and calls forth a response of the latent power inherent in his being. Spiritual man is an image and likeness of Almighty God; he is a creator; he is a center of being, consciousness, and power. He is ever becoming more God-conscious through the exercise of his powers in evolution.

Analogy is the master-key to all spiritual mysteries. The macrocosm reflects itself in the microcosm,

man.

As above, so below.

Adam, the spiritual man, is a son of God. Adam, the physical man, created out of the elements of the Earth, is a living temple for his God. He is but a vehicle of expression, to survive for a moment in eternity, birth to death, until the divine Plan is fulfilled. All earthly activities are reaped by the individualized Spirit as soul, which appears as radiance emanating from the Source of being. This radiance, which is invisible to normal sight at present, registers the status in manifestation of the individualized Spirit.

Know Thyself is an admonition of fundamental importance to the astrologer. All knowledge begins with the conviction of this truth: *I know that I am*. It is followed by the necessity of identifying the Self in its nature from that which it creates, such as thoughts, emotions, and activities in relation to environment.

“As a Man thinketh in his heart, so is he.” This is a truth revealing that the individuality reflects itself in and through the personality by the power of various *convictions* that give incentive to actions, right or wrong, according to the attitude of the one who judges.

Man as *the thinker* represents the latest sequence in the orderly evolution of the infinite resources of the Spirit. In preceding phases of its activities on Earth, the Spirit focused its energies on achieving consciousness in and control of a physical vehicle of expression. By means of the senses and emotions, awareness of environment was attained.

Through many earthly lives, the emotional nature of man became receptive to the possibility of moral concepts as a guide to action. Religions stimulated a perception of the law of good and evil.

The records of these experiences are imperishably retained in the superconscious mind, which is the storehouse of a memory reaching

back in time far beyond the present life. These records are accessible to every human being who will take the proper training. There is nothing hidden that shall not be revealed when we are truly qualified to profit by the revelation.

The power to think is a direct spiritual activity. Man is immortal and divine. Man is not an automaton of God's Will; he is an Eternal Chooser. The Earth is his field of experimentation with his own awakened powers. The awakening of man's latent powers is achieved by the impelling influence of the interplay of planetary forces. The guidance of his evolution to the fulfillment of the divine Plan comes from the great Spiritual Hierarchies who have been in manifestation since long before the human life-wave was launched into individual creative expression.

Time is but the measure of sequences of events. What is created in time is destroyed in time, but the creator remains immortal and divine, ever enriched by his creation. God saw the end in the beginning and saw that it was good. Man may wander far from the divine ideal in his activities, but he will ultimately fulfill the nature of his own divinity—because he is essentially a Son of God.

With this background of understanding *The Rosicrucian Fellowship* astrologer studies with reverence the birth chart of a human Spirit functioning in Earth life. The chart is a record of the progress of a human Spirit. It is a miniature solar system; each sign, planet, house, and aspect reveals the degree and manner in which the human being has operated those forces, called forth by the Song of the Spheres.

We are born into an earthly body at a time and in a place selected by the Recording Angels, who are above mistakes. They see the exact status of each human Spirit. We are born into environments that we individually deserve because of

past action. God's law is perfect.

We may build or destroy in any department of human expression, but it is inevitable that we reap as we sow. God is not mocked.

There are three great spiritual fire centers in man related to the three fire signs. Aries symbolizes the intellectual fire; Leo represents the functional or vital fire; Sagittarius depicts the reproductive fire. In a chart, the placement of these signs, the planets in the signs, and the aspects, indicate the way the human being has developed those powers.

The airy signs relate to the evolution of the human mind by means of the impacts of environment and the impelling influence of the planetary radiations. Gemini and its ruler Mercury indicate the rational mind and faculty of reason. Libra and its ruler Venus indicate the evolution of the mind of righteous judgment and the faculty of synthesis. Aquarius and its ruler Uranus relate to the evolution of the mind of creative genius and intuition.

The water signs show the evolution of the emotional nature. Primitive instincts and urges are indicated by Cancer and the Moon. Scorpio and Mars represent the type of the development of the desire nature. Pisces and Jupiter reveal the nature and degree of the awakening of moral impulses, the sensing of the spiritual unity of humanity, and our individual responses to the ideas of law and religion.

The earthy signs indicate the application of three spiritual powers to the problems of Earth life, and thereby the evolution of the Conscious Soul as it masters environment and uses the gifts of God in accordance with the divine Plan. Taurus and Venus show the agricultural and farming phases of human progress; Virgo and Mercury reveal the development of the commercial or business aspects of human achievements; Capricorn

and Saturn symbolize the human creative urge as it attacks the mountains and rocks, bringing forth and shaping to human needs the values hidden therein.

Humanity is learning the Laws of fire, air, water, and earth, in Nature and in his own being. Mastering these Laws, humanity uses them in ever new applications to need.

The horoscope reveals how a human Spirit has used its solar power within the body and upon environment; the aspects show the harmonies and inharmonies developed.

The Moon indicates the use and abuse of the lunar forces of instincts, imagination, and fecundation.

Man uses the Mercury radiations in all planes of his consciousness, from nerves in the body to reason in the mind.

Venus indicates the operation of the law of attraction and centripetal force, from the physical application as personal magnetism to the yearning for beauty that exists in all people.

Mars symbolizes the law of repulsion, or centrifugal force, and we develop our Mars forces as action, impulse, desire, and the faculty of analysis on the mental plane.

Life after life we respond to the Jupiter appeal, promoting physical rotundity, expansion, and increase. On the mental plane, we awaken the perception of abstract principles as the source of power for all expressions through the personality.

Saturn represents the law of contraction, a balance and foil for the Jupiterian law of expansion. Involved in the manifestation of contraction are the processes of slowing of motion, cooling of heat, and drying, resulting in precipitation of matter, and crystallization.

We use our Saturn power, as we choose, under the impulsion of the planetary influences. We learn by doing, and reap from action the treasures of experience.

The uranian rays impinge upon

us and stir to response the genius of the individualized Spirit, our own dormant uranian power. Originality invention, and scientific research are the fruits of this awakening. We look forward to the fulfillment of the Aquarian Age, in which an enlightened humanity shall apply *genius* to the ways and means of making this world a happier sphere of human progress.

In the *Rosicrucian Philosophy*, Neptune is identified as the Divine Awakener. Throughout the ages, he has called to the divine Spirit in man, and stimulated the God-consciousness to manifest those ideals of perfection that prompt us all to strive for betterment. The Neptune Ray reveals man unto *himself*.

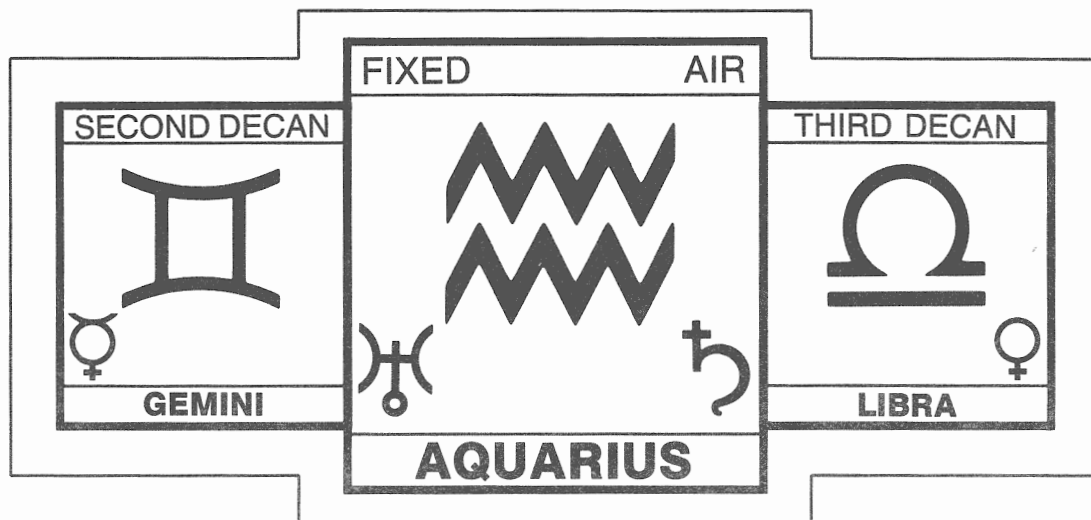
We recognize astrology as the divine science, embracing all sciences and all religions, and expressing the purpose of life, and the plan of the orderly evolution of the individual Spirit into conscious unity with the Father. This consummation will be followed by glorious works performed in perfect harmony with the divine Plan and God's Will, as the Christ taught.

The astrologer is the custodian of a divine science, the heritage of ages of investigation by the great Seers of the past, the Elder Brothers of humanity. It is necessary for astrologers to have some elementary knowledge of all sciences and religions in order to give enlightened interpretation to the symbols with which we labor to discover truth. Astrology, to us, is the study of natural Laws and their spiritual purposes.

"The heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." The forces of the planets go out through all the Earth, and their words to the end of the world. □

—A.D.C.

“Let Us All Be Friends”



The Children Of Aquarius, 1984-85

BIRTHDAYS:

January 20 to February 19

SYMBOL—The water-bearer

QUALITY—Fixed, or inertial. Fixed signs have the energy of momentum, or of sustaining the impulses that are channeled through them.

ELEMENT—Air, or the mind. Air is motivated by concepts and finds a sense of reality in thoughts and ideas. Air also encompasses the realms of communication and relationships.

BASIC INFLUENCE—The basic characteristics developed under the influence of Aquarius(♒) tend to

be: a thoughtful attitude given to thorough deliberation of an idea; an impersonal and open-minded approach to relationships that endeavors to treat each person with equal respect, deference, and friendliness; and the ability to detach oneself from the immediacy of an experience in order to get a clearer perspective on it.

POSITIVE INFLUENCE—The development of positive ♒ characteristics tends to make a person broad-minded and tolerant, and able to assimilate new or unorthodox ideas quickly and easily. An emphasis on the subtler mental powers and an ability to perceive thoughts or ideas behind external

symbols and experiences may open up intuitive faculties, which in turn could give increased innovative and inventive abilities. Under the influence of ♒, an altruistic or humanitarian motive may be developed, looking to do good toward others. At present this motive tends to manifest as support for some special interest group or faction which the person believes will do the most good for others. However, the altruism of the future must be based upon a recognition of the unique talent and individuality of each person and on the individual freedom of expression and development needed by each person in order to make his most positive contribution to society and

to his fellow man. A recognition of these factors will become increasingly accepted as we draw closer to the Aquarian Age, which will dawn about 500 years from now.

NEGATIVE INFLUENCE—The misuse or abuse of ♁ influences often inclines a person to invent grandiose schemes for the future but also to have a marked lack of ability for dealing with the problems of the present in a satisfactory manner. It may be difficult to reason with such a person or to have a meaningful discussion with him because he often feels that he already has all the answers and may not readily admit to the fact that others can have better ideas than his own. Fixed mental attitudes, a propensity for designing elaborate but impractical schemes, and a tendency toward mental inbreeding and stagnation may often lead to eccentricities of character which do not readily lend themselves to fostering cooperation or respect from others. One very dangerous pitfall of negative ♁ is self-satisfaction, which greatly hinders any attempts at spiritual, mental, or moral growth and improvement.

LESSONS—Greater good may be gained from positive ♁ characteristics and the development of negative characteristics stymied by a consideration of the following qualities: infusing greater warmth, joy, and enthusiasm into the altruistic *concepts and theories* fostered by ♁; greater accessibility and the acceptance of personal responsibility for actions undertaken; and the cultivation of high ideals and aspirations to serve as a guide for continued efforts at self-improvement.

RULING PLANET—Saturn(♄) is one co-ruler of ♁, since ♄ and ♁ work well together to give structure, concentration, depth, and foresight to the intellectual, percep-

tive, and communicative faculties.

Uranus(♅) is the other co-ruler of ♁ and therefore most easily expresses its innate nature when in this sign. ♅ is the planet of design, innovation, altruism, intuition, and sudden unexpected changes. Usually we would not think of innovations and unexpected changes as coming through a fixed sign very easily. However, it is actually the depth, consistency, and stability of the fixed signs that give the necessary strength and power out of which such changes can originate. The changes and innovations originated through fixed-sign energies are projected and developed through cardinal-sign energies and are distributed and diffused into other areas through common-sign energies. The futuristic and electric energies of ♅ most easily manifest through ♁ because of its mental qualities, which yield more readily to the admittedly inertial tendencies of the fixed signs. It is this inertial tendency that makes the changes inaugurated by ♅ seem so sudden—because they are not *expected* or *anticipated* under the prevailing circumstances.

EXALTATION—There is no planet presently known to be exalted in ♁, though Athena, a planet theorized to lie beyond Pluto(♇), may eventually find her exaltation here.

DETRIMENT—The Sun(☉) is in detriment in ♁ and therefore tends to be somewhat restricted in the expression of its essential nature when placed in this sign. ☉ aims toward a creative expression of the self and a vital sense of a central and unifying purpose to life. ♁ often lacks this strong sense of need for a guiding direction in life or lacks the ability to establish proper priorities. Thus, ☉ in ♁ may result in a broad-minded and altruistic individual who fails to perceive any real need for his own *self-*

improvement or to make any significant progress in that direction. He may be too concerned about the affairs of others and not concerned enough about his own. A more spiritually evolved individual could use this influence to help integrate and co-ordinate various separate activities into a functional whole. It could be used to establish or administer a smooth flow and interchange among different functional groups of resources, needs, products, data, ideas, designs, etc.

FALL—At present no planet is considered to be in fall in ♁. However, Neptune(♆) may eventually fit here. ♆ represents the need for spiritual experience, perception, and understanding. In ♁, these qualities can be sacrificed to the purpose of looking for or trying to establish spiritual principles or laws in human interrelationships on personal, social, cultural, religious, or economic levels. This, of course, can have many beneficial results. But one possibly undesirable side-effect could be that one fails to look for or to cultivate a spiritual life beyond that which can be encompassed on a Physical World basis. This hinders the development of more subtle and refined qualities of the soul which lead to higher states of consciousness and increased human appreciation.

PHYSICAL ANALOGY—
Atmosphere

EXOTERIC ANATOMY—
Specific: calves and ankles.
General: gases dissolved in the blood and tissues of the body, balance and distribution of body fluids, eyes, nerve sheaths, and valves of the heart.

PHYSIOLOGY—The physiological processes governed by ♄, the co-ruler of ♁, have been covered under Capricorn(♄). We

will not repeat them here since they are rather lengthy.

☿, the other co-ruler of ♃, being one of the trans-personal planets, does not seem directly to govern processes of the physical body to a great extent. However, ☿ rules certain other energies which strongly influence the operation of the physical body. ♃ governs the assimilation, circulation and distribution of ethers in the body. The etheric forces circulated in the blood and along the nerves are especially under the rulership of ☿. Thus, ☿ also rules the magnetic and electrical force-fields of the body. When the etheric currents are blocked or where their flow is detoured or excessive, such results as cramp, spasm, nervous tension, or nervous impairment may occur.

☿ rules the pituitary gland in general, especially in its role in the development of man's spiritual potential. According to the *Rosicrucian Philosophy*, the ray of ☿ is forging the second spinal column which man of the future will possess. The sympathetic nerve ganglia which lie along the outside of the present spinal column will be enclosed in the future in a second spinal column and will be under the conscious control of the Ego. At present, these ganglia serve as reflex centers (ruled by ☿) and as distribution and control points regulating the flow of etheric nerve currents.

ESOTERIC ANATOMY—♃ is one representation of the super-conscious mind.

TABERNACLE IN THE WILDERNESS—♃ symbolizes the consciousness attained in the stage of development symbolized by the East Room of the Tabernacle. These results include a consciousness of the unity of each with all, of the brotherhood of man, and of the fellowship of the Spirit, which in turn leads to a realization of the God within. Also developed

here is a more conscious awareness of the spiritual forces working behind nature and guiding the evolution of man and of other created beings. The unfolding of this consciousness also makes it possible to draw more freely upon talents and abilities developed in past lives and to take a greater role in the shaping of one's own future destiny. Since the East Room of the Tabernacle was called the Hall of Service, it is obvious how this consciousness is developed.

GREEK MYTHOLOGY—☿ was the Greek god of the sky (actually, he was the sky) which we have noted to be the physical analogy of ♃. This also symbolized the universal and impartial tendencies of ♃.

COSMIC CHRISTIANITY—The Sun's passage through ♃ marks a time when the Cosmic Christ makes certain forces available to us for our further evolutionary progress, bringing us closer to the time of His second coming. If we are awake to these opportunities we especially can use this time of year to cultivate a more unprejudiced and unbiased attitude toward others, learning to look beyond unprepossessing exteriors to find the spiritual essence hidden within. This is the quality that is most needed before a brotherhood of man established on the fellowship of the Spirit can emerge, and thus herald the return of Christ.

This time of year also can be used more easily to extricate ourselves from the tangled web of our own personal worries, doubts, fears, and anxieties and to get a more detached and impersonal view of them, and so be in a position to deal with them in a more logical, calm, and dignified way. When we can get this cluttered mess out of our way, our progress on the path of spiritual unfoldment can be tremendously accelerated. □

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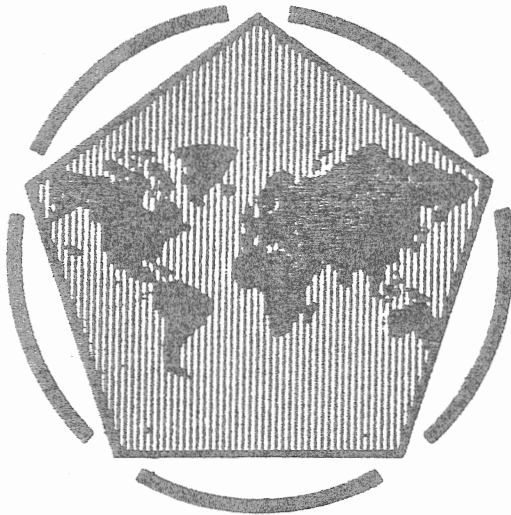
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News Perspectives



SYNTHETIC SEEDS

In a startling article in the November 28, 1983, issue of *Newsweek*, we learn that a biotechnology firm has managed to create "synthetic seeds" from cultured celery plant tissue. A researcher for the California firm, Plant Genetics, Inc., "cultured stem tissue from an ordinary celery plant in the laboratory; the material quickly ceased acting like stem cells and instead grew into beige blobs, called callus tissue. Callus cells were then placed in flasks containing a synthetic plant hormone, which induced the callus to become tiny, bright green dots that were actually 'somatic embryos' from the original celery plant. The phrase, based on 'soma' from the Greek 'body,' means that a cell from a leaf, stem, or virtually any part of the plant can produce an embryo and from it another entire plant—virtually an exact replica, or clone, of the original. 'What's exciting...is that the more we study these manufactured embryos, the more we find that they are very much like natural embryos in seeds'."

The article, "Synthetic-Seed Technology," by Michael Rogers, explains that modern gene splicing techniques permit the creation of new plant strains with valuable characteristics. Such new traits, however, are not always passed along by the plant in its conventional seeds. Thus, of course, the so-called "synthetic seeds" which evidently can pass along the artificially induced traits reliably are considered desirable.

Synthetic celery seed which, its proponents claim, could be marketable within 18 months, also might be preferable economically to conventional seed. "A single laboratory-produced hybrid-celery plant, suitably minced up and cloned into somatic embryos, could produce millions of synthetic seeds...(They) could be produced year round and in very little space—a small building with vats, rather than acres of crops."

Many potential effects and consequences of this technique, and of "genetic engineering" in general, are not clear to us in the light of natural Law and the spiritual Teachings. Is the practice of causing such drastic artificial alterations in plants too close to "playing God," or are these scientists, in effect, merely intensifying the process of grafting perfected by Luther Burbank and lauded by Mr. Heindel himself (*Teachings of an Initiate*, p. 111)? How do such humanly "contrived plants relate to the Group Spirit of the species, and

vice versa? Does the economic motive—the desire for greater agricultural yield, leading to improved sustenance for the human life-wave—justify the effort from the spiritual point of view as much as might a sincere desire to benefit the plant kingdom for its own sake?

One thing we do know is that, in time, humanity will be working with the plant kingdom as the Archangels now are working with us. The human life-wave already is in training to assume such duties in the Venus Period, and this may well be one of the opportunities presented as part of that particular learning process. Undoubtedly, even with the purest motives on the part of researchers, mistakes will be made, because we all are human and still have much to learn. We are sure, however, that the Higher Powers, as they always do, will endeavor to work with every positive endeavor on the part of mankind and utilize it for the good.

HEALTH NEWS

In the November issue of *Health Freedom News*, the Journal of The National Health Federation (P. O. Box 688, Monrovia, CA, 91016) appeared a valuable article by Michael Hanna entitled: *The Venerable Vitamin: Pantothenic Acid and Biotin*. It tells us that: "One of the most important and widespread members of the B-Complex family is pantothenic acid. Its name is from the Greek word *pantothēn*, meaning 'derived from everything.' It is appropriately named, because pantothenic acid occurs in all living cells and is abundantly available. In fact, pantothenic acid is even synthesized in the body by the bacterial flora of the intestine."

Pantothenic acid is a co-enzyme that aids in the release of energy from carbohydrates, fats, and proteins. It is an essential constituent of COA, an enzyme that acts as an activating agent in metabolism.

Pantothenic acid is also necessary for the conversion of sugar to energy and therefore beneficial for the treatment of hypoglycemia.

Another important function of pantothenic acid is that of an anti-stress agent. It helps to reduce fatigue and calm nerves, and it participates in the production of antibodies which fight infection and reinforce the body's immune system.

Another article of interest in the health sector appears in *World Press Review*, December 1983. In this study, "Food and Behavior," by Georgian Ferry, the role of an adequate diet in maintaining acceptable behavior is considered. Research in several parts of the world has revealed that certain dietary changes have influenced behavioral improvements in "problem children."

Dr. Ian Menzies of Scotland reduced refined carbohydrates and other substances in the diet of a group of overactive, often violent children. He determined that the absence of wheat caused some of these children to behave normally; the return of wheat to the diet was followed by the return of unacceptable behavior. Dr. Menzies also found that such "problem" children often are eccentric in their appetites, demanding only certain foods such as crackers or cookies and refusing to eat others. Obviously, such an unbalanced diet is a factor in physical ill health as well as, evidently, in behavioral aberrations.

Alexander Schauss, Director of the American Institute for Biosocial Research in Washington State, found, as a result of a study, a correlation between milk consumption and behavioral disorders. "The conclusion was that a wildly unbalanced diet in which milk provides most of the protein can lead to an imbalance in amino acids, which might affect behavior." The delinquent children concerned also ate "excessive amounts" of refined

carbohydrates, protein, and fat. When another group of children was denied "highly refined foods," breaches of discipline decreased by 80%.

In other studies, iron deficiency anemia, excessive levels of lead, cadmium, and other toxic metals in the body, and thiamine deficiencies, also have been associated with behavioral problems.

The article stresses that research between food and behavior still is at a "disorganized stage" and far from completely conclusive. Enough has been learned scientifically, however, to support the theory that dietary changes can influence behavior. We hope that research of this sort will continue and intensify. Since, as we know, dietary needs are individual, scientific support is needed to verify the proper level of various nutrients for every individual. We know from the outset, however, that diet must be balanced for each person in order that his or her over-all well being can be maintained for optimum functioning on all levels of endeavor.

In a related article, *Health Freedom News* (November 1983) tells of linkage between human violence and body chemistry. A scientist at the Argonne National Laboratory analyzed trace metals in the hair of some people prone to violence, determining that "extremely violent people may have abnormal patterns of trace metals in their hair that can be used like 'chemical fingerprints' to identify violence prone people." He came to the conclusion that violent crime "might be more related to chemical imbalances than to psychological or sociological factors."

Specifically cited was a 13 year old boy with a history of extremely violent behavior and poor school performance. A year after imbalances in his body chemistry were corrected, he is functioning well and with normal behavior.

Again, this work is "preliminary"

only. We believe, however, that it seems to be leading in the right direction. The beneficial effects of proper nutrition on all aspects of human functioning cannot be too strongly emphasized.

THE LOWLY WORM

A few years ago, the use of earth worms as soil cultivators received considerable attention in the media. Now *World Press Review* (December 1983) touches on what lately has been done in this regard. "Worm farming" is an intensive form of agriculture burgeoning in many parts of the world.

In Wales, "the land of exhausted mines," for instance, reintroduction of worms has permitted the successful cultivation of once useless soil. In New Zealand, pastureland is being improved with the introduction of turf that has been enriched by worms.

Nature provides many benefits, and many remedies, if we will but open our eyes to them. We believe that the use of worms as "natural cultivators" and aerators of soil, and the simultaneous employment of other organic methods of farming, should be considered on every level of agriculture from the huge agricultural enterprises to home "postage stamp" gardens.

HI TECH:

THE SMART CARD IS HERE!

For those readers who are experienced in the use of bank credit cards at the automated tellers, a new item is on the horizon to further challenge expertise!

In an Article by Debra Wishik in *USA TODAY* (December 5, 1983), this new breed of credit card is described as "a plastic computer for your wallet... a plastic card imbedded with a programmable microprocessor." Several European nations, particularly France, have been testing this form of computerized card since the late 1970's, but the U. S. is slow to pick up on the move due to its large concentration of central computer telecommunications systems which

only require a credit card as a "key" to the computer.

These new "intelligent" cards are now capable of storing information as well as processing transactions on their own. Some banking institutions may see these "smart cards" as a solution to credit card fraud since each card holder will be issued a personal identification number (pin). When the card is inserted into a reader the correct "pin" must be entered by the card holder. If the pin code is entered incorrectly three times, the "smart card" can't be used!

The article states: "unlike a magnetic credit card—it is fundamentally intelligent, has a memory and is multi-use....it can be a medical record file, a financial record file, an inventory record—even a social security card or a Medicare card!

"In a medical emergency, for instance, you could be taken to an emergency room where they know nothing about you. If the smart card (containing your medical history and data such as allergies and blood type) were in your wallet, it could be placed in a reader and could help save your life.

"As a credit card, intelligent cards offer advantages. Because each card has a micro-chip brain, the need for checking with a central computer to approve or record each transaction is eliminated. Every use is recorded on the card, allowing card holders to keep track of expenditures."

These computerized cards also will eliminate the need for expensive data lines running to central computer banks. All that will be needed is a "reader" costing from \$400—\$500 for home use (\$2500 for use in stores) attached to a telephone or home computer. Cards costing \$60 to manufacture in 1980 are now less than \$10 each!

Smart Card System, Inc. (SCS) a subsidiary of International Micro Industries of Cherry Hill, New

Jersey, is now in the process of testing its own version which will be used in keeping track of large-scale equipment orders. SCS also says that some major computer manufacturers already are looking into smart cards as a possible replacement for video game cartridges with their accompanying size and weight advantages.

Drexler Technology Corp. is developing what is known as the "Drexon laser card" which, unlike the smart card, doesn't have a micro processor but provides a form of optical storage. In this method, microscopic indentations on the card will reflect different amounts of light which form a message understood by the card reader. This Drexon card can hold up to 140,000 words as compared to the normal 45 words usually found on a conventional magnetic strip credit card. Drexler hopes the new card will be in use within a year for data storage and video games.

Arlen Richard Lessin, founder and head of SmartCard International who holds the American patent to the French smart card, predicts there will be widespread use of his company's card by 1987 and universal use within 10 years although there are still some drawbacks, as voiced by other American technology experts.

What we are seeing here is man's creative imagination being put into play. Those who possess the creative power of their mind are able to visualize not only the design but the practical applications for such devices. It appears that we may be turning over even more of the mundane aspects of our daily living to such "miniaturized versions" of the home computer. As lifestyles require an ever increasing speed in business transactions, these "electronically intelligent helpers" no longer will be looked upon as enemies of human activity, but will become our electronic friends.

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Book Review

***The Therapeutic Value of Music Including the Philosophy of Music*, by Manly P. Hall, Philosophical Research Society, Inc., Los Angeles, CA 90027, 1982.**

"Canned" background music, derisively regarded by some people as, at best, a perpetuation of mediocrity is not by any means a bad thing if properly utilized. Music in industry, for instance, has been found beneficial in improving worker efficiency and morale and in reducing tension and fatigue both on the job and, as perhaps a "delayed reaction," also after work.

Certain criteria, of course, should be observed: the music should be played softly and in keeping with the accustical realities of the place; simple, familiar, "semiclassical" compositions are the most effective as background music. Neither jazz or any music of dissonance and broken rhythms, nor "heavy" classical music such as opera, are advisable in this context. In order to contribute most effectively to well-being both within and among the hearers, the background music should "hover in the air without intruding upon the conscious processes of the mind."

All this and much more information about music and its role in routine daily life and in overall evolution is given in Mr. Hall's small but significant book. Drawing on his vast knowledge of forces influencing human development, he concentrates on theories of music advanced in classical antiquity and on the place and envisioned role of music in the modern world.

Naturally there is significant difference between music heard as background and music to which we consciously listen. "The ability to appreciate great music results from a refinement of the inner life," the author tells us. Much discordant, frantic, and superficial modern music is a reflection of the material secular emphasis on, and the pressures and uncertainties of, modern life.

At the same time, the arbitrary limitations of style and form placed by so-called experts and critics on musical composition and rendition may, to be sure, maintain a certain degree of intelligence of expression. They can be stifling, however, to true creativity. Master composers, i.e. Wagner and Beethoven, created new forms needed for their unique musical conceptions and understanding and, in consequence, were subjected to severe opposition as well as to awed admiration.

We each are responsible for the music to which we listen and also for using our own talents in the most creative and elevated manner of which we individually are capable. Just as the "music of the spheres" sustains the harmony of Creation, so also does the music in the soul of each human being—as influenced by the astrological configurations to which he or she uniquely is heir—sustain the harmony of his or her life and works. Taken together with the music inherent in all other individuals, it also helps sustain the harmony of human material creations.

We believe that this book, written with Manly Hall's usual perception and clarity, should be studied thoughtfully by all who yearn to achieve greater equilibrium in their own lives and to contribute to increasing concord in our presently fractious and tumultuous world.

—D. F.

***Conductors, A New Generation*, by Philip Hart, Charles Scribner's Sons, NY, 1979.**

As a specialized treatment of one particular phase of music making, this book may have a more limited appeal than does Manly Hall's volume. As a study of "what man can do," however, this description of the lives of eight relatively young conductors can offer inspiration to anyone who understands the importance of utilizing our individual talents, in whatever field of endeavor,

to the utmost.

The conductors, who include luminaries such as James Levine, Zubin Mehta, and Daniel Barenboim, are vitally different in temperament, personality, presence, and manner of dealing with the musicians in their charge. The common denominators among them are the talent and enthusiasm with which they pursue their calling. All of them showed significant promise in childhood, and those who have been labeled "prodigies" outlived that image in maturity and evidenced the steadiness, persistence, and continuing growth required to establish firm careers on the foundations of early precocity.

These short biographies are not unqualified success stories. Each conductor has tasted of critical disapproval as well as acclaim. Each has known personal dissatisfaction with his own work, as well as times of inner certainty that he indeed had achieved a superlative performance.

Persistence, drive, energy, and singleness of purpose characterize all these individuals—as they do anyone who has worked to achieve significance in a given profession. Music obviously is the overriding factor in all their lives, and although little mention is made of their family lives, it is likely that those who do have spouses and children require from them the understanding now and again to play "second fiddle" to the concert hall.

With certain notable exceptions, conductors traditionally have been regarded as martinetts who often inspired respect, but rarely deep affection, in their orchestras. These conductors of the "new generation," however, seem to have the ability to exert necessary leadership and achieve the response they desire from the musicians in a more gentle, humane, manner. Perhaps this is another token of the ideal universal harmony and brotherhood that is yet to come. □

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By Max Heindel

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PART THREE—HEALING

PART FOUR—“THERE IS NO DEATH”

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Readers' Questions

We welcome questions from our readers regarding the *Western Wisdom Teachings* and/or their application to our life and work in the world. Answers presented as space permits. Send questions to Editor, *Rays from the Rose Cross*, P. O. Box 713, Oceanside, CA 92054 USA.

DEVELOPMENT OF SPIRITUAL POWERS

Question:

In your literature, you state that in the beginning God differentiated us within Himself, a multitude of spiritual intelligences, all potentially as omnipotent as Himself, and that the work of each of us is to develop these latent potentialities into dynamic powers available for use at any moment and under the direct control of the will. Can you give some definite information as to how this work is done?

Answer:

This question is asked so often that we are going into considerable detail in making the subject clear to our readers.

One of the principal objectives of *The Rosicrucian Fellowship* is to assist its members in the attainment of spiritual development. The method is very definite and its various steps clearly defined.

Each Spirit, when first differentiated within the body of God in the World of Virgin Spirits, has the appearance of a point of light vibrating at an enormous rate of speed. The vibration, however, does not consist of a single rate of speed but of three different rates. Although the whiteness of the light is of inconceivable brilliancy, on closer investigation it is found to contain faint shades of what might be termed the germ of the three primary colors: blue, yellow, and red.

These vibrations incorporate within themselves the three potential powers and spiritual vehicles of the Virgin Spirit, which are commonly designated as the Divine Spirit, the Life Spirit, and the Human Spirit. The development of their potential powers transforms the Virgin Spirit into a creative God. Each Spirit must take every step on the path of evolution by itself, but it is helped by others who already have gone the same way.

The process of developing these latent potentialities into dynamic powers is as follows: through a long period of time known as involution, the Virgin Spirit acquires its spiritual vehicle—the Divine, Life, and Human Spirit—and learns to build a threefold body—the dense,

vital, and desire. In this work it continually is instructed by Beings more advanced in the School of Life. When these bodies have reached a certain stage of development, the Virgin Spirit enters and connects with them by means of the link of mind. Then the real process of spiritual development begins.

The food necessary for spiritual development is soul essence or extract, and this is obtained from the threefold body. Each aspect of the Spirit requires a different food. The food required by the Divine Spirit is extracted from the dense body; the food required by the Life Spirit is extracted from the vital body; the food required by the Human Spirit is extracted from the desire body.

The method employed in extracting this food or nourishment is as follows: right action in relation to external impacts, experiences, and observation alchemically extracts the conscious-soul essence from the dense body and brings to the Virgin Spirit a better environment and opportunities in the next life. The conscious soul thus extracted nourishes the Divine Spirit and gradually develops its latent potentialities, some of which are the positive polarity of the Virgin Spirit: the Father Fire principle, dynamic power, will, reason, and intellect. We call this spiritual food the conscious soul.

The food essence for the intellectual soul is alchemically extracted from the vital body through the process of discrimination in distinguishing between the important, essential, and real, and the unimportant, unessential, and unreal, and through the exercise of memory. This gives the Virgin Spirit a better temperament (disposition) in the succeeding life. This intellectual-soul food nourishes the Life Spirit, and develops its latent potentialities, chief among which are the negative pole of the Spirit (the nurturing, enfolding principle), the wisdom-love principle, the imagination, and the principle of light.

From the desire body, the Virgin Spirit extracts the emotional-soul essence. This alchemical process is brought about through curbing the animal instincts, devotion to high ideals, and lofty feelings and emotions generated by right action and purifying experiences. This automatically gives the Virgin Spirit a better mind in a future life. The emotional soul essence nourishes the third aspect of the Virgin Spirit, the Human Spirit,

and develops its latent potentialities, which manifest as activity, epigenesis, germination, growth, and expansion in the various evolving kingdoms.

It is well to remember always that we not only unfold our powers through "loving, self-forgetting service to others," but we also build that most essential garment, the soul body. The development of our inner powers is not purely an intellectual process, although it certainly requires the use of the mind and will. It is just as important to unfold the heart qualities—perhaps more so for the Western World at present. Actually, our goal is attaining a balance of the head and heart qualities, and we should keep that in mind when assessing our spiritual progress.

As Max Heindel reminded us: "Paul struck the nail on the head when he said: 'Knowledge puffeth up, but love edifieth'."

"HATING" OUR RELATIVES

Question:

According to Luke 14:26, Christ Jesus told His followers that they must hate their fathers and mothers in order to become His disciples. How can we reconcile this with the Christian teachings of Love?

Answer:

The word "hate" here is an unfortunate translation, and one that has caused much misunderstanding. Some translators have used the better term "set aside."

Of course Christ Jesus did not mean that we should hate our relatives or our own lives in the commonly accepted sense of that term. What He meant was that we must be prepared to forsake the outmoded concepts, codes of behavior, and ideas about spiritual matters which we have espoused in the past and which our relatives, perhaps, continue to espouse. We must be prepared to open our hearts and minds to the truths of His Teachings and expand our own lives and behavior accordingly. He intended for us to "be as little children," ready to accept that which He taught, unshackled by previously conceived, crystallized ideas which were necessary for human development in generations past but must now be replaced by more advanced spiritual knowledge.

We should not—we must not—hate our relatives or anyone else. We must learn to love all people under all circumstances. At the same time, however, we must not permit their outmoded outlooks on life and evolution to stand in the way of our following Him. If we do, we cannot be His disciples, because we will be unable to live the life that will awaken the Christ within ourselves.

SLEEPWALKING: ITS CAUSE AND CURE

Question:

What causes sleepwalking? Is there any way to help people subject to this condition?

Answer:

Sleep occurs when the Ego, clothed in its mind and desire bodies, withdraws from the dense vehicle. When the separation is complete, the sleep is dreamless. Sometimes, however, the Ego does not completely withdraw and the connection between it and the brain centers of the dense body is not entirely severed. Under these conditions, the Ego confuses the things it sees going on in the invisible worlds with the happenings of the physical world, and fantastic, nonsensical dreams result. Then the dense body often tosses about on the bed, speaks, or gesticulates.

Sleepwalking occurs when the incompletely separated Ego does not permit its body to remain on the bed, but forces it to get up and wander about, sometimes aimlessly but at other times with a definite purpose in view.

When the Ego is out of the dense body, it can travel with great facility through fire and water, leap from a precipice, or perform similar "feats" which it would be afraid to perform when encased in the physical body. When the Ego is sleepwalking, however, it is unaware that the physical body is present. The danger then exists that the physical body may suffer harm. As long as the Ego directs the physical body from without, all will be well. If something causes the Ego to re-enter the physical body, however, thus waking up, it may find itself in a perilous position instead of safely in bed. The sudden fear it is likely to experience at this discovery might cause it to lose its balance and fall, or cause some other injury to the dense body.

This affliction can be remedied if the Ego practices conscious relaxation immediately upon going to bed. Ideally, the individual should learn to relax so completely that if he lifts an arm or a leg it will immediately drop back down on the bed. This conscious relaxation automatically teaches the desire body to let go its hold on the physical body, and it will in time completely cure sleepwalking.

In the meantime, if wet towels are placed on the floor beside the bed, they are almost certain to awaken the person the moment he gets up and steps on them. The nature of the higher vehicles is somewhat akin to that of electricity, and water has a powerful drawing effect on an electrical current. Thus, when the feet step upon the wet towels, the finer vehicles are drawn back into the dense body, and the person wakes up. □

WARDING OFF WINTER'S CHILLS

Lima Bean Soup
Hot Carob Drink
Quick Buckwheat Griddlecakes
Baked Omelet Souffle

Pineapple Glazed Yams
Almond Rice Pudding
Tart Sauce

All recipes from *New Age Vegetarian Cookbook*.

LIMA BEAN SOUP

1 cup dried lima beans
1 large onion, minced
3 stalks celery & leaves cut fine
Parsley, nutmeg, or chives as garnish

2 Tbs butter
2 qts distilled water
1/2 tsp vegetable salt

Cover beans with water and soak overnight or bring to a boil and boil for 2 minutes. Cover and let stand one hour. Add onion, cook until beans are nearly done. Add celery, cook 15 minutes longer. If necessary, add more water. Before serving, add salt and butter. Serves 8.

Note: For additional flavor, add along with celery 1 cup of stewed tomatoes; 1 clove garlic, minced. Omit nutmeg or chives, but include parsley.

HOT CAROB DRINK

3 Tbs carob powder
4 cups certified raw milk
1 to 2 Tbs brown sugar

1/2 tsp smooth peanut butter
1/2 ripe banana

Combine dry ingredients with 1 cup of the milk. Pour into liquefier and mix thoroughly. Add balance of milk, peanut butter, and banana; spin liquefier until mixture is of smooth consistency. Heat, stirring occasionally. (Honey or molasses may be substituted for brown sugar.)

QUICK BUCKWHEAT GRIDDLECAKES

1 cup pure buckwheat flour
1 cup distilled water
1 Tbs brown sugar

2 1/2 tsp tartrate baking powder
1/4 cup milk
Scant 1/2 tsp vegetable salt

Sift dry ingredients together twice; add the liquid at once; stir until thoroughly blended. Bake on a hot, well-oiled griddle, turning once to brown on other side. They require longer cooking than wheat cakes. Makes 12.

BAKED OMELET SOUFFLE

4 eggs, separated
3 Tbs hot distilled water
1 Tbs vegetable oil

1/2 tsp vegetable salt
1/2 tsp paprika
1/2 tsp cornstarch

Heat oil in quart-size baking dish, rubbing sides of dish with it. Beat egg yolks until creamy. Add cornstarch, waier, and seasoning, fold in whites stiffly beaten. Transfer to heated baking dish; bake in 375F oven for 12 to 15 minutes.

PINEAPPLE GLAZED YAMS

4 large yams, cooked, cut in 2" pieces
1 tsp vegetable salt
1/2 cup unsweetened pineapple juice

1/4 cup butter
1/2 cup firmly packed brown sugar

Spread half of sugar in shallow oiled casserole; add potatoes. Sprinkle with salt; dot with butter. Add remaining sugar; pour juice over all. Bake in preheated 375F oven 15 minutes, basting occasionally. Turn potatoes; bake 15 minutes longer. Serves 6.

ALMOND RICE PUDDING

1 egg, well beaten
2 cups milk
1 tsp vanilla extract
1 tsp vegetable salt

1/2 cup brown rice
1/2 cup brown sugar
1/2 cup finely chopped almonds

Wash rice; place in top of double boiler; add milk. Cook about 40 minutes, or until rice is tender, stirring occasionally. Cool slightly; add egg, sugar, flavoring, salt, and nuts. Serve warm with a dot of butter, a dash of cinnamon, and tart sauce.

TART SAUCE

1 cup berry juices
1 Tbs cornstarch

2/3 cup water
1/4 cup brown sugar

Heat juice and water to boiling in saucepan. Combine sugar and cornstarch; add gradually to heated juice. Cook about ten minutes, or until slightly thickened, stirring frequently. Serve hot. Makes 1 1/3 cups of sauce.

Transplants And Wonder Drugs

People often ask about the advisability of undergoing medical transplants or of taking prescribed synthetic—as opposed to natural—medication, in the light of the *Rosicrucian Philosophy*. No blanket statement can be made in answer to their questions. Every case is individual, and the Ego concerned must decide the matter for himself, in accordance with his own conscience and the particulars of his situation.

Fundamentally, of course, we know that disease of any sort is brought about by the person afflicted. It is rooted in the spiritual rather than the material realm, and is a manifestation of ignorance of and disobedience to higher law in either the present or a preceding life. Disease can be eradicated permanently only by a change in the Ego's inner spiritual nature; physical treatment in the form of medication, transplant, or therapy offers only temporary alleviation at best if not accompanied by the required spiritual transmutation of attitude and character. Before the Ego embarks upon any course of physical treatment, therefore, he should be fully aware that he must take further steps within himself to augment this treatment if it is to be of lasting value.

As far as transplants are concerned, we believe that heart transplants must be considered in a different light from transplants of any other organs. The heart of every individual contains his seed atom, the forces of which have been immanent in every dense vehicle which he has ever used. All of his experiences in the present life are inscribed thereon, and form the basis of his post-mortem panorama. This record is as indispensable to his evolution as the heart itself is indispensable to his survival in the physical world. Thus it would seem that a heart transplant, at the very least, would interfere with the panorama of the donor; it is very possible, furthermore, that even greater evolutionary hazards resulting from the transfer of this organ of individuality from one person to another also are incurred by both donor and recipient. We do not believe, therefore, that the heart transplant is desirable.

In connection with other transplants, it should be remembered that every atom of each dense body belongs peculiarly to the Spirit inhabiting that body. The condition of the physical vehicle and its organs, nerves, and tissues repre-

sent the sum total of the way in which the indwelling Spirit has lived in his previous lives on Earth and has been able to construct the counterpart of his body during the period between Earth lives. For this reason, transplanted organs and certain types of blood, as well as artificial substances, are on occasion rejected by a particular Ego, for no Ego will accept physical insertions into his dense vehicle which are too much at variance with his own singular makeup. The Ego must dominate the cells of foreign matter brought into his physical body, whether in the guise of food, blood transfusion, or transplant. If he cannot dominate them, his body rejects the substance. The person, therefore, should be as sure as he can, before the insertion of any foreign material into his body, that he will be able to dominate that material.

To exchange a transplanted healthy organ for a hopelessly diseased or malfunctioning one might give a person the wherewithal to live more usefully. Certainly, this has been demonstrated in the case of, for instance, kidney

transplants. The use of a transplanted organ, however, no matter how well its atoms may harmonize with the rest of the individual's dense body, will not help that individual make the archetype of a better organ for use in his next life. The ability to do this will stem from the spiritual progress he is presently able to make, and if he does not correct the underlying spiritual cause of debility in the organ concerned, it is reasonable to expect that similar or even worse trouble will plague him in a forthcoming Earth life.

Although the decision of whether or not to submit to a transplant must, as said, lie with each individual, we can envision instances in which this practice might be justifiable in terms of the *Western Wisdom Teachings*. In every case, however, this would depend upon two factors: the determination of the Ego to seek out and remedy the spiritual causes of his disability; and the activities to which he intends to devote himself after the transplant has enabled him to resume a more normal routine of life.

If the individual is willing to institute spiritual reform within himself, the use of a well-functioning transplant might provide sufficient immediate relief of suffering or helplessness to enable him to review his situation more rationally and to put forth the needed spiritual, mental, and emotional effort. It is likely, certainly, to eliminate the crushing sense of hopelessness or futility which a badly diseased major organ sometimes engenders, even in people who are aware of spiritual realities, and to give the person a new "lease on life."

The danger here, of course, is that the person, suddenly finding himself "miraculously healed" and in good physical working order again, is prone to forget what it was like to be sick, to become gradually casual and lax in his newly-awakened spiritual contrition and

dedication, and, ultimately, to resume his former way of life. Sometimes an individual requires the continuous lashings of suffering and pain to force him into the sustained effort of internal reform needed to effect a cure. The person must, therefore, maintain a sufficient degree of willpower and tenacity after the horrors of his ailment have been relegated to memory, in order that his spiritual—or *real*—healing may take place.

Closely related to the individual's spiritual "re-conditioning" are the uses to which he plans to put his life after physical relief has been provided. If he has heretofore lived a riotous, sensual existence, or in other ways acted contrary to natural law, and proposes to resume these activities as soon as he is out of bed, a transplant is certainly not justifiable in the spiritual context, nor is it likely to avail him too much in physical terms. Sensual living adversely affects the total physical structure, and it may be assumed that such a person will be plagued with more than one ailment.

To a somewhat lesser extent, this is also true of people who indulge in few excesses save that of indolence, but whose very indolence insures that their usefulness, to themselves or to others, is severely curtailed. Unless they, too, are determined to forego their previous lazy habits and to embark upon a life of activity and service, there appears to be little justification for a transplant. Certainly, under the Law of Cause and Effect, they will ultimately have to expiate their idleness and lethargy in another life, regardless of what physical "cures" they may experience at the present time.

If, on the other hand, a mother with small children or a father who must provide for his family is in need of transplants in order to be able to meet her or his responsibilities, it certainly appears that such an operation might be given

serious favorable consideration. Naturally every facet of the situation must again be weighed but, all else being equal, it is conceivable that these people might find that they owe it to their families, if not to themselves, to undergo the transplant.

Similarly, a person who, because of his illness, is totally dependent upon someone else, might find justification for a transplant in the fact that it would do away with his condition of dependency, thus freeing the other individual from a severe burden. In the case of a young person, too, with most of his life still before him, the operation might also be justified if care is taken to instruct him in proper future conduct, attitude, and the acceptance of spiritual responsibilities. Thus in such, and many similar, situations, it can be argued that a transplant might give a helpful advantage to a person who otherwise would be hindered in life, provided he undertakes to conform, in the future, to the rules of right living and right thinking.

The same general considerations would seem to apply also to the taking of medicines. Naturally, again, each case must be considered on its own merits, and each individual must judge for himself. The danger of addiction to, or undesirable side effects from, medicinal drugs must certainly be borne in mind. There are, nevertheless, occasions in which the use of medication as a *temporary expedient* might appear justified. There is no doubt, for instance, that an excess of pain causes irrational thought and behavior, and for this reason as much as any other it might be to a person's advantage to use reasonable temporary artificial means to subdue the pain, thus allowing him to think and act more rationally. To take a pill for even the slightest twinge of discomfort such as a mild headache, however, is far too common a practice, and results only in increased de-

pendence on drugs.

Remarkably effective natural remedies exist for almost every known malady—remedies which are not addictive and do not induce side effects. Dietary changes, too, often alleviate conditions for which potent medication has previously been prescribed. These remedies and natural foods are in many instances far superior in effect to drugs, and there is no spiritual stigma attached to their use. Again, however, we must stress that no medicine, natural or artificial, can affect the underlying, spiritual cause of any disease. Medicine should be regarded as a limited, short-term form of alleviation, providing temporary relief from a debilitating condition while the patient works on himself spiritually to effect a permanent cure.

Medical transplants and the so-called “wonder drugs” to which modern medical science is accustomed were unknown in Mr. Heindel’s day, and we believe that he would have urged caution with regard to these types of treatment. He did not warn his students against judicious use of the then-known forms of medication, however. On the contrary, in *Questions and Answers*, Vol. I, p. 79, he wrote: “We should be decidedly wrong if we allowed our physical instrument to deteriorate for lack of proper care and attention.” More important, however, is his emphasis on the spiritual foundations of true healing. “...if a patient can be taught what laws have been transgressed and how, if he can be led to see what is the spiritual cause of the disease, and learn to walk in the way of virtue according to the laws of God, then in the future there will be no disease for him. It is *that* which we are laboring for, that we may hasten the day of Liberation, and bring all mankind toward the full realization of health.” (*Questions and Answers*, Vol. II, p. 118) □

—Diana Dupre

Healing

Thinking Health

The slightest thought, feeling, or emotion is transmitted to the lungs, where it is injected into the blood. The blood...is the carrier of nourishment to every part of the body, and the direct vehicle of the Ego.

Meditation upon the truths involved in these statements brings an illuminating realization of the vital importance of thinking constructively. Actually, we become what we think—physically and spiritually. Our thoughts become crystallized, so to speak, in our facial expressions and in our whole physical form. Our environment and associates are also reflections of our habitual trends of thought. Obviously, if we wish to have healthy bodies, we must inject into our blood stream the right kind of thoughts and emotions. Every thought we think has a vibratory power, depending for its strength upon the initial force of will which sent it forth, and it becomes a part of our composite *auric power*. It attracts to itself material of a like kind. In this manifestation of the law of attraction, we have the key to *thinking health*. The more we think of “the good, the true, and the beautiful,” the more we strengthen the health-attracting element in our auras, and the more we inject health into our blood-streams and thence into our bodily tissues.

Disease, we know, is a result of wrong thinking and consequent wrong action—the disregarding of God’s immutable laws. This “evil” may, as may any other, be overcome with “good.” If we ignore any seeming evil—dealing with it when necessary with an impersonal or indifferent attitude—and emphasize kindly, uplifting thoughts, this will reflect in our bodies and environment as surely as the law of gravity operates with unceasing regularity.

We can build up such a force for good by constant efforts to think constructively that “evil” automatically will disappear from lack of nourishment. Let us think health into our bodies—thoughts of joy, gratitude, beauty, kindness, and Love.

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

HEALING DATES

February.....6—13—19—26

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

For Children



Manicub And The Lost Pony

“What a racket,” Manicub thought as he scurried to the top of the hill to see where it came from. Below him in the valley a strange chase took place. In all the twelve years that he had been raised by Baroom the Cinnamon Bear he had never seen anything like it. Many of the woods-creatures chased another creature that he had never seen before. It darted so swiftly through the trees that he could not get a good look at it. The pack that chased it was led by Puum the wiley old mountain lion. He was followed closely by his henchmen, Coy the coyette and Rudd the red fox. Manicub could understand why these three had banded together but not the others. Why were the gentle creatures such as Raggy the cottontail and Dolcy the deer also chasing?

As Manicub tried to puzzle out what was happening, he was almost bowled over by Flat-tail the beaver who had come scurrying up the hill.

“Wait, Flat-tail. Where are you going? What madness is this? Whom are you chasing?” asked Manicub.

Without stopping Flat-tail shouted, “Let me pass, Manicub. This a matter of Taboo. A stranger is in the valley.”

Manicub ran alongside of Flat-tail but all that he could get out of him was

that strangers brought on trouble and terrible things and they had to be killed or chased away.

Manicub let Flat-tail go and once more, from the advantage of his position on the hill, watched the pursuit. He then headed toward the timberline where the stranger was headed. Manicub wanted to get a better look at the stranger.

He ran hard and reached the timberline well in advance of the stranger and watched him as he raced for freedom. He was so swift and graceful. When the stranger finally reached the timberline, Manicub stepped out and faced him. He is beautiful, Manicub thought. He was all black with white spots and stood as high as Manicub’s shoulder on four powerful legs. His neck was long and covered with black flowing hair. His gentle and intelligent eyes looked Manicub over. Then without the slightest hesitation, he walked up to Manicub and nuzzled his nose against his chest.

It’s as if he’s happy to see me, thought Manicub. He tried to speak to the stranger but they couldn’t understand each other.

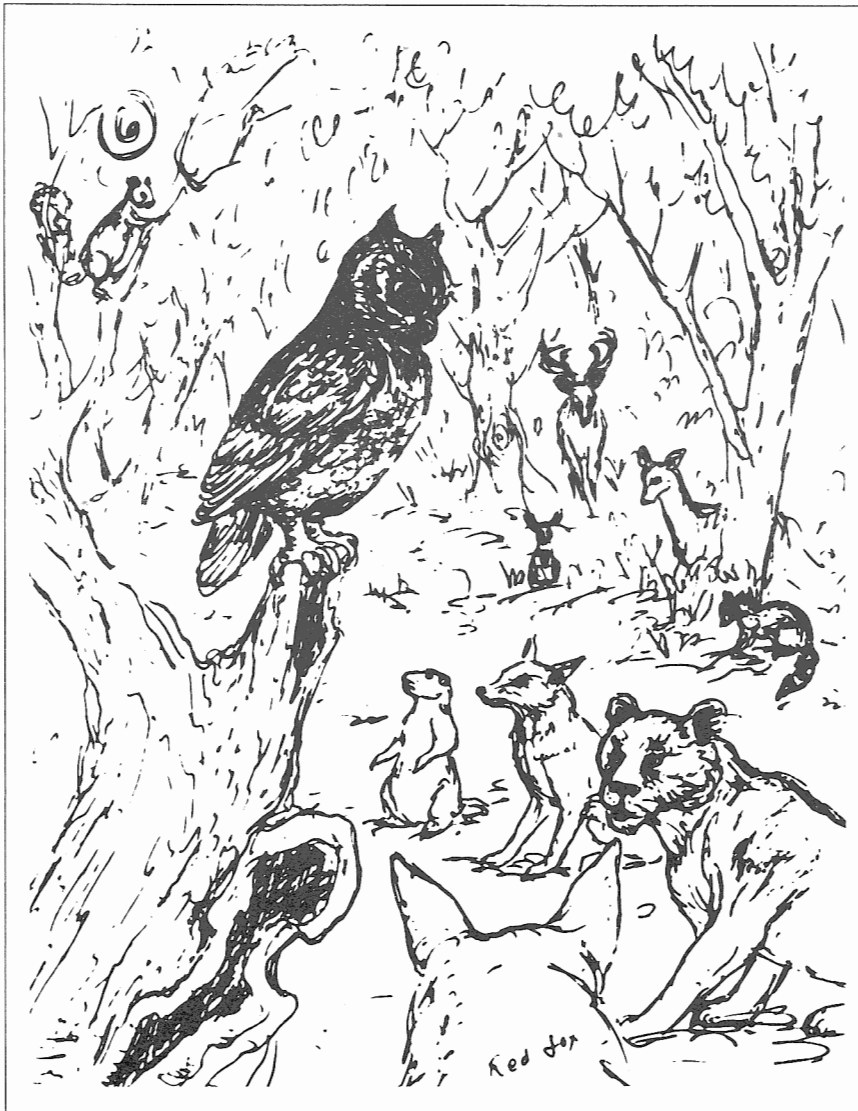
Then the high pitched coughing roar of Puum filled the valley. The stranger’s eyes filled with terror. He looked toward the sound and then toward Manicub. Manicub knew that he wanted him to do something but he didn’t know what. The stranger took off up the mountain. Manicub called after him but he would not stop.

The pack raced past Manicub. He was thoroughly confused. Why would they want to harm such a beautiful creature, he thought.

Manicub hurried back to the cave where his foster-parents, Baroom and Barr, the cinnamon bears, lived.

“Foster-father, I have witnessed madness in the woods today,” he began.

“Yes, I know. The stranger-taboo has been invoked. Madness will now reign till it is settled. Sit



down, my son," said Baroom. "Many things have I taught you since that day I found you lost and frightened in the woods. And many are the things that you still have to learn."

Manicub settled himself at the feet of Baroom as he had done many times in the past.

Baroom told him how many years ago, when there was no law in the land, all creatures were afraid of anyone who was different. All strangers were considered dangerous and all the bad things that happened in the valley were blamed upon them. It is a very old custom to kill or drive away all strangers. It is so old that it has never been broken.

When Baroom had finished, Manicub asked, "Why doesn't someone change it now that it is no longer needed?"

"Someone? Who is someone? There is only you and I," said Baroom.

"But foster-father, they will kill the beautiful stranger if nothing is done," cried out Manicub. "Please help."

"No, my son. I am too old and have seen too many taboos invoked to try to change them" Baroom answered. "But I can see that you would try your hand at law-changing. Go then, if you must. But take this warning with you. Taboos run deeper than friendship."

With Baroom's warning ringing in his ears, Manicub started after the pack. He travelled many miles and came upon the pack who were returning empty handed. He was met first by Puum the mountain lion.

Manicub could tell that Puum was angry and frustrated.

Puum looked angrily at Manicub and shouted, "Ho, friends. Look what I have found. Indeed our chase need not be fruitless. Here is a stranger."

"That is not a stranger. That is Manicub," puffed Flat-tail who waddled to the front, his coat all shiny with the sweat of the pursuit.

"Yes, he is a stranger," growled Puum. "Look carefully at him and you will see that he is different. Let us invoke the stranger-taboo now upon Manicub. Now before the 'something terrible' happens to us."

Some of Puum's henchmen in the crowd started to take up the cry when from above them came the single but powerfully spoken word, "Enough." It was Wise-one, the great horned owl. When he spoke, all listened, not out of fear but respect for his great wisdom.

"Do you forget so quickly that it was Manicub who rid our domain of the killer, Grozz the grizzly. And that it was he who rid your drinking hole of the deadly presence of Rhaa the great but mad rattler. Be gone," said Wise-one. "Manicub is no stranger."

Wise-one had them all but convinced when Manicub with the impulsiveness of youth cried out, "Yes. And I will also rid this domain of this stupid taboo. All strangers are not dangerous, nor do terrible things happen because of them."

The pack gasped and a hush came over them. They stared at Manicub with fear in their eyes.

Puum now seized the advantage. "Hear that? He condemns himself. His own mouth proves his danger to us. Change our taboos. Next he will change our laws and then force us all to eat grass and

berries. Then maybe change the colors of our skins. Kill him now," he shouted.

The pack turned into an angry mob and started toward Manicub with bared teeth and claws.

"Hold!" Again, the strong voice of Wise-one stopped them in their tracks. "He is not a stranger. Yes, he is young and foolish and has opened his mouth in haste as is the wont of the younger generation. But he is one of us and must be given the chance to prove his words or then pay the penalty. It is the Law."

After a short silence, the voices of the mob rang out with, "Yes. Prove or pay. Prove or pay."

"Now, go to your homes," said Wise-one. "We will have our proof or payment ere the moon turns full."

Manicub watched the woods creatures file past him. Many of them still glared at him with fear and anger in their eyes.

"Well, Manicub, foster-son of Baroom and foster-father of the curse of a loose tongue," scolded Wise-one. "I have managed to buy you a little time, but you must back your own boasting. You must bring back the stranger and prove your words."

For the next few hours Manicub and Wise-one put their heads together. Wise-one told Manicub that the stranger was called a 'pony' and came from the land where lived many people of all sizes and ages. These people were called Indians. The pony was used for riding and, once a man-child was upon his back, then together they could outrun the wind. None of the other woods creatures could match its speed. Wise-one also told Manicub the language of the pony and many other useful things that he would need for his new adventure.

"Manicub, I have told you all I can," said Wise-one. "Now you must go into the domain of the wolves and bring the pony back.

Remember two things. You cannot be defeated if you use your mind, heart, and hands properly. Also that you never go alone. A powerful and just helper will always be near to guide you. But look within for him, for he dwells not in the outer world."

With that Wise-one spread his magnificent wings and left Manicub standing alone with his words pounding in his head.

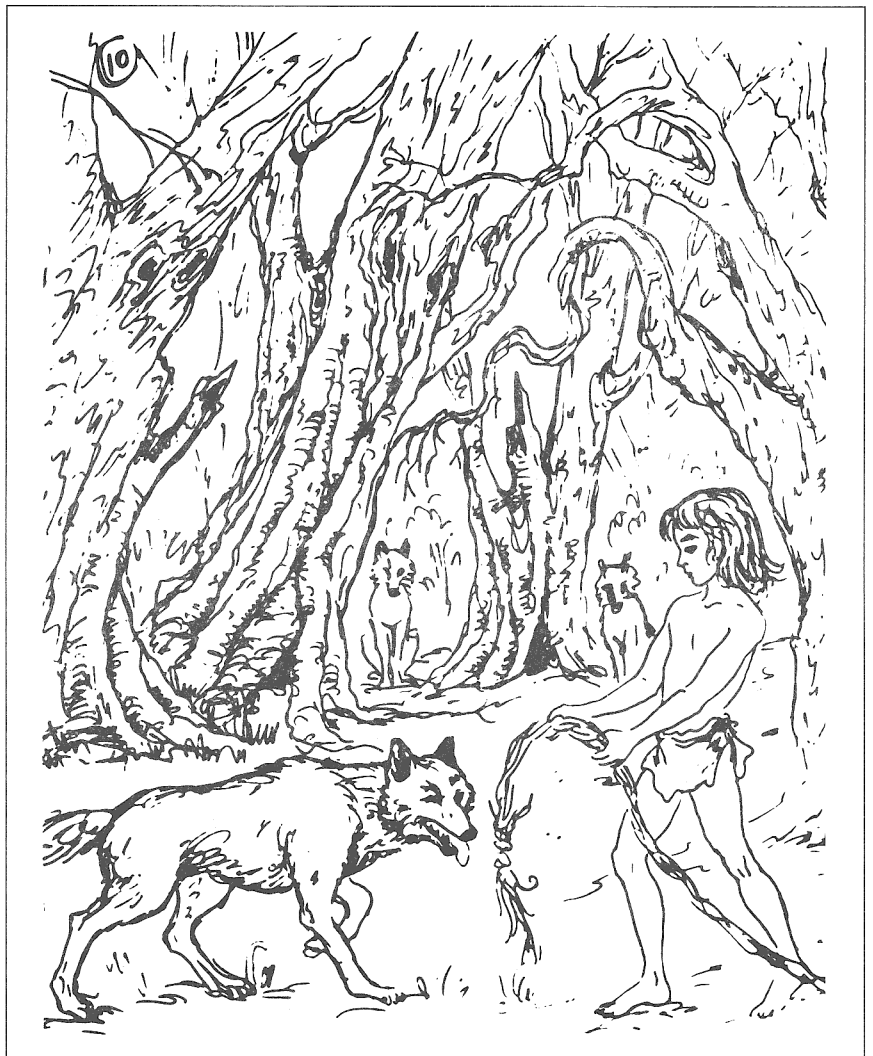
Manicub climbed higher and higher till he reached the dense timberline that marked the domain of the wolves. Into the thicker forest he traveled. It was darker than his own domain for much of the sunlight was blocked out by the deep, thick foliage.

Manicub did not have far to go before he noticed gray shadows

following him on all sides. The wolves surely kept a close watch on their domain, he thought.

Manicub knew that the success of his venture and possibly his life lay in boldness and courage, for these were the qualities that the wolf pack respected above all else. With this in mind, he stopped and put his hands on his hips and shouted in his most commanding voice. "Ho. Who goes there? Who is it that has the nerve to stalk Manicub, foster-son of Baroom and heir to the throne? Out with you quickly before I lose my temper and teach you the manners you so obviously lack." He then waited with heart pounding for he thought he had spoken too boldly.

Then, from all sides came the soft steps of padded feet. Manicub



looked around him and saw that he was surrounded by many huge timber wolves with glaring eyes and slavering mouths. They circled him and then sat in a wide ring, all but one. He was bigger by half and meaner looking than any of the rest. He did not sit but slowly walked up to Manicub.

"I am Grraye the Great, leader of the pack. We have heard of the man-child and his deeds. You are he? Anyone can see that even a yearling amongst the pack would crack your bones without much effort." Then the great wolf slowly walked around Manicub and looked him over from head to foot.

Manicub stood still though his knees knocked and his heart pounded in his chest. Courage and boldness, he repeated to himself.

"Well, where is it?" asked Grraye the Great.

"What do you seek, oh leader of the pack?"

"It was told that you performed all these great feats with your reason. I see no weapon so powerful."

"I say this to you, Grraye the Great. I have come into your domain on an important but peaceful mission. Therefore, thank the gods that protect you that you don't ever see my reason or have it used against you."

Then Manicub stood perfectly still. He had shot his lightning bolt and now he must reap its rewards, good or bad.

"Perhaps the tales were true," said the wolf. And after a short pause, "Perhaps not. We shall see. What is this great mission that you have come upon?"

"I have come for the stranger."

"By what right do you claim him?" asked Grraye.

"By the right of the invoked taboo. He must be destroyed before the 'something terrible' happens."

"Do not worry. We were just gathering for the hunt," said Grraye the Great. "We will destroy him

with these." He smiled and clicked his huge teeth together. A roar of approval arose from the pack.

"That is good," answered Manicub. "But first I must be allowed to take his mane. For only by burning it in a special way can the taboo be broken."

"Bah. Why should we of the pack care if the taboo be broken or not," snarled Grraye the Great.

"Because an invoked taboo knows no domain boundaries. Is your memory so short that you have forgotten the great snow of four winters ago when many died?" bluffed Manicub.

Manicub saw that the pack had suffered severely in that winter for uncertainty filled the eyes of Grraye the Great and he simply said, "Come then. Join us, oh Breaker of Taboos."

The pack fanned out and looked for the trail of the lost pony. Soon a baying howl came from the left and all knew that the scent had been found. The chase began.

Manicub and Grraye the Great broke through a thick clump of tall grass. Gathered there before them was the whole pack. They had run down the pony. But they could not get at it, for in its mad dash for freedom, it had fallen right smack in the middle of a deep mud hole. It stood there spread eagled with wide opened eyes filled with fear. It couldn't get out and the wolves couldn't get it.

"I see that the curse is working already," snarled Grraye the Great. "My dinner is stuck in the mud and I was so looking forward to tasting this stranger." He smiled. "Maybe I can still find something to eat," and he eyed Manicub hungrily.

"I will provide your supper and give you a slight demonstration of my reason," Manicub remarked. "But you and the pack must obey me. What say you?"

"By all means," Grraye the Great smiled. "Has anyone ever known me to turn down a tasty meal?" A roar of laughter went up

from the gathered pack.

The whole pack sat down and watched as Manicub set to his work. He gathered as many small vines as he could find and wove them together to make a strong rope. He tied one end around his own waist. He then called Grraye the Great who watched intently.

"I am impressed," he said as he walked up to Manicub.

"Now is your chance to prove the strength of the pack," Manicub said as he handed Grraye the Great the other end of the rope.

The wolf took it with great pride. He enjoyed nothing better than displaying his strength, unless it were a good meal.

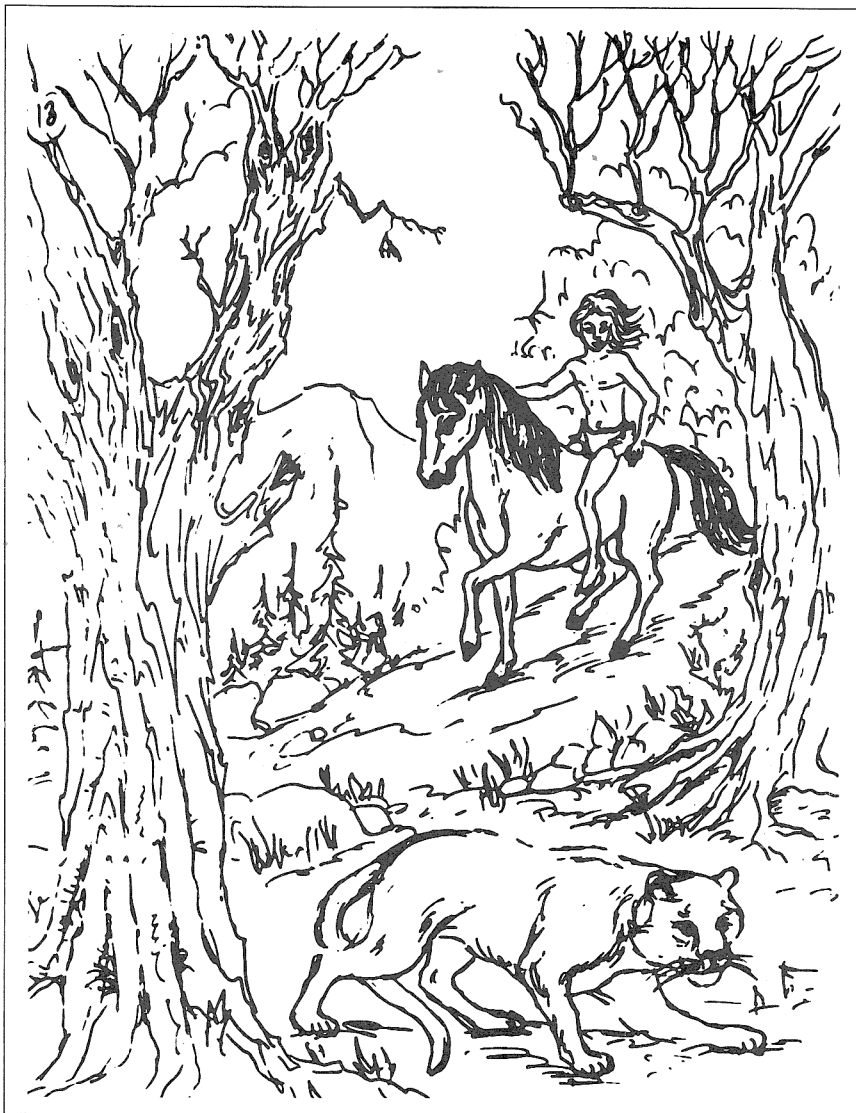
"Now have all the pack line up and take the rope between their teeth and when I give the command, have them pull. I am sure that they will pull with a strength that will be told down through the ages."

Each one of the wolves slowly walked up with prideful eyes and gaping mouths took hold of the rope and walked into line. When all was ready, Manicub leaped into the mud hole and squirmed his way toward the frightened pony.

Manicub managed to get his arms around the pony. He untied the rope from around his own waist and whispered in pony language into the pony's ear, "Trust me. I have come to save you." He then placed the rope around the pony's belly.

"Now, Grraye the Great. Pull. Pull as you and the pack have never pulled before and you shall be rewarded with a fine meal and fame forever." Then in pony language he said, smiling, "Watch these fools break their backs to give us freedom."

The great wolf and his whole pack pulled and pulled and slowly inch by inch both Manicub and the pony were drawn toward the edge of the mud hole. When they were finally pulled free, they shook the loose mud from themselves.



Manicub noticed that the great wolf and the pack were advancing toward them.

"Hold," he called. "The taboo. Remember the taboo. I have not yet finished my task. You shall have the pony as soon as I am finished with him."

The wolves, who seemed impressed by Manicub's 'reason,' obediently sat down where they were. They waited for the great magic to be performed.

Manicub started slowly to run around the pony. He screeched and howled. Every time he passed the pony's ears, he quietly whispered something. "Be ready. Get set. On my signal, we go."

Many times he ran around and

around and each time he screeched and howled louder. He leaped in all sorts of funny movements.

The pack seemed truly impressed and almost hypnotized.

Suddenly Manicub took the pony's mane in both hands. The pack inched forward and waited. But instead of tearing loose the mane, Manicub leaped upon the pony's back and shouted, "Now, son of the wind, run. Run as you have never run before."

Straight into the pack they charged and scattered them in all directions. As they raced past Graye the Great, the wolf growled, "You have cheated me."

"I will keep my word, oh great robber of the woods," Manicub

called. "You may have him as soon as I am finished. But that may not be for many a year." He then flattened himself on the pony's back and held on for dear life.

The branches of the trees beat both Manicub and the pony as he dodged in and out. The pack soon recovered and Manicub once again heard the baying howl as they took up the chase.

The pack kept getting closer as the pony weaved in and out. Soon Graye the Great and two others raced no more than a few yards behind. Then they broke out into the open past the timberline. Now they almost flew as the pony stretched out the powerful muscles of his legs.

Down the mountain they raced, the little pony with the man-child on his back and Graye the Great and the pack behind them. Soon the pony outdistanced them and Manicub could see the familiar markings of the domain of Baroom. He knew that now they were safe, for the pack would not dare invade the bear's territory.

As they approached the domain, Manicub saw that all the woods creatures were lined up. They had seen the great chase. Manicub urged the pony to slow down and he sat upright on his back.

They crossed the little stream and Manicub knew that there was no need for words. He had proven his point that all strangers were not dangerous, for had not the little pony saved his life from the wolf pack for all to see.

As he rode by, he was greeted by cheers and he saw out of the corner of his eye a most pleasing sight. Puum the mountain lion headed into the woods with his tail between his legs.

Manicub headed for home where they would eat and rest. Then, he would spend many happy days riding and learning all about the people from far away, called Indians. □

—Ellis W. Peterson, Jr.

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