

RAYS 84

from the
Rose Cross

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MUSIC: THE DIVINE HEALER
THE NATURE OF TRUE FREEDOM
EXPANSION OF CONSCIOUSNESS

THE ROSICRUCIAN FELLOWSHIP

THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

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Treats of Christ and His Mission, Future development of Man and Initiation, Esoteric Training and a Safe Method of Acquiring Firsthand Knowledge.

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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. 7
July 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, 92054-0112, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, 2222 Mission Ave., Oceanside, CA, 92054-0112, 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, 92054-0112
U.S.A.

In This Issue...

Feature	
Pour Out—Pour Out...Richard Work.....	290
The Wildflower...Jetta Gomes.....	290
So Strange a Thing...Sabrina M. Murray.....	290
Editorial	
Individuality.....	291
Mystic Light	
Winnie's Weakness Fails...Neil Uibreaslain.....	292
As Above, So Below; As Below, So Above...Olivia Barnett.....	295
The Nature of True Freedom...C.L.....	296
Expansion of Consciousness.....	297
The Acceptable Moment.....	301
Deeper Understanding...Ron Koenke.....	302
Conversion and Transmutation...R.D.G.....	303
Max Heindel's Message	
The Ring of the Niebelung—The Twilight of the Gods.....	306
Studies in the Cosmo-Conception	
The Purpose of Initiation.....	308
Western Wisdom Bible Study	
Peter's Wife's Mother and Others Healed.....	309
Astrology	
The Quest...Audrey Glover.....	310
Planting by the Moon...Anne Morgan.....	310
The Four Cosmic Archangels and Their Eras...Anne Phillips.....	313
The Children of Cancer, 1984.....	315
News Perspectives	
Women in the Church.....	321
Laser.....	321
Book Reviews	
A Gift for God.....	323
Neptune Rising.....	323
Readers' Questions	
Concerning Race Spirit of the U.S.A.....	324
Why Stragglers?.....	324
Original Sin.....	325
Early Life of Jesus.....	325
Nutrition And Health	
Recipes from Jeni's Kitchen.....	326
Physical Exercise...Ronald Koenke.....	327
Behavioral Toxicity...Diana Dupre.....	328
Healing	
Music: The Divine Healer.....	330
For Children	
Meditation...K.L.M.....	331
What the Dewdrop told Johnny...Edith May Custard.....	333
Miscellaneous	
The Rosicrucian Fellowship Method of Caring for the Dead.....	334
Morticians Equipped to Care for the Dead According to <i>The Rosicrucian Fellowship Methods</i>	334
How You Can Study With Us.....	336

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



Feature

POUR OUT—POUR OUT

*As simple poet
Past times full of doubt
My ear catches Beauty*

*Let me pour it out
From a stream of silence
Running through a shade
Of greening glade.*

*Let my eye catch
The pouring light
That gives my sight
Its reasoned seeing*

*Ah no, I shan't retain it all
So — let me pour it out
And still retain Beauty
Impressed upon my heart*

*Let me offer you
From my small store
The gold I've garnered
From past times of yore*

*We may not hold
That waiting way of Beauty
So—do I hear
Now dim, now clear*

*Pour it out—
It is so meant to be
Too much is held
—and given*

*From heaven
To you and me
My ear and I
Catch cadences*

*And cry to me
Pour out—of that
which is received.*

—Richard Work

THE WILDFLOWER

*Roundly plump with pink blossoms
You wouldn't think to find it there
Tiny bit of springtime beauty
Proud leaves lifting up from shale.*

*Grazing with appreciation
Tender fondness from me grew
Reaching out and surrounding
This fragile wild woodland bloom.*

*No forest here, but an orphan
Rooted in this shale and rock.
We are all our Father's children
We belong just where we are.*

*And I loved this tiny flower.
Question not my sanity
For that love was acknowledged,
Received and returned to me.*

—Jetta Gomes

SO STRANGE A THING

*Out of the dark it came,
In the deepest hour and most desolate
Like a descendant flame.*

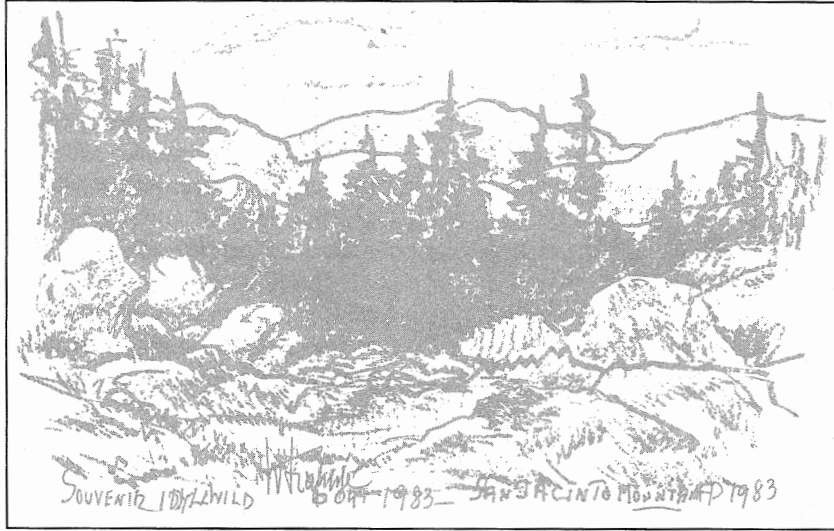
*So strange a thing I heard
Silence was shattered—song fell consummate
From the throat of a bird.*

*The prairie grasses lay
Harsh to my cheek. The prairie stars shining cool
And still and far away.*

*And out of the listening dark:
Quite unafraid and wholly beautiful
The cry of a lark.*

—Sabrina M. Murray

Editorial



Individuality

The inherent worth of the individual human being and his right to exercise freedom in his choice of life and action is a concept which continues to gain strength in the minds of men and women throughout the world. In some countries it now is taken for granted; in others it has not yet been established as a fundamental principle of everyday life.

From the evolutionary perspective, however, the individualistic concept is a new idea in the world—that is, “new” in the sense that it has been reborn on a higher spiral after a long period of time. Since it is directly opposed to the previous regime of submission to earthly rulers, its growth, not surprisingly, has been accompanied by considerable suffering and bloodshed.

Historical records show that democracy, the form of government best suited for the present evolution of man’s innate, individual powers, first appeared in Athens about 500 B.C. At that time, however, emphasis was on the “city state,” the group—rather than upon separate individuals and their rights. Since then, numerous steps in the establishment of individual freedom have been taken, including the Magna Carta in 1215 and the Declaration of Independence in 1776, and the United States’ and subsequently other constitutions guaranteeing specific individual freedoms to citizens of the countries concerned.

However, some argue that individualism is dangerous—that it leads easily to inequalities of production, distribution, access to goods and services, and to civil disturbances and crime. Is it advisable, then, that the individualistic trend continue? Is the unfoldment of individuality actually part of the divine Plan for the human race? Occult philosophy answers: yes. Man, a child of God, possesses in potentiality all the powers of the Creator in Whose image he is made; it is man’s destiny to unfold these capacities increasingly into dynamic powers. This can be done only in the context of liberty to unfold as individuals.

The coming of the Christ as indwelling planetary Spirit of the Earth brought dynamic power to work on man, from within. Henceforth he was to be impelled to strive not only for freedom in choosing his way of life, but also for that inner effulgence of Spirit which prompts one to act, of his own accord, in harmony with God’s Laws. He was to learn to live above the law by conforming his own free will to the highest moral precepts yet given to humanity. This was intended as a tremendous impulse toward attaining true freedom; freedom from the lower self.

The highest individualism, then, comes about only through the latent power of man as a spiritual being to express the God within. By unleashing the Spirit’s inner potencies for good, by calling forth his hidden energies for purposes of love and service to others, man begins to accomplish the task of unburdening himself and the world from ignorance, poverty, disease, and war.

Esoteric Christianity teaches that human destiny lies in universal brotherhood, a condition which existed in the distant past of our evolution. The brotherhood of the future, however, is to be one of self-conscious Egos, highly individualized human beings who, of their own free will, have chosen the Way of the Christ. There will be complete unity, but there will be diversity in unity to the extent that the identity of the individual will remain. □

Mystic Light



Winnie's Weakness Fails

Enveloping sunlight draped its clinging folds into the depths of the white-blue country sky. Heat, quick as jellied lava, slid heavily over the backs of the men and women busy on the terraced hills. Heat gathered like dust through the open doors of the stone and timber houses, to track the smooth worn granite floors and silt the massive waiting furniture. Heat swelled, in one of the quiet rooms, into a half dimmed heap to roost upon a sick and weakened figure

Pain seeped through wilted limbs and torso, burning the silken head with storms of self sorrow and dejection. "Rage now," said the whispering knowing inside. "Lash back with shrieking fury against this weakness. Power must ride high. You must not fall. Arise! Awake!"

Yet weakness held; faintness, aching numbness spread, pulling inward. Knowing and caring grew less and less, until at last the whispering urge to withstand faded in the darkness of pain, and all was still.

Winnie Ni-Dugal was down.

For fifty-five years her tall, confident, elegant countenance had scored and marked the gentle innocence of the region. Hillsmen and townsmen alike had whimpered on their knees, bound in the steel trap of her word. Her arrogating beauty, ageless and extortionate, had raked all into the one channel of her

economical advantage. But fifty-five years had now turned to catch her in their own jaws, turned on her to pillage the plunderer—for Winnie Ni-Dugall was down.

In the depths of her new darkness searing light shot through without warning, wrenching her into a different latitude of awareness. Pain was now distant, turned into the consoling wind and sky circling about her. Her own being seemed immense; transparent; filling the Earth; reaching even beyond the hills. Far, far away, she could see through the ends of her limbs, hazy on the blue horizon. Black fumes rose like smoke from her joints.

"This must mean I'm dead," said Winnie. "I can rest now."

"Let's not have any of that," came the voice of the whispering knowing. "We scarce own half the county yet."

Winnie might have been prepared for anything rather than finding that the voice belonged to a small grey figure, dressed in red and black plaid kilt and mantle, who was running in a frantic manner up and down along the inside of her own backbone. The figure stopped suddenly, knelt down to press on Winnie's spine with its small fingers, while at the same time radiating about itself a bright red glow streaked with green and brown.

The glow gathered outward, drifting away from the small figure like a summer cloud in a breeze. It spread, thinning like fog, throughout Winnie's whole form.

As the cloud diffused, Winnie had a new surprise. She found that the mist was an unsettling self pity; a groundless sorrow at her impending demise. Coupled with that was a fiery anger at the Lords of Fate for putting her in these circumstances; anger at her relatives and friends (wherever they might be now) for having abandoned her alone and without help of any kind; and last, anger at herself for being so helpless and weak as to just lie there and die.

Through the red haze of anger and sorrow Winnie became aware of someone speaking beside her in light-hearted and cheerful tones. "Now, Lucifrina, if only you would stop that. How many times have I told you, you are only making things worse. Now I must clear all that away before I can continue."

With that, the words, coming from no one that Winnie could see, changed into a soft, musical humming and passed down through the tall, lank, length of Winnie Ni-Dugall, drawing away the red mist into itself like a draft pulling smoke up a chimney. As the mist left, so did the anger and the sorrow.

"You stop that yourself, Christina," snapped back Lucifrina, who was indeed the small grey figure in the red and black plaid kilt and mantle. "You well know it's up to me to stir her into staying alive. Haven't I kept her going all these years, even with her half spliced divulsions, as though she was well and strong? She

would have wasted her time and life in uselessness, doing nothing at all if she could help it. No—it...it was I who drove her to amass her fortune with the might of industry—it was I who stirred her to valiant conquest against those who stood in her way—and it is I who taught her to rise in power over all those whom she could put to her use. Now it must be I who will arouse in her the screaming desire not to die.”

Lucifrina’s little grey face had turned red with anger, clear to the tiny green jewels she wore along the silver circlet of her flowing hair.

“Look here, Winnie,” said the humming cheerfulness, ignoring Lucifrina, and changing back to speaking again. “Take a close look at your knees. See the black fumes, and remember the awful pain and swelling there. I will show you what is happening to you, caused by the harsh feelings and heartless way of living that Lucifrina has taught.”

Winnie, while Christina was talking, found herself looking into the very marrow of her own knee bones, with all their operations quite plain and visible. Cells, seen by Winnie the size of giant aquariums, each one filled with crystalline sea water and the swimming of unknown undersea creatures; likewise the snow white, mixed with pink, of living bone, so like the stretches of a winter’s day in the hill country; and the gentle flowing cleaning, building, of the fluid currents, like happy, rippling, mountain streams, all gave a picture of well being to Winnie’s wondering gaze.

Yet an unreasonable dread kept thrusting itself upon her, warning her against hearing what Christina might have to teach her, gnawing away at her own natural trust in Christina’s words.

“Well then, where is the sickness?” she asked, and Christina changed the scene.

Flowing rivers, once clear and fresh, grew thick and clogged with poisons and debris that were spilled from torn or rotted tissue. Rancid vapor coiled and steamed out of everything. Hurrying, struggling, lymph cells, fat little heroes in the fray, charged into the battle to save the others, only to be poisoned and rent in their turn, adding their own bodies to the wreckage and slime.

Sudden, crushing despair, sent by Lucifrina to defeat Christina at any cost, caught Winnie in an unbreakable hold. Whimpering like a child, she took the only defense she knew how to use. She released all call of consciousness, and tried with all her heart to die.

“Now you’ve done it, Lucifrina,” said Christina, as Winnie slipped yet farther away from Earth life, and deeper into the everlasting arms of our loving Source.

There came a peace to Winnie beyond all reach of care or concern, of worry over Lucifrina, or Christina, or money, or—even life itself. And yet, she stared, and stood, and—“I’m still not dead,” she said.

The sweetest tones of the sweetest songs, heard only on that side of creation, hung in the very substance

of the air, with long, undying breath that held the sound intact from first to last. Beauty twinkled and gleamed at every casting of the eye, and time was gone forever and returned. The whole of space and matter stood before her, and the world turned at her hand.

Below her was her room on Earth, and herself inside, stone still. And there was Christina, revealed now in a golden light, her full sized figure dressed in cloth of blue and white. Her fingers, skilled, caressing, sought to press stalled valves, and bring to life her patient’s faltered heart.

“Christina!” Winnie called. But no one heard.

Instead there came breathtaking views of wooded heights, and stretching prairied landscapes; of ocean scenes, and windswept skies. Each one of them were in themselves alive, and spoke to her as only soul with soul may meet, drawing her into their nucleus, enchanting her with the singing, glowing, interlit beauty of their rock and grassy hills, their green and waving forests. Ocean depths were sweet and ringing, steeping her in wonderous delight as she passed through. She was caught, amazed, in a loving oneness with all the creatures that swam and shimmered. She seemed a dozen different things at once. Until, in the joy of her being she thought at last, with a deep contented sigh, of her own hills and home.

Home, where the Sun sat in the summer between



the two tall pines; only the beauty of the memory attracted her, for she felt no stirrings of love or longing. Still, the thought of it was very, very pleasant as though some fine old friend was standing by her side. There came a sparkling of colors, refracted in millions of tiny points of light that swirled and vanished, to leave, standing before her eyes, her whole life, laid out in full dimension from start to finish.

Finish—"No!" screamed the voice of Christina.

"No!" echoed the voice of Lucifrina a short step behind.

To Winnie then, it became as though these other two now filled the same space with her, and at the same time, for the will and thoughts of both Christina and Lucifrina were rustling on tiptoe through the middle of her own.

It was Christina who had her best wits about her and said in her usual calm way, "Well, Winnie, in this immortal meridian it will be easy to see how we each create our own body and our own life on Earth, with all the weaknesses and failings, or all the strengths, that we have gathered over the ages past."

"Winnie! Stop! Don't listen to her!" broke in Lucifrina. "Christina will turn your head all around until your strong points seem to be failings. It's the same thing that is being taught here to those who are trying to learn to build themselves new improved bodies for the next turn on earth. Since they have long discarded their own, tending to yours is how they learn. Let's leave it to them to decide what helps or hinders."

But Christina waved her hand to enlarge one particular moment in the unbroken chain of events in Winnie's life. To Winnie a will that seemed her own and not her own moved her into days long past. She was a hardy girl of nineteen again, a fair colleen to view. And gift of speech—oh! it was a pleasure to chill the blood by her quick wit and her stinging words. Nor was it hard to learn the invincible power of money, and how to buy, sell, and trade for the best gain: the best value being sought for the best price; in the best place; at the best time. Boys and girls were mud in her fingers, easy to squeeze into any shape she might please. None could match her, and she knew she must rise alone—the only bitter taste in her young life.

Lucifrina, not to be overcome, pointed her tiny finger, and it seemed to Winnie as though once again there came a will-that-wasn't-quite-her-own-will that now turned her head away from the past, in order to look for the misty shapes of the still forming future.

"You and I, Winnie," Lucifrina spoke insistently "while we are here for this short moment, can use this chance to look into the future, to plan and change it to our liking, for it is at this high resting place of the Spirit that the molds are cast for each tomorrow. Let us engrave health and greater fame and fortune."

"No, Winnie," said Christina, "so much of the future

will depend on the past. A little kindness and affection..."

"Nonsense," contradicted Lucifrina, not letting Christina continue, "it is our own force of determination to strike down all that stands in our way. Winnie, haven't I guided you successfully since your girlhood to out-maneuver and rise in authority over all who opposed you, turning them instead always to your own purposes. And..."

"Brought you to your likely deathbed," interrupted Christina.

"Is this me talking to myself?" wondered Winnie.

"No," answered Christina. "We are not part of you. I came in answer to your letter for help. Lucifrina, for her part, always will be with you unless you send her away."

"Why would I send her away?" asked Winnie. "She must be a good friend to guide me through life."

"You must learn to be your own light," said Christina patiently. "Lucifrina is a good friend to you because she needs you. She must have you. Take what shape she will, she cannot live on Earth except inside you, or in someone else similar to you. It is her life you are living—her ambitions you have been fulfilling. She said herself that without her you would sit all day in the Sun and do nothing. Think now, what *would* you make of your future, starting right here?"

Winnie turned her thought inward to herself for awhile. "I have no ideas at all," she said slowly at last. "There is nothing I really care to do, or be."

"Ha!" said Lucifrina. "Now go away, Christina, and leave us alone."

"Wait—," said Winnie, suddenly lifting her head in determination. "There *is* one thing I know and understand: I sense a loving kinship to you both, the old guide and the new. Beyond that I cannot see my way, but if I must decide, I turn my will to please you both; for each of you have been kind to me, though it be in opposite ways, for different reasons.

"For you Christina, I will to learn the past, to find the cause of my weaknesses. For Lucifrina, I have enough of fortune, but I will to have fame—that I may know glory and title as a great teacher, passing on to others what I shall learn from Christina; for I suspect that she knows much of the answers to the riddles of the universe. I can see myself now, standing in the center of all my admirers, as they gaze gratefully upon me. I—"

"Oh me, oh my," sighed Christina in dismay. "But, I guess we all have to start somewhere."

"Don't blame this on me," said Lucifrina. "I'm not causing it this time. Come on, her heart is beating again. Let's get her back to Earth, and—"

Winnie opened her eyes. There were the familiar sights of her room. She was home and eager to begin. □

—Neil Uibreaslain

Mystic Light

As Above, So Below; As Below, So Above

The Second Hermetic Principle: The Principle of Correspondence

Here is a tool for exploring the unknown: "As above, so below, as below, so above." Reasoning from what we know and projecting to the unknown, we may catch a glimpse of the universal. Just as the astronomer may use mathematics to calculate the position of heavenly bodies while confined to the Earth, so also we may use this Law to help us learn higher Laws while confined to the physical realm. Eventually, this should help us break the bonds of our confinement and teach us the divine Laws we desire to know, thus improving the quality of life for ourselves and helping the world to raise itself toward its destiny of realized unity with God.

We credit ourselves with feelings of altruism, love for our fellowmen, and a desire to help those in difficult circumstances. If this be so, then the Higher Powers similarly must be ready to help us. We know from our experience that it is impossible to help one who will not change the attitude and/or actions that bring about his unhappy condition. This tells us that we, too, may be indulging in attitudes or actions which are preventing help from reaching us in the fullest.

There are many stages and degrees of humanity, from the most primitive people living in the totally uncivilized conditions of millions of years ago to the highly educated and supposedly "civilized" society of the present day. A measure of how civilized we really are is shown by our willingness or unwillingness to exploit our fellowmen for the power and material gain we can derive, regardless of what that may do to another.

As we learn the lessons brought with us from one incarnation to another, we may choose to raise ourselves into higher degrees or planes of spiritual understanding. The choice is always ours. Do we value spiritual growth more than the momentary power or wealth offered at the price of integrity and concern for others? If we do, we will grow in knowledge and love and become a blessing to the world. If not, if the seeming material benefits are too alluring to resist, we add to our series of rebirths and generate many harsh experiences that we eventually must undergo. The power of spiritual knowledge is so great, so awesome, that it may be entrusted only to him who has proven himself reliable.

As there are stages of growth and knowledge on this plane, so there are many more on the higher planes. The vista before us is endless and grows more beautiful as we progress. We often are tempted to turn aside for that which appears glamorous. If we will but examine it closely, we may see that it is as empty as a two-dimensional stage setting. Behind it is nothing.

Deception can present itself to us on unfamiliar planes, too. There is the deception of the desirability of psychic abilities which do not come from the Power of Love but from the Powers of Darkness; they appeal

to our desire for such knowledge and power as is above the ordinary and more than the average man possesses. Misused power, whether material or on the unseen realms, is dangerous in the extreme. That which appeals to the egotistical nature, the love of seeming to be more than average, of "being somebody," will not lead us into the realms of Spirit. We may ask ourselves: "Would Love do this?" "What would Love do in this situation?" In silence and prayer, if we are sincere, we will receive the answer.

"Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (*Matt. 7:13,14*)

If this be true on our present plane of existence, it becomes more so as we move higher. The way is indeed strait, for spiritual Power is much more potent than material power and becomes more so with every advance. No one may enter into the strait gate without having proven him or herself to be totally reliable, honest, pure, and loving in all facets of being. None but the trustworthy and incorruptible in the face of bribes and powers of the lower nature may be given the Powers of the Higher.

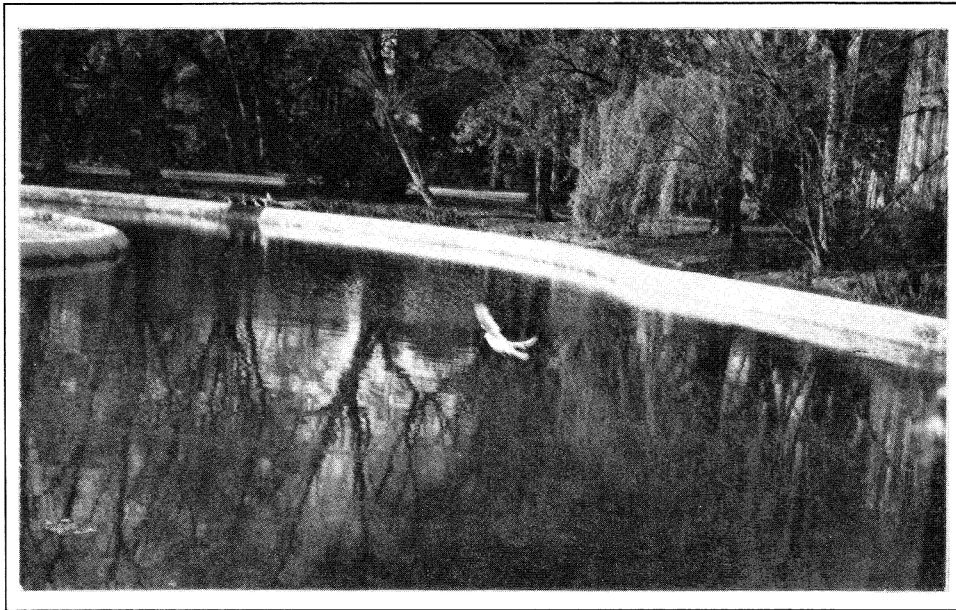
As we use the aphorism, "As above, so below," to help guide us, we may be able to unmask deception more easily by comprehending what the results of our falling prey to material temptations would be, and thus also seeing and understanding what the pursuit of spiritual knowledge would mean.

"Fear not little flock, for it is your Father's good pleasure to give you the kingdom." (*Luke 12:32*)

May we all grow into that state of worthiness needed for this most wonderful of all gifts. □

—Olivia Barnett

Mystic Light



The Nature of True Freedom

T rue spiritual freedom is a condition of greatness. It is self-caused, and no man-made restrictions or abolition of restrictions can give it or take it away. True freedom is a condition that exists within, not outside of, the individual. We bind and free ourselves.

True freedom is obtained through obedience to the Natural Laws under which we all are evolving and through continuing adherence to the Teachings of compassion and brotherhood brought to us by Christ Jesus. This proposes complete selflessness. As long as we remain concerned with our personal ease, pleasures, material acquisitions, and the like, we will be held in bondage. Laws of society, the activities of other people and all other events and situations, will be regarded basically in the light of their immediate personal effect on us. Under these circumstances, there always will be situations and conditions which we find restrictive because they will interfere with our selfish desires. Facing them, we then will worry, chafe, rage, object, or shrug our shoulders resignedly, according to our temperament and our level of maturity.

Whatever we do, the external circumstance that obstructed our original objective will have dictated our reactions, and in this way we have been chained to the circumstance, to a greater or lesser extent. Even more important, we are chained to the selfish desire which was thwarted. Certainly, under such conditions, we cannot consider ourselves to be free.

True freedom comes after we rise above the material,

above personal wants and concerns. As long as our minds are controlled by material conditions, as long as we are narrow and self-centered, we cannot be free. We must learn to emancipate ourselves from our lower natures—to dispense with negative motivations and emotions. The hold which fear and anxiety can have over us is obvious to most people, but pride, selfish ambition, greed, hatred, and all such characteristics are equally limiting to our independence.

The essence of true freedom probably was best expressed by the Apostle Paul when he said: “None of these things move me.” From the time of his conversion, Paul’s sights were set on his spiritual goal, and the circumstances of the material world were as nothing to him. He was completely free from them; he truly was “in the world but not of it.”

The German poet and philosopher, Schiller, put it another way: “Man is created free, and is free, even though born in chains.” Man is born into the world with a spiritual inheritance and a spiritual goal which no condition of earthly life can alter. Sadly, most men are so enmeshed in earthly conditions that they are unaware of anything beyond. Even if they are aware, they often are not strong or positive enough to transcend the powerful “realities” of physical existence.

Certainly this attainment will not occur overnight. The process of ridding ourselves of selfish ties and the desire for earthly indulgences is slow. The answer, as in all spiritual attainment, lies in persistence—persistence in

good works, persistence in molding the lower nature to the service of the higher Self, persistence in the compassionate regard of our fellow humanity, persistence in spiritual aspiration. If we continue on such a course, we eventually will reach that state of perfect freedom wherein the "suppressions" of the Physical World make no difference to us, wherein we may be ruled by law but are above it, and wherein our earthly achievements are characterized by service and our spiritual achievements by an ever-growing nearness to God.

Max Heindel described the esoteric significance of the Faust legend in *Mysteries of the Great Operas*. He told of the seeking Spirit, Faust, who sold his soul to Satan in return for the latter's help in acquiring knowledge. Briefly, Faust discovered that the pursuit of selfish ends resulted in disaster, even though the power of evil forces was at his command. In the second part of the legend, Faust realized his fault and began the slow, tortuous road back to redemption and to freedom. He devoted himself to good works and service of the loftiest order, and learned to know a pure, spiritual love for Helen, in contrast to the selfish, passionate love which earlier had occupied him. He coerced the forces of evil, who still were in bondage to him, to work for good, and by doing so, became free.

Of all who ever have inhabited the Earth, Christ Jesus was the most free. Subject throughout His Ministry to scorn as well as acclaim, and to the final bitter events leading to the Crucifixion, He knew that His ultimate destiny was not the yoke imposed by the will of the multitude or the agonizing death upon the Cross. Triumphant fulfillment awaited Him, which no chains, decrees, or sanctions of mortal origin could have prevented. Christ Jesus was above the law, yet He lived by it. "Render unto Caesar the things that are Caesar's," He admonished His hearers. He reminded them also, however, that there are higher considerations that cannot be circumscribed by human legislation. "Render unto God the things that are God's." While men live in society they must abide by the laws of society. Most members of our life-wave were not then and are not now sufficiently evolved or sufficiently selfless to co-exist peacefully in a physical environment from which law and civil control have been removed. Only after the majority of people have learned to live lives of purity and service to such an extent that compassion and brotherly love unfailingly determine the nature of their actions will it become possible for civil law to be a thing of the past. In the Kingdom of Christ—the New Jerusalem in which man's soul bodies will have become the luminous garments which preclude the need for other sources of light—this condition will prevail.

As Goethe said: "From every power that holds the world in chains, Man frees himself when self-control he gains." □

—C.L.

Mystic Light



Expansion of Consciousness

The word "consciousness" is not apt to arouse excited interest in the minds of most people, as many do not have a clear idea of the depth of its meaning. However, progress made in psychiatry and related subjects during recent decades certainly has made it better known than heretofore. Periodical literature contains frequent references to consciousness, the sub-conscious, and even super-consciousness, but the materialistic attitude toward the subject in general limits for many people an entirely satisfying comprehension of these terms.

Considering the term "consciousness" from the occult viewpoint, we find much information and a broader context which encourage us to live more purposeful and more rewarding lives. Although the word "consciousness" may have a slightly different meaning for different people, even among occult students, we may say that for most students it means simply an awareness—an awareness of or a knowing about the beings and conditions existing in our Physical World. To the majority, unfortunately, the Physical World is the only world, and awareness of it is made possible by the use of our physical senses.

Occult science tells us, however, that we have not always had these senses, and that there are other worlds besides the Physical World, as well as other bodies besides the physical vehicle to which we presently give



paramount attention and care. We have not always had a physical body, either, which some people may find difficult to believe. As Students of the Western Wisdom Teachings, we accept the idea of invisible worlds, as well as that of invisible bodies, and we thereby open up a vastly more satisfying understanding of ourselves, our universe, and our future possibilities. Let us pursue the teaching that man, a Spirit made in the spiritual image of his Creator, God, has come down into the Physical World through long evolutionary Periods for certain definite purposes, one of them being the expansion of consciousness.

Prior to the beginning of man's pilgrimage through matter (as taught in the Bible as well as *The Rosicrucian Cosmo-Conception*) the Virgin Spirits, differentiated in God, are in the spiritual World of Virgin Spirits. They have Divine Consciousness but not *self*-consciousness. That, soul-power, and the creative Mind, are faculties attained by evolution. Perhaps we may say that self-consciousness, soul-power, and the creative Mind all are included in the larger meaning of the word consciousness. Perhaps it is a matter of the *degree* of consciousness. Let us see.

When the Virgin Spirit is immersed in the World of Divine Spirit, at the beginning of the Saturn Period, the first of the seven Great Days of Creation, it is blinded and rendered utterly unconscious by that matter. It is as oblivious to outside conditions as is present man in the deepest trance. This condition prevails all during the

First or Saturn Period.

In the Second, or Sun, Period the Virgin Spirit rises to the dreamless sleep state; in the third, or Moon, Period it reaches the dream state; in the middle of the fourth, or Earth, Period, at which we now have arrived, the full waking consciousness of man is attained. This is a consciousness pertaining only to the lowest one of the Seven Worlds, the Physical World. During the remaining half of the present Earth Period, and the entire three remaining Periods, man must expand his consciousness—his awareness—so as to include the other six worlds.

In other words, we have spent three and one-half evolutionary Periods already behind us in gaining our present vehicles and state of consciousness. The remaining three and one-half Periods will be devoted to perfecting these vehicles and expanding our consciousness into something like *omniscience*, or all-consciousness.

The more we know of the working methods of Nature (which is the visible symbol of the invisible God), the better able we shall be to take advantage of the opportunities given us for growth and power, for emancipation from bondage, and for elevation to mastery.

The important questions then seem to be: how are we going to expand our consciousness; what style of living is required for this expansion? The answer may be found in the *Rosicrucian Fellowship Teachings*, and simply put, it is by living a pure, constructive, helpful life. Although we cannot honestly say that this is an *easy* task, we know even from limited experience that it is certainly a worthwhile one.

To be more specific, let us recall that the threefold Spirit, the Ego, works on and in the threefold body, to which it is connected by the mind. This work brings the three-fold soul into being. The soul is the spiritualized product of the bodies. The activity of the Spirit in the dense body, which results in right action, promotes the growth of the Conscious Soul. The memory of actions done in the dense body—the desires, emotions, and feelings of the desire body and ideas in the mind—cause the growth of the Intellectual Soul. In like manner the highest desires and emotions of the desire body form the Emotional Soul. The three-fold soul in turn enhances the consciousness of the three-fold Spirit: the Human, Life, and Divine Spirit.

In the third great Evolutionary Period, the Moon Period, the first glimmering of waking consciousness showed itself in inward pictures of outward things. The entire consciousness consisted of such inward representations of external objects, colors, or sounds. During this time man set out the concretions, as do the mollusks, leaving the body soft, flexible, and boneless, but at that time he had only the dull, glimmering consciousness the mollusks now have. Before we could advance, it became necessary to retain the concretions, and it is

interesting to note that the stage of consciousness of any species is in proportion to the development of the bony framework *within*. The Ego must have the solid bones with the semi-fluid red marrow in order to be able to build the red blood corpuscles for its expression. By getting outside the bony structure, we have gained a much higher grade of consciousness, and by spiritualizing this inner skeleton through the medium of the blood, we extract the essence of all that we have learned in past epochs and transform it to usable soul power in the coming Jupiter Period.

When we obtained our vital bodies in the second, or Hyperborean, Epoch of the present Earth Period, the Sun, Moon, and Earth still were united, and the solar-lunar forces permeated each being in even measure, so that all were able to perpetuate their kind by buds and spores as do certain plants today. The efforts of the vital body to soften the dense vehicle and keep it alive then were not interfered with, and these primal, plantlike bodies lived for ages. But man was stationary and unconscious, like a plant; he made no effort or exertion. The addition of the desire body furnished incentive and desire, and consciousness resulted from the war between the vital body, which builds, and the desire body, which destroys, the dense body. This war between the vital body and the desire body produces consciousness in the Physical World, but if the mind did not act as a brake on the desire body, our waking hours would be very short. So would our lives, for the vital body soon would be overridden in its beneficent offices by the reckless desire body, as evidenced in the exhaustion which follows a fit of temper, for temper is a condition in which the person has "lost control" and the desire body rules unchecked.

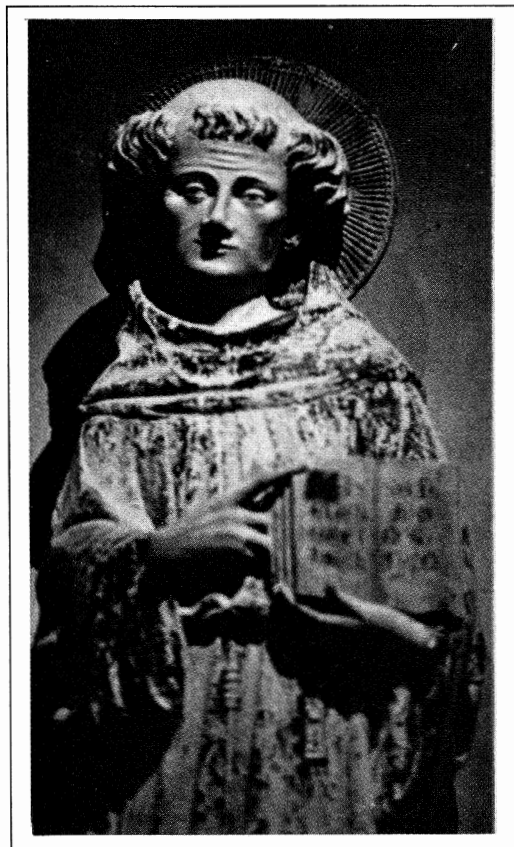
We may recall how limited was the consciousness of man in Lemuria, which preceded Atlantis in our present Earth Period. Man was aware of nothing *outside* himself; his eyes had not yet been opened. His consciousness was internal, like the picture-consciousness of our dreams, except that it was not confused. Nevertheless, man then was as unaware of the exterior world and being as we are now of the spiritual worlds, save at times when he was conducted to the Temple for the purpose of propagation.

In reality, the waking consciousness in the Physical World, which we think so paramount and important during life, is very limited when compared with the spiritual consciousness. Actually we are more conscious before birth and after death, because at those times we are closely in touch with the spiritual Source of our being in Whom is *all* consciousness.

The vital body aims to build the physical, whereas our desires and emotions tear it down. The struggle between the desire body and the vital body produces consciousness in the Physical World, as has been pointed out, and hardens the tissues so that the soft body of

the child gradually becomes tough and shrunken in old age. The morality or immorality of our desires and emotions acts in a similar manner on the vital body. Where devotion to high ideals is the mainspring of action, where the devotional nature has been allowed for years to express itself freely and frequently, and particularly where this has been accomplished by the scientific exercises taught by *The Rosicrucian Fellowship*, the quantity of the chemical and life ethers gradually diminishes as the animal appetites vanish, and an increased amount of the light and reflecting ethers takes their place.

Conscience keeps man from repeating past mistakes, when the feeling generated has been sufficiently strong to overbalance the tendency to yield to the particular temptation which caused his suffering. Thus he gradually develops a spiritual consciousness which is above and beyond human reason, but which nevertheless also is connected with reason in such a manner that when the result has been reached, the person who has this Cosmic Consciousness knows the reason why such and such a thing is and must be, or why he ought to take a certain action. This Cosmic Consciousness is developed under the Ray of Neptune. It differs from the intuitional right feeling developed under the Ray of Uranus in the very important fact that, while the person who has developed the Uranian quality of intuition arrives at the truth instantaneously without the necessity of thinking over the matter or reasoning, he is unable



to give anything but the result. He cannot connect the various steps of logical sequence whereby the final result was reached. The man or woman, who develops the neptunian faculty, however, also has the answer to any question immediately and is able to tell the reason why that answer is the proper and right one.

By the process of evolution, man's vehicles are being spiritualized. Their vibrations are being raised and by degrees the Ego is beginning to find itself, as the Prodigal Son found himself, far away from the Father and desirous of returning. Then by certain definite processes he gradually is reawakening cosmic consciousness. The divine power of organs which have served him as spiritual media in the far past is reawakened to a new activity. This is the case particularly with the pituitary body and the pineal gland. When man has learned to vibrate these little organs, he has developed a new sense which we may well call spiritual vision, for then he sees the invisible world and the occupants thereof. Be it noted that only a Spirit can set these little organs in vibration, or reawaken their latent activities.

We have discovered that the particles of our bodies are constantly changing; that at least once in seven years there is a change in every atom of matter composing them. If the materialistic theory were true, consciousness ought also to undergo an entire change, with no memory of that which preceded. Then at no time could man remember any event for more than seven years. We know that this is not the case; most people remember some events of their early childhood. Many trivial incidents, although forgotten in ordinary consciousness, were distinctly recalled in swift visions of the whole life by drowning persons, who related the experiences after resuscitation. Similar experiences in states of trance are also common. Materialism is unable to account for these phases of sub- and super-consciousness. It ignores them.

The objective-consciousness by which we obtain knowledge of the outside world depends, as we have observed, upon what we perceive through the medium of the physical senses. This we are apt to call "real" in contradistinction to our thoughts and ideas, which come to us through our inner consciousness. Their reality is not apparent to us in the same way as in that of a book, table, or other visible object in space. Thoughts and ideas seem misty and unreal. Therefore, we speak of a "mere" thought, or of "just" an idea.

The thoughts and ideas of today, however, have an evolution before them; they are destined to become as real, clear, and tangible as any of the objects of the outside world we now perceive through the physical senses. At present, when a thing or color is thought of, the picture or color presented by the memory to our inner consciousness is but a dim and shadowy one compared with the thing thought of.

As early as the Jupiter Period there will be a marked

change in this respect. Then the dream-pictures of the Moon Period will return, but they will be subject to the call of the thinker and not mere reproductions of outer objects. Thus there will be a combination of pictures of the Moon Period and the thoughts and ideas consciously developed during the Earth Period. That is, it will be a *Self-Conscious Picture Consciousness*.

The internal pictures of the Moon Period were a certain expression of man's external environment. In the Jupiter Period, the pictures will be expressed from within; they will be an outcome of the inner life of man. He also will possess the additional faculty, which he cultivated in the Earth Period, of seeing things in space outside of himself. In the Moon Period he did not see the concrete thing, but only its soul qualities. In the Jupiter Period he will see both, and thus will have a thorough perception and understanding of his surroundings. At a later stage in the same Period, this perceptive ability will be succeeded by a still higher phase. His power to form clear mental perceptions of colors, objects, or tones will enable him to contact and influence supersensory beings of various orders and to secure their obedience, employing their forces as he wishes. He will be unable to send out from himself the forces wherewith to carry out his designs, however, and will be dependent upon the help of these super-physical beings, who will then be at his service.

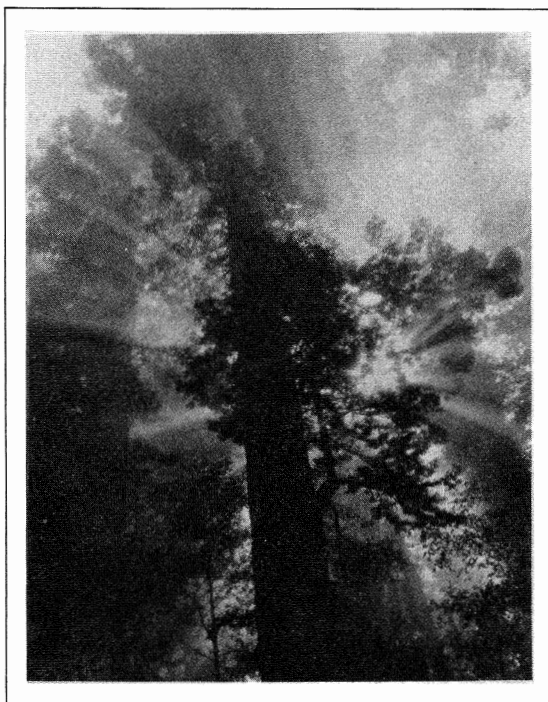
Here in the Earth Period, our consciousness has been enlarged to cover objects outside ourselves by placing all our vehicles in a concentric position, as is the case when we are awake. In the Jupiter Period, the internal picture consciousness which we had in the Moon Period will be externalized. Thus, instead of seeing the pictures, inside ourselves, we shall be able, when speaking, to project them upon the consciousness of those we are addressing. The Brothers of the Rose Cross, who are Adepts, all have this consciousness.

We are taught that we were made in the spiritual image of God; therefore, we have latent within us all the potentialities of God. We are truly gods-in-the-making, and surely it behooves us to realize and acknowledge our divine heritage and to use our free will to make the effort necessary to reach the higher stages of unfoldment.

We can rejoice in knowing that we have placed our feet on the upward Path and that, so long as we try to live in the spirit of love and service to others, we are expanding our consciousness and creating soul power which adds to the power of the Spirit coming into ever greater awareness of the reality of the invisible worlds which contain the causes of all that goes on in the Physical World. Some glad day, after enough patient perseverance in well-doing, we shall reach that high stage of development already attained by our revered Teachers, the Elder Brothers of the Rose Cross. □

—A Probationer

Mystic Light



The Acceptable Moment

An important fact to remember in the process of self-improvement is that one's past life to a great extent is finished with. Many people live in the past, not with the desire to learn lessons from the past but to idle away time in aimless and useless "remembering" and, often enough, to indulge in reprehensible self-pity.

At the actual moment in which we live, the present moment, we feel the results of our past lives. However unpleasant they may be, we ourselves have at some time put the forces into motion which now bring about apparent "unjust" results as well as many of our blessings. Belief in re-birth is necessary for a complete explanation. Individual explanation in detail, moreover, would require the ability to read the facts of our past lives in the Memory of Nature. In some cases, this has been done.

The most important time of our lives is the present—the Eternal Now—in which all work is accomplished. The effects of our present thoughts and actions will influence us at a later period. We make up our minds today to go to a distant land. We set forces in motion which eventually culminate in the desired result, and we step from the vessel on to the shores of the land

which we decided to visit. Other actions, spiritual and material, may take years to attain their results, or may continue through this present life and bring about the final results in a future life. Once these forces are put into action, however, the die is cast. Henceforth from the mold of the die will proceed certain forms, and neither tears, protests, nor threats can alter them by so much as a hair-breadth.

Man is master of his own destiny, and the truth of this is greater than usually imagined. It is true in daily life and equally true in the eternal life of the higher Self—the permanent, divine Ego, so different from the superficial, selfish, outer personality which frequently is the only expression of ourselves shown to the world.

It is not permissible to rest on the benefits of past actions—on the laurels of past victories. All life is progressive and active. We must be up and doing, cultivating our talents and using for greater ends those powers so hardly fought for, and eventually gained, in past lives. The modern person seeking spiritual help and knowledge must be a fighter: as keen as commercial magnates, eager for fresh activities in all spheres; as sharp as the military officer but with nobler battles to fight; ruthless in the war against prejudice, superstition, and falsehood.

Now is the great time. Incessant activity in well-doing, in studying self-control, and in the common routine of daily life, may seem dull and monotonous but actually is as effective as are the continuing blows of a steam-hammer upon hard iron. The merit is in the cumulative effect and not in the individual blow.

Only by strong mental stimulation can many who are naturally inactive rouse themselves to be "up and doing." "Fine words," they say, "but I am different; I am not built that way. Can the leopard change his spots?"

One of the greatest surprises in life often is the tremendous amount of arduous work that a person can do if he or she makes the effort. An ability to laugh at mistakes and the courage to persevere are great assets. If the laugh refuses to materialize and the courage peters out, even that is something gained, for in trying to laugh and by a show of courage we have a foundation on which eventually the real laugh and the true courage can be built.

It is hard to say which is the finer sight, the man who is superbly powerful and goes through life overcoming obstacles by sheer force, or the man who struggles along, continually struck, buffeted, making little headway, with jaw set, head down, always fighting, never thinking of defeat, but game to the last.

Defeat is not quite so hopeless an event as often is thought. It does mean that the end in view has not been achieved. By the very act of struggling, however, greater strength has been gained, which in itself is a victory of immense value. □

Mystic Light



Deeper Understanding

In our “high-tech” intellectual world, cultivation of the devotional side of our natures can be very beneficial in gaining understanding and wisdom. The devotional nature sheds a new light on the wisdom of the ages and adds a wonderful bloom to the spiritual flower.

When starting on the path, there is usually a need to learn to control the emotions and passions. Fear, anger, possessiveness, etc. must be subdued by a more intellectual response. We read and understand what is right and proper behavior and what benefits us most on the path. The intellectual approach, though, is cold, calculated, and clear. It is important for a sane and logical approach to life’s situations. From a mental standpoint the “solution” to a problem usually will be

quite evident. However, the head side is only half of understanding. The heart side is needed to round out the picture and truly to gain wisdom. After we subdue the negative emotions, the devotional aspect adds the action, the zeal, the compassion necessary to respond to life’s situations in a meaningful way. It is essential to transform our petty, selfish emotions into compassion and love for all others, in order to gain real soul growth.

The balance between the head and heart natures is the goal we must strive for. There are many reasons to be found, from an intellectual standpoint, to feed the poor, and that is as it should be. The real service comes when we feel their hunger and desperation, and it tears at our insides, moving us to alleviate their suffering. However, to look at the world only from the heart side is not good either. Just as most people would not supply a drink to an alcoholic, feeding someone capable of supporting himself is not advantageous either. We can create a cripple by our good intentions, and rob both him and ourselves of valuable soul growth. The balance of the two natures is so delicate, it makes true wisdom an elusive commodity.

Use of the devotional element in reading and studying the Bible can be very rewarding. Too often we just read words and interpret and conceptualize them. So much understanding can be gained when we *feel* the passages. In *Luke* is found the account of Christ Jesus’ arrest and Peter’s subsequent denial of their friendship. “And the Lord turned, and looked upon Peter: And Peter remembered the Word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.” (*Luke* 22:61-62)

Intellectually, it is known that Peter felt sad about his misdeed. From the heart, though, we realize that Peter’s whole Spirit was racked with anguish. He was seared to the very core. In spite of his best intentions, he had sinned against his ideal. What is more, he was present with Christ Jesus and had to look Him in the face. To say Peter wept is an understatement. He was wrought with shame, remorse, and pain. It must be remembered, though, that the experience changed and strengthened Peter and he was the rock upon which Christ’s church was built.

We all profess certain beliefs and ideals. This is done with our mouths, but do our actions tell a different story? We say we love the Teachings, but how would we stand the test if we had to face Max Heindel, not to mention Christ?

Personally, I have sinned. I have wept. I have suffered. Hopefully, I have become stronger. I will sin again. I will weep again. I will continue to try. With a consistent and honest effort on all our parts, we can liberate the Christ in ourselves and in the Earth much sooner. □

—Ron Koenke

Mystic Light



Conversion and Transmutation

It generally is not conceded that Satan ever could be converted; instead, it is thought that eventually he will be bound in chains and held prisoner through eternity. From the occult standpoint, however, the transmutation or conversion of evil into good is a process taking place all the time. It will be carried on by every human being through the work of the great crucible of experience until all are blended, purified, and refined into the everlasting good that is God.

The following legend aptly symbolizes this truth: Man is challenged in battle by Satan, who in reality is good disguised in the form of evil. Although putting up a strong fight, man is slain again and again by this mighty opponent. Through many lives the battle is fought, and it is said of man that "the pains he endured in one body were the power he wielded in the next," until at length

he stood in a perfect, invulnerable body, exultant with spiritual joy, vibrant with immortal life. Then Satan, taking upon himself his true form of good, said to his erstwhile enemy, "I love thee," and bore him up and up into heights divine "until they stood together in paradise."

Temptation, that subtle work of the devil, is in reality a powerful, valuable factor in soul growth. None of us can expect, nor should we hope, to escape its trials, for without it no real virtue can be attained. The temptor's power may be pitted against us in many ways, both obvious and subtle, but the actual temptation itself is not evil. It is but a means by which our weaknesses and our strengths are tried and tested. Evil can result only in exact proportion to the extent to which we yield to its pressure. Each time a struggle takes place between the Higher and lower Self, or the god and the devil within man, the individual puts into action spiritual power which slowly develops "spiritual muscle."

Of course, as the legend says, we may be slain—or overcome by temptation—many times, yet the suffering which results finally renders us wiser and stronger. Each time we arise and again renew the battle, it becomes more true that the pains we endure in one body are the power we wield in the next. Thus the power of evil, or Satan, slowly is absorbed and transmuted into ever-increasing power of good, or God. When the final act of transmutation takes place the power wrested from Satan, who thus becomes a potent force for good, lifts us up to the heights of paradise. In this way is revealed the occult truth that all evil is but good in the making.

It also is revealed, however, that the converting of satanic power into good is difficult to the point of death. Nobody feels this more keenly than does the individual who has awakened a certain measure of spiritual consciousness and is putting forth a concerted effort to follow the path of spiritual attainment. It will be clear to the occult student that the law of gravitation to which the Earth is subject is reflected spiritually by the fact that material conditions and circumstances often constitute a downward drag, a gravitating force which seeks to hold the aspiring Ego to earthly things. It is, in its spiritual sense, a symbol of man's present stage of evolution, and therefore it is a force from which none of us can be free entirely until the transmutation of the lower into the Higher Self has been completed. How long the process of this conversion will take depends for each person on the persistent efforts he or she makes. Therefore it is an individual matter. This seems to be the hardest fact for humanity to accept.

Many sincere seekers of spiritual light start upon their quest for better understanding full of energy and enthusiasm, but wilt at the first encounter with what appears to be injustice. They become discouraged after a few difficulties and problems present themselves. They are pained to find that instead of gaining the joy and

peace they thought to secure, their efforts apparently have met only with sorrow and difficulty. As a result, a good many, becoming dissatisfied, drift to other paths of knowledge, hoping therein to find the harmony and light they desire. It is true that "many roads lead to Rome"—that spiritual truth and understanding can be gained on more than one avenue. It is equally true that by the divine prerogative of free will each individual has the right to choose whatever path he desires to follow. Nevertheless, choose what path we will, we will not escape from our tests and temptations which, unless we develop the spiritual muscle necessary and rise to combat, will prove again and again to be a source of defeat and disillusionment. As one comes to understand the purpose of life, this becomes more and more logical. Individually and collectively, humanity now is building the foundation for a future of spiritual service and power, the splendor of which far exceeds our highest dreams. It is necessary, therefore, that this foundation be laid with extreme care.

The finest, noblest cathedral can last only as long as its foundations and elementary structure will permit. The builder who attempts to erect an enduring edifice upon a weak and shifting base not only is wasting his time but also is making himself responsible for future danger and devastation. Yet such a builder is no more thoughtless than is the spiritual mason who is careless of his basic foundation but still hopes to erect an enduring spiritual temple of truth within himself.

The foundation laid by the spiritual builder is character, and every flaw or weakness therein constitutes a menace for the future. Thus it is necessary that he be tested and proved, so that he can know his weak points and work to reconstruct them. In this work, Satan has an important part to play and is indeed our friend in disguise.

That temptation is an important part of the process of gaining spiritual growth and power is proved by the fact that Christ Jesus Himself was tempted. He encountered Satan and his wiles in order to prove to humanity, by example, that the divine power of the God within man must meet and overcome the evil of the world. He proved that this could be done, for "He was tempted and remained without sin." It is true, naturally, that by virtue of His tremendous spiritual attainment—for He was Master of desire—He stood in strength where we fall in weakness. But Christ Jesus was practical. Even though His ideals and ability still seem so far beyond us as to appear remote and impossible of human achievement, He, with His deeper understanding and wider vision, said to those who followed Him: "The things that I do ye shall do also." That promise remains as firm today as in the past.

The temptations of Christ Jesus and those of man too often are regarded as being far removed from each other. In magnitude they are, but not in principle. In

the first few verses of *Matt. 4* we find that the tempter sought to drag Christ Jesus down into the mire of self and appealed to personal need, vanity, ambition, and preservation. Matthew tells us that Christ Jesus was led into the wilderness (that is to say, the material world) to be tempted of the devil (the lower desires of that world). "And when he had fasted forty days and forty nights, he was afterward an hungered." And when the tempter came to Him, he said, "If thou be the Son of God, command that these stones be turned into bread."

Turning stones into bread symbolizes the use of spiritual power for material gain. Divine Law holds that spiritual power must be used only in the service of others, never for personal benefit. We note, from the physical angle, that Christ Jesus was hungry from fasting. The devil, knowing His hunger, chose that very hour for his subtle suggestion. It always is in our weakest moments, when we are under strain of some kind, that the tempter gets in his work. Christ Jesus, with His superb Power, could have turned the stone into bread had He so chosen. It is known to occult scientists that there is a basic keynote for the mineral kingdom, and a certain modification will transform stone into food. But the very potency and dynamic power of such knowledge, were it allowed to be used for self instead of for service, would prove disastrous.

Spiritual power might be likened to an electric dynamo. It can be the means of life or the means of death, according to the manner in which it is handled. Christ Jesus, knowing the law, kept it, and answered Satan saying: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He knew of what He spoke, for He possessed the power of partaking of spiritual food, which is the source of all maintenance.

The second temptation subjected Christ Jesus to the acid test of vanity. As Saviour of the world, it was needful that He contact all the false pride, the selfish egotism, which binds mankind in heavy shackles. All this weight was flung against Him when: "The devil taketh him up into the holy city and setteth him on a pinnacle of the temple. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And: "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."

Christ Jesus knew just what homage and intense admiration He could command should He so choose. He could have given many a spectacular demonstration of His ability to manipulate invisible power, and He knew also that such demonstration would have brought the world flocking to Him. Also, however, He knew that such vain use of His divine power would be both selfish and shallow and would result in infinitely more harm than good. Would such demonstration have saved

humanity? Far from it. It would have aroused curiosity and so appealed to sensation seekers. Christ Jesus would have been the sensation of the world, but it is equally certain that He never would have been its Saviour. He would have been on the lips of men, but never in their hearts. His fame would have been far spread, but equally short-lived. He never would have withstood the storms of centuries as the Comforter and strength of the weak and suffering, and as the Way, the Truth, and the Life for all humanity. Therefore, in the calm depths of His wisdom, He replied as He did: "Thou shalt not tempt the Lord thy God."

Man's relationship to this temptation may seem obscure. Our spiritual powers are, comparatively speaking, limited in ability to demonstrate much, if anything at all. Nevertheless, the demand for demonstration, the voice of the tempter, is powerful in the world today. Many people are not yet willing to accept anything they cannot prove in material ways. Yet the intuitive urge of Spirit cannot be denied entirely. It whispers ceaselessly of something greater beyond this realm of form, but man, in ignorance, too often seeks to satisfy its cravings by pandering to curiosity and sensation. As a result, the world is flooded with fortune tellers, and many cults and creeds launched upon a gullible public claim to give access to mysteries and possession of powers untold simply by means of outward ceremony, demonstrations, and "initiations" involving ritual and considerable expenditures of money.



Christ Jesus was scoffed at many times during His ministry by those who demanded from Him a sign of His divinity. He did not comply. Had He appeared in purple and gold, in external majesty and glittering adornment, the worldly no doubt would have fallen at His feet, but their worship would have been of the world and not of the Spirit. So it is with those who seek the sensational today and delude themselves into believing they have found Truth.

Real spiritual work often must be done in utter silence and humility. No blare of trumpets heralds spiritual success, no degrees of worldly honor are conferred upon him who gains a spiritual victory; no letters are placed after his name to signify his learning. The deeds of greatest spiritual glory often have met with little if any material recognition. Such deeds are without material demonstration because they have been done in the silent strength of self-renunciation. To the real Christian, life means the quiet joy of sacrifice and not the excitable emotion of sensation.

Here again we find the test of material glory and supremacy pitted against spiritual duty and sacrifice. Christ Jesus saw the vast power and pomp that could be His, but He also saw the needs of a suffering, sin-sick world, which His ministry and sacrifice alone could aid. He knew that His work in the world would bring pain and suffering of a most intense nature and that it would mean the utter giving up of Self—but only such a sacrifice could open the way of peace for all mankind. Therefore, he turned to His tempter saying: "Get thee hence, Satan, for it is written, 'Thou shalt worship the Lord Thy God, and Him only shalt thou serve.' Then the devil leaveth him, and, behold, angels came and ministered unto him."

This temptation is reflected in our lives in a multitude of subtle ways. The progress of the Spirit always is in cycles, proportionate to its growth. We continually are contacting heights and depths in our cyclic spiral onward and upward, and at both extremes Satan is ready to try our mettle. We take an upward step, and in the first faint stirrings of inner power that results we begin to sense something of our true faculties—the faculties of divinity. At once the tempter is at hand. Nowhere is this more clearly shown to the astrological student than in a study of the Dragon's Head and Tail in the horoscope. The lower self at once whispers of the glamor of the high position and leadership, and too often it leads one to scorn apparently humble duty and to talk in lofty tones of "seeking wider fields" wherein to serve in greater scope and capacity. In such vain search he turns his back on "smaller work" which, had it received attention, would have opened the door to greater progress than otherwise could have been made. Ruskin once said: "Every duty that we omit obscures some truth we might have known."

It is necessary to have aspiration, for that is the

beacon light of the Spirit. But the path of aspiration is paved with duties, great and small, well done. The path of the saints and pilgrims of all ages has been worn straight and shining in selfless service to humanity. Whether that work be large or small makes no difference to the real follower of Christ, to Whom all service, from the washing of His disciples' feet to the salvation of the world, was equal in honor and glory.

Each step brings its own tests and trials. As said, such temptations always seek to pierce our most vulnerable points, probing at us through our fondest wishes and aims and often endeavoring to take advantage of him through those he loves best. The only safety lies in renouncing self-will to that of God. "Not my will, but thine be done," was the prayer of His followers also. That does not imply that we are to become spineless dormats. Far from it—it often takes more and greater will to surrender will than it does to gratify it. We do not yet understand the real meaning of will and too often confuse it with its false counterparts, desire and personal ambition. For this reason, temptation comes in every lifetime to test the foundation of character; the testing becomes more acute as the individual becomes increasingly aware of his direct kinship with the Divine.

"If thou be the Son of God, cast thyself down" sounds its subtle challenge to the world today as much as it did 2,000 years ago. The student of occult teachings hears this challenge particularly clearly, for he is developing intellectual knowledge and is being tested with regard to how well his inner spiritual development is keeping pace with his mental acquisitions. It is fortunate for us if we can balance the two, but for many of us what we *know* and what we *do* are, more often than we like, two very different things.

All human beings are apprentices in the work of spiritual alchemy, and in the crucible of trial and temptation we are carrying on the process of transmuting the baser metal of self into the pure gold of Spirit. This is the meaning of all the tales and legends of old time alchemists, who are reported to have done many strange things such as transforming lead into gold.

In this process, we develop the spiritual strength by which we indeed are being borne upward to the gates of paradise. This strength is love, in whose divine light man one day shall turn and find beside him his erstwhile enemy, Satan (or, astrologically speaking, Saturn) evil no longer but converted into his true form, that of the Great Initiator of good, or God. Then shall we understand Paul's statement: "All things work for good to them that love God."

So-called evil, with its attendant pain and suffering, in reality is love in disguise, leading the stumbling feet of humanity into the way of peace and life everlasting. As Sonnenberg so exquisitely says, "Love is the road to God, for love, endless love, is Himself." □

—R.D.G.

Max Heindel's Message

The Ring of the Niebelung

THE TWILIGHT OF THE GODS

Heaven and Earth are outraged at this colossal betrayal of truth. The great World-Ash, the tree of life and being, shakes at its root, where Ur, Skuld, and Verdanade, the past, present, and future, spin the thread of fate. It grows dark on Earth; Hagen's spear finds the only vulnerable point in Siegfried's body—his life is the forfeit, and as the highest ideal of the age has failed, there is no use in perpetuating the existing order of things. Therefore, Heimdal, the heavenly watchman, sounds his trumpet, and the gods ride in solemn procession over the rainbow bridge for the last time, to meet the giants in final battle involving the destruction of Heaven and Earth.

This is a very significant point: At the opening of the drama we find the Niebelungen "at the bottom of the river." Alberich later forges "the Ring" in fire, which can burn only in the clear atmosphere such as we have in the Aryan Age. During this age the gods also hold their sacred councils at the rainbow bridge, which is the reflection of the heavenly fire. When Noah brought the Original Semites through "the Flood," he kindled the first fire. "The bow" then was set in the cloud to remain for the age, and during that time it was covenanted that the alternating cycles, summer and winter, day and night, et cetera, should not cease. In the *Apocalypse* (IV:3), John is offered instruction concerning "things which must be hereafter," by "One having a rainbow around Him;" and later (X:16), a mighty Angel with a rainbow on its head solemnly proclaims the end of time. Thus it is plain, from the northern myth and the Christian Teaching, that the epoch began when the bow was set in the cloud; when the bow is removed the epoch will end and a new condition of things, physical and spiritual, will be ushered in.

The other phenomenon attending this time of trouble is set forth in the ancient myth. Loge, the spirit of illusion, has three children: the Midgaard Serpent which encircles the Earth, biting its own tail, is the ocean which refracts and distorts every object immersed therein. Men fear the treacherous element; their cheeks have always paled at the thought of what it may do when unleashed. The wolf Fenris, the atmosphere, is also a child of illusion (optical), and the dread roar of the tempest may strike fear into the stoutest heart, Hel, death, is the third of Loge's children, and the "queen of terrors." Before man entered concrete existence, as described in the beginning of the great myth and in Genesis, his consciousness was focused in the spiritual worlds where the illusive elements, Loge (fire), Fenris (air), and the Serpent (water), are nonexistent; hence, death also was an unknown quantity. But during the present epoch when the constitution of the human body is subject to the action of the elements, death also holds sway.

At the sound of the trumpet of Heimdal, all the factors of destruction press forward to the plain, Vigrid, the counterpart of Armageddon, where the gods of creed and their sworn supporters have assembled to make a last stand. The sons of Muspel (physical fire) press forward from the south, demolishing the rainbow bridge. The Frost Giants advance from the north. With an awful roar, Fenris, the tempest-driven atmosphere, rushes upon the Earth. So terrific is its velocity that the friction generates fire, hence it is said that its lower jaw is upon the Earth, its upper reaches the Sun, and fire streams from its nostrils. It swallows Wotan, the god in charge of the age of air, when the bow was in the cloud. The Midgaard Serpent or watery element is vanquished by Thor, the god of thunder and lightning, but when the electrical discharges have finally disposed of the element, water, there can be no thunder and lightning; hence the northern myth informs us that Thor dies of the fumes from the Serpent. In our Christian Apocalypse we also hear of thunders and lightnings, and are told that finally "there shall be no more sea."

But as the Phoenix arises rejuvenated and beautiful from its ashes, so also a new Earth, fairer and more ethereal, was seen by the ancient prophets to arise from the great conflagration where "the elements melt with fervent heat"—"Gimle," she called it. Nor was it without population, for, while the great conflagration was in progress a man a woman called Lif and Liftharaser (lif means life) were saved and from them springs a new race which lives in peace and close to God.

*A Hall I see,
More brilliant than the sun,
Roofed with gold.
On the summit of Gimle,
There shall live*

*A virtuous race,
And enjoy blessedness
To eternity.
Thither cometh the Mighty
One—all—Father,
To the council of the gods,
In His strength from above.
He who thinketh for all,
Issueth judgments;
He causeth strife to cease,
And establisheth peace
To endure forever.*

Thus the ancient northern myth teaches, but from a different angle, the same truths as found in greater fullness in the Christian Scriptures from Genesis to the Apocalypse, and it is important that we should realize the truth of these tales. There are, alas, too many in the class described by Peter as saying: "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* in the beginning." There are few who realize the import of the statement in the second chapter of Genesis, that "a mist went up from the ground and watered the earth before it rained," and that thus the children of the mist must have been physiologically different from the man of today who breathes air since "the Flood," when the mist condensed and became the sea. But just as sure as these changes happened in the past, so there is now another change impending. True, it may not come in our time—"that hour knoweth no man neither the Angels, neither the Son," and repeatedly the warning of Noah is held up before us in this connection. In that day they ate and drank, married and were given in marriage, but suddenly the waters engulfed them and all who had not evolved the physiological requisites—lungs—necessary to live in the new condition, perished. The Ark carried the pioneers safely through the catastrophe.

To make the next change safely, a Wedding Garment is required, and it is of utmost importance that we should work on it. the same *soma psuchicon* or "soul body" which Paul mentions (I Cor. 15:44) is an etheric vehicle of paramount importance; for when the present elements have been dissolved in the impending change, how shall we survive if we can function only in a dense body as now?

The German-Anglo-Saxon race will of course be succeeded by two more before the Sixth Epoch is definitely ushered in, but today, and from our stock, there is being prepared the seed for the New Age. It is exactly the mission of *The Rosicrucian Order*, working through *The Rosicrucian Fellowship*, to promulgate a scientific method of development suited particularly to the Western people, whereby this Wedding Garment may be wrought, so that we may hasten the day of the Lord. □

(To be continued)

Studies In The Cosmo-Conception

The Purpose of Initiation

Question: Is it possible that a candidate qualified for initiation would be overlooked?

Answer: There is no danger that the Teacher may overlook anyone who has attained the requisite development. Each good and unselfish deed increases the luminosity and vibrant power of the candidate's aura enormously, and as surely as the magnet attracts the needle, so will the brilliancy of that auric light bring the Teacher.

Question: What are the stages of the Rosicrucian Initiation?

Answer: To describe in a book intended for the general public the stages of the Rosicrucian Initiation would be a breach of faith, and it would also be impossible for lack of words to express oneself adequately.

Question: What may properly be shared with the public?

Answer: It is permissible to give an outline and to show the purpose of initiation. The Lesser Mysteries deal only with evolution of mankind during the Earth Period. In the first three and one-half Revolutions of the life-wave around the 7 globes the Virgin Spirits had not yet attained consciousness.

Question: What bearing does that have on our present status?

Answer: In consequence of this fact we are ignorant of how we came to be as we are today. The candidate is to have light upon that subject, so by the spell of the Hierophants during the period of initiation into the first degree his consciousness is turned towards that page of the Memory of Nature bearing the records of the first Revolution when we recapitulated the development of the Saturn Period.

Question: Is the candidate conscious or in trance?

Answer: He is still in full possession of his every-day consciousness; he knows and remembers the facts of twentieth-century life, but he is now consciously watching the progress of the evolving host of Virgin Spirits of which he formed one unit during the Saturn Revolution.

Question: What lesson does this hold for the candidate?

Answer: Thus he learns how the first steps were taken in the Earth Period towards the goal of attainment which will be revealed to him in a later step.

Question: How does this benefit him?

Answer: Having learned the lesson, the candidate has acquired first-hand knowledge upon this subject and has come into direct touch with the Creative Hierarchies in their work with and upon man. He is therefore able to appreciate their beneficent labors in the world and is in a measure able to range himself in line with them, becoming thus far their co-worker.

Question: What procedure is followed for the second degree?

Answer: When the time has arrived for him to take the second degree, he is similarly caused to turn his attention to the conditions of the second, or Sun Revolution of the Earth Period, as depicted in the Memory of Nature. Then he watches in full consciousness the progress made at that time by the Virgin Spirits.

Question: What does he witness in the third degree?

Answer: In the third degree he follows the evolution of the third, or Moon, Revolution, and in the fourth degree he sees the progress made in the first half of the fourth Revolution. □

—Reference: *Cosmo-Conception*, pp. 525-526

Western Wisdom Bible Study

Peter's Wife's Mother and Others Healed

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose and ministered unto them. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. —Matthew 8:14-18

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with Jesus and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. —Mark 1:29-34

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee. —Luke 4:38-44

In this instance of Christ Jesus' healing ministry, it is interesting not only to compare the details of the accounts given by the three different authors, but also to note some of the features peculiar to the healings. In addition, this is further evidence of the importance of the healing aspect of the ministry of Christ Jesus. It hardly can fail to impress the earnest aspirant with the necessity for fulfilling the second part of His admonition to preach the gospel and heal the sick.

These descriptions all tell of the same wonderful accomplishment: the instantaneous dispelling of the fever from Peter's wife's mother.

Though briefly described, this is a graphic example of healing by "the laying on of hands." The hands are said to symbolize the directive principle of activity, the positive or outgoing pole symbolized by the right hand, and the negative or incoming by the left. There are definite centers of energy in the hands, and one who is sufficiently evolved spiritually can direct the inner healing force through them and dissipate the disease vibrations of the affected part. "The Healing Force comes direct from the Father," we are told but human beings can become instruments of transmitting it by perfecting their vehicles through pure and helpful living.

In the Healing Service of *The Rosicrucian Fellowship* we also are told that:

"We recognize fever as a fire, but tumors, cancers, and all other diseases are really also the effect of that invisible fire which endeavors to purify the system and free it from the conditions which we have brought about by breaking the Laws of Nature." Fever is thus a purifier, originating in the Lucifer-imbued passionate nature. After the purification takes place, only through clean, unselfish living can one maintain a condition free from disease.

In addition to the healing of Peter's wife's mother, relief was given to many others: and many "possessed with devils." Concerning the latter, we may note particularly that He "suffered not the devils to speak, because they knew him." Luke records that they cried out: "Thou art Christ the Son of God." He silenced them because He did not wish the people in general to know who He was. This incident reminds us of the occasion recorded in Acts 19:13-14 when "certain of the vagabond Jews" attempted to remove evil spirits by "the name of the Lord Jesus." "And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are ye?" The obsessing spirits then, as well as today, recognized the Christ Power and knew that they were subservient to it. This Power cannot be simulated, however, so that only those possessing it are in a position to emulate the Christ and relieve the unfortunate people who have become obsessed.

It is indicative of the New Age influences now at work that more and more people are becoming aware of the fact that obsessions do take place just as recorded in the Bible. In fact, a large number of the so-called mental and psychiatric cases existing today are the result of undue influence from outside entities, and how to deal with these cases will become more and more the object of research and investigation as time goes on. □

The Quest

I am young.

*I am standing at the back
fence of my farm home,
at sunset.*

*I look across level fields
to a woods,
and blue hills beyond.*

*Over it all is
a vast expanse of sky
glowing with living light and color
from the horizon
almost to the zenith.*

*I become one with
the light and color.
I merge myself with
its unearthly beauty and
I know I am touching
the power and majesty
of God!*

*But with it comes
a great yearning
to reach beyond, to know
the meaning and purpose of life
and its many mysteries.*

*I say to myself,
"I would gladly die this moment
if in so doing I could find the answers
to these questions."*

Now I am old.

*The experiences of life
and the wisdom that comes from them
have brought me many answers,*

*But I am still searching,
still questioning
the meaning and purpose of life.*

*Perhaps my final dissolution
will make all plain, but
I wonder...
Is there ever a stopping place?*

*Perhaps there are other worlds
to know, beyond.*

*Perhaps my quest
will be onward,
and upward, forever!*

—Audrey Glover

Astrology

Planting by the Moon

The human race is absolutely dependent on the plant kingdom for its survival. We rely upon plants for our vegetables, grains, oxygen, and to feed our animals. Only plants can absorb minerals, sunlight, and water and transmute these basic life-giving components into forms useable by higher orders of life. You could say that plants are the mediators between cosmic forces, like sunlight, and earthly forces.

Water is one of the essential elements of life. It is the vehicle through which life activity occurs. It is impressionable, fluid, moldable; it assumes the shape in which it is contained. It mixes with an incredible number of substances in solution. It also is sensitive to cosmic influences. Indeed it is the carrier, the absorber, of cosmic forces streaming onto the Earth's surface. Wherever plants are growing naturally, "where they are not so stuffed with salts and water, artificially fed through the water of the soil that they can't communicate with sunlight anymore, or at a very reduced level" (Fifth Lecture on Bio-Dynamics by Alex de Podolinsky, 1974. Johannesburg, South Africa) then the effects of planting in harmony with the stellar influences are obtainable and valid. If you force your garden plants with nitrogen, whether organic or inorganic, to achieve that picture-perfect lush green growth, then you will nullify the plants' ability to respond to cosmic vibrations.

Modern science has overlooked the effect of the Moon on the growth of life forms, especially plants. The Moon's effect on large bodies of water is readily evident as the tides come in and go out. The bodies of plants, animals, and man are composed largely of water, thus it is logical that the Moon rhythms should affect these

also. People who study astrology will have no trouble with this. Bio-rhythms are widely accepted and researched, another example of Moon cycle influence.

Modern scientific researchers have produced solid evidence and data correlating the movement of the Moon with the growth patterns of plants. E. and L. Kolisko, in the 1930s, pioneered scientific research into the influence of planting two days before and two days after the new and full Moons. They found that germination and total yield were maximized by sowing two days before the full Moon. Then, in the 1960s, a German scientist, Maria Thun, performed extensive and conclusive research on specific zodiac sign influence on the germination and growth of vegetable seeds. She found that when radishes were sown daily under experimental conditions, four physiological accentuations (root, leaf, flower, seed) occurred in a pattern that corresponded to the Moon's circuit around the zodiac, the circle of twelve constellations that the Sun travels through in the course of its annual journey.

The Earth, because of its wobble, doesn't return to its exact starting point each year. In 72 years it drops back 1°. Spring begins at the vernal equinox, when the Sun rises exactly due east. When the early Greeks developed the calendar, the vernal equinox occurred in the constellation Aries. Due to the precession of the equinoxes—this dropping back—the spring equinox now occurs in the constellation Pisces, and it will occur in Aquarius in the year 2500. The divisions of the zodiac used in astrology are an ideal arrangement in which each sign takes up 30° of the zodiac, or ecliptic. They are based on the passage of the Sun through the year, as recorded by ancient astronomers. Thus, the two zodiacs do not correspond today.

The constellations of the heavenly zodiac are of varying arcs, ranging from 24° to 40°. The duration of each sign's influence is measured by its actual length in degrees/arcs/time. So we are dealing with scientific fact in this planting calendar. Now we must understand the rhythms of the Moon since this heavenly body, through its direct link with the flow of water on the Earth, focuses the vibrations emanating from the constellations.

The first Moon rhythm is *Waxing and Waning* (new to full to new). This also is called the synodic month and lasts 29.531 days. Here the Earth is in the center with the views of the cycling Moon as seen from space immediately around it. The larger spheres are the Moon as we see it from right here on Earth. During the interval from new Moon towards full Moon, activity in the upper part of the plant is intensified. From full to new Moon, activity in the roots and under the ground is activated. Correspondingly in the 24 hour day cycle, during the time from predawn to noon, the life forces are up in the top of the plant; from afternoon until dark, the forces descend to stimulate the root zone. Think of this as the Earth breathing-in in the afternoon and

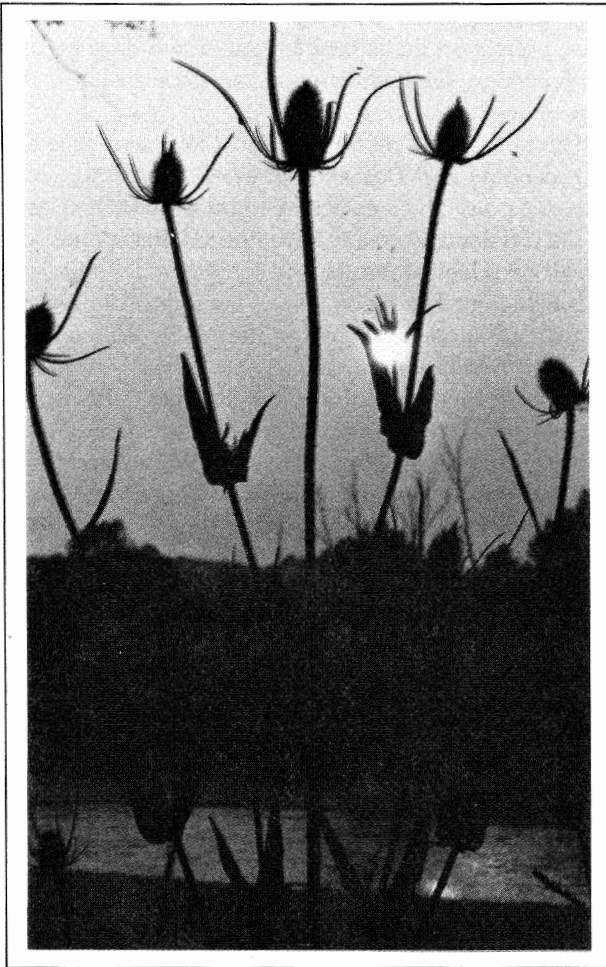
breathing-out in the morning. The full Moon has a very strong effect on fluids on Earth, and two days before the full Moon is the optimum time to stimulate germination of seeds.

The next Moon rhythm we must take into account is *Ascending and Descending*, or *Running High and Running Low*. This is called the tropical month and lasts 27.32158 days. You may have noticed that sometimes the Moon is high in the sky and sometimes it hangs just above treetop. The Moon follows the same ecliptic path as the Sun in its cycle. When the Moon is ascended (running high), a summer mood is evoked, with the energies flowing up to the top of the plant. This is the time to sow seed, harvest leaf and fruit vegetables, pick flowers, cut hay or Christmas trees. When the Moon is descending (running low), a winter mood is evoked, causing the forces to descend to stimulate the root zone. This is the time to transplant, fertilize, harvest root vegetables, and prune trees.

The third Moon rhythm is its elliptically shaped orbit around the Earth. This is called the anomalistic month and lasts 27.555 days. The Moon passes closer to the Earth at perigee and is furthest from the Earth at apogee. At apogee the plants' growth is drawn up and away from the Earth. Plants sown at apogee tend to shoot up to seed too quickly, with the notable exception of potatoes, (The Kimberton Hills Argicultural Calendar, 1980). The closeness of the Moon to the Earth at perigee increases the watery content of plants, similar to the force feeding with nitrogen referred to earlier, causing the plant to be vulnerable to pest and fungus attacks. Thus both apogee and perigee are avoided when sowing seeds.

As seen from the Earth, the Sun and Moon move within the zone bordered by the Tropics of Cancer and Capricorn during the course of their ascending and descending cycles. The Sun takes one year, or a 365 1/4 day to journey from the Tropic of Capricorn to the Tropic of Cancer and back. The Moon takes 27.212 days to make this transit, called its draconic month. Twice a month the paths of the Sun and Moon intersect. If the Sun and Moon meet at one of the intersections, or nodes, an eclipse occurs. The point at which the Moon's orbit crosses the ecliptic moving northward is called the ascending Node Ω . The crossing point heading southward is called the descending Node Υ . Seeds germinate poorly on these node days, which should be avoided for sowing.

You may recall seeing a dazzlingly beautiful, huge full Moon at one time. This Moon would be full, at perigee, and ascended (running high). This Moon has an extremely powerful effect on water. At another time the Moon is full, but small and distant, being at apogee and descended (running low). This full Moon is less powerful since the other two rhythms are at their weakest. (Fifth Lecture, Alex de Podolinsky).



These, then, are the Moon rhythms. Each has its own timetable, causing the relationship among Sun, Earth, and Moon continually to be fluctuating. The cosmic influences are ever changing.

In just about one year the Sun moves through the twelve signs of the ecliptic, spending roughly one month in each sign. The Moon orbits the Earth in approximately 28 days, rising in a new sign every few days. The variables of apogee and perigee, ascendancy and descendancy, interfere all the time, so the Moon may take shorter or longer in the same sign during various orbits. You should begin to see the calculations involved in determining the duration of stellar influences are very precise.

Another fact we must hold in mind is the nature of the seed. The seed is a concentration of the protein of the parent plant. It is very hard and full of the forces of the old plant. This seed needs to be moistened and softened. This occurs when we sprout seeds either in soil or in water. This softening of the hard seed is followed by an indrawing of forces, like a breath, and then by an exhalation. You will notice that this is a microcosmic recapitulation of the breathing of the Earth in a 24 hour day; it is similar also to the macroscopic

inpouring of the Christ Spirit into the Earth in winter and His release in the spring. Thus the new plant starts its metabolism that will mature when the first leaves unfold and photosynthesis commences. This entire process takes two days. In fact, research has shown that the point at which the old seed becomes a new plant occurs close to the 48th hour. We must take care to allow the seed a two-day exposure to the correct (desired) cosmic or zodiacal influence in order properly to unfold. It is better to sow too early than too late.

The earthy signs, Taurus, Virgo, and Capricorn, stimulate root development. Vegetables of which we want the root include carrot, beet, radish, turnip, potato, etc. The watery signs Cancer, Scorpio, and Pisces influence the leaf and stem nature of the plant. Lettuce, spinach, broccoli, cabbage, cauliflower, kohlrabi, greens are all examples of plants which we want to have leaf emphasis. Gemini, Libra, and Aquarius, the airy signs, stimulate flower development. Obviously flowers belong here. The fire signs Aries, Leo, and Sagittarius emphasize fruit and seed formation. This means peas, beans, tomatoes, peppers, squash, corn, etc.

By preparing the soil, sowing seeds, transplanting, cultivating, and harvesting at the times when the desired cosmic emphasis is present, we can increase yields and quality, avoiding heretofore mysterious failures like radishes with large tops and no bulb, or lush bean plants with a few tough beans to eat. Look for a day when the Moon was just past new and ascending to plant leaf crops. For a good germination of some valuable tomato seed, try to find a day when the Moon is two days before full, ascending, and in fruit. To transplant, wait for a day when the full Moon is past, descending and in a fruit sign; lift the plants early in the morning to catch the life forces in the top of the plant, and set them in in late afternoon when the root zone is accentuated. To cut fire wood, find a time when there is the least amount of water in the tree, i. e. at apogee, descending, 4th quarter. To graft fruit trees, cut the scion wood toward new Moon, and store in a cool place. Graft towards full Moon when the sap is flowing vigorously in the tree, and the starved scion will be eager to take the graft. Apply other sound cultural practices such as companion planting and composting that help bring about healthy plants that can respond to this application of cosmic timing. I have found that in my garden, plants are less likely to be invaded by insects or plagued with disease or shocked at transplanting than in neighbors' gardens. I also recognize the existence of Group Spirits and elementals and their important role in the garden.

As we start to be aware of the cosmic influences through our gardening activities, we find ourselves seeing more deeply into the wondrous rhythms of Nature and experiencing our own internal growth. □

—Anne Morgan

The Four Cosmic Archangels and Their Eras

The philology and etymology of the names of the four Great Archangels of Heaven is as ancient as anything in biblical lore. Unlike the names of many Angels and Archangels, which go no farther back than the Exile Period in Babylonia and Persia and seem to have originated in that area, the four Archangelic Names are native to Palestine and the indigenous religion of Melchizedek and other Canaanite kings.

The four Great Archangels are Michael, Uriel, Raphael, and Gabriel.

In the period prior to Abraham, the Sun at the equinoxes and solstices was in the four fixed signs of the zodiac: Taurus, Leo, Scorpio, and Aquarius. These are the signs affixed in tradition to the four Gospels of the New Testament, attributed to Matthew, Mark, Luke, and John.

From Abraham onward, however, the equinoxes and solstices fell in the four cardinal signs, Aries, Cancer, Libra, and Capricorn.

After the time of Christ, the equinoxes and solstices were in the common signs, where they still are: Gemini, Virgo, Sagittarius, and Pisces.

All four Archangels of the four seasons of the

astronomical (not the agricultural) year have been assigned to whatever sign the colures stood in at the four turning points of the year. Hence the confusion as to which sign is ruled by these Archangels.

The seasons differ all over the Earth according to geography, climate, and latitude. Only the astronomical seasons, counted from equinox and solstice, remain the same. But, as said, the sign which the Sun occupies at those turning points is different.

Before the time of Abraham, the Spring Equinox related to Taurus, the ox or bull. Leo related to the Summer Solstice, the time when the Sun was highest in the heavens and the day longest. The Autumn Equinox, when the Sun began to "fall," after which the nights became longer than the days, was in Scorpio. And in midwinter, at the Winter Solstice, on the darkest and longest night of the year, the Sun stood in Aquarius, the Sign of the Son of Man, when the new Sun Child of the year was born. The four Archangels are really four aspects of the Sun, or, in modern terms, of the Earth Spirit, as the planet travels around the Sun.

The four Archangels as correlated to the four fixed signs in the pre-Abrahamic era were, therefore: Gabriel, the Man, Aquarius; Michael, "Who is Like God" (His feast is traditionally in Autumn Equinox); Uriel, "the Light of God," or "God is my Light," the Summer Solstice, Leo; and Raphael, the Spring Equinox, Taurus, "God Healeth."

The root of the name Rapheal is the same as that from which the Greek Orpheus is derived.

In modern times, the four Archangels have become divorced from the rulership of signs, and relate only to the equinoxes and solstices as points in time and space. If they are to be taken as symbolic of the holy seasons, the "high festivals" of the year, then obviously they cannot be rulers of signs which continually are changing as the ages roll around. But if these four Archangels do rule the four fixed signs, then obviously the contemporary seasons, in which the Sun occupies other signs, must be taken as sacred to the other Archangels who do rule the signs of equinox and solstice. If we accept this proposition, we cannot have Michaelmas in the autumn, because the Autumn Equinox is no longer in Scorpio but in Libra, which is ruled by Venus and therefore by the Archangel Hanael or Anael.

If, however, we take the Earth as a planet in the modern sense, we can keep the four ancient Archangels as designating not the fixed signs, but the four aspects of the Earth cycle itself—the four Supporters or Guardians of the Earth Spirit. This makes it possible to keep the traditional feasts; Michael for Autumn; Gabriel for Winter; Raphael for Spring; and Uriel for Midsummer. They must be divorced from the constellations, however, since the fixed signs no longer are present at the equinoxes and solstices.

In the Bible Age, during which the Old Testament

was written and edited, the equinoxes and solstices were in the signs Aries, Cancer, Libra, and Capricorn. Thus Jews and Christians assign the four Archangels to these four signs: Gabriel to Capricorn, Raphael to Aries, Uriel to Cancer, and Michael to Libra. Still, the old texts often use the ancient terms, and students are confused.

Since the time of Christ, the equinoxes and solstices have taken place in common signs Gemini, Virgo, Sagittarius, and Pisces. Again, however, the Church continues the ancient usage as to seasons, although the signs in which the equinoxes and solstices stand are really ruled by Mercury and Jupiter, whose Archangels are Raphael and Zachariel.

We have to realize that the four Archangels actually received their status in the Taurean Age in Canaan. Nevertheless, in still more ancient civilizations—Sumeria, Egypt, and India—the beginnings of culture easily go back to the Geminian Age and even to the Cancerian, when the vernal equinox was in Gemini and Cancer, respectively.

Let us consider the Geminian Age in which Egypt, Sumeria, and the Indian civilizations arose. Here the Vernal Equinox (Sun's spring crossing) was in Gemini, which is ruled by Mercury. So also the Summer Solstice was in Virgo, ruled by Mercury. Mercury is Raphael, the Healer, or Ratziel, the Herald. Raphael ruled both of these periods in the Geminian Age. The Autumn Equinox took place in Sagittarius, ruled by Jupiter, and the Winter Solstice was in Pisces, also ruled by Jupiter. Jupiter's Archangel is Zachariel. This is the situation we have today, except that the Vernal Equinox is in Pisces, and the Summer Solstice in Gemini. The Autumn Equinox is in Virgo and the Winter Solstice in Sagittarius. But the same two Archangels—Mercury and Jupiter, or Raphael and Zachariel—rule.

In religion we have to separate the four Holy Seasons from astrological rulerships and think of the four Archangels as Spirits of the Earth, or Aspects of the Earth Spirit, and that is all. Otherwise we are in a mass of entanglements.

The sinking of the Atlantean continent, which is recorded in Plato's and Solon's accounts as received from the Egyptian priests, took place when the Vernal Equinox was passing through Cancer. The civilizations which arose out of the mud and debris of that cataclysm ascended into the air of the Geminian Age.

Cancer was the sign of the Vernal Equinox around 10,000 to 8,000 B.C., and during the same time Libra was the Summer Solstice point. Capricorn was the Autumn Equinox point, and Aries, sign of the Lamb or Ram, was the Midwinter Solstice point.

Cancer, the Moon sign, is associated in modern times with the Angel Gabriel as giver of children, Cancer being the Mother sign; Venus rules Libra, its representative is Hanael or Anael; Capricorn is ruled by Saturn, whose representative is Kassiel or Cassiel; and Aries is

ruled by Mars, whose representative is Samael, Khamael, or again Tzadkiel, the Angel of Sacrifice, pointing to the sacrifice of the first born in ancient times, for which the Lamb was the substitute.

Already in ancient Sumeria, human sacrifice had been replaced by animal sacrifice. Abraham brought with him into Canaan the custom of sacrificing a goat or lamb instead of a child. One of Tzadkiel's symbols is a knife.

Again we see how the symbolism has become mixed in later categories, for Tzadkiel is related to Mars in some systems and also to Jupiter, the planet most closely sacred to Jehovah-God. The Greek name Jove is a form of Jehovah, the All-Father, Father of gods and men, Lord of Churches and ecclesiastical institutions and the theocracies and the Law. Tzadkiel, the Justice of God, means "God is Just." Observe, however, that behind the Justice of God is the guiding Principle of Mercy, its spiritual complement.

The significance of that ancient time when the Winter Solstice was in Aries is carried forward to the Vernal Equinox time, or Passover, in the Egyptian Period, when the Hebrews escaped bondage in Egypt, and the Angel of Death passed over those houses which were marked with a cross or blood. The sign of sacrifice continues to be with Aries, where it borders upon Pisces in particular.

The association of Uriel with Cancer and the mid-summer of the Bible Age, when the Summer Solstice was in Cancer, is shown in the fact that Uriel means "God is Light," and the city of Ur in Chaldea was the great center of the worship of the Moon God. The Bible says that Abraham came from Ur of the Chaldeas, where his father, Terah, according to legends was a devout maker of images for the local cult—that is, a sculptor. Cancer is ruled by the Moon. Ur is "the City of Light," for Ur means Light.

The names Anu and Ana come down in biblical literature as Anna and Hanna, referring to Ana, the Goddess Heaven, or to Anu, the God Heaven. Ea or Hea continues to exist in the holy Name of God, Jah, Jahweh, or Jehovah. Ea was the God of the watery deep. The planet Venus has Anael or Hanael as its representative.

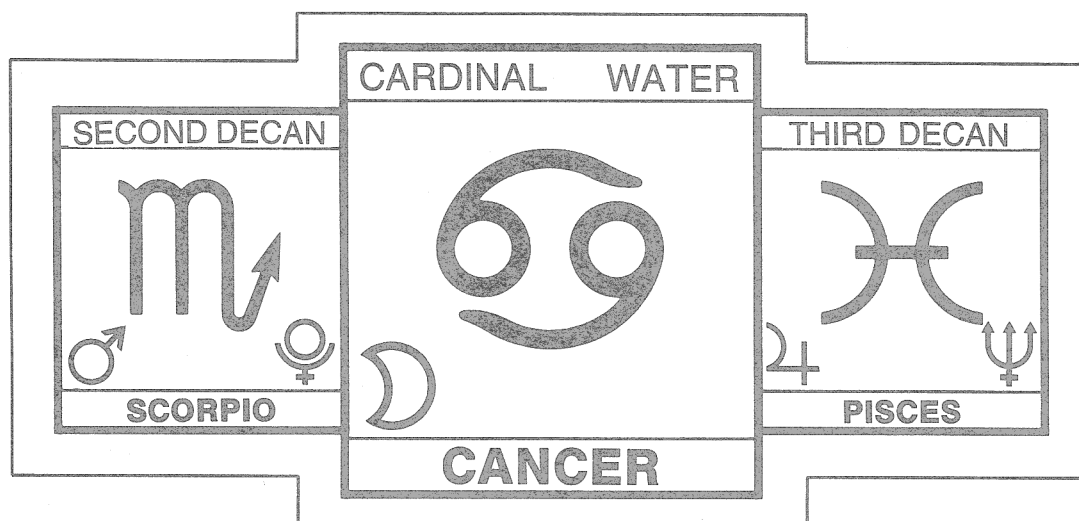
The name of the Moon God in Sumeria was Nannar, "Lord of the Sky." The title of the Moon God exists in the name of Abraham, Father of Multitudes, and Abram, taken from a title of the Moon God, both as the Father-Light of the multitudes of stars in the night sky, and as the giver of offspring on Earth.

"The Earth is the Lord's and the fullness thereof." Astronomically and spiritually the Earth and Moon are a single system, for each reflects sunlight upon the other, and each casts shadows upon the other, revealing the Earth's true shape. □

—Anne Phillips

Astrology

“Remember”



The Children of Cancer, 1984

BIRTHDAYS:

June 22 to July 22

SYMBOL—Cancer (♋), the crab.

QUALITY—Cardinal; or consciousness directed actively and dynamically toward the pursuit of specific goals.

ELEMENT—Water; or sensitive, feeling consciousness relating to the soul quality of things. Among other things, the water element repre-

sents fluids, the desire body, the Desire World, and the soul.

BASIC INFLUENCE—Forceful, traditional, supportive, and gives the urge to control self-consciously one's actions and physical commitments and involvements.

POSITIVE INFLUENCE—A positive manifestation of the forces of ♋ gives one the capacity to appreciate the efforts of others and to

be sympathetic with their successes and failures. Such people can be very self-sacrificing for the sake of others when their sympathies and antipathies are aroused. There is often an ability to bring order into confused and chaotic situations. The ability to give positive support and encouragement to others in the right way and at the right time also may be present, bringing much

KEY TO ASTROLOGICAL SYMBOLS

♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♈	✳	◻
ARIES	TAURUS	GEMINI	CANCER	LEO	VIRGO	LIBRA	SCORPIO	SAGIT-TARIUS	CAPRICORN	AQUARIUS	PISCES	CON-JUNCTION	SEXTILE	SQUARE
☉	☾	☿	♀	♂	♃	♄	♅	♆	♇	♁	♊♋	♌♍	♎♏	♐♑
SUN	MOON	MERCURY	VENUS	MARS	JUPITER	SATURN	URANUS	NEPTUNE	PLUTO	PART OF FORTUNE	MOON'S NODES	TRINE	OPPOSITION	PARALLEL

in the way of soul growth.

NEGATIVE INFLUENCE—

When the influence of ♄ is channelled in a negative way, the tendency to support and encourage others can become a tendency to meddle and interfere unjustifiably in their affairs. A person working with this influence may be overly protective of those for whom they are responsible for (or *feel* they are responsible), not allowing them to make their own decisions and learn and grow by their own mistakes. At the same time, they themselves can be overly sensitive, self-conscious and easily offended when their own actions or behavior are called into question.

LESSONS—To realize the highest good from the ♄ influence and counteract the development of negative traits, greater adaptability should be cultivated along with a more impartial attitude that treats all people with equal fairness and justice. Care should be taken not to interfere or intrude uninvited into the affairs of others. A more inquisitive attitude that seeks to understand better the *reason* for the way things are also would be very helpful

RULER—The Moon (☾) is the ruling planet of ♄ because it is able to express its function most easily and freely when placed in this sign. ☾ represents the urge to express self-confidence, to experience self-awareness, and to strive for personal growth. Thus, ☾ represents the urge to be aware of one's own soul qualities.

EXALTATION—Jupiter (♃), the planet of helpfulness, good-will, and benevolence, is able most easily to express its positive attributes in ♄. This can be understood easily when we review the positive qualities of ♄. Neptune (♆) also is considered to be exalted in ♄.

DETRIMENT—Saturn (♄) is in detriment in ♄ and therefore has a somewhat difficult time in expressing its innate nature here. Through ♄ we have sympathy

and compassion for others because they are close to us and we personally identify with them. But the mission of ♃ is to enlarge our horizons to the point where we can have consideration and understanding toward others regardless of personal ties. Until this lesson is learned, ♃ in ♄ can indicate much sorrow and unease because our ties to those around us are too exclusive and we can easily and strongly be affected by anything they do.

FALL—Mars (♂), planet of dynamic energy and initiative, has a tendency to show a less desirable side of its nature when in ♄. The impulsiveness and forcefulness of this planet tend to aggravate the negative ♄ traits and give a situation where a person may be inclined to force his will on others because he feels it is "for their own good."

PHYSICAL ANALOGY—Rivers, streams, waterfalls, running water.

EXOTERIC ANATOMY—Specific: esophagus, stomach, pancreas, diaphragm, thoracic duct, breasts, and uterus. General: sympathetic nervous system, alimentary canal, digestive organs and juices, blood serum, body fluids, and membrane coverings, such as the pleura, pericardium, peritoneum, perosteum, meninges, etc.

PHYSIOLOGY—☾, the ruler of ♄, governs the physiological processes of digestion, peristaltic action, osmosis, active transport mechanism, and the female menstrual cycle. The forces of ☾ are active in the female during pregnancy in helping to build the body of the incoming Ego. During infancy and childhood they are prominent in regulating the growth and development of the dense body, and also have an effect on the birth and maturing process of the vital body, desire body, and mind.

ESOTERIC ANATOMY—♄ is

one representation of the Conscious Soul.

TABERNACLE IN THE WILDERNESS—♄ symbolizes the High Priest as he stands in the darkened West Room of the temple. In this position he represents the Ego who has consciously entered into the higher realms of nature in full control of his spiritual faculties.

GREEK MYTHOLOGY—Two primary Moon goddesses are Demeter and Persephone (mother and daughter), whose mythologies are highly symbolical of the rhythms and cycles of fertility, creativity, development, and unfoldment found in man and Nature. Gea (Earth) and Rhea are more closely connected with the Earth, but their important roles at the beginning of creation in helping to bring forth the initial order of things are closely associated with the operation of ☽ forces. This reflects the occult fact that ☽ was once a part of the Earth, having been thrown off from the latter in the early part of the Lemurian Epoch. There is also a certain amount of ☽ lore to be found in the mythologies of Artemis and Hestia.

COSMIC CHRISTIANITY—♄ is the sign of the summer solstice, the time of year when the spiritual forces are more distant from man so that he can better concentrate on the physical side of his existence and apply himself to learn the lessons that are contained there. During this time, the Cosmic Christ rests in the bosom of the Father and renews the strength which He has wholly spent for our sakes in the course of the past year.

THIS MONTH'S ASPECTS

The solar month begins on June 22, 1984 at 6:40 A.M. T.D.T. (Terrestrial Dynamical Time) with the following aspects: ☺ in ♄ ♂ ♀ in ♄ and ♁ until July 15; ☺ in ♄ ♂ ♀ in ♄ until June 29; ☺

in ♄♂♂ in ♍ and ♄ until June 29; ☉ in ☉♂♂ in ♍ until June 28; ♀ in ☉♂♂ in ☉ until July 2; ♀ in ☉♂♂ in ♍ and ♄ until June 24; ♀ in ☉♂♂ in ♍ until June 24; ♀ in ☉♂♂ in ♍ and ♄ until June 25; ♀ in ☉♂♂ in ♍ until June 24; ♄ in ♍ * ♄ in ♍ until the end of the ☉ month; ♄ in ♍♂♂ in ♍ until July 15; ♄ in ♍ * ♄ in ♍ until July 5; ♄ in ♍ * ♄ in ♍ until the end of the ☉ month. (Refer to the solar ingress chart in this article.)

☉(☉)♂♂(♂,♂):

We find here a challenge to demonstrate the love that these children will tend to feel spontaneously. One of the characteristics of the Sun in Cancer is the desire to set aside a part of the home as a special area of solitude and quiet introspection,

and these children may use this private space so much that time which could be otherwise spent in more productive pursuits is diminished. Parents could be of great service to these children by providing examples of love demonstrated when felt. Additionally, these children should be taught to share their appreciation of beauty in verbal and musical expression.

☉(☉)♂♂(♂):

These children tend to have a problem separating their logic from emotions and they may alienate peers with their intransigence at school and at play. Solitary projects requiring the exercise of manual dexterity or the responsibility for pets at home may serve as an outlet for the hurt and frustration that they may experience when

others do not take their strongly held points of view seriously. Here humility should be cultivated as there is a tendency to enjoy feeling like someone special at home and superior to peers due to the attainment of high marks in school.

☉(☉)♂♂(♍,♄):

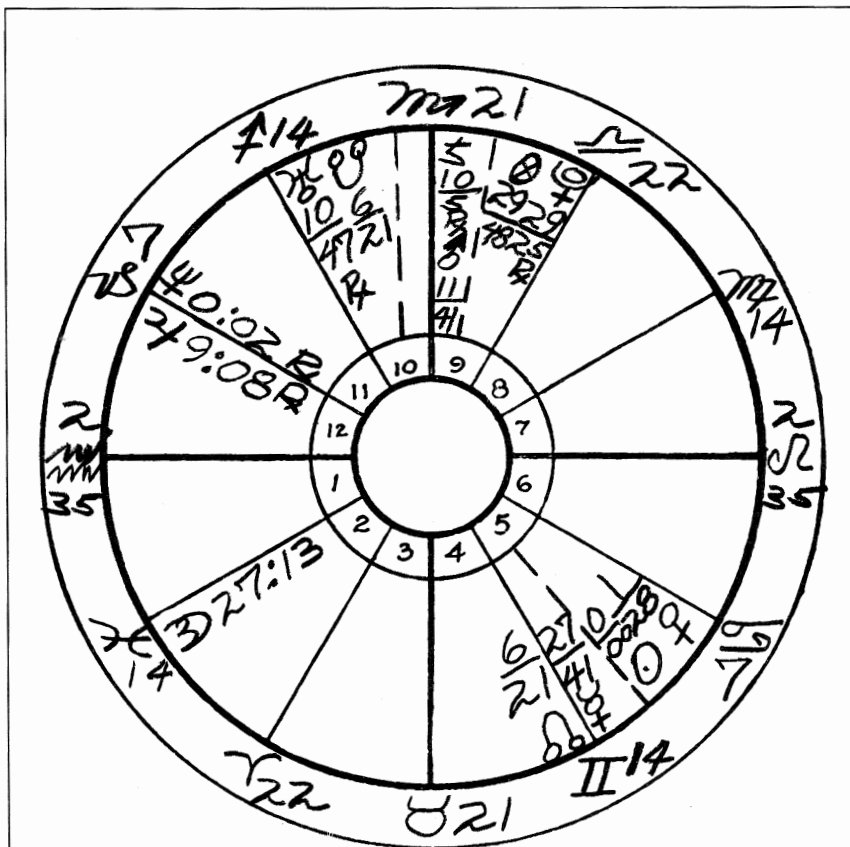
This aspect tends to give these children a diminished insight into their own motivations and they are therefore an easy target for those who resort to subtle psychological methods of manipulating the thoughts and emotions of others. Here the cancerian love of solitude may turn into secrecy as the sensitivity to other people's opinions becomes too much to bear in public. Learning to deal with people in a frank, direct, yet sensitive manner may be an important lesson.

☉(☉)♂♂(♍):

The acceptance of the need for inner transformation and the willingness to transcend the aspirations of the past are the tendencies of this aspect, and children with this stellar configuration may possess an unusually penetrating insight into the motivations of others. Parents are encouraged to inculcate a high ethical standard, thereby providing them with an inner motivation to utilize their deep understanding of human behavior for altruistic, humanitarian purposes rather than for manipulative, selfish ends.

♀(☉)♂♂(♂):

Here we find a blending of intellectual and artistic ability, and these children tend to display an understanding of relationships, both human and abstract. A love of domestic life is suggested by the sign placement of this aspect, and parents are advised to discourage an excess of solitary sulking at home when they become disappointed with peer relationships. This aspect also tells us that emotional intensity may be blended



Mt. Ecclesia **SOLAR INGRESS CHART** June 21, 1984
Lat.: 33° N Long.: 117° W 10:40 PM (Pacific Standard Time)

with intellectual capability, tending to give these children a retentive mind and the ability to excel in all school subjects.

♀(♁) ♂ ♀(♁,♁):

Seeing reality as *it is* rather than as we *wish* it to be is the primary challenge that this aspect tends to present to these children. Feelings of love cannot be expressed in a positive, productive manner if we feel inferior to the object of our affections and unworthy as well of being loved ourselves. Consequently, they might benefit greatly if their parents were to encourage them to stand up for their "rights" in all relationships by demonstrating both love and respect for their often emotionally confused progeny.

♀(♁) Δ ♀(♁):

Spiritual regeneration through love is the ideal of this aspect and it tends to give a fascination with relationships generally that may make knowing these children anything but boring. Here parents may find that their child exudes an emotional intensity that seems to place unusual, if not altogether unreasonable, demands upon others, often subtly. The tormenting "something missing" that may elude them even in their most harmonious relationships may not be found until life's experiences teach the wisdom of the transmutation of the love nature into an all-embracing sympathy and affection.

♀(♁) ♂ ♀(♁,♁):

Very often, honest confusion produces speech that appears to be deceitful, and the children with this aspect may need persistent encouragement to be truthful in speech lest they be misperceived as malicious in nature. These children may be overly sensitive and sympathetic to the emotional needs of others and, coupled with an often unrealistically high regard for others, there may be a reaction that produces ultimately bitter cynicism.

Parents may be of enormous help by demonstrating, in the home, speech that does not yield to an uncontrolled imagination and is disciplined by the perception of the world as it *actually* is.

♀(♁) Δ ♀(♁):

This aspect tends to give a desire to get to the root of things, and as Pluto is the planet of self-transformation, these children may be impelled to gain a greater insight into the emotional patterning that often controls thought processes. There tend to be good powers of concentration and once these children have found an area of study that appeals to them, they may devote themselves to it, perhaps neglecting other areas in the process.

♃(♁) * ♃(♁):

Here we may find a blending of intuitive insight and practicality that tends to help these children establish a solid reputation among teachers, peers and family members. Although generosity is suggested here, these children may prefer to assist in a discriminating manner, offering help that provides others with the ability to help themselves. If other factors in the chart agree, a career in law or politics is possible.

♃(♁) ♂ ♃(♁):

These children may be best served by a domestic environment that conveys the lesson that compromise is necessary if social relationships are to be a positive element in their lives. There tends to be great self-discipline, energy and willingness to work hard. However, if these children expect unrealistically that others will equal their own emotional intensity they may become disappointed and isolated. A relaxed expression of emotions tends to be inhibited by this aspect, leading to bursts of anger and lingering resentments. Acceptance of intense emotional

expression without guilt or shame may greatly assist these children in overcoming a tendency towards anti-social activities later in life.

♃(♁) * ♂(♁):

Energy and practicality are the keywords of this aspect, and parents of these children are not likely to have the problem of dealing with laziness. The challenge of this aspect may be found in the *creative* and *original* expression of altruistic impulses, as there may be a tendency to infuse humanitarian activities with more energy than creative or original planning.

♀(♁,♁) * ♀(♁):

This aspect has been in orb since the late 1940's, and will remain so until the end of this century, due to the elliptical orbit of Pluto. Consequently the effect of this aspect spans several generations and is more of a barometer of the *zeitgeist* than a readily observable influence in individual natal charts. However, as this aspect makes one of its culminations on July 18, we may say that its effect at that time is intensified. This aspect's sign placement and the equal orbital velocities of the two planets involved suggest that these children possess the potential to maintain a rational composure in an environment of rapid evolutionary transformation.

♁(♁) ♂ ♃(♁)—
June 23-July 7:

This aspect suggests that there may be an inner conflict between two of the primary characteristics of Cancer: the desire for security, and lunar changeability. At times these children may take great risks and appear overconfident, while at other times they may demonstrate an unwillingness to take any chances that may in the least threaten their emotional security, no matter how great the potential rewards. Here, humility may be a quality needing to be developed

more fully, and parents are advised to try their best to deal with each other in a noncompetitive, respectful manner, providing a beneficial example for their child to emulate.

♀(♁) ♂ ♃(♁)—
June 23-July 2:

An excess of feelings tends to be the challenge of this aspect, and the affairs of each of these two planets in opposition may clash with each other. Although house placement and other planetary factors greatly modify the influence of any single aspect in the natal chart, the sign placement of this one strongly suggests a parental conflict that may result in these children being treated alternately with neglect and overindulgence. Here the important lessons may also include the need for emotional self-restraint and less laziness in relating to others.

♁(♁) Δ ♃(♁)—
June 24-July 9:

These children tend to be the type who reach the goals that they set for themselves despite obstacles that would frazzle the nerves and drain the emotional reservoirs of most others. Here we may find that an excess of practicality tends to result in an inability to value concepts or relationships that do not appear to have an immediate value. These children may benefit through an appreciation of the lighter side of life and may later regret their neglect of activities that do not directly pertain to the achievement of worldly goals.

♀(♁) Δ ♃(♁)—
June 24-July 2:

These children tend to be loving and loyal in friendships, but their affections may not be readily demonstrated, though deeply felt and experienced. Consequently, they tend to be misperceived as cold and aloof. They can possess a passionate intensity that manifests

in a non-emotional manner and tend to be excellent marital partners later in life. Here, parents are advised not to force these children to socialize when they prefer either solitude or a deep friendship with only a few individuals. "Silent waters run deep" is a good description of this aspect.

♃(♁) ♂ ♃(♁)—
June 24-28:

"Mental indigestion" tends to be a problem for these children, and a more patient, relaxed attitude towards acquiring knowledge and forming opinions may need to be adopted. Although strong opinions may be formed hastily and defended vociferously, an inattention to details may cause regrets and broken friendships. Parents here may be especially crucial in demonstrating the importance of intellectual pursuits that have a practical application both for their own benefit and for the purpose of serving others.

♀(♁) Δ ♂(♁)—
June 25-July 5:

The rough, blunt nature of Mars tends to be considerably softened by the trine to Venus, the planet of affection and the love of refinement. Here there may be a tendency of these children to avoid relationships with those who are not as ardently affectionate and emotionally intense as they themselves may be. Perhaps examples of selfless service to strangers may teach these children at an early age that true love takes a variety of forms.

♃(♁) Δ ♃(♁)—
June 25-29:

A compliment from these children is likely to be one that has been earned truly, as these children tend to expect the same self-control, hard work and earnestness of others that they expect of themselves. The patience and diligence suggested by this aspect

tend to produce good students and, later in life, talented writers and teachers. However, an overemphasis upon the "hard facts" and an aversion to confronting the subtler side of human motivations, especially their emotional dimension, may reduce the potential for the practical application of the sterling qualities imparted by this aspect.

♀(♁) Δ ♂(♁)—
June 25-30:

The desire to compete and take risks suggested by Mars in Scorpio tends to be somewhat ameliorated by its trine with the more self-preserving Mercury in Cancer, inclining these children towards a practical mentality that may lead to success in areas such as engineering and the machine trades. Generally, any area that provides an outlet to mold public opinion and exert mental authority or leadership also tends to appeal to them. They may often display more honesty in speech than diplomacy—at least their friends will always know where they stand!

♁(♁) Δ ♂(♁)—
June 26-July 7:

Although the martian desire to impose one's will upon others is somewhat nullified by the Sun's placement in the nurturing and reflective Cancer, these children will still tend to do things their own way and probably will not be counted among the "followers" of this world. However, suggested here as well is the enjoyment of difficult tasks and a strong sense of honor and integrity, accompanied by the ability to apply successfully theoretical knowledge.

♃(♁,♁) □ ♃(♁)—
July 4-9:

These children may alienate unwittingly friends who feel that their freedom of thought is being imposed upon. Consequently, others may appear to be unreasonably

hostile and a bitterness, often manifested verbally, may result. However, the children with this aspect should be encouraged to take differences of opinion with others in stride, and realize that through the alchemy of disagreement, their own viewpoints are becoming more refined and practical.

♀(♁,♁) □ ♃(♁) —
July 9-15:

Here, we may find that the main challenge is to overcome a predisposition to regard life as oppressive and discouraging. These children may overreact to a strictly disciplined home and school environment and internalize very narrow viewpoints on moral and philosophical issues. As adults this may cause them to defend the established ways, ignoring the need for evolutionary changes. Parents can help by demonstrating an acceptance of new ideas and a respect for others regardless of the unacceptability of their viewpoints.

♀(♁,♁) □ ♀(♁) —
July 9-20:

This aspect tends to generate so much emotional energy that its sublimation into creative areas may prevent much disappointment and sorrow in the lives of these children. Compulsive forms of behavior tend to accompany this aspect, and choices in relationships may be made on an unconscious rather than a rational level. This may lead to destructive relationships and a focusing upon material gain from others under the guise of love. The freedom to choose only those associations which are productive may be obtained only when the inner "enemy" is vanquished.

♀(♁) Δ ♃(♁) —
July 10-16:

These children tend to take great pride in being creative and may enjoy shocking others with their avant garde activities. In any activity that

requires creativity and originality, there may be a likelihood of excellence and achievement. Here parents may be of great assistance by demonstrating a respect both in word and in deed for the "plodders" i.e., that necessary portion of the human race that provides the foundation of our civilization through humble, unrecognized, simple daily toil.

♀(♁) □ ♂(♁) —
July 12-21:

This aspect tends to make these children rash in the expression of opinions and when contradictory evidence is produced later, they may regret having jumped so hastily to their conclusions. There might be much less suffering in the lives of these children if they are taught quite early in life that the deepest wounds may be inflicted in others not with the sharpened blade, but with the cruel tongue. Patience and less ego involvement with mental activity tend to be major lessons of this aspect.

♁(♁) □ ♀(♁) —
July 14-end of ☉ month:

Here we may find that fulfillment in relationships with others will remain elusive until these children overcome compulsions based upon past experiences, and the desire to dominate or be dominated by partners is transmuted into the earnest desire to look *within* for the solution to life's problems. These children may have unrealistic expectations of the type of emotional support they deserve from their family and may not come to terms with their own true feelings towards them until adulthood.

♀(♁) □ ♃(♁) —
July 18-end of ☉ month:

The feeling that life is a succession of responsibilities and burdensome tasks may overwhelm these children at an early age and give them a depressed, pessimistic outlook on life. If this feeling is pro-

jected they will be avoided and their gloominess will be compounded by a lonely isolation and the feeling that they are unworthy of love. Here parents are advised to encourage their child to express their feelings and not allow a fear of rejection to prevent them from demonstrating to others their own feelings of friendship.

♀(♁) Δ ♃(♁) —
July 18-end of ☉ month:

Children with this aspect often tend to be the "life of the party" because of their spontaneous effervescence and their unpredictability. They may view relationships with a sense of romantic adventure and may benefit from the cultivation of patience and tolerance for the less eccentric majority of the human race. Those possessing this aspect often choose careers involving the electronic media, such as television, radio and recording.

In conclusion, thoughtful reflection upon verses 57-62 of the 119th Psalm may be of great assistance to the spiritual astrologer seeking to synthesize in his or her own consciousness the "soul" of this solar month's stellar configurations:

Thou art my portion, O Lord: I have said that I would keep thy words. I entreated thy favour with my whole heart: be merciful unto me according to thy word.

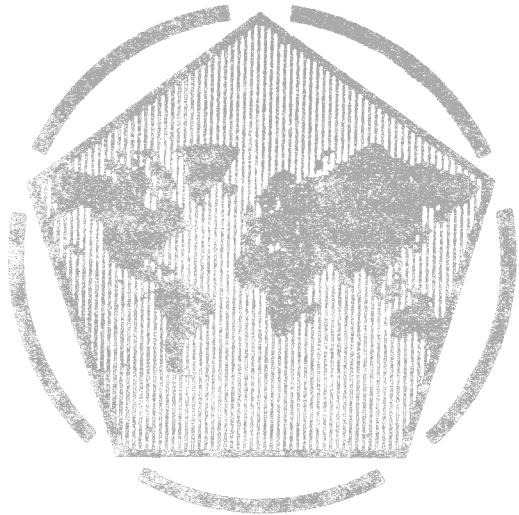
I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.

The bands of the wicked have robbed me: but I have not forgotten thy law. At midnight I will rise to give thanks unto thee because of thy righteous judgments.

I am a companion of all them that fear thee, and of them that keep thy precepts. The earth, O Lord, is full of thy mercy: teach me thy statutes.

—Robert Jacobs

News Perspectives



WOMEN IN THE CHURCH

The problem of the traditional male domination of the Roman Catholic Church and its modern-day effect on the American women religious of that Church is the subject of the revealing article in *Newsweek*, March 19, 1984. Entitled "Vows of Defiance," by Kenneth Woodward, the article discusses measures many of these women are taking to widen their range of ecclesiastical and secular responsibilities and assume a more equal footing with men in the Church.

The 600 American religious orders "whose identity, function, and future in the church are no longer certain or secure" are composed of nuns and sisters many of whom actively object to the traditional female role in the church. "...thousands of these women are no longer satisfied with their second hand ecclesiastical status. Increasingly, they view themselves in the mirror of the women's liberation movement and organize coalitions aimed at opposing what they consider a moribund, patriarchal institution. Some are pressing for ordination or, short of that, official recognition that their ministries are as important as those of priests."

In recent years, many American sisters of course have expanded their once cloistered lives considerably, abandoning convents to live and work directly with and among the people. Some have entered professions such as social work, psychology, law, and politics.

Recent Vatican guidelines "based on the church's new code of canon law," however, now seem directed at reversing many of these new trends. "Sisters are expected to wear distinctive 'religious garb,' live communally in religious houses and reaffirm the authority of religious superiors at every level." Many American sisters "now say that they will refuse all Vatican efforts to revive traditional convent life."

Said one sister: Church authorities should recognize that sisters in apostolic orders "are called to ministry, not community." On the other hand, however, is the problem that "without some form of communal identity and solidarity, religious orders might well cease to exist."

Both the implacable determination of some sisters to retain and significantly enlarge upon their present scope of activities—ecclesiastical and secular—and that of the Church authorities who seek to impose limitations, seem to reflect more than a specific matter of disagreement within and confined to a particular church organization. It is a symptom of the much more general struggle for women's equality in all facets of life, which now perhaps is strongest in the United States but eventually will take place in all parts of the world.

Underlying the entire problem—not merely its manifestation in the Catholic Church—is the attitude of the protagonists toward each other. One sister commented: "The love of God and the desire to witness are still at the center of religious life, whatever the changes in its expression." As Mr. Woodward rightly concludes: "That love is still the only calling that can truly support a life of genuine poverty, chastity, and obedience. The challenge facing today's sisters and the male authorities in the church is to manifest that love toward each other." How true this for all humanity!

LASER

National Geographic (March 1984) presents a revealing article about the present and potential use of laser that is of particular interest to students of occult science. "The Laser: 'A Splendid Light,'" by Allen A. Boraiko, photographs by Charles O'Rear, reviews progress already made in the development of this "miraculous" agent and discusses in some detail future applications as envisioned to date.

The inspiration for the many forms of lasers now in use came from the original synthetic ruby rod energized by a flash lamp in 1960. Thus, from this basic laser form discovered by Theodore H. Maiman, the laser has expanded to a spectrum ranging from those as small as a pinhead to something as large as a football field.

What is the laser? In this superb feature, we are shown the many forms and uses of lasers. The term "laser" is short for "light amplification by stimulated emission of radiation."

Lasers store energy in atoms and molecules, concentrate it, and release it in powerful waves. "In most lasers

a medium of crystal, gas or liquid is energized by high intensity light, an electric discharge, or even nuclear radiation. When a photon reaches an atom, the energy exchange stimulates the emission of another photon in the same wave-length and direction, and so on, until a cascade of growing energy sweeps through the medium. The photons travel the length of the laser and bounce off mirrors—one a full mirror, one partially silvered. Photons, reflected back and forth, finally gain so much energy that they exit the partially silvered end, emerging as a powerful beam.”

Ordinary light, as from a fire, light bulb, or even the Sun, is “chaotic,” consisting of a hodgepodge of wavelengths radiating in all directions: a prism, as we know, disperses the white light into individual colors. On the other hand, laser light shows one-pointedness, consisting virtually of one wavelength or color and with all its waves traveling in one direction. “Waves of laser light are so uniform...that if they could be heard like sound waves, a laser beam would resonate with the crystalline purity of a single musical tone.”

We know, of course, that God is Light, and that God spoke and continues to speak the Creative Word, which is a musical tone. Here is scope for considerable meditation and thought!

In the intensity of both light and heat characteristic of laser rests its particular value. To illustrate: a finger pointed at the Sun at noon on a clear summer day will receive about 1/10 of a watt of solar power. An industrial laser, in contrast, can concentrate ten billion watts on a surface or object against which it is directed. The potential energy, still largely untapped, that thus could be made available for constructive or destructive purposes is awesome.

As is generally known, laser now is being used for purposes ranging from the purely commercial—as in the supermarket product code scanner—to assisting in various ways the process of law enforcement, myriad industrial uses, the medical field—where it is particularly valuable because it allows for “bloodless surgery” and because it can be matched for specific effect to body tissues of varying sensitivity—and, predictably, the military.

Eye surgeons are using lasers to weld breaks in the retina or to seal leaking blood vessels. As bloodless scalpels, these lasers can make the most delicate incisions or cauterize blood vessels while they leave tissue only a few cell widths away totally unaffected. Through the use of a laser-equipped “Endoscope,” surgeons are also able to view the interior of the human body and operate with only a minimal amount of damage to the tissues.

Geophysicists are bouncing directional laser light off reflector-bearing satellites in order to monitor our shifting Earth. By timing this light’s round trip from a laser tracker to the satellite of known orbit, the distance can

be pinpointed with extreme accuracy. The measurements can be used in tracking continental drifts and predicting earthquakes.

Approaching the laser-like “Death Ray” in the H.G. Wells 1896 classic, *War of the Worlds*, we have the threat of laser weapons now dawning. The Soviet Union seems most interested in laser for ground warfare, but evidently it would be no big surprise to some experts if they were to put a laser weapon in space by the end of the 1990’s. In the United States, the Air Force has used a “carbon dioxide laser” to down air-to-air missiles, and the Pentagon is doing research on a ballistic missile defense system which would include lasers as a means of protection against nuclear attack.

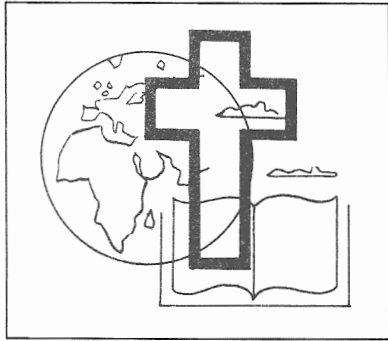
There appears to be considerable controversy in this field, but the possibility of high-powered land or space based laser weapons does indeed exist. A scientist, emphasizing the potential of laser, reminds us that “It harnesses light, a basic form of energy. We harnessed energy in another way once, and started the industrial revolution.”

Indeed this is true, and the industrial revolution proved to be a mixed blessing for the human race. Certainly it resulted in material improvements for humanity, and in some ways an ease and elegance of life style—for those who have been able to partake—unmatched in recorded history. The many excesses—both on a personal and on an over-all societal basis—that resulted as part of the industrial revolution, however, are well enough known. Of course such excesses can be laid at the door of human failings ranging from ignorance to greed and deliberate selfish manipulation of people, resources, and events.

It would behoove us all to take a lesson from this significant phase of human evolution as we consider further development of the “laser miracle.” Since we know light to be a direct manifestation of Deity, is it not safe to say that light may well be the most potent energy source with which man yet has attempted to work on the *physical* level? Undeniably there is far more concern with human welfare in general and with the importance of maintaining world peace and harmony than there was a few hundred years ago. Nevertheless, temptation for self-aggrandizement and other forms of self-seeking still are far from overcome by the majority of the human race. Under such circumstances, the danger of deliberate wrongful use of any resource, especially one of such potential magnitude, remains great.

Uses of this “laser light” are practically unlimited and it is only the imagination and right thinking of man that ultimately will determine whether this potential source of power will be used for good or ill. The laser is another test for mankind to prove its ability to use “power” in the proper way. Nature’s Forces are present to aid or harm mankind, and the choice is ours! This article provides much food for thought. □

Book Reviews



A Gift for God, by Mother Teresa of Calcutta, Harper & Row, Publishers, San Francisco, 1975.

Few people have not heard of Mother Teresa, founder of the Society of the Missionaries of Charity. She and the Sisters united with her have labored selflessly and unstintingly to bring aid, comfort, and dignity to the destitute and dying in India and many other parts of the world. Mother Teresa is considered by many to be an embodiment of Christian love in action: one who is following His footsteps as few throughout history have been able, or even inclined, to do.

In this book Mother Teresa, recipient of the Nobel Peace Prize, allows the reader a glimpse into her heart and into the faith, hope, and joy which are so much a part of her nature. The little messages and thoughts of inspiration and devotion of which the book is composed are taken from her prayers and meditations. Together, they comprise a rare volume of simple yet spiritually profound prose:

Everybody today seems to be in such a terrible rush, anxious for greater developments and greater riches and so on, so that children have very little time for their parents. Parents have very little time for each other, and in the home begins the disruption of the peace of the world.

Today, the same Christ is in people who are unwanted, unemployed, uncared for, hungry, naked, and homeless. They seem useless to the state and to society; nobody has time for them. It is you and I as Christians, worthy of the love of Christ if our love is true, who must find them, and help them; they are there for the finding.

I would rather make mistakes in kindness and compassion than work miracles in unkindness and hardness.

We would not be able to understand and effectively help those who lack all, if we did not live like them.

Our life of poverty is as necessary as the work itself. Only in heaven will we see how much we owe to the

poor for helping us to love God better because of them.

Some weeks back I heard there was a family who had not eaten for some days—a Hindu family—so I took some rice and I went to the family. Before I knew where I was, the mother of the family had divided the rice into two and she took the other half to the next-door neighbors, who happened to be a Moslem family. Then I asked her, ‘How much will all of you have to share? There are ten of you with that bit of rice.’ The mother replied: ‘They have not eaten either.’ This is greatness.

Love is a fruit in season at all times, and within reach of every hand. Anyone may gather it and no limit is set. Everyone can reach this love through meditation, spirit of prayer, and sacrifice, by an intense inner life.

We must become holy, not because we want to feel holy, but because Christ must be able to live his life fully in us. We are to be all love, all faith, all purity, for the sake of the poor we serve. And once we have learned to seek God and his will, our contacts with the poor will become the means of great sanctity to ourselves and to others.

We highly recommend this book to all our readers, and perhaps especially to those working on the “head path” of evolution, to whom the “heart side” as yet may seem remote or unattainable.

—D.F.

Neptune Rising, by Jane Yolen, Philomel Books, New York, 1982.

A compilation of themes from fairy tale, folklore, and mythology in contemporary garb and setting is the latest literary contribution from this master story-teller. The “Songs and Tales of the Undersea Folk,” as the book is subtitled, are populated with undines and selchies, merrows and mermaids, gods and sirens, all interlocked with their human protagonists in the quandries of misbegotten love or the toils of combat—sometimes simultaneously. The settings range from the New England coast to a town in wartime Scotland, an undersea laboratory, an obscure antique store in London, and the bottom of the Indian Ocean. The presence of the “civilized” world is unmistakable, but the enchantment germane to myth and fairy tale remains as compelling as in more traditional locales.

These stories offer light, sometimes humorous reading of distinctive power, rich imagery, scholarly reference, and poetry—a blend clearly bespeaking Jane Yolen’s remarkable talent. She also is the author of other books of fantasy described by reviewers as “modern classics” as well as of books for young readers, serious biographies, comic verse, and picture book texts for children.

Masterful pencil drawings by David Wiesner add to the magic spell woven by this short but enthralling volume. It is sure to be enjoyed by anyone who ever has been captivated by sea lore or by the imaginative. □

—D.F.

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 92054-0112 USA.

CONCERNING RACE SPIRIT OF THE U.S.A.

Question:

Please discuss the Race Spirit who, we are told, eventually will lead the United States.

Answer:

The United States will be led forward by one of the most advanced of the Archangels. The trend of evolution is always forward.

On page 315 of the *Cosmo-Conception* it states "...the object of the new Race of the Sixth Epoch will be the unification of all the Races. The United States is becoming the 'melting pot' where all the nations of Earth are being amalgamated, and from this amalgamation will the next chosen people, the nucleus, be chiefly derived." Again on pages 304-305: "At the end of the Epoch the highest Initiate will appear publicly, when a sufficient number of ordinary humanity desire, and will voluntarily subject themselves to such a Leader. They will thus form the nucleus for the last Race, which will appear at the beginning of the Sixth Epoch. After that time races and nations will cease to exist. Humanity will form one spiritual Fellowship as before the end of the Lemurian Epoch....From the mixture of the different nations now taking place in the United States will come the 'seed' for the last race, in the beginning of the Sixth Epoch."

Since the nucleus of this ultimate race is to be derived from the ethnologically diversified population of the United States, and since this race is to be the last evolutionary stepping-stone before humanity attains universal Fellowship and Brotherhood, the United States will be moving forward. Members of any race who voluntarily subject themselves to the exalted leadership of such an advanced human being as the highest Initiate of our life-wave necessarily would be capable of leading exemplary lives—mentally, morally, and spiritually.

In consequence, the activities of such a race would be considerably more lofty, humanitarian, and spiritually

elevated than those of any previous race. It certainly appears as though the selfishness and separatism characteristic of all former races are to be done away within the ultimate race. As the last stage before the achievement of universal fellowship, the ultimate race, and particularly its leadership, will be striving for perfection.

Those of us who are here now will be reborn in places and conditions where the lessons we must learn are offered, wherever that may be on the Earth. If we strive to live helpfully and lovingly, we will be reborn among the more advanced individuals.

Max Heindel states, in *Letters to Students*. No. 59, that: "This new race is beginning to appear. You may know them by their long arms and limbs, their lithe body, their long and somewhat narrow head, high crown, an almost rectangular forehead."

WHY STRAGGLERS?

Question:

Why are there stragglers? Since the Virgin Spirits initially all were endowed equally with the same attributes, why did they not remain equally adaptable and flexible? Why did not all humanity keep up the same pace of progress?

Answer:

No two Virgin Spirits or Egos at the present time are equal, nor were they equal at the beginning of this Day of Manifestation. This question, as stated, is in error. There never was a beginning to Spirit, therefore there never was a beginning in its development. If there had been, there must have been a period when Spirit was stagnant or dormant, and we know this to be an impossibility. Spirit is ever progressing. Therefore the Virgin Spirits of our life-wave must have had development in cycles previous to the Saturn Period.

The differentiation of Virgin Spirits in God which took place at the beginning of that Period corresponds to the birth of a child. The child has had a long period of

development previous to birth. By analogy, we know that the Virgin Spirits had a long period of development previous to differentiation.

Our life-wave at the beginning of the Saturn Period consisted of a group of Spirits who were of *approximately* equal development such that they could profitably work together during the Day of Manifestation in which we now are functioning. They were analogous, for instance, to a group of eighth graders. All the members of such a class are in it because their abilities, as determined by their past studies, are approximately equal. But no two of them are exactly equal; no two of them are exactly alike; no two of them start from exactly the same point.

Therefore, since the Virgin Spirits of our life-wave were not all exactly at the same point of development, some entered upon the work of evolution with less enthusiasm and energy than others. As a result, the divergence between them has become ever greater, until some now are manifesting as stragglers.

ORIGINAL SIN

Question:

Is there any truth in the orthodox doctrine of "original sin?" How can innocent children come into the world burdened with some kind of "original sin" that they did not commit? What is sin?

Answer:

Answering the last part of the question first, we can say that any act or thought that creates separateness from God and the rest of humanity is sin. Spiritually we all are one. There is no separation in Spirit between any of us; therefore, anything that breaks up this primal spiritual condition of unity is sin because it destroys the manifestation of spiritual qualities and powers.

For purposes of evolution, however, it was intended that humanity should go through a temporary phase of separateness by living in bodies of crystallized Spirit which temporarily would dull our perception of our spiritual unity. If man had followed the original plan of God, these bodies would have remained in a comparatively spiritualized condition, so that he still would have been responsive to spiritual impacts. Then separateness never would have become acute, and there would have been practically no sin in the world. Back in Lemuria at the time of the separation of the sexes, however, the Lucifer Spirits from Mars invaded man's primitive consciousness and inveigled him into indiscriminate sexual generation, taking the matter out of the hands of the Angels, who had been able to direct generation so as to avoid its crystallizing, separating effect. As a result, man has crystallized his vehicles since that time at a tremendous rate and has thereby separated himself from his God and the rest of humanity

to an extreme degree. This constitutes the "original sin."

This separateness still continues, as a result of which mankind in the main is spiritually blind and is burdened with all kinds of delusions. Since the days of Lemuria, mankind has been doing the same thing life after life, and therefore every child comes into the world bearing the burden of past indiscretions. This underlies selfishness, uncharitability, sensuality, and greed. Thus, the orthodox doctrine is correct. It presents the matter in an allegorical form, however: actually, Adam and Eve were not two individuals but are an allegorical representation of all humanity.

The pioneers of humanity are beginning to discover the truth about the matter, however, and are beginning to spiritualize their bodies by right living and the right use of the creative force. Their bodies are losing crystallization and are becoming amenable to spiritual impacts as it was designed in the beginning that they should be. The pioneers, therefore, are beginning to get away from the curse of "original sin."

EARLY LIFE OF JESUS

Question:

We have read very little about Jesus' life from age 12 to age 30. What do the Western Wisdom Teachings say about this?

Answer:

Very little information is given in the *Western Wisdom Teachings* about the early life of Jesus. Information that does exist is found in *The Rosicrucian Christianity Lectures*, pp. 243-4:

"Concerning the early days of Jesus, it might be well to say that he was born there in Palestine; that he went through his early boyhood days in full knowledge of that mission which was his. He was put into the schools of the Essenes, on the shores of the Dead Sea. The Essenes were a community there, who were of the most devout character. They were as opposite as possible to the materialistic Sadducees, and far, far beyond the cynical Pharisees. They were not people who went about in the synagogues and prided themselves on their learning, piety, etc., but were people who stayed in their own community and lived the holy life as they saw it. Among them the growing Jesus found his early training and he was so marvelously adapted to the life that was led there that in a very short time he distanced them all. Then, at a later period, he went to Persia. This school of the Essenes where he was, was a great center of learning. It had a great library, and he absorbed an immense amount of occult knowledge, regaining what he had learned in previous lives.

"At the end of thirty years he had cleansed and purified his body so far that it could be taken by the Great Being Whom we call the Christ." □

Nutrition and Health

RECIPES FROM JENI'S KITCHEN

MUNG GUMBO WITH DUMPLINGS

8 c purified water
1 c dried mung beans
1 c long grain brown rice
2 c stewed tomatoes
2 c chopped green onions
2 c sliced okra (fresh in season, frozen if not)
1 T sea salt

1 c unbleached flour
2 t baking powder
1/2 t salt
4 T poppy seeds
1/2 c milk
2 T vegetable oil
3 T curry powder

Simmer mung beans in water, salt and curry powder for 1 hour. Add rice and stewed tomatoes, cover, and simmer for 30 minutes, while preparing dumplings.

Mix flour, baking powder, salt, and poppy seed. In separate bowl, combine milk and oil, then add to dry mixture all at once, stirring just till moistened.

Add green onions and okra to gumbo liquid, return to simmer, and drop dumplings by tablespoon into gumbo, covering and allowing to simmer 20 minutes. Do not lift cover.

Set out parmesan cheese for those who like it, serve and watch everyone enjoy true "mung gumbo with dumplings".

.....

EGG TACOS

12 corn tortillas
3/4 cube butter
6 yellow hot chilies, cored & sliced
2 chopped green onions
2 sliced tomatoes
1/2 c sliced mushrooms
Salt to taste

Mix in bowl:
6 eggs
1/2 c grated sharp cheese
1/2 c milk

Melt 2 T butter in large skillet. Sauté mushrooms, chilies, and green onions for 5 minutes. Add tomatoes, lightly salt, and simmer 4 more minutes. Add egg mixture and continue simmering till done.

In another skillet, melt remaining butter. Lightly sauté tortillas on each side, and remove to plate and roll egg mixture in tortilla, making 12 individual rolled tacos.

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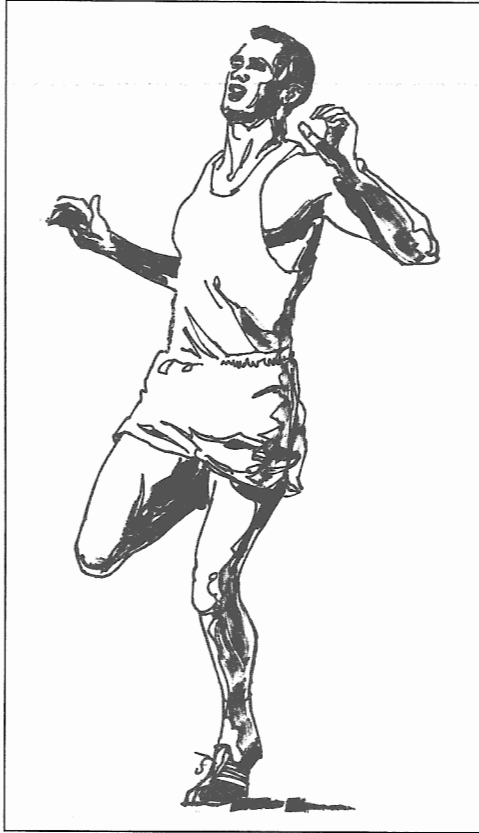
CREAM OF SPINACH CHOWDER

3 large potatoes, scrubbed and diced
2 chopped onions
3/4 pound spinach
4 c lentil broth
4 T butter

2 T flour
1 T lemon juice
1 c cream
Salt
Freshly ground pepper

Simmer potatoes and onion in lentil broth for 20 minutes. Transfer 2 cups broth only to separate pan and add spinach, cooking 10 minutes. Puree in blender. Melt butter in larger pan and stir in flour, simmering for a few minutes. Stir in some of puree. Now add the rest. Combine potato/lentil broth and spinach puree and bring to boiling point, stirring constantly. Stir in the lemon juice, cream, and salt and pepper to taste. □

Nutrition and Health



Physical Exercise

Editor's Note: This article represents the author's experiences and is presented as a matter of interest. Any program of physical exercise should be commensurate with the individual's state of health, strength, and general well-being. We urge that anyone who plans an intensive program of exercise or who has a health problem consult with a doctor or other medical professional before commencing such a program.

In our day to day efforts to become better, more loving, individuals, physical exercise can be a great boon to the aspirant. Physical exercise can benefit much more than just the physical body. The Rosicrucian motto is a sane mind, a soft heart, and a sound body. The body's need for pure, wholesome food of the proper kind and proportion is essential. The facts in this matter frequently have been stated. Our bodies also profit from physical exercise, however. As a result of exercise, the aspirant can experience increased energy and stamina, along with weight reduction if needed, and weight control. Also the cardiovascular stimulation can strengthen the circulation, aid the body in its natural functions, and help eliminate the many toxins from the system. In general, one who exercises will look and feel better, and this would be reward enough for the activity.

Concurrently, with a little additional effort, dividends can be paid in the

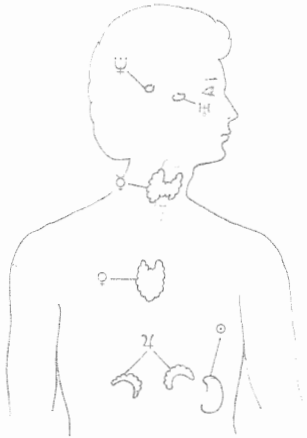
mind and heart area also. Typically, when an exercise session begins, the mind runs through a variety of thoughts. Usually pain, disgust, fatigue, and an intense desire to know how soon the session will be over are the initially prevalent ideas. However, when an attempt is made to continue, these thoughts are likely to change. The heart is pumping strongly, the blood is coursing through the veins, and then a feeling of calm begins to wash over the mind. All the little annoyances of the day, the petty troubles and obstacles in our path, suddenly start to disappear, flushed from the mind as peace settles in. This is not a daze or a semi-conscious condition, because the mind is very aware. Awareness even is heightened. Just as when physical pores open to perspire and cool the body, physical activity cleanses the mind of the mental pollutants of life's tribulations.

Upon completion of the session, this cleansed condition offers a valuable context in which to develop the devotional or heart side of our nature. To do this, a quiet place should be found where one can be undisturbed for several minutes. Outside in the Sun is ideal, if conditions warrant. Relax and feel the gentle warmth of the Sun bathing the body in its rays. Then mentally create a picture of Christ in all His radiance. Visualize the love emanating from Him. Sense the vibrations of love all around, warming, caressing, lifting, healing, and purifying. Bask in Christ's glory as every pore is open to receive the essence. Then return the love to the Ideal in the spirit of communion. Hold the visualization for several minutes or as long as it is comfortable to do so.

This devotional time should aid in identifying and aligning ourselves with the all-embracing love Christ taught us. Hopefully we can learn to live more nearly as we should. □

—Ronald Koenke

THE MYSTERY OF THE DUCTLESS GLANDS



DUCTLESS GLANDS AND THEIR RULERS

DUCTLESS GLAND TYPES

SPIRITUAL CORRESPONDENCES

The ductless glands primarily do not belong to the physical body at all, but are adjuncts to the vital body, set apart and crystallized to the necessary density in order that they may perform certain special kinds of work. The ductless glands are of more than particular interest to the students of the occult for they may be termed, in a certain sense, "the seven roses" upon the cross of the body, and are intimately connected with the occult development of humanity.

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Nutrition and Health



Behavioral Toxicity

“Behavioral toxicity” is a phrase used by the medical profession to refer to the detrimental changes in a person’s conduct which can occur as a result of drug or alcohol abuse. His behavior becomes “toxic” because it assumes characteristics that are injurious and even destructive to him.

Instances of this type of behavioral transformation might include: the change from a normal cyclic pattern of sound sleep and alert wakefulness during every twenty-four hour period to fitful sleep and drowsy, groggy daytime behavior; changes for the worse in choices of friends and associates; changes in mood—abandonment of former cheerfulness, calm, and/or dependability in favor of impulsive, unpredictable conduct, moroseness, exaggerated humor, or hysteria; changes for the worse in job performance or school work; abandonment of previous high principles and ideals for subverted, reprehensible objectives obtained by dishonest and immoral or criminal activities. Purely physical alterations such as those which might manifest the gradual disintegration of once glowing health, of course, are also observable.

Symptoms of behavioral toxicity, however, are by no means limited to

people who have become addicted to drugs or alcohol. Because of the operation of the Law of Consequence, toxic behavior is bound to result from all manner of mental, emotional, and spiritual, as well as exclusively physical, aberrations. We know, for instance, that emotional instability expressed in such forms as anger or fear produces marked and sometimes enfeebling physical distress. Strong negative emotions also cause us to do foolish or blameworthy things that we would abjure were we in better control of ourselves. Thus, these emotional reactions have proven themselves to be toxic.

Occult scientists know, although many medical men do not, that the reason why emotional disturbances generate harmful conduct rests in large measure on the operation of the desire body. In the case of fear, for instance, the desire currents, instead of flowing freely and smoothly and acting as incentives to action, become as eddies, causing the person to be paralyzed into taking no action whatever. Optimism and courage, on the other hand, contribute to a much more unimpeded sweeping flow of the desire currents and enable the person to behave constructively in ways which ultimately will extricate him from his difficulties.

In the case of extreme anger, we find that the blood, the direct vehicle of the Ego, becomes overheated. Consequently, the Ego is driven out of his vehicles and caused, literally, to "lose his head." He is then no longer in control of his actions and is likely to indulge in demented behavior harmful to himself no less than to others.

A person who is jealous is hard put not to obey the commands of the desire nature and attempt to harm the person against whom his feelings are directed. This conduct, too, eventually will come back to hurt him, and this is also true in the case of every other emotion in

which selfish interest plays the dominant role.

Indeed, selfishness of any sort cannot help but cause some kind of behavioral toxicity. Those with strong intellects, for instance, who amass great knowledge but use it primarily for personal gain, are what we might call "mentally selfish." They set great store by the degree of their learning, and know that, because they are so much "smarter" than many other people, they can easily turn events and situations to their own advantage regardless of what effect this may have on the general welfare. When they do so, although they may reap great personal profit, and even "set themselves up in style" for the rest of their present lives, the gain is really only temporary. In future lives, if not sooner, they will experience the justice of the Law of Consequence and have to pay back commensurately whatever they took from, or denied to, those people who were adversely affected by their self-seeking activities. Thus, they will find that their behavior was indeed toxic, for, in the long run, it proved to be injurious to them.

Behavioral toxicity also can result from a selfish approach to spiritual matters. The extreme case, of course, is that of the black magician, who uses his highly developed spiritual powers for nefarious purposes. His behavior is probably the most poisonous of all, for the particularly heinous nature of the evil which he perpetrates eventually may bring about the disintegration of his four vehicles and the corresponding seed atoms. Such an Ego then would have to return to chaos and remain there until a new life-wave starts to which he may attach himself and thus continue his evolution.

The hypnotist, too, by imposing his will on his subject, is guilty of serious misuse of spiritual power. Admittedly, his motives are not always selfish, and in some in-

stances he sincerely may believe that he is helping someone cure a bad habit or lessen physical discomfort. Nevertheless the Law of Consequence requires that the hypnotist, because he has imposed his will on another Ego and deprived that Ego of personal volition, in the future life, will suffer some kind of serious impairment of his own faculties.

Another type of spiritual selfishness may be ascribed to the person who neglects his worldly responsibilities for purposes of "meditation." Certainly meditation, contemplation, prayer, and all other worthy spiritual exercises have their place—a very important place—in our development. To set aside our work in the world in order to have more time for such exercises, however, defeats the very purpose for which they are intended. We all have our earthly duties to perform and people who look to us for help. The extent to which we perform these functions competently and lovingly determines in large measure the degree of our spiritual progress. Spiritual exercises supplement this progress, but if they are performed, however extensively, at the cost of the work we have been sent here to do, they will be of little lasting value. Instead, under such conditions they too, constitute a form of behavioral toxicity, because we eventually will have to make up in one way or another the work that we failed to do. We also will have to pay our karmic debts to the people whom we neglected in favor of supposed "spiritual growth."

In short, then, any attitude that caters to self-interest easily can lead to some sort of behavioral toxicity. The way in which we are poisoning ourselves by our own actions may not reveal itself until another lifetime; consequently, many people now on material "easy street"—one of perpetual gain and self-aggrandizement—will find themselves in far different, and far more

difficult, circumstances in a future life.

Those who succumb to the lure of alcohol or drugs (again, basically, a selfish phenomenon, generally originating in a wish for "escape" or "thrills" or in a desire to emulate others so as not to appear different) harm themselves immediately and are assured of reaping additional misfortune later. If the addiction is not broken during the present lifetime, a torturous period in Purgatory will follow, during which the craving, which continues after death, cannot be satisfied. Only gradually, and after intense agony, will the desire finally be starved out and the Ego be free to continue on to higher realms. Furthermore, since the addict has wreaked great havoc upon his vehicles as the result of his indulgence, he will be unable to gather a good quality of material with which to build new vehicles when he returns to Earth for the next re-birth. As a result, his vehicles then will be greatly weakened. Although he may have learned never again to poison himself with such substances, he nevertheless will have to endure a lifetime of impaired strength and faculties.

The only way in which to be sure of avoiding the danger of behavioral toxicity is consciously, conscientiously, and consistently to follow the rules of pure, selfless living. Obedience to the commandment of brotherly love, and cultivation of humane traits and of the will-power and self-discipline necessary to overcome the lower nature and see us through to our objective, are necessary. If we are not careful in all these respects, or if we allow self-interest to get the better of us even in small matters, we immediately run the risk of indulging, by word or deed, in conduct which only can cause our eventual discomfort and hinder our ability usefully to live and work in the world. □

—Diana Dupre

Healing

Music: The Divine Healer

“In the beginning was the Word.” Thus did Cosmos begin to emerge from Chaos; thus our universe was begun. By the Word the multitude of stars are governed; by it is ordered the majestic sweep of the planets about the Sun.

Long ago Pythagoras spoke of “the music of the spheres,” saying that it was an actual fact, as each planet sings its own sublime note. To each planet he assigned one note of the scale and compared the distances between them to tones and semi-tones, the whole forming the seven notes of the scale. The entire scheme of evolution of our solar system can be related to the seven and one-third octaves of the keyboard of the piano, even that one-third being of vital significance.

Those celestial tones also work to build the archetype of each human body. The Ego, when starting a new life cycle, descends from the Third Heaven into the Region of Concrete Thought, where the music of the spheres sets the seed atoms of its future vehicles into vibration. The tones of this music form vibratory lines of force which later attract and arrange physical particles in a manner similar to that by which grains of sand are arranged into geometrical patterns when a bow is drawn across the edge of a disc on which sand is scattered.

All the planets assist in this work of building the archetype, but the one which vibrates in particular harmony with the physical seed atom becomes the life ruler, and the tones of each of the other planets are modified by the Father Star. During the period of construction of the archetype, not all tones given forth by the planets as they form varying aspects can be used by the seed atom, but only those to which the previous work of the Ego has enabled it to respond. Thus each person’s keynote is an individual thing.

Hence we see why music, the highest of the arts, has such power of healing.

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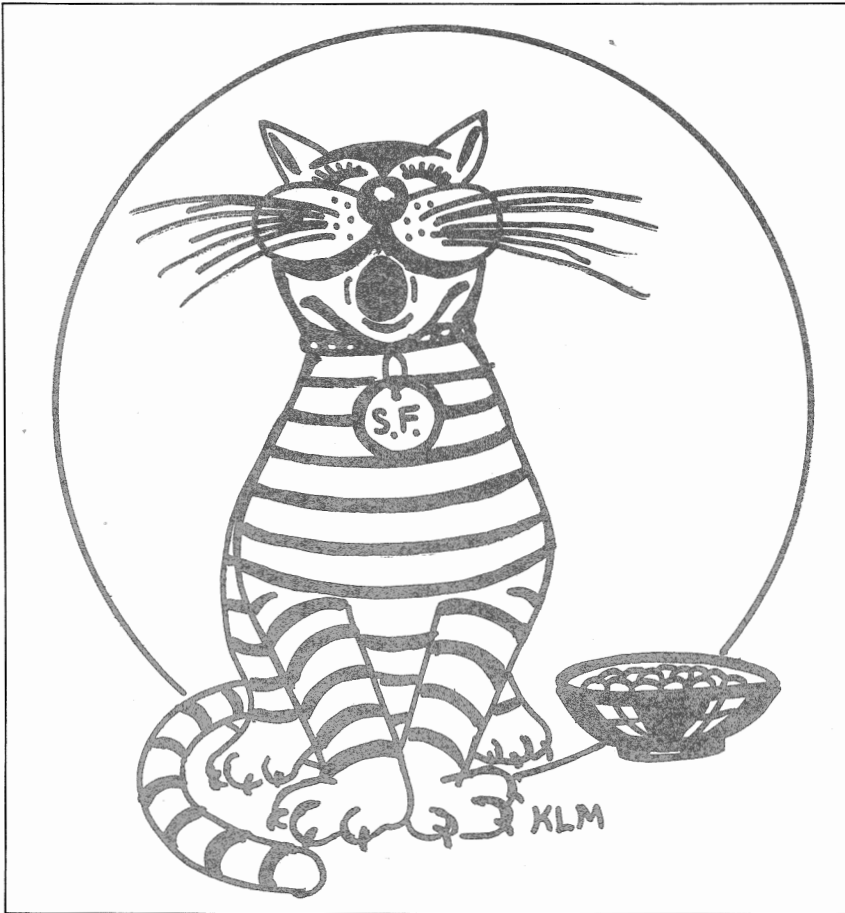
Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the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

HEALING DATES

July.....5—12—19—26

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

For Children



"Sweetie Face Series"

This continues the series of children's stories featuring the cat, Sweetie Face. Other stories in the series will be published in subsequent, although not necessarily consecutive issues of the Rays.

"Meditation"

It was hot! Heat waves sizzled from the asphalt paving along Grove Street. Tires on passing vehicles made a sticking sound as they rolled by Bobby Mills who sat in the shadier part of the red concrete porch of Grove Street House. He wore a pair of play shorts and a thin sleeveless shirt. He fanned himself with a large green leaf from a fig tree in the backyard. Now and then, he turned it over in his hand, examining it carefully. Perspiration glistened on his forehead, plastering his shaggy brown hair to his brow as though he had just stepped out of a shower. Holding the broad leaf with both hands, he closed his

eyes and sat quietly for five minutes, very still.

"What are you doing, turning over a new leaf? New Year's Eve has long gone," came a familiar soft voice from one of the solid porch railings.

"Is that you, Sweetie Face?" asked the small boy, opening his eyes and smiling.

"Who did you think it was, a fiddle player from Nashville?" replied the sarcastic big orange striped cat, staring at his owner with round golden eyes. "That leaf you're holding looks like a giant's hand."

"It's a fig leaf," explained Bobby, still smiling. "I am practicing

meditation."

"Did you see any levitating spirits?"

"No. I was picturing in my mind how this leaf form developed."

"I could have saved you the time. It came from a fig tree."

"In meditation, I followed the beginning of this leaf from the time its parent tree was a seed in the ground until it ended up here in my hands."

"What did you learn?" asked Sweetie Face curiously.

"To concentrate on one thing at a time. To hold my thoughts on a subject until I had reached a conclusion. Plainly, thought control."

"Cats do that catching mice."

"Its not easy to pin a thought down. They keep jumping around in your head, getting away from you."

"Practice makes perfect, as my alley friends tell me when we run from Big Grady, the German Shorthair, who chases us everytime he passes this way." The big puss looked warily up and down the street to make certain that he wasn't in the area at that moment, now that he had thought about the white dog with liver colored spots. No bush could hide a cat from Big Grady!

"When we meditate on something—when we think real hard about it—we can learn things about it we'd never otherwise know," said Bobby seriously.

"You sound like a very sophisticated kid. You must watch a lot of educational TV and read many scientific books."

"I do. The boys and girls of today are better informed than generations ago, I was told by my Grandfather Mills."

"By the way, where is your granddad?" asked his pet, still watching the street.

"He lives on the east coast where he has a business. Three years ago, when he was visiting us on my birthday, he gave me a baby kitten and said, 'Take good care of him.

He's a very good cat.' " Bobby turned to look at the big orange striped tomcat who had jumped down from his former position on the railing and was now sitting beside him. "That tiny kitten was you, Sweetie Face."

"You've taken good care of me, just like your grandfather told you to do," purred Sweetie Face appreciatively.

"Likewise," answered his owner, stroking him gently on the head. The hot air carried the fumes from the traffic along Grove Street up to the porch. Bobby fanned them away with the fig leaf. "Do you suppose we will ever have smog free automobiles by the year 2,000?"

"Automobiles are already obsolete. There's less and less room for them to park in cities. There is a need for a new kind of transportation that is cleaner and more efficient." The automobiles of various colors sped by, trapped in their own exhaust fumes. "Anytime now, man will invent just what is needed for transportation in the near future."

"I dream of each person being able to fly in the air like a bird." Bobby looked up at a row of gray doves sitting along the telephone wire above the street, waiting to fly down and eat the seed in Mr. Tweetz's bird feeder next door. "Imagine being able to lift off into the air and soar above the beautiful Earth, looking down at it!"

"I've often wished that myself. Especially when Big Grady is nosing around my territory!"

"In the year 2,000, people all over the Earth will celebrate the 21st century on January 1st. What a day that will be! I want to be there with you, Sweetie Face."

"I'll be there."

Looking down at the main sidewalk from the porch, Bobby saw Mr. Tweetz's newest pets going by. Sneaker the rangy tom-cat, followed, his poker tail held high and head proudly erect. Bobby

smiled at the little group, warmly.

"Here come Mom, Dad and the kids," sneered Sweetie Face jealously. "Ever since Patches and her kittens have moved in next door, old gray beard has become possessive of them and guards them constantly. He comes out of hiding more, now that he has his own little lady for company." He sat quietly as they filed by. The two gray kittens were plump and playful. When Sneaker avoided looking up at him, passing by, body tensed to run if need be, Sweetie Face switched his tail angrily.

Bobby fanned him with the fig leaf. "Keep cool," he advised.

"Tell that to Adam!" snapped the furry fellow, whiskers stiffening.

The shadow had moved from the porch and they moved with it. The red concrete burned through the soles of his fabric shoes, feeling much like a hot stove. "Let's go down and sit beneath the sweetshrub, Sweetie. It's cooler there." He waited for his pet to drink from his water bowl in a corner of the porch, chin dripping. They moved down the stairs to sit under a luxurious bush growing alongside a tall green fence that divided the property from a used car lot on the other side. Bobby hunched, knees close to his body, still holding the large fig leaf in his hands. The big orange tomcat dozed sleepily by his side. This was the only way to escape the heat of day.

As his pet slept by his side, Bobby closed his eyes and meditated upon the fig leaf again to perfect his thought control. After a brief time, he opened his eyes and looked into the face of Big Grady, poised with his tail and one paw in pointer position for flushing pheasants out of thickets. Fearful for the safety of Sweetie Face, he concentrated his thoughts on Big Grady. "Go home, boy!" he commanded silently, with all the intensity of feeling he could muster. The big dog looked him in the eyes, then softened his gaze. He turned

gracefully and swiftly went on down the street sniffing landmarks along the way, such as telephone poles and fence lines. Bobby relaxed.

Sweetie Face opened one eye. "Has he gone?" he asked.

"You knew Big Grady was here all the time!"

"There was no time to run so I exercised a little thought control, like you did, and it bore good results. Like I told you, cats have long known how to meditate. Mice take a great deal of concentration and patience to catch them, speaking for other cats than myself that is. I happen to like my commercial cat food as a matter of choice and principle."

"Everybody should practice meditation."

"Just to be safe, I think I'll finish my nap in the backyard," announced Sweetie Face. "Big Grady has to return along this route to reach his home." He headed across the brief garden space and disappeared up the narrow driveway, shaded by Mr. Tweetz's tall ash tree. Bobby rose to his feet and followed him, still holding the giant green fig leaf in one warm hand.

The thirsty plants in the garden wilted slightly in the Sun, waiting for the cool evening to lift their bowed heads and straighten their leaves. Big Grady ran along, homeward bound, pausing to sniff and look up the driveway. He sprinted over the clump of Iris by the red concrete stairs, now empty, and on to the sweetshrub where he spent a few seconds sniffing. He wondered why he never chased the big orange striped tomcat he had seen sleeping there. Next time around, he would! He turned the corner of the tall green fence, then sped away up Grove Street, turning down a sidestreet. At home, there would be fresh water to drink and dish of dry dog food to satisfy the voracious appetite of a superb athlete like Big Grady. □

—K.L.M.

For Children



What the Dewdrop told Johnny

One morning early, Johnny walked out into the garden. The grass was wet with dew, and as he bent over to look at a spider's web, he noticed the pretty dewdrops hanging from that, too. One of the biggest of them shone in the Sun like a bright diamond; and imagine his surprise when it began to talk to him!

"Good Morning, Johnny," said the Dewdrop. "How would you like to be a Drop of Water like me?"

"You are very beautiful right now," said Johnny, "but I would never want to be just a drop of water and stay down there in the grass all the time. I would rather be a boy and run around and play, and go to visit my grandfather's farm in summer."

"You think I stay down here in the grass all the time?" asked the Dewdrop. "Oh, no! I have travelled all over the world."

"How could a Dewdrop travel?" asked Johnny.

"Because," said the Dewdrop, "I am a Drop of Water, and I am not always in the dew. When the Sun comes out bright and hot, I may be drawn up into the air again. One day I went up, up, up, into the

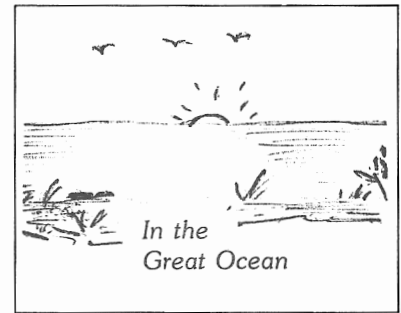
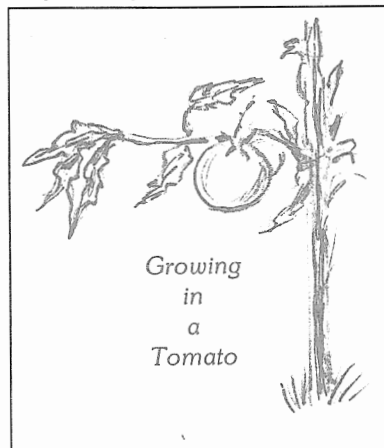
clouds, and with many other water drops, I floated for miles and miles; finally, the clouds got too heavy and down we all came, and I fell into a river. Then I flowed along in the river all one summer, but when winter came, it was very cold and the river froze and I became hard ice. Children came and skated on the ice."

"That must have been fun," said Johnny. "What happened to you next?"

"Well, when spring came, the Sun melted the ice," said the Dewdrop, "and it got so hot that a lot of us were drawn up into the air again,—up, up, up, into another cloud. But then there was a thunderstorm, and we fell down onto a garden patch where some tomato vines were growing. I went down, down, into the soil; and pretty soon the roots of one of the tomato vines found me, and drew me up and up into its stem, and out into a tiny growing tomato. There I stayed until fall when the tomato got ripe and somebody picked it; I was right in the tomato juice. So, when they put me in a tomato salad that night, what do you think happened?"

"I guess you were eaten!" said Johnny.

"Yes, I certainly was," said the Drop of Water, "and that was a very strange experience. But everyone needs water to live and grow, so I became part of a little boy's bloodstream and circulated round and round in his veins, until one very hot day when he was out play-



ing and began to sweat. Then I became a great big drop on his forehead and when he bent over to pick up a toy, I fell off onto the ground again. I was very happy, because then I could travel some more."

"Where did you go then?" asked Johnny.

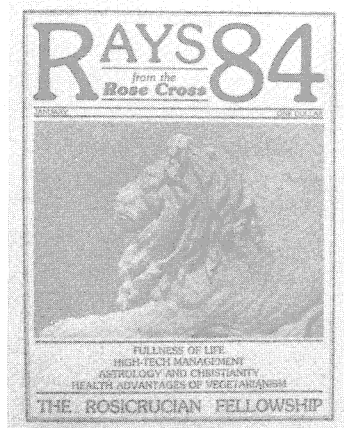
"Soon, I was drawn into the clouds again," said the Water Drop, "but this time the clouds floated for a long time, and I drifted northward and it began to get very cold weather. Soon the cloud got heavy, and we started to Earth again, but on the way a wonderful thing happened. The Water Drops were all turned into lovely snowflakes, and I was like a beautiful white fairy. Some children came out and made a snowman, and I became part of his big, round face."

"My! You certainly have travelled around a lot, haven't you?" said Johnny. "I guess you have travelled more than I ever will."

"I have been most every place," said the Water Drop. "Once I was in a brooklet that flowed through a meadow; another time I was part of a lake; and another time I was in the ocean for a very long while. But, when you are grown up, you will probably travel, too, and sail on the rivers, lakes, and oceans where I have been. I go wherever Nature sends me, but you can choose where you would like to go, and get there much faster than I ever could."

"I hope I will go to many places," said Johnny, as he ran back into the house. "It must be fun to travel and see the whole world." □

—Edith May Custard



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Morticians

The Rosicrucian Method of Caring for the Dead

The body is to be kept without disturbance in a quiet room, at a low temperature (without embalming) for three and one-half days *immediately following* death.

Cards of instruction for the care of one's body after death according to *The Rosicrucian Fellowship* method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

MORTICIANS EQUIPPED TO CARE FOR THE DEAD ACCORDING TO ROSICRUCIAN FELLOWSHIP METHODS

The following is a revised list of morticians equipped to care for the dead in the manner prescribed by The Rosicrucian Fellowship. This list represents morticians who have responded to our most recent request to furnish current address information. Information about the Rosicrucian Method of caring for the dead is available from the Fellowship upon request. Our readers are invited to contact morticians in their areas about this matter. We will be glad to include on our next list the names and addresses of any other morticians from whom we hear directly.

ARIZONA

Prescott— Arizona Ruffner Funeral Home, 303 S. Cortez, 86301
Tucson— Adair Funeral Home, 1050 N. Dodge Blvd., 85716
Adair Funeral Home, 4519 N. Oracle Road, 85705
Adair Avalon Funeral Chapel, 8090 N. Northern, 85704
Adair Mission Chapel, 5465 S. Park Ave., 85706
Valley Funeral Home, 2545 N. Tucson Blvd., 85716

CALIFORNIA

Altadena— Mountain View-Stump, Ives & Warren Mortuary, 2400 North Fair Oaks Ave., 91001
Bakersfield— The Neptune Society, 1523 10th St., 93304
Carmichael— Sierra View Funeral Chapel, 6201 Fair Oaks Blvd. 95608
Costa Mesa— Smith-Tuthill-Lamb Mortuary, 427 E. 17th St., 92627
Encinitas— Encinitas Mortuary, 340 Melrose Ave., 92024
Fresno— The Neptune Society, 1456 W. Shaw, Suite B, 93711
Cremation Burial Plan of California, 3030 N. Fresno, #102, 93703
Lancaster— Halley Olsen Funeral Chapel, 44802 N. Date Ave., 93534
Los Angeles— Reed Bros., Tapley & Geiger, 2045 W. Washington Blvd., 90018
Oakland— Chapel of the Chimes, 4499 Piedmont Ave., 94611
Oceanside— Eternal Hills Memorial Park & Mortuary, 1999 El Camino Real Oceanside Mortuary, 602 S. Hill, 92054
Palmdale— Chapel of the Valley Mortuary, 38141 N. Sixth St., 93550
Halley Olsen Funeral Chapel, 1818 E. Palmdale Blvd., 93550
Palo Alto— Memorial Cremation Society, 560 San Antonio Rd., 94306
Pasadena— C. Lewis Edwards Mortuary, 926 E. Orange Grove Blvd., 91104
Sacramento— Sierra View Funeral Chapel, 6201 Fair Oaks Blvd., 95608

CALIFORNIA(Continued)

San Francisco— Memorial Cremation Society, 2242 Geary Blvd., 94115
 Santa Maria— Magner-Maloney Funeral Home, 600 E. Stowell, 93454
 Santa Monica— Moeller, Murphy & Moeller Funeral Home, 1230 Montana Ave., 90403
 Whittier— White-Emerson Mortuary, 13304 Philadelphia St., 90601

COLORADO

Greeley— Adamson Mortuary, 827 5th St., 80631

FLORIDA

Bradenton— Bayshore Funeral Home, 5827-14th St., West (U.S.41) 33507
 Beverly Hills— Hooper Funeral Homes, Inc., S. R. 491
 Homosassa Spgs.— Hooper Funeral Homes, Inc., Grover Cleveland Blvd.
 Inverness— Hooper Funeral Homes, Inc., 501 W. Main St., 32650
 Lehigh— Lee Memorial Park, P.O. Box 568, 33970
 Lutz— F. T. Blount Co. Funeral Homes, 18310 North U.S. Hwy. 41, 33549
 Tampa— F. T. Blount Co. Funeral Homes, 5101 Nebraska Ave., 33603

ILLINOIS

Chicago— Gibbons Funeral Home, 5917 W. Irving Park Rd., 60634
 Elmhurst— Gibbons Funeral Home, 134 South York, 60126

INDIANA

Indianapolis— Dorsey & Doty Mortuary, Inc., 3925 East New York St., 46201

KENTUCKY

Louisville— Herman Meyer & Son, Inc., 1338 Ellison Ave., 40204

LOUISIANA

New Orleans— Sharp-Sontheimer-Tharp, 4127 So. Claiborne Ave., 70125

NEVADA

Carson City— FitzHenry's Capital City Mortuary, P.O. Box 1775, 89702

NEW JERSEY

Cape May— Evoy Funeral Homes, Inc., 3218 Bayshore Rd., 08204
 Brick Town— Van Hise & Callagan Funeral Homes, Inc., Pier Ave. & Route 70, Laurelton
 Pt. Pleasant Bch— Van Hise & Callagan Funeral Homes, Inc., 812 Arnold Ave., 08742

Trenton— Ivins & Taylor, Inc., 1740 Greenwood Ave., 08609

NEW MEXICO

Albuquerque— Fitzgerald & Son Funeral Directors, 3113 Carlisle Blvd. N. E., 87110

NEW YORK

New York City— Munger Funeral Home, Inc., 1649 1st Ave. (at 86 St.), 10028
 Elmsford— Omega Funeral Service, 72 E. Main St., 10523
 Staten Island— John Vincent Scalia Home for Funerals, 28 Eltingville Blvd., 10312
 N.Y. Cremation Service, 28 Eltingville Blvd., 10312

OHIO

Cleveland— Busch Funeral Service, 7501 Ridge Rd. & 4334 Pearl Rd., 44142

OREGON

Central Point— Conger-Morris Funeral Directors, 800 S. Front St., 97502
 Medford— Conger-Morris Funeral Directors, 715 W. Main St., 97501
 Portland— Caldwell's Colonial Mortuary, 20 N. E. 14th Ave. 97232

PENNSYLVANIA

Philadelphia— Bringhurst-Andrew J. Bair Funeral Directors, 3925 Chestnut St., 19104

WASHINGTON

Bothell— Bothell Funeral Home, 18224-103rd Ave. N. E. 98011
 Seattle— Acacia-Forkner & Home Funeral Directors, 15000 Bothell Way N. E. 98155
 Butterworth-Manning-Ashmore Funeral Directors, 300 E. Pine, 98122
 Clark-Rafferty & Putnam Funeral Home, 15000 Bothell Way N. E., 98155
 Howden-Kennedy Funeral Home, 3909 S. W. Alaska, 98116
 West Home Funeral Chapel, 4400 California Ave. S. W., 98116

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STUDY WITH US

The Rosicrucian Fellowship is an association of Christian men and women banded together for the purpose of helping to make Christianity a living factor in the world. Its teachings give a definite, logical, and sequential explanation of the origin, evolution, and future development of the world and man, from both the spiritual and scientific aspects. The Fellowship has no connection with any other organization.

Upon completion of the Preliminary Philosophy Course, one becomes a Regular Student, and receives monthly a Student Letter and Lesson. These are to be studied, though no written answers are required. A postal card is sent with the Student Lesson and is to be signed and returned each month, so that connection with the spiritual forces of the Fellowship may be maintained. After two years of Regular Studentship, during which time the aspirant has striven to raise his spiritual standard of living, practicing self-control and "loving, self-forgetting service to others," the next step may be applied for: Probationership.

The following courses—offered on a love offering basis—are open to all except hypnotists, and professional mediums, palmists and astrologers, and are available in several languages.

PHILOSOPHY COURSES

1. Preliminary Course (12 lessons)
2. Supplementary Course (after completing above—40 lessons)

WESTERN WISDOM BIBLE COURSE

This profound course will help the Student to recognize in the Bible a spiritual guide of inestimable value given to humanity by the Recording Angels, and will enable the Student to interpret and understand its hitherto unrevealed secrets of life and being to such an extent that they find its truths corroborated and illumined by scientific discoveries. Parables and seemingly insignificant incidents become revealed as purveyors of basic scientific spiritual laws upon which a more satisfactory and truly successful life may be patterned. (28 lessons)

ASTROLOGY COURSES

The Junior Course covers the setting up of the chart and then advances to the reading of it, showing the Student how to synthesize the horoscope as a whole and arrive at a point where the message contained therein may be read. (26 lessons)

The Senior Course is devoted to the esoteric phases, particularly in connection with one's spiritual development. (12 lessons)

The Senior Extension Course devotes its first 10 lessons to an in-depth reading of the horoscope, at the same time correlating the astrological data with the Rosicrucian Philosophy. The last three lessons are devoted to the progression of the horoscope, directions, and transits. (13 lessons)

(DETACH HERE)

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75TH ANNIVERSARY AND INTERNATIONAL CONFERENCE
August 6—10, 1984

The Rosicrucian Fellowship will be celebrating its 75th Anniversary and International Conference at Mount Ecclesia in Oceanside, California, U.S.A. from August 6—10, 1984. The purpose of the conference will be to exchange ideas, discuss challenges, and evaluate problems facing our organization in its present and future efforts to spread the *Western Wisdom Teachings* throughout the world.

Some of the discussions to be held under the general theme of "Universal Brotherhood" will include the following topics:

Present Problems, How to Overcome Them
Spreading New Age Teachings in a Rapidly Changing World
Western Wisdom Today and Tomorrow
Building a Firm Foundation for Universal Brotherhood.

Through this gathering at International Headquarters, Mount Ecclesia, in August 1984, we hope to chart the course of *The Rosicrucian Fellowship* for the coming years so that it may become one of the most powerful spiritual centers in the world. Our dream is to unite our members in a global network of dedicated individuals, each practicing the spiritual Truths of the *Western Wisdom Teachings*, each developing the Christ within, and each growing in service to humanity.

If you cannot attend in person, we hope you will be with us in spirit and in prayer. We welcome contributions such as letters, articles, and artwork, and invite our readers to send whatever they would like to share "from the heart" with the conference participants.

Send all inquiries, suggestions, and materials to:

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