

RAYS 85

from the
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COURAGE
THE HEART
LEARNING TO LIVE
LIFE IN THE HIGHER WORLDS

THE ROSICRUCIAN FELLOWSHIP

RAYS from the ROSE CROSS

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



Feature

Opposites

*Searching for a full high fifty years—
Then leapt the answer to my mind!
How is it that I've been so blind?*

*Of course there must be opposites!
Action and reaction, in Nature and in us.
There must be interchange, a growth,
Though sometimes, when it comes
To change, we're loathe.*

*So—there is an answer to your question;
Good and Bad and Why.
The answer's written in the play of opposites—
To see us on our way.*

*And so—we must be bold.
Somehow the opposites are melded into man,
And can be subjugated there by man.
To grasp a truth that's old
And change with change
Albeit for a growth of soul.*

*That way we'll come to know
The reason for our Being,
And our being here.*

Richard Work

Spiritual Warrior

*To walk with power—
To live as a warrior,
Impeccable in action,
As a saint,
Impeccable in thought and feeling,
Master of my desires,
Certain of my path—
This is the longing of my Soul.*

*To be as free as the wind—
My body a kite dancing
On the breath of Spirit,
Bound to Earth
By a shimmering thread of Karma,
Yet soon to be swept aloft
On the winds of change,
Soaring ever higher in a widening spire
Heavenward, Homeward, Free at last!—
This is the song my Spirit sings.*

Anne Silver

After the Rain

*The river turns to glass again. A
Phosphor rainbow wraps the sky;
Adhering to her regimen, does
Nature purge and sanctify.*

*The lodgepole finish up their tears. A
Robin notes the slightest squirm; with
Head cocked thus, his crafty ears
Await the stirring of the worm.*

*A Daddy-Long-Legs struggles through the
Diamond-heavy arc of blades, still
Awkward with the afterdew, his
Many legs in tangled braids.*

*The elements recycled then, to greener
Green, to brighter sky; adhering
To her regimen, does nature
Purge and sanctify.*

Marcia McCaslin

Reverence for Life

A materialistic civilization presents special difficulties to the spiritual aspirant. On every side innumerable *things* which contribute to physical comfort and pleasure are advertised and extolled. Preparations to assist in cleansing the outer body are much in evidence, but the inner body often is clogged with debris and poison. Beauty of face and figure are applauded, while the inner beauty associated with service and soul growth often is ignored. Religion frequently is a matter of external observance only, and "entertainment" of dubious nature abounds, setting an unfortunate standard of values for the many who respond. Acquisitiveness engendered by materialistic standards tends to develop the critical faculty to such an extent that tolerance becomes all but impossible.

In sharp contrast to this preeminence of the material side of development is the capacity for devotion and reverence toward all of God's Creation. This characteristic is a fundamental requirement for spiritual development. Because modern society tends so consistently toward critical judgment, it is all the more necessary to nurture in every way possible a sense of veneration, homage, and selfless devotion. These qualities create a special awareness of the God principle in all things, particularly in our fellow human beings. This awareness enables us to recognize the divine Spark in everyone—a Spark which itself is strengthened by being recognized.

Unfortunately, derogatory or sarcastic remarks spring very readily to the lips, and expressions of approval are given more rarely. Particularly under these circumstances, it is well to remember that hurtful criticism, knowingly inflicted, can harm its source more than its object. When we dwell on the weaknesses of our brothers and sisters, we rob ourselves of the soul growth we might gain by recognizing the merit in them. Rigorous study of a philosophy or of religious doctrine cannot inculcate regard for our fellow humanity, or for life in its other forms. This can be developed only by daily practice in our relationships with others. It must take the form of more than superficial respect; it must be based on a way of thinking that becomes so natural to us that ultimately a loving reaction to *all* contacts will be automatic. It need not always be expressed, but it must be felt. It must be experienced.

Every effort to overcome or transmute our disparaging thoughts about people, experiences, and life itself will bring spiritual reward. Kind thoughts nourish the soul; thus, we have spiritual "food" ready at hand if we are willing to use our minds for constructive and loving purposes. Then, too, regard for and appreciation of other people awaken a sympathetic response in them, which helps them develop their own soul growth. Thus the "ripple effect" broadens and encompasses ever more people within its orbit.

To approach all encounters and events with respect is to pour out the divine Love, that impersonal, altruistic love which every aspirant is admonished to express. To look for the good in everyone and everything does not mean that we are to blind ourselves to obvious failings. It means, instead, that we are to look beyond the faults for the positive qualities that are "hidden within." In this way, the worthy attributes can be nourished and strengthened, and we also contribute in some measure to the eventual transmutation of the existing faults. If we encounter someone whose faults appear to be so gross and overwhelming that they keep us from finding anything good, it then is particularly imperative that we maintain a constructive attitude by showing compassion and understanding.

Sincere and continuing efforts to live the life of selflessness and devotion eventually result in positive harmlessness of thought, word, and deed. Most of us probably have met people in whose presence the tongues of gossips are silenced and malice seems literally to slink away. Such people have developed at least some degree of the ability to absorb evil emanations, to disintegrate and neutralize them, and to return the force intact but changed in nature.

The work of the sincere spiritual aspirant expresses itself through right thinking guided by altruistic love, in carefully controlled speech and right action based on an understanding of Natural Law. This calls forth all the moral resources of which a human being is capable. It demands discrimination and the courage consistently to support the principles of right and truth. Even in the face of unfortunate situations, the person thus endowed reacts with compassion. If he can use his influence to correct a wrong, he does so as unobtrusively as possible and in a strictly impersonal manner.

One of the principal purposes of an organization such as The Rosicrucian Fellowship is, as the result of prayer and meditation, to send out thought forms which will serve as vortices of light and power for good in this troubled world. The more harmony that can exist in such a group, the greater will be the impact on humanity for enlightenment and evolutionary progress. True spirituality can be manifested only by those who avoid all action leading to separativeness and divisiveness, who watch their words so that no evil will be spoken, who have learned the secret of silence, and who are animated by a spirit of inclusive reverence for and protection of all life. □

Mystic Light

The Work of the Creative Hierarchies

To understand something of the nature and work of the great Creative Hierarchies as taught in occult philosophy, it is necessary, first, to know something of the creation and construction of the universe itself. The word "something" is used deliberately, for the great majority of humanity at present can understand only a part of the mystery of Creation. However, we take courage in knowing that as we evolve we are able to understand more and more.

Briefly, we may say that, according to the Western Wisdom Teachings given out by the Adepts of the human race called the Brothers of the Rose Cross, there are seven Cosmic Planes, states of spirit-matter permeating each other. They pervade every part of their own realms, as well as the realms of greater density than their own. From the Absolute, the Root of Existence, Boundless Being, which we may say is beyond our comprehension, proceeds the triune Supreme Being at the dawn of manifestation. The three Aspects of the Supreme Being are characterized as Power, the Word, and Motion.

From the threefold Supreme Being proceed the seven Great Logoi, which contain within themselves all the great Hierarchies which differentiate more and more as they diffuse through the various Cosmic Planes. There are forty-nine Hierarchies on the second Cosmic Plane and three hundred forty-three on the third. Each of these is capable of septenary divisions and subdivisions, so that in the lowest Cosmic Plane, where the solar systems manifest, the number of divisions and subdivisions is almost infinite.

The Seventh or lowest Cosmic Plane is divided into seven Worlds, each having a different rate of vibration. They are states of matter, of varying density and vibration, differentiated by God within Himself as the necessity arises for new conditions in the scheme of evolution in which He is engaged. The highest worlds are created first, gradually condensing, as new worlds are differentiated, to furnish the necessary links between God and the worlds which have consolidated. Here we might note that solar systems are born, die, and come to birth anew in cycles of activity and rest, as does man. There is a constant flaming out and dying down of activity in

every department of Nature, corresponding to the alternations of ebb and flow, day and night, summer and winter, life and death.

In the highest World of the seventh Cosmic Plane dwell the Gods of the solar systems. These great Beings, like the Supreme Being, are threefold in manifestation, their aspects being designated as Will, Wisdom, and Activity. Each of the seven Planetary Spirits which proceeds from God and has charge of the evolution of life on one of the seven planets is also threefold, and differentiates within itself Creative Hierarchies which go through a septenary evolution. However, the evolution carried on by one Planetary Spirit differs to some extent from the methods of development inaugurated by each of the others.

Our evolutionary scheme is carried on through the five lowest Worlds in seven great Periods of Manifestation. During this time the Virgin Spirit, or evolving life, travels in seven Revolutions on each of the seven Globes to become first, man, and then, a God. The Periods are called the Saturn, Sun, Moon, Earth, Jupiter, Venus, and Vulcan Periods. They have nothing to do with the planets which move in their orbits around the Sun.

In the beginning of a Day of Manifestation, God limits Himself to a certain portion of space in which He elects to create a solar system for the evolution of self-consciousness. He includes in His own Being hosts of glorious Hierarchies of, to us, immeasurable splendor and power. These exalted Beings are the fruitage of past manifestations of this same Being, or God, and also other Intelligences, in descending degrees of development down to those who have not reached a stage of consciousness as high as that of our present humanity. In God—this great collective Being—there are contained lesser Beings of every grade of intelligence and stage of consciousness, from omniscience to an unconsciousness deeper than that of the deepest trance condition.

We human beings are new individualized, indwelling Spirits, enfolding all the powers of God as the seed enfolds the plant. We are destined to become Creative Intelligences, serving our apprenticeship as our powers slowly are unfolded by a series of existences in gradually improving earthy bodies. We are directed in this work by teachers from the higher Creative Hierarchies, which helped us to build our vehicles before we attained self-consciousness, in the same way that we now build our own bodies in sleep. These benevolent Beings are still ordering our steps, although in decreasing measure as we gradually acquire intellect and will. Though unseen by physical eyes, they nevertheless are potent factors in all affairs of life and give to the various groups of humanity the lessons which most efficiently will promote the growth of their spiritual powers.

In the first Day of our septenary scheme of evolu-

tion, designated in the Western Wisdom Teachings as the Saturn Period, the globe on which the life streams evolved may be described best as a "warmth-globe." In its atmosphere were the great Creative Hierarchies who were to help the evolving Virgin Spirits develop form and consciousness. Among them were the Lords of the Flame, so-called because of their brilliant luminosity and their great spiritual powers. They correspond to the zodiacal sign Leo and are called "Thrones" in the Bible. They worked on man of their own free will, being so far advanced that this evolutionary manifestation could give them no new experiences, and therefore no added wisdom. The same may be said of two still higher Orders: the Cherubim, corresponding to the sign Cancer, and the Seraphim, corresponding to the sign Gemini. The rest of the seven lesser Creative Hierarchies, who worked on man, did so in order to complete their own evolution, being compelled to work on, in, and with man.

These Lords of the Flame outside the dark Saturn Globe, emitting a strong light, projected their pictures, so to speak, upon the surface of that Globe. The Globe was so unimpressible that it reflected, in a multiple or echo-like manner, everything with which it came in contact, giving back the images manifold: (This is related in the Greek myth, in which it is said that Saturn destroyed his children.)

During the First Revolution of the lifewave around the Globe, however, the Lords of the Flame, by repeated efforts succeeded in implanting in the evolving life the germ which has developed into our present dense body. This germ was somewhat developed during the remainder of the first six Revolutions, having the capacity for developing the sense organs, particularly the ear. Therefore, the ear is the most highly developed organ we possess. It is the instrument which carries the impressions of outside conditions to the consciousness with greatest accuracy. It is less subject to the illusions of the Physical World than the other sense organs.

The consciousness of the evolving life of that Period was like that of the mineral of today—a state of consciousness similar to that attained by mediums in the deepest trance. During the first six Revolutions, the evolving life worked on the germ of the dense body under the direction and with the help of the different Creative Hierarchies. In the middle of the seventh Revolution, the Lords of the Flame, inactive since they had given the germ of the dense body in the first Revolution, again became active and awakened the highest spiritual principle in man: the Divine Spirit. Thus, man owes his highest and lowest vehicles, the Divine Spirit and the dense body, to the evolution of the Saturn Period. These Lords of the Flame of their own free will helped man to manifest, not being under the slightest compulsion to do so. Their work in awaken-



ing the germinal consciousness was most active and efficient during the "rest period" between the Saturn and Sun Periods. These "rest periods," or Cosmic Nights, are not times of inactivity. They are cessations of active manifestation given so that a proportionately keener subjective activity may be unfolded.

In the First or Saturn Revolution of the Sun Period, the Lords of the Flame and the Lords of Wisdom (Virgo) changed the germ of the dense body in such a way as to allow of interpenetration by a vital body, also capability of evolving glands and an alimentary canal. The Lords of Wisdom, not so highly evolved as the Lords of the Flame, worked to complete their own evolution; therefore, they received the assistance of the Cherubim, who acted of their own free will.

In the Second or Sun Revolution of the Sun Period, the Lords of Wisdom (Virgo) radiated from their bodies the germ of the vital body, making it capable of interpenetrating the dense body, and giving to the germ the ability to further growth and propagation, and to excite the sense centers of the dense body and cause it to move. This work was continued during the Second, Third, Fourth, and Fifth Revolutions of the Sun Period. In the Sixth Revolution, the Cherubim awakened the germ of the second aspect of the Threefold Spirit in man: the Life Spirit. In the Seventh Revolution, the

newly-awakened germ of the Life Spirit was linked to the germinal Divine Spirit, and this was worked upon still more. Man's consciousness was changed from a trance condition to the consciousness of dreamless sleep. At the end of the Sun Period, man had a germinal dense body, vital body, Divine Spirit, and Life Spirit—a two-fold Spirit and a twofold body.

In the Saturn Period, man-in-the-making went through a mineral stage of existence; his consciousness was also similar to that of the present mineral. In the Sun Period, man went through the plant existence, having a dense body and a vital body, and a consciousness of dreamless sleep.

In the third, or Moon Period, was begun the work of acquiring the germ of a desire body and starting the germinal activity of the third aspect of the threefold Spirit in man, the Human Spirit. The Lords of Wisdom cooperated with the Lords of Individuality (Libra) to reconstruct the germ of the dense body so as to make it capable of being interpenetrated by a desire body and capable of evolving a nervous system, muscles, cartilage, and a rudimentary skeleton. This reconstruction was the work of the first or Saturn Revolution of the Moon Period.

In the second or Sun Revolution of the Moon Period, the vital body was modified to render it capable of being interpenetrated by a desire body, and of accommodating itself to the nervous system, muscles, skeleton, etc. The Lords of Wisdom also helped with this work.

In the Third Revolution of the Moon Period, the Lords of Individuality radiated from themselves the substance which they helped the unconscious, evolving man to appropriate and build into a germinal desire body. They also helped him to incorporate this germinal body in the compound vital and dense body which he already possessed. This work was continued through the Third and Fourth Revolutions of the Moon Period.

In the Fifth Revolution the Seraphim (Gemini) awakened the germ of the third aspect of man-in-the-making, the Human Spirit. In the Sixth Revolution the Cherubim cooperated with the Lords of Individuality to link the germ of the Human Spirit to the Life Spirit. In the Seventh Revolution the Lords of the Flame helped the Lords of Individuality to link the Human Spirit to the Divine Spirit. Thus the separate Ego—the threefold Spirit—came into existence.

Before the beginning of the Saturn Period, the Virgin Spirits who are now man were "all-conscious" as God in whom they were differentiated. They were not self-conscious, however. The attainment of that is partly the object of evolution which plunges the Virgin Spirit into a sea of matter of increasing density that eventually shuts it off from the All-consciousness.

Thus in the Saturn Period the Virgin Spirits were immersed in the World of Divine Spirit and encased in the



tinest film of that substance. In the Sun Period they were plunged into the denser World of Life Spirit and more effectively blinded to the All-consciousness by a second veil. The feeling of the oneness of All was not yet lost, however, because the World of Life Spirit is a universal world.

In the Moon Period, the Virgin Spirits take a dip into the still denser matter of the Region of Abstract Thought, and here the most opaque of its veils, the Human Spirit, is added. Henceforth the All-consciousness of the Virgin Spirit is lost. No longer able to penetrate its veils, it is forced to turn its consciousness inward and there find itself, as the Ego, separated and apart from all others. Thus at the close of the Moon Period man possessed a threefold body in varying stages of development, and the germ of the threefold Spirit. He still lacked the link to connect them.

The beings of the Moon Period were suspended by "Cords" in the atmosphere of the fire-fog. Currents flowed into and out of the atmosphere through these cords, providing some sort of nourishment. To some extent these currents were similar in their function to our present blood.

Toward the end of the Moon Period, part of the Globe which was the field of our evolution was thrown off because of the crystallization man had caused. This

first Moon was encircled by currents, which were followed by the Moon beings from the light to the dark sides of the Moon. The Moon beings were now capable of giving utterance to sounds, or cries—cosmic, not individual, for there were as yet no individuals. During the Cosmic Night which followed the Moon Period, the divided parts of the globe were dissolved and merged in the general Chaos which preceded the reorganization of the Globe for the Earth Period.

The Lords of Wisdom were given special charge of the Divine Spirit in man during the Earth Period. The Lords of Individuality were given charge of the Life Spirit. The Lords of Form (Scorpio) were given special care of the evolving germs of the dense, vital, and desire bodies. They did the principal work on these bodies, using the evolving life as a kind of instrument. They also had charge of the third aspect of the Spirit in man, the Human Spirit, in the coming Earth Period.

Of the twelve great Creative Hierarchies active in the work of evolution at the beginning of the Saturn Period, two, corresponding to the signs Aries and Taurus, of their own free will helped some at the beginning, but we have no information as to what they did. They then withdrew from limited existence into liberation. Three more, the Lords of the Flame, the Cherubim, and the Seraphim, followed them at the beginning of the Earth Period, leaving seven Hierarchies in active service: the Lords of Wisdom, the Lords of Individuality, the Lords of Form, the Lords of Mind, the Archangels, the Angels, and the Virgin Spirits.

The Lords of Mind became experts at building bodies of mindstuff. In the Earth Period, they had reached the Creator stage, and radiated from themselves the nucleus of material from which we are now seeking to build an organized mind. They work with humanity, but not with the lower kingdoms.

The Archangels became experts at building bodies of desire stuff. Therefore they teach and guide man and animal how to mold a desire body. They are the Group Spirits of the animals, directing them in their migrations, activities, etc.

The Angels are experienced in building a vital body, so they are the teachers of man, animal and plant with regard to the vital functions: propagation, assimilation, nutrition, etc. They are composed of ether and are often seen by people who have etheric vision. The Angels are the Group Spirits of the plant kingdom, directing the Nature Spirits in their work with the plants.

When we consider this outline of the stupendous scheme of evolution, complex and intricate but shaped in wisdom and logic; when we understand how it has brought the human being to its present composite and potentially magnificent state; when we learn to appreciate the assistance that has been freely given us by the Beings more evolved than we—then surely we must experience a feeling of tremendous awe and gratitude.

Actually, all the time that man-in-the-making was evolving, he was guided at every step by the Great Creative Hierarchies. Nothing was left to chance. He was given the religions best suited for each step upward; he was instructed in the divine art of creation, both as to the world and the objects in it. Even the food he ate was chosen for him, so that he might obtain the appropriate material wherewith to build the various vehicles of consciousness necessary to accomplish the process of unfolding the latent potentials of the Spirit.

During the earlier Epochs of the present Earth Period, however, certain changes took place in man's constitution which placed him more directly on his own initiative. A further crystallization of the veils of matter took place during the Polarian, Hyperborean, and Lemurian Epochs of the Earth Period, accentuating the idea of separateness. Also in the Lemurian Epoch came the division of bi-polar man into sexes, masculine and feminine bodies with the powers of the opposite sex latent within. One half the creative force was directed upward by the Angels for the purpose of building a larynx and brain, that man might learn to create by thoughts as do the Divine Hierarchies, and express the creative thought in words. At this time, too, the Lucifer Spirits, fallen Angels seeking a physical field of action, imbued man with the demonic principle of passion. In the Atlantean Epoch mind was added as a focusing point between Spirit and body.

Now man had become an individual, indwelling Spirit. Having a degree of free will, he was placed under the Law of Cause and Effect, which decreed that thenceforth he would reap as he sowed. Thus was completed the constitution of composite man, who was then equipped to conquer the world and generate soul power by endeavor and experience, having free will and choice except as limited by the Laws of Nature and his own previous acts. No longer was he to be led, blindly. He must begin to use his faculties which the Divine Hierarchies had helped him to unfold, in the bodies which the Hierarchies gave him, in a manner that is in accord with the Spiritual Laws governing the universe. The choice is always ours. We may yield to the urgings of the lower nature, and take the consequences in sorrow and suffering; or we may heed the promptings of the Higher Self, the Spirit within, and reach heights of true happiness and accomplishment in God's great Plan.

Nevertheless, although we do have free will, we always should remember that the Divine Hierarchies are still active and working with us from their sidereal worlds, always according to the Laws which they have given for our guidance. Though their guidance is more limited than formerly, it is none-the-less real for that. With their help we shall eventually be able to accomplish the elevation of humanity as a whole and attain to an individual realization of glory, honor, and immortality. □

—Compiled from Max Heindel's writings

Mystic Light



Learning to Live

In order that man may become an independent, original creator, it is necessary that his training should include sufficient latitude for the exercise of the individual originality which distinguishes creation from imitation.

As long as certain features of the old form meet the requirements of progress they are retained, but at each rebirth the evolving life adds such original improvements as are necessary for its further expression. Thus, by successive steps, the evolving life improves its vehicles. Between deaths and rebirths we build bodies in which to function, and a far greater degree of efficiency than we now have in this skill is yet to be attained.

The Physical World is an *experimental school* for us, whereby we learn to work correctly in the higher worlds. It has this characteristic whether we realize it or not; thus the plans of higher Beings in charge of our evolution are carried out.

If, however, we are aware that these lessons are preparing us for higher states of work in this and other worlds, we are so much the better for it! We see the purpose behind the lessons we are learning and life does not seem so futile, even though it may be a bit painful.

According to Max Heindel's writings, the purpose of life is not happiness, but experience. This statement alone is enough to separate those who understand and believe it from the rest of the world's population which is seeking happiness in temporal things and people. It comes as a shock to those who feel that life must be "fun" in order to be worthwhile.

Experience is knowledge of the effects which form acts. This is the object of life. Development of the will is also important because will is the force through which we are able to apply the results of our experiences.

There are two methods whereby we can gain experience. The first is by personal experience and the second by observation of other people's acts followed by reasoning and reflecting upon them in the context of our own previous experiences. The second method is preferred for the occult student, although sometimes the lash of adversity and pain will be necessary in order to put us back on the path of peace, as in the story of the Prodigal Son in the Gospels.

One might say without studying the Laws of Rebirth "...if there were no return to Earth, what is the use of living? Why strive for anything? Why should a life of happiness in an eternal heaven be the reward for a good life? What benefit could come from a good life in a heaven where everybody is already happy? Surely in a place where everybody is happy and contented there is no need for sympathy, self-sacrifice or wise counsel!" (*Cosmo-Conception* p. 132-133)

There may be many answers to these cosmic questions, but one fact is sure "...the Great Law, which works for Good, brings man back to work again in the world for the benefit of himself and others, with his acquired treasures, instead of letting them go to waste in a heaven where no one needs them!" (*Cosmo* p. 133)

The occult student also believes that the purpose of evolution is the development of man from a static to a dynamic god—in other words, a "creator." "If man's development consists solely in learning to build better and better Forms, according to *models* surely existing in his Creator's mind, he can become, at best, only a good *imitator*—never a *creator*." (*Cosmo-Conception* p. 338)

Those who persistently adhere to the old forms fail to rise above the species and are left behind, as stragglers. These stragglers take the forms...outgrown by the pioneers, and compose the lower races and species of any kingdom in which they are evolving. (*Cosmo-Conception* p. 340)

In the process of evolution, there is no hiding place. For evolving life, there is no such thing as merely

holding your own. Progression or retrogression is the law. The form that is not capable of further improvement must degenerate. "When there are no more stragglers, the species gradually dies out. The Forms have been crystallized beyond the possibility of being improved by tenants of increasing inability. They therefore return to the mineral kingdom, fossilized and are added to the different strata of the Earth's crust." (*Cosmo-Conception* p.341)

The desire for success is perhaps one of the most important items in man's drive for Life! Without certain drives within us, we would be content to sit and dream without ever wanting anything from or giving anything to Life! Today, as it was hundreds of years ago, society generally estimates a "successful" life by the amount of wealth attained, the degree of social position reached, or the happiness acquired by living a life free from financial or economic worries. Although these things may be desirable, there is an inherent trap laid while pursuing them!

From the viewpoint of the soul, happiness and a sheltered environment are generally unfortunate circumstances. It may be hard to fight poverty and hunger, but from the standpoint of the soul this is infinitely preferable to a life of idle luxury. Where wealth is nothing more than the handmaid of *well thought out* philanthropy, which helps others in such a way as really to uplift them, it may be a great blessing and a means of growth for its possessor, but when used for selfish purposes and oppression, it cannot be regarded as other than an unmitigated curse. (*Cosmo-Conception* p. 431-432)

The Spirit is here to acquire "experience" through its instruments. If the purpose of life is experience, the goal of this work with our tools of the Spirit is a union with the Higher Self. This is the true path of both the mystic and the occult, once they have freed themselves from the illusion that the purpose of life is happiness!

How, then, do we go about overcoming the lower nature and selfish desires which hold us back from attunement with the Higher Self?

Ralph Waldo Emerson, in the essay "*Self-Reliance*" writes: "What I must do as author concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it.

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd, keeps with perfect sweetness the independence of solitude. The objection to conforming to usages that have become dead to you is, that it scatters your force; it loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible society,



vote with a great party either for the government or against it, spread your table like base housekeepers' under all these screens I have difficulty to detect the precise man you are. And, of course, so much force is withdrawn from your proper life. But do your work, and I shall know you. Do your work and you shall reinforce yourself."

As Christ said: "by their works ye shall know them." Our endeavors in spiritual things become most evident in our actions, and it is action that helps to build the Soul Body. Our experiences are transformed into soul power by the nightly exercise of Retrospection.

Living the life of a spiritual aspirant is not always easy. Sometimes it seems as though we are being tested on a daily basis even when we try our best to do what we believe is right. Perhaps this just shows us that we must always endeavor to do more! Walking the extra mile, turning the other cheek, and endeavoring to work harmoniously with our adversary is not always what we think we want to express, but these actions work if we only see the Universal Law in operation behind them.

May we continue to strive to *live the life* even under what we see as adverse circumstances. The Good, the True, and the Beautiful always will triumph if we just keep trying. □

—N.D. Willoughby

Mystic Light



Service by Example

We serve most by the examples we set. Our cheerfulness, our faith, our devotion, our compassion, our general demeanor, constantly are on view before the world. No matter what we may say or do, it is this demeanor—in the context of which our words are spoken and our deed done—which in the long run most influences people with whom we come in contact.

We all at one time or another have been swayed by the enthusiasm, exuberance, joy, and good will of an optimistic person, and have found ourselves, as a result, cheered, inspired, and able to perform our tasks with greater success than usual. We also all have been depressed or irritated after an encounter with a negative pessimistic person or by one who refused to pull his share of the load. The destructive vibrations emitted by such people quickly can be intensified and multiplied, causing the reactions of others to manifest in resentment, anger, irritability, or—perhaps worst of all—apathy. Thus both our work and our well-being are affected.

In the light of these considerations, when we think about how strongly we can influence other people for good or ill, the extent of the responsibility we have in this regard becomes obvious, if not awesome. It is so very true that “no man is an island,” and there is a continuing strong possibility that the way in which we perform even our most mundane duties will be an example to someone.

Perhaps this is most clearly shown by the way in which children are influenced by our every act. Children, of course, are eminently teachable and open to suggestion. This probably is where our greatest responsibility lies. If we were to do all our work as though children were present and we wished them to profit from our behavior, we all might be the better for it. Parents, teachers, and others in close contact with children need be especially

aware of the fact that they are "on display." The slightest defection from a normal mode of behavior—whether an improvement over or an impairment of that mode—is likely to be pounced upon by children as worthy of imitation. For that matter, even the most commonplace conduct often is carefully scrutinized by youngsters ready and willing to believe that this is how it should be done.

Adults, of course, are not so teachable as children, and most adults are not quite so easily influenced. Nevertheless, many adults are willing to let themselves be swayed by the slightest encouragement or pressure. We never know when such a person may be nearby so, again, it is important that our behavior be above reproach at all times.

Even when we do not *feel* cheerful or serene, we owe it to those around us to make every effort to raise our spirits or, failing that, at least put on a "good front." Such an endeavor would benefit our companions and we may even find that making the effort to *appear* positive in time will cause the positive sensation actually to be generated within us.

Such behavior naturally is most important in times of crisis. Especially then, if we are to surmount whatever the difficulty may be, it is essential for us to remain at our most positive, looking for whatever good we can find in the situation and trying to help others keep from succumbing to the negative aspects. The more we busy ourselves in this way, the more we indeed serve by example, and the less chance we will have of getting caught in a "negative whirlpool" ourselves.

The importance of serving by example is seen even in the most apparently trivial of matters. Just the act of entering a room or walking down the street *smiling*—wearing an animated expression rather than the depressed, blank, or resigned expression too commonly seen among the general public—can have a surprisingly enlivening effect on onlookers. Who has not, sometime, somewhere, encountered in passing the radiant face of a happy person and been uplifted by that expression? It did not matter that he did not know the cause of the person's joy—it mattered only that he saw and felt the sensation of joy in someone else and transferred it, in his own way, to himself. Because of this, a few moments—or perhaps even many—of that person's day were lightened and he was able to perform his own duties better.

Service by example also has possibilities of cyclic growth. The person whose smile cheered a passer-by probably had no way of knowing that the passer-by then was able to make someone else happy, and so on. (The same quality of proliferation, of course, also occurs in the transfer of negative emotions and feelings from one person to another.) This is true of any form of behavior or deed done: if one person is persuaded to emulate it, that person in turn may influence someone else along

the same lines, and this goes on until the behavior of countless individuals is similar to the behavior of the first person in the cycle. In other words, we never know how far-reaching the effects of anything we convey emotionally, verbally, or through action, may be.

Many of us also have had the experience of hearing someone make derogatory remarks about another person and noticed that almost everyone in earshot agreed with the speaker or at least remained passively still. Then someone spoke up in defense of the maligned individual, indicating strongly that the first speaker was unfair or "misinformed" in his appraisal and pointing out the good qualities of the person concerned. Gradually, then, those who had been vehement in their agreement with the first speaker began to agree, often rather shamefacedly, with the second speaker instead. The example of the second speaker, appearing in what seemed to be the nick of time, served to direct the thoughts of all the people into more constructive channels. The vibrations being sent out by that particular group then improved considerably over what they had been when the first speaker was talking. The second speaker's example—his forthrightness in defending the maligned individual—greatly improved for all concerned a situation which had become unpleasant because of the previous example that had been set. The first speaker swayed the people into a negative direction, causing them to harm themselves and the person being talked about. The second speaker turned the situation completely around and caused all concerned to better themselves by stressing the good instead of the negative. Thus, by his example, the second speaker served the slandered individual and also all who were listening by appealing to their better natures and causing them to improve their own thought patterns. In addition, obviously, he bettered *himself* by performing his act of service.

And so we see that true service, by its very nature, always takes the form of example to others. Naturally, much service can and should be performed anonymously. Ostentatious behavior or the flaunting of one's "altruistic deeds" immediately alters the nature of the activity and it becomes, not true service, but an exercise designed to show off the "generous" characteristics of the doer.

The person who quietly leads a life of sincere spiritual service to others, however, cannot help but be an inspiring example to his peers. They may be completely unaware of the details of what he does, and for whom. Because of the fine radiations he emits from within himself, however, those with whom he comes in contact sense his noble qualities and react positively to them. His very aura will "rub off" on others, helping strengthen and elevate them and bring them also to higher standards of compassion and helpfulness. □

—C.L.

Mystic Light



The Quest for Life

Humanity now is searching for a true and more helpful and satisfying concept of God and of the beginning of life. The difference between the old way of thinking and the new is that we have come to see the one supreme Cause and Source, not as a separate Being outside of His world, but as One with it. The human Spirit actually is a part of the great Cause, which is, in fact, the life principle, both in application and in essence. The very universe is a part of the living God. As Paul states: "In God we live and move and have our being."

It slowly is dawning on many earnest thinkers that, notwithstanding the worn out orthodox belief which has created much conflict for nearly two thousand years (a belief forced upon humanity through creed and dogma), the day when man was forced to believe in a man-made religion and a man-made God is at an end. A new impulse, based upon a more intelligent understanding of life, has impressed itself upon mankind, with the result that a far greater interest is being displayed in religion now than during past years.

We are witnessing a passing of the old order. Men and nations are vying, one against the other, groping in uncertainty, and a general fear is in the minds of the ones who do not understand and are not prepared for the fast moving modern kaleidoscope. The rapidity of this change often creates fear and mistrust in the minds of people.

Close association with other beings fosters not only fellowship, but also the clash of personalities, and it teaches the individual self-control, patience, how to master feelings, and how to gain control over emotions. We are not to annihilate emotions, but to govern them—not to suppress them, but to utilize them as means to some helpful and serviceable end. The Rosicrucian Teachings continually hold humanitarian ideals before the neophyte and stress that

self-forgetting service to others is the shortest, the safest, and the most joyful road to God.”

The great Ones expect every individual to attain spiritual mastery in the truest sense of the word. People who have achieved this radiate strength, poise, purity, and love into the hearts and lives of every human being with whom they associate. Silently from within they inspire weaker Egos, who, in their turn, inspire others. And so the invisible work goes on, the minority silently and lovingly winning over and encouraging others, who then also endeavor to save misguided brethren from greater misdeeds, thus helping the world to adjust itself. The minority always has brought about the great changes. One good, pure Ego who has lived the higher life and garnered its wisdom has the spiritual power to lift and save many hundreds. Longfellow summed it up pertinently in the following words: “Lives of great men all remind us, we can make our lives sublime.”

In this great life cycle of activity there ultimately is no escape from duty. To foist our duty onto the shoulders of another does not free us from it. Ups and downs on the Path really are trails which every Ego meets on his evolutionary journey. All people were differentiated within God as tiny Sparks, sent down into manifestation to achieve greatness, to work their way onward and upward. All receive opportunities which, when



neglected, rebound and bring to the shirking Spirit greater suffering and greater problems. Often, then, such Egos believe that they have not had opportunities equal to those of others.

Humanity needs encouragement and the assurance of brighter days to come. It is right to look forward and gladly to anticipate the New Era, but we must not just expect it; we also must do something to help establish it. We cannot turn deaf ears to the cries of those who groan under their present burdens and complain bitterly that they have no outlet for their talents—that they have not had a chance. All Egos have returned to this physical existence with certain talents and opportunities which they have earned through their former Earth lives. If they neglect these opportunities, if they waste their time in useless complaining and wait for others to give them a chance, then their present lives will be failures.

Genius, which is original and creative, is irrepressible. Someone endowed with genius finds an outlet for its expression one way or another. Talent, at its best and highest, is imitative and reproductive. We frequently meet people who have had no opportunity to express their original ideas or qualities because of obstacles presented by persons who or circumstances which repressed and inhibited them. Everything apparently conspired against their accomplishing the work for which they obviously had been born and which they seemed most fitted to do. In spite of all interference, however, those Egos forged ahead and expressed their inner qualities. Some of our most noted men and women have accomplished wonders in spite of both physical and material interference.

As we approach the New Age of larger federation and increased fellowship, we find that people everywhere are drawing closer and are more ready to meet in a spirit of “getting together,” ready to give mutual aid to those who are weaker and less fortunately placed physically or socially. The great urge to work together in an associative effort is growing more intense, and people truly are making a real effort in this direction, although often unconscious of so doing.

The seed deposited in the Earth to bring forth a tree usually has a thicker shell than that of the ordinary plant. The seed lies dormant until rain softens the soil, moisture permeates the shell, and the life of the tree begins to develop from within. Gradually the softened shell bursts open. This bursting process is painful to the awakened life within the hard outer shell, but the tiny life of the plant begins to feel the glory of living. Its physical shell broken, it now must work its way upward toward the Sun. The Christ Life which permeates all the Earth and the air is the force by which the acorn is sustained and encouraged to become in time a mighty oak.

The human Spirit, as long as it is satisfied to exist on



the material plane, may be likened to the seed in the ground. It may exist, it even may enjoy life while it is enclosed in the material body or shell. There comes a time, however, when the Spirit no longer can contain itself in this shell—when the God within must express. Then there comes also to this human Spirit a time of distress and pain. Its outer shell gradually must be worn thin so that it may burst forth and grow toward spiritual glory.

As above, so below, and vice versa. All things must work through the God Spirit which interpenetrates every tiny atom. In the lower life-waves as well as in man, we find that relinquishing of the old always is accompanied by painful disturbance and discomfort. Each upward step requires breaking up of the old in order to make room for the new. Always there must be a quest for the higher—a seeking for the Source. Each drop of rain, each grain of dust, each cloud in the sky is imbued with that restless seeking for a higher expression. All is instilled with the spirit of lifting, improving, growing. All has emanated from God and is working its way back to God.

Man, the highest expression—the most advanced—on the physical plane of life, is helping all lower life-waves within his reach to evolve. Sometimes with great cruelty, sometimes through love, and all too often unconscious of his power, he does this. He crushes the

mineral in the hills in order to extract the gold. Perhaps only because of man's desire for wealth, this mineral has been lifted up and purified in the extraction of its finer substance—gold. The rock is ground and polished in order to supply his lady with jewels which are to enhance her beauty. This polishing is uncomfortable for the mineral; the melting of the gold also is most uncomfortable to the ore. But what a glorious transformation! The humblest and meanest products of Nature often are those from which the most precious properties are drawn.

All of God's universe is alive. A living, vibrating, ever-evolving life permeates the very air we breathe. Man turns away from the lowly earthworm, which he is prone to crush under foot. He little realizes that this creature contributes much to his welfare, that within its ungainly body it serves three purposes: it pulverizes and mineralizes the Earth; it bores holes into the Earth to give plants the air necessary for growth; it creates compost by drawing the fallen leaves into the soil, there to decay and give food to the roots of the plants.

Man's body is made up of and fed by the life of lower elements—millions of invisible atoms, each a tiny life spinning about on its own axis, each a universe in embryo. All are kept alive by the Spirit of man, to whom this Physical Earth belongs. The human Spirit ever is working to perfect these physical atoms. Often through greed, selfishness, and lower desires, the human being, who has dominion over these physical atoms, abuses his privilege by wrong thinking, overeating, overworking, or "overplaying." Thus, in various ways, he does not build, but tears down. All this works against him through sickness and suffering. For not building, for not helping God in His work, he creates an indebtedness which at some time, somewhere, must be liquidated through pain and hardship.

Man now has reached a point on the path of evolution at which he has been given the opportunity of building all of his physical vehicles. It has been a long and painful journey; however, he has had his glory and great experiences. Now that he has passed the very lowest round, the nadir of involution, he must begin to build for the Spirit. His spiritual period has begun and his future work will be directed toward the building of the vital body, the body in which he will function during the Jupiter Period. Also the mental body, which at this period of his building is only a cloud, must be organized. Heretofore man has been more concerned in building his physical and desire bodies, which surely have served their purpose, but now he must work upward toward the spiritual realms. Since he is a god in the making, he now must work more on the godly aspect of his nature and refine the higher vehicles, which will then open up the spiritual life which he now is entering. □

—A.F.H.

Mystic Light



Courage

Courage is a quality which every spiritual aspirant must develop. The processes of self-realization and self-transformation, voluntarily undertaken by the aspirant—the Path of the Spiritual Warrior—demands unflinching honesty, determination, perseverance, forgiveness, faith, and above all, courage.

Honesty is essential in assessing ourselves as we truly are and as we have become through our every thought, word, feeling, and deed. Determination to transform ourselves sets many processes in motion and challenges every aspect of our being: we first must accept responsibility for our lives, make restitution for our wrongs, resolve firmly to “do better next time” we are presented with the same situation, and make certain we do these things. We must persevere and persist time after time, no matter how often the same old “problem” comes up to challenge our determination. We must be able to forgive ourselves and others every single time we stumble and fall, for every past and present “failure.” We must have faith in the underlying order and beauty and justice of all manifestation, whether apparently evil

or obviously beneficent. We must have courage to keep on trying when all our lofty concepts and ideals seem to crumble under the crushing weight of the cumulative weaknesses and sins of human personalities.

No doubt every thoughtful person will admit that current conditions and events in the world at large present fearsome problems and challenges, which also can be called “opportunities.” Certainly great courage is required to give our best to these opportunities and not succumb to numbing feelings of helplessness, desperation, or despair. The battle to overcome the apparent evils of poverty, hunger, racism, child abuse, murder, animal torture, pollution, warfare—all the crimes against humanity and Nature—requires manifestation of the same qualities of honesty, determination, persistence, forgiveness, faith, and courage as does the battle for self-mastery. These traits first must be developed before they can be utilized; thus the Spiritual Warrior must, to some extent at least, have begun the process of self-transformation before that self is ready or able to work for the emancipation of others. One first must acquire a degree of proficiency in any “skill” before he or she is able to use it effectively and teach or transmit it to others. Thus anyone who would work for constructive change on a global scale must begin by changing himself.

This process of self-transformation can indeed be a fearful experience, and this is why we use the term Spiritual Warrior. As the light of the Spirit within is fanned into a flame by a true desire to purify oneself in preparation for service, many “moths”—phantoms of the personality or lower self—are drawn to the flame and threaten to extinguish it. The personality feels its dominion, its very existence, is threatened, and it puts forth a mighty effort to resist losing control. Fearful indeed are the physical, emotional, and mental disturbances which can erupt during a process of transformation. Many saints and mystics have described the “dark night of the soul” which preceded their awakening to a state of grace and peace wherein all-one-ness, *unity*, becomes the only reality. The personality, with all its chaotic thoughts, selfish desires, turbulent emotions, and darksome deeds, must die. But this is not the end. Death is never the end but only a “transition into a finer sphere.”

The pain of this birthing is utterly incomprehensible to one who has not been there. Too often the sufferer attempts to discuss his experience with family or friends and is met with astonishment, puzzlement, or disbelief, because to “outsiders” apparently nothing extraordinary has occurred to bring on such extraordinary torment. The inability of others to empathize with one’s inner struggle usually only deepens the sense of alone-ness and isolation already inherent in this battle. Yes, this dark night of the soul must be faced all alone if true victory over the lower self is to be achieved. Not only



faced, but embraced, because victory in this battle is won only by Divine Love. The lower self is not destroyed in the usual final sense; it is transformed by Love.

Indeed it takes great courage to enter into this fiercest of all battles, the battle between the lower and Higher selves, with no-one, no-thing to support us, no weapons, no reinforcements. Our only source of power is the Love and Power of the Most High. And to the extent to which we remember to call upon Him for wisdom, strength, and courage, we will be victorious and free.

We have been given many aids to utilize when our courage falters. I will mention a few which have served me well each and every time I remember to use them.

One of my greatest sources of inner strength is Mother Nature. Nowhere is the perfect order and harmony of Creation more evident than in the wonders of the natural world. Though I live on a small homestead nestled amongst forested mountains and have abundant opportunities to experience our Mother Earth's gifts, anyone who allows himself the time to rest his awareness upon any of Her manifestations, however small or isolated, can reap the same harvest of wordless wisdom, peace, and strength. I have learned courage from watching the tireless little birds in their unceasing search for food, from observing a nanny goat in the

throes of a difficult birth, from the tender seedling thrusting its life up through the frozen earth. All our Mother's children share this indefatigable, uncomplaining determination to *live*, to fulfill their destiny despite all difficulties and obstructions. Such inspiring examples can be found everywhere, not just on the frontiers of civilization: a potted plant, a kitten, a thunderstorm, a silent starlit winter's night, all have something to give us, something to reveal, if we but allow ourselves the time and quiet attention to receive their gifts.

Another source of strength is simply quiet time spent alone—anywhere. Even just a few moments can suffice if spent truly quietly. This of course means quietness of mind as well as mouth—and stillness of the body as well. It is usually necessary for me to *command* my personality and all its functions: "Be Still, and Know—I am God." What follows this ancient invocation is incommunicable; the Great Silence defies description. Out of time, out of space...I am free. One immeasurably brief instant spent in this "state" is immeasurably renewing.

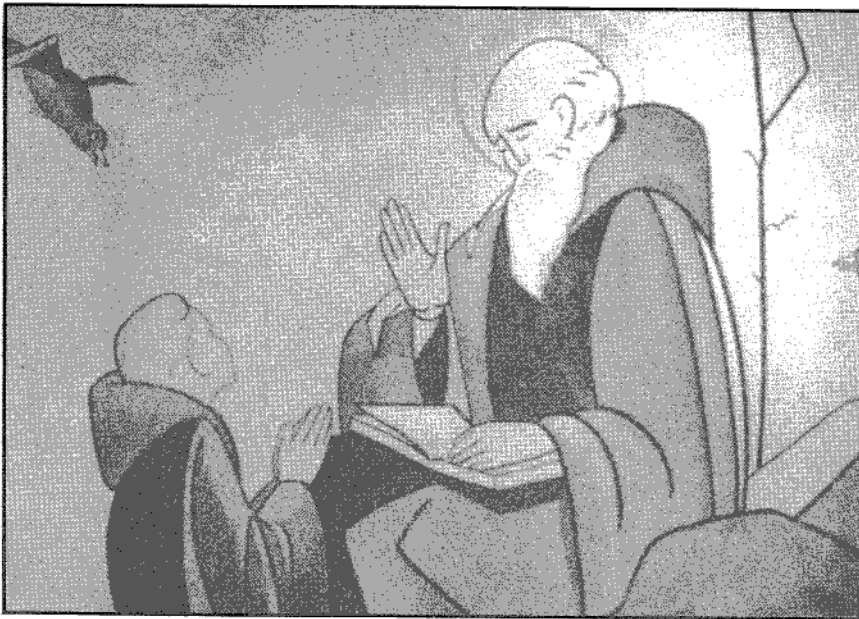
Finally there is the most obvious aid in developing courage: prayer. Any and every prayer offered in earnest from the heart cannot fail to bring good. Our Master and Teacher Christ Jesus has given us a complete and perfect prayer: the Lord's Prayer, which works upon all our vehicles in the most sublime way. We need not understand the esoteric teachings regarding this prayer (though such information certainly enriches our knowledge) to reap its benefits. We need merely recite it from the heart—not just from memory—to be cleansed, healed, forgiven, strengthened, protected and attuned to our Creator and His Sublime Attributes of Wisdom, Love, and Power. Of course any earnest prayer, however simple, can effect the same attunement to the Source of all Good.

In closing there is a most special prayer, given to us by Saint Francis—a shining example of courage and faithfulness—a prayer which clearly holds the key to the victory over the lower self.

*Lord, make me an instrument of Your Peace,
Where there is hatred let me sow Love.
Where there is injury...Pardon.
Where there is doubt...Faith.
Where there is despair...Hope.
Where there is darkness...Light.
Where there is sadness...Joy.
O Divine Master, grant that I may not so much seek
To be consoled...as to console,
To be understood...as to understand,
To be loved...as to love,
For,
It is in giving...that we receive,
It is in pardoning...that we are pardoned,
It is in dying...that we are born to Eternal Life. □*

—Anne Silver

Mystic Light



Persistence/Perseverance

The following excerpt from the Oblate Letter of February 1985, issued by the Prince of Peace Abbey, a Benedictine Monastery located in Oceanside, California, is reprinted by permission. Presented in the general context of Pope John Paul's call for renewal, this message, centered around the quality of "perseverance," also is reminiscent of Max Heindel's frequent emphasis on "persistence." Perseverance...persistence...whatever the word, the quality is recognized by all sincere seekers for Light and Truth as being a sine qua non of spiritual progress.

Perseverance is the hallmark of the strong. To continue meeting the demands of virtue requires a kind of coordinating, uniting, and directing power—Perseverance...Paul dramatized this continuing virtue in his directions to Corinth. Corinth was famous for the games that are known today as the Olympics. In Los Angeles last summer as well as in Corinth of the ancient past, the spectators witnessed almost superhuman efforts to continue in the races. Other athletes thrilled their audience with their willingness to continue to try to achieve their goal of excellence. Paul's words were applicable to the athletes of Los Angeles and their predecessors in Corinth. "Surely you know that many runners take part in a race, but only one of them wins the prize. Every athlete in training submits to strict discipline in order to be crowned with a wreath that will not last; but we do it for one that will last forever. That is why I run straight for the finish line; that is why I am like a boxer who does not waste his punches. I harden my body with blows and run to keep myself from being disqualified after having called others to the contest." (1 Cor. 9:24-27)

Weakness sometimes surprises us, especially when we expect ourselves and others to be strong. Our Saviour foresaw that there would be this problem in His Church. He very clearly outlined the entire class of those who have initial

enthusiasm but lack the persevering "follow up." "And these likewise are they that are sown on the stony ground; who when they have heard the word, immediately receive it with joy. And they have no root in themselves but are only for a time; and then when tribulation and persecution ariseth for the word, they are presently scandalized." (Mark 4:16-17)

Perseverance is a difficult quality to acquire. It may seem like a contradiction but only by persevering in the difficult is a person able to acquire the quality of perseverance. Perseverance as a virtue results from repeated acts of discipline. It means an ever renewed—never-ending effort in contradicting our weaker natural tendencies. Perhaps an occasional NO to selfish demands could be given and held to. NO constantly to deep self-interests and self-satisfactions, that is demanding too much! This is exactly the unpersevering reason why very few are outstanding examples of perseverance. More in our weakness than in our fidelity, we admit the truth of Aquinas' definition of perseverance "is a special virtue that has as its special object a laborious work or effort that entails the pain and the suffering of a long period of time."

Perseverance is a blend of strong qualities. A rope or a cable is a binding together of many, separate strands. Each strand is weak and can be broken easily. Twisted into the rope or cable all the strands become one, strong, practically unbreakable rope or cable. Perseverance unites determination, courage, and firmness into a moral habit whose strength excludes all weakness. Are we willing to answer John Paul's call for continued renewal? Most of us would reply: Yes!! Are we capable of answering? That depends on the strength of our perseverance. Are we reeds shaken by the wind? Or are we oaks that withstand every storm?□

Mystic Light



Science and Religion

XI. MASS, ENERGY, AND SPIRIT

Mass is a property of matter that makes it difficult to accelerate the matter. Newton's Second Law states that the acceleration of an object is equal to the net force acting on that object divided by the mass of the object. This can be written as:

$$a = F/m$$

where m is the mass of an object, F is the net force acting on the object, and a is the acceleration of the object. From this equation it can be seen that when a given force acts on a body, the more mass the body has, the less acceleration will be produced. Because a truck has more mass than a car, a truck is not able to go from rest to full speed as quickly as a car, nor can a moving truck stop as quickly as a car. Mass also influences gravitational pull (weight). The more mass an object has the more strongly it will be pulled by gravity at any given location; that is, the more weight it will have at that location. Because a truck has more mass than a car, it is more difficult to lift a truck (pushing against gravity) than to lift a car.

Material scientists generally accept the reality of anything that has mass. If they can see it, feel a resistance when they push it, and weigh it, then they are willing to believe it exists.

Suppose we take a block of ice. The ice has mass, and force is needed to accelerate or lift it. Suppose we place the ice in a dish and heat it. In time, the ice will melt. If we continue heating, it will vaporize and disappear from the dish. In fact, all massive objects can be turned into vapor if enough heat is applied and thus can be made to disappear. The material scientist has learned to stretch his imagination to accept the occasional disappearance of part of what he considers real. He notes that even when matter vaporizes and disappears, it can be recondensed and thus made to reappear. An interesting thing about this process is that the total mass

of the system remains constant even through the invisible part of the process. If one kilogram of ice is vaporized, and if all the vapor is collected and recrystallized, the resulting block of ice again will have a mass of one kilogram. Because the vapor carries the property of mass without loss, credence is given to the idea that the vapor, even though invisible, is just as real as the solid from which it was produced.

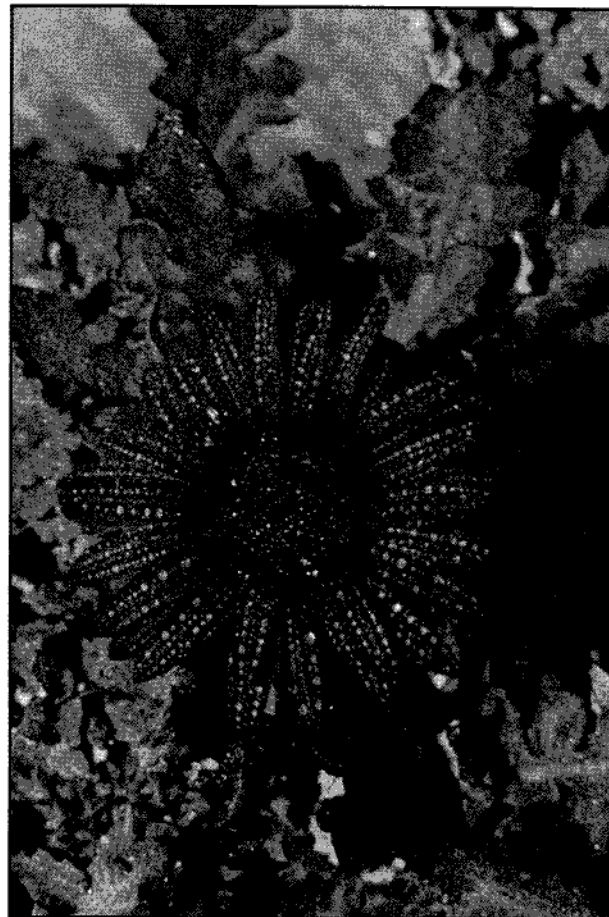
With the arrival of the twentieth century, the imagination of material scientists was stretched one step further. In 1905, Albert Einstein theorized that mass and energy should be interconvertible according to the equation

$$E = mc^2$$

where **E** is the amount of energy needed to produce a mass **m**, and **c** = 2.998 x 10⁸ m/s. Alternately, **E** is the amount of energy that can be produced from a mass **m**. Einstein's mass-energy equation has been experimentally verified both in nuclear reactions and in elementary particle reactions. It is observed that mass can be created out of electromagnetic radiation in what are called "pair production" events. If sufficiently energetic electromagnetic radiation (which is massless) passes near a heavy nucleus, an electron and an anti-electron (both of which have mass) can be produced. The presence of the nucleus is needed in order to absorb some of the momentum of reaction. In a similar manner, a proton and an anti-proton, or a neutron and an anti-neutron, or any other particle and corresponding anti-particle can be produced. Some have theorized that this is the manner in which all matter was originally created. Inversely, when a particle and an anti-particle encounter one another, they disappear and only massless electromagnetic radiation remains.

In the pair annihilation processes not only does mass become invisible, but also mass ceases to exist. It is interesting to note, however, that even when the mass ceases to exist, the total mass plus energy divided by **c**² remains constant. If one kilogram of mass were converted into pure (massless) energy in the form of electromagnetic radiation, and if all this radiation were caught and given appropriate conditions, it theoretically would be possible again to produce from it one kilogram of mass. (A number of difficulties would occur if anyone actually were to try to do this.) The fact that the electromagnetic radiation carries the property of mass-energy without loss gives credence to the idea that electromagnetic radiation, even though it does not have mass and cannot be pushed, pulled, or weighed, is just as real as massive particles.

Radiation does have energy. A system is said to possess energy if it has the ability to bring about changes in itself or other things. Electromagnetic waves are known to have energy because they can produce electric currents (as radio and TV waves do when they encounter antennas), they can heat objects (as do rays

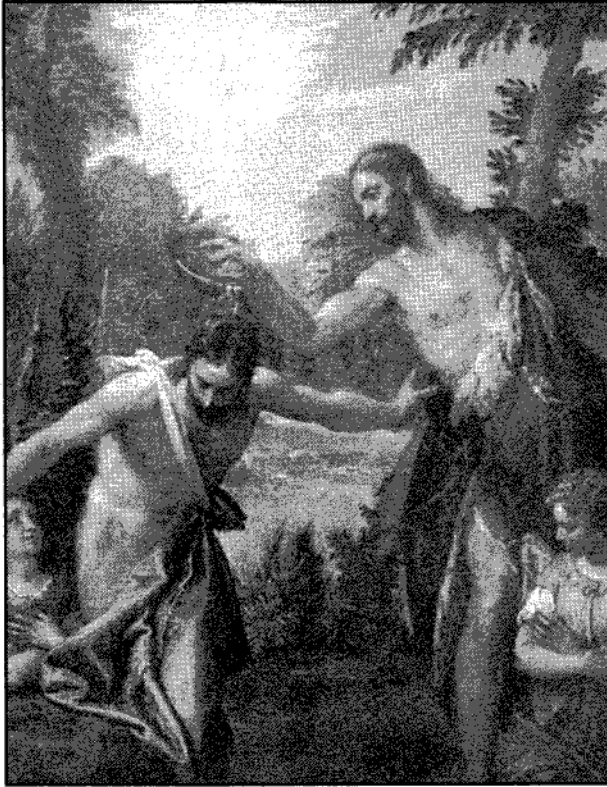


from the Sun and microwaves), they cause chemical reactions (as do rays from the Sun when they hit leaves of plants or human skin), etc. Thus the ability to do things has become accepted as a part of reality by material scientists.

The clairvoyant, when he investigates these matters, agrees with the conclusions of the material scientists and also can give some added insights. Whereas the material scientist only could infer the reality of vapor and electromagnetic waves, the clairvoyant can see vapor and electromagnetic waves directly and thus can confirm their reality. Vapor is classed by the clairvoyant as belonging to the Chemical Region of the Physical World, along with solids and liquids. Electromagnetic waves are in the Etheric Region of the Physical World. In addition, the clairvoyant can see and work in even finer states of matter as he raises his consciousness to what are called the Desire World and the World of Thought. These higher worlds are just as real to the clairvoyant as solid objects are to the material scientist. The clairvoyant, Max Heindel, states that matter (both in the Physical World and in the higher worlds) is crystallized Spirit, and energy (in all the worlds) is the same Spirit not yet crystallized. Matter and energy are recognized by clairvoyants to be part of the one reality, Spirit. □

—Elsa M. Glover

Mystic Light



Life in the Higher Worlds

When the English poet Wordsworth wrote his wonderful poem "Intimations of Immortality," he was not just drawing upon his imagination. He was aware of the actual truth of what he wrote when he penned the following lines for posterity:

*"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness
But trailing clouds of glory do we come
From God, Who is our home:
Heaven lies about us in our infancy!
Shades of the prison house begin to close
Upon the growing Boy,*

*But he beholds the light, and whence it flows,
He sees it in his joy;
The Youth, who daily farther from the East
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended:
At length the Man sees it die away,
And fade into the light of common day."*

Since we, as Spirits differentiated in God, live in the higher, invisible worlds both before birth into a physical body and after the death of the physical body, it is to our advantage to know something about these higher worlds, what goes on in them, and the relationship of life there to our life here on the material plane.

The Western Wisdom Teachings portray life for us as never-ending—eternal. When students of the Teachings refer to themselves, their true selves, they refer not to their physical bodies or personalities, but to the indwelling Spirit which was differentiated within God at the beginning of the present Day of Manifestation. Briefly, we accept the view that God, the ruler of our solar system, differentiated within Himself some sixty billion Spirits at the beginning of our great Septenary Day of Manifestation so that these Spirits might journey forth into experiences on planets, or lower planes of existence, to unfold the inherent spiritual qualities with which they are imbued. In this sense, we human beings are made in the image of God, as the Bible states, and we have inherent within us potentially all the powers that He possesses. Long periods of involution and evolution have transpired since this differentiation, or beginning, during which gradual progress has been made. For our immediate attention, however, we shall concern ourselves with the phase of existence in which we presently find ourselves.

We all are aware of the material world and the conditions which it provides for us. In fact, perhaps we are too well aware of it, for much of humanity seem to think that the material world is the only world that exists, and we have come to orient our lives largely to that belief. Let us now take a broader perspective, however, and consider the Teachings of the Western Wisdom Hierarchs on this subject.

To gain a true perspective of life in the higher, invisible worlds, we first need to realize that besides the physical body we carry around and to which we give so much attention, we have other bodies of other substances, correlated to worlds made of the same substances. We have a vital or etheric body made of several grades of ether, a desire or emotional body composed of what we call desire-stuff, and a mind made of mind-stuff, which links the physical body with its higher vehicles. While we are "alive," or have our consciousness focused in the Physical World, we have all of these vehicles, each serving its particular purpose for

the indwelling Spirit's progress. But, just as the physical body is born anew at each incarnation here on Earth, so also is each of the other bodies born, after having served its purpose in the higher worlds subsequent to the death or deterioration of the physical body.

Although we are concerned here primarily with the activities of the Spirit during its stay in the higher worlds, we need to give some thought to its passing—that is, to its leaving the material world and its entrance into the higher worlds. When the silver cord which connects the bodies is severed or breaks, the Spirit spends approximately three and one-half days seeing the events of the just-ended life and inscribing these events upon the higher bodies as a basis for further consciousness.

Everything is remembered, so this should be a quiet time, in order that the person's consciousness may be entirely focused on what we call the panoramic process. The pictures are impressed upon his higher vehicles, but he has no feeling about them at this time. This panorama lasts from a few hours to several days, depending upon the length of time the person could stay awake in the Physical World, if necessary. When the endurance of the etheric body has reached its limit, it collapses, the panorama is terminated, and the Ego withdraws into the Desire World. The silver cord breaks, the two lower ethers of the etheric body return to the physical body and hover over it, decaying synchronously with it. The life forces of one atom are taken, to be used as a nucleus of the vital body in a future embodiment. Thus, as the Ego enters the Desire World, or Purgatory, it has the seed atoms of the dense and vital bodies, in addition to the desire body and mind. The purgatorial experience now begins.

When a person wakes up in Purgatory or the Desire World after the panoramic process, he is, with one exception, the very same person in every respect that he was before the death of the physical body. There is no transforming power in death. The person's character has not changed, but he has lost his physical body—which does make a difference.

As long as the Ego entertains the desires connected with Earth life he must stay in his desire body, and as the progress of the individual requires that he pass on to higher regions, the existence in the Desire World must necessarily become purgative, tending to purify him from his binding desires. Since these desires cannot be satisfied because he has no physical body, he suffers keenly. His sufferings are all the more terrible because they are entirely mental; on Earth, the dense body dulls even suffering to some extent. In the Desire World, suffering has full sway, so that the Ego learns whatever lesson he has to learn.

The purgatorial experience is for the expressed purpose of helping the person to become purged of lower, evil desires. The fact that the evil desires cultivated in Earth life cannot be gratified causes the suffering in

Purgatory. In time they must burn out, and the suffering experienced will help the person to avoid the same evil practices and habits in a forthcoming life. Thus we see that this is an impersonal affair; it is not punishment, for all depends upon our own actions. The suffering is entirely due to our own self-acquired habits and is strictly proportionate to them. Benevolently it rids us of our own faults, so that, in consequence of purgation, we are born innocent. Thus we may more easily acquire virtue when tempted anew by listening to the inner voice that warns us. Each evil act, at least, is therefore an act of free will.

While our evil habits are dealt with in this general way, our specific actions in the past life are dealt with in the same automatic manner by means of the life panorama which was etched into the desire body. That panorama begins to unfold backward from death to birth, upon our entrance into the Desire World, or Purgatory. It unfolds backward at the rate of about three times the speed of the physical life, so that a person who was sixty years old at death would live over his past life in about twenty years.

So we see that the Law of Consequence works to purge man of his baser desires and the correction of the weaknesses and vices which hinder his spiritual progress, by making him suffer in the manner best adapted



to that purpose.

The life pictures which have been inscribed on the higher vehicles unroll before him, backward, and now the Ego has all the feelings it is possible for him to have. Every incident of his past life is lived over again. When he comes to a point where he has injured someone, he feels the pain as the injured person felt it. He lives through all the sorrow and suffering he caused others and learns how painful is the hurt and hard to bear is the sorrow he has caused. The suffering is keener because of the shorter duration.

The Spirit who, by means of the panorama, has been able to etch a deep, clear record upon the desire body will realize the mistakes of the past life much more clearly and definitely than if the pictures had been blurred because the Ego's attention was diverted by suffering and grief around him, or by any other interference.

This sharp, clear-cut feeling is of immense value in future lives. It stamps upon the seed atom of the desire body an ineffaceable impression of itself. The experiences will be forgotten in succeeding lives, but the feeling remains. Thus comes the "still, small voice" of conscience that warns us not to repeat a past mistake. This also explains why we believe in keeping a deceased body undisturbed for 3 1/2 days after the silver cord is broken.

So we see that the mission of Purgatory is to eradicate the injurious habits by making their gratification impossible. Because the Ego suffers as he has caused others to suffer, he learns to act kindly, honestly, and with forbearance toward others in the future. When he is reborn, he is free from evil habits, but as the *tendency* may remain; it is necessary that will power be used to resist temptation. In time we must learn to do good regardless of how we are treated by others.

Fortunately, we can moderate the experiences in Purgatory, if we will. This is done by performing the exercise of Retrospection in the evening before going to sleep—that is, going over the events of the day and sincerely feeling sorry for the wrong done. During the day we can use the magical formula of repentance, restitution, and reform, which cleanses the seed atom and rids us of our evil habits.

When the purgatorial experience is over, the purified Spirit rises into the higher regions of the Desire World—the First Heaven. Here the results of the sufferings are incorporated into the seed atom of the desire body, thus imparting to it the quality of right feeling, which acts as an impulse to good and a deterrent from evil in the future. Here the panorama of the past again unrolls itself backward, but this time the good acts of life are the basis of feeling. We realize anew all the joy of helping when these scenes come before us, and we feel the gratitude which was poured out to us at the time. When we come to scenes where we were helped by others, we again feel all the gratitude that we then felt toward our

benefactors. Thus we see the importance of appreciating here all the favors shown us by others.

The First Heaven is a place of joy without a single drop of bitterness. The Spirit is beyond the influence of the material, earthly conditions, and assimilates all the good contained in the past life as it lives it over again. Here all the ennobling pursuits to which man has aspired are realized in fullest measure. It is a place of rest, and the harder has been the life, the more keenly will the rest be enjoyed. Sickness, sorrow, and pain are unknown quantities. Beautiful houses, flowers, etc., are the portion of those who aspired to them; they build these themselves by thought from the subtle desire stuff. Nevertheless, these things are just as real and tangible to them as our material houses are to us. All gain here the satisfaction which Earth life has lacked for them.

In the First Heaven, the student revels in libraries and is able to pursue his studies in a much more effective way than while confined to the dense body. If he desires a book, presto, it is there! The artist, by his imagination, shapes his models perfectly; he paints with living, fiery colors instead of the dull pigments of Earth. In Earth life, it is impossible for the artist to reproduce the tints he sees with his inner vision, but the Desire World is the world of color par excellence, and therefore he obtains his heart's desire in the First Heaven and receives inspiration and power to continue his work in future lives.

The sculptor likewise finds the First Heaven a place of joy and upliftment. He shapes with facility the flexible materials of the Desire World into the statues he dreamed of in Earth life. The musician is also benefited, but he is not yet in the true world of tone. That ocean of harmony, where the heavenly "music of the spheres" is heard, is located in the part of the Region of Concrete Thought which, in the esoteric Christian Religion, is known as the Second Heaven. Thus, the musician hears only the echoes of the celestial strains in the First Heaven.

Here in the First Heaven we also find little children who, not being subject to the Law of Consequence and thus having no purgatorial experience, go directly to this place after passing on. If their friends could see them, there would be no grieving, for theirs is an enviable life. They always are met by some relative or friend who has previously passed on, and are taken care of in every respect. Some people there lay up a great deal of treasure for themselves by giving much of their time to the invention of plays and toys for the little ones, so that life in the First Heaven is spent in the most beautiful way by the children. Nor is their instruction neglected. They are brought together in classes, according to temperament, and are particularly instructed in the effects of desires and emotions, which can so easily be done in a world where those things can be demonstrated objectively. Thus they are taught by object

lessons the benefit of cultivating good and altruistic desires.

We recall that after the termination of the panorama, just after death of the physical body, when the Ego withdrew from the etheric body, it went through a period of unconsciousness before it awoke in the Desire World. There is also an interval between the withdrawal of the desire body in the First Heaven and the awakening in the Second Heaven. This time there is no unconsciousness however; every faculty is keenly on the alert. There is a state of hyper-consciousness which is called the Great Silence. No matter how materialistic a man may have been on Earth, that state of mind now has vanished, and, when he reaches this Great Silence, the man knows that he is inherently divine. He awakens from the illusions and delusions of Earth life with a sense of infinite relief, is filled with a feeling of impregnable security, and feels anew the restful repose of being in the everlasting arms of the great Universal Spirit.

He hears the indescribable harmonies of celestial music which fills the region incessantly. The World of Thought, where the Second Heaven is located, is also the realm of tone, as the Desire World is the world of light and color, and the Physical World is the world of form. The artist gets his color schemes and his light effects from the Desire World, but the musician must draw upon the more subtle World of Thought for his inspirations. In this fact we have the reason why music is the highest art we possess. The painter is able to fix his creations once and for all upon canvas, there to be seen at any time by all who have eyes. Music cannot be thus fixed. It is more elusive. It must be recreated each time and at once vanishes into silence unless a recording is made to keep some degree of its beauty and inspiration. Because of its very nature, however, music has so much greater power to speak to us than does even the greatest painting, for it comes directly from the heaven world, fresh and fragrant with echoes from the home world of the Ego.

Having progressed through the Second Heaven, the Ego at last withdraws from the sheath of mind, which was its garment there, and enters the Third Heaven, entirely free and untrammelled. This is the highest point attainable by man at his present state of development. In II Cor. 12, Paul mentions having known a man from that exalted region. In order to have a conscious existence in the Third Heaven one must have given time and effort to abstract thought, which had no relation to time or space. This is a reason for studying mathematics or any other subject that is impersonal and deals with something above feeling.

Since most people are not yet past the stage where they progress properly along what is called "practical lines," for them the Third Heaven is simply a waiting place, where they are unconscious as in sleep until the time is ripe for a new birth into a physical body. For

advanced Egos, capable of abstract thought, this is a time for evolving original ideas, which later manifest as genius in Earth life.

As soon as the experiences of the Earth life have been assimilated in heaven, the Law of Consequence and a desire for more knowledge draws the Ego back to Earth, as a magnet draws a needle, and it begins to contemplate a new embodiment.

Here again the Law of Consequence is the determining factor; the new birth is conditioned by our past lives. Having lived many lives, we have met many different people and have had varying relations with them, affecting them and ourselves for good or ill. Causes thus were generated between them and us, and for every cause there is an effect. These causes must find their consummation sometime, somewhere. Therefore, the Recording Angels—Great Intelligences in charge of the Law of Adjustment—look up the past of each Ego at the time it is ready for a new birth and find out who among the friends and foes are living at the time and where they are. There are usually several groups of these people in Earth life, and the Ego may be given a choice as to which he will take unless there is some definite destiny he must work out in that life.

Thus we see that the Ego has a certain amount of latitude as to the place of birth and the people among whom he is born. It therefore may be said that, in the great majority of cases, we are where we are by our own choice. It matters not that we do not know it in our brains; the Ego is yet weak and not able freely to penetrate the veil of flesh. The more we determine in our brain-minds to live for the Higher Self, however, the sooner the day will come when the Ego will shine through and we shall know.

When the Ego has made its choice, it is bound by that choice to go through with the adjustment of debts contracted in former lives and now ripe for liquidation. Any attempt to change or refuse to act in accordance with the choice made results in dire consequences, which are dealt with fully in the Western Wisdom Teachings. From this it seems plain why we should accept our burdens, try to bear them with as much composure as possible, and, above all, keep trying here to prepare for a better life in the future. It should be remembered, too, that nothing we learn is ever lost, no matter how old we may be when we learn it.

So, with this information given to us by those great Compassionate Ones, the Elder Brothers of the Rose Cross, we can, with understanding as well as faith strive more diligently to live the life of unselfish love and service. Thus we liquidate our debts and provide better conditions for our future lives, being confident that we are at the same time progressing on the spiritual path and eventually will reach our high goal as Christs-in-the-making. □

—A Probationer

Max Heindel's Message



Teachings of an Initiate

THE SIGN OF THE MASTER

There are at the present time many who, judging from the signs of the times, believe Christ to be at the door and are watching for Him in joyful anticipation. Though, in the opinion of the writer, the "things which must first come to pass" have not taken place in many important particulars, we must not forget that He gave warning that "as it was in the day of Noah, so shall it be in the day of the Son of Man." Then they ate, drank, and made merry, they married and were given in marriage up to the very moment when the flood descended and engulfed them. Only a small remnant was saved. Therefore we who pray for His coming will do well to watch also lest our prayers be answered before we are ready, for He said, "The day of the Lord will come as a thief in the night."

But there is also another danger, a very great danger which He pointed out, namely, "There shall be false Christs;" and "they shall deceive even the very elect, if that were possible." So we are warned that if people say, "Christ is here in the city or there in the desert," we are not to go, or we shall certainly be deceived.

But on the other hand, if we do not investigate, how shall we know? May we not run the risk of rejecting Christ by refusing to hear all claimants and judging each according to merit? When we examine the injunctions of the Bible upon this point, they seem bewildering and altogether subversive of the end they are supposed to help us attain, and the great question, "How shall we know Christ at His coming?" is still rife. We have issued a pamphlet on this subject but feel sure additional light will be welcome to all.

Christ said that some of the false Christs would work signs and wonders. He always refused to prove His divinity in that sordid manner when asked to do so by the scribes and Pharisees because He knew that phenomena only excited the sense of wonder and whetted the appetite for more. Those who witness such manifestations are sometimes sincere in their efforts to convince others but they are generally met with an attitude of mind which says in effect: "You say you have seen him do so and so and therefore you believe. Very well! I also am willing to be convinced. Let him show me."

But even supposing a Master were willing to prove his identity, who among the multitude is qualified to judge the validity of the proof? No one! Who knows the sign of the Master when he sees it? The sign of the Master is not a phenomenon which may be repudiated or explained away by the sophists, neither is it something the Master may show or hide as he pleases, nor can he take it up and lay it aside at will. He is forced to carry it with him always as we carry our arms and limbs. It would be just as impossible to hide the sign of the Master from those qualified to see, know, and judge it as it would be for us to hide our members from anyone who has physical sight. On the other hand, as the sign of the Master is spiritual, it must be spiritually perceived, and it is therefore as impossible to show the sign of the Master to those who lack spiritual sight as it is to show a physical figure to the physically blind.

Therefore we read: "A wicked and adulterous generation seeketh after a sign and there shall no sign be given unto it." A little further on in the same chapter (*Matt. 16*) we find the Christ asking His disciples, "Whom do men say that I, the Son of Man, am?" The answer developed that though the Jews saw in Him a superior person, Moses, Elias, or one of the prophets, they were incapable of recognizing His true character. They could not see the sign of the Master or they would have needed no other testimony.

Christ then turned to His disciples and asked them, "But whom say ye that I am?" And from Peter came the answer weighted with conviction, quick and to the point, "Thou art the Christ, the Son of the Living God." He had seen the sign of the Master and he knew whereof he spoke, independent of phenomena and exterior circumstances, as emphasized by Christ when He said, "Blessed art thou, Simon, Son of Jonah, for flesh and blood hath not revealed it unto thee but my Father which is in heaven." In other words, the perception of this *great truth* depended upon an interior qualification.

What this qualification was, and is, we learn from the next words of Christ: "And I say also unto thee that thou art Peter (*Petros*, a rock,) and upon this rock (*Petra*) I will build my church."

Christ said concerning the multitude of materialistic Jews: "A wicked and adulterous generation seeketh



after a sign and there shall no sign be given unto it but the sign of the prophet Jonah," and much speculation has been the consequence among equally materialistic Christians in latter times. Some have contended that an ordinary whale did swallow the prophet and later cast him ashore. Churches have divided on this as on many other foolish issues. But when we consult the occult records we find an interpretation which satisfies the heart without doing violence to the mind.

This great allegory, like so many other myths, is pictured upon the film of the firmament, for it was first enacted in heaven before it was staged on the Earth and we still see in the starry sky "Jonah, the Dove," and "Cetus, the Whale." But we will not concern ourselves so much with the celestial phase as with its terrestrial application.

"Jonah" means dove, a well recognized symbol of the Holy Spirit. During the three "days" comprising the Saturn, Sun, and Moon revolutions of the Earth Period, and the "nights" between, the Holy Spirit with all the Creative Hierarchies worked in the Great Deep perfecting the *inward* parts of the Earth and men, removing the dead weight of the Moon. Then the Earth emerged from its watery stage of development in the middle Atlantean Epoch, and so did "Jonah, the Spirit Dove," accomplish the salvation of the greater part of mankind. □

(To be continued)

Studies in the Cosmo-Conception

The Desire World

Question: How does the Desire World compare with the Physical World?

Answer: Like the Physical World, and every other realm of Nature, the Desire World has the seven subdivisions called "Regions," but unlike the Physical World, it does not have the great divisions corresponding to the Chemical and Etheric Regions.

Question: What is the purpose of desire matter?

Answer: Desire stuff in the Desire World persists through its seven subdivisions or regions as material for the embodiment of desire.

Question: What is its relation to the physical body?

Answer: As the Chemical Region is the realm of form and as the Etheric Region is the home of the forces carrying on life activities in those forms, enabling them to live, move, and propagate, so the forces in the Desire World, working in the quickened dense body, impel it to move in this or that direction.

Question: Are not the vital and physical bodies sufficient for such action?

Answer: If there were only the activities of the Chemical and Etheric Regions of the Physical World, there would be forms having life, able to move, but *with no incentive for so doing.*

Question: How is this incentive supplied?

Answer: It is supplied by the cosmic forces active in the Desire World, and without this activity playing through every fibre of the vitalized body, urging action in some direction, there would be no experience and no moral growth.

Question: What part do the ethers play in such growth?

Answer: The functions of the different ethers would take care of the growth of the form, but moral growth would be entirely lacking.

Question: Would this interfere with evolution?

Answer: Evolution would be an impossibility, both as to form and life, for it is only in response to the requirements of spiritual growth that forms evolve to higher states. Thus we see the importance of this realm of Nature.

Question: How do emotions function in the Desire World?

Answer: Desires, wishes, passions, and feelings express themselves in the matter of the different regions of the Desire World as form and feature express themselves in the Chemical Region of the Physical World.

Question: Do they take permanent forms?

Answer: They take forms which last for a longer or shorter time, according to the intensity of the desire, wish, or feeling embodied in them.

Question: Are forces and matter there quite distinct?

Answer: In the Desire World the distinction between the forces and the matter is not so definite and apparent as in the Physical World. One might almost say that here the ideas of force and matter are identical or interchangeable. It is not quite so but to a certain extent the Desire World consists of force-matter.

Question: Is it difficult to give accurate descriptions of the higher worlds?

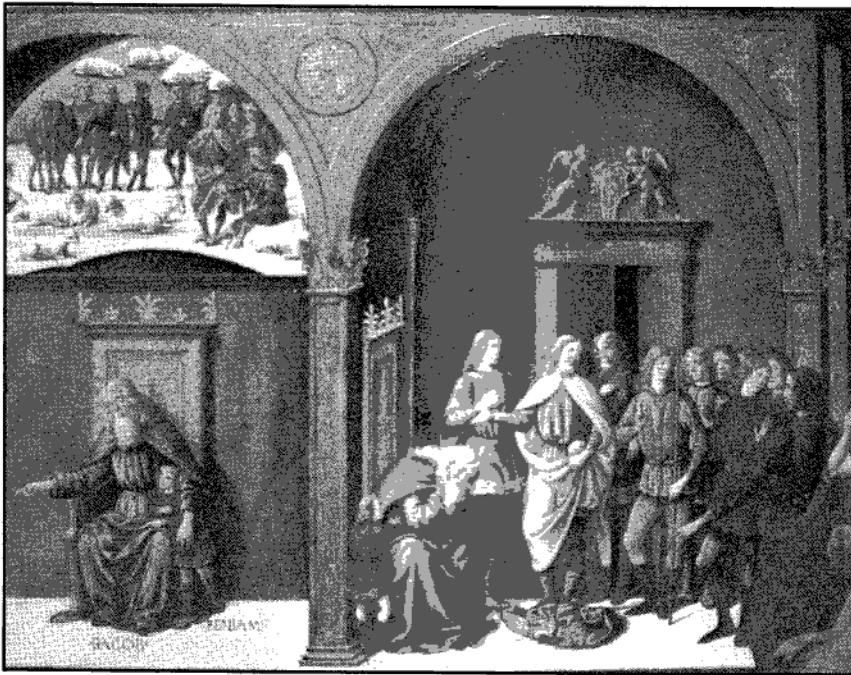
Answer: Yes, and wrong impressions are caused principally by the difficulty of giving the full and accurate description necessary for a thorough understanding of the higher worlds.

Question: Why is it difficult?

Answer: Unfortunately our language is descriptive of material things and therefore entirely inadequate to describe the conditions of the super-physical realms. Hence all that is said about these realms must be taken as similes rather than as accurate descriptions. □

—Reference: *Cosmo-Conception*, pp. 38-40

Western Wisdom Bible Study



Christ Jesus Predicts Judgment

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Even so, Father: for so it seemed good in thy sight.

All these things are delivered unto me of my Father: and no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

—Matthew 11:20-27

In reading the beginning lines of the above passage, one can hardly help being reminded of the many other cities down through the years which have rejected or at least been indifferent to the Teachings of Christ Jesus since the time of Chorazin and Bethsaida, and of the sad end to which they came. There comes a “day of judgment” for every city, as well as for every human being—a time when the fruit of past actions must be reaped.

However, this is in no wise a “punishment” from those Higher Ones who

guide our destinies. It is only the immutable working of the Law of Cause and Effect—the Law which proclaims that we must, individually and collectively, reap what we sow.

Thus it is no “accident” when cities are destroyed by earthquakes, volcanoes, floods, or other forces of Nature. These have been the means used from time immemorial to help teach mankind to learn and obey the spiritual Laws which govern all created things. It was no mere poetic justice that was involved in the destruction of such wicked cities as Herculaneum, Pompeii, and others. It was a reaction against the materialistic, vile ways of living of the inhabitants that brought each its just “reward.”

“As might be gathered from the fact that it is the reflected immorality and anti-spiritual tendencies of mankind which arouse the Nature forces in the seventh stratum to destructive activity, it is generally profligate and degenerate peoples who succumb to these catastrophes. They, together with others whose destiny, self-generated under the Law of Consequence, for various reasons, involves a violent death, are gathered from many lands by the superhuman forces, to the point where the eruption is to occur.”

In thanking the Father for having “hid these things from the wise and prudent,” etc., Christ Jesus was of course referring to those who had intellectual knowledge, but who were unable to cognize real truth because of a lack of heart development. The “babes” refer to those who may be entirely lacking in academic learning but who have unfolded the power of inner knowing through the heart or intuition.

The intuitive impulse is connected with the World of Life Spirit, the world of love and unity, and thus is drawn directly from the fount of Cosmic Wisdom. Through this faculty we may truly “know God.” □



The Children of Gemini, 1985

Birthdays: May 21 to June 21

Children born during the time when the Sun is in Gemini, a common-air sign symbolized by the twins, are usually definitely of a dual nature. One type is apt to be too dependent on the ideas and manners of other people; the other scientific, well-balanced, and reserved.

These natives are prone to be very active and restless. They would like to be in two places at the same time, were that possible. They travel, and walking is one of their favorite pastimes—quite a beneficial one for their health.

Geminians are inclined to be confident one moment, wavering the next. They are studious, though, and avid readers on many subjects, having an all-around fund of information which can be used to advantage in conversation. There is usually a love for the arts and sciences, but a tendency toward mere surface study of them, though the attitude may be that of an expert.

Gemini natives excel in all mercurial pursuits, particularly in writing and speaking. They prefer a vocation which displays their dexterity, such as public speaking, teaching, and publishing. Their work is often more the gathering or accumulating of information than the completing of comprehensive tasks.

These people are usually easy to get along with, for they are able to adjust themselves to any environment, and adapt themselves to other people and circumstances. Having an inclination to be impersonal, they are frequently able to handle situations by not taking things too seriously.

The planet Mercury rules Gemini, controlling the nervous system, as well as the mind. Consequently, those born with the Sun in this sign are often impatient, high-strung, and somewhat nervous. Being quite sensitive to the mental atmosphere about them, they should be taught to seek quiet, peaceful surroundings and to practice concentration of thought and effort.

Gemini is a symbol of the consciousness developed at the stage of attainment represented by the West Room of the Tabernacle. This is the stage of full waking consciousness in all phases of experience, and of conscious possession and awareness of one's own faculties. (Of course, we all have this kind of awareness to a certain degree.) This also represents a conscious striving after ever-greater understanding, realizing that we are all part of a great going-forward with no absolute end, but with cycles of effort and rest, of striving and attainment.

During the solar month, the heavenward journey of Christ takes Him through the World of Thought. As His revitalizing and purifying influence works through this region, He enables man to draw to himself purer substance for the building of his mind. At this time of year He helps man more clearly to perceive and understand the cosmic drama of life unfolding, and to appreciate more fully the role that each participant plays in it.

INDIVIDUALITY AND PURPOSE

Sun trine Jupiter May 31 to June 15. Intuitive insight and inclusive breadth of vision are added to the geminian rapid analytical ability. Wide-ranging intellectual interests will be supported by a strong sense of humor, cheerful demeanor and an overwhelming sense of faith in oneself and in others. The esoteric maxim, "As you give, so shall you receive," is second nature to this generous spirit.

Sun opposition Uranus May 31 to June 15. Uranus has been called the "Magician," and it is no revelation that individuals born under uranian contacts will be attracted to aquarian interests: astrology, mysticism, science. A strong Uranus denotes a strong will; and afflicted Uranus, self-will. Hasty temper and a tendency to love constant (and perhaps thoughtless) change must

be tempered with the humility and selflessness of the aquarian paradigm: the Christ.

Sun conjunct Mercury June 2 to June 13. This aspect will stimulate the perception and expressions of that perception (through speaking, writing, communicating) making them fluid, fast and formless. (These qualities are shared by the element that symbolized planetary mercurius to the alchemist: quicksilver.) The days during which Sun is combust Mercury (June 5 to June 10) suggest a loss of flexibility and impartiality. Although mental faculties are not impaired, there is a tendency to be dogmatic, stubborn, and sometimes conceited. The exercise of retrospection will enable the native to gain a clearer insight into the personality.

Sun square Neptune June 19 to June 21. Few people will understand the high ideals motivating these individuals. Sensitivity to beauty in art, music and philosophical concepts is felt, as is empathy to the condition of others. These individuals will be idealistic, but practical common sense will be equally part of their nature. An excess of emotion is common along with an inability to view oneself impartially.

Parents must provide examples of truthfulness and live the ideal of truth to one's Higher Self. Neptune gives a particularly sensitive and creative imagination—it must not be allowed to degenerate into unproductive fantasizing, mindless TV-viewing, or dependence on drugs to satisfy the neptunian need to transcend the physical.

Sun trine Pluto June 19 to June 21. This aspect has something of the flavor of Scorpio to it. A sense for the need to transform and redeem the darkness within will be present with these individuals throughout their lives. The ability to work and cooperate with the masses and other groups is indicated. The trine of Pluto in its full flowering requires that the ideal which inspires must be lived through and that the darkness which may be inherent in an earthly ideal must be accepted.

SELF EXPRESSION AND LOGIC

Mercury square Jupiter May 22 to May 27. Communication will flow but perhaps without prudence or tact. The mind is active and fertile with new ideas; wide-ranging interest and much book learning are probable. Self-assurance degenerating into conceit and intolerable self-opinionating should be guarded against. Children, especially, should be taught the occult value of truth (a lie is a destructive force with great power to harm) as there is a tendency toward duplicity (albeit unmalicious).

Mercury opposition Saturn May 25 to May 30. Saturn is said to be of great value with Mercury since it exerts a restraining force on the flighty mind. This condition will undoubtedly obtain, but there is a tendency to develop a cunning, scheming mind also. Jupiter and Neptune (faith and love) are the astrological medi-

cements for the "heavy hand" of Saturn; parents should liberally dose their children with these healing balms. Narrow-mindedness and pessimism can be counteracted by appealing to the sanguine nature of light-hearted Gemini.

Mercury opposition Uranus June 4 to June 9. This aspect heightens the intuitions and promotes rapid analysis (occasionally rendering the mind capable of lightning-fast calculations). Although much creativity in thought is indicated, there is a tendency to stubbornness and self-will. This aspect may indicate strange beliefs of the self-exalting kind; the native may become impatient and frustrated with anyone less quick than he. Respect and tolerance for others should be instilled in this native from an early age.

Mercury trine Jupiter June 5 to June 17. Neptune is connected with the imagination more than with any other human faculty. The aspects of these two planets suggest the fertilization of the mind by the imagination, which, in its higher form, is the creative imagination. The effect of the opposition indicates a predisposition to self-deception and psychological projection (seeing one's failings in others). Parents must respect the need for this child's fantasy life but also must inculcate truthful observation and reporting. Neptune sensitizes whatever it touches. With Mercury, the perceptions are touched and correspondingly rarefied. These children may be thin-skinned as well as susceptible to invisible shades of color and tone. Clear-sightedness and discrimination are the watchwords here.

Mercury trine Pluto June 12 to June 17. Gives a mind with unusual powers of persuasion and a keen insight into public opinion. The mind easily will tune into the mental "pulse" of the masses. An incisive, probing intellect will ferret out the secrets of others, making a good detective or researcher. Truly feeling in touch with himself and feeling in touch with the wellsprings of his own inner nature only can come about through the constant renewing and transformation of this native's mind.

LOVE AND ARTISTIC URGES

Venus sextile Mars May 22 to June 13. These aspects tend to make the person affectionate and warm-hearted. A strong potential for the harmonious blending of love and sexual desire, as well as initiative and self-esteem blended with concern for others, is indicated. This results in the marked ability to get along easily with the opposite sex. Dancing and singing may be favorite activities.

Venus sextile Jupiter May 22 to May 28. This aspect confers increasing emotional sensitivity, ability to express abstract ideas through artistic and poetic endeavors, love of social pleasures, and ability to attract many acquaintances. The great gift of this aspect may be said to be grace of expression.

Venus trine Uranus May 22 to May 28. This is a combination which usually signifies unusual taste and some degree of artistic ability. A magnetic personality, progressive love ideals, and the potential for wise use of the creative forces are indicated. The individual is often witty, fascinating, humorous, or charming. Music, especially the new and strange, will be liked.

Venus trine Neptune June 3 to June 14. This aspect denotes strong artistic, poetic, and religious inspirations. Venus-Neptune aspects indicate a potential for idealistic love relationships but often correspond to illusions about love. They bestow a divine discontent and a constant restless seeking for an ideal not so easily found on Earth. Devotion to the arts is indicated (with perhaps more reliance on inspiration than on hard work).

Venus opposition Pluto June 3 to June 14. Relationships will be of paramount importance in this individual's life. Marriage and business relationships may degenerate into manipulative exercises in power-brokering. Unconscious forces will tend to rule the feelings of this person—it is imperative that the psychological roots of these forces be uncovered and acknowledged. The courage to explore the uncharted depths of the unconscious may well lead to the profession of psychology.

Venus square Jupiter June 18 to June 21. These individuals are likely to indulge their tastes for rich food too often. Although these children will be popular and loved by their friends, they may tend not to exert themselves much. These children will need to be pushed to develop their initiative. Excessive consumption of sweets should be strictly guarded against for it later may develop into a surrogate for love.

INITIATIVE, COURAGE, AND SELF-ESTEEM

Mars trine Jupiter May 22 to May 29. This fortunate combination confers optimism, energy and enthusiasm. There is usually loyalty, pride and honor and the native has the ability fully to enjoy life. An interest in sport, travel, stage, religion and politics will manifest at an early age, and there will be considerable skill in the areas of propaganda and publicity.

Mars opposition Uranus May 22 to May 28. This aspect will create a strong desire for freedom and unrestricted. Patience is a virtue that is seldom present and humility is also rare. In a word, this individual wants his own way at all costs. Although these natives are not known for any restricted or ordered way of living, this combination may denote unusual will-power, courage and energy.

Mars opposition Neptune June 6 to June 20. The emotions may be stimulated easily through this aspect. Sometimes the native may personify the archetypal male and achieve fame in motion pictures or television. The most necessary task for the native is to find an outlet

and channel for the imagination. Without such a channel, depravity in sex or drugs may result.

Mars trine Pluto June 6 to June 20. This aspect confers potential for heading large organizations and gives ability to use people and knowledge to accomplish goals. Complusive ambition will be supported with limitless courage, drive and initiative.

INDIVIDUAL PERSONALITY INFLUENCES IN SUN-MOON COMBINATIONS

Sun sign is listed first.

GEMINI-GEMINI, May 22. Sun and Moon in Gemini emphasize love of variety, a quick, restless mind, frequent travel and ease of conversation. Such strong Gemini influences subject one to vacillation, and the tendency to prefer reading to the application of knowledge or the actual experiencing of life. Nervousness may manifest as compulsive talking.

GEMINI-CANCER, May 23-24. With the two main mental signifiers, Mercury and Moon, in Taurus and Cancer, thorough thinking along practical lines such as financial security easily becomes prominent. Insurance sales would be a natural talent. Inspirations will have a marked rhythm, with planning followed smoothly by productive activity. Fertile imagination and sympathy allow these individuals to relate well to others. Mentality is quick but decisions are easily influenced by feelings.

GEMINI-LEO, May 25-26. Moon in Leo promotes desire to share and satisfaction in sharing knowledge. These individuals can communicate enthusiasm to their public. Teaching, publishing, and the ability to write concise, interesting, technical reports are talents.

GEMINI-VIRGO, May 27-29. Sun and Moon in signs ruled by Mercury produce a super-active mentality, practical and highly analytical. These natives love to apply their knowledge, especially where conditions allow them to exercise imagination and experience variety. Mercury in Taurus gives the concentration and persistence to pursue a problem to solution. However, Sun and Moon in mutable signs tend to produce vacillation and a highly restless mind.

GEMINI-LIBRA, May 30-31. This combination fosters intellect absorbed in social affairs and artistic studies. The dynamic inspiration of Aries, containing Venus, blended with the libran potential for refined emotions, produces great interest in any subject where recognition of balance and harmony play a role. These individuals enjoy a variety of associations and plan social occasions well. The dualistic Gemini mind combined with Libra desire to seek balance is not a particularly good combination for making quick decisions, because these individuals see several sides to a situation.

GEMINI-SCORPIO, June 1-2. Moon, Venus, Saturn and Pluto in Mars-ruled signs reveal the direct, aggressive approach markedly. These individuals work

well under stress, thus promoting occupations in which one must be on emergency call. Scorpio Moon adds depth and intuition to the versatile Gemini intellect which, aided further by the concentration and determination of Saturn in Scorpio, is well fitted for research.

GEMINI-SAGITTARIUS, June 3-4. This combination stimulates the mind to a variety of interests, including politics, law, and philosophy, but some mental scattering is likely. There is a tendency to vacillate, suddenly change studies, and to allow feelings and preconceptions to masquerade as logical thinking. These natives love to travel and make good language translators and travel guides.

GEMINI-CAPRICORN, June 5-6. These serious, ambitious students enjoy history, business, government, and technical writing. Influences of Capricorn deepen Gemini's versatile mind to create ability to pursue studies to a great depth. Politeness, tenacity, and being thoroughly informed help these natives rise to positions of authority. They also communicate well, but maintain a reserve which commands respect from subordinates.

GEMINI-AQUARIUS, June 7-8. This dual air combination creates an inventive, original mentality attracted to most that is new and unusual. Imagination is inspired with intuitive flashes far more often than is typical, and the ability to remain emotionally detached is remarkable. These natives make friends easily.

GEMINI-PISCES, June 9-11. Interest in arts, poetry and the devotional side of religion is high. Venus in Taurus adds further love of beauty and comfort. Intuition helps in business speculation. A generous nature makes these individuals great supporters of charity.

GEMINI-ARIES, June 12-13. This harmonious blend of two signs stimulates mental activity. Stability and practical understanding are added by the Taurus influence. These individuals have energy, enthusiasm, and a restless nature which prompts them to take the initiative, yet they generally have agreeable dealings with others.

GEMINI-TAURUS, June 14-16. Moon, exalted in Taurus, and Venus, ruler in Taurus, give productive imagination, tenacity, easy-going personality appreciative of beauty and peace. These polite individuals relate well to almost everyone; however, they may give overmuch value to wealth and social standing. The intellect, under Cancer influences, gives great weight to the feeling side in contrast to typical Gemini love of the theoretical.

GEMINI-GEMINI, June 17-18. See above. During this time Mercury in Cancer will direct intellectual energy upon the home life and one's psychological roots.

GEMINI-CANCER, June 19-21. See above. This combination also gives a highly developed intellect and development of refined feelings of intuition, faith and compassion. □

—A Probationer

Astrology

Goethe's "Faust," and the Horoscope of its Author

The drama of *Faust*, by Goethe, teaches renunciation and resignation. This is a doctrine we might expect from an author with Saturn rising in Scorpio, but we must remember that, for Goethe, renunciation meant the subordination of a lesser interest to the whole.

Part One of *Faust* shows us Faust yielding to temptation, interested first of all in magical phenomena and in pleasure. At the end of Part One, he stands condemned in the eyes of anyone with a sense of morality. But in Part Two, we have a very different Faust. In Goethe's opinion, the fact that one yields to temptation is not the end. If man is willing to change his point of view, he is given another chance; hence, Part Two shows us a changing Faust. Goethe demonstrates how the process of regeneration is worked out, how man gradually recedes from the pleasures and pomp of the world as he partakes of regeneration. We are shown a man who grows into higher and nobler conceptions of love, and one who works systematically for the good of his fellow men.

Goethe tells us that Faust is a study in the evolution of human Spirit. It is more than that. It is a study of the play and interplay of character with destiny, hence it is of intense interest to all people concerned with astrology.

In Part One, Faust contacts the supernatural or lower astral world. He becomes a boon companion to Mephistopheles. Even with this glimpse of the supernatural, however, Faust still is a dry-as-dust human being, for his interest has been entirely in intellectual pursuits in which reason, data, and facts have been piled up. His emotional nature and his imagination have been starved. It is necessary, therefore, that he have emotional experience first hand. Hence he is brought into contact with Marguerite. Marguerite is apparently sacrificed to his lust, his selfishness, and his pride of

caste. But due to her sacrifice, some of the idealism which has lain dormant all his life begins to awaken in Faust. Part Two of the play then shows the changes and progress that come to a man after even a glimmer of ideality awakens.

Mephistopheles is a realist. He has the key to the Ideal World, but he does not want to go there. Faust, being at last awakened to idealism, does want to go there. In the play, the World of the Ideal is termed the "World of the Mothers." (Such a name would be given to it by an author with Neptune in Cancer!) It represents the world wherein lie the conceptions of all that later may exist in reality. It is the world where man learns that spiritual conceptions can become living realities. After Faust has been there, he has a new and different conception of life.

In the World of the Ideal, Faust meets Helen of Troy, and later marries her. This has caused some amusement among critics, but Goethe's thought is that the human Ego who has seen the ideal henceforth must live with it—that is, be married to it. Happiness henceforth is not connected with physical things, but instead is the product of a union of the Ego with the Ideal. Not that this brings an easy life and no battles. In fact, rather the opposite happens. The play brings out the fact that battles and storms come very quickly after this union, for the Ideal has to be protected and is not always safe in the world of actuality. But in all these battles, the Ego has the courage to break down opposition and interference with the rights of the Ideal. The courage with which the idealist fights is all the greater because it is not physical, but is divine in origin. The person with the Ideal has joy in the fight and will be victorious in so far as he relies on divine strength.

In the play, however, Helen departs at length again to the world of shadows. Does this mean that the Ideal is lost? No, it symbolizes the fact that the Ideal gradually has been absorbed into the soul of Faust; hence the archetypal form of that Ideal can return to the world of the archetype. The Ideal no longer is something to inspire Faust from the outside. It is himself. The neophyte has reached the stage where it is clear to him just what his work in life is, and so he does it. Not that he sees any more with outward perception, but much more from innate conviction. He has been modeled physically and mentally after a pattern whereby he can express the Ideal. He is, in fact, the ideal.

In the play, Helen represents one form of archetypal beauty, while there are many other and greater ideals. When she departs, Faust looks up to the heavens and sees another form more beautiful and more exquisite than hers. But Faust is content. He turns to Earth and begins to plan and work for the good of mankind. Mephistopheles no longer can be his friend, but he becomes his servant. No longer does Faust rely on his own strength, but on invisible beings and forces from

the higher planes.

It is ever the purpose of life that the higher vision should inspire man to work and service. So it was with the disciples after they had witnessed the Transfiguration. They had to come down from the mountain and be present at the healing of the sick, yet they would have preferred to stay on the mountain. So, also, we would prefer to stay with our ideals. Necessity comes along, however, takes away the outward form of the vision, and leaves us to try to make the world come nearer to the Ideal. Each person must know, not only the joy of the vision, but also the joy of service. Goethe's theory was that individualism always must be worked out, but individualism was not an end in itself. It had to be replaced by altruism.

Goethe's individualism is shown by Uranus in Aquarius in the third house, that of the mind. On its lower arc, Uranus is the dictator, the one who will have his "rights" even if he blows the world to pieces in the attempt to get them. On its higher arc, Uranus promotes altruism.

Thus, Faust spends the last years of his life in practical work. When he comes to die he is blind, but his blindness to the things of this world only makes him see more clearly the things that are not of this world. When Mephistopheles comes to claim him, Angels put the demon to rout, for Faust no longer is a slave to him. He has attained freedom. His dying words are a summary of Goethe's philosophy: "He alone deserves freedom, as life, who daily conquers it for himself."

As Faust enters the higher realms, he finds Marguerite awaiting him, anxious to be his guide. The Mater Gloriosa sings to her:

"Come lift thyself to higher realms;
If he long for thee, he will follow thee."

Thus to the very end Goethe's thought was that life is a continual progress upward and onward. Man must reach the All-God, or All-Union, as Goethe terms it. The gist of Goethe's philosophy is first unfoldment, then union.

We must not think of the women in the play, Marguerite and Helen, as actual women any more than we must think of Beatrice in Dante's poem as a mere woman. They all stand for conceptions of the human Ego, or rather innate principles of it.

Marguerite is the human, emotional Ego, full of faith and intuition, lacking in worldly wisdom yet going through bitter experience to spiritual enlightenment. Helen is a type of Ego longing for beauty and the ideal, anxious to make the realities of this world come more into line with the beauty of the archetypal patterns. Both phases are necessary in the development of the perfect man. In the end, though, the intuitional Marguerite leads Faust higher. Both women are part of the Eternal Feminine. Helen's ideals lead to service, Marguerite's to love and at-one-ment with the Godhead. Hence, the



concluding lines of Faust are:

"The Eternal Feminine
Inspireth ever."

Now let us briefly review Goethe's horoscope in the light of what we have learned from the play. The idea of the final regeneration of the human Spirit is seen in his Scorpio Ascendant. The fact that the way is long and hard is seen by Saturn's placement in Scorpio. Uranus in the third house gives the originality of the work, gives it a magical and occult setting. Neptune on the ninth cusp brings in the spiritual note. Jupiter shows what a man accumulates, and in Pisces this will be the understanding of psychic things. Mercury shows what a man consciously thinks and writes about, and in Leo it will concern the subject of love; hence the love interest in the drama is the absorbing note. The opposition of Venus to Jupiter will act as a polarity bringing in a philosophy built on love and final redemption through love (Pisces) and service (Virgo).

The ever-expanding fame of Goethe is represented by Jupiter trine Neptune from the 4th house, which shows that his philosophy will capture the minds of the masses in an almost hypnotic way. As they come to understand the meaning of his works, they will gain spiritual illumination. □

—E.C.M.

Astrology



Universal Life

Treating a subject of such a broad scope as "*Intelligent Life in the Universe*," within the space of one brief essay we can only touch superficially the vast possibilities. Necessarily, our discussion must be quite general then, lest this essay develop into a young bookling.

Following the scientific method of deductive reasoning, we must proceed along the path from the known to the unknown. As our frame of reference is the limited perception of human beings arising from and living on a planet with our peculiar characteristics, this must be our point of departure. We compare and contrast, moving from planet to Solar System to other stars in our Galaxy supporting planetary chains. From our Galaxy we expand our horizons to include intelligent life in the Universe.

It is appropriate at this point to lay down a set of ground rules in the form of definition of terms. "*Life*" in this discussion is understood to be the power of self-motivation within an aggregate of matter. Further, "*Life*" constitutes the inherent ability to grow, propagate, take in and use the particles of the surrounding atmosphere and finally to assimilate for its perpetuation useable portions of its physical environment. "*Intelligent*" signifies the ability and will to perceive events and circumstances of its environment. A manifestation of this intelligence is the eventual interaction of the aggregate with its environment as well as the development of a code of behavior, such as moral and cultural values. With the passage of time, the magic 'spark of life' — *Love* — becomes internalized. In short "*Intelligent Life*" comprises the Power to be, the Will to know and the Desire to express.

On our planet (and probably on other planets as well) the Forces of the Universe interact to originate and sustain life. The Nuclear, Electromagnetic and Gravitational Forces keep in specific proportions the solids, liquids and gases of our atmosphere, stabilizing the properties of our physical bodies. Human life is sustained by the continued presence of the combination of universal elements in the four basic categories of *Air*, *Water*, *Earth* and *Fire*. *Air* is for breathing, *Water* is for drinking, *Earth* is for eating and *Fire* for maintaining proper body temperature. Besides these fundamental life-support factors of our physical environment, refined combinations of universal elements have fostered the evolution of our five-fold sense perception and social intercourse. Civilization, individual and collective goals and dreams, have progressed to our present state of an interest in and desire to communicate with other civilizations of similar technological advancement.

Given the same set of circumstances on any other comparable planet, it is highly likely that intelligent life would originate and evolve in a pattern very similar to ours. A G2V star of the approximate age of ours and a planet 93,000,000 miles distant with the same atmospheric pressure, density and mass—creating the same gravitational force on surface life—would spawn beings of similar physical features. The sense organs and body structures would correlate, responding to the radiation from their star-sun as we do to the wide span of electromagnetic radiation.

Electromagnetic radiation consists of wavelengths of tremendously varying amounts. Human visual perception is within one small portion of the scale—visible light. But scientists readily discuss the existence of wavelengths longer than 7000 Angstroms and shorter than 3000 Angstroms. Can we not expand our thinking to recognize the possibility of intelligent life existing within other types of planetary atmospheres as we recognize radiation outside the span of visible light? A denser atmosphere might produce beings who would breathe by means of gills. A far less dense atmosphere, such as exists on the Jovian planets, might produce beings who “fly” rather than walk. A star, say an F6V type, emitting radiation mainly in the Ultra Violet or X-Ray portion of the spectrum, would give rise to planetary beings whose normal vision would be in the X-Ray portion.

It is apparent to us that certain factors are necessary for the origination and evolution of “*life as we know it*.” Primarily, life arises on planets orbiting a star which is stable enough in its fusion process to sustain evolution. Further, the surface temperature of the planet must be sufficiently cool for the growth and stabilization of heavy elements maintaining the coherence of both planetary and individual bodies. The presence of running water likewise is required for sustained existence.

Many stars are in the required category, our coming pole star being one of them. A consistently observed haze around Vega, the solar apex, may indicate the presence of one or more planets supporting intelligent life.

Recently a few discoveries have provided support for the acceptance of the possibility of extraterrestrial intelligent life. Among these findings is one prominent one: the discovery of complex molecules in interstellar space. As molecules are the resultant building units from carbon atoms (the basis of life), their presence in interstellar space indicates the potential for life elsewhere. Since the aspects mentioned earlier in connection with our planetary life have evolved out of the existence of the basic universal elements, it seems logical that these elements exist then ‘universally,’ giving rise to “*life as we know it*” throughout the Universe where life conditions prevail.

Also recently detected is the presence of background radiation, leading astronomers to consider the concept of some basic universal substance of low temperature and relatively slow frequency. Everything in the Universe is a specialization of this one substance which this writer calls energy. Matter and energy are opposite poles of the one universal substance. Stars, nebulae, interstellar material, planets and planetary life forms are all varying combinations—molecules of elementary particles—of energy and matter.

Does “*Intelligent Life*” necessarily confine itself within the size and capacity of the physical body of one human being? The existence of galaxies, star clusters and clusters of galaxies show forth an order within the Universe. Order further indicates an intelligent operation. This order is not haphazard. This writer tends strongly to give unequivocal credence to the views expressed by Carl Sagan, a Cornell astronomer.

*“A quite reasonable set of assumptions leads to the conclusion that there may be billions of planets in this galaxy on which life may have evolved. The nearest one may be within dozens of light years of the Sun. On this basis, many if not most professional astronomers have come to feel that intelligent life probably exists in many places in the universe. Carl Sagan’s latest estimate is that a million stars may be supporting technological civilizations in the Milky Way Galaxy.” **

The Supreme Intelligent Life in the Universe is that One in which the traditional religionist irrevocably believes: “In the beginning, God created the heavens and the Earth.” This religious scientist turns to ancient Wisdom for the ultimate answer to the question which plagues astronomers, “What lies before the singularity?”

“Out of the ever-existing essence of space the two-fold energy formulated the double heaven.” □

—Shirley Sharpe

*ASTRONOMY: *From the Earth to the Universe*, Jay M. Pasachoff, Saunders College Publishing; Second Edition, pp. 242, 243

News Perspectives



THE HEART: MEDICAL MANIPULATIONS

As virtually everyone knows, the news media lately have been full of references to heart transplants and the use of artificial hearts. As this type of surgery becomes more prevalent, and as more and more people in hospitals around the country are on waiting lists for heart donations, we believe it wise once again to review the Fellowship's position on the matter, as determined in the light of the Western Wisdom Teachings.

To begin with, occult science teaches that every person, immediately after death, views a panorama of the life just ended. The events of the life are viewed in complete detail on a "reel"—as it were—beginning at the end of life and going backward. All the person's post-mortem purgatorial and First Heaven experiences, which revolve around assimilation of experiences of the life just lived, will be based on the extent to which he has been able to concentrate on this panorama.

Since heart transplants must take place *immediately* after the donors' deaths, it is obviously impossible to avoid interference with the donors' panoramic processes. The Spirit of the donor, even if legally considered "dead," still is attached to his physical body by means of the etheric silver cord, which remains connected throughout the 3 1/2 days of the normal panorama. Therefore he could not help but feel the pain of surgery when his heart is removed and also be distracted from the panorama by the activity going on around him.

Furthermore, occult science also teaches that in every individual's heart is contained that Ego's seed atom. The forces of this seed atom have been immanent in every dense body possessed by the particular Ego to which it is attached, and upon it are inscribed all the experiences of that Ego in all its lives. The individuality of the seed atom is as indispensable to our evolution as the heart itself is indispensable to our survival in the Physical World.

What happens to the seed atom in the case of a heart transplant? Very likely, it stays in the etheric counterpart of the donor's heart, which still remains in his body. When parts of the dense body are amputated, only the *planetary* ether accompanies the separated part. Once the donor's physical heart has been placed in the recipient's etheric heart, the question arises: would the angelic Beings who wisely handle such matters transfer the recipient's dense seed atom to the apex of the donor's heart, which now is pumping blood through it? This probably could be done, and if the recipient lives, it would seem that this is what is being done. Whether or not this also would apply in the case of an artificial heart is far from clear. Many unanswered questions remain, from the esoteric standpoint, concerning the use of artificial hearts.

The destiny of the recipient, and possible former-life relations between the recipient and the donor, could be important factors in the outcome of the transplant. Another factor would seem to be the recipient's archetype, on which he himself worked during his previous heaven life and which, we are taught, is "wound up" for a specific length of time, thus determining the length of physical existence.

Also in connection with heart transplants, and transplants of all other organs as well, it is important to remember that every atom of each physical body belongs peculiarly to the Spirit inhabiting that body. The condition of the body and its parts results from the way in which the Spirit has lived its previous lives on Earth and has been able to construct the counterpart of its body during the period between Earth lives.

Herein lies the reason for the fact that an Ego will not accept certain types of blood or an organ from someone who is too much at variance with his own particular makeup. The Ego, or Individual Spirit, must overcome or dominate the cells that are brought into its physical body, whether this be through eating and subsequent assimilation or through blood transfusion or organ transplant.

Another pertinent consideration is the fact that all disease, including heart disease, is brought about by the

Ego itself. It is a manifestation of ignorance of, and/or disobedience to, spiritual Laws, and can be eradicated permanently only by a change in the person's inner spiritual nature. To transplant a healthy physical organ in place of a diseased organ can be accomplished, and in some cases the procedure does seem to prolong the life of the recipient. The transplanting of a healthy organ for a diseased one, however, will not cure the underlying cause of the patient's disease. Unless he makes the necessary spiritual changes in his inner self, he still will have to learn the required lesson in this or another life.

The heart, then, is an organ unique among all other bodily parts. In it, the record of the essence of each Ego's individuality is stored throughout every physical lifetime. It is an organ which we have been developing throughout our previous lives, and each person's heart is as good or as bad as he himself has made it.

Each individual, naturally, has the responsibility of determining for him or herself whether a heart transplant would be advisable. It may be said, however, that to attempt to transfer a heart from one human being to another may be to invite problems seemingly not intended by the Architects of our evolution. It may well be that solving these problems would be a far greater job for the recipient Ego than it would have been for him to incur whatever destiny had been intended for him in the absence of a transplant.

MENTALLY TALKING TO ANIMALS

Samantha Khury, of Escondido CA, is a pet therapist who successfully communicates with animals through the use of mental images. According to a recent article in the *Tribune* (San Diego), she is able to perform such feats of mental communication as to silence a raucous cockatoo who was interrupting human conversation and explain to a cat, who responded positively, that although a human visitor admired it, her allergy was such that the cat should keep its distance.

Regarding the cockatoo: "Khury's voice has the low, reassuring tones employed by the best psychiatrists, and she addresses the bird: 'I know you want to say hello, Rodney, but she's come to talk to me, not to you.' Immediately the room becomes quiet and remains that way."

Says the therapist: "Animals have feelings. We need to move into the recognition of that. It's being shown how animals affect our emotional health and well-being. It's time for us to start looking at the emotional well-being of the animal kingdom...The animal kingdom thinks in pictures, while we think in words. We spend time developing our minds. They spend time developing their sensory systems."

The therapist communicates in a manner such as the following: consider "the case of the scratching cat. When kitty tears at the sofa, form a precise mental picture of your negative reaction to that behavior. Follow this with a picture of your positive reaction to kitty clawing a scratching post that you've provided. Kitty will catch on..."

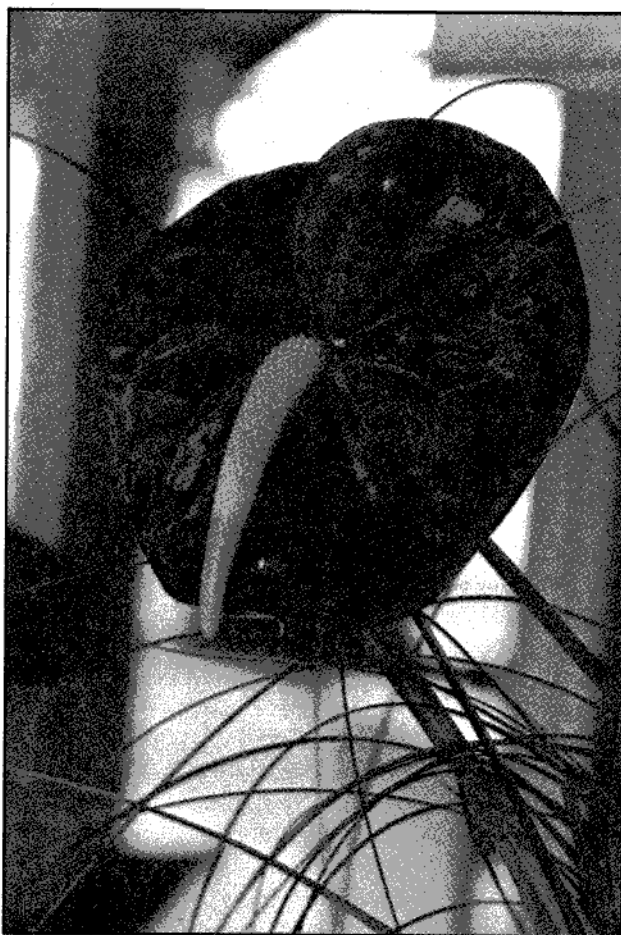
Her method has worked so successfully that she is giv-

ing seminars in animal communication and her services as a therapist are in demand by such institutions as the San Diego Wild Animal Park. Says she: "One of my main focuses is helping to heal up animals' emotional development so their life can be the best quality."

There is little doubt that efforts by members of the human life-wave to understand, work with, and protect their younger brothers of the animal life-wave have increased markedly in recent years. We all can practice mental communication with our pets and other animals. The rewards would be mutually beneficial.

In forthcoming eons, the human race will have a tremendous responsibility toward the animal kingdom. In *Questions and Answers*, Vol. II, Max Heindel addresses this matter: "In future eons the lower kingdoms now acting as stepping-stones and a means of growth and experience to us will need help and service, which must then be given by us. Thus the human race, which now abuses the animals, will then have to act as their servitors, aiding them to attain the very utmost from the school of evolution as it will be carried on in that day. The animal spirits whose bodies we now torture and destroy will in that day become our pupils, and it will be our duty as their guardians to help them grow and propagate the life we now deprive them of."

What better way to prepare for this than to learn, even now, to communicate with animals sympathetically and successfully. □



Book Review



***Fairy Tales—Allegories of the Inner Life*, by J.C. Cooper, The Aquarian Press, Wellingborough, Northamptonshire, Great Britain, 1983.**

J. C. Cooper, in a concise introduction, tells the reader what the book is about: patterns and symbols in fairy tales which help us understand the inner life in story form. The author also gives a good explanation of the nature, contents, and purpose of fairy tales. In contrast to myths, which are stories related to a race and sagas which are historical and aristocratic narratives often ending in tragedy, fairy tales deal with poetry, happy endings, supernatural events, and magic in relation to the individual and some personal quality. Many of the fairy tales depict archetypal themes such as: Paradise lost and regained; descent of the soul into the world; life experiences; initiation; the quest for unity; and the trials and tribulations associated with evolutionary journeys.

The author then develops the Cinderella theme in two chapters. Cinderella, we recall, is the story of the rich girl who becomes a poor servant in her own home when her father remarries. With the help of a fairy godmother, her humble dedication to service, her faithful heart, and her obedience to the rules enable her to regain her status and live happily ever after in a palace with the Prince. This theme of Paradise lost and found in the Cinderella motif is found in similar stories from Europe, the Far East, Arabia, and the Algonquin Indians, thus demonstrating the universal nature of the theme.

In the following two chapters, the author discusses several areas related to fairies: magic, the fairy home, their aversion to iron, the power of the name, taboos, wishes, the importance of making the moral or right choice, and the consequences of poor choices.

In Chapter 5, the quest for unity is the theme depicted in many of the stories from "The Thousand and One Nights." The prince, or a person of humble but fearless and honorable nature, must overcome many trials in order to win the hand of the Princess. Some of the symbolism here can be understood as the lunar goddess (Princess) marrying the sun god (Prince), thus reconciling "the mystic union of Heaven and Earth."

The idea of the hero as fool or trickster is explored in Chapter 6. The hero as fool is seen as one who is "as a little child," "natural," "open," "innocent," accepting things as they are, ready to receive aid even from the supernatural, spontaneous in action, and learning from experience. The story of "The Three Feathers" is representative of the hero as fool. "Jack and the Beanstalk" is the story of the hero as trickster who outwits the giant for the treasure.

More popular stories such as "Sleeping Beauty," "Snow White," "The Little Mermaid," "The Frog Prince," "Beauty and the Beast," and "Puss-in-Boots" are explored in the next three chapters. The overwhelming power of the love of the hero or heroine to overcome all obstacles, including magic and taboo, is the most significant message of these stories.

Finally there are two chapters: one, "The Soul" in which Cooper discusses the soul as symbolized in fairy tales; and the other, "The Initiation," of which "Hansel and Gretel" is a good example. The theme can be explored from a worldly point of view (childhood to puberty to adulthood) or from a spiritual point of view. Two children go into the forest, are separated from their parents, face the fears of darkness as well as the evil witch, and, using their ingenuity, overcome her and are freed.

J. C. Cooper has a good introduction, covers a lot of ground, and offers a useful bibliography. However, it is important to be familiar with the stories to which he refers in order better to follow the discussion of the various themes and ideas. The index is helpful if one is looking for a particular story, but it could be expanded profitably to include more references to symbols and ideas. This book is a fine short introduction to the fairy tale, especially if the reader wants to explore the ideas on his or her own.

—AMO-J

Book Review



***Beauty and the Beast—the Coevolution of Plants and Animals*, by Susan Grant, Charles Scribner's Sons, New York, 1984.**

A surprising number of animals and plants live in mutually helpful, or mutually injurious, interaction. A certain type of bat that licks nectar from cactus flowers and cross-pollinates them in the process is an example of the former relationship; the gypsy moth caterpillar that devours young oak leaves only to have its offspring killed later by poisons in the older leaves illustrates the latter relationship.

Using a profuse wealth of example, the author seeks to determine how these affiliations originated and evolved, and what may be their future. Some of her conclusions, as well as the rationale for the book's title, are expressed in the following paragraph:

"The question of past origins remains an open one. What is the future of long-term symbioses? From the animal's viewpoint, the advantages gained are immense—energy-rich food from indigestible wood or sterile seawater. From the plant's viewpoint, the advantages gained seem less significant—shelter, transportation, nitrogen-rich wastes. The first impression is that...the Beast needs its partner more than Beauty needs the Beast. But little points...the way algae are attracted to *Convolvula* larvae, the dependence of ambrosia fungi on their beetles' cultivation...are all arrows flying toward the same destination

That destination is one of mutual dependence. In the fairy tale, Beauty came to realize that she needed the Beast as much as he needed her. In the biology of symbiosis, it seems likely that the plants involved will ultimately need their beasts just as much as the beasts need them, and that their long-term partnership will become for both the central fact of life."

The author holds a Ph.D. in zoology, teaches Biological Sciences at the college level, and is a contributor to scientific journals. Her knowledge of animal/plant relationships is immense and includes much information unknown to the average layman.

Humor has its place in her observations, as when she tells of the bumblebees who pollinate milkweed. "When a bee steps on the flower, the pollinia cling to its feet...in many cases milkweed pollinia are so bulky that they make the bees stumble over their heavy feet and fall off the flowers! Most of the bees then fly some distance away before they settle on another milkweed. This promotes outbreeding, because...near milkweed neighbors are likely to be generically identical, while those at a distance are likely to be dissimilar." And why, since bees "are in for nothing but trouble if they visit milkweed flowers," do they continue to put up with this situation? "Milkweed flowers produce copious amounts of rich nectar. Although the risks of working a milkweed flower are high, the rewards compensate for it, like the situation with human workers who help build skyscrapers."

Readers unfamiliar with the scientific information will enjoy the many examples illustrating animal/plant relationships, each of which appears as a miniature story in itself. Many readers also will recognize the theme of "unity of all life," which seems to underlie the entire book. □

—D. F.

Readers' Questions



THE MYSTERY SCHOOLS

Question:

What are the Mystery Schools? Of whom are they composed?

Answer:

A Mystery School is composed of very highly evolved human beings. It exists for the purpose of furnishing to more advanced members of the human life-wave a higher spiritual Teaching which, if lived, enables them to advance to a higher sphere of spirituality than that of their brothers.

The mass of humanity is taken care of by the religion publicly taught in the country of birth, but always there are those whose precocity demands a higher Teaching. To them, a deeper doctrine is given through the agency of the appropriate Mystery School. When only a few people are ready for such preparatory schooling, they are taught privately, but as they increase in number, the teaching is given more publicly.

There are seven schools of the Lesser Mysteries, and nine Initiations are given in each one. An Initiation is an inner experience in which the candidate is taught how to use spiritual power he has stored within himself by living according to the laws of God. People follow either the mystic (heart) or occult (head) path, but the two paths meet at the first Initiation, when the Initiate becomes a lay brother or sister.

The Lesser Mystery Initiations work toward balancing the positive and negative forces within—Will and Love-Wisdom—resulting in selfless love.

After the aspirant has completed all nine Initiations of the Lesser Mysteries, he proceeds to one of the five schools of the Greater Mysteries, where four Initiations are given. The first of these Great Initiations unites the positive and negative forces in perfect balance within. The Initiate now is an Adept, freed from the wheel of rebirth and able to make a new physical body at will. When all four of the Great Initiations have been taken, the candidate then is as an Elder Brother.

Every Mystery School, whether Lesser or Greater, is composed of twelve Brothers and a Thirteenth who is the Head of the School. Christian Rosenkruz is the Head of the Rosicrucian Mystery School.

The Great White Lodge is composed of all these thirteenth Ones, or Heads of the twelve Mystery Schools, and presiding over this Lodge is also a thirteenth One, Who is the Christ. The Great White Lodge now is in full charge of human evolution and plans the steps we are to follow in order to advance.

All Mystery Schools are founded along the same cosmic lines: 7—5—1. Seven brothers go out into the world to work; five work from the invisible planes, and One heads the Order.

The Lesser Mystery Schools have existed in different parts of the world at various times: in India, Egypt, Greece, Wales, Spain, and Central America. They



always gave the teaching suited to the needs of the people they were designed to help. In Greece they were scientific, artistic, and religious. In Wales, the Knights of King Arthur were factors in state development as late as the Elizabethan Era (late 16th and early 17th centuries). This School stressed the head development. In Spain, the Teachings were given out in a purely mystic form known as the Grail Mystery, which stressed the heart development.

In the Western World there are many who now are ready for schooling preparatory to the Teaching of the Mystery School. Therefore, the Brothers of the Rose Cross gave Max Heindel the philosophy as set forth in *The Rosicrucian Cosmo-Conception*. The Rosicrucian Fellowship, established to promulgate this Teaching, is the preparatory school for the Rosicrucian Order, one of the Lesser Mystery Schools. The purpose is to bring aspiring individuals into contact with one of the Brothers of the Rose Cross when, by service in the Physical World, they have shown their sincerity and given reasonable assurance that they will use their spiritual powers in service in the other world, when they shall have been initiated therein.

HOW FOOD KEEPS THE BODY ALIVE

Question:

I understand the physiological laws governing digestion and assimilation, but what I do not understand is how the eating of food keeps the physical body alive. Can you explain?

Answer:

The life force within the cell is not sufficient in quantity to cause the physical organism to perpetuate itself and grow. Hence food must be taken in order to supply the deficiency. Every cell, be it mineral, plant, animal, or human, contains a certain amount of life force. Therefore food, which is composed of cells containing life force, is taken into the body to add to the life that the individual already has.

It is impossible to incorporate the life of any food cell into our bodies until we have first subdued and made the life force of that cell subservient to our own will. When this has been accomplished, the life force within the food cell and the life force within the individual's cells will harmonize for a time and work together. The life force within the foreign cell will remain subdued and work for the individual for a longer or shorter time according to the constitution and place in evolution of the foreign cell. When the life force in the alien cell finally reasserts itself and escapes, it becomes necessary for the individual again to partake of food in order that his physical organism may continue to function.

The life force in the mineral cell is most easily subdued and hence would be an ideal food were it not for the fact that the mineral has no separate vital body and it is only by way of the vital body that assimilation is made possible. For instance, when inorganic iron preparations are taken into the body, they are not assimilated at all. We have to obtain our additional cell life force either from the plant or animal kingdom, the individual members of which each have a separate vital body.

The consciousness of the plant kingdom is that of dreamless sleep. Hence the plant cell life offers very little resistance in comparison to that which is manifested by the life in the animal cell. The reason for this is that each animal has a separate desire body which makes its cell life more assertive. In the light of the foregoing, it is self-evident that the plant kingdom furnishes the ideal food for humanity.

STANDING ALONE

Question:

Why don't the workers at Headquarters tell people specifically what they should do in regard to their problems? Why don't they point out some definite line of action that the inquirer can follow?



Answer:

The Rosicrucian Fellowship endeavors at all times to assist those with whom it comes in contact in such a way that each individual is able to develop his or her own divine potentialities and at the same time remain a free and independent being, able to meet and solve his or her own individual problems.

Life is a school, and its problems are our lessons. Every thinking student knows that his teacher cannot learn lessons for him. The teacher can point out the way, but the pupil must do the work. The Rosicrucian Philosophy offers a clear, logical, concise method of spiritual development which is positive, safe, and sane. Those who use this method become doers, and not leaners. The object of the Fellowship is not to explain daily happenings, but to teach the student how to develop his own inherent powers in such a manner that he will be able fearlessly to meet the baffling problems of daily life, courageously solve them, and in so doing day by day gain the needed strength to do bigger things.

If we were to give specific advice on the problems of life to every student who calls for it, in a comparatively short time we should have a well-developed class of negative leaners who usually would be undecided about how to act under stress of circumstances and would grow less, rather than more, capable of profiting from opportunities to learn and thus move closer to godhood.

STAR ANGELS AND PLANETARY SPIRITS

Question:

I do not understand the difference between the Star Angels and the Seven Planetary Spirits before the Throne. Are they the same? Can you give me their names?

Answer:

The Seven Planetary Spirits before the Throne and the ambassadors from those Planetary Spirits are entirely different. The ambassadors are known as Star Angels. The Seven Planetary Spirits are known as: Uranus, Jupiter, Saturn, Mars, Earth, Venus, and Mercury.

There is an ambassador from each of the Seven Planetary Spirits present on our Earth, and also one each from the Sun and the Moon. Their names are as follows:

Ithuriel, from Uranus; Cassiel, from Saturn; Zachariel, from Jupiter; Samael, from Mars; Anael, from Venus; Raphael, from Mercury; Michael, from the Sun; Gabriel, from the Moon. The names of the ambassadors from the Earth to the other planets have not been made public. □

Nutrition and Health



Prevention of Disease

It is strange that in this "enlightened" age so much more attention seems to be given to the cure of disease than to disease prevention. Perhaps it is simply human nature to concern ourselves with our physical, mental, or emotional well-being more *after* we lose it than before. Few thinking people would disagree that it would be far simpler, less painful, and certainly less expensive, to live and act so as to prevent diseases in

the first place, than to suffer their ravages and then go about attempting to get rid of them. In practice, however, this is not so often the case.

Proper nutrition is a very necessary part of disease prevention. The human body requires certain proteins, vitamins, minerals, and other nutrients for the maintenance of good health, and these can be obtained best from the plant kingdom. Decaying and toxic substances in all animal flesh poison the human body, which is unable either to digest or fully eliminate them, and they are directly responsible for many ailments. In contrast, vegetarian foods contain nutritive, tonic elements and—particularly fruits—are antiseptic. They function as far better combatants of disease-bearing bacteria than do either the palliatives so universally consumed or the potent medicines available by prescription.

A judicious mixture of such natural foods as fruits, vegetables, grains, and nuts, left as nearly in their natural state as possible, offers far greater assurance of good health than does the diet overloaded with fats, starches, and sweets indulged in by so many people today.

Abstinence from drugs, alcohol, and tobacco is another method of disease prevention which appears obvious. It seems a matter of simple common sense that the debilitating, impure, and powerfully degenerative substances of which these commodities are composed would weaken physical, moral, and emotional health. In addition, of course, overriding medical evidence points to their malefic properties and capacity for harm. This is quite apart from their disastrous effect on spiritual well-being—less generally recognized but even more dangerous. Yet the degree to which they are indulged in by the general public is well enough known.

Those who once succumbed to this type of stimulant and then managed to break the habit permanently have admitted to a renewed sense of good health, as well as to greater energy and physical and mental alertness, than they experienced during the time in which they were indulging. Max Heindel stated that "moderation is a misnomer with regard to alcohol," and this warning holds true for drugs and tobacco as well. Enough evidence exists to show that *complete* abstinence from these products is indicated if good health is to be enjoyed.

Fresh air and outdoor exercise are two other essentials of good health. Those of us who live in large cities know full well the danger to lungs and other organs of smog and grimy, unclean, urban air. When the air becomes so impure that, on certain particularly bad days in one of our large cities, school children may not participate in outdoor games at recess because of the difficulty of breathing, the effect of this condition on all society become obvious. It is imperative that those who are forced by circumstances to live in such areas participate in drives to clean up the air around them and make every effort to spend all possible time in places

blessed with cleaner air.

It is universally acknowledged, but again often ignored, that exercise is necessary to good health. Our bodies were not made to sit endlessly in offices, at bridge tables, or in front of television. Participation in sports, working in the garden, walks in the country, and even the exercise involved in housecleaning, are vastly to be preferred to the predominantly sedentary activities to which we have become so prone as a result of our conveniences and "creature comforts." It is also true that, in addition to promoting physical well-being, proper exercise in a healthful environment does much to erase the mental "cobwebs" which accumulate after too much sitting around. We all think better and work better—as well as feel better—after judicious physical activity. The salubrious effect of a walk in the country, or almost any outdoor exercise conducted within individual physical limitations, is significant and lasting.

All these generally recognized healthful measures will fall short of their goal, however, if the moral and spiritual aspects of disease prevention are ignored. As Max Heindel said, in *Astro-Diagnosis—A Guide to Healing*: "It is not enough to help people to regain health; our aim should be to teach them how to live in harmony with the Laws of love and life that they may never be sick." Disease originated in the first place because we broke these Laws, and until we learn to abide by them we can never hope to eradicate illness. The Rosicrucian Philosophy teaches that, as a result of previous unworthy thought or activity, we are each personally responsible for our ailments, and that illness in the present lifetime may be just as much a manifestation of wrong doing in a former incarnation as of malfeasance in this one.

In this connection, self-control and poise are prime requisites of disease prevention. All of the base personal emotions—jealousy, fear, greed, envy, lust, hate—as well as worry, impair good health. Max Heindel, discussing, in *Web of Destiny*, the physical effects of such feelings, said: "(Fear and worry) derange digestion, interfere with the metabolic changes and with elimination of waste, and, in short, upset the whole system, with the result that in some cases the person is forced to take to his bed for a longer or shorter time depending upon the severity of the attack and the resistive power of the constitution." He then described the spiritual effects of these emotions and made it clear that unless a person is pure, spiritually and morally, he never can be completely well physically.

Physical and spiritual well-being are closely intertwined and cannot be divorced from each other. Malefic emotions and acts which, by their very nature, always are directed outward, are returned to the originator in kind. He then suffers, not only from the harm he has inflicted on himself physically by initiating these feelings, but also, under the Law of Consequence, from the

returns of venting his corrupt emotions on others.

It should be emphasized, in connection with fear, that fear of disease is one of the surest ways of bringing it about. It has been noted that people who are afraid of the "flu" or any other malady and are sure they are going to get it long before symptoms appear almost certainly do get it. Those who face an outbreak of disease with courage and optimism often manage to avoid the illness.

Those whose lives revolve around the law of love, and whose primary concern is compassion for and service to others, cannot help but reap physical as well as spiritual benefits. These people are too busy with altruistic pursuits and too involved with the concerns of others, to fall prey to the negative emotions which have such detrimental effects on individuals whose primary purpose is the satisfaction of their own personal desires. If we devote ourselves to helping others, we do not have the time to indulge ourselves in fears, worries, and corrosive emotions. Consequently, we will be healthier. Furthermore, if our lives are spent in selfless service—if we actively practice the Christian teaching of compassion and consider our fellow men with warmth and love—we will find ourselves blessed with surprising reserves of physical, as well as spiritual, energy and strength.

If we "live the life" we will automatically draw to us the powerful vibrations of divine light and life annually renewed on our Earth with the return of the Christ Ray. These vibrations do much to maintain our physical bodies in good health, as well as to inspire spiritual progress.

It is of course true that, no matter how pure and wholesome our present lives are and how sincerely we are now endeavoring to maintain ourselves in accordance with divine Law, we may have, from previous lives, destiny in the form of illness which, under the Law of Consequence, *must* be expiated. If such is the case, preventive measures will not obviate it. But even then, our devotion to humane ideals, the resulting spiritual strength, and—of major importance—our understanding of the reason for the malady and our positive attitude toward it, will allow us to experience it in a context of optimism and faith. This, in turn, will make the illness more bearable and help us learn the needed lesson more easily than do the many unfortunate, uninformed men and women whose suffering is so evident all around us.

Thus we see that the prevention of disease has many facets, of which the commonly accepted preventative measures are only a part. Disease responds to our overall attitude and behavior—mental, moral, and spiritual, as well as physical. Good health involves adherence to all of God's Law's—those of the Spirit as well as those of nutrition and physical care. □

—Diana Dupre

Healing



Music Heals

The use of music for healing purposes becomes increasingly apparent when it is realized that music harmonizes the "organic rhythms" of the human body, which may bring better physical and mental health, raise moral standards, and heighten the level of accomplishment.

When one comprehends that "orderly rhythmic sound" is the builder of all that is, the healing power of music is more easily accepted. This is expressed in the Bible in the Gospel of St. John, which tells us: "In the beginning was the

Word....and without the word was not anything made that was made," also "and the Word was made flesh." Every human being created through the power of sound has his own "keynote," which determines his vibratory rate and type of music to which he will respond.

"Thus, since our bodies function at a certain vibratory rate, it is reasonable to expect that the diseases to which we are subject may be due to inharmonies, spiritual or physical, which we may produce within ourselves. If the direct cause of this inharmony can be determined and remedied, the physical discomfort will be overcome."

Here music can perform a vital service, for it invites the indwelling Spirit, the Ego, to remember its divine Source. The highest type of music speaks of the spiritual realms and awakens the dormant realization of our spiritual heritage. Thereby we are led to living consciously in accord with God's laws, unfolding the innate spiritual powers which can overcome all disease and disharmony.

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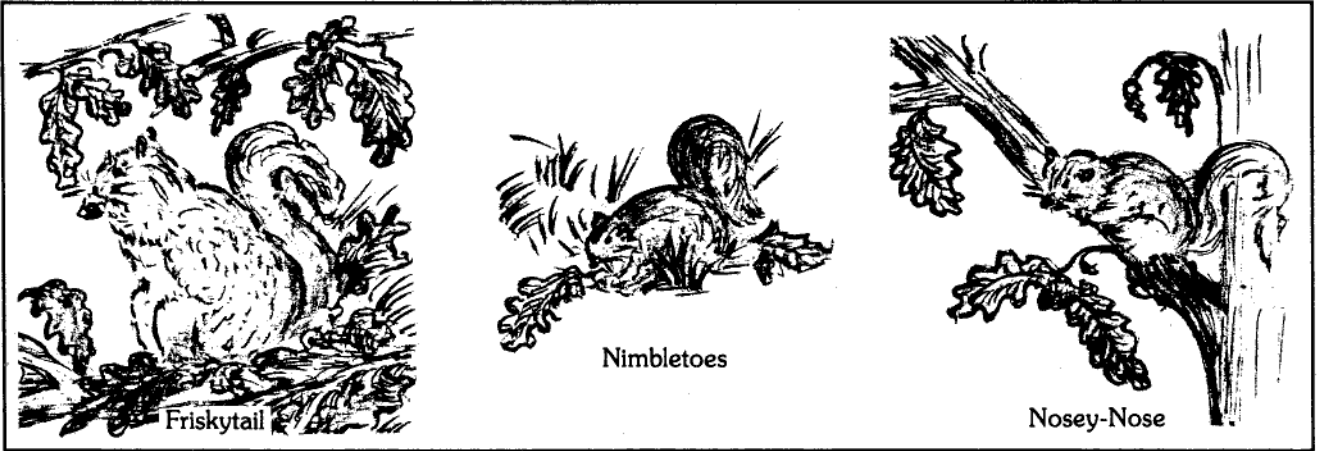
Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Pro-Ecclesia at 4:15 PM when the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

HEALING DATES

June.....5—11—19—26

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

For Children



Friskytail, Nimbletoes, and Nosey-Nose

Friskytail, Nimbletoes, and Nosey-Nose were three squirrels who lived in an old oak grove in the park. Friskytail was a gray one with a long, bushy tail of which he was very proud. Nimbletoes was a brown one that loved to jump around. Nosey-Nose was a red squirrel who was always nosing into things to see what was going on. Once Nosey-Nose's curiosity had caused him to lose part of his tail in a trap.

One day, they were busy looking for acorns and hickory nuts to store for winter. They jumped and scurried, and scampered and ran, up and down and around the trees, and from one branch to another.

"Oh, look!" said Nosey-Nose. "Some people are having a picnic. The children are going to have a race."

"Let's us have a race, too!" cried Friskytail.

"Alright!" agreed the others.

They decided to see who could get to the big white rock at the top of the hill first. They didn't have any whistle, so Friskytail said his tail would be a flag and he would wave it in the air when it was time to start. He gave the signal, and away they went.

They jumped and scurried, and scampered and ran, across the ground and over the leaves, as fast as ever they could. Friskytail thought he would win because he had such a fine tail to steer him straight to the rock. Nosey-Nose was determined to point his nose at the goal and try very hard. And Nimbletoes was smaller, so he thought he could run faster, and would have a good chance.

Nosey-Nose got off to a head start, and went flying along in front of the others. "Oh, I'm ahead," he chuckled, and was very pleased with himself. Soon he thought, "I wonder where those slow-pokes are?" But he kept on running as fast as he could go.

Soon he could hear Nimbletoes and Friskytail gaining on him as they ran through some leaves. "Oh, dear," he thought, "they are catching up with me. I will have to run faster." But he was already going as fast as he could.

As he got nearer and nearer the big rock, he kept thinking, "I'd like to know how far back they are. They can't be very far." Soon his curiosity got the best of him, and he turned his head to see where they were. And what do you think happened? Just as he did, he lost his balance, it slowed him down, and Nimbletoes, who was right behind, scurried ahead of him and got to the big rock first.

"Hurrah!" cried Nimbletoes, laughing. "That was a lot of fun!"

"It was a good race, wasn't it?" said Friskytail. "But why did you look back, Nosey? If you had just kept on going, you would have won."

"I know it!" said Nosey-Nose. "It takes more than swift feet to win a race. My curiosity tripped me up again. Next time, I'll tend to my own business, and not look to see what others are doing." □

—Edith May Custard

For Children



What's Johnathan Apple Made Of?

What's Johnathan Apple made of,
On the Tree that I lie in the shade of?
Of Water, most pure,
Of Iron, for sure,
And Vitamins, quite a parade of!

What's Johnathan Apple made of,
On the Tree that the boys made a raid of?
Of Pulp that's nutritious,
Of Flavor delicious,
And Juice I can make Apple-Ade of!



What's Johnathan Apple made of,
That the Farmer will soon make a trade of?
Of Skin, Seeds, and Core,
And of Good Things galore
That folks sometimes make Marmalade of!



What's Johnathan Apple made of?
Of Sugar—a Very Fine Grade of!
It makes him so Sweet,
He's a Pleasure to Eat,—
I just slice with my knife, a fine blade of! □

—Edith May Custard



For Children



Which is Lovelier?

The Magic Mirror

Once upon a time there were three sisters, Alice, Iris, and Patsy, who were all very beautiful. They had an aunt who lived in an old English castle, and one summer they went to visit her. She showed them all around the castle and took them up the winding stairs to the turret room at the top. In it was a lovely, large mirror, and she told them that according to an old story, the mirror had the magic power to answer any question if you said, "Please," very politely.

The girls were much impressed with the story about the mirror, and next morning while their aunt was out in the garden, they tiptoed up to the room where it was. They all sat down on the floor in front of it, and Alice said:

"Mirror! Mirror! Tell us, Please!
Which is loveliest of these?"

"Oho!" laughed the mirror. "You wish to know which of you is the loveliest? Loveliest in what? Tell me about yourselves. What about your hair?"

"My hair is golden yellow," said Iris, "and it is curly, too."

"Mine is shiny black," said Patsy, "and long and straight."

"Mine is brown," said Alice, "with a little red in it."

"I see," said the mirror. "Each type is lovely in its own way. The important thing is that you all have hair which makes a beautiful crown for your heads. So, you are really all much alike."

"But our eyes aren't much alike," said Iris. "Mine are blue like the sky, and my eyebrows are light."

"And mine are black as coal," said Patsy, "and I have long, heavy lashes."

"But mine are grey with dark brown lashes," said Alice, "so our eyes are all very different, aren't they?"

"Yes," said the Mirror, "they are different in some ways. But all your eyes have eyelids, lashes, and eyeballs, and a black pupil that lets in the light, so you

can see all the wonderful things in the world. The loveliest thing about eyes is their power to see, and those who have the gift of sight are equal in one of life's most precious possessions."

"Well, what about our noses?" asked Patsy. "Mine is long and straight."

"And mine is short and turns up a little," said Iris.

"Mine is round and full at the tip," said Alice. "You can easily see that none of our noses are the same."

"Ah!" said the Mirror. "They appear different, but each of your noses has a bridge, and a tip, and two nostrils; and lets you smell the flowers and breathe fresh air. So, in what is most useful, your noses are really much alike."

"But, see our ears," said Iris. "Mine stick out from my head, and are too long, I think."

"And mine are little and close to my head," said Patsy.

"And mine are round as round can be," said Alice. "Our ears are all very different."

"You only look at the outside," said the Mirror. "But look inside at the workings of your ears. Aren't they all to hear with? Don't they all let in music, bird songs, and kind words? Isn't that a lovelier thing than being round or long, or big or little? In what is important, you are all very equal."

And so they went from one feature to the other, and the mirror showed them that underneath their differences, they were all very much alike. They were beginning to understand, but still were a little puzzled.

"But, how can we tell," asked Alice, "in what we are Different, and in what we are Alike? Will you, please, tell us that?"

"I will tell you," said the Mirror. "You each have the same kind of parts in your bodies, and they serve the same purpose in all, but yet they may be different in details such as size, color, and shape. So, too, in your minds, you have the same kinds of abilities, but each person uses them differently, so one becomes an artist, another a teacher, and still another may be a fine musician. If anyone puts forth an equal amount of effort, he can accomplish as much in his way as anyone else in a different way, because all people are equal in the opportunity to grow and express themselves."

"But," said Alice, "you still haven't told us which is lovelier."

"The answer is," said the Mirror, "that none is lovelier. One might as well try to say which is more beautiful, a daisy, a rose, or a lily, as to try to tell which of you sisters is more beautiful. You have seen paintings by great artists, but could you tell which was lovelier, a picture of a mountain scene, or of a child, or a bouquet of flowers? So it is with people. Each is a special inspiration from God and needs to be appreciated for itself, and it is foolish to try to compare them." □

—Edith May Custard

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