

RAYS from the Rose Cross



IN THIS ISSUE:

EASTER SYMPHONY

WHAT WOULD WE
LEAVE BEHIND?

ZODIACAL HIERARCHIES

BREAD AND FACTORIES



*The
Rosicrucian Fellowship*



ANCIENT AND MODERN INITIATION

by Max Heindel

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The Atlantean Mystery Temple

East Room of the Temple

The New Moon and Initiation

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Chapters include:

The Annunciation and Immaculate Conception

The Transfiguration

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

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Last Words of Christ Jesus

"Forgive them, Father, for they know not what they do."

He prayed for those who turned their backs
While soldiers drew lots for His cloak.

"Jerusalem, Jerusalem, I love you and forgive you,
For great will be your yoke."

"Today thou shalt be with me in Paradise."

"Are we not thieves who plunder in the night?
But this man has done no wrong.
Do we deserve His gentle words
While jeers rise from the throng?"

"Woman, behold thy son; John, behold thy mother."

Christ's last act of love and compassion
Gives Him peace and joy in giving.
Every man who would embrace it
Has golden chances for selfless living.

"My God, my God how Thou hast exalted me."

Christ knew that His Father's love
Had lifted Him above the crowd.

"If you are the son of God, come down and save yourself."
Their taunts were harsh and loud.

"I thirst."

He asked for water but they gave Him none,
But on a sponge they lifted wine and myrrh.
These were not so bitter as the hatreds of the world
That in Man's selfishness and greed will recur.

"Father, into thy hands I commend my spirit."

The Sun was darkened by His luminous Being
Which flooded the land from the Cross.
Soldiers cowered — the multitude screamed — Mary wept,
And all the disciples mourned their loss.

"It is finished."

Is it finished? Has the Great Sun Spirit
Of the Christ deserted us? No.
His blood reached down into the earth
Keeping it's heart aglow.

— Ethel Aleene Pannell

from the desk of



THE EDITOR

TOWARD LIBERATION

Every Christian regards the holy season of Easter as a time for special devotional observance. The orthodox believer celebrates its outer significance and mentally re-enacts the Crucifixion, the Resurrection, and the Ascension of Christ Jesus. These three culminating steps in the life of Christ Jesus are biblically recorded as follows: "Father, into thy hands I commend my Spirit," (*Luke 23:46*); "He is not here, but is risen," (*Luke 24:6*); "While he blessed them, he was parted from them and carried up into heaven," (*Luke 24:51*).

The Resurrection and the Ascension give a glorious promise of eternal life to humanity which, even when considered only externally, must infuse a richer meaning into the daily activities of those who accept it.

The student of esoteric Christianity finds that the inner import of the Supreme Sacrifice greatly enhances the significance of the Easter Season. To him, Easter is a cosmic event, a major solar festival, a time when the Sun of our solar system "commences to soar into the northern heavens." It marks a turning point in the life of the Christ Spirit, a time when the indwelling Planetary Spirit, a Ray of the Cosmic Christ (second aspect of Deity), withdraws from His physical encasement (our Earth) and ascends into the higher worlds for a rejuvenation of His Life Spirit vehicle. Because He does this, He will be able to return in autumn and revivify the Earth and the life-waves evolving in and on it.

Similarly, in accordance with the Law of Analogy, the human being, the microcosm, enters his vehicles in the daytime, lives and works in them, and at night is free from the fetters of the dense body. If man did not periodically restore his vehicles in this way, he soon would perish. So, too, all on Earth would suffer and perish without the annual infusion of divine Life and Love brought by the Christ.

Man contains within himself potentially all the powers of God. The individual Spirit is threefold, consisting of Divine Spirit, Life Spirit, and Human Spirit. These are correlated, respectively, to the Will, Wisdom and Activity (Father, Son, and Holy Spirit) principles of God. Thus the Life Spirit aspect of man, correlated to the Love-Wisdom (Christ) Principle of his Creator, is the true Christ Principle in man — the Christ Within. The unfoldment of the Christ Within is the particular evolutionary work of humanity at the present time.

The superconscious memory — the record of all faculties acquired and knowledge gained by the threefold Spirit in previous lives and engraved upon the Life Spirit —

manifests as conscience and character. Sometimes it impresses itself directly upon the reflecting ether of the vital body, the message being carried by the blood to the heart and then flashed to the brain by way of the vagus nerve. This is the intuitional impulse, which brings the high vibratory power of the World of Life Spirit to human consciousness, urging obedience to the Law of Love. Development of impersonal, universal Love is the only means by which humanity will achieve liberation from physical bondage.

The intuitional faculty, then, is to replace reason as man's highest tribunal. It can be developed according to the method outlined in the Sermon on the Mount, and described scientifically in esoteric teachings.

The vital body of man, the counterpart of the Life Spirit, is composed of four ethers. The two higher — light and reflecting — are built anew each life and are attracted to the individual by purity and selfless service to others. By prayer, concentration, and purity of thought we purify the desire body and sensitize the vital body. As we love and serve our fellow men, we attract the two higher ethers and cultivate the soul body, which is the link between the Life Spirit and the heart. The larger and more luminous the soul body, the stronger the intuitive urge. So it is that by closely imitating Christ Jesus, we develop the inner voice, fashion the soul body — the vehicle of the future — and ultimately achieve liberation.

Far in the future, then, when humanity as a whole sufficiently has unfolded its collective soul powers, the Christ will be free to withdraw permanently from the Earth and pursue other activities in God's great Kingdom. In like manner, whenever an individual has developed his inherent God powers sufficiently, he can leave his lower vehicles and clothed in the soul body, perform a wider work in the invisible realms. The Spirit then will have transmuted its lower nature and effected its permanent release from physical confinement.

Thus, the Easter season is not only the time of liberation for the indwelling Spirit of our planet, but also is a time of assurance to every human being that he, too, as a Christ-in-the-making, may be freed from his lower, materialistic self. The indwelling Spirit which is man may, during many sojourns on Earth, learn to live in harmony with God's laws, transcend the life of the senses, and enter into the glory and freedom of an expanded spiritual consciousness.

Many deplorable conditions exist in the modern world, such as ignorance, poverty, hunger, disease, fear, and terrorism. Often they are the results of past misguided individual or national actions, although new destiny also continually is being created. The Laws of God have too much been disregarded, and we now are witnessing and participating in a climactic struggle between the Forces of Light, sponsoring a God-guided way of life, and the Forces of Darkness, sponsoring a God-less and mind-guided existence.

May we, then, at this Holy Season, realign ourselves with the Forces of Light and rededicate ourselves to Christ's way of liberation. In this way, our allegiance and our ever-growing spiritual strength will serve the Cause for which He already has made the supreme sacrifice.

☆

From within. . . a light shines through us upon things, and makes us aware that we are nothing, but the light is all. . . When it breathes through the intellect, it is genius; when it breathes through his will, it is virtue; when it flows through the affections it is love.

—Emerson

Mystic Light

Easter

Symphony



DAGMAR FRAHME

Anyone who has read J.R.R. Tolkien's book, *The Silmarillion*, will not easily forget the breathtaking opening chapter, in which we are introduced to the sounding of the keynote of Creation — to the music of the spheres. The work of the Creator, together with the work of the Hierarchies who join with Him in His labors, is shown to be based on the harmonies and on the dissonances that first are born in the Creative Mind and subsequently manifest in audible sound, then in form.

Although *The Silmarillion* is a fantasy, many spiritual Truths are revealed there, both in the text and between the lines. And certainly the Truth of the music of the spheres underlies the very being of man and of the Cosmos itself.

There is probably no other time of year when the celestial symphony that continually surrounds us, and of which we are a part, so magnificently permeates Earth's atmosphere as it does at Eastertide. The theme of Resurrection and Rebirth triumphs over all else that is. The somber chords of introspective winter, marking the leitmotif of the captive Christ Ray, are transposed into the arpeggios of joy which herald His release

in the context of the universal re-awakening of life. Most people do not hear this music because they remain dependent on their physical senses and the music is not of the physical world. Even those who cannot hear, however, can feel the vibrations of the sublime Easter symphony as it wells and courses throughout Heaven and Earth.

The strains of this heavenly music come faintly at first, like a melody from afar. Its source is the revivifying life force released by the Christ Ray from deep within the Earth at Christmas. Slowly, this force makes its way through the layers of the Earth, gaining momentum. It intones the impelling power of the Father, Who gives purpose to Creation and supplies the will to bring it to fruition. It sounds the Love of the Christ, Who enfolds all in His cosmic ministrations and bids us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In its rhythmic onward movement it sings, gently at first, then ever more insistently, a call to renewal, to growth, to action — a ceaseless vibration ever moving onward to restore and build onto that which already is.

Gradually the tone becomes louder,

more compelling, more sweeping and forceful, until, in the radiance of Easter morn, the Risen Christ Himself comes forth from His earthly prison to greet the rising Sun. The music now has increased in volume and tempo as Angels and Archangels surround the Christ and hail Him with their glad hosannas. The "Halleluiahs Chorus" is heard in its cosmic rendition, of which the most glorious versions that yet have been sounded by man are but pale echoes.

And, amid all the tones and harmonies of jubilation that now engulf the Earth and its atmosphere, the awesome, vibrant, powerful, yet infinitely tender voice of the Christ Himself is heard intoning His own aria of triumph: "Consummatum est."

We could, in our imaginations and, perhaps, in our longings, try to listen for the later movements of this celestial symphony, as the Christ continues His ascent through the higher Worlds. Gradually the music will become even more sublime; sound will mingle with color and color with sound in scintillating patterns and in ineffable peace and harmony. In time, it will reach the home world of music, the World of Thought, where the vibratory tones of the music of the spheres introduce their building power into the archetypes, thus building and sustaining all form in the Physical World. Eventually, as the Christ ascends to the World of God, the symphony will reach the very throne of the Father. Long before this point, it will have become so sublime in quality as to be incomprehensible — indeed, unbearable — to mortal man. Much as we now may yearn to hear the tones of the Father's World, that privilege will be granted only eons hence, when we have been found worthy.

Cosmic Music: Development

It is sufficient for now that we concentrate on the present movement of this cosmic masterpiece, for it is in this movement that we can — we must — take ever-increasing part. The instruments upon which we are to

play are our soul bodies, and only if we build these instruments and practice diligently upon them will we be able to take our full and permanent position in the cosmic orchestra.

True, even now we make a small contribution to the symphony in our Easter worship, the ringing of the churchbells, and the Easter anthems and chorales, and this gladsome response of humanity to the Resurrection may be a more powerful obligato to the angelic chorus than we think. Nevertheless, as is true in all of our endeavors, we must transmute our physical participation in the events of Easter into ever more spiritual exertions. This will come about only through the development of our soul bodies which, some day, must become strong enough to levitate the Earth so that the Christ may be freed permanently.

Once the Christ is freed permanently, the cosmic music will undergo a great change: new melodies and harmonies, perhaps new tones of which we yet have no inkling, will surround us and form into an entirely new masterwork for the future inspiration and guidance of humanity. *We* are to be the catalyst for this change. The cosmic music of Easter will not be expanded into an even greater composition until the human race, working in concert, makes this possible. We, in other words, are playing a decisive role in creation, and the responsibility is awesome.

The soul body truly has been called "the garment of the Resurrection." The vehicle in which Christ appeared to His disciples after the crucifixion and at the Ascension was composed of the two higher ethers of Jesus' vital body. This soul body was the most perfect such instrument that then had been developed by mortal man, and it is safe to say that, even at the present time, its equal has been achieved, if at all, by only a handful of our fellows.

Every human being, however, must clothe himself in such a garment before he can hope to advance into the Kingdom of the New Galilee. Those who have heard

The instruments upon which we are to play are our soul bodies, and only if we build these instruments and practice diligently upon them will we be able to take our full and permanent position in the cosmic orchestra.

the call of the Higher Self and are striving to heed its promptings to love and serve others day by day are attracting the higher ethers, which are particularly amenable to the Spirit's promptings. These ethers, being lighter than air, are capable of levitation; thus, by its very existence, the soul body gives evidence of the victory of Spirit over matter. This characteristic, however, indicates the complete incompatibility of these ethers with the gross, egotistical, mercenary, venal, covetous, or otherwise unprincipled aspects of material life. Nothing less and nothing other than human perfection — the ability to be "in the world but not of it" — will be demanded of each individual before the soul body can be completed.

We know that no musician chosen to play in a symphony orchestra achieves this honor without years of determination, industry, practice, and probably the shedding of at least a few tears. The reward comes when he finally finds himself in that select company of other musicians, equally dedicated, all contributing to the soul-stirring music that many in the audience still could not begin to play. Similarly our reward, if we are persistent enough and remain constant in endeavor, will be to help lead the way into the impending Aquarian Age as did the original Semites in the change from Atlantis to Aryana.

One of the themes which runs prominently through the early passages of the Easter symphony is that of sacrifice. For the orthodox, the sacrifice of Easter is the

sacrifice on the cross. For the esoteric believer, the sacrifice is that of the Christ Ray's continuing cycle of earthly imprisonments, endured anew each year, before the triumphant liberation of Easter morning. For the man or woman who is developing spiritual faculties, sacrifice also is a prominent theme. The sacrifice of self-interest even in its more uplifting aspects, of personal proclivity, of intellectual prerogatives when they interfere with the higher Cause, of life itself if necessary, all are as much a part of our evolutionary process as is the very obvious sacrifice of lower desires.

Sacrifice commonly is portrayed as a painful, tortuous process to be dreaded and avoided if possible. Yet sacrifice bears its own reward and by its very nature leads to enhancement and even ecstasy. The mother, in a sense, sacrifices herself when she gives birth. Soon after birth, however, this is all forgotten as, radiant with a heavenly joy, she contemplates the infant in her arms.

After the pain of crucifixion and, year after year, the even more excruciating agony of earthly incarceration, the Christ is released to issue His gladsome cry, "It has been accomplished!" This joy is reflected throughout Nature as life burgeons anew. Everywhere there is jubilation as a result of the great Love which prompts the Saviour's annual sacrifice.

There is no doubt that the all-compassionate Christ is gladdened by the results

of His Love Offering of Himself. Were it not for this cosmic life impulse — for the mystic birth, death, and resurrection of the Solar Christ — the Earth would be barren, and neither man, beast, nor vegetation could exist. After each sacrifice, the Earth vibrates with the warmth emerging from His Life, and Nature awakens refreshed after the dormancy of winter. Surely He is more acutely aware of this transformation than are any other beings on or about the Earth. Surely He understands and rejoices over the esoteric Reality of Easter more profoundly than does any being other than the Father God Himself.

Just so man, who now must sacrifice much that he mistakenly holds dear in order to go through the refining process of spiritualization, will reap a great boon of joy after rising above his initial discomfort. The ephemeral material dross which he is asked to give up — or, more accurately, to transmute — will be replaced by the spiritual strength that begins to accrue to him. In time he, too, will know the glory of "Consummatum est!" when, discarding the physical body for the last time, he achieves his own liberation from the cross of matter.

Cosmic Symphony: Spiritualization

Dissonance, irritating though it may be, is an inescapable part of cosmic music. Lucifer, the Angel of Dissonance, contributes mightily in this direction but, by doing so, he also succeeds in highlighting the consonance that underscores universal stability. As a direct result of the Luciferic impulse, humanity all too often makes its own discordant sounds in accompaniment to those that may come from higher spheres.

Perhaps the main source for dissonance emanating from the human kingdom is the disharmony that exists between the principles of head and heart, both within most individual human beings and among us all as we interact. The head, which often sponsors cold reason to the exclusion of

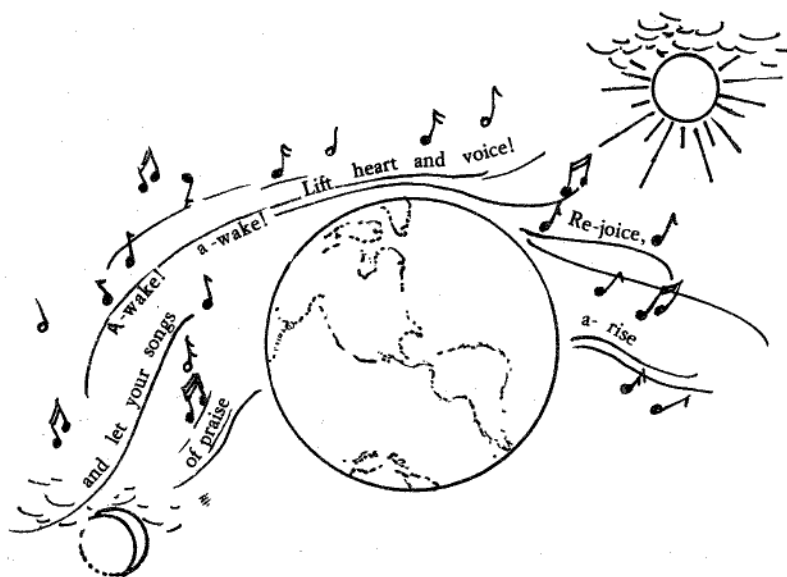
care and concern and in some instances descends to the realm of primeval cunning, is the vehicle of the newly-formed, highly imperfect mind. The heart, of course, is the instrument of feeling — ideally, of compassion. When we allow cold reason to override finer feelings, dissonance exists; when we allow feelings — even of pity and love — to rule without direction, dissonance also exists. When head and heart are united, harmony is born.

The task of humanity now is to create that harmony, following the lead of Christ Jesus, in whom unity of head and heart was most perfectly exemplified. Without that harmony within and among all men, even the cosmic Easter symphony will not be freed from the discord of earthly strife that cannot help but filter into and around it.

The cosmic Work of Christ, as it has to do with planet Earth, can be divided into two main categories: the spiritualization of the planet itself and its atmosphere, that it may be elevated from its present crystallized state; and, the spiritualization of the vehicles of man — particularly the two higher ethers forming the soul body — that the Christ within each individual may assume its rightful role in the direction of human affairs.

Both these tasks, we may be sure, are uniquely heralded and developed in the cosmic symphony, which changes subtly each year as both the Earth and the human life-wave become more responsive to the Christ ministrations. Every year since the first Easter, this music has become just a bit more intense — a bit more pronounced in the overall score. It is yet a long time before the fully orchestrated, exultant finale denoting complete human cooperation will be heard, but the music already is showing the first signs of that orchestration.

Despite the very real agony found in the world's trouble spots, despite the social and economic upheaval playing havoc with some cherished, though outmoded, ways of life, despite the gloomy news reports that so fill TV time and newspaper space,



the human condition nevertheless is on its way upward. The social consciousness, the understanding — even if not yet the practice — of universality, the pronounced emphasis on equality of the sexes, and similar causes which are gaining ground, particularly in the western world, are quite unlike any concepts entertained by the public at large in the year 33 A.D. The course of events, characterized by heightened human sensitivity and sympathy, that is leading us directly into the Aquarian Age, is speeding up. This portion of the cosmic Easter music thus also is accelerating in tempo, and the resulting anticipation is being experienced by every being who even remotely is aware of the music.

In *Romans* 8:17 we read: "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

We indeed are heirs with Christ, and this in itself is a subject for awed meditation. We are joint heirs of the Kingdom of God. We are joint heirs of suffering, although our present agonies cannot compare with His, and His suffering results from His com-

passionate work on our behalf while our suffering results from self-centeredness. We also are joint heirs of glory, although, even when we reach the stage of emancipation from our physical bodies our glory will be that of kindergarten graduates in the school of divinity, while His will be that of fulfilled Saviour and adored King-Priest of the Age to come.

This condition, too, is revealed in the Easter symphony. Just as the movements of a classical symphony vary in mood, tempo, and melodic line and lead eventually to the acceleration of a grand finale, so also are the movements of the cosmic Easter symphony leading to their grand finale, in which the glory of both Christ and man will be exalted. On the crestwave of this ever-accelerating forward motion, let us each resolve to do everything possible toward lessening the pains of the still-suffering Christ, and in so doing, lessen the pains of our own totally unnecessary material suffering and come to know our creative divinity. Like the forces of Nature which have awakened from winter dormancy to reveal the beauties of springtime, so, too, may we all awaken from whatever lethargy still marks us, to blossom into heightened

spiritual consciousness and become aware co-workers with Christ.

As the dramatic events of the first Good Friday reached their fateful climax, the eyes of a centurion who stood at the foot of the Cross were opened. Stunned by the revelation, he cried out, "Surely this was the Son of God!"

Throughout the intervening centuries, men have echoed these words — and yet, even today, do we completely comprehend their meaning? Of course we pay heartfelt homage to the Saviour's divinity; intellectually, we describe His spiritual essence in glowing adjectives; we study His Teachings and haltingly put them into practice. But, even in moments of the most profound

meditation, are we aware of the full significance of His hallowed Identity?

There are tones in the Easter symphony that we still cannot discern. These tones denote the totality of His sublime Nature, which can be neither understood nor imagined within the framework of material life and thought, or even of spiritual life and thought while still anchored to a physical plane. Yet, even though we cannot discern them, we would be aware of their absence, for without them, the Easter Symphony would lose all meaning. Everything in our evolution depends on the *divine Essence* — the divine Essence of Christ, which is His All, and the divine Essence of man, which now is the spark and someday will be the flame. ☆

THE PRISM

In the candle glow of dawn becoming;
In the sounds and whispers of life
Renewing;
In the melting dew upon the flower:
I hear the name of one who's coming
To wipe away the weary tear.

My burdens eased though not taken;
Faith renewed which once was shaken;
Life and light: the rising sun,
Stills and mends the heart that's
Aching.
And dries away the weary tear.

He who died now has risen;
Who's hands and feet bled like a prism;
Who gave the sunrise as a promise:
That love will come to listen
And turn to gold the weary tear.

He who died now has risen;
Who's hands and feet bled like a prism;
Who gave the sunrise as a promise:
That love will come to listen
And turn to gold the weary tear.

Michael Miles

AGONY

by Phyllis Harte

Editor's Note:

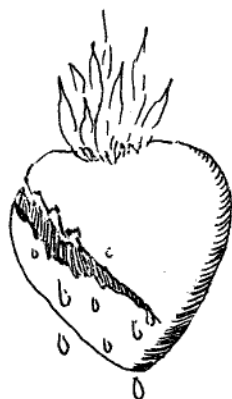
An editorial response to this article follows on page 156.

I love Max Heindel as a very knowledgeable brother and a dear friend. I recognize and appreciate his literary works, they have been and are a continual aid to my understanding and growth. However, and I feel this must be added, as Max Heindel stated, he was in a physical body when these works came about and even with all of his higher awareness of the Truth leading him, he was still subject to certain weaknesses of his own.

The one that I specifically refer to, is his inability to write of love as a joyful thing. I do not criticize, I simply state what I see in his many words of knowledge. He tells us that a person inclined to be intellectual will deal more with happenings or facts and tends to ignore feelings.

Max Heindel did not ignore feelings but as he speaks of the suffering of the Cosmic Christ, "During the winter months, He suffers the agonies of torture, — groaning, travailing, and waiting the day of liberation," Max Heindel portrays to me, a very sad picture of altruistic Love.

These words are quoted every Easter issue of the Rays, and they make me feel and understand that if the Cosmic Christ has such agony in His act of Divine Love and Service for us, then I am not to expect that — giving my all, in love and service — a self-forgetting life of service, can be a happy one until after I have left this plane of being. We are ever reminded, "as above, so below."



Many of us, being unable yet to examine for ourselves, have accepted as fact, this suffering of the Cosmic Christ. I have noticed many people assume and write of the agony the Cosmic Christ must feel, while each year, for 6 months He comes to help us free ourselves from accumulated desires. The basic truth of this Service is accepted as fact. However, we must also understand that it is a human tendency to assume, that what would be either agony or happiness for ourselves, personally, would also be true for others, human or not. That it is an agony for the Cosmic Christ to give of Himself, to Love this world and the life on it and that the Christ groans in the agony of our evil desires (lowered vibrations) I cannot understand. Although I don't know the exact passage, I believe we are told in the Bible that love transcends all evil.

I suggest that there is no *agony* for the Cosmic Christ in His yearly return to our world — that there is Divine Love only! I suggest that the pure Love of Christ — what is to us, altruistic love — does not, can not know pain or agony. The pure Love of Christ can only be in the joy and unspeakable happiness of giving.

It seems to me, that as we strive to emulate Christ Jesus in our actions and thoughts, it is easier to accept and practice the Christ Love if we associate it with the beautiful joy of giving instead of agony and torture that humans have assumed must be present.

Agony and pain are illusions that our humanity has created. Christ Jesus knew pain and agony because He was a part of our humanity and its attending illusions.

But the Cosmic Christ that is our planetary Spirit, is not human nor subject to our illusions. The Cosmic Christ is more than humanity and above our belief in pain or agony. The Christ is Love, Perfect Love, and there is only joy and happiness in Love. No agony! No pain!

If we would make the Christ a part of ourselves, then we must put away and dissolve our belief that there is agony or pain in the giving of Love.

Max Heindel has warned us in many of his works that we must learn to discriminate between Truth and illusion. Humanity created pain and agony, and they are illusions, our own imperfect creations. The Christ is Truth and Divine Love a reality.

All of us must know the *joy* of giving love and service. (And it is a joy if the Love is Divine and the service, self-forgetting.) So, it must have been an illusion for Max Heindel to assume that the Service of the Cosmic Christ for us each year could be other than what we experience when we give of ourselves in service to others.

I believe that the being we know as Max Heindel was a truly beautiful person, and I am awed by his accomplishments in this world. I do not know this as fact, but

I would like to believe that his love for his work and the knowledge he shared in this service, was so spiritual that he could not write of love in relation to this plane at all. I assume, that to him, being in this world was painful and a chore, especially, since he had the freedom to travel in the other, more spiritual realms, at will. This, I believe, was transmitted to many of his writings.

We, who are here, don't need to be reminded of the pain of this world; we are aware of it with every breath, especially, when we have not progressed yet, to the point of conscious awareness in the other realms.

Wouldn't it be better to write of the Love of Christ instead of the pain a human has assumed was there? To write of how the joy of giving altruistic Love obliterates all illusion of pain; of how, in the giving of this Love, there can be only understanding. I believe, whether on a Cosmic level or a human level — Divine Love, true altruistic Love, given and received, *is* joy and happiness. There can be no groaning and travailing. One may feel a little tired but there is still only joy and happiness in the giving of Love.

Reply to "Agony"

In response to this article we would say the following:

First, we cannot agree that Max Heindel was unable to write of love "as a joyful thing." There can be no more moving description of cosmic Love than that found on p. 169, *Gleanings of a Mystic*: "Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the Sun to all the planets,

giving a rhythmic urge to the evolving creatures there." True, Mr. Heindel did not say in so many words, "love is joyful" — but what possible other connotation can be derived from this passage by anyone who reads with any understanding or insight? Then, at a more practical level, Mr. Heindel tells us: "*Loving*, self-forgetting service to others is the shortest, the safest, and the most *joyful* road to God." What else is it necessary to say?

It is quite true that Mr. Heindel did not wear his feelings on his sleeve, but we

fail to understand how anyone can read his various references to cosmic Love and not experience a sense of exaltation — of joy — that this blessing is continually vouchsafed to us.

The agony suffered by the Christ, to which Mr. Heindel refers, is a very real thing to which every spiritual aspirant who wishes fully to understand the Christ Mystery must give heed. This agony stems, not from the fact of His Love, as the author seems to imply, but from the physical incarceration to which this sublime spiritual Being voluntarily submits Himself each year because of His Love for us. If we try to imagine ourselves shut up in a closet for months, unable to move and barely able to breathe, we can get a vague, albeit inadequate, sense of what the Cosmic Christ, accustomed to moving in what we can define only as unlimited space, must suffer in physical confinement.

The Christ suffers also because of man's inhumanity to man. Our lack of love for, to say nothing of our acts of brutality toward, each other cause Him extreme agony. Let us not forget that Christ Jesus wept over Jerusalem and that He would have taken its inhabitants "under His wing" but they "would not." This state of affairs is no less true today.

Thus, the Christ agony which we deplore and which some among us do not wish to recognize can be laid at only one place: the doorstep of humanity. Simply stated, it is our fault that He suffers, and it is only through our efforts that He will be released from that suffering.

Agony and pain are not "illusions" created by humanity. The reality of pain exists whenever there is disobedience to natural Law, whether this disobedience stems from a human or any other source. Yes, we human beings do individually bring our pain upon ourselves by disobeying the commands of God, but this pain is no more illusory than are the material and desire realms in which we operate. It will cease when we bring ourselves into line with

cosmic Law; thus it is ephemeral, just as our physical limitations and our self-centered desires also are ephemeral because in time we will transcend them. Meanwhile, however, the pain we bring upon ourselves and the consequent pain we cause Him continue to be inescapable.

The problem of agony at a cosmic level is difficult to understand, but we know that dissonance (pain) is a divine attribute, the function of which is to emphasize harmony. There may well be spiritual agonies of which we have not yet begun to dream. It would be illogical to think, for instance, that there was no pain during the war among the Angels which marked the fall of Satan. There undoubtedly was considerable pain, probably in a form different from that in which we know it but nevertheless experienced by all participants, which has continued through time since that event. It can be expected to continue until the situation has been righted and Satan, seeing at last the error of his ways and having made proper restitution is returned to his former position of favor.

We sympathize with this author's position — indeed, we have encountered it before from other people. Her refusal to recognize the Christ suffering stems no doubt from a kind and loving heart and from an obviously sincere and commendable desire to promote the cause of divine Love on both material and spiritual planes. It also stems, however, from a certain naiveté with regard to the understanding of cosmic realities. Of course it is unpleasant to think that Christ's suffering did not end with the Crucifixion — that, indeed, it has intensified since that time. None of us want to think about this, but to refuse to think about it because the thought hurts us or makes us uncomfortable only does Him a disservice. Of course we do not suggest that humanity should dwell on His agony and become morbid in the thought. In order to have a complete picture of what is going on, however, every spiritual aspirant certainly should be aware of His suffering and, in the con-

text of that awareness, determine to do everything in his or her power to bring the moment of His liberation nearer.

We agree with much that the author says about the power of Love. Certainly, love transcends all evil. Certainly — at a level higher than that of which humanity can yet conceive — the “pure Love of Christ” exists in the “joy and unspeakable happiness of giving.” Certainly, “all of us must know the *joy* of giving love and service.” Certainly, no one knows better than does the Christ Himself the fulfillment, contentment, and the joy that can stem only from the giving of oneself in service and in love and, certainly, this is a knowledge to which every human being must aspire.

Nevertheless, as long as there remains disobedience to natural Law, we do not see how even the most pure, divine Love can

be untinged by sorrow. Only selfish love, at this point in human affairs, can escape some heartbreak — and this only for a time. Two people so wrapped up in each other that they push aside all thought of anyone else may in this way experience “sheer bliss.” This would be a false happiness, however, and eventually unpleasantness affecting other people once again will intrude.

The love of the Christ, however, is the very opposite of selfish. He is bound up in all of us and He feels more than anyone can imagine, the agonies which afflict every one of the humanity that He came to save. This is the Love that is supreme in sacrifice, supreme in fulfillment, supreme in goodwill, supreme in beauty, supreme in the outpouring of all blessings — but also supreme in suffering. It can be no other way.

☆

Help Spread the Teachings!

To help spread the Western Wisdom Teachings is a personal duty of the Rosicrucian student. The Elder Brothers, the custodians of these Teachings, gave them to the western world through Max Heindel, on condition that he be as persistent in giving them out as he had been in seeking them. We come under a similar obligation to give to others the knowledge which we have received.

What shall we do to help in this work? Is it necessary that we have first-hand information of the spiritual planes before we can be of service?

No! “There is need of the tiniest candle.” The little wheels make it possible for the big wheels to operate.

Spreading the Teachings by personal example is the first thing which we have to consider. The eyes of the world are upon us, and the fellowship movement is credited or blamed according as we comport ourselves.



Our neighbors know something about our lives, and by our fruits are we known.

As to personally giving out the teachings, we must first familiarize ourselves with them sufficiently that we can answer questions concerning them. Max Heindel said: “Sound people out; try to get them to ask questions.” But this must be done indirectly. We must not force the Philosophy upon others. We can drop a hint here and there which will suggest that we have some information about these higher matters. Then, if the person who hears us is ready for the light, he will take the hint and ask questions. After that, we can go as far as it appears that he can absorb what we have to give. When people ask for light, we must

not flash it too strongly, as it may scare them and turn them away.

Some people may accept the teaching of rebirth, while others will want versions explained. Others will want to know about planetary influences, the status of Christ Jesus, or the Law of Cause and Effect. Try to reach people through their own life problems. Tell people, whenever there is an opportunity, about the evening exercise of Retrospection, since this is such a very important means of making progress in evolution.

People in trouble are most amenable to suggestions along the line of the higher Teachings. Successful worldly people are more likely to resist these new ideas. The Bible says that we may expect to find followers among those who are troubled and heavy laden. There are many dissatisfied, hungry, troubled persons who do not know which way to turn. They pray for help. We have a privilege and responsibility when we come into contact with such people. But we must not disturb those who are satisfied or those who will not listen.

There is another method by which we may disseminate the Teachings. When a situation arises that calls for a statement of Rosicrucian Principles, we should speak up. We should state that we are vegetarians, that we will not wear products that require the sacrifice of life, that we regard hypnotism as mental assault and battery, that we are

opposed to all forms of negative spiritual or psychic development. Such statements must not be made in an offensive manner, however. The information is best given naturally and unobtrusively.

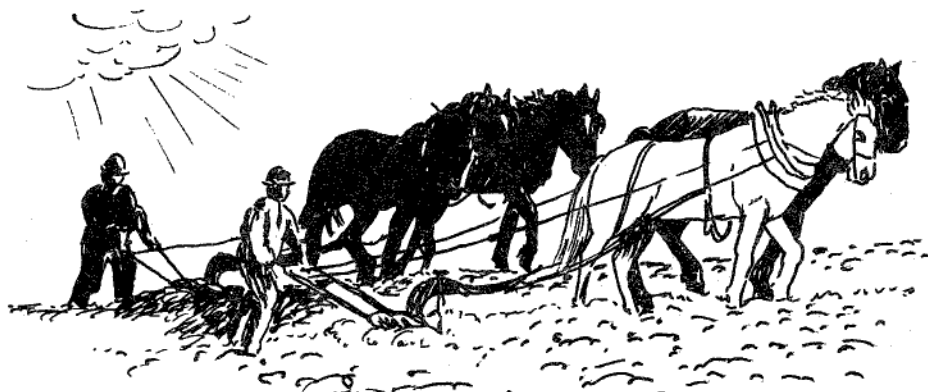
Max Heindel said, "There is no soul growth in doing only what comes to us." Therefore we must be on the watch for opportunities to serve and to give out the Teachings. Hardly a day passes without some opportunity presenting itself to sow the seed of esoteric knowledge.

Next comes the matter of disseminating the literature. Everyone can do something. Notify Headquarters that you will distribute free literature. Give it to neighbors, relatives, and friends who you think would be interested. Give a *Cosmo* or a subscription to the *Rays* to the library or to a friend. Inform people of the correspondence courses offered by the Fellowship.

By doing our part loyally and faithfully in this great Work, not only will we be active agents in helping others, but also we will cause the Law of Consequence to work for us rather than against us as, perhaps, it has done in the past. Above all, let us remember the biblical injunction not to let the right hand know what the left hand is doing. For if we receive our compensation in the praise of men, we already will have had our pay, and there will be little to our credit on the higher planes. ☆

CONTRIBUTIONS APPEAL

While *Rays from the Rose Cross* is printed in Oceanside, California, we would like to regard it as the balanced expression of the insights and incentives of the entire international community that is grounded in Western Wisdom Teachings. Subscribers of the *Rays* are encouraged to share with us material they deem worthy of inclusion. The primary criterion for acceptance, above and beyond a clear and literate presentation, is that the subject matter be considered within the context of Rosicrucian spiritual science. Traditional categories include astrology; psychology, medicine and health; the natural sciences and their relation to superphysical dimensions; poetry, short stories, parables and fables that illustrate spiritual truths. Ultimately, the *Rays* should reflect that harmonious blend of Art, Science, and Religion that the Rosicrucian Philosophy seeks to bring about in our larger environment. Your contributions toward this end are most welcome.



WHAT WOULD WE LEAVE BEHIND?

Jenny Demarest

Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left."

—Luke 17:35-36

In the verses preceding this scriptural passage, Christ Jesus has been speaking of the Kingdom of God, found only within each individual, and of the fact that things of solely material value are to be neither retrieved nor regretted when the time comes that "the Son of Man is revealed." For each person individually, this is the time of the awakening of the Christ Within. For humanity as a whole, this will mark the moment of the Second Coming.

The nadir of materiality now is behind us, and it is imperative that the whole human race turn its attention upward toward the Source from which it had involved for so many millenia. Possessions and property, keystones of the Old Testament dispensation under which the faithful were rewarded materially, voluntarily must be exchanged for the things of the Spirit. Furthermore, there must be no looking back in regret for, as Christ Jesus also said, "Remember Lot's wife."

And yet, as devoted as some of us still may be to one or another possession, artifact, or phase of materiality, the prospect of relinquishing that cannot be nearly so grim as is the prospect of leaving behind a fellow human being who may not be ready to

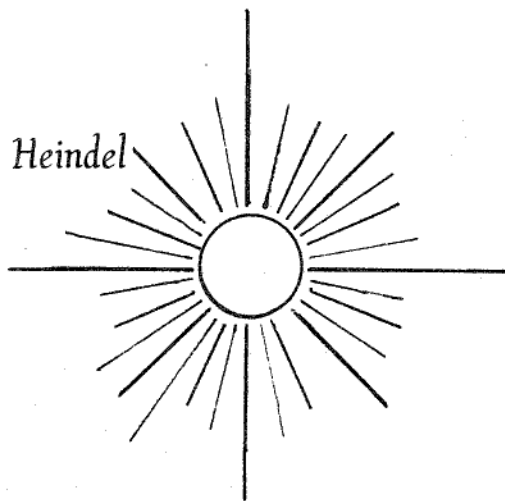
advance, when the time comes, into the Kingdom of the New Galilee. Two women shall be grinding together and, at the moment of Truth, one shall be summoned and the other left behind, because found wanting. Of two men working in a field, one shall be called to a higher status of life while the other seemingly will be abandoned, forced to wait for an auspicious moment when he once again can endeavor to learn the lessons of physical incarnation that he should have mastered long before.

To be left behind in the evolutionary sense is the most devastating thing that could happen to a member of the human life-wave (or any life-wave). Being left behind, of course, does not mean that the Ego is "eternally damned." Fortunately, in the infinitude of God's mercy and wisdom, such a thing cannot happen. It does mean, however, that the Ego will be forced to catch up and forge ahead at a later period, and doubtless in a different environment and amid different circumstances from the context in which his previous development had taken place. The situation will be entirely foreign to him, and there can be no doubt that he will feel strangely out of place, much as a child who fails a grade in school experiences, however vaguely, the feeling of not quite fitting in among his new classmates.

The Ego always will have the unconscious awareness — if not the actual

[Continued on page 167]

by Max Heindel



The Method of Attainment

(Continued from last issue)

The great Recording Angels who place us in our environment according to the necessity of each individual case have so arranged that there is in each environment a religion corresponding to our stage of development. Those who have been born in the older countries where the older race religions have been given, may under certain conditions advance to a point where it is beneficial and proper to take up the Christian religion, but those who turn from the Christian religion, to the older religions are making a very serious mistake. Whether it is apparent or not, it is a mistake, and the results will not always remain invisible.

The reason is not very difficult to understand. There was a time in the far, far distant past when humanity was in a childlike state, when it had not yet arrived at the state of self-consciousness and was incapable of self-government; when it was ruled by king-priests, who are spoken of in the Bible as "Melchisedek," and who ruled in peace. Later there came the reign of divided authority when some were kings and some were priests, and both ruled the people without their consent. The people were, and are, only pawns in the wars and enmities of those two powers, one seeking to gain supremacy over the other.

Later came the republican form of government, where the office of ruler is elective and the ruler reigns by will of the people he governs. In the church the same

republicanism is beginning to show itself, and those who are spiritual advisers are called or dismissed according to the will and pleasure of those whom they are engaged to advise.

There is even a further state to come where no one is to be ruled, guided, or advised from without, but where each one must and will be ruled from within, where each will unite within himself the office of king and priest. This is spoken of in the Bible where Paul, quoting from the Old Testament, says: "In those days I will write my laws in their minds and in their hearts, and they shall not go from one place to another teaching one another to know the Lord, for they shall all know the Lord from the least unto the greatest."

This is the goal of attainment, when everyone is to become a king, and a priest within himself and thereby attain to the stature of the Christ, a state where those offices are united within his own person.

All who are under the sway of the older religions, such as Buddhism, Judaism, Hinduism, and others of the race religions, are bound by loyalty to their tribe, their nation, or their caste, but in the Christian religion we are told to leave behind race and kindred. This was emphasized many times; it is not that we must neglect or love them less, but love others also. The teaching was given that we may in time embrace the whole world; that we may pass from the narrow patriotism which only recognizes the beauties

and grandeur of one's own country to that higher state where we may say, "The world is my country, to do good, my religion." This is the path of attainment and the line of endeavor we must follow to progress.

Therefore when we come to specific endeavor as applied to our time, we can understand that it is the Western method only that should be followed. In the Western World we seek to live the religious life, and we strenuously hold that it is the duty of everyone here to do so, for according to the passage previously quoted, "To him that knoweth to do good and doeth it not, to him it is sin."

We who have been informed of these higher worlds should seek to qualify ourselves to be citizens therein, for we can work and help from there in a manner altogether impossible here. There we become helpers in evolution.

The methods of the West are different from the methods of the East. In the simple exercises given in Rosicrucian Lecture No. 11, "Spiritual Sight and Insight," the instructions are that the review of the day is to be backward, and the purpose and reasons of these exercises are given, namely: By the evening exercise of retrospection where we review backward the happenings of the day, we are judging ourselves day by day and not waiting until we are in purgatory in the course of events. By that exercise we are living our purgatory day by day, or rather night by night, and thus we are assimilating the spiritual essence of our experiences. While the Rosicrucian exercises are so potent, so strong in the work which they accomplish for our advancement, they nevertheless are so harmless that they can never under any circumstances injure anyone. We maintain that by the careful and persistent doing of these exercises we are gradually attaining to the point where a light shines out from us and the Teacher is attracted. Some day we shall find him; some day we shall stand face to face with him.

Whether we sign the pledge or not does not matter, although it is a great benefit to have placed oneself directly on record as

wishing to do these exercises. The exercises will one day bring the attainment, the Teacher will appear in our life, and then for us will begin a new career.

In the East the pupil has a master whom he must obey implicitly and with no choice, not knowing why he is to do certain things. Very different is the method of the Western World, instituted by the Christ for He said: "Henceforth I shall not call you servants but friends, for the servant knoweth not what his master doeth, but all things that I have heard of my Father I have made known to you." So when the Teacher stands before the pupil, a new consciousness is awakened, and companionship is established that is beyond any human relationship, that is indescribable, a bond that is closer than the closest friendship of this world. There is a walking as if with God, for he who has become a Teacher has attained to a consciousness higher than ours. The Teacher is known to the pupil at once by this, that when he speaks, the words are always to the point and there always comes to the pupil's consciousness a picture of just what the Teacher wishes him to know. Also in their companionship there is never anything unpleasant between them unless it comes from the pupil himself; for the Teacher is kind and a friend that "sticketh closer than a brother." He walks with us as pupils; we are never alone; there is never a time when we feel that we have been left behind; there is always the feeling of the power and help that comes from him.

And, my dear sisters and brothers, I would recommend that you take up the exercises that have been given, and endeavor to live the life so that you may attain to such companionship. ☆



God reveals Himself to the humble in little things and the proud, regarding only the exterior, find Him not even in great things.

Studies in the Cosmo-Conception



THE BENEFITS OF PURGATORY

Q. Are we punished for our evil acts?

A. There is in the universe neither reward nor punishment. All is the result of invariable law.

Q. How does this law operate?

A. In the Desire World it operates in purging man of the baser desires and the correction of the weaknesses and vices which hinder his progress, by making him suffer in the manner best adapted to that purpose.

Q. How is this related to the wrongs he has done to others?

A. If he has made others suffer, or has dealt unjustly with them, he will be made to suffer in that identical way.

Q. Is there a way to avoid such retribution?

A. Yes. If a person has been subject to vices, or has done wrong to others but has overcome his vices or has repented and, as far as possible, made right the wrong done, such repentance, restitution, and reform have purged him of those special vices and evil acts.

Q. How does this affect his after-death state?

A. The equilibrium has been restored and the lesson learned during that embodiment and therefore will not be a cause of suffering after death.

Q. What is the approximate stay in the Desire World?

A. In the Desire World life is lived about three times as rapidly as in the Physical World. A man who has lived to be fifty years of age in the Physical World would live through the same life events in the Desire World in about sixteen years.

Q. Is this an inflexible rule?

A. No, only a general gauge. There

are persons who remain in the Desire World much longer than their term of physical life. Others again, who have led lives with few gross desires, pass through in a much shorter period, but the measure above given is very nearly correct for the average man of the present day.

Q. Does a man review his past life again in Purgatory?

A. Yes. Although his past life passes before him when he leaves his dense body at death, he experiences no feeling in relation to what he sees. During his life in the Physical World, however, these life pictures again roll backwards, as before; but now the man has all the feelings that it is possible for him to have as, one by one, the scenes pass before him.

Q. Does he actually experience what he sees?

A. Yes, every incident in his past life is lived over again. When he comes to a point where he has injured someone, he himself feels the pain as the injured person felt it.

Q. What does this teach him?

A. When he lives through all the sorrow and suffering he has caused others, he learns just how painful is the hurt and how hard to bear is the sorrow he has caused.

Q. How keenly does he feel this?

A. As already mentioned, the suffering is much keener because the man has no dense body to dull the pain. Perhaps that is why the speed of life there is tripled — that the suffering may lose in duration what it gains in sharpness. Nature's measures are wonderfully just and true.

Ref: *Cosmo*, 107-108

WESTERN WISDOM BIBLE STUDY

THE BOOK OF ACTS

Fruitage of the Ministry

CORINNE HELINE

THE MARTYRDOM OF STEPHEN

Acts 6:10, 12-15

And they were not able to resist the wisdom and the spirit by which he spake.

And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

And set up false witnesses, which said, this man ceaseth not to speak blasphemous words against this holy place, and the law:

For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

The persecution of Stephen was but one of countless tragedies resulting from the ageless conflict between the inner and outer, the esoteric and exoteric phases of religion. The masses always cling to the old established order and customs whereas the pioneers demand advancement; they dare to risk a break with the past, to look ahead, and to teach of the things which are to come.

Philip, the second in spiritual attainment, was sent with the gospel of the new religion into Samaria and Ethiopia. His ministry in Caesarea led to the awakening of Cornelius. Philip became a bishop of Lydia and his home was still to be seen in the time of Jerome.

Prochorus was consecrated by Peter as Bishop of Nicodemia. A bishopric was assigned only to one possessing certain spiri-

tual faculties and a special degree of Initiate-ship. The various sacraments were all initiatory ceremonials and could be administered only by those possessing powers that were bestowed in the celebration of these rites.

Nicanor was among the original seventy sent out by Christ Jesus. He died at about the same time that Stephen was martyred. Timon was also one of the original seventy. He was assigned to the bishopric of Bostra, and there suffered martyrdom by fire because of his spiritual gifts and works. Parmenas suffered martyrdom at Phillipi where he was ministering during the reign of Emperor Trojan. Nicolas worked in Antioch. Clement of Alexandria tells us that an immortal sect in that city borrowed his name and its followers called themselves Nicolaitans.

Stephen exemplifies the sacrificial aspect of the love principle in man. The keynote of his life may be found in the words "Be thou faithful unto death and I will give thee a crown of life." He is the prototype of Galahad, the pure and stainless knight who found the Grail and gladly, triumphantly laid his life upon its altar.

The veiled esotericism of the Bible is shown in Stephen's defense before the council at the time of his arraignment. In his plea Stephen endeavors to prove to them the truths of Initiation by recounting the various steps or grades passed through by Abraham, Moses and Jacob, showing the attainment reached by those of the Old Testament Dispensation.

Acts 7:54-60

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God,

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep.

Stephen begins his defense with a description of the Initiations of principal teachers of the Aryan Dispensation. He concludes with an account of his own spiritual development; for he, too, had demonstrated the truth of these inner plane experiences. In the great rhythmic pulsations of the world of divine love, there can be no place for hatred, revenge or unforgiveness, even under circumstances of the bitterest persecution. Animated by an impulse of the same overpowering love which filled the heart of Christ, Stephen prayed ere he fell asleep, "lay not this to their charge."

**THE WORK IN SAMARIA —
SIMON MAGUS REBUKED**

Acts 8:5-8

Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

For unclean spirits, crying with loud voice, came out of many that were possessed

with them: and many taken with palsies and that were lame, were healed.

And there was great joy in that city.

The fruits of spiritual illumination show forth in various ways in the work of different Disciples. The work of Philip was concerned particularly with healing and curing obsession.

Every important phase of man's development, every major weakness that places an obstacle in his path toward higher progress, finds mention in this wonderful Book of Acts. It may well be named "The diary of man's soul."

Acts 8:9-11

But there was a certain man, called Simon who beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that he himself was some great one:

To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

And to him they had regard, because that of long time he had bewitched them with sorceries.

Simon typifies awakened spiritual powers used for self-glorification. This was one phase of temptation placed before the Master. Philip represents selfless attainment; Simon that of self-seeking attainment.

Acts 8:14-16

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Baptism signifies a certain initiatory degree wherein the spirit of fellowship is born. Receiving the Holy Ghost represents a higher step. The true meaning of love and faith and their manifestation in the life of the disciple must be under-

stood before the full power and glory of the Holy Ghost can be received. That is why Peter and John, symbols of these powers, were present whenever this occurred. ☆

SINS OF OMISSION

Arthur Alan Leaver

The General Epistle of James contains a forceful message that clearly shows the author's concern for spiritual growth through *action* especially when life's conditions are difficult. In Verse 22 he emphatically declaims that true religion is more than faith — it is a law of action. "But be ye doers of the word, and not hearers only, deceiving your own selves."

James, the brother of Jesus, exhorts his readers to look upon trials and persecutions as a privilege rather than to blame God. "...let patience have her perfect work, that ye may be perfect." *James 1:4*

Aspirants to the higher life quite properly seek to avoid errors that will mar their spiritual progress. They diligently try to stay clear of theft, gossip, violence, adultery, cheating, boasting, judging and other "sin" that interferes with spiritual growth.

Responding to the appeal for new self-knowledge, some aspirants busily soak up information during long hours of intensive study. They seek to know about their origin and future development and search for solutions to the World Mystery. This requires a great amount of time. Consequently, time to be "doers of the word" is not so readily available and may deliberately be avoided by some.

In regard to the acquisition of knowledge, Mr. Heindel states, "To selfishly set aside everything else and live solely for one's own spiritual advance, is as repre-

hensible as not to care for the spiritual life at all." (*Cosmo*, p. 469)

James in Chapter 4, Verse 17, is equally strong: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Failing to do what we should do can result in serious consequences. Sins of omission are just as significant as sins of commission in determining an aspirant's future life and development. Overcoming our sins of omission requires concentration and determination to put into action deeds of service to others. Such deeds are rewarding, for they contribute greatly to the growth of the vital and desire bodies.

Service to mankind is the very core of the Rosicrucian Philosophy, and without practical and positive use of this mystical knowledge, the aspirant denies himself vital progress that cannot be realized merely by thinking or engaging in vigorous studying.

There are so many ways to "do good." James anticipates reluctant "doers" when he states in Chapter 1, Verse 27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Not everyone can, or has a desire, to "visit the fatherless and widows in their affliction." However, it is too simple to rationalize and conclude "there are probably plenty of volunteers; I would only be in the way."

We all like to receive letters from friends and relatives, but do we respond promptly, or wait to do it later? A small matter, but a sin of omission pointing out our gratitude to receive and reluctance to be bothered to give of ourselves.

Even the bed-ridden can respond to action — action of the mind with prayers for making the Fellowship the most effective spiritual center, for world leaders struggling to achieve peace, and for local leaders trying to balance budgets and hold taxes in line while providing essential public services.

Today's world is heaving with change. Every selfless deed of service by millions of doers, every prayer for others, and every forthright action aimed at eliminating "sins of omission" will surely help hold aspirant and mankind alike on the right path of spiritual evolution.

At the end of the day, sins of commission may readily be recalled for review and forgiveness. Sins of omission may not be so easily remembered — when they are, they should be transformed into action priorities for the following day, or as soon as possible.

No aspirant can afford to be burdened indefinitely with an unfulfilled list of sins of omission. Eventually the Law of Consequence will demand that each aspirant becomes a whole individual, cheerfully responding to James' unglamorous admonition to be "doers of the word, and not hearers only. . ."

WHAT WOULD WE LEAVE BEHIND?

[Continued from page 160]

knowledge — that he did not make the grade the first time and is being forced to try again. This in itself can lead to a considerable sense of dissatisfaction, restlessness, unease, and discomfort. All in all, such evolutionary backtracking would not connote an enviable state.

In view of all this, the thought of having to leave behind material treasures that we

now in any case should begin to disavow becomes insignificant. Gradual abandonment of our selfish interests now is as nothing compared with the loss (even though temporary) of some of our fellow humanity later.

We also should bear in mind that *knowledge* alone of the Esoteric Teachings is no guarantee that a person will be "taken." The challenge to live the spiritual life becomes more acute when we realize that, unless we make every endeavor to do so, we indeed will be left behind. Our strength must be turned ever more energetically from physical acquisition, physical pleasure, physical lavishness and luxury, and physical comfort, to the spiritual side of life, which includes service to the race.

Our responsibility in this connection is not only to ourselves; it extends also to all others in the human life-wave. Of course, each individual alone must live so as to insure his continuing progress, and no one can do this for him. Many times, however, we can encourage or help a wavering one make the decision or take the turn that will give him the evolutionary impetus he requires. If we are forging ahead, we also must extend a hand behind us, encouraging others to climb as we have climbed.

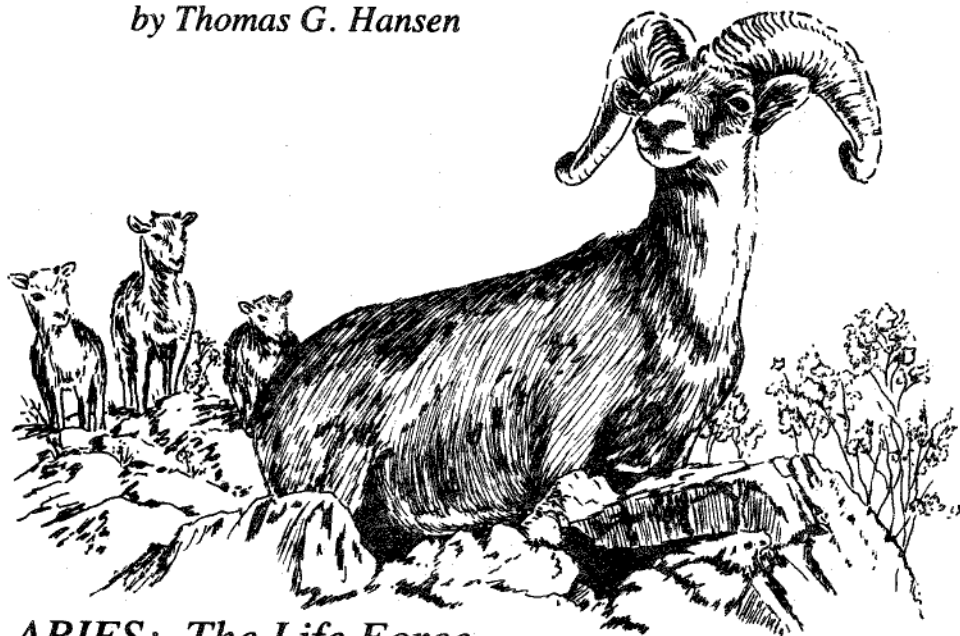
If we truly are intent on these two pursuits — our spiritual evolution and that of our fellow men — we will find that we have very little time for material non-essentials. Our devotion to material things will lessen of its own accord, simply because we are too busy to gratify it beyond physical necessities and physical responsibilities to other individuals.

*With the folding of hands
There's a spreading of wings,
And the soul's lifted up
With invisible hands,
And ineffable peace.*

—Evelyn Underhill

ZODIACAL HIERARCHIES

by Thomas G. Hansen



ARIES: *The Life Force of the Universe*

Eons of time have elapsed; time continues into infinity, and through it all the Sun, the stars, and the Moon play their celestial harmony, radiating forever the glory of the universe. The Law of Life and the Law of Love bind in spiritual affinity values brought into the quiet of our hearts as faces are lifted in reverence to the beauty and order in the realm of the Father.

What pictures of great progress do we see shadowed through the fabric of the heavens? Whence comes the Light and Life of Creation? Does not man yearn for the soul-filled urge to raise himself far beyond personal limitation? Let us seek beyond material comprehension, for then "if thine eye be single, thine whole body shall be filled with light." The realization of truth and the wisdom of the ages is our heritage.

Even as we close our eyes, laying down self, and lift our very souls to the boundaries of time itself, we are drawn to the limitless depth of Spirit. The broad expansive ocean of ether which is space in reality represents Life, but life as it actually exists, unlimited by material designs for living. The intensity of life can only be realized by touching the depth and value of spiritual living as exemplified in the orderly march of the heavenly orbs.

When only hints are given for the progress of the soul, quiet meditation on the truths hinted at will cause their outlines to become visible, and the clearer light that is obtained by continued meditation will gradually awaken greater light. Meditation quiets the lower mind, which is ever engaged in thinking upon external things. Only when the mind is tranquil can it be illumined by the Spirit. Knowledge of cosmic truths must be obtained from within and not from without.

Thus, with prayerful thoughts, we take ourselves into the study of cosmic proportions as related to the twelve zodiacal hierarchies, the signs of the zodiac, then into consideration of planetary ambassadors, and finally man's effort and expression through these exalted channels.

From a material sense, it is sufficient to observe that activity begins at birth and runs through a short or lengthy span of years to death. An evident lack of consistency in operation is directly called to our attention at every turn. The blessings of Earth showered on one and denied another awakens a response that is plaintively expressed in many deep cries from our brothers and sisters on the path. We must learn to recognize the divine potentialities in all manifested life and study astrology as a means of understanding this manifestation of the Supreme Being and to place ourselves in line with the evolutionary progress under which we live.

Life existed long before the 60 billion Virgin Spirits comprising our life wave were even a thought in the Mind of the Solar God. Great spiritual Intelligences functioned in a realm that defies comprehension in the mind of man. It is enough to recognize the immensity of the law and order that surrounds every particle unto infinity. Great Days of Manifestation, without doubt, have existed prior to the creation of our Septenary Scheme of Evolution, and further Days of Manifestation will exist in the Cosmos in the future.

In forming a solar system, the first power of God, the Will, wills to create, and it arouses the second power, Wisdom — or the Love Principle. This second force, through the power of imagination, conceives the idea (archetype) of a universe. Then the third power, Activity, working in Cosmic Root Substance, produces motion, and the melodic, harmonious, rhythmic power of the spheres builds a separate archetype for all that takes form, from clod to God. Similarly, the fruits of man's efforts will

illustrate divine harmony (on a lesser scale) to the extent that will, wisdom and activity become a part of his consciousness.

From the dawn of Creation, when God differentiated the divine Spirits that make up our life-wave, humanity was worked upon from without by strong and powerful Intelligences. It is here that the creative life force of the universe manifests and comes to us through the first of the Great Creative Hierarchies, Aries.

Aries: Life and Fire

Aries represents fire and life. It is the fire that runs through all living creatures though in varying forms and states. We find that life is given to all, but the shape is decided by the method of expression generated individually, through life after life on the wheel of rebirth. Through observance of natural harmonies, perfected bodies result; tendencies to thwart natural law and its operation create peculiarities, distortion, pain and suffering. Force is evident; individual action creates results.

If given full play, Aries burns and destroys all; controlled, he lends purification. Aries represents all first causes, the beginning of creation. Mars, the son of Aries, is present to work his (father's) will, burning and destroying when necessary, but healing and strengthening when allowed to operate constructively. Thus, we can readily see that this force must not be acted upon blindly.

Aries symbolizes the life force of the universe; he quickens all in Nature and marks the birth of the divine spark in man. Life, love, and radiance are all composite qualities of this great hierarchy. Aries gives exuberance and life when we cooperate, but if resisted, he turns to war, strife, and bloodshed. Egotism and personal selfishness clogs this channel more quickly than anything else.

The Elder Brothers of the Earth are full of this joyous and positive Aries life

force, and with pure souls and radiant Spirits they are taken to high and noble places. When they withdraw from life, added luster and pure radiant gold are taken back to their home, the land of everlasting silence. But, when the children of the Earth prove unworthy, nothing but dross remains, and that cannot be taken into the kingdom of Heaven but must remain on Earth to be redeemed by man with sadness and sorrow, pain and suffering. Joyful songs are stilled when the force that plays through Mars and Aries is given unqualified play, and true happiness only is resumed with the return of Aries' constructive energy — the fire of life revived. Aries is the passion of creation — the creative life force of the universe. An identical manifestation of this force on the physical plane is demonstrated when the stars come into being and Suns are born.

Path of the Spirit

Aries brings life to all things, provided they are able to withstand the force that flows through this abundant channel. Aries is the first of the fire signs, and represents Spirit, man's highest body; just as Cancer is the Mother of the Universe, the avenue of the Soul, so is Aries the path of the Spirit. We have thought of these signs of the zodiac as forms, but they must be recognized as life. They are rarely considered as Beings — great creative Beings. We must invite them to work for us as friends and let them show us the way to a glorified union with God and to the fulfillment of the laws of life.

Aries is the most violent and vital of the Lords of Heaven and this energizing force may hurt and destroy our bodies due to our limited endurance, but when our inferior forms are either destroyed or regenerated, he takes us with a fiery breath to the Seat of Golden Light — to our reunion with the source of all Power and Wisdom, the Father.

To translate this emanation into physi-

cal form is indeed difficult, but when we find Aries and Mars exceedingly prominent in the chart, the active principles give vital characteristics — strength of physical constitution, energetic activity — that mark a sound and healthy body.

Mars will exercise a predominant influence in the life of an Arian native. Whatever Mars aspects in the natal chart, look for forceful and exciting activity. Though obstacles must be encountered, they are overcome by courage, strength of will, and purposeful action, insofar as a dedicated, constructive son or daughter of Aries is concerned.

Every aspect in the chart represents a channel or expression for the Spirit as it enters into life and gathers experience on its journey through matter. Each planet acts as a channel for energizing growth; and planetary evolution, as well as our own, depends upon the progress of life as created and manifested through such instruments as Aries natives. The spirit of immortality flows through the veins of these individuals and excellent opportunity for extensive creative effort on their part is provided.

Creative Life Power

The symbol of Aries ♈ is the hammer of the Gods, a symbol of the creative life power of the universe. As Aries represents the will, the first attribute of the Father, it is natural that this power of creation is a mental force. Being positive, masculine, and fiery, this power is not easily controlled. Mastery of this energy will lead Aries natives to supremacy over conditions of life. Before being softened in humility and learning to walk in the Light, however, they will pit their strength against all obstacles in defiance of limitations to human existence. Sheer power and the will to accomplish produce talents of an amazing variety.

The constructive and confident manner in which Aries pushes forward to success, attacking problems with eager delight in

accomplishment, is a birthright. With a mind that is always free and open to new fields, Aries finds that one of its hardest lessons is to carry projects through to completion. Many children of Aries have lost favor with employers and have failed to succeed because they were strong on action and short on persistence, Aries natives can accomplish anything toward which they direct their energy.

With unusual stamina, Aries does not admit defeat for he has tasted of the fire of life. He knows that progress is eternal, and all crystallized and sluggish thoughts that stand in the way of freedom of action or of spirit are refuted. Capacity for understanding increases as life advances — as would be expected as one mellows in the crucible of growth.

Experience, Purpose of Existence

The purpose of all existence is to gather experience. This is true of the great Creative Intelligences and of the children of these great Beings. Soul Power and a creative mind is the fruitage of all pilgrimage through matter, thus it is to man's advantage to live fully and act wisely, gaining full measure of development for each step taken and thereby insuring growth through action. With a full life assured, Aries has the task of assimilating this wealth of experience, reviewing all that takes place, and absorbing into himself the lessons learned.

Aries must acquire poise and balance. It is not sufficient that these people merely go on without actively absorbing a full measure of life's schooling. When particular opportunities are presented, we may then strive with equal zeal for spiritual upliftment. Success in this will be merited to the extent that these values are consciously drawn upon and enlarged. The depth of sorrow and self-realization the Spirit is capable of recognizing is directly related to the resulting heights of illumination that may be attained.

Aries Rules Cerebrum

Aries has dominion over the larger portion of the brain, the cerebrum, and the cerebral hemispheres are ruled by Mars (left side of brain) and Mercury (right side of brain.) The cerebrum or front brain is the masculine brain, occupying nearly the entire cranial vault, and with the head and face (except the nose), and the eyes, we have the extent of bodily rulership for this sign. The emphasis placed on the rulership of Aries over the brain is important. The strength of the developed Arian is the use he makes of this facility (brain power). As Aries natives rise above the limitations that may tax their strength to a high degree, they will awaken hidden qualities that, if developed as much as opportunities offer, will lead to increased activity of greater inspiration and illumination.

These results are far more likely to manifest through an inner awakening of consciousness. To bring to fulfillment the intensive creative possibilities of this divine Hierarchy, the Aries native should make every effort to become increasingly aware of cosmic truth. It is true that the action and fire of life demands expression, but mainly because it possesses the power of creation. Aries is a creator whose every effort would show that man is truly made in God's image.

The fire of life burns strong and Aries is but the first step, the initial impulse, to life everlasting. ☆

The chief thing is to have a soul that loves the truth and harbors it where it finds it. And another thing: the truth requires constant repetition, because error is being preached about us all the time, and not only by isolated individuals but by the masses. In newspapers and encyclopedias, in schools and universities, everywhere error rides high and basks in the consciousness of having the majority on its side.

—Goethe



THE CHILDREN OF ARIES, 1980

Birthdays: March 21 to April 20

Aries is a cardinal fire sign whose physical manifestation is flame. Flame is an active, burning fire consuming everything in its path, only staying in any given place so long as there is something there for its life to feed on. These qualities aptly describe the basic tendencies of the individuals under the influence of this sign. They never like to sit around but always prefer to be up and doing. They are pioneers in the sense that wherever the action and adventure is, there they want to be also. The Aries individual is easily bored by repetitious work and therefore does best in that kind of work which shows immediate results. The more the element of the daring and uncertain there is in the work and the more courage that is required the more appealing they find it. Because the Arian is so active he does not always have the persistence and patience to carry his projects through to the end. Therefore, he does not usually make good as an inventor or originator of ideas. But give the Arian a task or project that requires initiative, and you can rest assured that it will get off to a good start.

With the positively-oriented Arian we see fire that is used to de-crystallize the

things which have outgrown their usefulness, releasing their energies to be used in blazing new trails. However, when the forces of Aries are used in a negative way, we see fire that only destroys without serving a useful purpose. The negative Arian is aggressive, brash, egotistical, harsh; he cares only for his own welfare and gets ahead at the expense of others. He is irresponsible, only serving others so long as there is something in it for him. He will not take the blame for the consequences of his own rash actions but tries to cover them up with more rash actions. Courage turns to foolhardiness.

In Greek mythology Mars was known as Ares, the god of war. In war, all of the positive and negative elements that have been discussed above are to be found. Ares was not too well liked among the company of the other gods because of his practical jokes and anti-social behavior. So the Aries individual must learn to round off a few of his rough edges and learn to work more with other people instead of against them.

In the esoteric anatomy of man Aries corresponds to the Human Spirit. Because the human spirit is related to the Region of Abstract Thought, it is not always so clearly seen how it is that the human spirit can relate to a seemingly very physical sign.

But when we look upon the Region of Abstract Thought as containing the germinal ideas of desire, life, and form, we shall see Aries as a germinal force too, like the forces that burst out of a seed to initiate a new cycle of life. It is the tendency to act upon the germinal ideas in the Region of Abstract Thought directly, without first working them out in the proper way in the other realms, that causes the Arian to get himself in trouble by leaping before he looks. It is also when the Virgin Spirit is encased in the sheath of the human spirit that it first experiences itself as a separate individual, as an ego.

As the Sun is passing through the sign of Aries, the Christ Spirit is freeing Himself from the fetters of the Earth, initiating a new cycle of growth and experience in the physical world. He imbues us with strength and courage to apply ourselves strenuously to learn our lessons in this place as quickly as possible so that we may one day follow where He goes. This will mark the beginning of a higher phase of our evolution.

Monthly Aspects Aries 1980

The exalted Sun in Aries begins his journey with. . . Sun trine Jupiter from April 13 to April 19. A highly beneficial and protective aspect, these children will have happy, cheerful natures and will rarely want for anything; protects against ill health and accident. The nature is morally sound, having neither the desire nor the daring to commit crime. During the same period but beginning sooner (April 7 through April 19) Sun also is trine to Mars conferring great energy, daring and adventurousness. These children will have strength and hardihood of body and will not be happy unless busy doing something. There will be much decisiveness here and the children born during this period, even more than our typical Aries native, will know well what they think, wish and intend.

Between April 2 and April 17 the Sun opposes Pluto, indicating a need to balance the forces of Aries and Libra. These children should be taught to beware of being rash

and too wrapped up in self-centered affairs. Sun trine Neptune (April 4 to April 19) shows that the characteristics of astral impulses sometimes appear ambiguous. Sun trine Neptune lights the path of spiritual endeavor for these children, and parents should encourage any religious or philosophical interests they may show. This aspect also intensifies the dramatic abilities, love of classical music, and the emotions. Life may hold many difficult experiences, but the light of the Spirit will always be present to show the right course to take.

Venus is well placed and strong in Taurus but from March 24 to April 4 opposes an exalted Uranus, which lends that much more force to the aspect. This could indicate erratic conditions in financial affairs, so these children should be taught to curb their impulses in spending. It indicates, also, possible trouble with the opposite sex. These children should learn to guard the emotions carefully, as this aspect indicates a confusion in the emotional nature, which makes it difficult to separate their own feeling from the feelings of others. The trine of Venus to Saturn during part of this time (March 22 to April 1) will to some extent steady the feelings and make the natives practical and dependable.

Venus squares Mars in Leo from March 26 to April 5 inclining toward squandering and excess attracting many problems, unless the children grow to maturity with self discipline and control. The square of Venus to Jupiter (March 30 to April 10) may incline toward an excess of feeling, vanity, idleness and recklessness. These children need to guard against conceit and restlessness. Overly rich, gourmet, excessive amounts of food may be attractive to these children thus parents should train the children in applying self-control in this area.

The opposition of Mercury to Jupiter, March 20 to March 22 gives an active mind; however Mercury loses some of its sharpness and acuteness and Jupiter may forfeit its good judgment. These children need to be taught to balance reason and faith and would do well to learn to refuse to be hurried into answering questions, and to cul-

tivate the faculty of forming cool, precise opinions.

Mercury opposes Saturn from April 3 to April 12 informing parents that these children need to be encouraged to be friendly and warm. This aspect offers industry, reliability, thrift and attention to details, attention, however, must be guarded against narrow-mindedness and depression.

Mercury square Neptune, April 3 to April 13, gives the imagination an unrealistic quality. These children should be taught to bring their ideas within the realm of the practical and workable and to judge things in a clear light. Not to be overlooked is the trine of Mercury to Uranus April 6 to April 14 and children born during this period will be capable of expressing very progressive and at times ingenious ideas.

Mars square Uranus in Scorpio from March 20 to April 20 will tend to make these children too independent, blunt in manner and speech. These individuals should be taught not to waste or scatter their energies and to keep their emotions balanced by developing any creative talents. This is a powerful aspect which can lead to much

trouble if habits of purity and self-control are not developed at an early age. A trine to Neptune from Mars, throughout the entire solar month, intensifies the emotions and indicates an enthusiasm for the study of the occult and opportunities to apply such principles in everyday living.

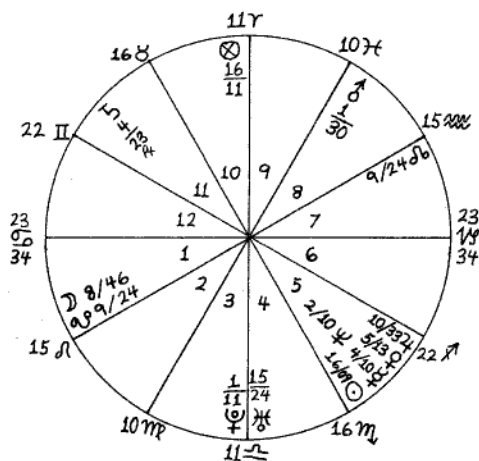
Mars is conjunct Jupiter during the whole solar period of Aries. Jupiter amplifies whatever he touches, and it is important to consider his house placement in the individual chart, as well as any lunar aspects which will be the avenue of direction for the jupiterian ray. This is the planet of growth and development and must be given careful consideration in the native's chart. The conjunction gives resource and energy, inclining to daring undertakings and feats of prowess and courage.

Three aspects will remain in force the entire solar month: Saturn sextile Uranus, Saturn square Neptune and Neptune sextile Pluto. A constructive approach to change and transformation is indicated; attitudes of suspiciousness should be counteracted by teaching these children to be open and forthright.

Readings for Subscribers' Children

DANETTE D.

Born November 8, 1971, 9:32 P.M., PST
Latitude 34N03, Longitude 118W15



In Danette's horoscope we find a strong, well-aspected Moon, representing consciousness of self. The Moon is in Leo and the 1st house, trine the Aries MC, trine Neptune, Mercury, Venus, and Jupiter, all four of which are mutually conjunct in Sagittarius and the 5th house and which, together, form a Grand-Trine. The Moon also sextiles Saturn in the 11th house, and is the ruler of the ASC. This shows a self-confident, pleasing personality and one who feels at ease in any circumstance; she is easy to get along with and enjoys the company of others. There is an interest in many different things

and we may expect that Danette will become knowledgeable in many areas, reading and perhaps traveling widely. (We note a common sign emphasis, with six planets in that quality, and cardinal signs on the angles.) It is good when we have a strong self-concept for then we shall always be able to remain optimistic and keep our heads above water no matter what else may happen to us.

We find Sun in Scorpio and the 5th house, making no aspects. This indicates a lack of sense of purpose in life. Life tends to be lived somewhat superficially and nothing is taken really seriously; it is seen as a series of episodes, each more or less pleasant or unpleasant, but with no unifying or connecting theme running through them. Danette will need some help in finding this sense of purpose or she will find her own in the philosophy: "Let us eat, drink and be merry, for tomorrow we perish."

We find Mars in Pisces and the 8th house, square Saturn and the quadruple conjunction in Sagittarius and the 5th house. Mars is the planet of energy and action and when it is in this kind of position we see a lot of tension. In order to understand how this configuration is going to work out we must first examine more closely the polarity of the Sun and Moon in Danette's chart.

On the one hand we find a strong, well-aspected Moon and on the other a weak, unaspected Sun. This creates a situation where an easygoing nature lacking any definite purpose of its own, becomes too amenable to the influence of outside forces. There is a tendency to drift with the tide and be drawn this way and that, depending on the predispositions of others, taking their purpose for its own. (A lack of earth sign emphasis and the Moon conjunct the Dragon's Tail are additional indicators of these things.) We might find such a state of affairs agreeable where no strenuous effort on our own part is required; but the purpose of life is experience, the basic material needed for all soul-growth, so we sooner or later must learn to do our share

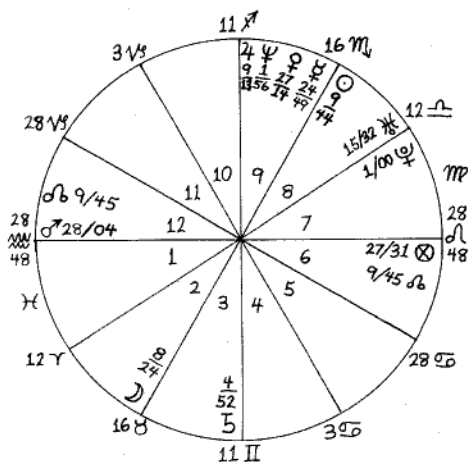
in the world's work or the friction created by others having to pull us along eventually will lead to painful results. The Mars configuration in Danette's horoscope shows this kind of frictional situation. Circumstances will demand an effort on her part before she can realize her hopes and wishes. Temptations will be present to settle for "instant solutions," which work temporarily but only create more problems for the future. Less time should be spent in trying to get out of work and more thought and effort directed toward being more helpful and serving in the most useful manner. This attitude will do more to help Danette than almost anything else.

Mars rules the 10th house, indicating a conflict with those in authority, while Uranus in Libra and the 4th house in opposition to the MC shows emotionally upsetting conditions in this respect. Thus Danette will need in the home a good example of authority that is wielded wisely and kindly, yet firmly, requiring that she earn her privileges as she grows old enough to do so. Danette must not use her winning personality to coerce friends and acquaintances into sympathizing and doing things for her that she should be doing for herself. If she does, she could, instead, find herself being used.

Another avenue of positive expression can be found in a well-aspected Pluto in Libra and the 3rd house. This shows the ability to cooperate with others in organized activities. This seems suitable, for it will bring Danette into contact with many friends, which she desires, and help her to express and use her knowledge. It also will give her a purpose to work for. True, it is still not a personal purpose, but it does have a certain definiteness to it which lends some stability and security. This can in time lead to the development of a sense of personal significance.

So often we tend to think of responsibilities and services required of us as undesirable things to be done with as soon as possible, so that we may get to the things

that we really want to do. But when we recognize that is the attitude in which we do things that is important — that regardless of circumstances which we cannot control we can control our attitudes — we will discover that helping others and fulfilling our responsibilities can be joyful. Responsibilities do not have to be burdensome; they can bring us much happiness. It all depends on how we look at them.



AMANDA J.W.

Born November 2, 1971, 2:10 P.M. EST,
Latitude 35N, Longitude 79W

In this horoscope there is a lesson for everyone. We are on Earth to gain experience so that we gradually may nurture our god-like powers within from impotence to omnipotence. Every experience or obstacle that is squarely met and overcome adds to our soul-power, while every experience or obstacle that we run away from or evade makes us weaker and takes us further away from our goal. But no one can long evade the duties and responsibilities that he has come into this life to deal with. If we are always running away from these things, we shall one day find that there is no place left to run, that no matter which way we turn there will be the consequences of our neglect to meet us. This is exactly the condition shown when a Grand-Cross registers in the horoscope. The Grand-Cross is formed

by a pair of oppositions that are perpendicular to each other. The pattern may also be called a Grand-Square, for by drawing a set of lines between the planets that are square to each other in the pattern, one will arrive at a complete square inscribed within the circle of the horoscope. The symbolism is that we are boxed in and had better get down to brass tacks if we want to move ahead in life. Our cosmic bank account is out of balance. We have cashed in our assets, but have not paid our debts.

In Amanda's horoscope, Mars and the ASC are conjunct in Aquarius and both are in opposition to the Part of Fortune; Saturn is in Gemini and the 4th house, opposition to Jupiter, Neptune and the MC, all of which are in Sagittarius, and opposition to Venus in Scorpio; Saturn is square the Part of Fortune; the Part of Fortune is square Mercury, Venus and Neptune; Mercury, Venus and Neptune are all square Mars and the ASC; Mars and the ASC both are square Saturn; Mercury, Venus and Neptune are mutually conjunct, Neptune is conjunct Jupiter, and Jupiter is conjunction and parallel to the MC. This is the structure of the Grand-Cross. We note also that all of the more personal planets (those before the asteroid belt) are in fixed signs, as well as the ASC. All of the more impersonal planets (those beyond the asteroid belt) are in cardinal and common signs. This shows that Amanda will tend to be rather fixed in her ways, while her environment will require action and flexibility.

Emotional and mental confrontation with Amanda should be avoided as they will only stir up her fixed nature all the more. She should be dealt with firmly, yet gently and kindly. She should not get her way when she throws a temper tantrum. Such negative outbursts should be met with indifference and eventually she will learn the futility of indulging in them. On the other hand, everything she does in a positive way — a lesson well learned, a helpful act, a polite manner — should be reinforced by being noticed, praised or rewarded, whichever the

situation calls for. Above all, Amanda will need a good example of emotional and mental balance, peace, and serenity. These things should help her immensely to eventually gain control over her own self. Justice and fair play practiced in the home will bring to Amanda's inner awareness the principles that will help her to discipline herself properly from within. These needs are shown by the 9th house emphasis. As she grows older, Amanda should be given corresponding responsibilities and granted privileges and rewards when they have been fulfilled, but withheld when they have not been met. This will stimulate her inner awareness to the realization that desirable results are produced by responsible action.

Another way that Amanda can be helped is shown by a well aspected Pluto. Pluto is in Libra and in the 7th house, mutually repected with Venus, sextile to Neptune and trine to Saturn. These are relatively impersonal configurations, except for the mutual reception, but they show that getting out with other people and involving herself in group activities will help her to be more sensitive to the needs of others and less concerned about her own difficulties. Not that we should not be concerned about our own problems, but when we go to the extremes and get too wrapped

up in ourselves, we lose the capacity to help both ourselves and others. Such a tendency is shown by the Sun-Moon opposition.

Uranus, the ruler of the ASC, is in Libra and the 8th house, sextile to Jupiter and the MC, meaning that opportunities for helping herself out through spiritual channels will be presented to Amanda. She should be introduced to spiritual ideas early. Of course, a genuine spiritual atmosphere and being surrounded by high ideals in the home will stimulate her interests in this direction more than anything else.

Mars conjunct the ASC is a cue for the parents to instill within Amanda the philosophy of "get out and do," grasping opportunities firmly and not letting them go until they yield results; planning commitments carefully and then sticking to them. Satisfaction in a job well done then will give Amanda a healthy self-concept and a confidence in all that "lifts, ennobles, is right and true." Having gained confidence in herself, Amanda will be prepared for any circumstances that may meet her in the outside world.

Aside from everything else, let us again remind ourselves that our own free will is an indeterminate factor. We are never given a heavier burden than we can bear and despite all obstacles we *can* overcome, if we will but choose to do so.

VOCATIONAL GUIDANCE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex, place of birth, year, day of month, hour. No reading given except in this magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE. — EDITOR.

JOHN L.B.

Born October 18, 1949, 8:21 A.M. EST
Latitude 41N., Longitude 73W

On the cusp of the 10th house we find Virgo, and in the same sign and house are Saturn and the Moon. Saturn is co-ruler of the 3rd house and the Moon rules the sign on the cusp of the 9th. Saturn

conjuncts the Moon and is sextile to the Scorpio ASC. The Moon is conjunct and parallel to the MC and sextile to Uranus, the other co-ruler of the 3rd house, in Cancer and the 8th house. The MC is conjunct Mars in Leo and the 9th house, also sextile to Uranus. These things auger well for occupations that have a mental emphasis. The ability to concentrate and work with details

is seen, as well as an intuitive insight into and an enthusiastic attitude in tackling difficult problems. Suitable vocational areas would be electronics, electrical engineering, structural engineering, mechanical engineering, acoustics, etc. There also are good indications for the study of archeology, anthropology, or languages, probably in some specialized area of one of these.

The ruler of the 6th house, Venus, is in Sagittarius and the 1st house, sextile to Neptune, Mercury and the Part of Fortune. Mercury and Neptune are in Libra and the 11th house, the Part of Fortune is in Libra and on the cusp of the 11th house. This shows that John has a desire for working conditions that have more than just a mental atmosphere, but where also is found an element of the artistic, the meaningful and the spiritual. Facts and figures are not enough, they must also point to a higher reality and be employed with that realization in mind. The creations of man must be seen as a reflection of and tribute to the creativity of God.

We find that Venus is also square to Saturn and the Moon, this showing a conflict between the types of vocations that are suitable to John and the conditions under which he would desire to work. This could take the form of inharmonious relations with fellow employees, or employers, who are more materialistically inclined than himself and who view his attitudes as being incompatible with his work and inhibiting his ability to produce reliable results. Inner emotional conflicts may also affect John's ability to work most productively.

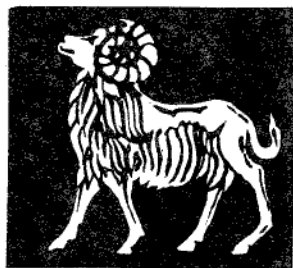
Mercury and the Part of Fortune are square to Uranus, and Mars is square to the ASC. This indicates that John has a tendency to jump to conclusions sometimes and push ahead with an idea before it has been adequately tested, resulting in failure when unanticipated obstacles arise. This may be one source of inharmonious working conditions. This tendency may also result in financial loss since we find Jupiter, ruler of the sign on the cusp of the 2nd house,

in Capricorn and the 2nd house, square to the Sun in Libra and the 11th house. John should be very careful with heavy investments and school himself in wise money management.

The Sun is sextile to Mars, and with three planets in Libra and the 11th house, John is able to maintain an optimistic attitude and keep on working toward his goal with vigor, though he could be a little more definite about what goal he wants. Venus trine to Pluto shows that emotional control in working with groups of people is the key to a greater degree of success in life.

MEDITATION

In relatively orthodox language we would say the planets possess certain characteristics because they are the ministers of God given charge over certain departments of life. They are the Spirits before the Throne spoken of in *Revelation*. In more philosophical language we say that God is Light, as St. John tells us, and that this light is refracted by the prism of matter into various rays or colors, and therefore vibrations or influences. On another level all is sound, really music. The music of the spheres, the Word of St. John made flesh, and all things were made by Him and without Him was not anything made that was made. Each of the planets has a keynote or sound, and when one has mastered all the lessons of each planet, he has the keys, the keynote, of the Kingdom.



News

Commentary

BRING BACK "SCHOOLING" TO THE SCHOOLS



A revised definition of "relevance" in education is the subject of an article by Neil Postman in the *Los Angeles Times*, January 27, 1980. Entitled "Schools as Thermostats: Putting Culture's Beam in Balance," the article concerns itself with the increasingly narrower scope of education to which modern children and youth are being exposed. Confronted overwhelmingly by exposure to the "electronic media" — movies and, primarily, television — to the exclusion of much that until recently has been traditional in classroom procedure, today's children view as "relevant" only that which is of immediate interest, controversial, and, if possible, entertaining. Anything which does not meet these criteria is considered by many students to be pedantic and time-wasting.

In response to this situation, Mr. Postman, author and Professor of Media Ecology at New York University, posits the alternative definition of educational relevance which he believes should be the burden of formal curriculum and educational procedures:

"...What has the most relevance to students is that which their culture *least* provides them. This is what Cicero meant when he said that the purpose of education is to free a student from the tyranny of

the present. It is also what Andre Gide meant in saying the best education is that which goes counter to one's culture.

"I call this the thermostatic view of schools. It may also be called the ecological view, which is to say that schools should try to keep the education of our youth in balance. When the culture stresses yin, the schools should stress yang. In this way, there is a continuous dialogue sustained between competing points of view: the teachings of the culture and the teachings of the school. Through this dialogue, students are protected against being overwhelmed by the biases of their own times — for to leave students entirely to the influence of the dominating biases of their culture is to guarantee them a one-dimensional education and a half-developed personality. What is relevant, therefore, is what the culture is insisting is irrelevant."

Particularly in view of the dominating influence of the electronic media to which our young people are almost continually exposed, Mr. Postman believes that certain innate biases of these media should be counteracted especially in the schools: electronic media are inherently attention-centered, with content seen as bait to hold attention more than as an end in itself; media features are presented in as enter-

taining a format and manner as possible, for fear that the audience will reject what is mentally demanding or disturbing; the media are image-centered, consisting of a rapid and ceaseless continuing bombardment of "shots" averaging two or three seconds in length and thus, necessarily leaving no scope for language development; what cultural teaching does exist on the media is narrative in form, while the systematic presentation and development of ideas is not attempted.

"The teachings of the media, then, stress instant, not deferred, gratification, entertainment, not serious content, images, not words, and stories, not ideas." To counterbalance this, Mr. Postman would have the schools emphasize subjects that require students to understand intelligent verbal communication and express themselves accordingly, to pay attention even when they are not being entertained, to confront and concentrate on complex ideas, issues, and problems, and to criticize and evaluate ideas. People whose high school education was completed even as recently as two decades ago may believe that this is precisely what schools do, but Mr. Postman implies that in the majority of instances such is no longer the case.

Although taking pains to dissociate himself from a "simplistic back to the basics movement" in public education, Mr. Postman stresses the need to become fully cognizant of the degree to which electronic media presentation is "controlling the direction of the intellectual character of our youth." He calls for the skills of "reading, writing, speaking, and listening" — as well as critical thinking — to be given highest priority in the curriculum, in the context of subjects such as history, science, semantics, philosophy, and comparative religion. He suggests that steps be taken to return to schools the dignity, style, and aura of serious intellectual endeavor that would dissociate them in the students' minds from "other cultural institutions" such as rock concert sites and movie theaters. (!)

This, Mr. Postman believes, could be augmented by re-introducing in public schools such currently disparaged procedures and requirements as "civilized modes of discourse," good manners, relatively formal patterns of behavior, and respect for traditional social symbols.

Anyone who is more than perfunctorily aware of the habits of today's young people, ranging from the "merely" objectionable lacing of monosyllabic conversation with liberal repetitions of "you know" and similar meaningless expressions to the in-supportable violence and vandalism in public schools, should be willing to take heed of Mr. Postman's contentions. Anyone who is concerned by the inability of many high school students to read intelligently or complete simple application forms or by the shockingly low scores lately received by supposedly well-educated students on college entrance examinations may well wonder just how much "schooling" is taking place in many schools.

It is widely held that intellectual and social conditions in modern schools are symptomatic of the uncertainty, instability, and permissiveness of the times. No doubt, but that is not an argument for the perpetuation or worsening of the situation. If we value the future of our young people — indeed, if we value the future of the world — we must imbue contemporary youth with a sense of the "relevance" of concepts ranging from individual mental alertness, dexterity, and expressiveness to the ability to work skillfully, harmoniously, and compassionately on a group, national, and international level and, from that, to the most difficult attribute of all — self-reliance in the context of universal good. This cannot be accomplished if they do not learn to *think* and *do* — if their predominant educative exposure is to the artificially contrived, commercially-oriented, or "escapist" offerings of the electronic media.

(In this connection, also see articles on television in October 1979 *Rays*.)

PARTICLE PHYSICISTS KEEP DIVIDING THE INDIVISIBLE TO FIND MATTER'S HEART

"By faith we understand that the universe was created at God's command, so that what we now see was made out of what cannot be seen."

Hebrews 11:3

For Sid Drell, that biblical quote defines the "orthodoxy of particle physics." Drell, deputy director of Stanford Linear Accelerator Center, and his fellow particle physicists inhabit a world of unseen, oddly named wisps of matter that evoke among them whimsy, delight and an almost religious fascination.

This unseen, often ephemeral collection includes leptons, hadrons, muons, mesons, bosons, baryons and quarks. They possess mathematical properties such as electric charge, "strangeness," "charm," "beauty" and perhaps even "truth."

Despite the confusing jumble of names that baffle laymen, this collection delights physicists seeking a simple and orderly underlying pattern to the universe. In the past 16 years this apparently chaotic assortment has fallen into a neat, if unfinished, symmetry.

"Our little games work," Drell said with an almost evangelical fervor. A leading theoretician and prophet of his field, Drell is also chairman of the High Energy Physics Advisory Panel of the U.S. Department of Energy.

"The idea is to find a pattern and the game is simple. It is our faith, our religion that the simple underlying structure is there," he said.

The search for the elementary building blocks of our world is a dominating force in 20th century physics...

In the 1930s scientists had begun to build the first atom-smashers, the microscopes of modern particle physics. They found the protons and neutrons also were divisible.

Physicists looked deeper and deeper inside the known particles, smashing them at ever higher energies and studying the collision debris. Since the late 1940s more than 200 particles have been identified in accelerator debris, bewildering the public and scientists alike...

Physicist Murray Gell-Mann proposed the pattern in 1963: "quarks," named for no apparent reason from a line in James Joyce's "Finnegan's Wake" — "Three quarks for Muster Mark."

Gell-Mann theorized that three quarks and their corresponding antiquarks — every particle has a corresponding antiparticle of opposite electric charge — make up all of the complex particles in the universe. The proton and neutron are the most familiar of these complex particles.

In this scenario, quarks are one of two groups of elementary particles. The other is the lepton family, whose most familiar member is the electron.

In the past 16 years the number of quarks and leptons has proliferated, but physicists have been able to maintain the same basic theoretical pattern Gell-Mann proposed. Here's how the world is put together, according to present thinking:

All matter is made up of quarks and leptons, theoretically six of each although the sixth quark still eludes discovery. The leptons (Greek for "light ones") are the electron, electron neutrino, muon, muon neutrino, tau (the "heavy lepton") and the tau neutrino. Each of the six has an antiparticle, such as the positron or anti-electron. The six "flavors" of quarks are up, down, strange, charmed, beautiful or bottom and the still elusive top or truthful quark. The quarks and their antiquarks combine to form all of nature's hundreds of complex particles, the hadrons.

The hadrons are divided into mesons and baryons. Baryons, such as the proton and neutron, are made of three "bound" quarks. Mesons — such as the psi or J particle, upsilon, pions and the K meson — are formed by a quark and an antiquark. And, of course, there are antibaryons, formed by binding three antiquarks, etc. . .

Quarks themselves have never been

seen in isolation, and orthodox theory says they never will. . .

An international team of physicists announced in August they had found evidence of the gluon, the theoretical particle that carries the strong nuclear force and binds the quarks together. . .

Are quarks and leptons the bottom line, the indivisible elementary constituents of matter? Or will physicists with their ever-more-powerful accelerators peel away to another layer in what has been called the "infinite onion"?

"There is already a growing industry in theoretical physics to find a sub-unit of leptons and quarks," Drell said. "Anyone who says we know what's going to happen in the next generation is an optimist."

"We are making utterly phenomenal progress in particle physics because of the quantum leaps in resolution powers with more powerful accelerators. We want to keep building machines of greater energies because cosmic-ray experiments already indicate there are some bizarre events occurring in particle collisions at energies well beyond any of the machines on the drawing boards today."

"We have every reason to think we'll be surprised as each new machine comes on line," Drell said. "Things we didn't expect will turn up. We'll never be out of business."

by Yvonne Baskin, *San Diego Union*,
November 18, 1979

Although physicists and others among our readers may consider the comment on this article "simplistic," the fact remains that, as occult science tells us, all matter is crystallized Spirit and eventually returns to its spiritual state. Thus, the ultimate particle, or the "heart," which the physicists seek resides in Spirit, which cannot be "smashed."

Minerals are more crystallized than the atoms of which they are composed and, presumably, atoms are more crystallized than quarks and leptons. Unknown to material science, and in detail unclear to most occult students, further refinement of decrystallization is evident as Spirit manifests in the

Desire World, the World of Life Spirit, and the other Worlds culminating in the World of God. There is no doubt that the physicists, by discovering a continuing variety of heretofore unknown component particles of dense matter, make valuable contribution to an increasing comprehension of and ability to work with the forces of the Universe. Hopefully, however, they soon will realize that their dream of finding the "ultimate particle" is vain until they are prepared to accept the reality of Spirit as the source of matter.

Mr. Drell is aware of the existence of phenomena beyond the range of extant or contemplated machinery. If he and his colleagues could grasp, however, that the vastness of these phenomena is encompassed in the uncharted complexity of six additional Worlds beyond the Physical, they would understand the futility of endeavoring to build increasingly intricate and costly physical machines in order to find the "ultimate."

GARLIC, ONIONS CURE ILLS

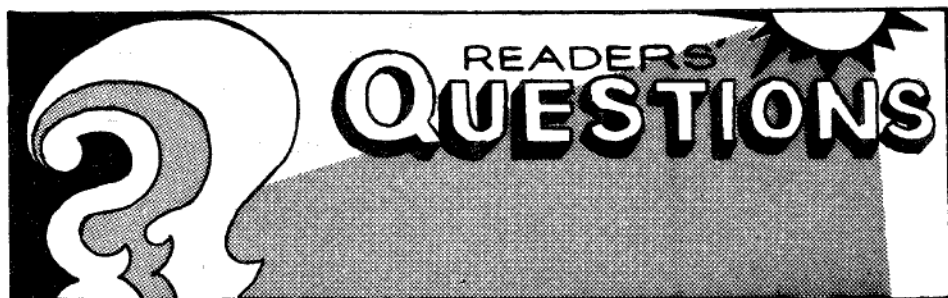
"Smother it with garlic and onions!" may be the culinary watchword of the future, reports the Health Insurance Institute.

Evidence of the healthful qualities of garlic is mounting. And now onions, too, are said to be good for one's health. According to researchers at George Washington University in Washington, D.C., both vegetables contain a compound that acts as an anti-coagulant that prevents strokes.

"Once you eat garlic or onion, the anti-clotting component gets into the bloodstream and starts working," says Dr. Jack Y. Vanderhock. "The compound inhibits the formation of thromboxanes, which are very active in promoting clotting."

It makes no difference whether the onion or garlic is cooked, raw, in extract or tablet form. "In whatever form, it de-

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Rising Above Childhood "Trauma"

Question:

I had a difficult childhood. My mother made me feel insignificant and unworthy, and ever since I have been plagued with fears and neuroses. I can't seem to do anything and my life is not getting off the ground. I also have some hard aspects in my horoscope and they keep me from accomplishing. I know the Teachings and am grateful for them, but I can't seem to live them. What can I do?

Answer:

It may be true that your childhood and adolescence were difficult and contributed to your present attitude, habits, and fears. Now, however, the time has come for you to break away from whatever shackles of those early years still are holding you, and to fashion your life along new lines of positive, constructive endeavor. We admit that it may be difficult to forget about the details and the perhaps harrowing experiences of growing up, but all that is behind you now, and you have to let it go.

You are an adult now, and a student on the spiritual Path. Are you going to let the unhappy circumstances of your growing up continue to ruin your life? You have studied the spiritual Truths and you believe in them. Now you must act on them. You must develop the will-power and self-reliance that are your tools for achievement.

Even if a configuration in your chart

indicates an area of considerable potential difficulty for you, you — as all of us — must learn to rule your stars. Such an area of difficulty means that you have a particular set of lessons to learn. Forget about the aspects if thinking about them increases your negative attitude. Think, instead, of the divine potential within you that you, particularly as a spiritual student, now must unfold.

Instead of thinking "I can't" and being discouraged at a seemingly hopeless program of self-improvement, take every day — every moment — as it comes. Never mind what might come up in the next hour or on the next day. Say to yourself, "I am going to do this particular thing right now, to the best of my ability," whether this has to do with eating a sensible meal, dealing with a particular person or a situation at work, or whatever. Then, concentrate fully on doing that particular thing as you know you should. That is all that should matter at the moment; later will be time enough to think of the next activity. If you thus concentrate on doing the one immediate task, forgetting all fears, considerations, and "ifs, ands, and buts," you will be much more able to accomplish well. Then, after that task is over, go on to the next activity with the same attitude.

INFLUENCING BY MENTAL TELEPATHY

Question:

Is it right to influence other people by the use of mental telepathy?

Answer:

This depends largely upon circumstances. Mental telepathy should be engaged in only with a great deal of caution. It is never permissible to influence the will of someone else by mental transference in such a way that force is applied. Free will must not be interfered with. In other words, one must not interfere with another person's destiny without that person's consent.

It is all right to do things on the invisible planes which would be permitted on the visible, but not much more. For instance, if a friend is in danger, it is permissible to send a mental message stating the fact of danger and stimulating him to look around for it. If the danger is great, it is permissible to send this message with considerable force so as to compel his attention, just as, on the visible plane, if a person were about to fall off a cliff it would be permissible to jerk him back without first asking his permission.

We may use a certain amount of mental suggestion to children for the purpose of helping them build their characters. The desire body is not born until the child is 14; the mind is not born until the child is 21. Thus, the child is more or less dependent upon its guardians, who have the right to use constructive methods on all planes to promote its welfare.

ASTROLOGICAL INDICATORS OF HUMOR

Question:

What are the astrological indicators of a sense of humor?

Answer:

This question is more complex than might appear at first glance, since almost

every sign carries its own special type of humor. The general astrological indicators of this gift, however, are Venus and Taurus, Jupiter, Neptune, Sagittarius, Pisces, Uranus, and the Moon and Cancer.

We would put humor in the strict sense under the Moon and Cancer. Venus and Taurus seem to have to do with laughter and amusement generally. The Moon and Neptune and their signs confer whimsicality — a characteristic also noticeable in many Virgoans. Uranus inclines to incongruity and unexpected effects and Jupiter and Sagittarius to fun and satire.

Humorous persons, unlike witty ones, do not always have the gift of facile speech, and Mercury must be prominent when the power of humorous expression is involved. Wit depends on a strong Mercury. The quality of wit is determined by the chief aspecting planet to Mercury, which in these instances often is Mars, Jupiter, or Uranus.

The signs most commonly lacking humor are Leo, Scorpio, and Capricorn, as they often produce people with a strong sense of personal dignity, if not self-importance. They seldom can appreciate jokes at their own expense, as the Jupiter person can. It is probable that Saturn afflictions to the Moon tend to destroy humor, while Mars afflictions coarsen it or incline it to horseplay and slapstick.

Let us then approach the coming Easter in an attitude of spiritual aspiration to imitate our great Leader, the Christ, by crucifying our lower nature. May every day of the coming year be a Good Friday, may every night be spent in purgatorial prisons ministering to the spirits there confined, as Christ also did, and may every morn be a glorious Easter on which we rise in the newness of life to greater and better deeds.

—Max Heindel

BOOK REVIEW



The Wallows: Coming of Age in the Wilderness, by William Ashworth, Hawthorn Books, Inc., New York, 1978

The Wallows are a mountain range in Oregon. William Ashworth is a writer who first encountered the range at age 19 when, with the intrepid casualness of youth, he set out to conquer it, and who, with the wisdom of subsequent mountaineering experience and the purposeful direction of innate sensitivity, eventually found there an understanding of his own, and all, existence.

Mr. Ashworth experienced, and here suspensefully describes, his share of mountaineering successes and what seems to have been more than his share of failures. It probably is no accident that most of the successes came in his earlier climbing endeavors, before reasonable caution had become much of a consideration, and that many of the failures, generated by everything from a strength-sapping toothache to an unexpected July blizzard, came later. Since our reverses often teach us more than our triumphs, and since Mr. Ashworth was able to respond intelligently to his setbacks, they were instrumental in honing his outdoor skills, expanding his perception of the wilderness environment, and, eventually, modifying for the better his definition of failure.

Mr. Ashworth posits three major steps of awareness that can be experienced as

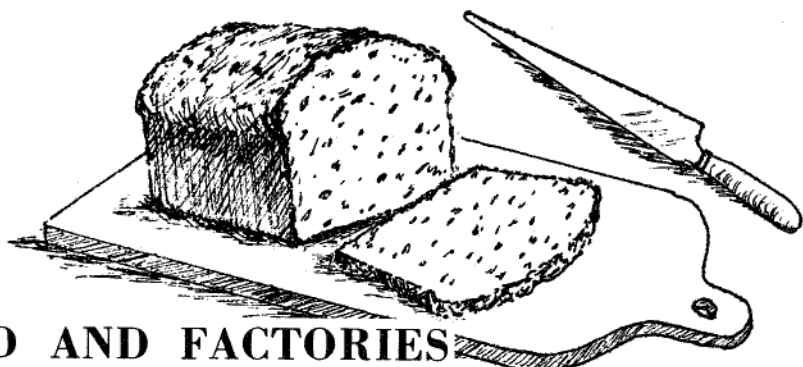
a person develops a relationship with the wilderness: adventure — in which wilderness is to be met, battled, and conquered; understanding — in which wilderness becomes a schoolroom where knowledge about the whys, hows, and wherefores of geology, botany, climatology etc. is sought and gained; peace — in which the person, having relinquished his position as "lord and master" of the world, comes to see wilderness as an expression of the Whole of which he is a part. Once he has done this, "he will feel larger — not smaller — than before. . . . He is not *in* the world, but *of* it, integrated and complete and whole."

In the course of his progress from simple adventurer to mountaineer/philosopher, Mr. Ashworth found himself growing more concerned with the importance of the preservation, rather than the conquest, of wilderness. He soon realized our obvious need of wilderness to serve the interests of science, potential practical uses, diversity, watershed protection, and the like. With fuller insight, however, came the understanding of something even more fundamental to human development: "the need for wilderness as a resource of the Spirit. We need wilderness not only for what it can do for us but for what it can mean to us. We need the wilderness to grow up in."

As a resource of the Spirit, wilderness offers challenge — places where only the

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Nutrition in the News



BREAD AND FACTORIES

"Enriched flour (barley malt, ferrous sulfate, niacin, thiamine mononitrate, riboflavin), water, corn syrup, partially hydrogenated vegetable shortening (soybean and/or cottonseed and/or palm oil), yeast, salt, soy flour, calcium sulfate, sodium stearoyl-2-lactylate, mono- and diglycerides, whey dicalcium phosphate, potassium bromate.

—Ingredients listed on a loaf of bread.

Oxides of nitrogen, chlorine, nitrosyl chloride, chlorine dioxide, benzoyl peroxide, acetone peroxide, azodicarbonamide, plaster of paris.

—Some of the flour additives and processing chemicals that need not, according to the Code of Federal Regulations, be listed on the package.

Civilization was built on grain. Western civilization used it mainly in the form of bread made of flour, water, a little leaven (yeast), and salt. For the basic loaf, anything else was an adulteration, and the perpetrator was subject to being pilloried in the marketplace.

When bread was well made, the staff of life asked little of the earth. All agriculture was of course organic, and manures and rotation restored the soil. The millstones were turned by people, then by beasts, then by water or wind. The ovens were heated by such fuel as came to hand.

Until the late industrial age, it was common knowledge that bread . . . varied

in taste and quality with the soil and conditions in which the wheat was grown. Platina, a 15th century Vatican epicure, wrote that the best bread was made from wheat that grew on hillsides (and indeed the most delicious bread that I ever ate was in a Greek mountain village where the wheat was still sown by hand, nourished with donkey manure, cut by scythes, flailed, and stone-ground). In the mid-19th century, Frederick Law Olmsted observed that the closer he got to the new lands of the frontier, the better the bread tasted. Sylvester Graham, the prophet of whole grain, wrote: 'They who have never eaten bread made of wheat recently produced by a pure virgin soil, have but a very imperfect notion of the deliciousness of good bread; such as is often to be met with in the comfortable log houses in our western country.'

By 1837, the large millers of the Atlantic Coast were speeding up their mills and shipping tight-packed flour in barrels to all ports. Mary Hooker Cornelius in *The Young Housekeeper's Friend*, published in 1846 wrote: 'Newly ground flour which has never been packed is very superior to barrel flour, so that the people in Western New York, that land of finest wheat, say that the New England people do not know what good flour is.'

Mrs. Cornelius was already observing the gradual abandonment of wheat-growing in the older regions along the coast. The

industry settled in the Great Plains and gradually expanded into vast, single-crop, mechanized spreads. As the rich soil thinned, increasing amounts of fertilizer and herbicide and pesticide, all synthesized from natural gas and petroleum, had to be applied each year. The result is an enormous crop, a source of national wealth and power, but also a poor-tasting flour.

Already in Graham's time, the mills were bolting out of the wheat all of the bran and much of the germ, which would gum up and scorch if the millstones turned fast. In the next 40 years, steel shears and rollers completed the transformation of flour from a golden, fat, and nourishing food to a lifeless chalk dust. Yeast could barely live on it, so bakers added sugar. From decade to decade, cookbooks added more and more sugar to replace the rich flavor of true flour, creating the addiction to sweetness that now afflicts the American palate. Yeast itself was often replaced by faster chemical leavens, which brought about a national scandal at the turn of the century, involving charges that the public was being poisoned and that officials were being corrupted to let it happen.

Great new strides were achieved in this century. Flour mills were concentrated in a few major grain centers. There they ground the wheat, employing a score of chemicals to keep it from spoiling, packaged it, and shipped it long distances to market.

The neighborhood baker went the way of the town mill. A dwindling number of bread factories dominated the market with heavy advertising, delivering the product in huge vans. Fuel was cheap. The new factory loaf was "improved" to its present condition of wrapped, sliced Styrofoam, dosed with fungicide to prevent mold and with polysorbates to keep it from drying. (The TV commercial for one packaged mix cries "Super-moist!" as if that were a virtue.) Permanent shelf life was achieved.

The most advanced bakeries now resemble oil refineries. Flour, water, a score of additives, and high amounts of yeast,

sugar, and water are mixed into a broth that ferments for an hour. More flour is then added, and the dough is extruded into pans, allowed to rise for an hour, then moved through a tunnel oven. The loaves emerge after 18 minutes, to be cooled, sliced, and wrapped.

They call this bread.

A century of complaint about the impoverishment of the staff of life has led the industry to "enrich" it by adding a few of the nutrients it has removed — only a few — and none of the rich array of earthy flavor and body that our forebears loved.

Clinicians recently discovered what the ancients well knew, that roughage was an important element of diet. ITT Continental Baking Company met this need with a loaf that promised added fiber. The government has insisted that the company identify the ingredient more plainly. It is sawdust. We have come to that.

—John Hess,

Saturday Review, February 2, 1980

Consumers generally are not familiar with the ingredients that are listed on a loaf of bread, and few take the time to acquaint themselves with their origin and effect upon health. Unfortunately, even if the consumer does take it upon himself to learn about the "listed ingredients" he is likely to be poisoned by those ingredients which do not require listing by regulatory agencies. Placing sawdust or plaster of paris in bread as added fiber or filler is absolutely outrageous.

In the Food Industry, improved technology, greed for power and money obviously are top priority over the health and well-being of people. It doesn't seem to matter that scientific evidence continues to point to the increasing incidence of disease and its direct relationship to the foods that we consume.

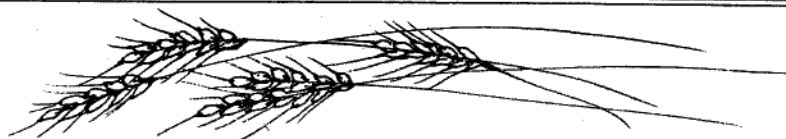
As Dr. Michael Jacobson, a well-known food activist and author, states: "...the American diet promotes high blood pressure, strokes, heart disease, obesity, tooth decay, diabetes, and probably certain forms of

cancer — surely bowel cancer and breast cancer. Diet is not the only cause of these afflictions, but it is significant. . . And if you add them all up, they cause half the deaths Americans succumb to annually."

Nevertheless, the vast majority of our bread-makers continue to allow the premium to be on quick, easy money in the name of convenience, power, and foods that *appear* to be fit for human consumption. Reverence for human life seems to be as far-removed from the minds and hearts of the bread makers as the nutritious, life-giving minerals and vitamins that were once a part of the

precious grain germ used to make some breads. The horrendous act of slowly poisoning us all through careless, unthinkable, "convenience" practices surely carries with it a tremendous debt of destiny.

The increasing "New Age" efforts of some to keep the mills grinding wholesome and healthy grains that will be baked into nutritionally sound and tasty loaves of bread are commendable and hopefully the increased demands on the part of consumers for nutritious "health foods" will be sufficient to help inspire the bread-makers to be more conscientious.



SPROUTED WHEAT BREAD

- 3 cups lukewarm water
- 2 Tbs. dry active yeast
- 1/4 cup honey
- 3 Tbs. oil
- 1 Tbs. vegetable salt
- 2 cups wheat sprouts
- 4 cups whole wheat flour
- unbleached flour

Dissolve yeast in 1 cup of the water. Add honey, salt, oil, and whole wheat flour.

Beat well. Let this sponge raise in warm place. To raised sponge add: 2 cups ground sprouts (put through food grinder). Add more flour, enough to make a smooth soft dough that is not too sticky. (No measurement for flour is given because some flours absorb more moisture) Knead well till smooth and elastic — adding flour and oiling hands to keep from sticking. Place in oiled bowl. Cover. Let rise in warm place till double. Shape into loaves. Place in greased bread pans. Let rise till almost double. Bake in

350 oven for 1 hour. Remove from pans. Cool and wrap.

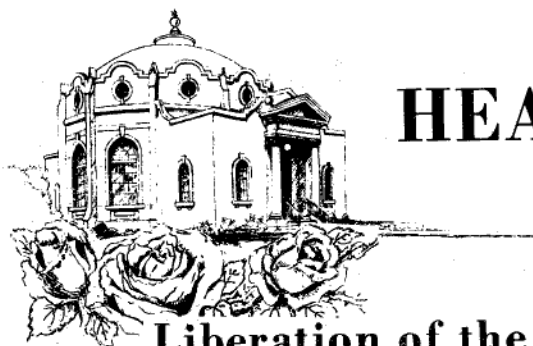
(If desired part of the sprouts may be used without grinding)

BOOK REVIEW

[Continued from page 185]

few can go, but the many at least can follow mentally; it teaches humility, reminding us how small we are and that we have inherited from our Maker "a world of magnificent scope and complexity and beauty;" it provides the sense of integration and wholeness lacking in almost all other human endeavors. In the wilderness our senses become alert and acute, and we experience a feeling of completion and rightness as well as of anticipation — "a pause on the brink of the infinite that offers glimpses of a perfect peace."

The story of this journey into maturity makes fascinating reading for the armchair adventurer, for the outdoor enthusiast, for the serious mountain climber, for the conservationist, and for the spiritual aspirant whose own understanding of universality will cause him to view sympathetically Mr. Ashworth's spiritual discoveries and conclusions.



HEALING



Liberation of the Body Through Consciousness

Our bodies are the externalization of the consciousness within. When we think deeply and feel deeply, we are fully conscious and our bodies partake of the substance of our thought. Every cell of the body assimilates thought-force, as well as food-substance.

It is necessary to eat pure food and food which has no thought of death clinging to it, so that we may assimilate the finer substances which Nature has given us to build into our physical bodies. It is also necessary to exercise moderately, to breathe deeply, and to keep our bodies clean so that we may receive life and strength from the pure vitality which surrounds us and permeates all Creation. Our minds will be clarified, our consciousness deepened, if we fully realize that it is wise and good to partake of the finer foods of Nature and to breathe in calmly and joyously the vital essence of the air about us.

But necessary as it is to eat and exercise wisely, it is far more important to think wisely. Every day we should have time for calm and deep thinking, in which we fully realize that there is goodness, truth, and beauty within us and all about us. Then our consciousness will become permeated with the substance of our thought, and our bodies will become purified and vitalized. Our daily activities will be performed more efficiently if our thoughts are calm, strong, and true. The higher we can raise our consciousness toward pure love and wisdom, the more we will express these qualities in our lives, and the better can we serve our fellow men. For as we create a purer consciousness, we create finer vibrations

around us, and thus we help each one who comes in contact with us.

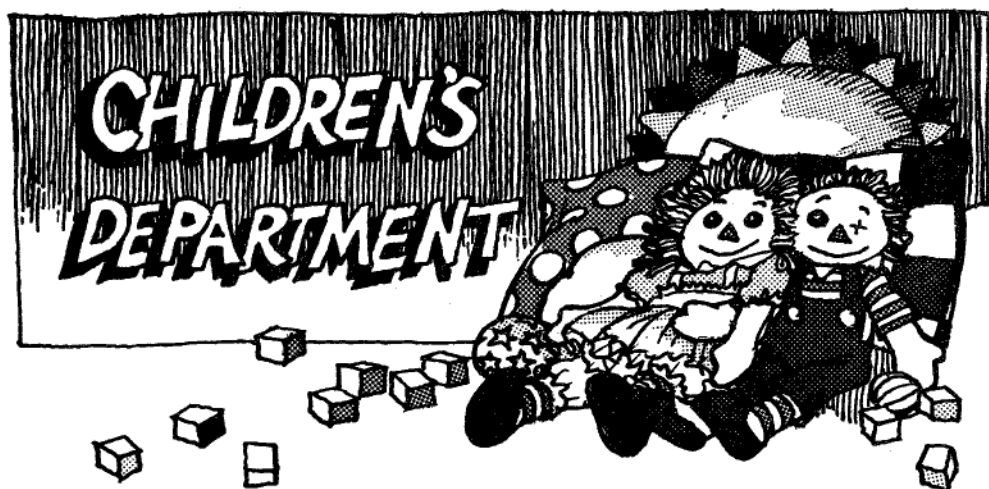
Our attitude of mind and our depth of feeling always affect our consciousness. If we think deeply about the beauty and goodness of life, if we know that there is truth, strength, and wisdom in the heart of all humanity, we raise our consciousness to all that is good and strong, and our bodies and minds will express more of strength and beauty.

It will take earnestness and persistence to procure results such that our bodies may become perfect and liberated from all darkness, because life is buried deep within us and the outer physical body will change but slowly. But we know that the flower seed must bring forth flowers if we give it the right soil, water, and sunshine. So the substance of life within us will bring forth a perfect body and a joyous soul if we love all that is perfect, and all that is good and true.

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

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

April 1-7-13-19-27



THE EXTRAORDINARY MUSHROOM

Dagmar Frahme

[Continued from last month]

They came, after a little while, to the friendly crabapple tree that Jeremy and his friends found so easy to climb because its branches grew close to the ground.

"I know this young man," the tree said to the mushroom as they approached, "and I know his friends, too. Did you bring him here so he could show you how well he climbs trees?"

"No," said the mushroom. "I brought him here so you could talk to him. He will understand you today."

"Oh?" The tree looked at Jeremy in surprise. "Well, young man, have you any idea what I want to talk to you about?"

"I guess you don't want us to climb you any more," answered Jeremy sadly.

"No, no, that's not it," said the tree. "We trees don't mind boys and girls climbing us — as long as we have grown big and strong enough to stand up under your weight. In fact, we rather enjoy it. But what we do mind most definitely is to have our twigs and bark torn off and peeled off once you're up in our branches and find yourselves

with nothing better to do. Did you ever think that that might not be good for us?"

Jeremy gulped again. "Well — uh — no I'm afraid I never did. But I guess it's sort of like pulling the skin off ourselves, isn't it?"

"Of course," answered the tree. "Now you come back and climb me whenever you want — and bring your friends, too —" it added, "but remember what I told you and see that they do, too."

"I will," said Jeremy, "and thank you. You won't ever have to worry about having your bark pulled off again, I promise."

"Good," said the tree, and Jeremy and the mushroom went on their way once more.

Presently they came to the biggest tree in the woods, the old oak who had lived for hundreds of years and had seen the Indians and the pioneers come and go. Its branches were heavy and gnarled, and for some reason Jeremy and his friends had always looked at it with a little bit of awe.

"Hello, my friend," the oak said to the mushroom. "Are you showing Jeremy around our woods?"

"In a way," answered the mushroom, while Jeremy wondered how on earth the oak knew his name. "Jeremy can talk to us today — more important, he can *listen* — and I thought he might learn something from you."

"Well, I'll try to teach him what I can," boomed the tree.

and the latest, initials and a date, had been carved by Jeremy's brother only a few weeks before.

"Well, Jeremy?" prompted the tree.

"I see lots of carving," whispered Jeremy, squirming. It was silly, he told himself, but he was just a little bit afraid of that tree.



"Jeremy, I have lived for a long time, and have seen many things that your history books tell about, and some things they don't even mention. We've had fires in our woods, and we've had people come in and destroy some of us, and we've had windstorms that did a lot of damage. But the most useless destruction is the kind that is all over my trunk. Look at it, and tell me what you see."

Jeremy looked, and saw what he had often looked at before without seeing. The trunk of the old tree was covered with carved initials, dates, hearts and arrows and even a few words. Some had been there for years,

"Do you think I started out this way?" boomed the tree again.

"No," whispered Jeremy.

"No," repeated the tree. "People did that to me. People with pocket knives. It looks bad, and it feels bad. You might not believe this, but whenever someone digs a knife into me it hurts all over again. All the oak trees in this wood are my children and grand-children and great-grand-children. Some of them are marked up, too, but maybe I can spare the younger ones all this pain and unsightliness. Do you think you could do us a favor, Jeremy, and ask the people not

to do this to us? We like to have them visit our woods, and we like it when they relax in the shade of our branches or have picnics at our feet, but every time we see one coming along we can't help wondering if he has a knife tucked away in his back pocket."

Jeremy was so astonished at the idea of the tree asking him a favor — it looked quite capable of snatching him up in its branches and shaking him hard — that he said nothing for a minute. Then he looked at the tree again, and suddenly a wonderful feeling came over him. That tree wanted to be his friend — all the plants in the woods wanted to be friends — if only Jeremy would cooperate and be friendly too.

"You bet I'll ask the people not to cut you up any more," he said enthusiastically. "All the kids, and some grownups I know, too, need lots of educating about the woods, and I'm going to see that they get it!"

"I'm glad, Jeremy," said the tree in a deep, quiet voice. "And come back to see me soon. This is the coolest spot around in summer, you know."

Jeremy waved to the tree, and followed the mushroom as it started to lead the way out of the woods. It was getting dark, and

Jeremy would have lost his way without the mushroom's guidance.

That evening, Jeremy's family was very surprised as he began to lecture them about proper behavior in the woods.

"I'm very happy to hear you say all these things," his father said at last, "but I wonder how you came to such conclusions. I can hardly believe that you thought them out yourself."

Jeremy only smiled. They probably wouldn't believe him if he did tell them about the extraordinary mushroom, and someone was bound to say, "Aw, come on, you know trees can't talk." He'd just make sure everyone he knew treated his friends in the woods the right way. The rest would be his secret.

Jeremy never saw the extraordinary mushroom again, but often after that, as he walked in the woods, he heard whispers all around him. "There's Jeremy," they said. "He's our friend."



GARLIC ONIONS CURE ILLS

[Continued from page 182]

creases coagulation," he told the institute.

For over 5000 years, garlic has been used in the treatment of ailments that still today are being studied in modern scientific laboratories. The ancient Chinese, Greeks, Romans, Egyptians, Babylonians, and Hindus all claimed curative powers for garlic in respiratory and intestinal disorders, wounds, and skin diseases.

In more recent times, garlic has been found to aid significantly in the treatment of hypertension, as well as those diseases of which the ancients spoke. Everything from colds to tuberculosis and from mild flatulence to dysentery has responded well to garlic treatment by various researchers

and practitioners in various parts of the world.

The odor may be overwhelming and offensive to some, but the use of this vegetable for curative purposes may well be worth that annoyance. There are, furthermore, "tasteless and odorless" garlic supplements available for those who might prefer their intake in this form — although we suspect that the supplements may be somewhat less powerful than are the cloves themselves.

It is not an ordinary but a grand and extraordinary faith which finds God equally adorable in the simplest and commonest things as in the greatest events of life.

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By Max Heindel

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