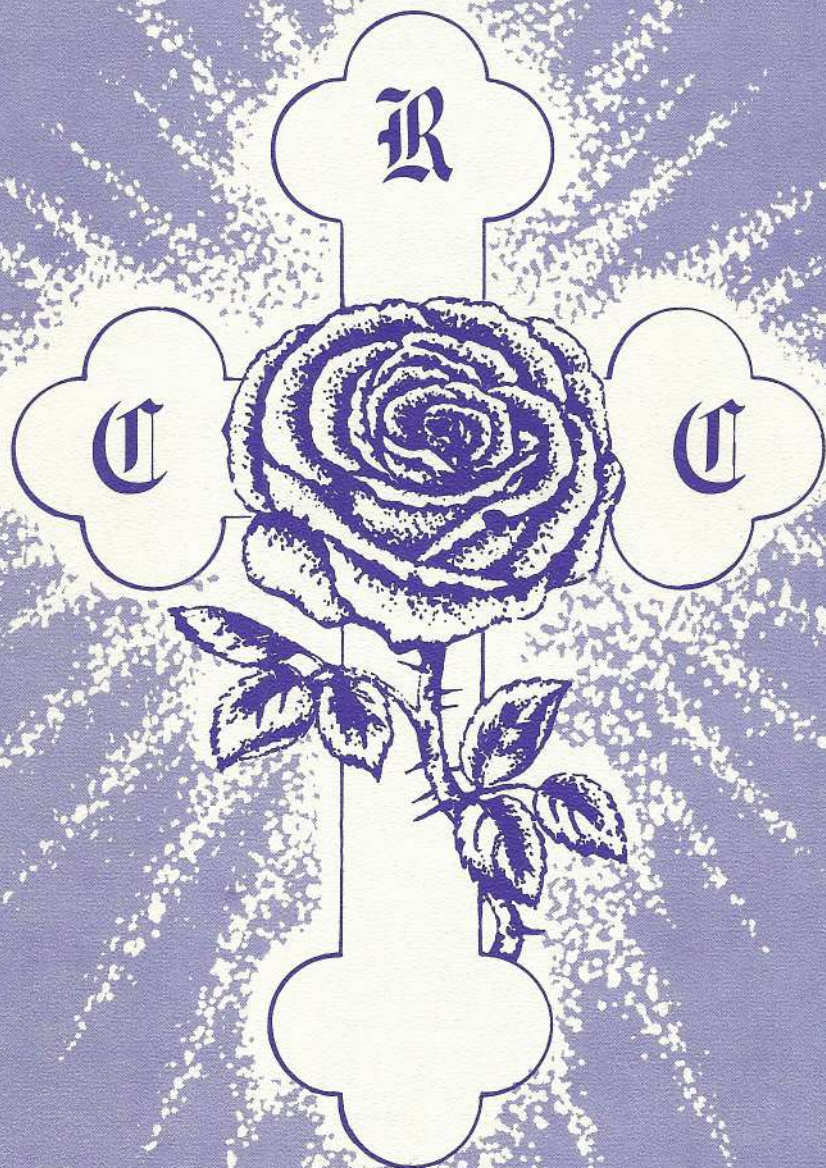


Rays from the Rose Cross

January, 1981 .50



THE ROSICRUCIAN FELLOWSHIP

and we shall be like him

I John 3:2



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THE ROSICRUCIAN FELLOWSHIP MAGAZINE

USPS 471080

ESTABLISHED BY MAX HEINDEL

JUNE 1913

No. 1

Volume 73

January

1981



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

CONTENTS

For a Prosperous New Year	2	The Astrological Path	
EDITORIAL —		Elman Bacher	26
Balance and Wholeness	3	NEWS COMMENTARY —	
THE MYSTIC LIGHT —		Father Ritter's Covenant	30
Life in the Higher Worlds		Suicide Belt	31
Perl Williams	5	READERS' QUESTIONS —	
Unfolding the Christ Potential		Sex Education in the Schools	34
Dagmar Frahme	10	The Occult View of Abortion	36
The Sacredness of Speech		Interpretation of Paul on Marriage	37
Sue Goske	14	BOOK REVIEW —	
MAX HEINDEL'S MESSAGE —		The Problem of Purity	38
Stumbling Blocks	17	NUTRITION AND HEALTH —	
STUDIES IN THE		Prevention of Disease	
COSMO-CONCEPTION —		Diana Dupre	39
The Second Heaven	19	The Acceptance of Pain	
WESTERN WISDOM BIBLE STUDY —		David L. Duffy	42
The Epistles of the Disciples		HEALING DEPARTMENT —	
Corinne Heline	20	The Invisible Helpers	44
ASTROLOGY DEPARTMENT —		CHILDREN'S DEPARTMENT —	
Zodiacal Hierarchies: Capricorn		Orville the Singing Owl	
Thomas G. Hansen	22	Dagmar Frahme	45
The Children of Capricorn	25		

Subscription in the U.S., Canada, and Mexico: one year \$5.00; two years \$9.00. Other countries: one year \$5.50; two years \$10.00. Prices are in U.S. dollars. Foreign subscribers will please check current exchange rate for proper amount. Single copies: 50 cents, current or back numbers. Second class postage paid at Oceanside, CA 92054. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, 2222 Mission Ave., Oceanside, CA 92054. Writers of published articles are alone responsible for statements made. Manuscripts needed for all departments of *Rays*.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY
THE ROSICRUCIAN FELLOWSHIP
P.O. Box 713, Oceanside, CA 92054 USA



FOR A PROSPEROUS NEW YEAR

At this time the customary greeting is: "May you have a happy and prosperous New Year." With this we heartily agree and extend it to you, but our meaning may differ somewhat from that which is ordinarily given. Usually it is material prosperity that is the main thought, but we wish you that gold that is wrought by the alchemy of the Spirit, so that the base metal of the coming year's experience may thus be transformed into the "Golden Wedding Garment," the greatest good this world can ever give. Worldly riches are always a source of care to their possessor, but this Soul Body, the jewel of jewels, brings with it the peace that passeth all understanding.

When we labor in the vineyard of Christ, and do everything in our business and out of it as "unto the Lord," then we truly prosper. Christ said: "My yoke is easy, and my burden is light," and many of us can attest from personal experience that though there has been the most arduous labor in Christ's vineyard, both mental and physical, and though the body has been sometimes so tired that it was almost impossible to bring it together in the morning, nevertheless, there has been a satisfaction, joy, and pleasure that the worldly knows not, neither can understand. Year by year the true aspirant estimates it a greater privilege thus to labor.

We are at the beginning of a New Year — a new start. If humanity is to truly prosper and make spiritual progress, then the burden must be taken up by each and every one. We must become more faithful, more earnest, more devoted to the ideals of Esoteric Christianity. It is not enough simply to study these Teachings and meditate upon them; we must actually carry them into our lives and become shining lights in our community, the outside world and in our homes.

Let us strive to live the life of selfless loving service to others and be ever mindful that the years spent in spiritual work are the most satisfactory and truly the most prosperous.

— Adapted from Max Heindel's Writings

from the desk of

THE EDITOR



Balance and Wholeness

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." — *Matthew 22:21*

We are all familiar with this biblical passage which, for most of us, probably represents an exhortation for the development of balance — the balance between material and spiritual as is evidenced in all phases of our lives and characters. When a few facets of a person's development are accentuated and the others neglected, that person is indeed "out of balance."

One danger, particularly to the new spiritual Aspirant, is that, over-enthusiastic about the "spiritual life" and the revelations discovered in Teachings he has begun to study so avidly, he may lose sight of the over-all picture that he should be painting in the material world. He may become so carried away in concentration on the spiritual that he forgets his material obligations, thus becoming badly unbalanced — an imbalance which someday will have to be corrected.

We must develop personality as well as individuality. We must master the physical world of material specifics as well as the spiritual world and the abstract. We must master objectivity and subjectivity — the body as well as the mind.

In this scriptural passage, "Caesar" refers to the material world: the world of material human relations, business, finance, machines, science, and all other human endeavors on the strictly physical plane. The things that pertain to God, on the other hand, are the spiritual qualities that testify to our oneness with Him. These qualities are manifest in both spiritual and material contexts.

No matter how intensely we may pursue our spiritual studies, we must never lose sight of the fact that we are in a dual condition at the present time. We are of spiritual origin, but are functioning in the world of materiality. It is of utmost importance that we strive to bring balance into our personal lives.

We are evolving in the material world precisely in order that we may acquire and develop certain skills and abilities. We must learn to demonstrate physical and mental qualities such as constancy, maturity, wisdom, responsibility, and all similar attributes needed to function in the material world. These qualities cannot be developed simply by meditation and the living of a secluded life. We must get out into the material world and

assume our responsibilities for growth and service there, in order to achieve the balance we need before stepping onto the next rung of the evolutionary ladder.

Of all the balances that we must master in this physical world, the most important is that between head and heart. We know that the mystic aspirant has a superabundance of fellow-feeling and that he is well on the way to understanding the nature of that universal Love which underlies all creation. We know that, from his heart, he rejoices to follow the commandments of Christ Jesus in his daily life, even though he may not have an extensive intellectual conception of cosmic "whys" and "wherefores." The occult aspirant, on the other hand, is likely to be steeped in philosophy and the abstruse and abstract, but he may well have a difficult time feeling or demonstrating the "love principle" that manifests in selfless service to his fellow men.

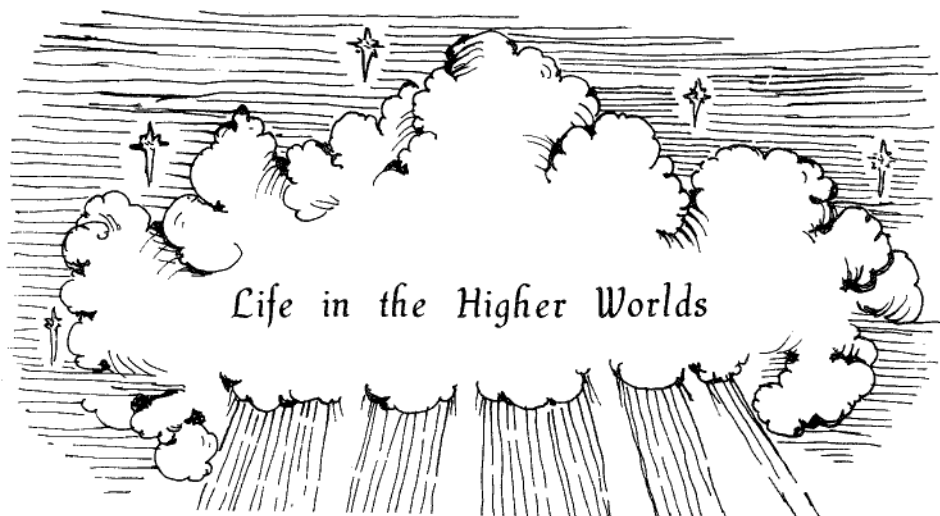
In time, the gap between these extremes will have to be bridged by all mankind. We all will have to know the "whys" and "wherefores" of Creation because, as Creators-in-the-making, we will have to be able to work in the context of natural law and already-existing forces and elements. Equally important, however: we will have to be able to create solely from motivations of pure, universal love and selflessness. Anything less would be monstrous and, necessarily, impermanent.

Once the balance between head and heart is achieved, all lesser balances are achieved. Equipose, which signifies complete internal composure and the ability to perform one's material and spiritual work calmly, efficiently, and undisturbed by external pressures, becomes a reality. Then we have no trouble distinguishing that which is Caesar's from that which is God's and giving proper recognition and attention to both.

"There is only one way to show our faith, and that is by our works; it does not matter in what department of life we have been placed, whether we are high or low, rich or poor; it is immaterial whether we are engaged in stringing electric lights to save our fellows a physical fall, or whether it is our privilege to stand upon a platform to give out the spiritual light and point out to others the way of the soul. It is absolutely unessential whether our hands are grimy with the lowest labor, perhaps digging a sewer to maintain the health of our community, or whether they are soft and white as required when nursing the sick.

The determining factor which decides whether any class of work is spiritual or material is our attitude in the matter. The man who strings the electric lights may be far more spiritual than the one who stands upon the platform; for alas, there are many who go to that sacred duty with the desire to tickle the ears of their congregation by fine oratory rather than to give heart-felt love and sympathy. . . . Always begin by doing everything to the glory of the Lord; for when we do all things as unto the Lord, it does not matter what kind of work we do. Digging a sewer, inventing a labor saving device, preaching a sermon, or anything else is spiritual work when it is done in love to God and man."

— Max Heindel



A TALK GIVEN IN OUR CHAPEL BY PERL WILLIAMS

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

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness
But trailing clouds of glory do we come
From God, Who is our home:
Heaven lies about us in our infancy!
Shades of the prison house begin to close
Upon the growing Boy,
But he beholds the light, and whence it
flows,
He sees it in his joy;
The Youth, who daily farthest from the East
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended:
At length the Man sees it die away,
And fade into the light of common day."

Since we, as Spirits differentiated in God, live in the higher, invisible Worlds both before birth into a physical body and

after the death of the physical body, it is our advantage to know something about invisible worlds — both about what goes on in them and about the relation of the life there to our life here on the material plane.

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

of existence in which we presently find ourselves.

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

To gain a true perspective of life in the higher, invisible worlds, we need first to realize that besides the physical body which we carry around and to which we give so much attention, we have other bodies of other substances, correlated to Worlds made of the same substances. We have a vital or etheric body made of several grades of ether, a desire or emotional body composed of what we call desire-stuff, and a mind made of mind-stuff which links the physical body with its higher vehicles. While we are alive, or have our consciousness focused in the Physical World, we have all these vehicles, each serving its particular purpose for the indwelling Spirit's progress. But, just as the physical body is born anew at each incarnation here on Earth, so is each of the other bodies born, after having served its purpose in the higher worlds subsequent to the death or deterioration of the physical body.

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

Everything is remembered, so this should be a quiet time, in order that the person's consciousness may be entirely focused on what we call the panoramic

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

Life in Purgatory

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

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

The purgatorial experience is for the express purpose of helping the person to become purged of the lower, evil desires.

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

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

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

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

The Spirit that has etched a deep, clear record upon the desire body will realize the

mistakes of the past life much more clearly and definitely than he would if the pictures have been blurred because the Ego's attention was diverted by the suffering or lamentations of Loved ones around him, or from any other interference.

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

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

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

First Heaven

When the purgatorial experience is over, the purified Spirit rises into the higher regions of the Desire World — the First Heaven. Here the results of the sufferings are incorporated into the seed atom of the desire body, thus imparting to it the quality of right feeling, which acts as an impulse to good and a deterrent from evil in the future. Here the

panorama of the past again unrolls itself backward, but this time the good acts of life are the basis of feeling. We realize anew all the joy of helping when these scenes come before us, and we feel the gratitude which was poured out to us at the time. When we come to scenes in which we were helped by others, we again feel all the gratitude that we then felt toward our benefactor. Thus, here we see the importance of appreciating all the favors shown us by others.

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

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

The sculptor likewise finds the First Heaven a place of joy and upliftment. He shapes with facility the flexible materials of the Desire World into the statues he dreamed of in Earth-life. The musician also is benefitted, but he is not yet in the true world

of tone. That ocean of harmony where the heavenly "music of the spheres" is heard is located in the part of the Region of Concrete Thought which, in the esoteric Christian Religion, is known as the Second Heaven. The musician hears only the echoes of the celestial strains in the First Heaven.

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

Second Heaven

We recall that after the termination of the panorama just after death of the physical body, when the Ego withdrew from the etheric body, it went through a period of unconsciousness before it awoke in the Desire World. There is also an interval between the withdrawal of the desire body in the First Heaven to the Ego's awakening in the Second Heaven. But this time there is no unconsciousness; every faculty is keenly on the alert. There is a state of hyper-consciousness which is called the Great Silence. No matter how materialistic a man may have been on Earth, that state of mind has now vanished, and the man *knows* that he is inherently divine when he reaches this Great Silence. The Ego awakens from the

illusions and delusions of Earth-life with a sense of infinite relief; it is filled with a feeling of impregnable security and feels anew the restful repose of being in the everlasting arms of the Great Universal Spirit.

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

Third Heaven

Having progressed through the Second Heaven, the Ego at last withdraws from the sheath of mind, which was its garment there, and enters the Third Heaven, entirely free and untrammelled. This is the highest point attainable by man at his present state of development. In 2 Cor. 12, St. Paul mentioned having known a man from that exalted region. In order to have a conscious existence in the Third Heaven one must have given time and effort to abstract thought, which had no relation to time or space. This is a reason for studying mathematics or any other subject that is impersonal and deals with something above feeling.

Since most people are not yet past the stage where they progress properly along

what is called "practical lines," the Third Heaven for them is simply a waiting place where they are unconscious as in sleep until the time is ripe for a new birth into a physical body. For advanced Egos capable of abstract thought, this is a time for evolving original ideas, which later manifest as genius in Earth-Life.

Back to Earth

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

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

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

[Continued on page 33]

Unfolding the Christ Potential

Dagmar Frabme



As occult students we have been told repeatedly that it is the Christ *within* Who saves, that it is up to each of us to awaken the Christ within him or herself, and that only in this way will we be able to proceed on our return journey to God. But what, precisely, is this "Christ within," and how do we go about awakening it?

Simply stated, the Christ within is the divinity which is, we might say, the *real* person. All physical characteristics and personality traits which now loom so large in our thinking about our fellow men are only temporary. When our evolutionary journey in this Period of Manifestation is completed, the manifested divinity within us will remain as *the* permanent factor.

Christ Jesus said: "The things I do, ye shall do also, and greater than these." There is in us quite literally the potential to be as the Christ is — to perform the seeming miracles that Christ Jesus performed and to display the cosmic power which the Christ continuously employs. Obviously, however, first steps come first. We cannot dream of becoming Christ-like until we learn to comprehend and to live His religion of love. No amount of acquired knowledge or erudition will bring us one iota of the way closer to Christhood unless His universal love exists within our hearts as well, prompting us to feel His compassion and to serve mankind and the life-waves evolving behind us with ever-increasing competence.

Compassion, selflessness, service, and aspiration are the qualities with which we now should concern ourselves most intently in our attempts to unfold the Christ potential. The more we know of compassion, the easier it will be to set personal wishes aside and cultivate the selflessness which will enable us to serve enthusiastically. At the same time we must aspire, turning our thoughts toward the spiritual realms that we may bring down upon ourselves a perpetual outpouring of Spirit to strengthen and guide our efforts and to comfort and encourage us through the setbacks which are bound to come.

Long before Christ brought the Religion of the Son — the Religion of Love — which was to supersede the Jehovistic Rule of Law under which man's evolution had progressed for thousands of years, mankind had been given the Tabernacle in the Wilderness. This was the Atlantean Mystery School where men might meet the Lord when they had qualified themselves by service and the fulfillment of the Higher Self. Symbolically, the Tabernacle and its appointments show the path of spiritual progress which we must take within ourselves. Once we have followed the steps thus indicated, we will have achieved the law within ourselves and unfolded the Christ potential.

The Four Gospels of the New Testament, containing the outline of the life and ministry of Christ Jesus, also are initiatory

formulae for the experiences that all humanity must meet on the way to the Truth and the Life. The Christ parables convey both obvious interpretation and hidden meaning. As we study the Bible and show ourselves worthy to receive hidden truths, we will be given the key by which deeper interpretation of Biblical messages is possible. In this way, too, we are helped to unfold the Christ potential.

Even, however, if we attempt to live only according to the obvious, easily understood interpretation of Christ Jesus' life, we proceed a long way toward our goal. The sheer *goodness* so evident in all of Christ Jesus' contacts with the multitude has been unequaled by any person of whom history informs us. If we can learn to live in this way, we will have achieved wondrous things indeed.

The Christ potential cannot be unfolded unless we are prepared to cultivate the "three selfs": self-reliance, self-mastery, and self-sacrifice.

Emphasis on self-reliance is the particularly outstanding feature of the Rosicrucian method of attainment. The student has certain guidance but is expected to develop awareness of responsibility, independence of will, and competence of judgment. If we cannot learn to act responsibly and intelligently for ourselves, we cannot expect to strengthen the power that will permit us someday to do as He did.

Self-reliance is not always the most welcome condition. Even Probationers often are tempted to let someone else decide for them or to look for someone reliable to lean on in times of crisis. Decision-making is harder for some than for others, of course, but there always is a Source of help and guidance if we will turn to it. We all know from experience that the Higher Powers are eager to assist those who sincerely strive. If we engage in scientific prayer continually — not just when we are desperate — we will be given the guidance we need when self-reliance seems to become a particular burden.

Self-mastery — the key to the Christ

potential — is the domination of the lower nature by the Higher Self, the complete annihilation of all destructive desires and all vestiges of selfishness. It means the ability at all times, in the face of all temptations, to renounce self-interest in favor of altruism. It means conducting ourselves always in accordance with natural Law in matters ranging from diet and other aspects of our physical welfare, to our relationships with other people, the wise use of thought, time, and energy, and the particulars of our spiritual devotions themselves. It means development of the persistence needed to achieve all worthy goals. It means the establishment of equilibrium — the condition of inner and outer peace which finally supplants the alternating cycles of exhilaration and depression that afflict most spiritual aspirants early in their work. Self-mastery is that enviable state of being when we truthfully can say, with Paul, "None of these things move me." It is the stage we reach when we can remain unruffled by the buffeting of anything that happens in our mundane existence and keep ourselves constantly aligned with and attuned to the spiritual factors of our evolution.

Self-sacrifice goes hand in hand with self-mastery, and it is very hard to achieve even a modicum of one without acquiring some of the other. Self-sacrifice is the condition of giving oneself wholly to the service of others and to the furtherance of God's Divine Plan. It implies not just the giving of self, but the *joyful, unstinting, unrestrained* giving of self to the higher needs and goals. If we in any way begrudge our efforts to serve, we have not yet learned the meaning of self-sacrifice. The ultimate self-sacrifice, of course, was performed by the Christ when He entered the Earth as our indwelling Planetary Spirit, and we need only bear in mind the cosmic significance of this act to see how still insignificant are our own so-called "sacrifices" of which we sometimes feel so inordinately proud.

All this leads us now to thoughts of brotherhood such as will exist in the Aquarian Age. Brotherhood abrogates self-

*As long as we live according to God's
laws and strive to do our best,
we are free.*

seeking and, conversely, it cannot be achieved unless self-seeking is put aside. In our present world and particularly among those of us who have developed more along occult, intellectual lines, the tendency for each person to want to be a law unto himself is very great. We have all felt at one time or another that we were absolutely right about a particular matter and that all other points of view are invalid, wrong, or foolish. Most of us, too, have felt that a particular rule or law was all right for other people who need it but not at all applicable to us. What is this but a form of self-seeking? In order fully to unfold the Christ potential, we must learn to live above the law, not disregarding it, but retaining that inner individual spiritual freedom which no man-made statute can shackle.

In fact, we really are the only ones who can shackle ourselves. As long as we live according to God's laws and strive to do our best, we *are* free. The physical and legal restraints of the temporal world cannot confine the Ego, even if they do confine the physical vehicle. If, however, we violate God's laws, no matter how advantageous or enviable our position on Earth then may be, we only are immersing ourselves more deeply in unpleasant karmic consequences which constitute the one *real* prison in which we can find ourselves.

It helps to bear in mind that everyone with whom we come in contact also is a Christ in the making, and that he or she, too, also is unfolding the Christ potential within him or herself. The Divine Spark exists within everyone, who ultimately is going in the same direction as everyone else. Knowing this, we see how illogical it is for humanity to work at cross-purposes, striving for individual, racial, and national interests

rather than for the common good. Once we *have* learned to work harmoniously hand-in-hand with all mankind, the progress we will be able to make will be breathtaking. We then will be working in a climate of peace and mutual concern, the most favorable climate for universal unfoldment. The obstacles to progress now erected by selfishness — which is the root of all evolutionary digression or regression — no longer will exist. Everyone will be growing, learning, developing, and serving, and the latent potential that remains as yet unseen in so much of humanity will come into its own. We then truly will find ourselves in a golden age of history.

Neither soul growth nor the unfoldment of the Christ potential is attained without epigenesis. Epigenesis is the divine creative activity which is the basis of evolution. It is the process of setting in motion a new cause from which will result a new effect. It rests on imagination, on free will, on knowledge of what has come before, on understanding of natural law, and on the lessons of experience, either personal or vicarious. To achieve its divine purpose, it also must be founded above all else on concern for mankind and the desire to better the common lot.

Wisdom has been defined as knowledge tempered with love. Thus, the ultimate in knowledge, exercised in the context of the ultimate in love, will call into play the ultimate in epigenesis. In this way, "the things that I do and greater than these," one day will be achieved by us all.

Occult teachings tell us that Solomon, generally regarded as the wisest man who ever lived, was not only a righteous ruler but also an Initiate, learned in spiritual as well as physical matters. He understood, not only earthly sciences but also the workings of

natural law, to such an extent that he could work with animals and even the Nature Spirits. If anyone had developed epigenesis, he had. Occult teachings also tell us that the Ego who inhabited the physical body of Solomon was reborn as Jesus, who, of all men, was found worthy to prepare his vehicles for the use of the Christ Spirit. Surely epigenesis, as well as purity of thought and deed, played its role in bringing this advanced Ego to his honored place on the ladder of progress. We know that he by his own efforts unfolded much of the Christ potential long before most of the rest of the world was aware of the existence of Christ, and certainly long before the occult Teaching about the Christ within was in any way publicly known.

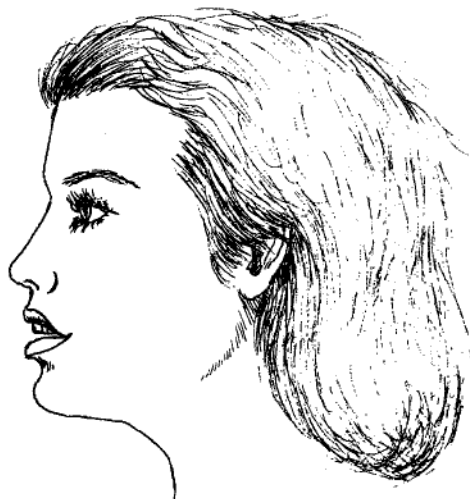
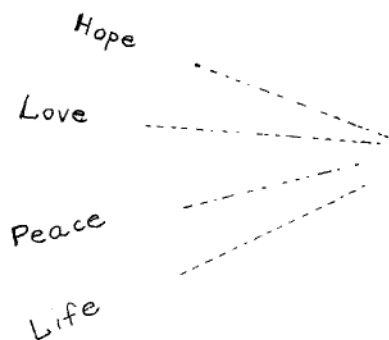
Optimism, too, is an ingredient without which the Christ potential cannot be unfolded. Optimism creates a climate in which the desire currents can circulate in long curved lines throughout the desire body, this, in turn, acting as a mainspring to activity. Optimism permits no fear or other repressive condition. The person favored with optimism — or, more accurately, the person who so favors himself — knows who he is and where he is going. He is convinced of the omnipotence of God and the magnificence of his own potential. He is undismayed by setbacks, certain that "if God is for us, who, then, can be against us?" He is unafraid to tackle new things or to perfect old ones. He welcomes experiences and lessons, even those which are unpleasant, and in this uplifted mental and emotional state is able to profit from them all. In such an atmosphere, the essence of even the worst and most oppressive troubles is transmuted into valuable tools for future use. In such a context, the person can think freely, judge intelligently, and act decisively after proper preparation. His interactions with other people and his reactions to situations are more easily framed in the light of the moral and spiritual precepts which the spiritual aspirant, particularly, is expected to observe. Thus, the Christ potential cannot help but show itself ever more strongly in him.

It is encouraging to know that we are not without help in performing this greatest of all obligations — the unfoldment of the Christ potential. We are being given a tremendous amount of help by the very Being Whom we seek to emulate. Each year the Christ Ray re-enters the Earth, renewing the life-giving spiritual force which we can use to perfect our vehicles, our attitudes, and our actions.

In *The Web of Destiny* we read: "As time goes on and the Christ by His beneficent ministrations attracts more and more of the interplanetary ether to the Earth, thus making its vital body more luminous, we shall be walking in a sea of light, and when we learn to forsake our ways of selfishness and egotism through the constant contact with these beneficent Christ vibrations, we also shall become luminous. . . . The rays of force generated by the Christ Spirit, now becoming visible as the Aurora Borealis, are radiated through every part of the Earth, from the center to the periphery. They are absorbed by humanity and constitute the 'inner urge' which is slowly but surely impelling mankind to adopt an attitude of altruism. They are the impregnating rays which fructify the soul, so that eventually the immaculate conception will take place and the Christ will be born within each of us. When we have all thus become perfectly impregnated, the Christ light will begin to radiate from us. Then we shall walk in the Light as He is in the Light, and have fellowship, one with another."

The Perfection that is God manifests in such blinding radiance that mortal eyes may not look upon it. We cannot yet attain to His stature, but it is ever before us an inspiration and a goal. Meanwhile, we must refine our own radiance — that of the lustrous soul body, which can be formed only as a result of our conduct on the earthly plane. If we walk in the Light we will purify and strengthen our own luminosity and be prepared for the coming of the New Galilee, when there shall be "no need of the Sun; neither of the Moon," and the light of regenerate humanity will be the only illumination.

The Sacredness of Speech



Sue Goske

Max Heindel wrote that "the use of words to express thought is the highest human privilege." The larynx, the instrument of speech, was originally part of the creative organ. "The larynx was built when the dense body was yet bent together in the bag-like shape which is still the form of the human embryo. As the dense body straightened and became upright, part of the creative organ remained with the upper part of the dense body and later became the larynx." The dual creative force became divided: one half working in the direction of the reproductive sex organs while the other half was diverted upward to build the brain and the larynx.

The power of speech is *creative*. It is made possible by the creative life force and is therefore sacred. The WORD, the second aspect of the Supreme Being, has brought into existence all that is. God said, "Let there be light," and there was light. We are made in the image and likeness of God, and so this creative ability is reflected in us. We are gods-in-the-making, and therefore each time we speak we are exercising a God-given power. We are learning, by trial and error and cause and effect, from that which we create. Christ said, "Every idle word that

men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." This has reference to the process by which we create our own Book of Life. The ethers we inspire carry with them accurate accounts of our every word, thought, feeling and deed. These are transmitted from the lungs to the blood which circulates through the heart every moment of life. They stamp an accurate record upon the seed atom of the heart — the Book of Life by which we are judged. We are, then, every moment creating our future.

The Rose Cross symbolizes man's future attainment. When man stands, arms outstretched, so that the body forms the shape of a cross we find that the position of the larynx corresponds with the pure white rose of the Rosicrucian Emblem. The passionless "blood" of the plant ascends upward through its stem to burst forth in the pure and chaste reproductive organ of the plant — the rose. So, also, when man directs all of his creative force — including that part which is used for generation but more often for mere sense gratification — upward, the larynx will become spiritualized. Like the

calyx which corresponds to the Grail Cup and holds the reproductive organ of the plant, the larynx will become the vessel of the purified, conserved and transmuted life force. The voice then will have the power to bless, to heal and to create in a dynamic fashion. It becomes apparent, then, that the spiritual aspirant must guard his speech for its misuse, like that of the creative function for mere sense gratification, will dissipate the life force. The Third Commandment states, "Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh His name in vain." The "Name" referred to here can be interpreted as the creative power of the Holy Word and to take it in vain is to misuse and abuse the creative function, or abuse the spoken word. This vain use results in the unforgivable sin for which the Lord, or Law, will not hold him guiltless, and which will have to be expiated by the resulting weakened mind and body until respect for the life force is learned.

It should go without saying that the spiritual aspirant should have reverence and respect for his creative forces and use them in a Holy manner guarding his speech as well, for he is moving forward toward the day when the larynx will become spiritualized and, powered by the ascending life force, will speak the Lost Word. Words spoken with this power have the ability to bless and heal as did those of the Disciples who did so in the "name" of Christ. The cup that will hold this power must be clean and undefiled. From the lips which are the doors to this holy place, should also never pass criticism which is like acid which eats away at relationships as well as the user's soul growth. One can hardly imagine profanity proceeding from the same mouth as words of Light, Love and Healing. Therefore, the spiritual aspirant should persistently refrain from exaggeration, lies, and all other inaccurate accounts that produce inharmony between the higher vehicles, idle or purposeless speech which dissipates the life force; complaining, which, like criticism, is finding and emphasizing the "bad" in everything instead of the "good"

which has the power to transmute evil; and any form of gossip or otherwise destructive speech. "Before the voice can speak in the presence of the Master it must have lost the power to wound." (Mabel Collins) And as we pray in our Student's Prayer: "Let the words of our mouths . . . be acceptable in Thy sight, O Lord, our strength and our redeemer."

The blood, which carries the Life Record to the heart, as mentioned earlier, is symbolized by the seven red roses on the Rose Cross. When man purifies and gains control of his desires the blood is purified and, passing through the heart, leaves a more pure record. Then the "meditations of the heart are also acceptable in the sight of the Lord." When one speaks from such a heart the words have the power to heal and to bless. We should observe our words: Do we say what we mean and mean what we say? Do we infuse our words with soul power by injecting them with this living sincerity and love? It is recorded that when Christ taught the people he taught them as having authority and not as the scribes, because the spirit of the Law, Love, Light and Life came through with His words. Max Heindel wrote "as the Holy Spirit is the Race God, all languages are expressions of it." That is why the apostles, when fully united and filled with the Holy Spirit, spoke with different tongues and were able to convince their hearers. Their desire bodies had been sufficiently purified to bring about the wished-for union and this is an earnest of what the disciple will one day attain to — "the power to speak all tongues." Also, as Christ advised His disciples not to worry about what they would say because the words would be given to them, when one has attained to this heart communication the words are given to him, also, with the spirit of God behind them. As Paul wrote: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal." We can practice observing our speech daily by saying what we mean and

putting feeling into our words. Words then become prayers and can impart hope, love, encouragement and upliftment.

Of the coming Jupiter Period, Max Heindel wrote that an exact reproduction of what one then speaks will be presented to his inner vision and will also be visible to the hearer. "There will be no misconception as to what is meant by the words spoken." Man will see the *inner* qualities, the dream pictures of the Moon Period, combined with the *outer* qualities consciously developed during the Earth Period resulting in a Self-Conscious Picture-Consciousness. He will thus have a thorough perception and understanding of his surroundings. In the Venus Period he will be able to give his pictures life and set them out from himself as objects in space. While these things may seem far from us at present it is, nevertheless, what we are moving toward, and since the spiritual aspirant is endeavoring to cover ground in a more direct fashion than the masses it is helpful for him to keep these ideas uppermost in his consciousness. It is

also good to keep in mind that the Elder Brothers have already attained to the jupiterian picture consciousness and they are members of our life-wave. They are beacon examples to us that we too have the chance and ability to do likewise.

It is interesting to note various phrases which have come about such as "On my word" and "I give you my word" in connection with the sacredness of the spoken word and its future importance.

Another aspect of words and speech to take note of is that of *silence*. It has been said that silence is golden. Silence is indeed an aid in conserving the life forces as well as in creating a quiet place within where the inner guiding voice can be heard. In *Precepts for the Rosicrucian Student* we are advised to . . . "ever seek environments of peace, poise and quietness" as one of the greatest helps in soul growth. Let us make every effort to be guided by the Christ within speaking only that which is good, and strive to exercise our creative abilities to the glory of God.

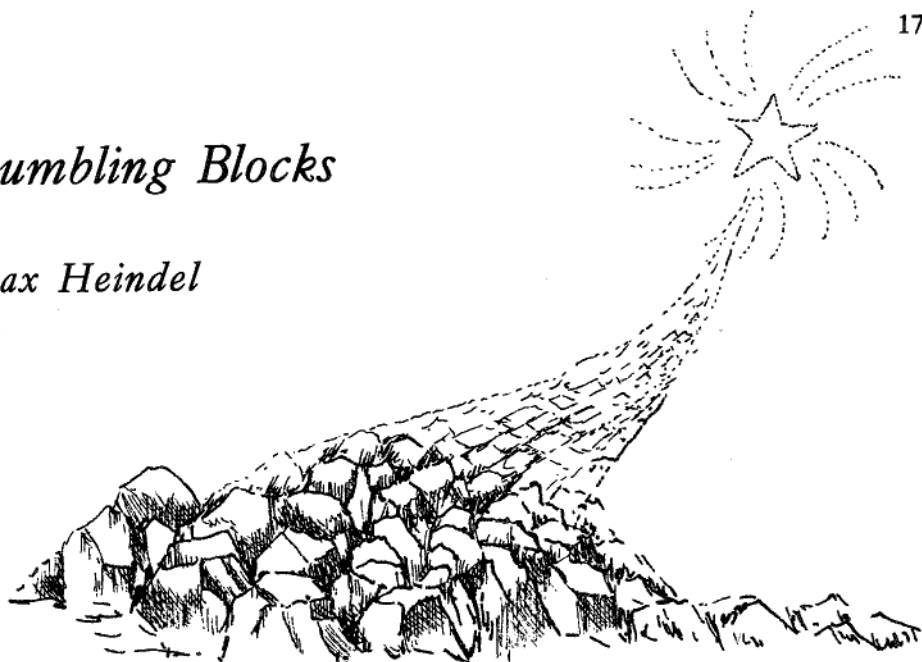
. . . If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are drive of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. . . . For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits. . . . And the fruit of righteousness is sown in peace of them that make peace.

James 3:2-18

Stumbling Blocks

Max Heindel



Not infrequently the remark is made by people who have no sympathy with our aspirations to live the higher life, that it unfits people for the world's work. Unfortunately it cannot be denied that there is seeming justification for the assertion, though in reality the very first requisite for living the higher life involves an obligation to comport oneself irreproachably in dealing with material matters, for unless we are faithful in the little things, how can we expect to be trusted with greater responsibilities?

In the Bible story where the king sent out his servants with invitations to the feast he had prepared, we are told that his invitations were refused on various grounds. Each one had material cares, buying, selling, marrying, therefore they could not attend to the spiritual things, and such people we may say represent the greater number of humanity today, who are too engrossed in the cares of the world to devote even a thought to aspiration in the higher direction. But there are others who become so enthusiastic upon the first taste of the higher teachings that they are ready to give up all work in the world, repudiate every obligation, and devote their time to what they are pleased to call "helping humanity." They will readily

admit that it takes time to learn how to be a watchmaker, an engineer, or a musician, and they would not for a moment dream of giving up their present material business to establish themselves as watchmaker, or music teacher just because they felt enthusiastic about or inclined to take up such work. They would know that lacking the proper preparation and training they would be doomed to failure, and yet they think that just because they have become enthusiastic over the higher teachings they are at once fitted to step out of the world's work and devote their time to service similar, even though in a lesser degree, to that rendered by the Christ in His ministry.

Friends have written: "I have given up flesh eating, and I long to live the ascetic life." or "I want to live the spiritual life, but I have a wife who needs my care and support. Would I be justified in leaving her to help my fellow men?" Others say: "I am in a business which is unspiritual; every day I must do things which are against my higher nature, but my daughter is dependent upon me for an education. Shall I continue or give up?" There are of course many other problems presented to us, but these serve as fair samples, for they represent a class which is ready to give up the world at the slightest

word of encouragement, and rush off to the hills in the expectation of sprouting wings immediately. If the people who are in that class have any ties, they break them without a scruple or a moment's consideration.

Others feel some obligation, but could be easily persuaded to repudiate it in order that they might live what they call "the spiritual life." It cannot be denied that when people get into this state of mind, lose their ambition to work in the world, and become shiftless and neglectful of their duties, they merit the reproach of the community.

Such conduct is based upon a *misunderstanding* of the higher teachings and is not at all sanctioned by the Bible or the Elder Brothers.

It is a step in the right direction when a person ceases to feed on flesh because he feels compassion for the suffering of the animals. Many abstain from flesh foods for health's sake, but theirs being a selfish motive, the sacrifice carries with it no merit. Where the aspirant to the higher life is prompted to abstain from flesh food because he realizes that the refining influence of a meatless diet upon the body will aid him in his quest by making the body more sensitive to spiritual influences, there is no real merit either. Truly, the person who abstains from flesh foods for the sake of health will be much benefited, and the person who abstains to make his body more sensitive will also get his reward in that respect, but from the spiritual point of view neither will be very much better. On the other hand, whoever abstains from flesh food because he realizes that God's life is immanent in every animal just as in himself, that in the final analysis God feels all suffering felt by the animal, that it is a divine law, "Thou shalt not kill," and that he must abstain out of compassion, this person is not only benefited in health and by making his body more sensitive to spiritual impacts, but because of the motive which prompts him he reaps a reward in soul growth immeasurably more precious than any other consideration. Therefore we would say by all means abstain from flesh food, but be sure to do so prompted by the right

spiritual motive or it will not affect your spiritual interests one iota.

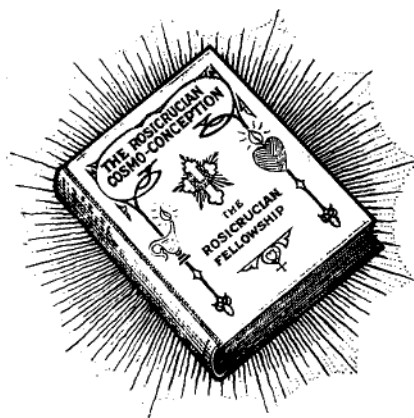
Regarding the care of a relative — wife, daughter, husband, or anyone else that claims us, let us remember the words of Christ when He said, "Who are my mother and my brother?" and answered the question by saying, "Those who do the will of my Father." This saying has been misconstrued by some to mean that the Christ repudiated His physical relationships for the spiritual, but it is only necessary to remember that in the last moments of His life on Earth He called to Him the disciple whom He loved and brought him to His mother, giving him to her as a son and charging the disciple to care for His parent. Love is the unifying force in life, and according to the higher teachings we are required to love our kin, but also to extend our love natures so that they may also include everyone else. It is good that we love our own mother and father, but we should also learn to love other people's mothers and fathers, sisters and brothers, for universal brotherhood can never become a fact so long as our love is confined only to the family. It must be made all inclusive.

There was one among the disciples of Christ whom He loved especially, and following His example we also may bestow a particular affection upon certain ones, though we ought to love everyone and do good even to them that despitefully use us. These are high ideals and difficult of accomplishment at our present stage of development, but as the mariner steers his ship by a guiding star and reaches his desired haven though never the star itself, so also by setting our ideals high we shall live nobler and better lives than if we do not aspire, and in time and through many births we shall eventually attain, because the inherent divinity in ourselves makes it imperative.

Finally then, to sum up, it does not really matter where we are placed in life, whether in a high station or a low. Present environment with its opportunities and limitations is such as suits our individual

[Continued on page 41]

Studies in the



Cosmo- Conception

The Second Heaven

Q. How long does the Ego remain in the Second Heaven?

A. The Ego dwells here for centuries.

Q. How is he occupied for so long a time?

A. Here the Ego assimilates the fruits of the last Earth life, and prepares the earthly conditions which will be best suited for his next physical existence.

Q. What determines the new Earth conditions for which the Ego is preparing?

A. New conditions will in part be determined by conduct and action taken in the life just closed. It is required also that the fruits of the past be worked into the world which is to be the next scene of activity while the Ego is gaining fresh physical experiences and gathering further fruit.

Q. How is this done?

A. All the denizens of the Heaven World work upon the models of the Earth in the Region of Concrete Thought. They alter the physical features of the Earth, and bring about the gradual changes which vary its appearance, so that on each return to physical life a different environment has been prepared, wherein new experiences may be gained.

Q. Does this mean that *we* make our world?

A. Indeed it does! The climate, flora and fauna are altered by man under the directions of Higher Beings. The world is just what *we* ourselves, individually and collectively, have made it, and it will be what *we*

make it. The occult scientist sees in everything that happens a cause of a spiritual nature manifesting itself, not omitting the prevalence and alarmingly increasing frequency of seismic disturbances, which it traces to the materialistic thought of modern science.

Q. Is our work in the Heaven world confined solely to the alteration of the Earth's surface?

A. No. The Ego is also actively engaged in learning how to build a body which shall afford a better means of expression. Remember that it is man's destiny to become a Creative Intelligence and he is serving his apprenticeship all the time — learning during his Heaven life to build all kinds of bodies — the human included.

Q. How is this work directed?

A. Man is directed in his work by Teachers from the higher creative Hierarchies, which helped him to build his vehicles before he attained self-consciousness, in the same way he himself now builds his bodies in sleep.

Q. Is man conscious of this instruction?

A. During heaven life the Hierarchies teach him consciously. The painter for example, is taught to build an accurate eye, capable of taking in a perfect perspective and of distinguishing colors and shades to a degree inconceivable among those not interested in color and light.

WESTERN WISDOM BIBLE STUDY

THE EPISTLES OF THE DISCIPLES

Corinne Heline

Epistle of Jude

(Conclusion)

Jude 1:1, 2

Jude, the servant of Jesus Christ, and the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Mercy unto you, and peace, and love, be multiplied.

The Epistle is addressed to an inner group, to those who have been called and preserved in Jesus Christ. The Master told His Disciples that no one came unto Him unless His Father had called him, meaning that no one could tread the Path of Initiation until he had served a long apprenticeship, a preparatory period that covers many lives.

Jude 1:4

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Jude 1:6

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

This verse has reference to the Lucifer Spirits who lost their own high estate and later were instrumental in causing the fall of the human race.

Jude 1:9

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

This is the only mention given in the entire Bible of the disposition of the body of Moses. A body of such purity and power is a priceless possession in the hands of practitioners of black magic, as evidenced also in the case of the wicked Herodias demanding the head of John the Baptist.

Jude 1:10, 11

But these speak, evil of those things which they know not: but what they know naturally, as brute, in those things they corrupt themselves.

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Jude is here warning against the temptation of the Lucifers. These are the Fire Spirits who taught man prematurely the use of the creative fire within the body. Its misuse resulted in the Fall; its right use is the one essential for the redemption of the race. It is only as man *lives the life* that he comes to *know Truth*. Jude describes those who do not live the life. "These be they who

separate themselves, sensual, having not the Spirit" (Jude 1:19).

Jude 1:14

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

Jude here speaks of the glorious second coming of Christ Jesus.

Jude 1:20-23

But ye, beloved building up yourselves on your most holy faith, praying in the Holy Ghost,

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

And of some have compassion, making a difference:

And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

This passage describes the work of those who have prepared themselves for conscious Invisible Helpership.

The Epistle of Jude may well be termed a summary of occultism. It traces the fall of man and the reason for it. It also outlines the path of regeneration or redemption and points the difference between the regenerate and the unregenerate. The Epistle closes with the prayer that those of the inner group to whom the Epistle is written, may be found able to present themselves "faultless before the presence of His glory with exceeding joy."

Saul of Tarsus

BACKGROUND AND YOUTH OF SAUL

"Paul was one of the greatest voices that the world has ever heard. For forty years after the Transfiguration his life was a sublime and terrible adventure."

The life of Paul is a kaleidoscopic picture of stirring events. We know him first as Saul, guarding the cloaks of Stephen's stoners. This was his first encounter with the Disciple Peter. Then we note his miraculous illumination on the way to Damascus. Later, as Paul the Apostle, he is stoned and scourged on the one hand and worshipped as a god in the other. We hear him pleading with the Athenians on Mars Hill and then rise with him on the wings of his inspiration as he sings that immortal song wherein love takes precedence over both faith and hope — a truly ecstatic communion translating for us the songs of the Angels. It is charged with such beauty and power as to assure it a place in the hearts of men for all time to come.

Afterward we follow Paul to the Sanhedrin, beholding him cast the viper into the fire. And, finally, in the dim purple shadows of towering pine trees, we see his noble head laid beneath the headsman's axe.

Thus comes to a close the physical life of Paul the intrepid, the courageous, the victorious, whose maxim — adopted hundreds of years later by a great occult fraternity as the sesame into its temple — was expressed in the words "I desire nothing but Christ Jesus and him crucified."

Someone has said that "Peter has ever been regarded as the main pillar of the early Church. John, on the other hand, is the apostle of love, the favorite apostle of the mystic. A third type of apostolate was necessary. Beside the apostle of works and the apostle of love, the Church of Christ needed the apostle of progress."

(To be continued)

ZODIACAL HIERARCHIES

by Thomas G. Hansen



CAPRICORN: Life, Light and Love

Out of chaos moved the irrepressible pulsating fire of life (Aries) as the burning desire to live and move and awaken God-consciousness pervaded the dynamic sparks of God which today represent the human life-wave.

The creative harmony of love (Taurus) answered the call to life, and power upon power (Gemini, Cancer, Leo) was added to man's consciousness as cosmic channels nurtured the adventurous Spirits who were being welcomed into manifestation. We but barely realize the magnitude of this unified force which constantly attended to the needs of a rapidly growing scheme of evolution.

In time, the constant attention of these creative Hierarchies was withdrawn to permit a greater usefulness and sense of purpose to develop from the youthful Spirit in man. As long as Spirit held forth in the home of the Father, progress and soul power

generated from experience were unknown. Therefore, succeeding Hierarchies increased the material scope of man's consciousness and grosser powers were utilized for the conscious unfoldment of divinity.

Virgo, Libra, and Scorpio form avenues of creation alive to the scope and breadth of heavenly powers, and Sagittarius was bound on Earth as it aspires to Heaven (reunion with the Source). Capricorn, however, the 10th creative Hierarchy, is the great builder of temples, the creator of form who builds so that the Spirit can be contained and held. Inside the temples of Capricorn are darkness and silence; those who enter must bring their own light.

Divine Virgo softly chastens the Spirit as she cautions, "The way is hard-bow down in reverence. Humility is my sweet virtue." Libra weighs and balances the attributes of the Spirit before tipping the scales of life into

the depth of Scorpio. Once the aspirant crosses the bridge (Libra) of life and enters the dark passageway (Scorpio) seeking regeneration and freedom, he finds the avenue broad, then narrow, but straight as an arrow. He moves to free mankind in the reproductive fire of his consciousness, but lo! Here sits mankind bound by time, lost in the maze of yesterdays, unconscious of the light shining from the high places.

The awakened Spirit would fly from this dull, foreboding atmosphere with its darkness and silence, but no — here lies the challenge of Capricorn. He must light the walks of somber night. The almighty presence beckons and calls: Seek him that maketh the seven stars and Orion, and turneth the shadow of death into morning, and maketh the day dark with night: Seek him that calleth for the waters of the sea, and poureth them out upon the face of the Earth: The Lord (Saturn) is his name. There is a vast similarity in the children of Capricorn, or, as a matter of fact, in all impulses of Spirit that are bound temporarily in form. Each of us have somewhat similar temples (the body is the living temple) and all temples (bodies) are constructed of the same material, but the light that shines within varies with the capacity of radiation of the individual concerned. Thus we see that Capricorn is truly full of light although sometimes appearing dim and dark, but ever expanding in his ascent to the skies.

Capricorn is form. In great trees, columns, monuments, shrines, and all in Nature that is enclosed for worship — in caves in the mountains and caves under the sea — there Capricorn dwells. Capricorn is really of two worlds and he can live in both. He often is pictured with legs and a tail but he can climb rocky summits or swim through subterranean depths. Capricorn loves pale colors and dim surroundings: these are both for quiet meditation. Capricorn is stone and hardness. He contains evil as well as good, and within his being we find worship and quietness. If strife enters his temples, the walls echo the voices and his children are shaken with awe and fear. He

does not punish; the transgressions create their own retributions.

Saturn stands at the entrance to his temple in dark robe, veiled, so that none shall see his face, for his radiant countenance is far too bright for mortal eye. Thus, many feel the cold hand of retribution and, instead of accepting personal blame, they say that Saturn is evil; but *he is a great one among the Gods*, for his sickle cuts the soul from the body just as grain is cut at the harvest. The body is the dead stalk upon which the Spirit ripens into fruitful abundance (experience), the full essence of which is compounded into spiritual power, man's stairway to Heaven. Resist Saturn, and pain and anguish are felt; embrace Saturn, and we are free, for great love has he for all humanity. Bless Saturn and be not afraid: mercy and soft regard are his first considerations.

Thus we see that Capricorn opens a vast new field. While 10th in the line of origin (from Aries), there is a greater potentiality here, particularly when humanity moves wholeheartedly on the path of Life, Light, and Love. Imagine where we would be today if wholehearted love would manifest in the hearts of men!

Capricorn urges all to come to his temple and pray in silence, darkness, and solitude. From his cold stone we receive warmth, life, and wisdom born of Divine Light. Saturn is kindly, reverent, devoted, and if he seems firm, perhaps he loves us more than we know. Our life under his care is broad in scope and deep in purpose. Capricorn, shadow of destiny, ruler of fate, looks not on high for his measure of Light, but his haven of rest is both high and low for all manner of men.

This creative Hierarchy makes men of strength; herein lies powers of creation. Accept his justice and love, for his touch is the hand of the Master — to rich and poor alike, all are the same. He measures out exactly what is earned. He gives no more than is deserved. Until we draw close, his Light is veiled in the cloak of night. Light and darkness are very much the same: both contain ultimate powers, though expressed

through opposite poles. Individuals who arrive at an advanced or balanced stage of development often possess a greater strength for action than do those who are not following higher paths to truth.

Capricorn is the sign of ambition, and this person is inclined to show a desire for power which, in turn, often may be productive of antagonism. These people are domineering and active (Capricorn is an active sign), and they do not permit obstacles to stand in their way once they set out to attain an objective.

When Capricorn reaches a position of personal power and prominence, whether sought after or not, he must recognize his domineering tendencies and do his work without accepting greater rewards than earned. This is one of his major lessons. Although a sense of freedom (or dominance) is strong in Capricorn, there is no glory for what is given to others. Capricorn should learn to prefer the satisfaction inherent in portraying the heights and aspirations to be reached by all advancing Spirits. Asserting and emphasizing the opportunities offered to the aspirant who offers himself as a chalice of purity is Capricorn's way of recognizing the God-consciousness and innate strength possessed by everyone.

A sense of showmanship is important to Capricorn. Unconsciously or deliberately acting upon the premise that many individuals fail to respond unless attracted to something that draws them out of their shell, Capricorn is capable of successful magnetic appeal.

Religion, or — as some prefer to regard it — the understanding of life's purpose, is not a theory simply to be accepted; it is a life to be lived. The religious person seeks higher knowledge in order that he or she may be able to live a more useful life. When we endeavor to follow the higher principles, we naturally are tested in every possible manner. For Capricorn, the first challenge is often contention with the desire for power, and it becomes necessary for him to overcome all traces of personal selfishness before meriting the assistance of those able to provide

material and/or spiritual backing, as well as eventual success in a chosen path of endeavor.

Often portrayed as selfish and self-seeking these people, in reality, are givers — though their way of giving may not be readily accepted by others. Capricorns do not mean to be demanding or antagonistic, but they give this appearance. They have a deep interest in humanity and they will master their tests and temptations, but too often they exhibit an unnecessary martyr complex.

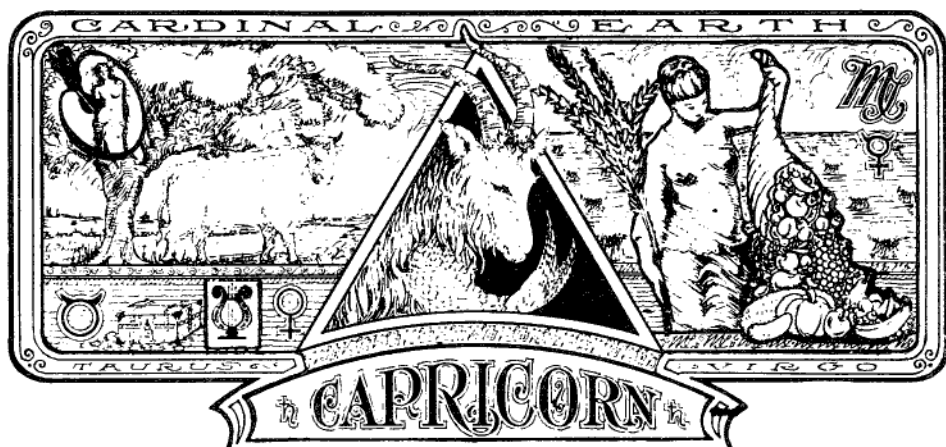
Personal freedom and liberty are keynotes of their lives. When so dedicated, a mystical understanding (*mystic* refers to a seeker after truth according to the dictates of the heart along the path of faith) combined with occult knowledge (power of intellect directed towards the scientific use of cosmic law in daily life) enables Capricorn to appreciate and know the realities of things seen and unseen.

The evolution of this sign is found in three lines of endeavor. Capricorn expresses its phases in the slave, the slave-driver, and the redeemer. Free-spoken and honest, Capricorns do not hesitate to admit that their past experience includes all manner of unworthy activity.

But once Capricorn becomes attuned to the keynote of regenerative purity, the aspirant walks through the well of despair into light (the journey from Virgo through Sagittarius). Darkness attempts to shroud the Spirit in man as Capricorn bars the path to freedom. The Spirit is subjected to bondage (slave), then ability adds to power and executive capacities (slave-driver) increase until the resourcefulness of the Spirit manifests in the godliness (redeemer) essential to mastery of self. Then Capricorn is ready to walk upon Earth as the Son of God: Redeemer and Savior.

Capricorn must strive for spiritual regeneration until he can give the benefit of an awakened consciousness to all who approach his sphere of influence. Tolerance born of experience assures the sympathy that is necessary to nurture latent potentialities into the

[Continued on page 48]



THE CHILDREN OF CAPRICORN 1980 — 1981

Birthdays: December 22 to January 19

Capricorn, basic ruler of the tenth house of the horoscope, occupies the highest place in the chart: the Midheaven. Natives of this sign seem to feel that their rightful place is at "the top." Third of the Earthy triplicities, Capricorn is ruled by Saturn, a planet of pattern, structure, responsibility, and foresight. In many respects natives born during the period between the above dates will resemble the mountain goat which symbolizes this Cardinal sign.

Born leaders and organizers, they are ambitious and chafe under restrictions and dislike taking orders from others. At the same time they have splendid executive ability, concentrative power, and diplomacy, and like to have their services recognized by others.

The vitality of Capricorn children is usually low, but once infancy or early childhood has passed, they cling to life with great tenacity and usually live long lives. They may be particularly susceptible to colds, as well as to falls and bruises. These children may be bashful and timid in the presence of strangers, but when they have become better acquainted will likely try to make everyone around them conform to their will.

The Saturnine quality of the sign may tend to make these natives quite jealous and

suspicious of the motives of others, and therefore, it is not uncommon to find them attracted to detective or investigative work.

When the Sun is well aspected in Capricorn the native is likely to rise in life by the aid of those in a higher position than himself. Being careful, faithful, and prudent, he will merit their trust. The best of judges are often found to have this configuration.

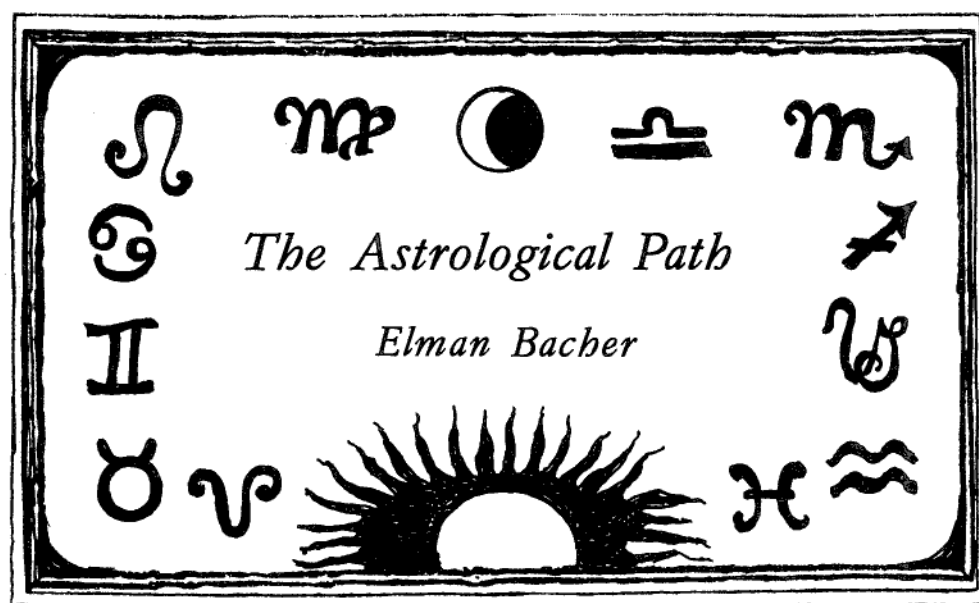
The favorable qualities of Saturn are strengthened when the Sun is well aspected in Capricorn: caution, administrative ability, diplomacy, economy, a flair for organization, leadership, practicality and persistence. Adversely aspected, the Capricorn Sun suggests restrictions, obstructions, delays, laziness, suspicion, and stinginess.

The children of this sign usually have a disinclination for marriage, are seldom at ease if they enter into it, and the union may produce few, if any, children.

The most good for these natives can come from the development of positive Capricorn characteristics and this may be achieved if the native is taught self-sacrifice for the good of others, sympathy for the joys and sorrows of others, to develop greater trust in the good and potential of others, and to learn to be responsible for his own actions and their consequences.

When the Sun is in Capricorn it marks the time during which the Christ was born

[Continued on page 43]



The purpose of representing this discourse is two-fold. It is well that new students of astrology obtain a perspective of what this Path requires of them in mental training and what it includes in expansion of knowledge and understanding. Those students who are experienced on the Path should periodically remind themselves of the requirements of their chosen Path and refresh their spiritual aims, methods, and objectives. The Astrological Path is a long one, containing many complexities of unfoldment; the "long-range viewpoint" and quiet, unshakable patience are prime requisites for the fulfillment of any of its phases. Some students, in the present life, may be recapitulating knowledge gained through study in past lives, now ready to begin to *apply* their knowledge and understanding; some may still be continuing their program of absorption, and still others may be taking their first step on this Path. Regardless of present placement, all should have a comprehensive knowledge of the over-all program that is involved in this complex study so that the *spiritual ideal and purpose* may be held to unwaveringly.

The art-science called "astr-ology" is the study of universal laws as they apply to evolutionarily unfolding consciousness; consciousness is the *one primordial light* and the symbols of the "lights" — Sun, Moon, and planets — are used to designate the faculties, vehicles, and powers by which *unfolding consciousness becomes aware of divine* consciousness. Just as our solar system is one of seven systems comprising a galaxy so each of our "solar system-lights" is one of a family, inter-related to and interdependent upon each other and the central sun; all being externalizations of the *divine creative consciousness* of our Logos. Astrology is primarily *not* a "study of the stars" — that is the astronomer's job. The astrologer is a student of *modes of consciousness* which are externalized as the planetary, solar, and lunar bodies of our system. We humans have correspondence with these planetary bodies because we and they are creations of the same Divine Source and *vibratory affinity* aligns us all together in this solar system. The astronomer assists the astrologer in providing scientifically calculated data pertaining to the geocentric and heliocentric

relationships of the "lights" to the belt of the zodiacal signs; this data is synchronized with time-space principles of incarnation for the calculation of the natal horoscope which symbolically pictures the *present cyclic status* of an evolving human consciousness. The "astr" of astrology refers to "star" only exoterically; esoterically and philosophically it refers to *that light which is consciousness*. It is by the *degree and quality* of evolving consciousness that *all phenomena, experience, and relationship* are interpreted; this refers to the physical body as well as to all environments, activities, endeavors, karmic lessons, aspirations, and ideals. All of these factors are symbolically pictured in *essence* by the natal horoscope; the sum-total of the "contents" of a chart represents the person's *basic inclinations and tendencies in viewpoint* — the *specific result* of the way he exercised his inclinations and tendencies in past lives up to the present life. When the astrological student *establishes his awareness of the "astro-path" as being the study of consciousness* ever evolving through incarnated experience and patterned by the great archetypal Principles of the Universe — he will then *appropriately evaluate each factor of the study to the basic core* and thus maintain all evaluations in proper proportion and perspective.

The ancients were encouraged in their apperceptions of Divine Nature and Consciousness by the technique of "personalization;" modes and facets of the Divine Essence were given exposition as "the gods and goddesses." The anglicized versions of some of these divine names are now applied to our identity of the planets — the name of each planet representing a composite or synthesis of divine potentials, principles, and powers. So, in considering the many phases of the Astrological Path we will also personalize, for concreteness, and, in imagination, consider the nature and abilities of one whom we will call "The Master Astrologer," and whom we will identify as the *prototype of all astrologers and astrological students*, past, present, and future. His name will be "Astrophilus" (he who loves

astrology), and he is one who, through many lives during many centuries of time has dedicated himself to the ever-expanding comprehension of astrological principles. As a Master-Astrologer, he is one who now is able to correlate *all phases of learning* with astrological symbolism. He will be understood to be the "personalized ideal" of all who walk the "Astro-Path."

Spiritual Aspirant

Astrophilus always has been, is now, and will continue to be a *spiritual aspirant*. This means that he does not permit his *desire for astrological knowledge* to supersede his desire for *understanding of right use of astrological knowledge*. He dedicates his application of knowledge to the service of human enlightenment because he knows that the enlightenment-service is the basic purpose for the attainment of knowledge in the first place. He knows that the maximum fullness of his knowledge is but a fragment of universal wisdom so, with true humility, he keeps his mind and consciousness ever-open and ever-adjustable to the consideration of new ideas. He is as impersonal and honest in his evaluation of his own chart as he is with the chart of anyone else because he knows that only *total honesty* will nourish his own unfoldment and ability. His intellectual and analytical endeavors — extensive, profound, and crystalline as they may be — are continually nurtured by prayer; whenever the need is felt, he invites the recharging of his consciousness and intuition by the powers of the Super-mind. Every act or endeavor in his astrological service is dedicated and consecrated by his love for God and fellow-humans. He recognizes that he is "Elder Brother" to — probably — most of humanity, but he never forgets that he himself is as much a child of the Divine Parent as is the most ignorant and uninspired of his fellows. His calculation of each horoscope is an act of *spiritual ritual* by which the forces of his mind, consciousness, and Spirit are *focalized and unified* to the fulfillment of his service.

Astrophilus the "Brother"

As a Brother, Astrophilus is *sincerely appreciative* of the endeavors and aspirations of humans of *all paths* which serve human enlightenment and regeneration. Through his many past lives he has *shared the absorption of knowledge* with fellow-students who represent all lines of inquiry and investigation. He maintains an essential gratefulness toward all teachers and experiences which serve to further his astrological, philosophical, and spiritual education. In finding a correlation between his chart and any experience, he appreciates the experience, however painful or difficult, because it served to expand his knowledge and understanding. He regrets and resents *no experience*; the healthy adjustability of his mind — dedicated to the reception of Truth — permits no morbid retention of negative interpretations of experience but rather rejoices in each and every opportunity for the expansion of comprehension and apperception. He seeks always to avoid attitudes or viewpoints of *bias* and so refuses to retain in consciousness that quality of mental action that breeds prejudice or false approbation. He strives to regard his own experiences with *spiritual equity* so that he may more perfectly represent the *equity of true enlightenment* to those he helps.

Scientist, Mathematician

As a scientist, Astrophilus is first of all a mathematician and geometrician. The technical aspects of his work require a fluent comprehension of all arithmetical principles and of certain principles revealed through geometry. Since algebra is the mathematical exposition of the universal Law of Correspondence, a knowledge of this branch of science enables Astrophilus to evaluate and tabulate any and all vibratory equations to be found in a given chart, or which form the "patterns of linkage" between two or more charts. In his training, back in the early days in Atlantis, Chaldea, and Egypt, Astrophilus learned that *accuracy in mathematical*

calculation and comprehension not only externalized the apperception of a mode of Truth, but *acceptance of the mental disciplines involved in training externalized the sincerity of his pursuit of truth*. Accuracy is truth externalized; and because of the tremendous complexity of "things" which are studied on the Astrological Path, the willingness to discipline the mental body so that the right results are obtained in mathematical endeavors is an important factor in the astrologer's dedication to his service. Whenever it is possible to do so, Astrophilus always seeks to determine the accuracy of all data; he works with that data in such a way that the maximum accuracy may be obtained. In his teaching-work, Astrophilus encourages his students in every way possible to *appreciate the value of mathematical training*; he knows from his own experience that Humanity owes a great debt to Mathematics for what it provides in disciplining, harmonizing, and focalizing the mental vehicles and the powers of consciousness. To engage successfully in mathematical endeavors, *one cannot be satisfied with anything less than right (truthful) results!*

It is interesting — and significant — to note that so many forms of visual exploration are made through a circular frame-work. Our two eyes are focused in such a way that everything we see is through a "circular window;" the astronomer gazes through a circular mechanism to study and explore a portion of the solar system, a galaxy or some other division of the phenomenal universe exterior to the Earth; the chemist and biologist peer through a circular microscope to study the "littleness" of material phenomena. In his work as a student of human consciousness, Astrophilus centers his attention also on a circular diagram formed by a certain arrangement of the zodiacal belt which contains a specialized set of symbols placed according to accurate mathematical principles and which convey a revelation of spiritual laws. Astrophilus is a specialist in the sense that his prime objective is to serve the furthering of human enlightenment but the *principles* which are

inherent in his specialized study are germane to all forms of exploitation made by other scientists.

As far as *scope of knowledge* is concerned, Astrophilus "takes hands" with all of his brother-scientists; the essences of his study and exploration are found to be represented in some form or degree in all other branches of study by which the nature of the universe is revealed and comprehended. In the degree that the *nature of the universe* is comprehended does the realization of *unity with the universe* unfold. Astrophilus must use the powers of analysis just as a chemist does, but, in addition he must also synthesize because his *purpose* is not to teach the "separateness of man from the universe" but to *reveal the unity of humans with each other, with all creatures, and with divine source*. The analytical factor in his study pertains to the human as an *individualized aspect of consciousness*, with particular karmic requirements of experience and particular "personal tendencies." The factor of synthesis is actually a process of the Higher Mind by which Astrophilus may assist the person to experience an expansion of awareness of *unity within himself through developing spiritual autonomy* and of awareness of *unity with other humans* through affinity of common destiny and evolutionary goal.

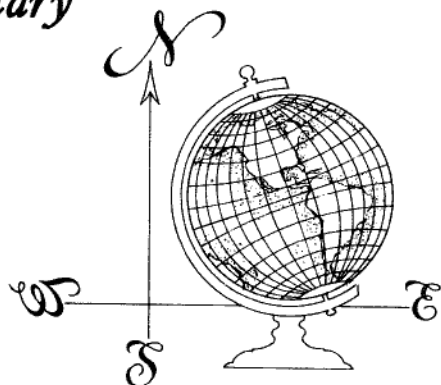
Artist, Alchemist

Astrophilus, in addition to being a scientist, mystic, and priest, is also an interpretative artist. He seeks to find, through study of horoscopes, indications, those modes and techniques by which the person concerned may through regeneration of consciousness become consciously more and more aware of the beauties of his own spiritual consciousness. Every principle used in astrological representation has its counterpart in one — or all — of the fine arts. In an over-all survey of astrological factors, we find *design, rhythm, color* (by implication), *structure, mass* (by implication), *spectrum*, and every conceivable aspect of *beauty that*

can be realized or externalized by human beings. During the many years and lives of his experience, Astrophilus enjoyed contact with artists and artistic interpreters of all kinds. His spiritual affinity to these persons was based on the *inspirational factor* inherent in all artistic expression and enlightenment — service. To "enlighten" might be thought of as a process by which "light is thrown into consciousness" or "the presence of Light in consciousness is revealed." Any human, by whatever mode or means, who serves to reveal harmony to other persons is an inspirator; harmony is the revelation of equilibrium throughout all parts of a thing and it is the conscious re-attainment of equilibrium that characterizes our evolutionary goal. It was from that state that we were projected, as individualizations, at the start of our experience as humans. All apperception of Beauty is a glimpse of the "heaven in our own consciousness," and through his knowledge of alchemy, Astrophilus is able to help people understand how they may effect conscious regeneration of their inner powers and thereby unfold wider and purer apperceptions of the beauty of their divine nature.

After many lives devoted to the practice of realized truths and in accordance with high ethical standards, Astrophilus found a strange and wonderful awakening in his own consciousness. It pertained to a cognition that "the planets" which he had studied for so long in horoscopes were modes by which the divine revealed itself through human consciousness. As a result, Astrophilus found himself becoming more and more conscious of *God's presence in all planetary aspects* — each aspect being thus perceived to be an indication not of "absolute evil" or "absolute good" but rather that of *spiritual viewpoint*. The hitherto-considered "evil" aspects were then perceived to be, *in truth*, symbolic pictures of *experience-methods by which a human must ultimately realize his own divine nature*. All square and opposition aspects register *karmically timed* and *karmically qualified conditionings from which*,
[Continued on page 37]

News Commentary



Father Ritter's Covenant

An inspiring story in sordid setting is unfolded in "Father Ritter's Covenant," *Readers Digest*, Oct. 1980. It is the story of Father Bruce Ritter, a Franciscan priest, and the sanctuary for youngsters that he maintains in the sex and pornography-ridden world of Times Square and its environs.

Under 21 (460 West 41 St., New York, 10036) is open to everyone under 21 who is homeless, desperate, frightened, sick, hungry, or simply endeavoring to flee from the incredible degradation which is the world of the Times Square area. The clientele includes children as young as 12 and 13 with already long arrest records for prostitution or who have been forced to appear in pornographic films or otherwise demean themselves. They are suffering from venereal and other diseases, are drug addicts and/or alcoholics, and often are on the verge of suicide. They are terrified of the criminal elements from whom they are trying to escape and, in a terrible paradox, "for many their experiences have worked an evil magic" and, although deep down inside they are yearning for a better life, they cannot give up the one they have and eventually return to the street.

This refers, not to a handful of youngsters, but to thousands of homeless teenagers whose backgrounds are a litany of child abuse and foster-home maltreatment

and who ran away to seek a "better life." John G. Hibbell, author of the article, estimates that "some 12,000 kids" will seek help at *Under 21* in a year.

The ray of sunlight in this "scene from hell" is Father Ritter, who in 1968 moved to the lower east side of New York hoping to be a chaplain to the neighborhood's drug addict population. His initial motivating encounter with teenagers occurred when two girls and four boys knocked at his door one midnight pleading for shelter. They had been living in an abandoned building but were burned out after they refused to cooperate in a vile scheme plotted by some junkies. Father Ritter took them in for the night and next day learned that various social agencies could not or would not help them for various bureaucratic reasons. Father Ritter then assumed their care himself. Eventually, as word of the "good priest's" work spread, other teenagers in trouble also appealed to him and by 1972 he was caring for "hundreds of youngsters." "He obtained a child-care agency license that entitled him to some public funds, and formed Covenant House — its name derives from the Biblical covenant between man and God."

Father Ritter, "whose life's work is a battle against the horror continuously unfolding in and around Times Square," says of these youngsters: "They aren't *bad* kids.

Most have run away from parents or guardians who abused them, or they're throwaways whose parents kicked them out. They come to New York because it's a big city and they think they'll be able to find new lives here. Most are unemployable . . ." and quickly enough they fall prey to those who make their living through one or another form of sexual exploitation.

Father Ritter is assisted by a staff of volunteers, some professionals, who successfully rehabilitate evidently about 1/3 of those who come to the sanctuary. Schooling and employment are made available in time, but the first step is a medical examination. An examining doctor says: "These kids' bodies are maps of their lives. People have burned them with cigarettes, scarred them with whips and red-hot coat hangers, and broken their bones. Many have VD — it's epidemic with our kids. Many are hooked on drugs; virtually all use marijuana and a lot use angel dust. No one has given them value systems, and often their best instincts have been destroyed. I wish I had an intravenous injection with a huge shot of love in it. That would do more good than all the penicillin in the world."

And, says the author, "*Under 21* is a big shot of love," where the frightened, apprehensive youngster is made to feel wanted and cared-for. "We want him to know that he is safe here," says another Ritter aide. "If he has no home to return to we want him to stay with us. We don't want him to go back into the streets. We don't press. We try to convince him there is an alternative to his destructive life-style."

Those who offer to work with Father Ritter are asked to stay for a year. The Father tells them to "Plan on three hours of prayer daily . . . you'll need the strength you get from it to remain effective in the work you'll be doing."

In a telling comment on what no doubt is both the efficacy of prayer and the fulfillment of loving, self-forgetting service, we are told that the workers "find life as austere and the work as grim as Ritter warned, but they smile a lot. They are happy people, grateful for the chance to help the kids."

The scenario is not pretty, and in this

review we have left out much of the horror described in the original article. The problem, furthermore, is by no means confined to New York. As Father Ritter emphasizes, other cities experience their share of this degradation. This is a situation of which too many people remain unaware. An occasional news flash about "vice in Times Square" or a television program about the problems experienced by runaway teenagers cannot begin to "tell it like it is." Obviously the dedicated individuals such as Father Ritter and his associates cannot eliminate the problem by themselves. If anything, they have only scratched the surface.

"What to do about it? We can't all be Father Ritters, of course. But there is something we *can* do: We can express our outrage at what is happening to our children. For the sexual exploitation of our young will stop only when we get angry enough to do something about it. As Father Bruce Ritter got angry and is doing."

Those of us who are students of the Rosicrucian Teachings and are familiar with the origin and true significance of the divine creative force, and of its proper use, have a particular responsibility to impress these values upon our children. We also have the responsibility to share our love as widely as possible, particularly among those who seem to have none. The doctor is right: a huge shot of love would do more good than all the penicillin in the world. To that we might add, love also is the best *preventative* medicine in the world.

SUICIDE BELT

The 20-mile stretch of lakefront along Chicago's suburban North Shore is one of the richest areas in the nation, with family income of \$60,000 a median. Teenagers there grow up in well-manicured neighborhoods, attend first-rate colleges and flaunt the trappings of affluence; many drive around in Mercedes. Yet for such youths, there is trouble in paradise. Among local therapists, the area is known as "the suicide belt." In a 17-month period ending last summer, 28 teenagers took their own lives. Eighteen

died by gunshot, eight by hanging and two by lying down in front of trains.

Nationwide, suicide is now the third leading cause of death among youngsters ages 15 to 19, ranking just behind accidents and homicides. In 1977, the last year for which figures are available, 1,871 teenagers in that bracket killed themselves, a 20% increase in one year and a 200% increase since 1950. In affluent areas the rate of increase is higher. One cluster of ten suburbs on Chicago's North Shore now leads the state in teen-age suicides, with a 250% increase in the past decade. This is true despite various community efforts to curtail the upsurge. Among them: training programs for schoolteachers and social workers in suicide detection and prevention, seminars and discussion groups for parents and children, and 24-hour "hot lines" such as the one maintained by Chicago Psychoanalyst Joseph Pribyl, which receives more than 150 suicide-related calls a month.

"We have an outrageous number of suicides for a community our size," says Laurie Pfaelzer, 19, of Glencoe, who knew one student who slit his wrist and two who ran their cars into trees. "Growing up here, you're handed everything on a silver platter, but something else is missing. The one thing parents don't give is love, understanding, acceptance of you as a person." Adds Isadora Sherman of Highland Park's Jewish Family and Community Service: "People give their kids a lot materially, but expect a lot in return. No one sees his kids as average, and those who don't perform are made to feel like failures."

Still, suicides are hardly limited to students who cannot keep up academically or socially. The death of Rhonda Alter, 19, an attractive, intelligent and popular student who hanged herself last year, sent shock waves through Winnetka. "She had everything going for her, and no sign anything was wrong," says her teen-age brother. Last week a Winnetka resident overheard two youngsters coolly talking about suicide, "just like they were discussing what kind of socks to buy." Says he: "I'm convinced that intelligent kids are most likely to commit suicide. They carry around

burdens beyond themselves and feel frustrated at the lack of solutions."

Television, according to one theory, leads children to expect quick answers and undermines their ability to tolerate frustration. Says Psychiatrist Mary Giffin, who treats depressed teens on the North Shore: "Programs present serious problems and solve them in half an hour. Life just doesn't work that way." Other experts blame the breakdown of the extended family, the rise of a narcissistic culture and the post-Viet Nam disillusionment with politics. "To some extent, the epidemic of adolescent suicides can be traced back to Viet Nam," says Chicago Psychiatrist Harold Visotsky. "Young people became disillusioned with the magic of government, and this extended to all institutions, including the family."

But why should the suicide rate be so high among the well-to-do? Says Visotsky: "People on the lower end of the social scale expect less than these people. Whatever anger the poor experience is acted out in antisocial ways — vandalism, homicide, riots — and the sense of shared misery in the lower-income groups prevents people from feeling so isolated. With well-to-do kids, when the rattle goes in the mouth, the foot goes on the social ladder. The competition ethic takes over, making the child feel even more alone. He's more likely to take it out on himself, not society." The 60's may have held down the teen-age suicide rate by providing a sense of community, built around drugs and opposition to Viet Nam. "But even that's gone," says Los Angeles Psychiatrist Irving Berkovitz. "There's nothing to distract a teen-ager today."

Time, Sept. 1, 1980

This without doubt is one of the most shameful commentaries on the affluent modern life-style that we have seen for a long time. The reader's sense of outrage in the face of this situation is justifiably great, because of the evolutionary damage these young people unknowingly are inflicting on themselves, because of the waste of talent potentially useful to society, and because of the inherent environmental conditions

which undoubtedly largely are responsible for the problem.

In all strata of society, of course, there are some people to whom suicide appears as an easy option because of inherent emotional or mental weaknesses which they could overcome only with difficulty even if all external conditions and attitudes were optimum. In this case, however, the sheer number of suicides seems to indicate that something else — something external — also is radically wrong.

Without knowing any more about the situation than this article tells, we believe that two deficiencies are obvious. One, acknowledged by several spokespersons, is the lack of compassion, understanding, and acceptance by parents. This seems to be a clear case — often lamented but still continuing — of affluent parents readily providing their offspring with “things” but not giving of themselves in loving, constructive care and concern. It is well enough known that we *can* live creative, fulfilling, contented lives without a surfeit of possessions and material advantages, but we cannot live in any condition of contentment without understanding and love. This no doubt is particularly true in the case of adolescents whose desire vehicles, burgeoning unrestrained during the teen years, are difficult enough to control and direct — often in complete ignorance of what is happening and where the pitfalls of self-indulgence really lie.

The other deficiency seems likely to be a lack of spiritual orientation. People who comprehend and feel within themselves the need for and some realities of aspiration, devotion, compassion, and service based on compassion have no need for “distraction.” The need for distraction denotes disenchantment, builds toward wholeness, and motivates progressive, constructive, creative conduct. Or, put another way, an understanding of and a “feeling for” God and our fellow men turns thoughts from the demanding, personal self to a wider, more elevating and all-inclusive horizon of development.

Naturally in the few paragraphs permitted here any analysis would have to be

simplified. Nevertheless, we believe that the preoccupation with the material — both in terms of possessions and of worldly success — that characterizes these adolescents’ environment to the obvious exclusion of anything more than perfunctorily spiritual may well be largely responsible for this tragic condition. For the situation to change meaningfully, there seems little doubt that the parents, too, must be encouraged to curtail their preoccupation with the material and serve as good examples and trustworthy mentors on the path of right living.

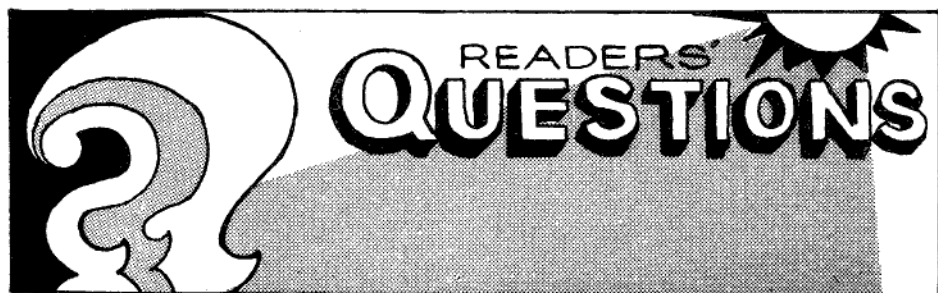
LIFE IN THE HIGHER WORLDS

[Continued from page 9]

the day will come when the Ego will shine through and we shall *know*.

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

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



Sex Education in the Schools

Question:

I have read a number of articles in recent magazines giving the pro and con of sex education in the schools. There seem to be valid arguments both for and against it, but it appears that more and more of our schools are including such instruction in their courses of study. Do you think this is advisable?

Answer:

This question is hardly answerable with an arbitrary "yes" or "no." The problem of sex education, dealing as it does with such a fundamental (and inadequately understood) part of the complex human nature, involves many factors which should be considered if it is to be satisfactorily solved. However, we would say, in partial answer to your question, that, in our opinion, *where* the instruction takes place is of much lesser importance than the nature of the information given and the manner in which it is imparted.

There is probably no other subject about which humanity in general needs to be accurately informed and educated. Until people learn that the creative function is not only a primary biological urge, but is also sacred — a phase of the Holy Spirit — and that we are destined to transmute the whole of the creative energy into mental and spiritual channels, they can hardly realize how serious an error (and how productive of future suffering) is the all-too-prevalent blasé

attitude toward marriage and sex — as deplorably evidenced in many of our movies, radio and television programs, newspapers, books, and magazines, as well as in the conduct of many adults and adolescents.

Especially do we need proper parent education. There is no greater career than that of parent and homemaker, and the sooner we give this fact due consideration in arranging the courses of instruction given in our high schools, colleges, and universities, the sooner will we get at the root of youth delinquency, sex crimes, etc. Fortunately, there is an increasing recognition of this need, and many of our schools are offering helpful courses dealing with marriage, parenthood, and managing a home. However, to approach the subject of sex education from the purely biological angle in these courses is not sufficient. Both parents and children should be taught that they are divine, made in the spiritual image of their Creator, God, and that the creative force within them is also of divine origin. Since children learn chiefly by imitation, it is obvious that they must have desirable examples set for them if they are to be encouraged to heed the spiritual urge of the higher self and live the moral life.

Parents who are properly informed concerning the true nature and function of the creative energy (students of the occult) are in a position to answer in a reverent way the natural questions a child asks. Unfortu-

nately, many parents are not equipped with either the necessary information or the proper attitude, and in such cases it is obviously much better for the child to get wholesome instruction from a prepared teacher in school. Given the necessary instruction and imbued with a reverent attitude, a child is fortified to handle the temptations of puberty and later life with understanding and the aspiration to follow high moral standards. It is the duty of all parents to see that their children are given this life preparation, and they themselves can become better prepared for parental duties by studying such teachings as the following:

"According to the Bible, mankind was male-female before it was separated into two distinct sexes as man and woman. We still have with us hermaphrodites who have this, as we think today, abnormal formation to prove the truth of this biblical assertion; and physiologically the opposite organ of either sex is latent in all. During the period when man was thus constituted fertilization must have occurred within himself, nor is this any stranger than that many plants are so fertilized today.

"Let us now see from the Bible what was the effect of self-fertilization in the early days. There are two prime facts that stand out: One is that there were giants on the Earth in those days; the other that the patriarchs lived for centuries; and these two characteristics, great growth and longevity, are possessed by many plants of today. The great size of trees and the length of their life is wonderful; they live centuries where man lives only a few score years.

"It is well known to horticulturists that plants are stunted in their growth when they bloom too prolifically. A rose may bloom to such an extent that it dies; therefore the wise gardener prunes the buds from the plant so that the strength may go partly into growth instead of the blossom. Thus *by keeping the seed within itself* it attains the strength required for growth and longevity.

"That the creative essence in the seed is a spiritual substance is evident when we compare the dauntlessness and impatience at

restraint of the stallion or the bull, with the docility of the steer and the gelding. Moreover, we know that the confirmed libertine and the degenerate become sterile and emaciated. When these facts have sunk into our consciousness it will not be difficult to conceive of the truth of the Bible assertion that the fruit of the flesh, which brings us under the law of sin and death, is first and foremost fornication, whereas the fruits of the spirit which make for immortality, as shown in the same book, are said to be principally continence and chastity.

"Consider also the child and how the creative force *used within and for the child itself* causes an enormous growth during the early years, but at the age of puberty the birth of passion commences to check growth; the vital force then produces seed in order to find growth and expression elsewhere, and thenceforth growth is stunted. If we continued to grow during life as we grow during childhood, we should be giants as were the divine hermaphrodites of long ago.

"The spiritual force generated from the time of puberty and all through life may be used for three purposes: *generation, degeneration, or regeneration*. It depends upon ourselves which of the three methods we choose; but the choice that we make will have an important bearing upon our whole life, for the use of this force is not confined in its effect to the time or occasion upon which it is thus used. It overshadows every single moment of our existence, and determines our attitude in each and every single phase of life among our fellow men; whether we are able to grasp our opportunities or let them slip by; whether we are healthy or sick; and whether we live our life according to a satisfactory purpose; all of this depends upon the way we use the vital force.

"If instead of wasting our substance we live chastely and send the creative force upward for regeneration, we thereby etheralize and refine our physical bodies at the same time that we strengthen our soul bodies. In this manner we may materially lengthen life and so increase our opportuni-

ties for soul growth and advancement upon the Path in a very marked degree."

THE OCCULT VIEW OF ABORTION

Question:

What is the Rosicrucian position with regard to abortion? Do certain Egos encounter this fate for karmic reasons, and what happens to them after their lives in the womb have been aborted? What about possible karma to be faced by people who have or who perform abortions?

Answer:

From the occult point of view, abortion is a crime. It is an outstanding example of humanity's misuse of free will.

The Rosicrucian Teachings hold that life is sacred and holy, and that no one has the right to destroy the form in which a Spirit lives. The Spirit inhabiting an embryo or a fetus has as much right to its dense form as does a new-born baby in its more nearly completed body. The abortionist is as guilty of taking life as is the more "conventional" murderer.

Abortion in civilized countries is as reprehensible as is the practice, among some primitive peoples, of putting female infants to death because they are held to be a burden or worthless. The modern trend toward abortion, particularly in the context of the reasons most often given in its defense, is, in fact, much more reprehensible. Primitive peoples are largely unaware of the immorality of taking life and their conduct can be understood, even if not excused, in the light of their ignorance. The so-called "enlightened" persons who most loudly defend abortion, however, advocate this cruel practice primarily for the sake of convenience. They seek to have the pleasures of passionate living without being bothered with the consequences. They are deliberately taking life in order that their own selfish purposes may be served. This attitude and practice without doubt will incur for them severe karmic debts in future lives.

There are, of course, those who advocate abortion solely for medical reasons.

They hope to save the life, or protect the health, of the mother by doing away with her unborn child, or to prevent a possibly retarded or otherwise afflicted child from being born. Although the motivations of these people certainly are more laudable, abortion for these purposes also cannot be condoned from the spiritual standpoint. A person's state of health depends on his or her adherence to natural laws in this and former lives, and if it is necessary for that individual to learn the lessons connected with ill health, physical affliction, or retardation, he will have to undergo such experiences until the lessons have been learned. The family into which an ailing child is born has also been chosen purposely to care for him, in order that its members may derive necessary experiences from such a relationship. To interfere by disposing of the unborn child does not eliminate the need for any of these experiences, which eventually will have to be met in one way or another by the Egos concerned. In such instances, too, abortion serves only to intensify the karmic burdens of the individuals responsible.

If people understood the intricate before-birth process which takes place in the invisible worlds in bringing an Ego back into a physical body, and all of the past causes and effects that enter into this event, they surely would be more hesitant to destroy the infant form, even if it had been in formation for only a short time.

We do not know whether or not the fact of abortion actually is presented as inevitable to a particular Spirit about to attempt rebirth. No doubt, however, there are certain karmic influences working upon an Ego whose life subsequently is aborted which are likely to necessitate an early termination of the Earth life on which he is about to embark.

Occult teachings tell us that it is often necessary for people who have died violent deaths and, consequently, were unable to experience the panorama upon which is based the essence of their post-mortem experiences, to be re-born soon again and pass on from this incarnation while still children. They then proceed immediately into the

First Heaven, where they are taught the lessons they missed when they were unable to assimilate the essence of purgatorial and First Heaven experiences resulting from their immediately preceding lives on Earth.

We know, too, that the Higher Powers assisting our evolution are continually attempting to transmute evil into good for our sakes. It is possible, then, that these wise Beings, confronted with the present popularity of abortions among willful and selfish humanity, are utilizing them by allowing Egos who must die in childhood to depart from physical embodiment in this manner. Millions of people died violent deaths in World War II and subsequent catastrophes and cataclysms around the world, and no doubt many of these Egos now are awaiting the opportunity to be reborn and die in childhood. We can only speculate, but it is possible that some of these Egos are being given a chance in this manner, and will be permitted to proceed to the First Heaven directly after their embryonic or fetal stages of physical development have been terminated. It also is possible that Egos who have in their past lives been responsible for the deaths of other people now are being forced to pay the debts of destiny thus accrued by having their present physical incarnations terminated while still in the pre-birth stage.

None of this, however, in any way exonerates those who have, or who perform, abortions. We may be sure that they will

have to pay a terrible price, in future lives, for their present actions.

INTERPRETATION OF PAUL ON MARRIAGE

Question:

How can you conciliate the teaching of St. Paul: "A man does well not to marry" (I Cor. 7:1) with the teaching in the *Cosmo-Conception* (Chapter XVII, "The Vow of Celibacy") where the author says that anyone who can should procure vehicles to Egos waiting for incarnation?

Answer:

When interpreting Bible Passages, one should consider the times, the customs prevailing, and the state of evolution of the people living at the time when the particular passage under consideration was written. Remember that Paul also said: "... it is better to marry than to burn." (I Cor. 7:9)

The Western Wisdom Teachings teach that our spiritual goal should be regeneration: that is, reaching the point at which we can control our desires and perform the sexual act without passion. People who are able to take care of children should provide the opportunities for physical embodiment so that Egos can incarnate and have the experiences which make for progress.

There really is no inharmony in these ideas. We must continue on to our goal, in an ever-more-enlightened manner.

ASTROLOGICAL PATH

[Continued from page 29]

through incarnate experience, the human is to be brought face-to-face with the results of past thought and action; from experiencing these results he is to apprehend in greater degree those modes of thought and action which further, rather than obstruct, evolutionary unfoldment and realization of the Spirit's highest ideals.

Reader, these things said herein about "Astrophilus" are really being said about you — now an astrological student, perhaps

a practitioner — who from some point on the Path may unfold the powers of the perfectly trained mental vehicle, the winged power of intuition and the diamond-clear power of clair-cognition through your continued and devoted application to astrological study. May the Spirit within grant you the strength of patience, the buoyancy of inspirational joy, and the blessing of ever-expanding appreciation of your fellow-humans through the truth-pursuing study of horoscopes as the need for such study may be brought to your attention. Life provided all opportunity to fulfill the Astrological Path.

BOOK REVIEW

The Problem of Purity, by Violet Firth (Dion) Fortune), Samuel Weiser, New York.

This book offers advice on controlling the creative force and sublimating it from its lower to its higher functions. Written some years ago by a renowned occult author and psychotherapist, and recently reprinted (no dates are indicated), it deals with the problem of sex control in an elevated manner and with specific suggestions for amelioration that we have not encountered in any other publication.

Emphasis throughout is on the sacred nature of the creative force and on the purity of the individual. Says the author: "I suggest that we should deal with sex, not from the standpoint of its wickedness, nor of its commonplaceness, but of its sacredness. We should realize its tremendous potency on the mental as well as on the physical plane; we should regard it as the direct expression of the Divine Life through the channel of our organisms; it does not belong to us to be used for our personal pleasure, for we are trustees for the race, and unborn generations are beneficiaries under this Divine Trust." Again: "... when turned into mental channels, this energy becomes potentially creative, and has an enormous effect on vitality and capacity."

The advice given is eminently practical and can be followed by anyone who really wants to and tries. It involves mental control, the constructive use of imagination, and the sincere desire to use the energy saved in service to the human race. Repression is



not recommended; transmutation and sublimation are.

Time and again the author stresses the altruistic obligations which must be assumed by every individual who desires to employ the creative force properly as intended under the divine Plan. "If we do not serve the race by making and tending the bodies that carry out the racial life, then we must serve it through social service; but in any case the tremendous creative energy which urges us to mate must never be divorced from the equally divine compassion which urges us to tend and protect the helpless issue of that mating. If we do not have children of the flesh, we must have children of the spirit, else we shall suffer from sex repression."

The implication is obvious: purity in its fullest sense is not founded on abstinence alone; spiritual purity also is dependent on the *giving* of one's divine energies in unstinting measure to the upliftment of all humanity. "Those who have sublimated the life-forces into the service of the race will have little need to complain of a lonely life; love will flow to them from all sides and their companionship will be sought by all because they are radiating something that is as vitalizing as sunlight."

We recommend this book to every adolescent and adult. Much of the material also can be made comprehensible to younger children and, indeed, this is an area in which "seeds sown early" could be of untold universal benefit. The volume throughout is uplifting in tone and content, and it conveys, in a practical as well as a moral context, a message worthy of profound meditation and positive, decisive action.

NUTRITION AND HEALTH



Prevention of Disease

Diana Dupre

It is strange that in this "enlightened" age so much more attention seems to be given to the cure of disease than to disease prevention. Perhaps it is simply human nature to concern ourselves with our physical, mental, or emotional well-being more *after* we lose it than before. Few thinking people would disagree that it would be far simpler, less painful, and certainly less expensive, to live and act so as to prevent diseases in the first place, than to suffer their ravages and then go about attempting to get rid of them. In practice, however, this is not so often the case.

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

so universally consumed or the potent medicines available by prescription.

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

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

Those who once succumbed to this type of stimulant and then managed to break the habit permanently have admitted to a renewed sense of good health, as well as to

greater energy and physical and mental alertness than they experienced during the time in which they were indulging. Max Heindel stated that "moderation is a misnomer with regard to alcohol," and this warning holds true for drugs and tobacco as well. Enough evidence exists to show that *complete* abstinence from these products is indicated if good health is to be enjoyed.

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

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

All these generally recognized healthful measures will fall short of their goal,

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

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

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

It should here be emphasized, in connection with fear, that fear of disease is one

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

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

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

It is of course true that no matter how pure and wholesome our present lives are, and how sincerely we are now endeavoring to maintain ourselves in accordance with divine law, we may have, from previous lives, karma in the form of illness which, under the Law of Consequence, *must* be expiated. If such is the case, preventive measures will not obviate it. But even then, our devotion to humane ideals, the resulting spiritual strength, and — of major importance — our understanding of the reason for the malady and our positive attitude toward it will allow us to experience it in a context of optimism and faith. This, in turn, will make the illness

more bearable and help us learn the needed lesson more easily than do the many unfortunate, uninformed men and women whose suffering is so evident all around us.

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

MAX HEINDEL'S MESSAGE

[Continued from page 18]

requirements as determined by our self-made destinies in previous existences. If we have a wife, a daughter, or other family relations to hold us to that environment, they must be considered as part of what we have to reckon with, and by doing our duty to them we learn the required lesson. If they are antagonistic to our belief, if they have no sympathy with our aspirations, if we have on their account to stay in a business and do things which we are not pleased with, it is because *we* must learn something from these things, and the proper way for the earnest aspirant is to look conditions squarely in the face with a view to finding out just what it is that is needed. It may take weeks, months, or years to solve the problem, but so long as the aspirant applies himself prayerfully to the task, he may be sure that the light will shine some day, and then he will see what is required and why these conditions were imposed upon him. Then having learned the lesson or found out its purpose, he will if he has the right spirit prayerfully bear the burden, for he will know that he is upon the right road and that it is an absolute certainty that as soon as the lesson of that environment has been learned a new way will be opened up showing him the next step upon the path of progress. Thus the "stumbling blocks" will have been turned into "stepping stones," which would never have happened if he had run away from them.

The Acceptance of Pain

David L. Duffy



Pain is an experience which we frequently associate with human illness. Much of our fear of getting sick may be related to the anticipation of a painful state. Imagine having a heart attack or a duodenal ulcer or arthritis; in all three of these illnesses pain is a prominent sensation.

When we have aroused the fear of pain within ourselves, it conditions us to act in certain ways when we do get sick. First we may try to *ignore* pain. Have you ever experienced stomach discomfort while eating? What did you do then? Did you figure that it was "nothing" and go on to eat the rest of your meal anyway? Then what happened? Yes, very likely you developed a more severe stomach pain. This example illustrates how we sometimes overeat because we ignore the body's signal that we already have eaten too much. In this case pain is an early warning to which we should pay attention.

Second, we may experience pain but *deny* its significance. A person with angina pectoris can develop a pain in the chest when he overexerts himself or is subject to emotional stress. Pain is caused because the heart receives insufficient oxygen for the

work it is called upon to do. When a person develops chest pain, he may find it difficult to accept the truth about himself. When the pain comes, he tells himself that he is having "heartburn," "indigestion," or "muscle strain." He denies that something could be wrong with his heart. "It can't happen to me!" He may continue for weeks and months avoiding seeing his doctor because he cannot accept the fact that something could be wrong with his heart.

Third, we may believe that pain is the disease itself. When pain is recognized as the *enemy*, we are apt to search for ways of "getting rid of it." We are tempted to search for pain pills and other treatments which will let us "do what we want to do, but please get rid of the pain!" Arthritis is commonly approached in this way.

When we ignore pain, deny its significance, or come to regard it as an enemy, we are depriving ourselves of a great opportunity to get better. Some people lack the capacity to accept advice and criticism from others; similarly, when we ignore, deny, or try to avoid pain, we are closing ourselves off from criticism from within.

What might we do to develop a better

tolerance of and an appreciation for the meaning of pain? First, we should develop respect for our bodies and a belief in the wisdom of the human body. When we have pain, let us pay attention. The body may be giving us an important message. In our daily activities we feel many small aches and pains whose meanings are self-evident: overstretching a muscle, exposure to hot water, and the irritation of dust in the eye. Think how these minor aches and discomforts are really part of the body's means of protecting itself. We should be able to distinguish minor pains from serious pains. It is not uncommon for some people to express fears of illness by interpreting minor pains as evidence of dread diseases such as heart disease or cancer.

Second, we should figure out what our bodies are trying to express through the pain. To do this we need to recognize the relationship between causes and effects. One can approach this analysis by asking the following questions:

1. What was I doing when the pain began?
2. Were there early warning pains which I ignored?
3. Did I overexert the part of the body expressing pain? (For example, back pain from heavy lifting, headache from eyestrain, stomach pain from over-eating.)
4. Have my desires been driving me beyond the reasonable limits of my body?
5. Have I been emotionally upset?
6. Have I been doing things which I felt the urge to do even though I knew I shouldn't?
7. Have I gotten sufficient sleep?
8. Have my interactions with certain people been unpleasant?
9. Am I feeling the effects of fear, depression, worry, or anger?
10. Have I been breaking other Laws of Nature in one way or another?

Even when we do not immediately understand what our bodies are trying to

express through pain, if we begin to analyze the message we will be in a more receptive frame of mind for further clues.

Third, we should learn to accept criticism from within and make efforts to correct faults which we discover. It takes courage to face ourselves. It takes strength to recognize our errors. It takes faith to work toward a goal without instantaneous results. It takes patience to discover the truth within through a long process of trial and error. It takes love and compassion to forgive ourselves for foolishness, ignorance, and perhaps even grievous errors.

"But why should I take the trouble to do all that?" you may ask. Sooner or later one discovers that self-control is its own reward. But, more important, we shall by this effort develop a greater capacity to love and serve others.

Let us then labor for an inward stillness,
An inward stillness and an inward healing,
That perfect silence where the lips and heart
are still,
And we no longer entertain our own imperfect
thought and vain opinions,
But God alone speaks in us,
And we wait in singleness of heart,
That we may know His will,
And in silence of our spirit
That we may do His will,
And do that only.

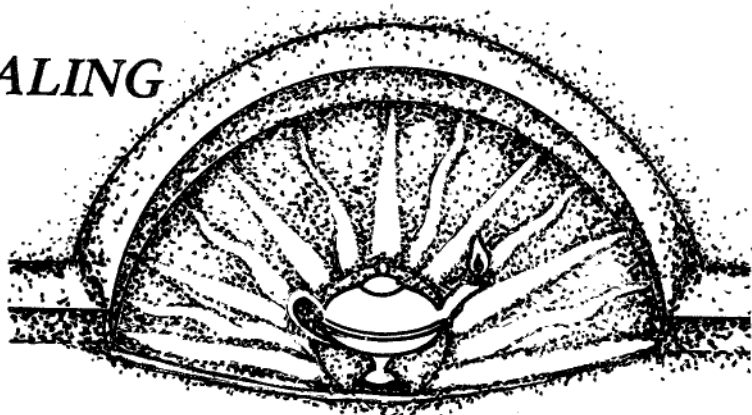
— Longfellow

CHILDREN OF CAPRICORN

[Continued from page 25]

— to help set us free by raising the vibrations of our earthly environment and by giving us His love without reservation. The lesson for the Capricorn native then is to try to manifest the Christ Life and Love toward others in his everyday associations and activities, and not limit this behavior to those situations that are naturally conducive to spiritual devotion and contemplation.

HEALING



The Invisible Helpers

The Invisible Helpers are those who live a worthy life of helpfulness during the daytime while in their physical bodies, and whose evolutionary development is such as to *earn* the privilege of being helpful through the instrumentality of the Elder Brothers at night while functioning in their etheric bodies. This is indicated in the words of the Rosicrucian Fellowship Evening Service: "Tonight while our physical bodies are peacefully resting in sleep, may we as Invisible Helpers be found faithfully working in the vineyard of Christ." These Invisible Helpers are gathered together in bands according to their temperaments and their abilities. They are instructed by other Helpers *who are physicians* and all of them work under the guidance of the Elder Brothers, who naturally are the moving Spirits of the whole work.

The Invisible Helpers never refuse to answer an appeal for help, but in order to respond to the Divine Healing Force, patients must adopt the gospel of right living. They should try to observe a pure diet — meatless, insofar as it is possible. Meat should be left off gradually, however, in order that the body may adjust itself to the change. Patients should fill the rooms in their home with pure air, their minds with pure thoughts, and their daily lives with pure actions. The Divine Healing Force is pure.

In order to be relieved of ailments, one

must be willing to conform to the natural laws of purity: pure air, pure food, pure thinking, and pure living! Otherwise the patient may have called in vain upon the Divine Healing Force.

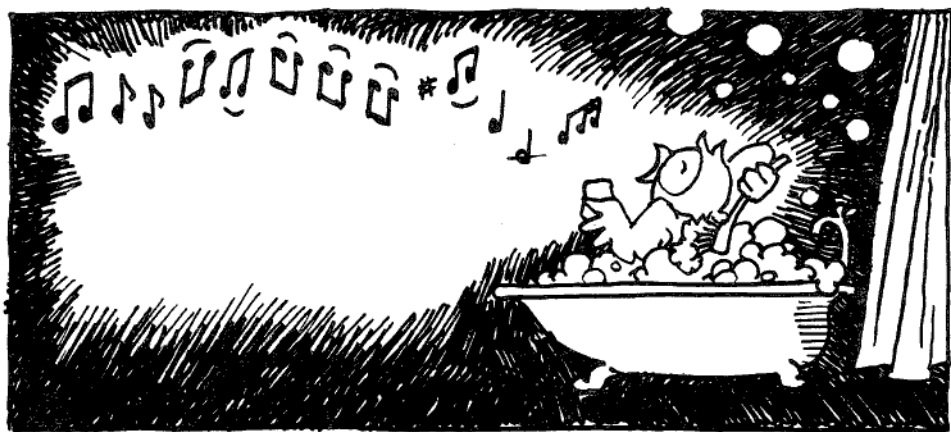
All Healing Force comes from God, our heavenly Father, the Great Physician of the Universe. It is latent everywhere and by prayer and concentration it is liberated and directed to the sufferer. It manifests through the Master, Christ Jesus, whose Light and Love permeates the Earth at this time of year.

Ours is the opportunity to lift our hearts anew to Him and strive to become better co-workers with the Blessed Invisible Helpers.

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*.

January.....5-12-18-25



Orville, the Singing Owl

Dagmar Frahme

Part I

Mother Owl looked at Father Owl and smiled. Father Owl closed his eyes, leaned back in his chair, and sighed.

Upstairs, little Orville Owl was getting ready for bed. He was, as a matter of fact, taking his bath, and doing a very good job, too. He carefully washed behind his ears and scrubbed his claws. He didn't splash water over the side of the tub any more, and he even remembered (most of the time, at least — except when he was just *too* sleepy) to wash out the tub when he was finished.

Then what was Father Owl sighing about? Well, if you had been listening closely you would have heard, mixed up with the sound of running water and the scrubbing of the claw-brush, the sound of Orville singing. It was a rather pretty song — something about flying a kite — and had a nice gay melody. Orville had learned that song one evening when he was having supper with the Oriole children and Mother Oriole was teaching it to her family. Orville's voice was quite pleasant — rather loud, but he could hold a note for a long time and could sing high notes and some low ones.

Then, you're still asking, what was Father Owl sighing about? But don't you

know? Owls aren't supposed to sing. Good gracious no! Owls hoot, and wh-o-o, and make scary sounds on dark, foggy nights and especially on Halloween. But no well-brought-up owl ever *sings*!

Orville, however, had been singing ever since he was two years old. At first his parents thought it was just a "phase." (You know what a phase is — something children do at a certain time because they're a certain age, and after a while they don't do it any more.) And so Mother and Father Owl thought this singing was just a "phase" and would stop when Orville got to be three. But when Orville was three he was old enough to remember the words of songs better, and so he sang more instead of less.

Then his parents thought that if they took him away from the other birds for a while he would forget all that singing nonsense and settle down to be a proper owl. So they took a vacation and went to the desert where there weren't any birds at all. But one night Orville heard a coyote howling, and from then on imitated the coyote every chance he got, morning, noon, and night, and finally his parents were only too happy to get him back home where after a while he forgot about being a coyote and began to sing again.

When Orville was four his parents sent him to nursery school — which, his father had said ever since, was a big mistake. There were no other owls in nursery school, but there were robins, wrens, cardinals, orioles, bluebirds, and even a canary. And the teacher had sung in church choirs and even once in the chorus of an opera, and liked nothing better than to have the children sing all day long. And so of course Orville learned even *more* songs and sang oftener and liked the songs he learned so much that he sang them over and over again when he got home, even though Mother and Father Owl didn't like that a bit.

Orville started kindergarten when he was five, and in kindergarten the children sang even more than in nursery school. And by this time Orville had become a very experienced singer, and was often asked to lead the songs, and once even to sing a solo.

Mother and Father Owl simply didn't know what to do. They were embarrassed every time owl friends came to visit, because Orville was apt to burst out singing at almost any time. If the owl friends were not very polite, they would say things like, "Goodness, Louise, why are you letting your son ruin his voice making all that racket?" Or even, "That boy doesn't seem to know that he's an owl. You'd better do something about him before it's too late."



And if the owl friends were polite, they would simply look at Orville when he started to sing, then look at each other, lift their eyebrows, and shake their heads sadly. And Orville's mother and father felt even worse when the polite owls did that than when the impolite owls made their remarks, because they could tell exactly what the polite owls were thinking — and it was *not* complimentary.

And the worst thing of all was when Great-Aunt Hortense came to visit. Great-Aunt Hortense was a very proper owl indeed, and the first time she heard Orville sing she simply could not believe her ears. She was holding a cup of tea in one wing and nibbling daintily on a cookie she held with the other. Orville, who was upstairs doing something to his football, began to sing in a loud voice which echoed all over the house. "I didn't know Orville had any company up there," said Great-Aunt Hortense. "It certainly must be a raucous bird. I'm surprised you let him play with children like that."

Orville's father hid behind his newspaper, and Orville's mother swallowed her cookies and said nothing. Orville sang louder than ever. Great-Aunt Hortense put down her teacup. "Really, Louise, can't you do something about that noise? It can't possibly be good for Orville to have such a bad example, and right here in his own house, too."

Orville's mother looked at Orville's father, who seemed to be trying to cover himself completely with his newspaper. Then she whispered, "I — I'm afraid that is Orville."

"WHAT?" exploded his Great-Aunt Hortense, completely forgetting, for the first time in many years, that she was a very refined lady. "THAT is ORVILLE? Really, Louise, I don't think that is very amusing."

"It wasn't meant to be amusing, Aunt Hortense. It is, I'm afraid, quite true that Orville sings. It's been a problem for years, and we have not been able to stop it."

"Well, I never —," began Great-Aunt Hortense, leaning back in her chair as if she was completely exhausted. "Louise, I am

shocked. Such a scandal in our family. We haven't had anything to ruin our reputation since that old reprobate Blackjack Owl became a buccaneer in 1620. Oh, dear, I don't even wish to *think* about that."

(If you don't understand some of the big words that Great-Aunt Hortense used, don't worry. Great-Aunt Hortense, knowing that she was a very refined lady, liked to use very refined words. I think you can get the idea that she was not at all pleased.)

Mother Owl sat very still, her face white and miserable, not saying a word. Father Owl coughed, muttered something about have a "business appointment," put down his newspaper, and went out.

For a few minutes, all that could be heard was the sound of Orville singing, happier and happier and louder and louder. Mother Owl's face was getting whiter and whiter, and Great-Aunt Hortense's face was getting redder and redder. Finally Great-Aunt Hortense stood up.

"Louise, I certainly don't want to interfere with the way in which you raise your child, but *this* situation cannot be allowed to continue. Since you and Henry have obviously been unable to cope with it, I shall have to take matters into my own hands and talk to the boy. His singing is a blot on the family honor which I simply cannot tolerate."

And after saying all those big words, Great-Aunt Hortense marched out of the room and started upstairs, leaving Mother Owl staring after her.

Orville looked up in surprise when Great-Aunt Hortense came into his room. She never had very much to say to him and, to tell the truth, he was just a bit afraid of her, although he couldn't have told you why. Maybe it was because Mother and Father Owl had both told him, many times before her visit, that he must be especially polite to her, that he must remember to be quiet when she was around and let *her* do the talking, and that he should try not to annoy her. Just why he should be more polite to Great-Aunt Hortense than to any other visitor was something he hadn't figured out.

But, anyhow, he certainly had been polite, he never spoke to her unless he had to to avoid being impolite, and he stayed out of her way as much as he could so that he would be sure not to annoy her. Mother and Father Owl certainly could not complain about the way Orville had behaved during Great-Aunt Hortense's visit — except, of course, about the singing.

Great-Aunt Hortense had never been in his room before, and Orville stood up as she walked in. "Would you like to see my football?" he asked, trying especially hard to be polite.

Great-Aunt Hortense sat down in a chair and said, "Orville, sit down. I want to talk to you."

She didn't even tell him if she wanted to see his football or not, and Orville didn't think that was very polite of *her*. But he said, "Yes, Ma'am," and sat down on the edge of the bed.



"Orville," Great-Aunt Hortense began, "your mother tells me that you were doing all that singing a few minutes ago. Is that true?"

"Yes, Ma'am," said Orville again, beginning to feel a little uncomfortable.

"Orville, don't you know that it is considered very bad form for an owl to sing? In fact, no owl who expects to make anything of himself ever sings. You never heard your

father singing, or Uncle James who is a lawyer, or Lawrence Owl who is a doctor, can't you?"

"No, Ma'am," said Orville.

Surely your parents have explained all this to you, have they not?"

"Yes, Ma'am," muttered Orville.

"Then why do you do it?"

"Because I like to, and it makes me feel good, and we learn these wonderful songs at school and they're such fun that I want to sing them all the time."

The moment Orville said all that, he knew he shouldn't have, because he could see right away that it certainly had annoyed Great-Aunt Hortense. But she had asked him, after all, and his Mother had told him always to tell the truth.

Great-Aunt Hortense took a deep breath. "Orville," she said, looking sternly at him, "your attitude is disgraceful. You have obviously not been taught to think about the family honor at all but only about yourself. I am quite ashamed to have such a person in the Owl family, and I certainly hope that you will develop a sense of responsibility as you get older. I shall assuredly urge your father to send you to an owl preparatory school while there is perhaps still some chance of instilling the proper attitude in your mind."

And with that, Great-Aunt Hortense strode out of the room, leaving Orville wondering what she had meant with all those big words and worrying about what Mother and Father were going to say when they found out that he had annoyed her.

Orville thought about the big words. He knew what "disgraceful" meant, although he wasn't sure about "attitude." He had a vague idea about "responsibility" — it had something to do with things you had to do whether you wanted to or not — and his cousin had gone to a "preparatory school" once and had not liked it a bit. But what in the world were "family honor" and "instilling"? And why was Great-Aunt Hortense "ashamed" to have him in the family? Orville didn't know what to make of all this, but he knew it meant trouble.

ZODIACAL HIERARCHIES

[Continued from page 24]

dynamic fire of creative expression. While Capricorn often may chafe under a seeming lack of results, every thought conscientiously and earnestly directed to aid others tends to key these individuals to greater aspiration.

Often people are placed together for the purpose of liquidating debts of destiny. Such people, if rebellious and antagonistic toward each other, will be drawn together again and again until their relationship is clothed in love and freed from bitterness and hate. Love is the only power that heals the wounds of the past.

Capricorn is a link between the old (Saturn) and the new (Uranus), and perseverance will produce the unison so essential for community growth and development. Capricorn possesses an inner vision, and out of chaos will come Life, Light, and Love. From limitless space came the origin of all form. Herein is represented the beginning and end of manifestation. Capricorn holds forth man's just due; Saturn is his taskmaster. Each Spirit that aspired to freedom and liberation must first pay the allotted tax and delinquencies in full.

Tomorrow we feast with the Gods; today we serve and do penance for all yesterdays. Children of Capricorn, your path is sure; if obscure, love is the light that brightens the way. Your inner radiance glorifies God in Heaven. Lift your weary burden; His ever-watchful presence beckons you on. These things and greater shall HE show to you as you measure up to the loving demands of Saturn, divine guardian of night. Saturn's ultimate intent is to welcome you into the arms of Life, Light and Love — Capricorn's haven of eternal rest.

Saturn is well symbolized as Father Time with his hour-glass and scythe. He does not permit us to leave the school of life until the time has been run and the course is finished.

Twenty Lectures

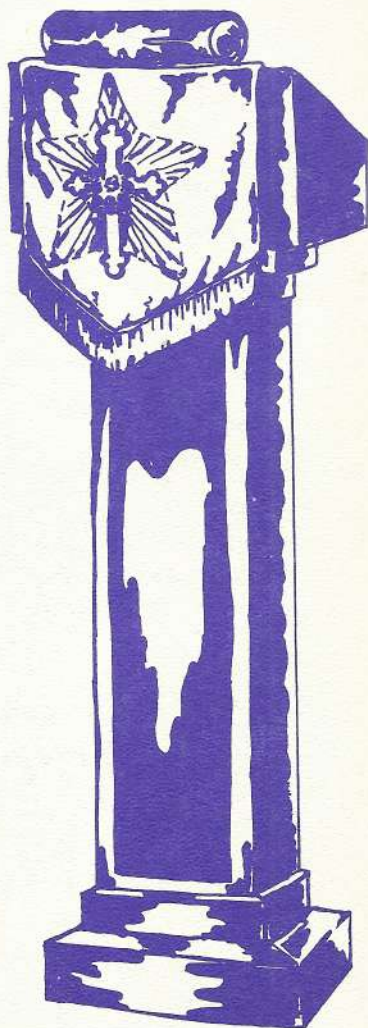
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