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RAYS from the ROSE CROSS

The Rosicrucian Fellowship Magazine

Established by
Max Heindel
June 1913

**Volume 76
No. 6
June 1984**

USPS 471080

ISSN 0744-432X

Subscription in the U.S., Canada, and Mexico: one year, \$10.00; two years, \$18.00. All other countries: one year, \$12.50; two years, \$22.80. Prices are in U.S. dollars and include postage. Foreign subscribers will please check current exchange rate for proper amount. Single copies: \$1.00, current or back numbers. Second class postage paid at Oceanside, CA, 92054-0112, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, 2222 Mission Ave., Oceanside, CA, 92054-0112, U.S.A.

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

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

**PRINTED AND
PUBLISHED BY
THE
ROSICRUCIAN
FELLOWSHIP**

P.O. Box 713, 2222 Mission Ave.
Oceanside, California, 92054-0112
U.S.A.

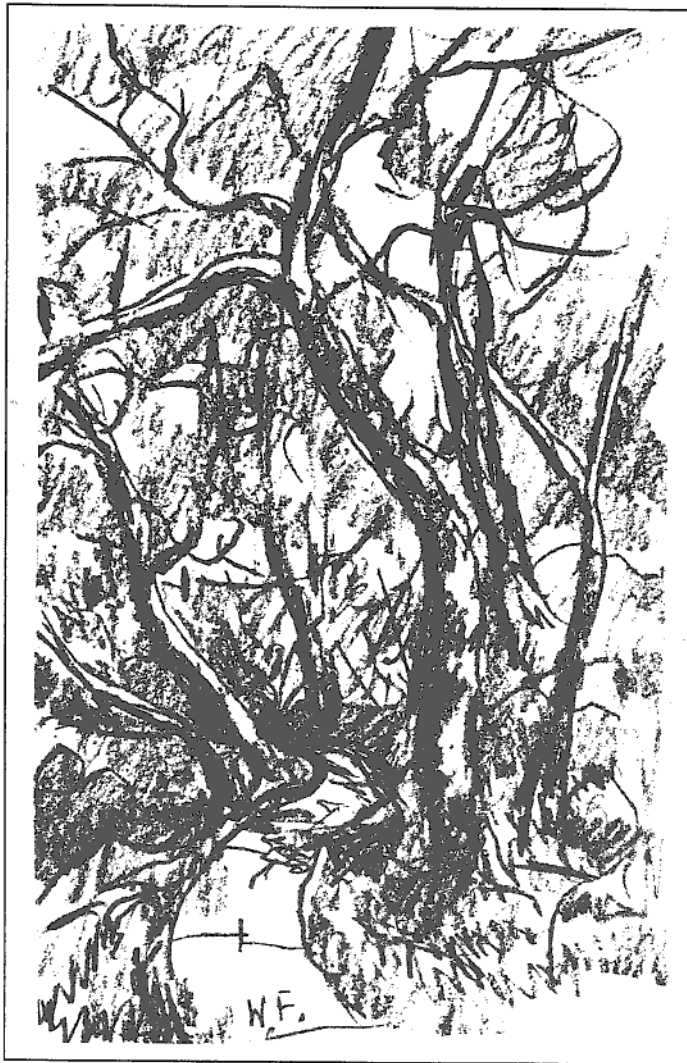
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*"A Sane Mind,
A Soft Heart,
A Sound Body"*



Feature



Wisdom: Nature and Man

The Summer and Winter Solstices, together with the Vernal and Fall Equinoxes, form turning points in the life of the great Earth Spirit.

At the Summer Solstice, the Earth is farthest from the Sun, but the solar ray strikes the Earth at nearly right angles to its axis in the northern hemisphere, hence the high degree of physical activity resulting. Then the spiritual radiations from the Sun are oblique to this part of the Earth and are as weak as the physical rays when they are oblique.

In June, at the time of the Summer Solstice, we have the Feast of Midsummer, or the Ascension of the Saviour to the Throne of the Father. There the Sun remains for three days. "Thence He shall return," as the Sun commences passage toward the western node. Midsummer is also the sporting time of the Earth Goblins and similar entities concerned with the material development of our planet, as depicted by Shakespeare in his *Midsummer Night's Dream*.

The physical activities of Nature then are at their apex. Therefore, Midsummer Night is the great festival of the Fairies who have worked to build

the material universe, nourished the cattle, nurtured the grain, and are hailing with joy and thanksgiving the crest wave of force which is their tool in shaping the flowers into the astonishing variety of delicate shapes called for by their archetypes and tinting them in unnumbered hues which are the artist's delight and despair.

On this greatest night of the glad summer season, they flock from fen and forest to the Festival of the Fairies. They bake and brew their etheric foods and afterwards dance in ecstasies of joy—the joy of having brought forth and served their important purpose in the economy of Nature. They enjoy themselves and glory that they have helped to work this miracle of fecundation and expression of all physical things that have come to birth. The Fairies are busy folk, and their activities are the solution to many of Nature's mysteries; they play a very important part in the world's work.

During the season culminating with the Summer Solstice, the great Christ Spirit has reached the World of Divine Spirit, the throne of the Father. During July and August, while the Sun is in Cancer and Leo, He is rebuilding His Life Spirit vehicle which He is to bring to the world and with which He will rejuvenate the Earth and the life kingdoms evolving in and upon it.

Without this annual mystic wave of vital energy from the Cosmic Christ, physical life would be an impossibility. There could be no physical bread and wine, and no trans-substantiated spiritual tincture prepared by alchemy from the heart blood of the disciple. Physical existence is the school or laboratory in which we learn to transmute the base metal of our lower natures into the shining luster of the Philosopher's Stone and thus make possible our liberation into the higher spheres where our exalted Ideal, the Christ, is at present. □

—Max Heindel

Editorial



The Summer Solstice

Nature is God in manifestation, "the living, visible garment of God." When we realize this, we begin to understand why so many people can and do experience an indescribable inner response to the "glories of the great outdoors." The Bible advises us to "stand still and consider the wondrous works of God." Such contemplation heightens our awareness of and response to the intangible Power and Wisdom evident all around for those who have eyes to see. Mountains and deserts, sunsets and clouds, trees and flowers, rivers and oceans, all are His hallmarks.

"There is no more lovely worship of God than that for which no image is required, but which springs up in our breast spontaneously when Nature speaks to the soul, and the soul speaks to Nature face to face." The Initiate, Goethe, made this observation, but many other people who, in the midst of the stress and bustle of modern life, have learned to attune themselves to Nature's sights and sounds, rhythms and moods, can say the same.

Everything that humanity has evolved or invented has been accomplished by observing and working with the Laws of Nature on both physical and spiritual planes. Nature, in her creations, has provided patterns for the basic structures upon which man has built his inventions. In her direction of life and growth, Nature also has furnished discerning people with patterns for unfolding the spiritual potentials inherent in every human being.

Human creation and epigenesis on the physical level, remarkable as many recent developments are, cannot take place unless there is explicit adherence to Natural Law. Telephone and television, computer electronics, space travel, satellite communication, and all the rest—the functioning of such "modern miracles" is dependent totally on the strict and unfaltering observation of applicable physical Laws.

Spiritual Laws also apply in this context, for nothing exists in isolation "unto itself." If the human race does not put its inventions to good and worthy use in the service and upliftment of the race and the improvement of our earthly environment, certainly the unpleasant consequences engendered by the Law of Cause and Effect eventually will follow. The Forces of Nature cannot be compelled to do anything. If we endeavor to defy them, they will compel us—first to failure in our wrong doing and ultimately to transmutation of our activities.

In point of fact, what we call Laws of Nature are great Intelligences which guide elemental beings, the Nature Spirits, in accordance with certain rules designed to further their evolution. Herein lies the secret of the infinite Wisdom manifested throughout Nature's kingdom. These Beings are the Angels and Archangels. The former have to do particularly with plant life and the processes of growth, assimilation, and propagation in all four life-waves on Earth. The latter function as Group Spirits of the animal kingdom, underlying and directing migratory birds and all the other manifestations of "animal intelligence."

Consideration of and intense meditation on these truths will incite in both heart and mind a greater reverence for the divine Wisdom thus expressed—a feeling of Oneness with all Life. As spiritual aspirants, our participation in this Wisdom—and we must participate in order to evolve—takes the form of service: "Service to humanity, service to animals, service to our younger brothers, service everywhere." (Max Heindel) The more we learn of Nature's infinite Wisdom and the more we emulate her ways and adhere to her Laws, the more we unfold our own individual divine Sparks and further the Creator's divine Plan. □

Mystic Light



The Story of Saul

Saul's life had all the elements of great tragedy. He was a man broken by his fate, a noble failure, who disobeyed the divine injunction laid upon him and thereafter was rejected by Yahweh until his death. Yet Saul emerges to move us with a greatness and power that David, with all his heroic qualities, cannot surpass. His story has particular relevance these days, when so many people are broken by the same kind of "possession by the unconscious" that overthrew Saul.

Rivkah Scharf, in her paper, "King Saul and the Spirit of God" (*Guild of Pastoral Psychology*), pointed out the essential differences in the accounts of the elections of Saul and David to kingship. David was anointed "in the midst of his brethren," and the Spirit of the Lord immediately came upon him in direct association with his vocation as king. Saul was anointed in secret by Samuel, who told him that he had not been chosen king but that the Spirit of the Lord would not come upon him until later, after he had met a band of prophets and would then receive the Spirit of prophecy. In other words, the "Spirit" was not directly connected with Saul's outer task as king, but was a gift for his inner life.

The word "prophecy" has come to mean a foretelling of the future, but in those days a prophet was a person capable of ecstasy, of being filled with the Spirit. The prophet was the "seer," or, as we now would say, one in whom the deep unconscious has been activated and to whom is given the choice between meeting and relating to the powers thus released or succumbing to possession by them. In the former case, a true "prophet" or seer is born—a person burning with the strength and beauty of an inner vision, a channel for the wisdom of God, but one who nevertheless remains human, related

to this gift of the Spirit but never identified with it. One who allows ecstasy to remain on the emotional level, however, and who loses his or her ordinary humanity or is incapable of the kind of obedience that the inner voice demands, will be split and destroyed by this "gift of the Spirit" and will end up in the clutches of the demonic side of it, as did Saul.

It seems that Yahweh made an abortive attempt in Saul. Israel hitherto had no king. It has been a theocracy, and Yahweh was angry that the people now demanded a king; He even accused them of idolatry. Nevertheless, He saw that a king was necessary if His people were to survive in the struggle with the heathen, so He told Samuel to anoint a king. Yahweh's choice of Saul perhaps was an attempt to resolve the apparent ambivalence by anointing a man to be king who also had the capacity for ecstatic inner vision. Saul therefore was called to be a great military leader, a ruler with power and great possessions. At the same time, however, he was called to be a man of the Spirit, following the inner way, which always has involved separation from the world, from outer possessions, and power. It was an almost impossible demand, and Saul was split in half and destroyed by it. Yahweh appears to have been trying to bring to birth overnight, so to speak, the totality: a union of opposites in one man who would be both king and prophet in Israel. We could say that Israel was trying to have its cake and eat it too—that is, to become a strong, rich nation in this world and at the same time to retain its peculiar spiritual vocation as the nation of God's chosen people. This conflict emerges for every individual Ego, but Israel attempted in Saul an impossible collective solution. The personal Saul was broken by his fate. Perhaps that is why a later legend speaks of the people's "debt" to Saul.

It is said that Yahweh "repented" of His choice. Next time He knew that He could not ask so much of His kings, just as he never had asked so much of His prophets. David was given the blessing as king, not as prophet, and in the light of this it makes sense that, although his sins were much more frequent and seemingly more serious than Saul's, nevertheless he never was deserted or rejected by the Spirit of God. To Saul, God had given His greatest inner gift, and therefore one disobedience at a vital point could wreck the whole. It was as though the failure of Saul finally made it clear that no man could carry this double burden and that kingship only could be reconciled with prophecy in the inner world of the individual. Therefore it was of peculiar significance that Jesus was born of the royal line of David—that the Messiah also is the King, but that His Kingdom is "not of this world." This was the rock on which the Jews stumbled when Christ made His claim. They still could not conceive of a king who had no outer power and was not also a great worldly leader of his people. They had not learned the lesson of Saul. The

Priest-King remains in legend, but only in legend (*Prester John*), expressing an inner truth.

There are three separate accounts of the election of Saul. The first account is of his secret anointing, followed by his first experience of the Spirit when he met the prophets. When Samuel told him of his destiny, Saul already was frightened of it: "Wherefore speakest thou so to me?" (*I Sam. 9:21*) The second account tells how Samuel called the people together to cast lots, and the lot fell to Saul. Saul, knowing his weakness, had hidden himself as though wishing still to evade his fate. Even after this, he seemed to have gone quietly home. Some of the people still did not accept him until the city of Jabesh-Gilead was besieged and sent out a cry for help. Then the Spirit of Yahweh came again to Saul in the form of both anger against the heathen and great courage, and he performed his kingly task and freed the city. Then the people fully acclaimed their king.

There followed a series of wars against the heathen. Then came a command from Yahweh through Samuel, and Saul was told to destroy the Amalekites and not to spare any of the people or any part of their possessions or flocks. Saul now showed that he had allowed power and wealth to weaken disastrously his obedience to the inner voice. Victorious, he spared both Agag, the enemy king, and all the best flocks, though he slew the citizens and the poor flocks and told Samuel he had fulfilled the will of God. We might be tempted to ascribe to Saul the motives of a noble rebellion against this barbarous demand for slaughter, but this would be an anachronism. To primitive people, possessions were a part of the owner's personality, and the meaning of Yahweh's command was simply that no part of the evil attached to the "heathen" should be allowed to survive.

Saul's motive in sparing the flocks was plain: he could not bear to give up such riches. The temptation of power was too strong for him; he had begun to covet possessions. Worst of all, when Samuel rebuked him, Saul made excuses. Had he admitted his fault and repented, the sequel might have been different. Instead, he justified himself by a lie: "The people spared the best of the sheep and of the oxen to sacrifice unto the Lord." (*I Sam. 15:15*) He blamed others and invented a noble motive for his disobedience. Then came the terrible retribution: "And Samuel said, 'Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is the sin of witchcraft...Because thou has rejected the word of the Lord he hath also rejected thee from being King.'" (*Sam. 15:22-23*) One feels that Samuel is speaking here as one seer to another. For the man who inwardly can hear the voice of God, the primary sin is disobedience to that voice, and the inevitable result is "witchcraft." The Spirit remains but turns demonic. For the ordinary man's disobedience there

would be retribution, but not this kind.

Saul admits his sin, but immediately makes another excuse. He says he is afraid of the people. This again is an impossible excuse for the seer, though forgivable in another individual. Then, as Samuel turns to leave him forever, Saul catches hold of his robe and it tears in his hand—the symbol, surely, of the split that now begins in Saul: the separation from his brother prophet, Samuel, the part of himself that truly has been given to God. Thus, Saul shows again, in his grief at the now inevitable loss, how far his corruption already has gone. He begs Samuel to delay his going in order to maintain his, Saul's, prestige before the people. He is full of remorse, but will not pay the price of humiliation and repentance. He has chosen worldly power and betrayed the inner voice. The great love between Saul and Samuel appears in these few verses with the force of tragedy: "And Samuel came no more to see Saul until the day of his death; nevertheless Samuel mourned for Saul." (*I Sam. 15:35*) God Himself admitted, as it were, that He had asked too much of the man He chose: "The Lord repented that he had made Saul king over Israel." (*I Sam. 15:11*)

From then on, the disintegration of Saul proceeded. "The Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him." (*I Sam. 16:14*) Notice that the Spirit was still "from the Lord." This shocks our modern rationality, but in truth it was the same Spirit as before though now it had become an emotional state of possession. The gift of the Spirit is a *capacity* for vision. It can carry us to wholeness if we accept the price, or it can consume and destroy our humanity. The story of Saul makes clear the turning point. If we use this capacity to acquire any kind of power, prestige, or personal possession, however seemingly harmless or even "good" our superficial motives may be, we open ourselves to possession by the dark side of this power. This is the theme of Tolkien's *The Lord of the Rings*, from beginning to end. This is why Saul's tragedy can make so great an impact in this age of reaction from nineteenth century materialism, when we are surrounded by attempts to reconnect with the numinous in so many forms—drugs, astrology, tongue-speaking, depth psychology. We yearn for the gift of the *Ruah Yahweh*, the Spirit of God, and we thereby are exposed to the dangers faced by Saul. For the most part, we seek the experience without the commitment and so confuse the end with the means. To refuse the kind of obedience that is the price of vision is to abrogate our humanity, and then indeed, as Samuel said, "Rebellion is as the sin of witchcraft." A breakthrough of "vision" frequently is followed by dreams that insist on the importance of ordinary human values and disciplines. If we are not reminded of these at such a time, we are in danger of succumbing to an inflated sense of "mission," or spiritual possessiveness, whereby we fall



prey to withcraft in the unconscious, as Samuel predicted for Saul.

In our moments of choice, how do we know that we are obeying the voice of truth? We only can do our best to discriminate our motives, free ourselves from conventional opinions, watch our dreams, use our intelligence and intuition, weigh the values involved and the effects on other people, and then act wholeheartedly at the most enlightened level we know. If our choice proves to be a mistake, it will be a creative mistake—a mistake leading to consciousness. If it is a question of a big change in our lives, something almost always comes from without to meet the urge from within, and we have a chance to *recognize* our way—either by resisting a temptation or by accepting a new attitude. If our commitment to our “fate,” to the Will of God, includes the willingness to pay the full price, we will not go astray; we will relate to the Spirit within, not succumb to possession by it. There is no rule to tell us whether this or that is the right attitude and what is the right way to behave in all circumstances.

Recurrent fits of melancholia now plagued the king. David appeared at court, having slain his giant, and Saul surely unconsciously recognized in the newly anointed one his own rejected vocation. Inevitably in his “split condition” he both loved and hated David. Already, however, we sense the nobility and the enduring love of Saul, which no failure or disaster ultimately could tar-

nish. This accounts for David’s lifelong devotion to him. Perhaps if Saul at this point had stood up and fought his “evil spirit” he would have been saved from the evil to come. However, he sought only soothing music, a panacea, from David, the symbol of new life and new opportunity. He clung more and more frantically to his old attitude toward power until, when he heard the people exalting David’s achievements above his own, he succumbed to his envy and fear. Hatred bred thoughts of murder. Saul was sucked into the abyss, and he killed or tried to kill all those whom he most loved. He attacked David with the javelin, then drove him from the court (unconsciously intending, we may believe, to save him for the future). Later he threw the javelin at his own beloved son, Jonathan. The horrible crime of the murder of the priests of Nob, who innocently helped David in his flight, was the measure of Saul’s blind and bitter rejection of his own call to holiness. Saul the tender-hearted, Saul the seer, had come to this.

Only for one moment after David left did the veil lift, and we see that the old Saul lives. After David had spared his life, when Saul lay at his mercy, the two spoke across the gulf—the space between their armies: Saul said: “Is this thy voice, my son David?” And Saul lifted up his voice and wept. And he said to David: “Thou art more righteous than I; for thou has shewed this day how that thou has dealt well with me...wherefore the Lord reward thee good for that thou hast done unto me this day. And now behold, I know well that thou shalt surely be king and that the kingdom of Israel shall be established in thy hand.” (*I Sam. 24:17-20*) Saul’s true heart is not dead, only submerged. As always with us all, chance after chance is offered. Had he stripped himself then and there and gone into the wilderness, the final horror would have been avoided. Jonathan, his son, with his gentleness and wisdom, might have survived to stand beside David the king. But Saul was not capable of *action* though his heart’s generosity still lived, and this is what lifts the story to the level of high tragedy.

The end came with the final betrayal of the seer within. All sense of contact with God was gone. Saul was rudderless, unable even to decide when to fight the Philistines and when to refrain. He descended finally to seeking guidance from the ghost of Samuel, his dead inner wisdom, through a witch—he, the king who had forbidden all practice of witchcraft in his kingdom when he still was strong in Spirit. Samuel’s prophecy about withcraft was fulfilled. The witch of Endor raises Samuel’s ghost, but the dead thing could promise only death: “Tomorrow thou and thy sons shall be with me.” So Saul, finally accepting his fate, went out to fight and his three sons with him. After he was wounded, he fell on his sword and his three sons were killed with him, as though there was to be nothing left behind of his failure.

Nothing was left—and yet the immediate sequel to his death begins to establish the *meaning*, the strange, dark beauty in this story of unendurable conflict and defeat. The men of Jabesh Gilead, who had felt personal love for and devotion to Saul through the years since the return of their city, rose up and, at great risk to themselves, cut down his body from the walls of the Philistine city where it hung dishonored, took it home with them, and gave it honorable burial. It has been said that a man only can be judged by his effect on others, and we become aware that the dominant reaction to Saul of almost everyone with whom he came into close contact was that of love. Samuel loved him, David loved him, Jonathan loved him; one senses the loyalty and love of Abner, the captain of his host, and of his servants and his soldiers, watching him in his dark moods and bearing with him; even the witch of Endor showed him a kind of maternal tenderness after his encounter with Samuel's ghost. Only a man who is full of love can inspire this kind of devotion. Saul betrayed, murdered, or tried to murder everyone he loved best, but it is clear that the darkening of his consciousness, the surrender to demonic possession—or to the destructive split in his personality, as we should say—could not extinguish the validity of his real love, the nobility of his essential nature. So we have a tragedy with all its cathartic power instead of a meaningless story of a diseased mind and a jealous tyrant. David's lamentation over Saul and Jonathan sweeps away the cruelty and the failure and lifts the image of Saul to beauty: "Saul and Jonathan were lovely and pleasant in their lives and in their death they were not divided; they were swifter than eagles, they were stronger than lions. Ye daughters of Israel weep over Saul...How are the mighty fallen!" (2 Sam. 1:23)

Finally, a Jewish legend pays the highest tribute of all to the memory of Saul: God Himself gives proof of His love and ultimate acceptance of His servant. The legend tells that there was famine in Israel, and King David sought to find the reason for God's anger. Finally God spoke to him and said that it was because due honor had not been given to Saul since his death. So David caused Saul's body to be unearthed. It was found to be uncorrupt, and David ordered that the coffin be carried into every part of Israel, so that the people might pay homage to the body. This was done, and Saul subsequently was buried in his home: "And when the Lord saw that the people had paid due honor to their king, he became compassionate and sent rain upon the land." (2 Sam. 21:14)

A record of facts and deeds tells one kind of truth about a great man, but a legend tells truth of another kind in another dimension, projecting us for a moment beyond the opposites to an intuitive vision of the whole. □

—A Probationer

Mystic Light

On Being Resourceful

Since we are gods-in-the-making, possessing in potentiality all the powers of our Creator, every facet of the Spirit has to be developed until "perfection" is reached. It is stated in the *Cosmo* that "The purpose of evolution is to make them (the Virgin Spirits) fully conscious and able to master the matter of all the Worlds..."

We can attain such perfection and full consciousness only if we learn to meet each circumstance and crisis confronting us with the determination and desire to master it. In order to achieve eventual god-hood, we first must develop resourcefulness so well that, no matter what in the way of the unexpected or the calamitous occurs, we will not let it get the better of us but we will strive to turn it to good advantage.

Often we are faced with situations which, if we let them, could leave us discouraged, confused, overwhelmed, or defeated. The easiest way of dealing with such situations often seems to be passive: shrug our shoulders, give up and do nothing, and express only frustration and dejection.

Why are many people prone to pursue this defeatist path? It does not seem to occur to them that they do have the power to transmute a difficult situation if they would work with it positively. The lower can be overcome by the higher, evil can be transformed with good, and "what is" is not always as important as "what is to be."

We should not lose sight of the fact that we are instruments of change and we can affect circumstances for good or ill as much as we can be affected by them. If we merely lament our fate or proclaim something to be unavoidable because it is "God's Will" or "destiny," we will be overwhelmed by circumstances which we often with surprising ease could turn to our advantage. Conversely, the more experience we have in trying to deal constructively with our situations, the simpler it will become.

We are destined after many millenia to become divine creative Intelligences, but how do we expect to do this if we do not now begin to "use our heads"? Resourcefulness will not develop if it is not practiced. There is no better proving ground for it than those very "unchangeable" circumstances which threaten to upset our peace of mind, our plans, and even our very lives.

Not that we will be free from mistakes when we attempt to be resourceful—we will not. But we learn from mistakes, often more than when our plans go smoothly. Not that we always will be able to alter a given situation to our liking—we will not. "Ripe destiny" cannot be

disregarded, and certain lessons and experiences, due us because of our past actions, are unavoidable. Yet the knowledge that this is so is not an excuse to stop trying. To begin with, we do not know in advance which experiences must be undergone. The very act of trying to change something that is repugnant to us may be the very experience from which it is intended that we benefit. Also, there is no need to fear or rationalize that, by attempting to counter an existing circumstance, we are flying in the face of fate, or that there is no point in trying to change something because it is our destiny. We can be very sure that the Higher Beings will see to it that those experiences which must be inevitable will remain inevitable no matter what we try to do. As for the rest, the circumstances of our lives are ours to alter, modify, and dispose of, hopefully for our own good and for that of our fellow men.

We owe resourcefulness to others as well as to ourselves. Difficult situations, even those which seem personal and tailored for us alone, are not much different in essence from those affecting other people. Whatever we accomplish in the way of lightening our burdens and redirecting adversity into favorable channels can act as a precedent. Someone else can emulate it to his own advantage. With such repetition and refinement, a good, workable formula or plan of action in time can become perfected, expanded, and a useful tool for many. No progress ever has taken place without resourcefulness and the initiative to do *something*. Where would we be today if inventors, statesmen, professional people, and other men and women of the past had not worked hard to try to improve their lots?

Of course history records many catastrophes which occurred because of misdirected resourcefulness or schemes that were undertaken without sufficient prior thought. Again, however, we learn from mistakes. The fact that initiative and resourcefulness do at times bring unwanted results argues, not against practicing them, but for practicing them with prudence and care. Sometimes, certainly, it is necessary to act in haste and use a stop-gap measure or one of only temporary alleviation. Generally, however, it is just as important to think through a pending change and administer it cautiously as it is to administer it at all. All progress is change, but all change certainly is not progress.

Thus it becomes evident that, to become effective, resourcefulness presupposes certain other qualities, without which the mere desire to "do something" is of little value. The ability to think through a planned step in all its ramifications is one. Education is another. One cannot deal easily with a situation of any sort if unaware of its origin, context, strength, weakness and, when applicable, technological or scientific background. How much more profitable it is to know and understand what has come before, how similar previous crises have been met, and how to deduce from this background what

likely will work and not work in the present case. Education, of course, refers not merely to formal training given children and young people, but to the continuing process of keeping informed and studying throughout adult life. Awareness goes hand in hand with education as a third quality needed if we are to be successfully resourceful. If we are aware of what is going on and what is likely to happen, troubles are not as apt to take us by surprise.

A fourth quality necessary to successful resourcefulness is that of compassion, without which programs of ultimate human benefit cannot take place. It is of course easily possible to be resourceful without being compassionate, but whatever changes are introduced in such a context only accidentally can be beneficial to mankind. The intensity of our brotherly regard for our fellow humanity and our ability to put ourselves in their places and understand why and how they act and react will determine the ultimate skill and success of our resourcefulness. Only if we truly care about them and their welfare will we sincerely try to help. Otherwise, our efforts to be resourceful will be only for personal and selfish ends. From the spiritual point of view, such efforts will backfire.

In addition, we should be aware of the importance of astrology in this connection. To implement the degree of our resourcefulness, we do well to be guided by astrological considerations. This does not mean, as some astrology students are wont to do, to consult the chart for every minor step in the day's activities. In the timing and implementation of major projects, however, and in the solution of difficult problems, it certainly helps to be able to "work with the stars."

Finally, and most important, is the value of prayer as an aid to resourcefulness. We must remember that we are not alone. Whatever we think we are accomplishing by ourselves can be augmented many times over by the spiritual assistance which will be ours if we ask for it. No matter how dismal or hopeless a situation may appear, sincere requests for divine guidance in the solution of the problem will bring help, often in unexpected ways. If we sincerely are interested in being resourceful to good purpose and in cooperating with God's Laws and Commandments to this end, we also can accomplish much in the way of problem solving when out of the physical body at night. Frequently when we think over a problem before going to sleep and ask that we may have help in solving it, we will awaken in the morning to find that a solution has presented itself. A method or step which had eluded us in the past suddenly will appear clearly and logically.

Let us, then, consciously cultivate resourcefulness, looking toward the time when we will be able consistently to dominate circumstances, rather than letting them dominate us. □

—C.L.

Mystic Light

Brother Francis and the Roses

One day when St. Francis was preaching to the people of Trevi, in Italy, a noisy and unruly donkey went careening about the square, frightening the people out of their wits and causing a great commotion among those gathered together in small groups.

When it became clear that no one could catch or restrain it, St. Francis said: "Brother Donkey, please be quiet and allow me to preach to the people!" The donkey, upon hearing this, immediately bowed its head and to everyone's astonishment stood, perfectly quiet. The Blessed Francis, then fearing that the townspeople might take too much notice of this astonishing miracle, began saying funny things and telling jokes to make them laugh.

Francesco Bernardone was born in 1182 in Assisi, Italy. His father, Pietro, was a prosperous cloth merchant and his mother a noblewoman from the south of France. Other than this, we have few verifiable facts and information about this legendary figure of medieval Christianity. This scarcity of documented evidence is due to the fact that he dictated almost everything to his disciples and left only a few authenticated writings for posterity.

In spite of this lack of definite details about him, the legend lives on and St. Francis is known the world over as the "Saint who talked to the birds!" The power of this figure is extraordinary, for without benefit of any printed material whatsoever (until the latter half of the 19th century), St. Francis of Assisi became the most well-known saint of the medieval era. Tales of his exploits are endless, with stories that clearly show the humility of this great Spirit.

It all began for Francesco Bernardone in the year 1205, when he and a group of young men set out to

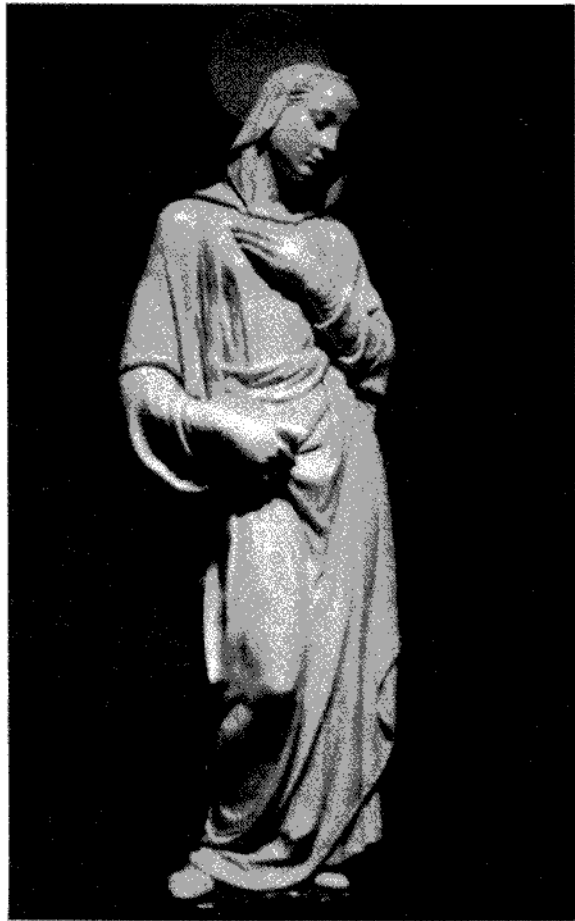


fight under the papal forces of Walter of Brienne. Just outside of his hometown he had a dream in which a voice demanded: "Francesco, whom is it better to serve, the Lord or the servant?" He then returned to Assisi, and subsequently undertook a pilgrimage to Rome so that he could visit the tombs of the Apostles.

Outside of St. Peter's he exchanged clothes with one of the beggars and for the first time was able to experience what it was like to be really poor and destitute. On his return home, he became so aware of the plight of beggars and lepers that he befriended them, taking all into his special care.

Sometime later, while praying at the dilapidated San Damiano Chapel, he heard the figure on the Crucifix say to him: "Francis, go and repair my house, which you see is wholly in ruin." He immediately sold some valuable cloth goods in a nearby town and offered money to the priest-caretaker for the repair of San Damiano.

Upon hearing of this incident, his father, Pietro, ordered him to return the money, but Francis refused. He was called before the Bishop of Assisi and there was ordered to obey his father. He complied at once, but also stripped off all of his clothing and said that these garments also belonged to Pietro Bernardone, whom



he no longer regarded as his father.

St. Francis, or Francesco, as he then was called, undertook to rebuild San Damiano and two other chapels with the labor of his own hands. He begged in Assisi for his bread and also for the stones he used. In spite of the jeers of the townspeople, he began to preach and soon was joined by a small group of followers.

When the Brothers of Francesco became twelve in number, they decided to go to Rome and receive approval for their little group which later was known as the "Friars Minor." They observed literally the rules of the Bible: "Take no thought for tomorrow; take nothing with you; tell the good news of the Kingdom; and care for the sick, poor, and lonely." They wandered and preached throughout the Tiber Valley where St. Francis lived, and soon gathered a following of devoted persons who wanted to learn to live the life of Christ.

During the 12th and 13th centuries, there was a great calling to return to the "simplicity" of the original twelve disciples of Christ. The Church was surrounded with an atmosphere of pomp, wealth, corruption, and degradation in the priesthood. St. Francis did not openly criticize the Church or its members, but by constantly maintaining standards of simplicity and devotion in his own life, his conduct silently called attention to those

deficiencies in the Church. He avoided challenges to the authority of church officials and demanded of his Brothers that all priests be treated with great respect.

The appearance of Clare Faverone in 1212, when Francis was 30 years old, brought about a great change in the Saint's life. St. Francis had stated that in the world there were only two women's faces that he could claim to recognize, since it was his and the Brothers' policy to lower their eyes when obliged to speak to women. These two faces were those of the Lady Clare and the noble matron, Jacomina da Settesoli.

When preaching to the Cardinals of Rome, he had skillfully shown them how the glory of the Church could shine forth in the face of a woman such as the Lady Clare Faverone.

It has been said that St. Francis, when preaching before a group of dignitaries, sometimes got so carried away in his enthusiasm that he began to "dance." This served to convince others of his devotion to life and often moved them to tears.

No doubt Francis, in his reverence for the Madonna, saw how necessary it was for others to cultivate the feminine aspect of their character in order to become capable of obedience to the inner voice. A loving community life was one of the most prominent features of his early Franciscan Order and he probably felt this same quality could and should be prominent in an order composed solely of women.

It was then that St. Francis did an astonishing thing: he persuaded her to join his Order. She accepted and with his own hands he cut off her long golden hair after administering the vows of Poverty, Chastity, and Obedience. He robed and veiled her, the first nun of his second Order.

We must marvel at the audacity of such an act on the part of the leader of this small band of "mendicant friars" who were commissioned by the Pope only to preach the Gospel of repentance of our Lord Christ Jesus. Surely he gave them no permission to start such an Order of religious women and possibly affront the nobility of Assisi by drawing away the valuable property of their beautiful and marriageable daughters!

Lady Clare went to live at San Damiano and was joined by other cloistered women for the next forty-two years. She became the first "Abbess" of a large world order of nuns who had proclaimed their unswerving allegiance and devotion to St. Francis by calling themselves "Poor Clares."

The involvement of women in his work of spreading the Gospel by various means seemed of utmost importance to St. Francis. Apparently Clare sensed this need, since she was willing to give up her privileged life and assume the duties of one dedicated to the "Poverty Vow" under St. Francis' rule. There must have been a great desire to serve mankind in the heart of this woman, for this was not the usual thing to do during

the Middle Ages.

Another possible reason for her desire to serve may have been that medieval noblewomen were placed in a unique position by the changing social customs of their own particular times. The "martial spirit" of battles and wars had been a dominating factor in survival for many years previous to this coming new era which was just beginning to dawn in Europe during the Middle Ages.

The itinerant, competitive, and often brutal lives that men still were forced to live as warriors and fighters put the burden of maintaining courtesy almost totally on women. They were the ones forced to represent the aesthetic and more gracious aspects of life in order to balance the scales and make possible a more creative style of living.

Courtly ladies in castles of the nobility, surrounded by knights who knew only fighting and were free of all family ties, became idealized representations of all feminine virtue and beauty. Thus, it was very possible that "Lady Clare," daughter of a noble house, was aware of the role that she and her cloistered ladies played in the lives of mendicant friars such as Brothers of St. Francis' Order, who spent most of their days wandering with no place they really could call home.

This role, that Clare Faverone filled so completely, developed an archetype that other women would begin to follow several hundred years later. Service is truly the shortest way to God. Even in the warlike atmosphere of the Middle Ages, which confronted the men and women in Holy Orders on a daily basis, they had the desire to "serve" mankind in whatever way they were qualified.

Besides his "wife," "Lady Poverty," and his friend, "Lady Clare," there was another lady in the life of St. Francis. For the Virgin Mary, he saw himself as a knight belonging to a supernatural order of chivalry. His love was so great that he dedicated a chapel to her at the shrine of "St. Mary of the Angels." He instructed his Brothers to pledge that they never would abandon it, for through their prayers her presence would continue to live on and touch those who were in need.

Mary was a potent force in the hearts and minds of medieval singers, writers, and peasants. This was a time when people lived in constant fear of attacking devils, as well as of rejoicing Angels. During this period, "Mary, the Queen of Heaven" provided mankind with a sense of compassionate love that bore them through their trials and tribulations.

Mary played a powerful role in transforming the superstitions of the Dark Ages into the illuminating and colorful era of medieval Europe and the Crusades. She brought hope to the people who were caught up in inevitable "sinfulness" which only could result in "eternal damnation!"

Between 1170 and 1270, eighty cathedrals and five hundred churches were built in Europe and dedicated

to her worship. The people had found their beloved "Queen of Heaven" and sought to embrace her. Once introduced, this new "cult" of the honor of the Virgin expanded so widely and spread so fast in the Catholic world that the Church reluctantly joined in paying homage to the new Queen.

She was never out of reach of the poor, the downtrodden and those who were living in fear. They were all able to appeal to her divine Motherhood and felt comforted and understood. They had no influence or hope for any preference in the courts of Earth, so she became their most regal advocate against the apparently dominant and masculine judgments coming from their worldly authorities.

Mary also was associated with that ancient mystique of the rose, the rose garden, and the rosary. Since the rose already had been a pre-Christian symbol of beauty, love, wisdom, and mystery, it was not surprising that from very early times it also was used as a symbol for the beautiful, wise, and mysterious Virgin and Mother of God.

Also, in medieval writings it has been shown that the "Ave" of the "Ave Maria" was formed by the reversal of the word "Eva." Thus Mary was acclaimed as the second, and the "New Eve," in addition to her designation as "Queen of the most Holy Rosary." The telling of beads and counting of prayers on small spheres, which later became known as the "rosary," was also a practice inherited from the orient and near East and probably was stimulated by the tales of homecoming Crusaders.

All the mystery and symbolism of ancient pre-Christian female deities now converged around this heavenly personage. This restored unity between the emotional nature and high ideals of spirituality which perhaps had been denied by the early church fathers.

This poem, written in 1430, gives a picture of redemption:

*As blooms among the thorns
The Lovely Rose
Herself without a thorn
The glory of the bush
Whose crown she is
So springing from
The Root of Eve
Mary the new handmaiden
Attoned for the sin
Of that first maiden
Long Ago*

The inspiration of the divine Feminine was well illustrated by the two beautiful "Roses" in the life of the beloved St. Francis. The rose, Clare Faverone, who helped him in his earthly work, and Mary, the "Rose from Heaven," who was his constant guide and spiritual companion. □

—N. D. Willoughby

Mystic Light

A Mouse I Once Knew

Many of us at one time or another have had a beloved pet that, we thought, exhibited what to us were extrasensory traits such as mind-reading, or at the very least, "emotion-reading." These animals seemed to know when a storm or a death was going to occur in advance of our sophisticated detectors. The annals of animal lore are full of stories of strange happenings, unusual behavior on the part of our four-legged friends. My story is about a field mouse, and it is true down to the letter.

Perhaps everybody dreams of living in a log cabin by a trout stream, hidden by tall pines and berry bushes, protected from northerly winds by a grand and benevolent mountain. I know I did; and when I found just such a cabin, I moved in with joy. I secured a job as a waitress at a nice restaurant some 10 miles away and counted myself among the most fortunate. It was October 1st.

A small lean-to, about four by six feet, had been built onto the front entrance, which made a handy shelter from snow drifts, and I had noticed mouse droppings there. This was certainly not unusual in an area where wildlife abounded from families of chipmunks that scampered around each woodpile to the not-always-friendly moose which drank from the nearby stream.

I mentioned the droppings casually to a group of biologists who came daily to the cafe for coffee. "Better get rid of him now—set a trap—or you'll have him and his whole family in your cabin for the winter," they all agreed.

I considered well what they said, especially in the evenings after work, as I swept out the new droppings. Daily I searched cupboards and drawers for more mice signs. But there were none. Not yet, anyway.

"Wait until the snow flies," the biologists said. "Then he'll be inside."

I stalled. I procrastinated. Finally it became clear to me that I didn't have the heart to set a trap, and more especially since he had not yet intruded on my territory.

"As long as he's on the porch," I told them, "I think I'll just let it go."

The biologists laughed at me. "He won't be on the porch long," they agreed.

I had been a student of metaphysics for about ten years then, and one thing I had learned for sure is that life is a lot easier in theory than it is in practice. But on the other hand, I did not want to kill this mouse. He really had done nothing to harm me; why should I harm him?

The first snow came about mid-October. I had to make a decision. Then I got an idea. It came from the old school of reward and praise: namely, instead of punishing for things done wrong, you reward for things done right. So before I left for work that blustery day at the end of mountain autumn, I fixed a plate of food for the mouse and left it on the porch. There were a portion of peanut butter and about a tablespoon each of raw oatmeal and raw millet.

I thought the biologists were going to die laughing.

That night, the peanut butter was gone. But the next night, the peanut butter was untouched, and the oatmeal was gone. And so it went throughout the weeks to come. Still no sign of the mouse in the house.

By then, he apparently had another need I hadn't thought of. Each day, while I was busy at work, so was he, making a nest somewhere, and he was using the yellow insulation around my door to do it. With Plan A still working, I began to leave him another plate also—one with torn toilet tissue.

By now, the biologists were ready to turn me over to their colleagues, the psychiatrists. (They were seeing me in a whole new light, but I was afraid to pursue that very far!)

Throughout the long, hard winter, with snow up to the eaves on the north side, my mouse ate well, leaving both my living quarters and my insulation alone.

Early the next summer, I was forced to move. And that's when the most unusual thing of all happened. My friend had come over to help me get the last of my belongings into my car, and we were sitting at the kitchen table having one last cup of tea. It was such a beautiful sunny morning with the birds chirping in the tall pines and the mountain air so fresh and alive, that I had left open the cabin door to the lean-to.

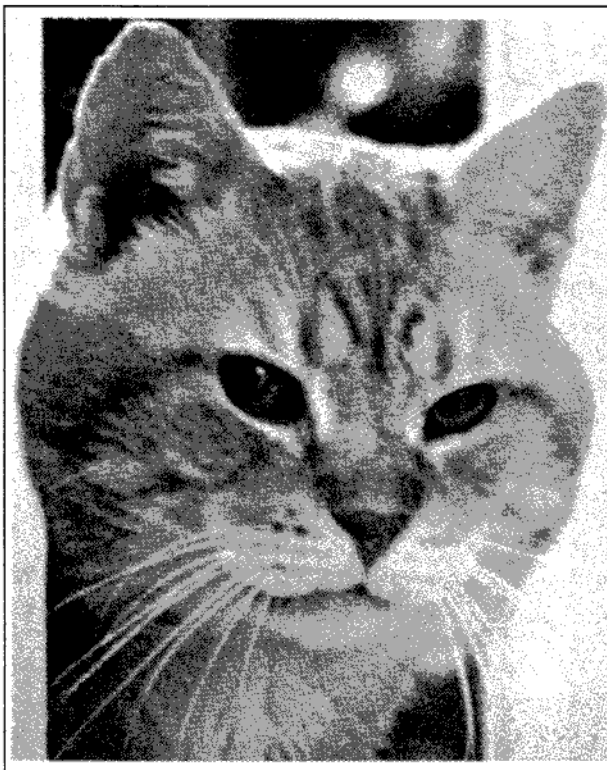
Suddenly, at the threshold, was my mouse: large, sleek, obviously well-wintered. He just stood there staring at us. For nearly one minute he stood there, in plain sight, wholly unprotected by the dark corners his instincts surely told him were safer, before scurrying away, out of sight. He knew, and he was saying goodbye, I told myself sadly.

A short time later, my biologist friends at the cafe joked to me about my mouse. "Well, how did you and the mouse come out?" they wanted to know.

"You wouldn't believe it if I told you," I said. "Besides, now I have a pet spider." And I did. But that's another story. □

—Marcia McCaslin

Mystic Light



Big One of Mt. Ecclesia

A couple of times I've met a special animal—one who seems to have a distinct “human” consciousness. There is, for instance, the cat who lives next door to me, named (let's say) Big One. He's had other names, but shy being that he is, he has asked me to allow him to remain anonymous.

As a seven-week-or-so-old little tyke, he was scrambling around the Fellowship Grounds for existence. One of our Members adopted him for about a month. He seemed to be getting along fine but must have had something else on his mind because next thing I knew, Big One had moved into another Member's house. This seemingly soon-to-be-human cat did pretty well in this home too, but after a few months, I guess life decided to change things a little. In a mistaken move, Big One was given away to a home off the Grounds.

By this time, a friend of mine and I had gotten attached to the sight of Big One of Mt. Ecclesia rambling around. We sorely missed his uniqueness. When I complained about his absence, my friend straightened me out with enlightening advice about talking to the Group Spirit and requesting that Big One be safely guided wherever he might be. And talk we did!! So much, that: lo and behold, five days later, after leaving my door unlatched for other cats at about 5:30 one morning, I heard the munching of cat food and went into the kitchen to say hello. To my wonder and surprise, there was Big One: skinny, ragged, tired—and *hungry*. Delighted with his presence, I fed him egg yolk with brewer's yeast and warm water. Then I ran next door to tell my friend the good news: Big One came back! Who knows what perils (bobcats, skunks, dogs, raccoons, mean domestic cats) he had braved to find his way back here.

So Big One moved in with me and continued his human-like ways for several weeks until life decided again to throw a curve. Big One came home

terribly hurt one morning, with what turned out to be a pelvis broken in four places and a femur bone-socket break. An examination by the vet brought the news that, for a lot of money, Big One could be surgically mended and, one day, hopefully as good as new. The ball had to be removed from the socket, but cartilage would very likely replace it. Sagittarius that I am, Big One had the operation, and at the vet's insistence was up and walking immediately.

I would have thought that enough had happened to Big One, but, oh, no! Some time before this I had adopted a pregnant cat, and she delivered a few weeks after Big One's accident. In a typical protective manner, the female chased Big One out of the house the first time he got near the new kitten. Not to be subjected to rejection, Big One promptly moved next door to my friend's house (an excellent choice on his part). Though a sometime visitor and walking companion at dusk or dawn, I felt somewhat alienated from Big One's world.

And then one day I saw him stretching himself in front of his present home. I called to him to join me for a walk but, being a cat, he just looked at me and looked away. Used to dogs and immediate reactions, I had expected Big One to run right to me. After waiting, I figured he didn't feel like taking a walk so I gave up and started towards home. Sure enough, in true feline manner, Big One then sauntered up to escort me and we walked through the Max Heindel memory garden to the cross that had been set in place during Mr. Heindel's time. I have heard that walking around a “spiritual area” three times might be a beneficial procedure, so I walked around the cross once...twice...and, on my third time around, there was Big One running crazily (it appeared) across the enclosure and road. Then he ran high, very high, up the eucalyptus tree in front of me. So

high he went that it stopped me in my tracks. Possibly in tune with subtler vibrations (did I not try the three-time walk?), I'm sure I heard Big One say: "Watch what I can do! I can climb to the top of this tree!!" And he did! He stayed perched on a very high branch: a strong, sure-footed, in-tune feline, showing me how grand he looked silhouetted against the sunset (and he *did* look grand). I realized I was watching a giant "Thank you!" from Big One.

After some poised seconds Earth time (although timeless on another plane), he turned around, ran down the eucalyptus tree back to me, brushed my leg, and went on his way, not being one to mince words or actions. The incident was one of the most sensitive interactions I've had with any being in some time.

Big One of Mt. Ecclesia reminds me of royalty—not materialistically, but in the finer things of life: sensitivity, ability to communicate, a good attitude in general, and a manner which says "look within to find God."

It makes me wonder if some of the animals we think we know "personally" aren't in fact more closely representative of individualism than of the Group Spirit. Don't we at times reach something more than the "animalistic" traits?

If we can communicate meaningfully with a lower life-wave, the idea of touching "something" as a common ground of understanding is, in fact, the road to recognition of the *Oneness* of Creation. Is not the building of individuality part of the process of returning to our Creator in a conscious, willful manner? If, in this lifetime, it's taking animals to bring me to this realization, then: C'mon ANIMALS!

Meanwhile, Big One of Mt. Ecclesia and other pioneers of the various life-waves will continue to awaken, *by example*, the rest of us "slower-moving laggards." □

—A Member-Worker

Mystic Light

The Universe is Mental

The First Hermetic Principle: The Principle of Mentalism

We are beginning to understand that our mental attitude and thought processes play a significant role in our lives. We might say that the quality of our life is in the mind. Dr. Arnold Fox tells us: "Your brain turns your thoughts and attitudes into chemical messengers (hormones) which circulate through your body. In effect, your body becomes a mirror of your mind." Thus we are learning the responsibility we have for the quality of our lives.

The principle of "as above, so below" might help to clarify this. If our thought is creative, then the thought of the Supreme Being, the All, also must be creative, but of course to a much greater degree. What an awesome idea! With what gratitude we realize the Benevolence and Love expressed in the "thoughts" of the Divine. Compared to them, ours are surely miniscule.

Yet, what power lies in even our comparatively feeble efforts. The very shaping of our lives is within our scope. In fact, like it or not, our lives are in our hands.

Another concept of thought is energy. Energy is expressed in action, as the power to do, make, and build, as well as to destroy. And let us not forget the destructive aspect. This can be a blessing when it destroys the negative, but a curse when it is allowed to destroy our health and the very fabric of our lives or of the world around us. Energy used in destructive ways must be controlled and directed toward building the positive. We find that every facet of our life is governed by the mental.

Science is realizing the importance of the mind in the health of the body. It also is discovering the part that thought plays in all aspects of the universe.

In our very complex society of high technology and rapid transportation from here even into space, how far would we have progressed without the mental effort which guided it all to fruition?

"And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2)

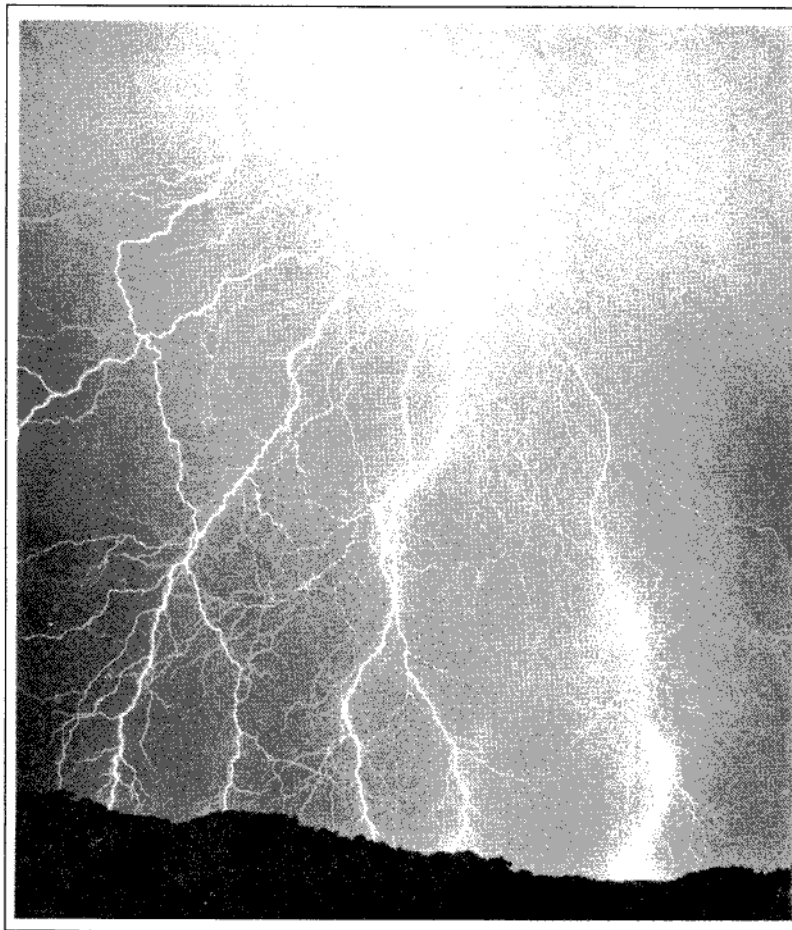
"...Be ye transformed by the renewing of your mind." Here is an exciting thought. The effort we make to renew our minds, bringing them into line with the divine Will, transforms us. We have it within our grasp to become that which we yearn to be—a reflection of the divine Mind. What that can do for us we only can imagine in our dreams of growing into the likeness of the Father. What it will do for the world around us is equally important. Enough renewed and transformed minds must renew and transform the world. What a privilege to be a part of that most needed change. The negative results we see around us only can be made positive when each thinking person gains control of his thoughts and projects the positive Will of God.

Our unity with God becomes clearer. We see that His thoughts may become our thoughts as we live more closely in accordance with the divine Will.

No one has said that this is easy. It is the most difficult thing we can do. Anyone who has attempted to control his thoughts has discovered what unruly, willful things they can be, seeming to have a life of their own. But with sincerity and perseverance we say with St. Paul: "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:14) □

—Olivia Barnett

Mystic Light



What's My Line?

Have you ever regarded yourself as a mental sending and receiving station? Perhaps one of the most difficult facts to accept is that thoughts are things; they have energy, consequently, they can affect people.

Practically all of us are prone to leave our "line" open to errant ideas and emotion-drenched thoughts emanating from people in our environment, submitting ourselves to their influence. Few of us recognise this, for we believe we are "masters in our own house."

Have you, after periods of forced concentration (for instance, the necessary attention to a job), sighed with relief and let your thoughts wander, open to every vagrant thought seeking a place of fulfillment? The effect of these wandering visitors can be important, for if they have any affinity with our type of thinking, they coalesce and strengthen the thoughts already in our minds. One sees immediately that the trend of our thinking decides what we attract! Even occult students who are aware of the problem may, in a negative moment, leave the "line" open and absorb some of the streaming, often capricious, meanderings of undisciplined minds.

It is well to know that an open "line" is dangerous because we then can accept directed hostility and perhaps harmful thoughts of misused power. We have to remember that our minds were obtained by diverting one half of the creative force, so deliberately to misuse the mind is just as spiritually wasteful as is misuse of the sex force.

From a spiritual point of view, we are responsible for our thoughts. A courteous person avoids making difficulties for those in his or her environment. We can apply the same principle and control our thoughts, at least to prevent them from unhappily influencing others.

A student with spiritual aspirations naturally will want to acquaint himself with ways to use his own mental powers constructively and, in so doing, provide a barrier against stray streams of thought seeking a receptive "slot."

A happy person emits a strong uplifting vibration, one in which others feel more comfortable. An aspirant passing through a difficult experience sometimes spreads his problems wherever he goes without saying a word, but in time he starts to question himself and begins to see he is not "keeping his thoughts to himself." He realizes he is being presented with a wonderful opportunity to learn a much needed lesson, and that his mind can be focused on trying to understand the lesson, and on praying long and hard for guidance. In time he sends out thoughts, and people sense a growing inner strength which commands respect. Such an aspirant also would try to make it impossible to accept negative thoughts. At first it is troublesome, but the mind must be occupied; good music and literature for times of leisure together with wholesome social affairs help to keep us relaxed, while periods of study stimulate our aspirations toward a higher and more useful life. □

—M.J.S.

Mystic Light

How to Have a Peaceful Death

There are many things which, if done wrongly, bring pain and suffering, but if done rightly can be peaceful and even pleasant. Dying is one such thing. It is the purpose of this article to enumerate what must be done in order to have a peaceful death.

Prior to a person's birth, the Recording Angels create in the Region of Concrete Thought an archetype for that person, which eventually draws to itself physical materials which it shapes according to the form of the vital body. This archetype from the very beginning is set to continue in operation for a certain amount of time. Natural death of an individual occurs when his archetype ceases to function. Natural death is not painful and need not be preceded by sickness, if one takes proper care of the dense body so that it does not wear out before the archetype ceases to function. The suicide, who intentionally makes his dense body uninhabitable, experiences much pain after death, because the archetype still tries to draw physical matter in but is no longer able to do so. This gives the suicide an aching feeling akin to that of intense hunger, which continues until the time when death naturally would have occurred. We thus may write the first rule for a peaceful death.

Rule 1—Take good care of the dense body during life.

Prior to birth, when the Recording Angels are building the archetype for a person's life, they plan various learning and serving opportunities for that individual. If, during life, that person neglects to take advantage of the learning and serving opportunities given and turns on to a path which is of little value to his or other people's soul growth, the Recording Angels may shorten the life of the archetype, so that the person may die, at a relatively young age, earlier than originally had been planned. It is difficult to die in the midst of life, when one still has many earthly interests. Thus we arrive at the second rule for a peaceful death.

Rule 2—Take as full advantage of learning and serving opportunities during life as possible.

(Note: Some people's archetypes may have been constructed for a short life, so we should not conclude that

everyone who dies young did not take advantage of learning and serving opportunities. Also, the fact that following Rule 2 promotes a more peaceful death is not the only reason why Rule 2 should be followed; the other reasons are not a part of this discussion.

When a person approaches the point of death, the Spirit and its higher vehicles may start to leave the dense body. This, as mentioned earlier, is not painful. It is, however, painful to the dying to be given stimulants which force the higher vehicles back into the dense body with a jerk, thus imparting a great shock to the individual. This may generate feeling similar to that produced when a loud noise is made every time one "drops off" when trying to fall asleep. Thus we have the third rule for a peaceful death.

Rule 3—Avoid giving stimulants to the dying.

When natural death occurs, the heart stops beating. For up to three and one-half days after the heart stops beating, the Spirit is engaged in reviewing the scenes of its past life and transmitting the record of the scenes from the lower to the higher vehicles of the Spirit. This review of the scenes has no feeling associated with it, so this interval of time should be peaceful for the Spirit. During this time, however, the Spirit still has a connection with the dense body and still can feel, in a measure, anything which is done to the dense body. Post-mortem examinations, organ removal, embalming, cremation, and loud noises can cause pain and disturb the Spirit. Thus we have:

Rule 4—For three and one-half days after the heart stops beating, the body should be in as peaceful an environment as possible and should be disturbed as little as possible.

Subsequent to the three and one-half days after the heart stops beating, a multitude of feelings become possible. So-called 'dead' people still can see what happens and hear what is said on Earth when they turn their attention in that direction. It can cause the dead person grief to see his family and friends grieving. It can cause a dead person frustration to want to complete unfinished 'business' on Earth and to not be able to do so. Thus we have:

Rule 5—Those who still are living on Earth should adopt an attitude of calmness and prayer when a loved one dies. They should try to take care of any business which the dead person left undone, and should try to do it in a way which would satisfy the dead person (within reason). Since there is a limit as to how much "business" friends and relatives can be expected to take care of after one dies, we also have:

Rule 6—One should keep one's affairs in order so that one is prepared to die at (almost) any moment.

Death does not remove earthly desire. Those who were addicted to smoking, alcohol, or drugs prior to death still feel the same cravings after death, but these cravings cannot be satisfied by the dis-embodied Spirit.

Suffering results until the cravings can be overcome. Thus, if the after-death state is to be peaceful, we must follow:

Rule 7—One should avoid becoming addicted to anything during Earth life; if addiction is present it should be overcome prior to death.

When the attention of the dead person in time becomes focused in the higher worlds, the scenes of the past life again are reviewed. During this second review, that person begins to feel the effects of all his or her evil actions on Earth. When a scene is reached in which he hurt someone else, he now will feel the hurt himself. We can minimize the suffering which we will feel in this stage if we minimize the suffering which we cause others during Earth life. Due to insensitivity and ignorance, we unintentionally may sometimes cause others to suffer. We may retrospect such events during Earth life, however, and try to feel the full effects of such actions while we still are embodied. If we succeed in this, the record is wiped clean and we correspondingly will be freed from suffering after death. We thus have:

Rule 8—During life, one should try to retrospect what one has done and should try to feel the full effects of one's actions.

After the stage in which we feel the effects of our evil actions, we pass into the heaven worlds. In these worlds there is no longer pain or suffering, regardless of what we did or did not do in the previous stages. There is much activity in the heaven worlds, and there is much we can do during Earth life to prepare ourselves to obtain maximum benefit from our stay in these worlds, but such is beyond the scope of this article.

If we were taking a trip into an unknown and potentially hazardous country, we might be full of apprehension. If, however, we knew what the hazards were to be and could make sufficient preparation so that they could be avoided or overcome, we could set out with confidence. If we keep the rules of this article in mind, we can avoid the 'hazards' associated with dying and can approach death with confidence, whenever it may come. We then truly can say, along with the poet Nancy Byrd Turner:

*Death is only an old door
Set in a garden wall;
On gentle hinges it gives, at dusk
When the thrushes call*

*Along the lintel are green leaves,
Beyond the light lies still;
Very willing and weary feet
Go over that sill.*

*There is nothing to trouble any heart;
Nothing to hurt at all.
Death is only a quiet door
In an old wall.*

—Elsa M. Glover

Max Heindel's Message



The Ring of the Niebelung

The Battle of Truth and Error (Continued)

The distinctions between the legitimate and illegitimate use of spiritual powers are so fine and so subtle that, as one grows, the restrictions whereby one seems beset, multiply to such an extent that, were the tale told to others, ninety out of a hundred would say: "But what is the use then of having spiritual sight or of being able to leave the body? When you are so restricted, it seems that the possibility of trespassing is multiplied to such an extent that there is scarcely any use of having these faculties." Nevertheless, they are of great value, and the responsibility is only the natural result of added growth.

An animal takes freely anything that it wishes: it commits no sin and is not held responsible for its action, because it knows no better. But as soon as the idea of "mine" and "thine" has been imprinted upon our consciousness, then also the responsibility comes. As our

knowledge grows, so does our responsibility; and the finer the soul qualities, the finer the distinctions between right and wrong. This we observe in our daily lives, that the standards of the permissible or non-permissible vary according to the quality of each individual.

And when we aspire to that power whereby we may know the past, we shall find that we are no more justified in using this power for aggrandizement than we would be justified in using it to obtain worldly wealth or power. So the life, or the lives, we have led are hidden from us for a purpose, until we know how to unlock the door; and when we have the key, we probably shall not want to use it.

For that reason, then, Siegfried is given the lethal drink the moment he enters the court of Gunther, and straightway he forgets about his past life with Mime, the dwarf, who claimed him as a son. He forgets how he forged the magic sword, "the courage of despair," which stood him in such good stead in the fight with Fafner, the spirit of passion and desire. He forgets that he thus had won the Ring of the Niebelung, the emblem of egoism, whereby he gained knowledge of his true spiritual identity and slew Mime, the personality, who wrongfully claimed to be his progenitor. He forgets how, as a free Spirit undaunted by fear, he broke the spear of Wotan, the warder of creed, and followed the bird of intuition to the abode of the sleeping Spirit of Truth. He forgets his marriage to her and the vow of unselfishness, implied when he gave her the ring.

But each and every one of these important events has left its impress upon his soul, and now it is to be tested: whether that impress has been deep or superficial. Temptation comes to us, life after life, until the treasure laid up in heaven has been tested and tried by temptation on Earth—whether or not it will withstand the moth of corruption. After the Baptism, when the Spirit of Christ had descended into the fleshly body of Jesus, it was taken into the wilderness of temptation to prove its weakness or its strength. And, similarly, after each heavenly experience we must expect to be brought back to Earth, that it may be learned whether we shall stand or fall in the furnace of affliction.

THE TWILIGHT OF THE GODS

When Siegfried reaches the court of Gunther, Gutrune, the fair sister of the king, hands him the magic cup of forgetfulness. Forthwith, he loses memory of the past and of Brunhilde, the Spirit of Truth, and stands naked ready to fight the battle of life. But he is armed with the sublimated essence of former experience. The sword of Nothung, the courage of despair, wherewith he fought greed and creed symbolized by Fafner, the dragon, and Wotan the god, is still with him; also Tarn-cap, or the helmet of illusion, which is an apt symbol of what we in modern times call hypnotic power, for whoever put this magic cap on his head appeared to others in whatever shape he desired; and he has

Brunhilde's horse Grane, discernment, whereby he himself always might perceive truth and distinguish it from error and illusion. He still has powers, which he may use for good or evil according to choice.

As we have said previously, our idea of what truth is changes as we progress. We gradually are climbing the mountain trail of evolution, and as we do, phases of truth appear which we never before perceived; what is right at one stage, is wrong at another. Though whenever we are in the flesh, we see through the veil of illusion symbolized by Loge's flame which encircles the rock of Brunhilde; her swift charger Grane, discernment, is also with us; and if we only give him free rein, the material brain-mind, which is charged with the lethal drink of forgetfulness, never can gain the ascendancy over the Spirit.

The early Atlantean Epoch, when mankind lived as guileless "Children of the Mist" (Niebelung) in the foggy basins of the Earth, is represented in the Rhinegold. The later Atlantean time is an age of savagery, when mankind has forsworn love, as Alberich did, and forms "the Ring" of egoism, where it devotes its energies to material acquisitions, symbolized by "the hoard" of the Niebelung, over which giants, gods, and men fight with savage brutality and low cunning, as set forth in the "Valkuerie."

The early Aryan Epoch marks the birth of the idealist, symbolized as the "Walsungs" (Siegmond, Sieglinda, and Siegfried), a new race which aspires with a sacred ardor to new and higher things—valorous knights who had the courage of their convictions and were ever ready to fight for truth as they saw it and to give their lives as forfeit to uphold their heartfelt convictions. Thus the age of realistic savagery gave place to an era of idealistic chivalry.

We are now in the latter part of the Aryan Epoch. The truth seekers of the past again have left the fire-girt rock of Brunhilde. We again have assumed the veil of flesh and partaken of the lethal drink, and we today actually are playing the last part of the great epic drama, "The Twilight of the Gods," which is identical in its import with our Christian Apocalypse. "The gospel of the Kingdom" has been preached to us, "the Way, the Truth, and the Life" has been opened to us, as it was to Siegfried; and we are on trial now, as he was at Gunther's court, to see if we will live as "married to truth," or whether we will drag her from her retreat and prostitute her, as Siegfried did. In order to gain the hand of Gutrune, he wrested the emblem of egoism, the Ring of the Niebelung, from Brunhilde's hand and put it on his finger again; he bound her and carried her to Gunther to be his wife; he prostituted her, and himself committed adultery with Gutrune—for having once married truth, it is spiritual adultery to seek the honors of the world. □

(To be continued)

Studies In The Cosmo-Conception

Preparation for Initiation

This department is devoted to a study of The Rosicrucian Philosophy by the Socratic Method, the material being taken from "The Rosicrucian Cosmo-Conception" by Max Heindel. A catalog of our publications is available on request.

Question: What is the relation of the Head of the Rosicrucian Order to the outside world?

Answer: The Head of the Order is hidden from the outside world by the twelve Brothers. Even the pupils of the School never see him, but at the nightly Services in the Temple His presence is felt by all, whenever He enters, and is the signal for the commencement of the ceremony.

Question: Who besides the Brothers may be present at these Services?

Answer: Gathered around the Brothers of the Rose Cross, as their pupils, are a number of "lay brothers."

Question: What is their spiritual status?

Answer: They are people who live in various parts of the Western World but are able to leave their bodies consciously, attend the services, and participate in the spiritual work at the Temple; they having each and every one been "initiated" in the method of so doing by one of the Elder Brothers.

Question: Do these pupils remember their experience when they return to their bodies?

Answer: Most of them are able to remember all that happens, but there are a few cases where the faculty of leaving the body was acquired in a previous life of well-doing and where a drug habit or a sickness contracted in the present existence has unfitted the brain to receive impression of the work done by the man when away.

Question: Is the general idea of initiation correct?

Answer: The general idea of initiation is that it is merely a ceremony which makes one a member of a secret society; that it may be conferred upon anyone

willing to pay a certain price, a sum of money in most cases. While that is true of the so-called initiation of fraternal orders and also in most pseudo-occult orders, it is an erroneous idea when applied to initiations into various degrees of truly occult Brotherhoods.

Question: What is required of the candidate for initiation?

Answer: In the first place there is no golden key to the Temple; merit counts but not money. Merit is not acquired in a day; it is the cumulative product of past good action.

Question: Does the pupil know when he is ready for initiation?

Answer: The candidate for initiation is usually totally unconscious that he is a candidate. he usually is living his life in the community and serving his fellowmen for days and years without any ulterior thought until one day there appears in his life the teacher, a Hierophant of the lesser Mysteries appropriate to the country in which he resides.

Question: In what way is he qualified?

Answer: By this time the candidate has cultivated within himself certain faculties, stored up certain powers for service and help, of which he is usually unconscious or which he does not know how to utilize properly.

Question: What service does the initiator render?

Answer: The task of the initiator will now be plain; he shows the candidate the latent faculties, the dormant powers, and initiates him into their use; explains or demonstrates to him *for the first time* how the candidate may awaken the static energy into a dynamic power.

—Reference: *Cosmo-Conception*, pp 523-525

Western Wisdom Bible Study



The Palsied Man Healed

And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

And, behold, certain of the scribes said within themselves, This man blasphemeth.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

And he arose, and departed to his house.

But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

—Matthew 9:1-8

Here we have a case of the palsy healed by the Master Healer. Mark and Luke, in their accounts of the incident, state that because of the multitude pressing around the door, the friends of the afflicted man “went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.” Christ Jesus was touched by their faith and said: “Son, be of good cheer, thy sins be forgiven thee.”

He thus indicates that the sick man had disobeyed the Laws of God or

Nature, but that he also had used the magic formula of “repentance, restitution, and reform” sufficiently to merit the removal of his affliction. Only by our own efforts in repenting wholeheartedly, making restitution in so far as is possible, and reforming, can we bring about a permanent healing.

Christ Jesus, by virtue of His lofty spiritual status, was able to read the thoughts of the scribes, who were accusing Him in their hearts. This He did on many other occasions and thus indicated a faculty which we, as Christs-in-the-making, some day will possess in all its fullness. Already many people are aware of this faculty and are using it more than they may realize. Mental telepathy is a fact acknowledged by most present-day scientists, but there is yet much to learn in spiritualizing the mind so that it may be capable of performing its highest functions.

Palsy, as we have indicated previously, is a form of paralysis which usually results from a fearful attitude of mind—perhaps having existed for several lives. Max Heindel has pointed out that the color of fear as shown in the human aura is gray—a steel color which sends out a vibration that says in effect: “Leave me alone, you shall not touch me.” Actually, the basic cause of fear is selfishness—the centering of one’s interests and efforts upon the things that pertain to oneself. As we learn to serve in a selfless manner, we rid ourselves of our fears and replace them with an abiding faith and trust. At the same time the colors in our aura change from the grayish tints to beautiful tones of blue, rose, and lavender.

Concerning faith, which may be said to be the opposite of fear, a poet aptly has written:

*Faith is a grasping of Almighty power;
The hand of man laid on the arm of God;
The grand and blessed hour in which the
things impossible to me
Become the possible, O lord, through Thee.*

Astrology



Life's Summer

The summer we will consider here is not vacation-time summer. It is not the summer of carefree fun when school is out that little boys and girls dream of. Rather, it is the summer filled with toil and sweat which greets the spiritual aspirant when he takes upon himself the tasks of this life.

In order better to understand these tasks, let us roll time back six months to the preceding Winter Solstice on December 22nd. This is the time when the perpendicular ray of the Sun is farthest south of the equator, the time of the longest night of the year, when physical manifestation on Earth is at its greatest ebb. This is the time when, mystically speaking, the cosmic Christ, that great solar Spirit, is born again into the Earth. This event we celebrate as Christmas. This is the time when we most need His infusion of divine Love, Life, and Energy to lift us up to the next rung on the great spiral stairway of cosmic evolution.

Now, one-half year later, the circumstances are exactly opposite. We find ourselves poised upon the threshold of the longest day of the year, the Summer Solstice, when the perpendicular ray of the Sun is farthest north of the equator. Now, mystically speaking, the cosmic Christ, Who withdrew His vehicles once again from the Earth at the Spring Equinox—that event

which we celebrate as Easter—has reached His spiritual home in the World of Divine Spirit. Here He will rest, renew His energies, and prepare Himself for another sacrifice for us at the Winter Solstice which is to come.

The Summer Solstice is the time of year when physical manifestation on Earth is at its highest point, the time in the divine cycle when life is easiest. But for the spiritual aspirant, it is not the time when life is easiest. For the spiritual aspirant, this is the time when, thrown upon his own resources, he must cultivate self-reliance in the discharge of his duties as homemaker and parent. He knows that, by successfully completing his responsibilities here, he is preparing himself for the wider work of serving the Christ in the upliftment of all humanity.

For the archetype of this activity, we look to the signs of the zodiac. We are at this moment poised upon the first point of the sign Cancer which, with the succeeding signs Leo and Virgo, is one of the three zodiacal signs of the summer season. Together with the preceding three signs Aries, Taurus, and Gemini, they form what are termed the personal signs because they deal primarily with the side of our natures which emphasizes our personal interests. These are the six signs through which the Sun passes north of the celestial equator during that period when the cosmic Christ has withdrawn His vehicles from the Earth into the higher realms.

We recently have been through the cardinal, fire sign Aries, which represents archetypally childhood and early life. This is the period best characterized by the "terrible twos," when the vital energy of the new life form rushed uncontrollably into manifestation. Next we passed through the fixed, earth sign Taurus, which represents, archetypally, that period when we concentrated our energies to achieve personal security. Here the emphasis was on "me and mine." Then we passed through the common, air sign Gemini, the twins, where we learned to establish relationships and communicate with those in our most immediate environment: our brothers, sisters, and neighbors.

These things have not just happened once or twice. Year by year, as the Sun comes into the same relationship with the Earth, every seven years as the Moon comes into the same relationship with the Sun, and from lifetime to lifetime throughout all time, again and again we are presented these opportunities for growth so that all may learn the lessons they contain and become more efficient and able as God's servants.

Now, once again, we come to the cardinal, water sign Cancer which initiates the summer quadrant and is followed by the fixed, fire sign Leo and the common, earth sign Virgo.

In each quadrant we find the same pattern: first, a cardinal sign to initiate the quadrant's activities; second, a fixed sign to give constancy and perseverance to them; and finally, a common sign to reap the harvest and prepare for the next cycle. This threefold pattern of

spiritual energies is the method by which the threefold Godhead, which in the Christian religion we call the Father, the Son, and the Holy Spirit, manifests Itself in and throughout all time.

So, having taken care of our most pressing needs for personal survival in Aries, Taurus, and Gemini, we are once again ready to learn the lessons which come from being stewards for new life. As models for this activity we take the three summer signs Cancer, Leo, and Virgo.

First upon our path we find the water sign Cancer. Esoterically "water" stands for the Desire World, the world of feelings and desires. The sign Cancer is ruled by the Moon, which esoterically represents the archetype of womanhood, the mother-to-be. As we already have seen, Cancer is a cardinal sign. It initiates a new cycle of activity. Therefore, we see that the first stage in this new cycle is the awakening or initiating of desire to have children.

Also, Cancer is the fourth sign of the zodiac, the natural fourth house sign. In this sign, we go about the business of homemaking. Therefore, as soon as the desire for children is quickened in the woman's breast, she sets about making the nest. Of course, the home must be comfortable, and here the mother-to-be very likely freely will use the accumulations of nice things she put together for herself when she was under the influence of the fixed, earth sign Taurus. But even more important, the home must be safe and secure, qualities quite opposite to those which were in the forefront dur-



ing the stage of life dominated by the cardinal, fire sign Aries and its ruler, the warrior Mars. Then exploration and penetration into the unknown were our foremost considerations and we thought nothing of burning our bridges behind us. Now we have no further interest in the unknown. We want everything to be familiar, functional and, especially, reliable in meeting the needs of our young ones.

The desire for children having been awakened and the home established under the influence of Cancer, we next come to the fixed, fire sign Leo. Here the fixed nature of Leo gives constancy to the desire for children. We dwell on the thought. Of course, when we concentrate on a thought, it opens up to us like a flower, and we note its details. One of the first details which presents itself to our view is that, if we are going to have children, we will need someone with whom to have children. And since Leo is also a fire sign, we put energy into bringing the thought-form into manifestation.

Further, Leo is ruled by the Sun, the father archetype. Hence, in Leo the woman attracts the father-to-be and he woos her. The woman's nature is like the Moon: now she waxes hot, she says, "yes, yes!"; now she wanes cold, she says, "no, no, no." But this is all a test. She is testing the man's constancy. Is he the real lion she is looking for? Does his love shine bright, warm, and always like the rays of the Sun? If so, then, under the influence of Leo, the sign of courtship, they fix their love, with a promise to be true.

But still we do not have instant children. This is not to be for one complete cycle of the zodiac. First, the betrothed must be separated to prepare for the wedding. This separation is represented by the chaste sign Virgo. The next sign, Libra, represents the marriage ceremony, and then, in the following fixed, water sign Scorpio, desire fixes upon union. Here the marriage is consummated. Finally, nine months later when the Sun once again passes into Leo, the child of this union is born.

Thus do the stars and their motions give us the archetypes of human destiny even though each particular destiny may vary this way or that from the ideal pattern.

As the children are raised under the Leo archetype, we may look once again to the stellar pattern to give us the ideal roles for each parent. Here the mother is represented by the Moon at home in her own sign, Cancer, where she feels most strongly the desire to nurture and protect the helpless and defenseless infant in the safe and secure home she has made.

For the father's role, we look to the Sun in his own sign, Leo. Here we do not find the unstable emotion, the feeling, of love. Instead we find the male counterpart of this characteristic manifesting in the solar archetype as will-power. This is best visualized by noting the constancy with which the light, heat, and energy from the Sun are radiated into the solar system. By this

means, God continually is willing all the life in the solar system into existence. Notice that we never speak of the will as being inconstant in the same way that we may speak of inconstant love or inconstant desires. It is the nature of the Moon, but never of the Sun, to be inconstant, as it waxes and wanes through its monthly cycle. We may say that someone is a person of weak will or a person of strong will, but we never say that he is a person of inconstant will, because the words "will" and "inconstant" are inconsistent with each other—just as if we had said, "Here is the big, small thing." Thus the father wills His children into being, and He loves them by willing that they prosper in the world.

By the successful union of these two kinds of parental love, children are raised: the mother-love protecting, holding, and nurturing until the child is ready to leave the nest; the father-love encouraging and providing constant support to the child's efforts from afar like the rays of the Sun.

In due course the task—and no small task it is—is done, and at last we look to the succeeding sign, Virgo, for the promised reward. Virgo is the natural sixth house sign, and, among other things, it represents the service we perform for others in this life. Now certainly there is no more demanding and often thankless service we perform in this life than raising children.

The picture of this constellation is a virgin dressed for marriage and bearing in her left hand several ears of ripe corn, the fruit of the harvest. We easily may see that the harvest changes the state of the earth element as would be indicated archetypally by the fact that Virgo is the common (or changing) earth sign. For many places in the northern hemisphere, the time when the Sun passes through the sign Virgo is in fact a time of harvest. But the material harvest is not of concern to us at this time. Instead, let us consider the spiritual aspect.

The star which represents the ears of corn in the virgin's left hand is Spica, a Latin name which means "an ear of corn" and which is cognate with our English word "spike." However, in the most ancient star charts the name given to this star is "Tsimech," meaning "branch," that word used exclusively by the Old Testament prophets to refer to the Christ Who is to come. For example, in *Jeremiah 23:5-6* we find:

Behold, the days come saith the Lord,
That I will raise unto David a righteous branch.
And a king shall reign and prosper.

Also we note that these same ears of corn are the seed of the corn; held in the virgin's hand they are the seed of the virgin, that is, the promised Christ. The virgin is wearing a long, flowing wedding garment, and in her left hand she is bearing the fruit of the harvest.

The spiritual message in this powerful symbol is now clear. By our loving, self-forgetting service to others we

have made the golden wedding garment, the soul body, the wonderful vehicle by which we are able to travel on the inner planes, there to serve the Christ more fully in joyous liberation from the limitations of this earthly vehicle. In our hand we now bear the fruit of the harvest, the fruit of our service which is the seed of the virgin, the promise of the birth of the Christ Within, that wonderful new state of awareness whereby we wake up on the inner planes in full control of our faculties. We see, therefore, in the symbol of Virgo the great spiritual truth: it is by our loving, self-forgetting service to others that we prepare ourselves to become conscious invisible helpers.

The message contained here is not new. It is not the latest scientific discovery. It will not be awarded a Nobel prize. The message here, the message contained in the stellar script, is old—as old as time. For the message in the stellar script is not man's truth, it is God's truth. There is no way, try as we might, that we may explain these things to those who are not yet ready to receive them. How true are the words of Henry David Thoreau: "Only that day dawns to which we are awake." And yet, for those who are ready, the message can and must go out.

Look once again now at the virgin holding in her hand the ears of corn, and note this: in order to hold those ears of corn, they had to be cut off from the ground. There is a great spiritual truth here, which shows us how it is that new people every day are becoming ready to wake up their spiritual awareness. In order to hold those ears of corn, they must first die to the Earth.

Of course, we commiserate with those who are suffering because they have lost a loved one, because something they valued very much has been taken away, or because some cherished plan or hope has not been fulfilled. But these painful experiences are the very ones which cause us to turn to God. They are in truth life's greatest blessings.

When the children are raised, we must let them go, realizing that they are God's children and we are only God's stewards. This is often difficult and painful but it is only then that we hold in our hand the fruit of the harvest.

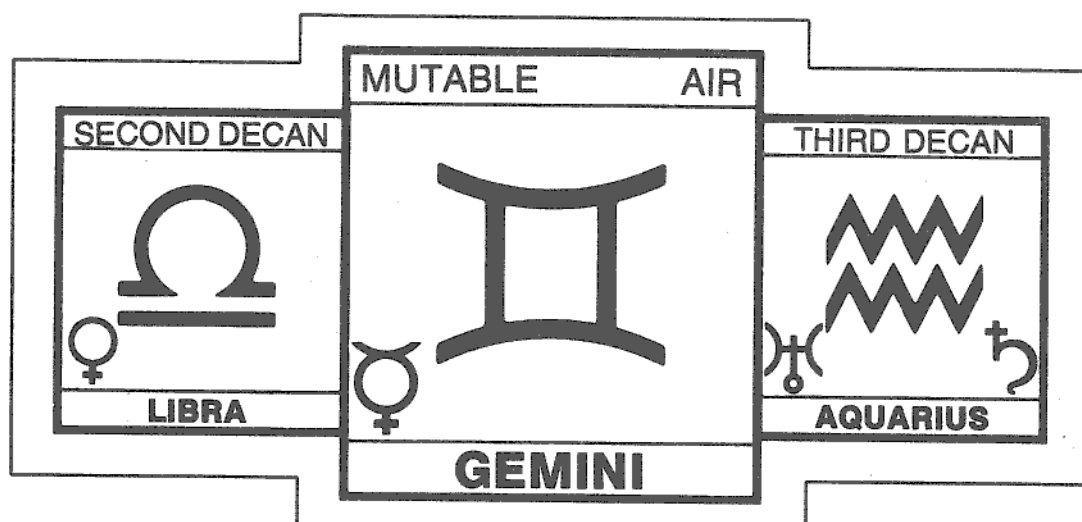
We return one final time to the most basic level of understanding the Virgo sign. It is the common, earth sign. It is the harvest. When we cut off from the Earth, not to produce suffering but when the harvest is ripe, when we realize that everything on Earth is God, then we do not cut off any life, we merely cut off our own chains.

Then we are at the dawning of a new day, a day when we may say with Henry David Thoreau, "Only that day dawns to which we are awake. The Sun is but a morning star." □

—Dwight William Johnson

Astrology

"God's Truth Is Everywhere"



The Children of Gemini, 1984

BIRTHDAYS:

May 20 to June 21

SYMBOL—Gemini(♊), the twins.

QUALITY—Common; or consciousness directed wonderingly and experimentally toward the understanding and integration of new experiences and possibilities.

ELEMENT—Air; or consciousness relating to social and intellectual concerns. Among other things, the air element corresponds to gases, the mind, and the World of Thought.

BASIC INFLUENCE—Curious, inquisitive, whimsical, and adaptable.

POSITIVE INFLUENCE—A positive manifestation of the forces of ♊ manifest themselves in versatility, enabling one to understand and deal with anything that may come to hand or be required of him. A person working with these forces tends to be perceptive and well-informed in many directions. There is usually a degree of refreshing light-heartedness that keeps gloom and melancholy at a distance and helps one to look on

the bright side of things.

NEGATIVE INFLUENCE—A negative manifestation of ♊ energies can turn versatility into superficiality and aimlessness. The genuine and engaging light-heartedness of the positive ♊ becomes frivolousness and irritating shallowness in the negative ♊. A person working with these forces may be overly nervous and find it difficult to be consistent or to focus his attention on any one thing for long.

LESSONS—For balanced development under ♊, light-

KEY TO ASTROLOGICAL SYMBOLS

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

heartedness should be coupled with a certain amount of seriousness and sincerity; mental activity should be balanced by physical activity, and the inquiring mind should be guided by high idealism and reverence for all created things.

RULER—Mercury(☿) is the ruling planet of ♊ because it is able to express its function most easily and freely when placed in this sign. ☿ represents the need to express thoughts and ideas, to communicate with others, and to strive for greater intellectual understanding.

EXALTATION—No planet is known to have its exaltation in ♊ at present, though perhaps Vulcan, the theorized intra-mercurial planet, eventually will belong here.

DETRIMENT—Jupiter(♃), planet of benevolence, helpfulness, and generosity, finds its most difficult expression in ♊. Here, its energies tend to be diffused by the restless mental environment and do not as easily manifest in actual deeds of generosity and helpfulness.

FALL—No planet is known to have its fall in ♊ at present, though perhaps Pluto(♇) fits here.

CORRESPONDING

HOUSE—The 3rd house corresponds to ♊, and represents the desire to expand interpersonal and mental horizons.

SYNTHESIS—From the preceding, we synthesize the following meaning for ☿ in ♊ and in the 3rd house: the need wonderingly and experimentally to express thoughts and ideas, communicate with others, and strive for greater intellectual understanding, in a social, intellectual, and questioning manner, through the desire to expand interpersonal and mental horizons.

PHYSICAL ANALOGY—Breath, dryness.

PHYSIOLOGY—☿, the ruler of ♊, governs the physiological processes of respiration, oxygenation of the blood, sensations in general

but especially those of sight, hearing, and touch; functions of the thyroid and parathyroid glands, functioning of the organs of speech, and assimilation of foods in the small intestine. ☿ also has particular rule over the activities of the right cerebral hemisphere and the faculty of balance and coordination associated with the inner ear mechanism.

EXOTERIC ANATOMY—

Specific: shoulders, arms, hands, clavicle, ribs, trachea, bronchi, lungs, pulmonary circulatory system, pleura, and the thymus gland. General: body symmetry, capillaries, and the nervous system as a whole but particularly the sensory nerves.

ESOTERIC ANATOMY—♊ corresponds to the Conscious Mind.

TABERNACLE IN THE WILDERNESS—

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

GREEK MYTHOLOGY—

Hermes, winged messenger of the gods and cosmic prankster, is a primary representation of ☿ in Greek Mythology.

COSMIC CHRISTIANITY—

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

role that each participant plays in it.

THIS MONTH'S ASPECTS:

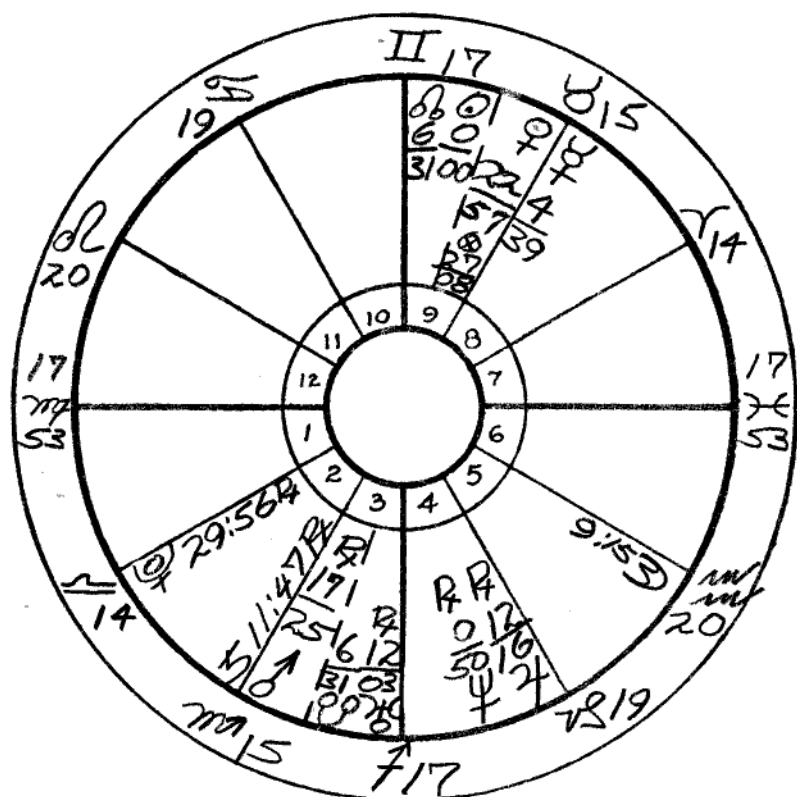
The solar month begins on May 20, 1984 at 8:59 A.M. TDT (Terrestrial Dynamical Time) with the following aspects: ☉ in ♊ ☿ in ☾, ♊, and ☾ until the end of the solar month; ☿ in ☾ ☿ in ♊ until May 21; ☿ in ☾ ♃ in ♋ until May 22; ☿ in ☾ ☿ in ♋ until May 22; ♃ in ♊ * ♃ in ♋ until the end of the solar month; ♃ in ♊ ☿ in ♊ until the end of the solar month; ♃ in ♋ * ☿ in ♊ until the end of the solar month. (Refer to the solar ingress chart in this article.)

☉(♊) ☿(☾, ♊, ☾):

These children tend to enjoy a vigorous exchange of differing views with those around them more for the fun of "making up" afterwards than for the enjoyment of winning others over to their own points of view. Although the solar placement indicates a love of learning through the reading of books, the conjunction with Venus suggests a love of assimilating knowledge via contact with others. Consequently, there may be a predisposition to regard the world as a classroom, and its inhabitants as teachers.

☿(☾) ☿(♊):

Children born with this aspect tend to be those who have chosen a life in which major progress in the area of emotional self-discipline will be made. Here we may find a dissatisfaction with oneself as well as with those in the social environment. The affections tend to be quite ardent, and even if relationships are harmonious, force of circumstance seems to cause repeated separations from loved ones. Although the emotional traumas of life are often the self-generated destiny of a previous embodiment, and are, therefore,



Mt. Ecclesia **SOLAR INGRESS CHART** May 20, 1984
Lat.: 33° N Long.: 117° W 12:59 PM (Pacific Standard Time)

unavoidable, their divine prerogative of free will may permit these children to crystallize their suffering into the wisdom of emotional self-reliance.

$$\mathfrak{O}(\mathfrak{O}) \triangleq \Psi(\mathcal{V}):$$

Here we find children who tend to have their "heads in the clouds" while their feet are simultaneously planted solidly on terra firma. A rich imagination, coupled with the desire and ability to accomplish goals in the real world, assures success in a variety of areas in later life. Although this aspect inclines toward a dislike of school subjects such as mathematics, the problem is more one of intellectual "style" than a lack of intelligence. Parents are advised to encourage these children doubly to apply themselves to those school subjects that do not appeal to their imagina-

tion. This will augment their mental discipline and discriminative faculties, and may serve to steer them clear of a negative intellectual and emotional path later in life.

$$\mathfrak{O}(\mathfrak{U}) \otimes \mathfrak{O}(\underline{\Omega}):$$

Concentration of the mind through sheer will power is suggested by this aspect, and these children may reap either a harvest of sorrow or treasure that "moth and rust does not corrupt," depending upon the degree of moral self-restraint that they impose upon this mental potency. Although this aspect suggests the highly-opinionated fanatic who attempts to coerce others to his narrow point of view, it also has the effect of creating so much inner tension regarding strongly felt beliefs, that verbal expression actually may be inhibited. Parents may be of great

assistance here by demonstrating with their own behavior the advantages of patience and not getting lost in the haze of transitory emotional peaks and valleys.

$$\chi(M) \neq 2\chi(V):$$

Practicality, hard work, and persistence are the keywords of this aspect, and these children will tend to be quite earnest yet jovial at the appropriate moments. However, all work and no play may make for adults who find it quite difficult to express themselves with a positive emotional spontaneity in close interpersonal relationships. With this aspect, the father role model is especially important and the expression of paternal authority as a sensitive synthesis of order and relaxed informality surely will be of benefit to these children.

 $\mathfrak{h}(m_i) \circ \circ^{\uparrow}(m_i):$

Once again we find children whose relationship with the paternal authority figure may play a vital role in the style of expression of a variety of inner drives later in life. The ability to concentrate the will power may require an expression of emotional energy that is of an intense, self-assured, and non-compromising nature. Consequently, a sense of self-worth due to a frank, positive relationship with the father may prevent a reaction of suppressed anger and bitterness due to life's vicissitudes. Ultimately, the energies that seek expression here may be transmuted into humanitarian and spiritual endeavors in which the goal is contact with the unseen forces that shape man's destiny.

$$2_4(VS) * \sigma^{\uparrow}(\mathbb{M}_1):$$

Here we find children whose path towards success in life may be smoothed with assistance from many friends and benevolent authority figures. This aspect suggests a love of outdoor sports and travel. Later in life there may be a burning desire to share with the

world their own insights into the "truth that sets men free" and evangelize either in the orthodox religious sense (Jupiter in Capricorn) or in the occult field (Mars in Scorpio).

♂(♂) ♂ ♃(♈)—
May 22-30:

Children born with this aspect may have chosen to overcome in this lifetime the necessity of enduring the limiting consequences of yielding to the fear of dangers, both real and imagined. Indicated here is the sense of insecurity that often results in harsh words and the hurt feelings of the listener. Parents may be helpful by making sure that these children are kept intellectually occupied and are not permitted to sink into the abyss of negative brooding and suspicion.

♂(♂) Δ ♃(♈)—
May 23-31:

This aspect tends to influence these children in a manner that is materially beneficial as it indicates a mentality that is broad and progressively oriented while simultaneously practical and attentive to details. Although there may be an enthusiasm for the expression of beliefs, there may be little desire to persuade others of their validity. Rather, these children may persuade others of the intrinsic value of their own philosophy of life by dint of their industriousness and disciplined lifestyle.

♂(♈) ♂ ♃(♈)—
May 25-June 9:

The primary lesson of this aspect may be summed up with the saying that it is often best to "let well enough alone." These children tend to be their own worst enemies as they are prone to obliterate the fruits of their own creativity and talents by unexpectedly departing from the path leading to success and suddenly adopting an impractical alternate strategy. It may seem that pursuing an independent

course in life is more important to these children than achieving the success that their talents would ordinarily merit. Parents here are advised to react patiently and tolerantly to their progeny's iconoclastic proclivities and take comfort from an appreciation of the inescapable law of cause and effect which will, in its own manner, teach the needed lessons in the area of intellectual and emotional equipoise.

♂(♂) ♂ ♂(♈)—
May 26-June 1:

These children may benefit greatly from their early years if they are spent with parents who provide an example of adult detachment from their own viewpoints and repeatedly demonstrate a good-humoured respect for each other's divergent opinions. This is so because the children of this aspect tend to have great difficulty dealing with controversy in an unemotional manner. Much of this difficulty is self-created, as their own sharp-tongued expressions may bring out the worst in others and can lead to emotional confrontations with those who may have originally been positively disposed toward them. The challenge here for parents is to teach these children emotional detachment and appropriate methods of emotional "ventilation" when anger or frustration become dangerously congested.

♀(♈) ♂ ♃(♈)—
June 1-9:

In the delineation of the natal charts of adults this stellar configuration has been labeled traditionally by astrologers as the quintessential "divorce aspect." Although the disharmonious effects of this aspect upon relationships may have been exaggerated, the children with this aspect may have some painful lessons to learn in the area of initiating and sustaining friendships throughout their lives.

Here, the principal problem may be their belief that relationships are limiting to their independent natures. This creates a motivational conflict as their desire for companionship and affection subtly produces a fear of rejection which, in turn, produces that very thing which they fear. These children need to learn to not insist on *too much* freedom for their partners in various forms of relationships as it may be misinterpreted as aloofness and a lack of caring by others.

♂(♈) ♂ ♃(♈)—
June 11-16:

This aspect suggests the student we all have known who never seems to study or pay much attention in class, and, after cramming the night before a final examination, receives the highest test score in the class, much to our exasperation. This aspect suggests children with a rapidity of thought that may be the cause of much friction if it is used by them verbally to challenge those who seem settled and self-satisfied with their own points of view. If success in school is elusive, it is most likely due to a problem of nervous tension and an inability to finish school projects once started. These children seem to enjoy taking opposing viewpoints in conversation simply for the sake of stirring others up, and would greatly benefit from a domestic environment of emotional and intellectual harmony and self-forgetting service.

♂(♈) Δ ♃(♈)—
June 13-end of ☉ month:

In a sense, Pluto is at its best in the inharmonious aspects as these are the aspects of which we tend to be most conscious, and this planet serves to bring to our consciousness that which has been repressed below the level of awareness. Consequently, the children of this "harmonious" aspect may be faced with the

challenge of becoming more conscious of the effects that their desire to change themselves has upon others. They may possess the ability completely to absorb the will of others in their relationships and are likely to incur thereby unenviable debts of destiny. Here we may find children who have chosen a lifetime that imparts the essential lesson that love must be devoid of possessiveness and manipulation to be a source of joy rather than a vale of tears.

☉(II) ♂ ♀(V)—

June 14-end of ☉ month:

"Thy kingdom come" is the key phrase of all the Sun-Neptune aspects, and these children tend to desire above all things the realization on earth of high ethical, moral, and spiritual ideals. However, problems may arise as a result of the methods employed in attempting this realization. As the highest ideals are the most difficult to realize, shortcuts which are in dissonance with Divine Truth, such as deceit, artificial stimulants and subtle forms of emotional escapism are the pitfalls that parents should assist their progeny in avoiding. The often unfathomable, seemingly unattainable goals that attract these children are likely to inculcate a sense of unworthiness and failure that tend to make them the prey of those who seek to take "heaven by storm" by using negative, and ultimately disastrous, methods.

♀(II,☉) △ ♀(Ω)—

June 15-end of ☉ month:

The children of this aspect may seek to utilize relationships with their loved ones as a vehicle for the transformation of their love natures into a more refined, spiritualized form. Although this goal is laudable, it may be accompanied by an emotional intensity that disturbs the balance in relationships and these children may be found to be taking subtly more than they are giving. Additionally, there may

be a tendency to insist on the same intensity from friends. The compulsive behavior that is displayed here may alienate those whose love they most crave, and result in the pain of loneliness. Parents may be of assistance by demonstrating a non-possessive informality in the home.

♀(II,☉) ♂ ♀(V)—

June 16-end of ☉ month:

These children tend to have unrealistic expectations of those they care deeply about and the resulting disillusionment may produce the feeling that they themselves are unworthy of love. Suggested here is a compassionate nature often unaccompanied by its equivalent of discrimination. Consequently, they may suffer further disappointments through the deceit of those who prey upon their sympathies for their own selfish purposes. As this aspect suggests a developed aesthetic sensitivity, a means of the realization of high ideals may be through various forms of artistic expression. Parents are advised to encourage music and art lessons at an early age if these children show inclinations in this direction.

☉(II) ♂ ♀(II)—

June 17-end of ☉ month:

Here we may find that a bright mind is a source of friction and unhappiness if the art of listening is not as fully cultivated as the art of articulating opinions. These children may find that friendships will be few and far between if they are consistently remiss in demonstrating a sincere respect for the opinions of others. An identification with intellectual prowess and a lack of humility may deprive them of the many joys and educational experiences that companionship offers. Although it is only natural for parents to be proud of their child's academic accomplishments, here there is a danger of overemphasizing the in-

tellectual side of living. Stressing of the need to share knowledge and helping others with their school assignments might be one way to overcome the challenges presented by this aspect.

♀(II,☉) ♂ ♀(II)—

June 19-end of ☉ month:

This aspect suggests a synthesis of the intellectual with a love of form and beauty, and the children with this aspect tend to succumb to gloomy thoughts when their immediate environment is devoid of aesthetic appeal. In school there may be some difficulty with math and science. However, this is due to the tendency to dwell upon the beauty of the abstract archetypes of these areas of study instead of developing a familiarity with their practical application. These children may love arts and crafts and related activities when alone, and tend to have a soothing, peacemaking influence upon quarreling friends.

In conclusion, thoughtful reflection upon verses 49-56 of the 119th Psalm will be of great assistance to the spiritual astrologer seeking to synthesize in his or her own consciousness the "soul" of this solar month's stellar configurations:

Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy Word hath quickened me.

The proud have had me greatly in derision: yet have I not declined thy law. I remembered thy judgments of old, O Lord; and have comforted myself.

Horror hath taken hold upon me because of the wicked that forsake thy law.

Thy statutes have been my songs in the house of my pilgrimage. I have remembered thy name, O Lord, in the night, and have kept thy law. This I had, because I kept thy precepts.

—Robert Jacobs

News Perspectives

SCIENTIFIC RECOGNITION OF NUTRITIONAL TRUTHS

The February 22, 1983 issue of *USA Today* includes an article about increasing public recognition of the link between good nutrition and over-all well-being. "The Consensus: Better Diet, Better Health," by Steven Findlay, states: "For years, Americans have been learning how to diet, but not how to eat. Now that's changing. Slowly but surely, we are recognizing as a nation that the food we eat often affects our health, and that staying trim and fit is going to require basic changes in the way we live and eat."

Certainly the relationship of proper nutrition to physical health—to the care of the body temple—is not news to the occult student. Occult science long has pointed this out. That material scientists now also are beginning to recognize this relationship and to stress its significance is noteworthy. "A growing number of nutritionists and doctors have called for broad dietary changes in the USA to prevent disease."

The American Cancer Society and the American Heart Association both have made general dietary recommendations relative to disease prevention, and specialists in ailments such as diabetes, digestive problems, arthritis, and high blood pressure also have stressed certain dietary suggestions. Generally speaking, these groups agree on the following advice: cut down on fatty foods; eat more vegetables, fresh fruit, whole grains, legumes, and high fiber foods; "go easy" on meat, dairy products, canned and processed foods, salt, alcohol, soft drinks, and "sugary desserts."

Readers familiar with *The Rosicrucian Cosmo-Conception* know that Max Heindel discussed nutrition in some detail. Although a good deal has been learned about the specifics of food values since the *Cosmo* first was published (1909), the basic information remains valid. The vegetarian diet—with particular emphasis on fresh fruit, vegetables, nuts, and whole grains—is the backbone of good nutrition, especially for the spiritual aspirant. Obviously a diet with this specific emphasis goes beyond the recommendations made by the nutritionists and doctors here mentioned, but certainly their recommendations do constitute a large step in what esoteric philosophy would consider to be the right direction.

We also must emphasize the occult fact that, just as human beings are becoming more individualized as evolution continues, so also is the human diet coming to be more and more of an individual matter. No two people are exactly alike either in their minute nutritive needs or in their ability to assimilate nutrients from the

foods they eat. Thus, the ideal diet for each person would be individualized specifically to suit that person's needs—and this generally can be done only after some experimentation and/or with the guidance and supervision of a skilled nutritionist. Nevertheless, the general dietary recommendations here discussed already are of considerable value from the occult point of view.

The article points out, too, that drastic changes have taken place in the American diet since 1910 (again, approximately when the *Cosmo* first appeared). Department of Agriculture statistics show that: "Fat makes up an average 40 percent of total calorie intake, up from 32 percent in 1910—a 25 percent increase. The average American diet consists of 25 percent carbohydrates (from vegetables, grains, breads and legumes), down from about 37 percent in 1910—a 32 percent decline. We eat about 70 percent more beef, 180 percent more chicken, 820 percent more turkey, 56 percent more oil from animal and vegetable sources and 33 percent less fresh fruit than we did in 1910." The link between these statistics and the increasing prevalence, in recent decades, of certain chronic diseases seems obvious.

An interesting comment recently was made by a nutritionist at Harvard Medical School: "I think man developed on a largely vegetarian, plant-food diet. Our bodies are not designed to eat a diet high in fat and animal products." Other scientists lament the sedentary life-style—emphasis on "cars and elevators and television"—evolved during the last half century. Lack of exercise plus poor dietary habits cannot help but take a physical toll.

It still will be some time before vegetarianism has become a truly national or world-wide way of life, and before every person's food intake is geared to his or her specific individual requirements. Nevertheless, we are glad to note these "good beginnings" on the part of material science. "The changes we are seeing now, toward better diet and more exercise...reflect an inevitable readjustment in our lives to make up for the excesses of the past 50 or so years."

COMPASSIONATE CHILDREN

"Raising Children Who Care," (Newsweek March 12, 1984), by Sharon Begley with John Carey, discusses the startling degree of empathy that often can be observed in very young children.

The young mother sobs at the bad news she reads in a telegram and her toddler, playing nearby, senses something is wrong. He runs back and forth in obvious concern and then resolutely picks up a toy and offers it to her. An 18-month-old, hearing a baby cry, trots over and tries to give it a cookie, but the baby still wails. The child whimpers in sympathy, strokes the infant's head and finally brings over

his own mother and places her hand on the baby's brow.

In a world increasingly defined by the selfish motive and the insensitive gesture, these children's actions are a refreshing counterpoint, and even suggest that compassion displayed so early in life must be innate. In fact, the origin and development of empathy—and its outgrowth, altruism—remain elusive....

One startling revelation is that even children less than a year old are not the self-centered tyrants every new parent fears. Instead, they show an early capacity for empathy. Ironically, this budding compassion is deeply rooted in the infant's view that other people are somehow extensions of himself. According to psychologist Martin Hoffman of the University of Michigan, "empathetic distress" begins to unfold because an infant, with no concept of "self," confuses others' sorrow with his own. At around one year of age the child begins to see that other people are distinct from himself. But the child still responds to another person's emotional state as if it were his own and assumes that what would bring him comfort would also soothe the other. By the age of two the child recognizes distress in others without necessarily feeling it intensely himself. But now he sees that what makes him happy might not do the same for someone else; he therefore tries many strategies, hoping to find one that works.

How closely a child follows these stages depends on the influences in his or her life. Not all children are ministering angels. In one experiment, some children who saw their mothers crying whined for the woman to put aside her own problem and pay attention to them. Surely, innate differences help shape a child's response, but so does parental influence. Put simply, empathetic mothers have empathetic children....

Altruism has figured prominently in the endless debates about "human nature." Many scientists argue that lower animals, at least, are genetically predisposed to help others in order to pick up an I.O.U.—for a favor in the future—or to help a relative survive to pass along shared genes to the next generation. Human altruism, too, probably has deep evolutionary roots, for helping related members of one's tribe increased the chances of one's common genes surviving to the next generation. This legacy may give children a predisposition to help those in distress, but it is a predisposition that can be nurtured along or nipped in

the bud. Defining the factors that encourage altruism won't necessarily guarantee a society of Good Samaritans, but then, just one can make a difference.

It may seem "ironic" to researchers that compassion in infants is rooted in the infant's view "that other people are somehow extensions of himself." We know, however, that infants, only lately come from the heavenly Worlds, still may retain the understanding of universal unity prevalent in the spiritual realms—an understanding that all too quickly can be lost after renewed exposure to the material world.

Furthermore, it undoubtedly is true that, under Jehovistic rule, the protective tribal instinct did breed a type of "altruism of self-interest" (if such a contradiction in terms even can be said to exist). Now, however, humanity is involved in the slow and painstaking process of unfolding the Christ within. "The predisposition to help those in distress" is beginning to stem from the heart—and compassion is being directed more universally toward all human beings as human beings, not as adjuncts to a separatist group opposed to other separatist groups.

In any case, it would behoove all of us to take a lesson from these moving accounts of toddlers' active human concern for others and, conversely, to serve as examples for all children who come into the world with such humane proclivities and innate understanding.

HEALING THOUGHTS

"Can simple thoughts heal the body?" is the question central to a *Science Digest* inquiry into "The Mind as Healer" (April 1984). Cited is a new discipline, "psychoneuroimmunology," concerned with the possible relationship between the mind and the body's immune system. "What is significant," said one researcher, "is that there is recognition that the endocrine system, the nervous system, and the immune system are part of a totality."

Briefly, studies center around the fact that messages are sent from the brain regulating hormones supplied to the body in times of stress and withdrawn in times of relaxation. Scientists thus hypothesize that the mind may control some aspects of the immune system and that, if this is true, individual mental control could make an essential difference in the health of the person concerned. Studied, for instance, were a number of men who recently had lost their wives to cancer. Their resulting body chemistry, as it continued for some time after their individual bereavements, showed findings "consistent with a hypothesis that changes in the immune system following bereavement are related to the increased mortality of bereaved widowers."

Similarly, a group of acutely depressed hospitalized patients showed a lessening of lymphocytes and other critical immune factors. "Acute depressives have been

reported to be particularly prone to viral infections such as herpes and may be at a high risk for cancer. It is possible, then, that lifting depression...may, if it does not actually enhance the immune system, at least free it to do its work."

"I'm not sure one could say the immune system is actually being stimulated," said one scientist, referring to what occurs when depression successfully is lifted. "What is most likely happening is those components that would normally inhibit the system are being reduced."

In reply to the question of whether or not the mind could be used to enhance the immune system, then, a researcher summarized: "There is no data to support the idea of self-regulation of the immune system... (but) it is not an unreasonable hypothesis: why should the immune system not be a part of the rest of physiology and ultimately regulated by the brain?"

From the occult point of view, material science certainly seems to be on the right track with regard to these hypotheses and findings, but it has not gone far enough. Certainly the immune system and every other manifestation of the physical body is part of the totality that is the individual human being, and all parts of the whole are affected by all others. The whole person, however, consists not only of the physical body. The whole person is the individual Spirit, together with its physical, etheric, emotional, and mind vehicles, all strongly affected by the degree of soul power which that person has been able to develop thus far in his evolution. These factors play on each other, and each must be considered before a thorough understanding of the state of well being of that individual can be arrived at.

Occult science knows, too, that a person's vitality and resistance to disease are dependent on the extent to which the solar life Force can enter into his or her body through the etheric counterpart of the spleen. Also, when someone is worried, upset, fearful, depressed, or in any other similar negative state, the currents of the desire vehicle tend to congeal and the person eventually is rendered incapable of action. In such a condition, illness and other undesirable conditions have easy ingress to the person.

In *Web of Destiny* we read: "(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."

Although "simple thoughts" alone cannot heal the body—since good health is dependent on adherence to the entire spectrum of rules of right living—certainly right thought is one of the most potent factors in the healing process. As we radiate optimism, cheer, faith, aspiration, and compassion toward our fellow humanity we contribute immeasurably to our overall well-being. □

Book Reviews

***Animals are Equal*, by Rebecca Hall, Wildwood House, London, 1980**

Human communication with animals, on the mental and emotional level, not only is possible, but also greatly is desired by the animals themselves. This is one of many disclosures in this remarkable book, whose author long has been engaged actively in psychic research about animals and in animal welfare programs such as anti-vivisection and the vegetarian cause in general.

She believes, however, that our responsibility toward animals goes beyond kindness and good care. We should become cognizant of their spiritual nature and utilize opportunities to communicate with them on that plane. That this successfully has been done is indicated in the examples of extraordinary human-animal relationships and communication cited in this book. The author narrates many instances of animal sensitivity to the higher Worlds and to human thought and the human condition in general, and of animal prowess in such areas as telepathy and healing.

"In this book," writes the author, "humans speak about their animal friends, give their own thoughts, experiences, and ideas. They may not all agree with each other or with my convictions, especially my more occult allusions, yet I hope through these pages the animals have found a small voice which might penetrate the pre-occupations of worried mankind."

The wealth of information about animal consciousness (the book is sub-titled "An Exploration of Animal Consciousness") likely will be an eye-opener even to readers versed in information about the true nature of the animal life-wave. No mention is made of the role of animal Group Spirits, which seems to be the one significant omission from the point of view of the *Western Wisdom Teachings*. Indeed, emphasis is placed on animals as individuals rather than on traits of whole species cast in the "molds" maintained by Group Spirits. We know, however, that some animals are becoming more individualized as they prepare for their "as human" stage of evolution, to take place in the Jupiter Period. Many of the animals described here evidently are the "pioneers" of their particular species.

Some instances of animal behavior recorded here are particularly memorable: the rat who was seen repeated-

ly carrying mouthful of grain from a barn to an injured pigeon unable to forage for its own food; the field mouse who led its blind companion by giving it the other end of a twig held in its mouth and thus guiding it to their destination; the several cats who seemed to take away human pain by lying on the afflicted parts of the body and, evidently, diffusing them with healing energy. Most moving is the story, recounted by two human witnesses, of a large group of dogs that, unexpectedly and obviously of their own volition, "called on" the canine "patriarch" of the neighborhood. They arrived together, lined up and, two by two, climbed the steps to the front porch, nuzzled the dog sitting there, and departed in orderly fashion. That evening, the dog to whom they had "paid their respects" died.

The range of information here is extensive—from facts about telepathic dogs and the work of St. Francis to scientific research and ESP. The author and many of the people whom she quotes and whose stories she tells consider animals as friends and sometimes as teachers, but never as possessions. Their message is that we do not "own" animals, although we do assume responsibility for their care. They are a part of the "oneness" of life and, in this sense indeed are our equals and the equals of all else that lives.

—D.F.

To Live Until We Say Good-bye, by Dr. Elizabeth Kubler-Ross, Photographs by Mal Warshaw, Prentice-Hall, Inc., N. Y., N. Y., 1978, \$12.95

From the forward: "It is the purpose of this book to show what can and will happen to human beings, young and old, when they are in the process of being destroyed by a malignant growth and yet can emerge as a butterfly emerges from a cocoon, with a sense of peace and freedom, not only in themselves, but in those who are willing to share their final moments and who have the courage to say good-bye, knowing that every good-bye also includes a hello." (Dr. Elizabeth Kubler-Ross)

Dr. Kubler-Ross, the world renowned authority on death and dying, has collaborated with Mal Warshaw, a distinguished photographer, to offer us this intensely moving and personal insight into her work with the terminally ill. We watch as she guides them into total acceptance of death, life after death, and rebirth. It is exciting to read and observe how simply she does this, what a great service she is doing for humanity, and how much can be learned from her by all spiritual aspirants.

For those who are students of the *Western Wisdom Teachings*, it is especially humbling to watch this dedicated woman who helps the dying truly "live" until they die. How easily she does it, with no thought of "self." We will know as we observe her love for her patients and for all with whom she comes in contact that this indeed is a Spirit who is being used as a "channel of light" to spread the Teachings of the Christ and the Elder Brothers. Christ told His disciples, "Even greater

things shall ye do." The great Wayshower, the Christ, was a servant of humanity while on Earth. He did not hide from the world. He went among the people and ministered to their needs, fed them when necessary, and healed them when He had the opportunity.

Those who know Dr. Kubler-Ross know also that she receives no set fees for her work; it is given freely to all who are in need. As she travels from one state or country to another, she receives what she needs and turns whatever monies she has to continue her work and her establishment, called Shanti Nilaya, where workshops about life, death, and transition are held. Terminally ill people, lay people, and professionals come together to sort out their feelings of rage and hostility. These people are willing to look at their own values and reevaluate the direction in which they are going. All share this experience together and emerge from it changed. It is little wonder that the butterfly is used as a symbol for Shanti Nilaya: "The Final Home of Peace."

An excerpt from a letter written two months before her death by "Louise," who had been a social worker before her final bout with cancer, tells it better:

As I look back on my first workshop, I remember Elizabeth being quietly supportive to me—when everyone else rushed in to insist I have a mastectomy, but rather to ask how she could be supportive in whatever way I had chosen to handle the cancer. When my eyes met hers, as she talked of life after death we both knew that we have been there before and understood each other. After that we were like sisters. After that workshop with Elizabeth, I read many of the books she had suggested on the booklist. It reinforced my feelings and made me look forward to what was waiting for me, as I fervently believed there was an ongoing life awaiting each one of us. I naturally shared my excitement, wonder and thoughts with close friends and a whole new world of thought opened up to me—much deeper than I had ever gone before in thinking about life after death. It was exciting to speculate upon what might be and the thought of death took on a different dimension all wrapped up with reincarnation; and there was no longer the fear of the unknown, but the certainty that I had been here before and life does go on.

What a beautiful example Dr. Kubler-Ross is for all of us, showing us how we truly can help and serve others, not just by preaching and talking, but by living the life of service to all humanity. We all, as spiritual aspirants, have a great opportunity to serve, just as Elizabeth Kubler-Ross has done. Many people are hungering for these Teachings. □

—Alyce W. Paxton

Readers' Questions

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

THE NATURE SPIRITS

Question:

Will you please enlighten me about the Nature Spirits? What is their function, are they immortal, and will they ever reach a stage in evolution corresponding to the human?

Answer:

Among the Nature Spirits there are different kinds of entities with corresponding variations of consciousness. Those with which we are most familiar are the Gnomes, Undines, Sylphs, and Salamanders. The Gnomes are the Earth Spirits, and in folklore are given such names as Fairies, Elves, and Pixies. Their bodies are composed chiefly of chemical ether, combined with a small amount of life ether. They do not fly, but are of the Earth, earthy. They can be burned in fire. They grow old in a manner that does not differ greatly from the way in which human beings do, and they live only a few hundred years. They brew and bake their own etheric foods.

The Gnomes work with the plant kingdom, giving it the green coloring matter and fashioning its flowers into the astonishing variety of dainty, delicate shapes called for by the archetypes. They tint the flowers with their various shades of color. They cut the crystals in the minerals and make the precious stones. They marshal the particles together which form iron, silver, and gold.

The Undines are the Water Spirits. They inhabit streams, rivers, and all other bodies of water. Their bodies are composed of the life and light ethers, which make them much more enduring than Gnomes. They live for thousands of years.

The Sylphs are the Air Spirits. Their bodies also are composed of the life and light ethers, and they, too, live for thousands of years. The Undines separate the water on the surface of the sea into finely vaporized particles. The Sylphs lift these particles into the air, carrying the Undines with the vapor as high as is necessary before partial condensation takes place and clouds are formed. The Sylphs hold the clouds together until forced by the Undines in the vaporized water to release them. The resulting battle fought in the air between

these two classes of Nature Spirits is what we call a storm.

Another class of Nature Spirits, the Salamanders, also enters into these aerial battles. Salamanders are active in the production of fire, and are present in the electrical discharge called lightning. When the water vapor contacts the cold air of upper space, it condenses into minute particles. The Undines combine these particles into larger ones, and hurl them to Earth in the form of rain. The Salamanders are Fire Spirits. Their bodies are built principally of reflecting ether and they, too, live for many thousands of years.

The Gnomes, Undines, Sylphs, and Salamanders all still are subhuman. Ultimately, however, although under different circumstances from those under which we evolve, they, too, will reach a stage in evolution corresponding to the human. All four of these classes of Nature Spirits work with our own life wave, rendering most valuable and necessary service. They are included among the forces which work through the various ethers in our vital bodies, helping in such processes as assimilation, excretion, propagation, and sense perception.

ELDER BROTHERS, MASTERS, AND GUIDES

Question:

I've read a lot lately about spiritual teachers such as Masters and Guides. Now, in your literature, I have come across the "Elder Brothers." Is there a difference among these categories, or are they synonymous?

Answer:

No, they are not synonymous. A Master, in popular understanding, generally is a member of the human life-wave who has accomplished complete self-mastery, and thereby has attained control over the forces active in some of the different super-physical planes of consciousness. Masters differ in power according to their specialization. The designation "Master" is used most commonly in various Eastern religions to designate, as we understand it, someone who serves as the teacher of a specific group of spiritual aspirants.

With regard to the Christian religion, we would like to mention Christ Jesus' statement: "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his

master doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:14-15)

Guide is a term more often used in spiritualism, and sometimes it defines a discarnate spirit who takes the negative clairvoyant on so-called "soul flights" into the invisible realms and shows phenomena therein. In some religions, the term "guide" seems to be used interchangeably with the term "teacher."

The Elder Brothers are a group of twelve specific individuals. They are pioneers of the human life-wave who have gone far beyond our state of evolution and manifest great spiritual power. They have perfected themselves to the point at which they no longer are required to be reborn on Earth to learn lessons on the Physical Plane. Nevertheless, they have elected to retain their connection with the physical realm in order to help their fellow-humanity also to extend consciousness and achieve liberation from physical bondage.

The Elder Brother of the Rosicrucian Order who was Max Heindel's Teacher is one of those who, with Christian Rose-Cross, constitute the Hierarchy of the Order. This Elder Brother, who gave Mr. Heindel information about the Truths which are embodied in *The Rosicrucian Cosmo-Conception*, interests himself in the spiritual progress of *The Rosicrucian Fellowship*, which is his special care. He organizes the work of the *Invisible Helpers*, and instructs his group of Lay Brothers who, in turn, help the Probationers and Students in their spiritual progress. He is the one to whom Fellowship members refer as the "Teacher."

Spiritual aspirants following the path of the Rosicrucian Philosophy seek to "become more worthy to be used as self-conscious channels of our Elder Brothers in the service of humanity." "Self-conscious" in this instance refers to the continuing awareness of what they are doing, and why. Spiritual aspirants in the Fellowship, which is the preparatory school for the Rosicrucian Order, are urged to develop self-reliance: within the context of their knowledge of spiritual Truths and Laws to make their own decisions, accept their own responsibilities, learn their own lessons, and not lean on anyone. The Teacher will give advice and guidance when requested—although he has been known to encourage self-reliance even at such times—but he will not tell the aspirant what to do.

THE 144,000 WHO ARE SAVED

Question:

I'm sure that the biblical "144,000" who shall be saved is not to be taken literally. Still, I can't figure out what that number might signify. Can you enlighten me?

Answer:

The Book of Revelation gives a general outline of the

evolution of the Earth Period. The way of regeneration, or the way of Initiation, is discernible to one who finds the key. The "144,000" are those who have mastered the lessons of Earth evolution and have become worthy to wear the robes made through the blood of the Lamb—that is, through the evolutionary aid rendered to humanity by Christ. They have the new name of Christ Jesus on their foreheads; this signifies the Christing of the mind.

The digits 144,000, added together, total the number 9, which is the number of humanity. This shows, then, that all humanity ultimately will attain this evolutionary point. We all are a part of God, and we all eventually will return to Him.

ETHERIC BREATH RECORD

Question:

We are told that the reflecting ether contains a complete record of our environment, and that this record is transferred by means of the breath to the seed atom and to the vital body. But what about the record of what is taking place when we are exhaling? Is that lost to us?

Answer:

The pictures of our environment are all around us in the ether continually and remain there indefinitely. They can be impressed upon the seed atom and the vital body only by breathing in the ether containing them at the same time as we breathe in air. These pictures do not fade away between breaths, and when we take in a breath, that breath carries with it the picture of everything that happened while we last exhaled. Thus, nothing is lost.

RETENTION OF OLD TESTAMENT IN BIBLE

Question:

Why is the Old Testament still included in the Bible? Should we now not be living the doctrines of the New Testament and be beyond the Law of Moses?

Answer:

It is true that "the Law was given by Moses, but grace and truth came by Jesus Christ." If we realize that long ago we were among those whose history we read in the Old Testament, we will understand how we and it are linked together. We are the children of Abraham; we were in bondage in Egypt; we were brought safely through the Red Sea. The Tabernacle in the Wilderness was built for us, and some of us may have been among the priests and Levites who performed the rites there.

Generally speaking, the happenings recorded in the Bible are the history of our former lives. The Laws given by Moses are still as binding upon us as when declared from Mount Sinai. The Ark of the Covenant is a symbol

of Man, showing that the Law must be *within*—graven on the tables of the heart. The pot of manna indicates how humanity “fell from heaven” and now is encased in a physical garment. Aaron’s rod that budded symbolizes the spiritual power within, latent in all but active in the spiritually oriented individual. The Tabernacle itself shows, both by its form and through the articles contained therein, the path of Initiation. The whole of the Old Testament is the story of evolution and Initiation, as also are each of the Gospels.

For those who have the key to this knowledge, the Bible is a precious book—a lamp to light the path. As Paul tells us, we should so live as not to be under the Law, but to be a Law unto ourselves. We should have the Law written upon our hearts so that we will not transgress it; then we will be ready for the new Law of Christ: “Love one another.” We cannot truly love, however, as long as we still seek to disobey even one of the Ten Commandments. Until the whole world has learned this, the Old Testament will be necessary for human instruction.

IS PURGATORIAL SUFFERING CONTINUOUS?

Question:

Does suffering in purgatory go on during the entire stay in purgatory, or are there periods of respite between the end of suffering for one deed and the beginning of suffering for another?

Answer:

Suffering in purgatory is not continuous. Nature, which is God in manifestation, always aims at the conservation of energy, attaining the greatest results with the least expenditure of force and the least waste. The Law of Analogy also applies in this case. If we study the effect of change in the Physical World, we shall learn something of the consequences in the next higher realm. A person who suffers acutely for a short time usually feels the pain more intensely than those who suffer for years in succession. Though the pain which is inflicted upon the latter may be as severe, they do not seem to feel the suffering in the same measure. In a sense, they have grown used to it.

The purgatorial experience is similar. When a person has been hard and harsh in Earth life, when he or she has thought nothing of the feelings of others and inflicted severe pain on them, suffering in purgatory will be severe. This will be intensified by the fact that the purgatorial experience is shorter than the life lived on Earth.

It is evident, therefore, that if this person’s experience were continuous—if the pain engendered by one act were followed *immediately* by pain engendered by the next—much of the effect of the suffering would be lost

to the Spirit because it would feel with less intensity. Thus, purgatorial experiences come in waves, as it were, allowing for respite between periods of suffering and the consequent full intensity of experience.

Some may think, of course, that this is cruel and the infliction of needless agony. The motive is greater good, however—to deter those who do wrong from repeating the wrong by giving them exactly pain for pain. The tendency in a future life, then, will be to respect the feelings of others and to be merciful. Thus, the very greatest severity in pain is necessary, both for the conservation of energy and to develop in the individual the needed conscience to underlie future behavior.

SIMULTANEOUS APPEARANCE OF MOSES AND ELIJAH

Question:

In the Cosmo, p. 405, we are told that Moses was reborn as Elijah. If this is true, how did both appear as separate persons on the Mount of Transfiguration?

Answer:

Christ Jesus was showing His most advanced disciples the two previous lives of John the Baptist. The Spirit that had reflected the personality of John the Baptist previously had reflected the personality of Elijah, and before that the personality of Moses. This is an excellent lesson of the evanescent nature of personalities: they are but temporary garments of the Spirit. One individual Spirit may reflect many differing personalities at different times.

The Memory of Nature holds clear, living records of all the personalities in which every Spirit ever has functioned. Therefore it was possible for Christ Jesus to show these two reflections at once while the disciples were functioning with Him, probably in the Region of Concrete Thought in which is the “eternal here and now.” We must remember that it was not necessary for the Spirit who reflected as Moses and Elijah to be present in either of the “records” that were shown the disciples. They were looking at the Memory of Nature.

This revelation was made to the disciples, not to satisfy curiosity but in order that they might be informed sufficiently to discuss various allegations of the orthodox believers of the time, who had accepted one specific interpretation of the Scriptures. The Jewish religious leaders could not see how Christ Jesus fulfilled the Scriptures, because they were bound by the then accepted interpretations. Something of the same nature now applies also in the Christian churches. The statement of a spiritual truth by a great Spirit to guide mankind in evolution contains within it an application of natural Law as reflected in each of the seven worlds; therefore it has at least seven interpretations, none of which are contradictory in essence. □

Nutrition And Health

Picnic Sandwiches

All recipes from *New Age Vegetarian Cookbook*.

One-half cup walnut meats, ground fine; one 3-ounce package cream cheese; 1/3 cup mayonnaise; salt to taste; mix nuts with cheese and other ingredients. Spread between slices of whole wheat or raisin bread.

To 1/2 cup finely minced olives add 1 Tbs grated cheese and 1 Tbs finely minced pimento; mix well and spread on thin slices of rye bread, lightly buttered.

To 1 well-beaten egg add 1 Tbs melted butter, 3 Tbs milk, 3 Tbs grated cheese, and flavor with salt and paprika. Boil in double boiler until thick. Cool and spread between thin slices of bread.

Hard boiled egg chopped and moistened with salad dressing and cucumber is delicious. Use twice the quantity of egg to that of cucumber.

Combine 1/4 cup sunflower seed paste, 1/3 cup chopped cooked apricots (sweetened), 2 Tbs yogurt; mix lightly. Spread between thin slices of selected bread.

Combine 3 hard-boiled mashed eggs; 1 Tbs parsley; 1 tsp minced onion; 2 Tbs grated cheese; 3 Tbs salad dressing; salt and paprika to taste. Spread on wheat bread.

1/2 cup sunflower seed paste; 1/2 cup chopped raisins; 2 tsp lemon juice; 1/3 cup milk or cream. Mix lightly and spread on thin slices of whole wheat bread.

Put through food chopper: English walnuts, almonds, and olives. Spread, with dressing, between thin slices of wheat bread.

Take a third each of cottage cheese, cream cheese, and pimentos; mash pimentos fine and thoroughly mix all the ingredients together. Place between thin slices of buttered whole wheat bread.

Take cold baked beans, mash them, and mix with mayonnaise, seasoning with salt and onion salt. Spread between thin slices of whole wheat or Boston brown bread.

Grated carrots, chopped celery, and olives, with salad dressing added, makes delicious filling for use with rye bread.

Spread a mixture of peanut butter, chopped olives, and celery on one layer of whole wheat bread; on the next layer use grated carrots, minced onions, and peanut butter. Add lettuce leaves and a dash of mayonnaise.

1/2 cup sunflower seed paste; 1/2 cup chopped celery leaves; 1/3 cup grated carrots; 2 Tbs French dressing; 1/8 tsp vegetable salt; blend well. Spread between thin slices of whole wheat toast.

Take equal parts of chopped carrots and pecans and pass through food chopper, using coarse cutter. Mix with mayonnaise. Spread on dark rye bread. □

Nutrition And Health



Some Reading for Health

Three informative little books dealing with nutrition, herbs, and natural remedies recently have come to our attention. We believe that they might be of particular interest to our readers. All by Hanna Kroeger and evidently privately published, they are: *Instant Vitamin-Mineral Locator* (1972); *Instant Herbal Locator* (1979); and *Ageless Remedies from Mothers Kitchen* (1981).

Hanna Kroeger is a minister, author, and lecturer who has dedicated herself to the study of Nature and to its application in the field of nutrition. In these books she utilizes her extensive knowledge of the therapeutic qualities in foods and provides convenient reference sources for people interested in natural well-being.

Instant Vitamin-Mineral Locator is a compilation of various nutritive essentials. It indicates what physical symptoms are possible when certain nutritive deficiencies exist (for instance, juvenile acne and arterio sclerosis are sometimes associated with B6 deficiency while fear and aching neck muscles sometimes indicate magnesium deficiency). It also lists specific nutrients which might prove beneficial in alleviating specific symptoms (such as potassium for swollen ankles and lecithin for high blood pressure).

Instant Herbal Locator offers a comprehensive listing of herbs and the various physical ailments for which they have proven helpful. It also gives the recipe for an herbal arterial cleansing formula which, the author claims, has been particularly successful in countering a variety of conditions. The author here makes an interesting disclosure: While testifying in a court of law on behalf of a chiropractor/herbalist, she was asked by the District Attorney: "Why do herbs heal?" She, who had made such an exhaustive study of herbal remedies, had never considered this question and was at a loss for an answer. She quickly

prayed for enlightenment, and was prompted to say: "Herbs heal the spiritual body. Herbs heal the aura: herbs heal the subtle vital energies of the physical body. Herbs do not interfere with your physicians' prescriptions but they go far beyond the healing of drugs by healing the spirit, by energizing the aura, by strengthening the Bio-Life power." She continued: "Now I understood the Bible verse in which Christ said, 'Do not tax rue and spikenard.'....From then on I knew that the wholeness of our plants heal our spiritual bodies and reflect our physical needs."

Ageless Remedies from Mothers Kitchen offer what often are considered "folk remedies"—natural herbal and other primarily nutritional recipes for everything from soups and juices to garlic poultices and salt packs. Remedies are suggested for ailments ranging from aching feet (sprinkle cayenne in socks) and alcohol poisoning ("something in honey removes alcohol from the blood extra fast") through vertigo ("boil crab apples and eat a teaspoon every hour") and worms (several remedies including appropriate amounts of figs and pumpkin seeds).

The author writes: "These old recipes work without danger of poisoning the system. These recipes are effective, they are handed down from mothers to daughters. These recipes are at hand and what counts now with the economy loss in every pocket, they are inexpensive. Mothers have a sixth sense for healing and naturally are able to take away the misery of a sickness. This booklet is your guideline, the tools are in your kitchen."

The price on our copy of *Instant Vitamin-Mineral Locator* is given as \$2.25. We do not have prices of the other books, but cost information and books themselves are available from: New Age Foods, 1122 Pearl Street, Boulder, CO 80302. Phone: (303) 443-0755. □

Spirulina

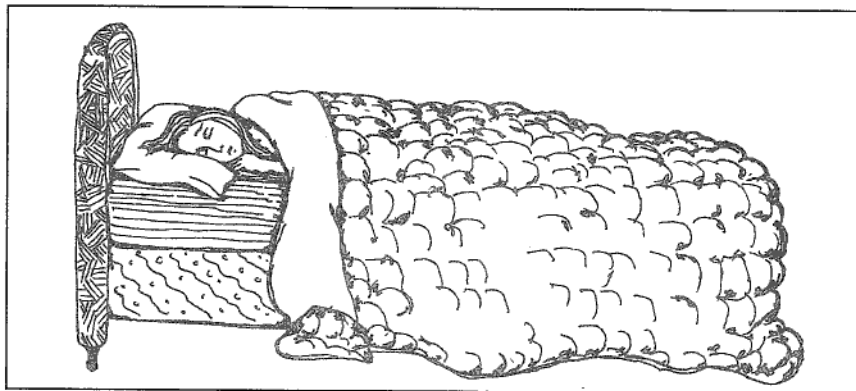
Spirulina, a food receiving increased attention in recent years, is a "nutritional treasure-house"—virtually a whole food in itself. It is a complete protein, providing each of the amino acids; it is a good source of vitamin A and the B-complex group; it is rich in iron, phosphorus, zinc, potassium, magnesium, calcium, selenium, and chromium.

This tiny vegetable organism grows as plankton in the oceans, where it serves as a basic link in the food chain for all higher forms of marine life. It also is adaptive enough to flourish in such places as alkaline lakes of the Sahara and in artificial ponds made specifically for its cultivation in Lake Texcoco on the Mexican plateau. In other words, it can be grown on marginal land unsuitable for conventional agriculture, and it does not require fresh water. It grows rapidly, doubling its mass every few days; it is not seasonal; it can be harvested inexpensively.

Spirulina is available in tablet and powdered form. Its flavor is so mild that it will blend in with the predominant taste of any food with which it is mixed. It can be used successfully in blender drinks, casseroles, sauces, dressings, dips, and soups. It also has a long storage life and this, plus its concentrated, compact, high protein nature makes it ideal as a survival food or for hikers and backpackers. In this connection, it also is noteworthy that, although most proteins are slow to digest, the digestibility of spirulina is so rapid that immediate and long-lasting energy is provided after eating.

Thus, since spirulina is exceptionally nutritious, highly productive, and can be cultivated in extreme environments useless for conventional agriculture, it appears as an ideal potential solution to a good part of the problem of world hunger. □

Nutrition and Health



Rest: What It Is and What It Is Not

Many definitions of the word "rest" are found in the dictionary. The two most common are: 1) repose or refreshment of the body due to sleep, and 2) cessation or intermission of motion, exertion, or labor; quiet; tranquillity. A third definition, which at first glance merely encompasses the previous two but which also can be understood in a context of activity, is: freedom from anything that wearies or disturbs; *peace of mind or spirit*.

Sleep, of course, is essential to everyone, for it is only through sleep that the tissues of the dense body are rebuilt and bodily rhythm is restored. Sleep, contrary to common belief, is a time of intense activity. The Ego takes the mind and desire body into the Desire World, leaving the dense and vital bodies behind. As the harmonious vibrations of the Desire World flow through the mind and desire body, the rhythm and harmony of these vehicles are gradually restored. The higher vehicles steep themselves in the desire essence and, when fully strengthened, commence work on the vital body. Then the vital body, using solar energy, removes the poisons accumulated during the day from the dense body and rebuilds it, with the result that the body is fresh and vigorous in the morning when the Ego re-enters at the time of waking. If this activity did not take place, we would feel just as fatigued upon waking up as we did when we retired, and our physical bodies soon would be of no use to us.

A distinction between "rest" and "sleep" is made in the *Cosmo-Conception*, where we read: "Mere rest is nothing in comparison with sleep. It is only while

the higher vehicles are in the Desire World that there is a total suspension of waste and an influx of restoring force. It is true that during rest the vital body is not hampered in its work by tissue being broken by active motion and tense muscles, but still it must contend with the wasting energy of thought and it does not then receive the outside recuperative force from the desire body as during sleep." Thus we see that sleep is absolutely essential to the very survival of our dense bodies, and that no amount of quiet activity, leisurely reading, and the like, is an adequate substitute.

The restorative activity of sleep takes place easily and successfully when the Ego has behaved in a clean, wholesome conscientious manner during the day. If he obeyed natural law and the dictates of common sense in caring for his physical body, if his thoughts were loving and kindly and his deeds helpful and altruistic, and if he was able to maintain a degree of equipoise within himself, the higher vehicles, quickly renewed, will be able adequately to do their work upon the vital body. This, in turn, will have little trouble in revitalizing the physical body. If, however, the Ego has indulged in riotous living and unwise eating and drinking or if he harbored emotions such as fear, anger, resentment, and hate, the disharmony in all his vehicles is so great that restoration cannot always be complete. If he has fallen prey to lower emotions, it takes much longer to return the mental and desire vehicles to a state in which they are fit to work on the vital body; thus, work on the physical body also is delayed and may be unfinished in the morning. Even if the aberrations were purely physical, the four vehicles are so closely interrelated that what affects one affects all, and restoration is impeded. This is why the alcoholic often awakens with a "hangover;"

he has so numbed his system with the poisonous beverage that it has not been possible for his vehicles to make the necessary adjustments.

For purely physical reasons, then, as well as for spiritual reasons, we see how important it is for us to "live the life"—moderate, pure, dedicated, and compassionate—to the very best of our abilities.

With regard to the second definition of rest, connoting cessation of motion and the establishment of quiet and tranquillity, we agree that it certainly has its place in our daily routine. Physical labor can be sustained only for a certain period, after which the physical body must be allowed a time of inactivity. Quiet and tranquillity, however, are not synonymous with ennui or listlessness which, by their very nature, breed dissatisfaction. We all know people who decline to serve in various ways—not necessarily physical—for reasons of "fatigue." In dealing with this fatigue, however, they do not try to sleep—which would confer whatever restoration might be needed—but spend their time in unprofitable activities such as staring at meaningless television programs, drinking cocktails because they are "relaxing," or reading publications of dubious merit "because I'm too tired to read anything else." These activities, however, do not confer the desired tranquillity, although the person might be deluded into thinking that they do. The resulting headache, irritability, or any number of other unpleasant reactions to his unproductive behavior serve ultimately only to make him feel worse than before, and he often genuinely is puzzled by the fact that "I'm so tired but I haven't done anything."

While the physical body rests, the other vehicles can be engaged usefully. Sometime thought is most productive when the physical body is willingly inactive after a period of intense motion. Many types of service, too, can be performed in

the sedentary position. Good literature and classical music are superior alternatives to pulp magazines and so-called "popular" music and have a far more desirable effect on the Ego's higher vehicles and spiritual nature.

By the same token, intense mental exertion also must be followed by a period of relative quiet for the mind. This period too, need not be unproductive. The mind can rest while the dense body exercises in housework, gardening, outdoor sports, or a refreshing hike through the woods. What signifies rest for one vehicle often signifies needed stimulation for another. Thus, one of the worst things we can do after a sedentary day of paperwork at the office is to engage in similar activity immediately upon arriving home.

Our vehicles require periodic changes of pace, in order that a harmonious inter-action among them all continually may take place. In order to maintain that harmony, however, the essence of the third definition of rest must remain at the forefront of whatever we do. *Peace of mind* is the essential ingredient which must underlie all our activities if we are to pursue them most successfully. This state of being can be correlated to the equipoise which spiritual aspirants are urged to cultivate. If this is lacking, the quiet and tranquillity we seek cannot permeate any of our vehicles fully. Many people pursue activities which they mistakenly believe will "relax" them. An evening with good friends at a restaurant where a wholesome meal is eaten can afford welcome moments of good fellowship and a pleasant, truly restful, interlude a ter a day of hard work. An evening of drinking and questionable entertainment, continued well into the morning hours by those who maintain that, because they work hard, they also must play hard, results at best in reduced efficiency on the following day and certainly is not conducive

to inner peace, no matter how much the person may think he is enjoying himself. This kind of "relaxation," indulged in over a long period of time, results in lasting impairment of the vehicles.

Peace of mind is not achieved by inactivity; in fact, inactivity contributes to the very opposite condition. Peace of mind is achieved by engaging in activities which are in harmony with natural Law, which are beneficial to our fellow men, and which develop our higher, spiritual qualities. If we live the life advocated in the *Rosicrucian Philosophy*, we will have peace of mind, no matter how busy we are. Rest still will be necessary, but it will be productive in nature, and we never will cease to grow and learn. Furthermore, we will unfold an inner strength of which we are unaware, enabling us to perform prodigious feats of service that leave no room, no need, and no desire, for the frequent periods of unproductive so-called "rest" which so many of us still believe we cannot do without.

If we live an indulgent, self-centered life, however, confining our efforts to that which pleases us and disregarding spiritual ethics and the higher life, we will find ourselves in a perpetual state of inner discord, in which "highs" of seeming, momentary pleasure invariably will be followed by "lows" of distress and dissatisfaction. No amount of "rest" centered around unworthy or unproductive pastimes will cure the condition.

The type of rest which assures spiritual tranquillity, therefore, must be as positive in nature as the work which also leads to this condition. We cannot so compartmentalize our lives that our work and play have no bearing on each other, nor can we expect that what we do in moments of relaxation in any way can be divorced from the many-faceted complexity which is our total nature. □

—Diana Dupre

Healing

Joy — The Health Giver

Health and cheerfulness mutually beget each other. (Addison)

The joyful life is the abundant life, which includes physical, emotional, and mental health. True joy comes from within, being based largely on faith—complete faith in the wisdom and justice of God, our Creator. Such faith is possible even to the reasoning mind, for an understanding of the twin laws of Rebirth and Consequence gives the basis necessary for intelligent faith—faith based on knowledge.

The joy that springs from inner peace and contentment aids the proper functioning of the processes of the body, keeping one youthful and useful in Christ's vineyard. The mind of the joyful person retains the elasticity of youth, the readiness to deal with the problems of life. Truth appears in more shining clarity and purity to those who live in the joy of faith and trust toward Divinity. Joy is the priceless lubricant which keeps the wheels of life oiled and running smoothly.

Occult philosophy teaches us an important truth when it explains that thoughts of worry, fear, and anger interfere with the process of evaporation (of the solar force) in the spleen, a speck of plasm is the result, and this is at once seized upon by a thought elemental which forms a nucleus and embodies itself therein. Then it commences to live a life of destruction, coalescing with other waste products and decaying elements wherever formed, making the body a charnel house instead of the temple of the indwelling living Spirit.

"Given the same amount and kind of food, the person of serene and jovial disposition will live longer, enjoy better health, and be more active than the person who worries, or loses his temper... Were a scientist to analyze the bodies of these two men, he would find that there was considerably less earthy matter in the body of the kindly disposed man than in that of the scold.

.....

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

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For Children



Cariad and the Sunbeam

Cariad slid off the little sunbeam, landed on the tip of one of the daisy's petals, and bounced up and down.

The daisy sighed. Was that frivolous fairy child ever going to grow up? she wondered. Only yesterday Nicholas had told her not to hitch-hike on sunbeams because they had more important things to do than take her for rides through the air, and here she had been hitch-hiking again!

Cariad stopped bouncing. "What's the matter, Daisy?" she asked. "I'm not hurting you, am I?"

"No, no," answered the daisy impatiently. "I don't feel you any more than I feel it when a bee comes to visit me. But the bees pick up their nectar and go on about their business, and you don't seem to be doing anything except bouncing. What should you be doing this morning, anyhow?"

Cariad jumped off the daisy and glided to the ground. The little sunbeam, who had waited around hoping for a chance to play, started after her, and in a minute they were chasing each other in and out among the flowers.

"Do you think we ought to tell Nicholas?" a petunia asked the daisy. "Someone has to keep that child in line."

"Let's not bother poor Nicholas yet," answered the daisy. "He's got enough on his mind, what with the apples ripening too early and the zinnias not coming out on time. Besides, he knows how wild Cariad is—I don't think there's much more he can do about it. You sweetpeas can probably last a little longer without being dusted, can't you?"

"A-A-A-Achoooo!" answered Mother Sweetpea. She had tried hard to keep from sneezing, but couldn't hold it back. "Oh, dear, I'm afraid the dust is getting rather thick—but, yes, we'll manage. If we complain, Nicholas

will probably do the job himself, and as you say, he has enough on his mind."

Meanwhile, Cariad and the sunbeam had come to the brook, where a large leaf was floating in the water.

"Wheel!" exclaimed Cariad, gliding through the air and landing on the leaf making it skim quickly over the top of the water.

"Wheel!" exclaimed the sunbeam, following Cariad but just missing the edge of the leaf and landing in the water instead. "Ooooooof!" it said, jumping out of the water and shaking itself. "That water's wet!"

"Of course," said Cariad. "You've got to be careful. Oh, oh!" she looked at the sunbeam sharply. "You're turning into a cloud! We'd better sit on the bank till you dry off and turn back into a sunbeam again. Come on."

Pulling the sunbeam after her, Cariad found a big, dry rock on the bank and they both sat down, the sunbeam still shaking itself and looking very worried.

"Do you really think I'll turn back?" it asked. "I'm all dark and wet and cold." It sniffed unhappily.

"Sure you'll turn back!" Cariad tried to sound convincing, but she was worried too. Her sunbeam friend had turned into a little gray cloud without a trace of sunshine.

"Now don't cry," said Cariad, as the sunbeam sniffed harder. "That will just make more water. You'll be a sunbeam again in no time if you dry off."

The sunbeam tried to stop crying, but it was so scared that it couldn't. Cariad, who was getting more scared all the time too, couldn't cheer it up, and an hour later the little sunbeam still hadn't even begun to dry out.

"Well, Cariad," said an angry voice behind them. "I might have known you weren't working! Mother Sweetpea is getting a cold from the dust, and here you are sitting on a rock with a cloud, doing



nothing. You should be working, too," the angry voice said to the sunbeam, who only cried harder. "We need rain everywhere."

"Nicholas!" Cariad was so glad to see the Head of the Fairies that she didn't care if he scolded her for not doing her job. "This isn't a cloud, it's a sunbeam. It fell into the water when we were playing and turned into a cloud and now it won't turn back."

"Oh, good heavens!" exploded Nicholas. "And now," he looked hard at the sunbeam, "I suppose you expect me to turn it back."

"Oh, Nicholas, can you?" asked Cariad breathlessly.

"No, Cariad, as a matter of fact, I can not," was the answer, and Cariad, who thought Nicholas could do just about anything, wasn't sure if he meant that he could not or simply would not. After one look at his stern face, however, she decided not to pester him about that.

Instead, she asked, "Who can, then?"

"Only the sunbeam can do that," answered Nicholas. "It made itself into a cloud, and it will have to turn itself back if it wants to be a sunbeam again."

"But it's been trying for a whole hour, and it's still a cloud," protested Cariad, while the sunbeam sobbed loudly.

"What has it been doing for that whole hour?" asked Nicholas.

"T-T-T-Trying to dry off," gulped the sunbeam between sobs.

"And that's all?"

The sunbeam nodded. What else could one do?

"Well, obviously, trying to dry off is not the answer," Nicholas went on. "You will have to think of something else. And," turning to Cariad, "you had better help the sunbeam think of something, since it's really your fault that it got to be a cloud in the first place."

"My fault?" echoed Cariad, unbelieving.

"Certainly. If you had been doing your work instead of hitchhiking on sunbeams, which you were forbidden to do, and encouraging this little one to play instead of doing its work, it would not have fallen into the brook, and the sweetpeas would be dusted, and Mother Sweetpea would not have a cold. So it seems to me it's your fault that a good many things went wrong today."

Cariad was crushed. She had never seen Nicholas so angry, and everything he had said was true. He was right, of course, as always, but how did he know all this? The flowers had decided not to tell.

Finally she looked up at him and whispered, "Nicholas, do you know everything?"

"No, Cariad, I don't know everything," he said sadly. "If I did, I would know how to help you become a good fairy. I've done everything I could, and it has not seemed to work. Now you'd both better start working on your problem. Looks to me like it's a mighty big one."

Cariad, for the first time in her life, was ashamed of herself. "I'm sorry," she whispered. The sunbeam cried even harder.

Nicholas watched Cariad for a long minute as she sat soberly, looking at the ground, and his expression softened. Then he turned to the sunbeam and said gently, "You'd better stop crying now. Remember that to be a sunbeam

again you have to get rid of the water. The more water you make, the harder it will be to get rid of."

Then Nicholas turned, and was gone.

For a long time Cariad and the sunbeam said nothing. Cariad, who really loved Nicholas very much, was thinking of all the kind things he had done for her, and of how patient he had always been when she didn't do her job or was careless and made mistakes. Now, though, she was afraid that she had gone too far, and that Nicholas would never be patient with her again. She was very unhappy.

The sunbeam, meanwhile, had managed to stop crying, although every so often it still sniffed a little sniff that sounded like a hiccup. Cariad raised her eyes and looked at it, realizing suddenly how very little it still was. No wonder Nicholas had said it was all her fault. The sunbeam really wasn't old enough to know better, but she was!

"We're going to have to think of something, now—I mean, I am," she sighed. "Nicholas said you have to get rid of the water. How do clouds get rid of water?"

"They rain," the sunbeam sniffed.

Cariad's eyes opened wide. "That's it!" she exclaimed. "Why didn't I think of that before? You're going to have to rain!"

"But I don't know how to rain," the sunbeam protested.

"I don't know how to rain either, but it comes naturally to clouds. You're a cloud now, so it will come naturally to you if you—if you—oh, what's that word Nicholas is always using?—if you *concentrate*!" she finished triumphantly.

"But—" began the sunbeam.

"No buts," Cariad interrupted firmly. "We've made a mess of things—I mean, I have," she corrected herself again, "and the sooner everything is straightened out, the better."

Cariad thought very hard for a few minutes, then jumped up.

"Now listen carefully, and don't tell me you can't do it, because you have to," she said in a very grown-up voice as the sunbeam started to protest again. "You're not very big, and you can only make a little bit of rain, so you might as well make it where they need it most, and that's on the sweetpeas. The rain will wash the dust off them, too, and Mother Sweetpea won't have her cold any more, and everything will be right again."

"But Cariad," the sunbeam pleaded, "I really don't know how to rain."

"That's because you were never a cloud before and never practiced raining. When you start concentrating you'll do just fine. Come on, now."

Cariad started off toward the sweetpeas, the sunbeam following reluctantly. "I've brought a little cloud to rain on you," she told them. "It will wash the dust off and you'll have plenty to drink."

"Thank you, Cariad," Mother Sweetpea sighed with relief. "I don't know how much longer we could have stood this dust. And what a cute little cloud! Just the right size. Where did you ever find it?"

"It's really a sunbeam that fell into the brook and turned into a cloud, and when it finishes raining it will be a sunbeam again," explained Cariad. "It thinks it doesn't know how to rain, so we will have to help it concentrate."

"My goodness!" Mother Sweetpea was startled. Then, when she saw how unhappy the little sunbeam was, she smiled encouragingly. "You look as though you can make perfect rain just for us. If you take your position right over us, we will get every single drop, and we will be so grateful to you."

The sunbeam, feeling just a little better, glided to a stop above the sweetpeas, and waited for something to happen. Nothing did.

"You have to concentrate,"

Cariad reminded it. "Think of nothing but rain—lots and lots of wet rain."

The sunbeam did as it was told, but still nothing happened.

"Shut your eyes and think harder," said Cariad.

The sunbeam squeezed its eyes tightly shut and thought about rain falling on mountains and valleys and into lakes and rivers and getting everything soaking wet. As it thought, it began to feel wetter and wetter too, and suddenly it heard Mother Sweetpea cry, "Oh, I felt a drop—and another! It's raining! How wonderful!"

All the sweetpeas were shouting with joy, and the sunbeam opened its eyes and looked down. Sure enough, it was raining. The dust was washing off the sweetpeas and the ground was getting soaked.

"I'm raining! I'm raining!" the sunbeam shouted, and Cariad said happily, "I knew you could do it!"

After a little while, when the sweetpeas were all clean, and their roots were hungrily drinking up the water as it drained into the ground, the sunbeam saw that it was getting less gray and more dry. Soon there were no more drops of water, and it felt warm and light all over.

"You're a sunbeam again!" exclaimed Cariad, and the sunbeam flitted about gleefully.

"I've turned back!" it shouted.



"I've turned back!"

"Yes, you have," Nicholas stepped out from behind the rose bush where he had been watching, "and you're a very lucky little sunbeam. If Cariad hadn't thought of what to do, I'm afraid you'd still be a wet, miserable cloud."

"Thank you, Cariad," the sunbeam said happily, touching her cheek gently with an especially bright flicker of light.

But Cariad looked sadly at the ground. "Don't thank me," she said softly. "I got you into the mess in the first place."

Nicholas smiled. "Yes, but you made things come out all right in the end. You even managed to bring the sweetpeas some rain, which is better than just dusting them. I think maybe you learned a lesson, too," he looked at her questioningly and she nodded, "so everything worked out for the best."

Cariad looked up. "Nicholas," she said, "thank you for always being so patient with me. I'm sorry about all the trouble I caused you, but I'll make it up to you somehow. You can give me all the hardest jobs and I promise to do them."

"That's quite a promise," laughed Nicholas, hugging her. "There's no need for you to do all the hardest jobs. If you just do the jobs that are right for you, you will be as much help to me as all the other fairies are."

"I will, Nicholas," Cariad said softly.

"And now, before we start all this hard work," Nicholas chuckled, "maybe we can take just a little time for some honeycakes and peach nectar."

And, taking Cariad by one hand and the sunbeam by the other, he started home, as the sweetpeas stretched their stems with pleasure and the daisy was telling Mrs. Bumblebee, who had just arrived, of all the strange things that had happened that morning. □

—Dagmar Frahme

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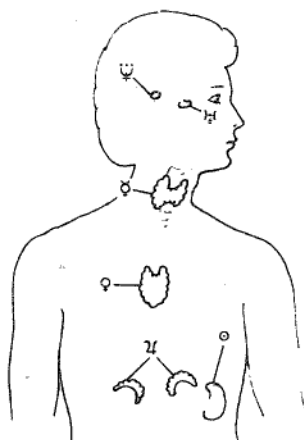
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 SG-EN Warri Study Group, 9 Ogedegbe, WARRI, BENDEL STATE

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 SG-SP Grupo de Estudios Rosacruz Max Heindel, Incas 536, ASUNCION

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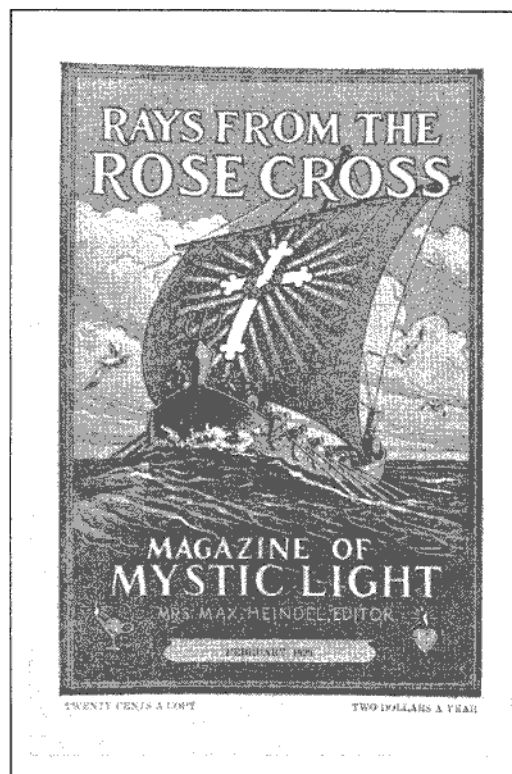
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75TH ANNIVERSARY AND INTERNATIONAL CONFERENCE
August 6—10, 1984

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

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

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

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

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

Send all inquiries, suggestions, and materials to:

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