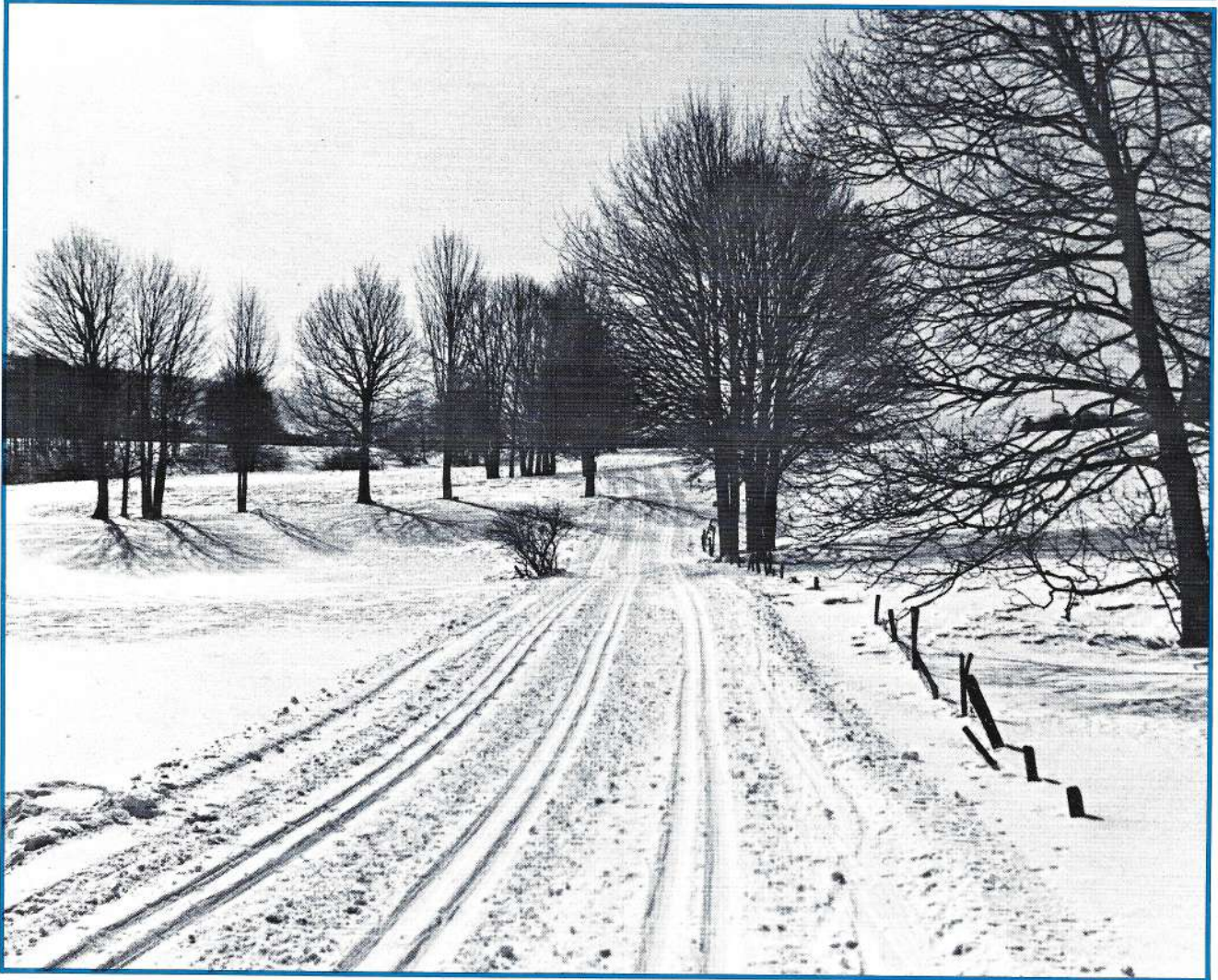


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*"A Sane Mind,
 A Soft Heart,
 A Sound Body"*



Feature

Prince of Peace and the Star of Bethlehem

"I seek not thy gifts, but thee"

The old legend tells us that the gifts which the Wise Men brought to be laid at the feet of the Saviour were gold, myrrh, and frankincense. Gold symbolizes the emblem of the Spirit. Myrrh stands for soul essence that is drawn out of the experience of the body. Frankincense is a physical substance of a very light character, often used in religious services as an embodiment of the ministering, unseen influences.

There is the key to the three gifts that were offered up by the Wise Men: Spirit, soul, and body. As Christ said, "If you want to follow me, you must sell all you have. You are not to keep anything for the higher life: everything to the Christ within."

The Song of the Wise Men at the Nativity

Softly, surely through the night
We travel onward speedily;
Blazing Star our way will light
Until the Infant King we see —
 Hymning the mystery of birth,
 The meekness, the peace of love's
 coming to earth.

Human wisdom low must bend
Before its source, O love divine!
Freely human wealth must spend
Its treasures in exchange for thine —
 Hymning the majesty of birth,
 The splendor, the awe of love's
 coming to earth.

Empty human hearts must be,
Got free from self and washed by tears,
Cradling in humility
The Child Divine when He appears —
 Hymning the miracle of birth,
 The beauty, the joy of love's
 coming to earth.

Softly, surely through the night,
We travel onward speedily;
In the East the Blazing Light,
And in our hearts an ecstasy —
 Singing the song of the wonderful birth,
 When in meekness, grace, gladness,
 Love comes to the earth.

—G.R.

Beauteous Light

Purling brooks and rushing waters,
Canyons, mountains, lowly vales,
Desert sands, volcanic splendors
All proclaim Creator's Might.
Alleluia, Son of Mary,
We behold They Beauteous Light!

Angels, wise men, shepherds watching,
Wooly lambs upon their knees,
Heard the Song of Angels' music
Wafted on the nightly breeze.
Alleluia, Son of Mary,
We behold The Beauteous Light!

Star-led wise men came to bring Him
Gold and frankincense and myrrh
In the mystic manger seeking
Holy Babe of Holy Birth.
Alleluia, Son of Mary,
We behold Thy Beauteous Light!

Christ, the Son of God Eternal
Brings to earth New Love, New Life.
Archangelic Sun of Mercy
Healing brought to man that night.
Alleluia, Son of Mary,
We behold The Beauteous Light!
—Amen—

—Isabel Powers Crutchett

Note: *Beauteous Light*, a Hymn for Christmas, may be sung to the Hymn Tune "Regent Square"—written by Henry Smart (1813-1879)

Once Again, He Is In Our Midst

"I am come that they might have life, and that they might have it more abundantly." John 10:10

We observe Christmas not only in remembrance of a past event, but also in celebration of a present occurrence. Historically, Christmas marks the birth of the man, Jesus: cosmically, it commemorates the advent of Christ as indwelling planetary Regent of the Earth. Each year, at the time of the winter solstice, the Cosmic Christ is born anew in Earth. Then the Christ Spirit also stirs in humanity and makes for added kindness among all people. If the response of the individual is sufficiently attuned, it even may work an inward transformation, offering to that person a veritable birth into a new dimension—an Initiation into the higher life.

For eons before His Advent, Christ had worked with humanity from outside the planet. Since His earthly incarnation—first in mortal form and then as Planetary Spirit—His labors have been done from within. In the period preceding His coming, the hatred, lust, and greed evidenced by humanity had so darkened the atmosphere of the Earth that all but the most advanced people could not be affected spiritually in any direct way. Most of humanity could receive spiritual influences only indirectly, by way of the Moon and its Regent, Jehovah. All Jehovistic religions were and are separatist, and as such are destined eventually to yield to the universal religion of the Son—the Christ before Whom every knee shall bow and Whom every tongue one day shall confess.

In pre-Christian times, too, Initiation was open only to the few. With the cleansing of the planetary aura and the acceleration of the animating forces in all life that took place as a result of the initial Christ appearance, the bars to Initiation were lifted so that "all who will" might come. The aid needed to open Initiation to all humanity had come to, and remains upon, Earth. With the Christ sacrifice, and because of His loving Presence and sublime cosmic emanations, strength and hope returned to the "sorrowful star" known as Earth. Man once more was enabled to work toward regaining his long-lost high spiritual estate. A tremendous abundance of spiritual Power was extended to Earth—not only to the human kingdom, but to animal, plant, and mineral as well.

Such is the Mission of the Christ. His sacrifice is renewed annually, at great cost to Himself, and it never will cease until a sufficient number of humanity shall have attained to the spiritual level at which they can emulate the work which He initiated. Only then will He be freed permanently from the cramping confines of material Earth.

During six months in every twelve, the Christ functions outside of His temporary earthly vehicle; in this period He returns to the Father God to receive restoration through unhampered union with the rhythmic flow of Universal Life. Thus He is enabled again to come back to Earth and continue His labors here. From the autumn equinox to the spring equinox, His work takes place within our sphere, and our spiritual incentives then are strongest. These strengthened impulses culminate on Holy Night, when the Christ Presence reaches the very center of the Earth, whence He radiates a love of such dynamic potency as to find response in human hearts everywhere. Then the world does seem to grow kindlier; altruism becomes the watchword and cheerfulness a powerful keynote.

At this sacred time of year, conditions are most propitious for Initiation into life's deeper mysteries. At the mystic midnight hour, the spiritual forces most favor the birth of the Christ within and the realization of the exalted state in which the spiritual aspirant, like the Wise Men of old, may look upon the Star that leads to Bethlehem. At that point, the Earth no longer hides the midnight Sun from view. The radiant light of Christ, now centered in the Earth, becomes the Star seen on the first Holy Night and which is viewed today with no less clarity and seen in no less splendor by the modern mystic.

The Christmas story as recounted in the Bible, and the subsequent rendition of events in the life of Jesus and Christ Jesus, give to man the formula of Initiation and outline the future steps to be taken by all humanity. This narrative reveals us to ourselves as potential Christs and unfolds the divine redemptive Plan wherein God gave to Earth His only begotten Son, that we eventually might attain to His lofty stature.

Christmas is of all seasons the most joyful and festive. Even among people who are least receptive, the season's satisfactions go beyond "creature comforts." They touch the heart and elevate the Spirit. The Christ descends to humanity and humanity takes heed. Some words at the time may deny this, but gentler human gestures and softened speech proclaim it. There is more of peace on Earth and more good will among men. May we, this year, seek to extend this blessed period and this literally golden opportunity in our own lives and utilize to the utmost the spiritual abundance with which we now are surrounded. □

The Blind Shepherd's Story

My name is Josephus. I am a blind shepherd. I keep sheep for my uncle whose acres lay yonder in the valley. In winter we take our sheep to lower land protected from high winds and bitter weather. Sheep are delicate. They cannot feel weather changes until too late. Often a ewe will lose her lamb by keeping him out in bad weather. To help her we shave the top of her head, then, when she feels the rain she will return to the shed.

The shepherd needs to find sweet fresh water and this must be just right, not too swift in current. Swift water will knock over sheep, their thick coat becomes heavy and they drown. Sheep fall easily. The shepherd must know how to pull them up with his crook and how to carry them. He anoints their wounds with oil and counts them, for if one is lost he seeks it. A shepherd's best friend is his noble dog.

But enough of this. My uncle tells me you wish to hear my story. It happened this way.

The evening was cool, having a stillness about it which somehow seemed different. The sheep felt it. The dog whined inquiringly. I tried to reassure them by singing a little song we all know. Soon they settled to sleep. I relaxed on a rock which time had hewn into a chair. Many stars were out that night and as always, they soon asserted their power. Suddenly I noted one which did twinkle vigorously and had a luminosity which glowed and pulsed like a living thing. It seemed to draw the eye to it binding it firmly. As it portrayed its glory and vitality I beheld it. The star did enlarge itself and seemed to grow into a circle of rare beauty, increasing in size and awfulness. Awful in that it had such power to bind the eye to it. It was as if I were afraid, yet could not draw my sight away. So with breathtaking awe I watched it. It grew and grew. Suddenly its aura did appear—a picture—the picture as if being framed by the aura. In it stood a boy child—which even though a babe, was a man also. His hands and feet were pierced and his heart did spurt forth blood. The shadow of a black cross did fall at his feet. One hand held a shepherd's crook and on His head grew a thorned crown, interwoven with jewels and roses. Above him circled a pure white bird and at His right side a brown hand held a chalice. On the left a man stood leading a donkey on which sat a woman. Both were sad yet joyful. All this was interwoven. One moment the heart was torn this way and another that way. All

this time blinding light rooted me to the spot. My body did tremble violently. Still the star held me.

Then, from the heavens there did come a semblance of music such as we had never heard—with instruments yet unseen. They blended with great beauty and strange power. A voice clear as day yet soft as night with the persuasion of a great wind did rise out of the music, saying, "Fear not, unto you this day a child is born who shall be Christ the Lord. Rejoice, and fear not."

Immediately it became apparent that we must spread the message to all believers. The music had lulled the sheep into deep sleep. Once again the night darkened into normal starlight.

We gathered ourselves together and I went trembling to the older shepherds. But they too believed. We started to the village that we might adore the Holy Babe. And I did feel to take a motherless lamb as a gift and I shouldered him for he was yet so young. I knew we had seen the Christ Child and the Christ Man.

On the way the path became dark unto my feet. I did tremble and needed the older shepherds' help for I feared to harm the lamb. Steadying me, one of the older shepherds said, "Fear not, for whereas we saw the light and bowed, ye looked into it. It is needful, therefore, that ye see darkness a little while." And it was so.

We found Him in a stable. Again my eyes awoke for there was about Him radiance of the star. As I placed the lamb near Him He did open His eyes and He did seem to bless it. After that we went out rejoicing. Again I needed help for mine eyes were in darkness.

Since that time I see only when upon the mountain caring for my sheep. It is the symbol of His great love. The beautiful love which led Him to give His life upon a cross to save men's souls. □

—L. Doris Crews

Mystic Light



The Holy Birth

At the summer solstice there is magic. The long twilight; the fairy celebration; magic is in the air. But Christmas Eve has to be the most magical night of the year. One would have to be very insensitive not to be aware, at least to some extent, of the magic in the air.

The winter solstice brings the return of Light. The nadir has been reached. The cold and darkness are deep, but the world rejoices at the rebirth of Light.

Those many centuries ago, not everyone was aware of the Holy Birth. The crowd that was eating and drinking in the inn thought that it was in the bright lights. Nothing could outshine the merrymaking that was going on. Little did those people realize that just a few yards away the eternal Light was filling a stable with a glory which they could not comprehend.

Humble shepherds followed a star. The man-made light of revelry could not deter them from their quest. The Holy Light drew them and they found that which they sought.

When Herod heard of it, he craftily urged the Wise Men to return and tell him where it was. He didn't know that this is something no man can tell another. Each must seek for himself. Each must experience the Holy Birth within.

It is the Holy Birth within that we seek. This material body is as the lowly stable. The animals (bad habits, selfishness, dishonesty, lack of love) which inhabit it must be mastered so that they, too, will worship the newborn Light.

The shepherds heard Angel voices and saw the beautiful Light. The vibrations of this highly evolved Being entering into incarnation may have become visible and audible as sound and light to those humble enough and advanced enough to become aware of them. Thus it was lowly shepherds who became

aware of the wonderful event taking place in the stable—not the revelers who, while thinking they were in the bright light, were actually in darkness.

There is a lesson here for us. We who think so highly of ourselves and are sure we are so wise may wish to pause and take stock. If the pride of our so-called knowledge is causing us to feel superior in any way, we may be sure that we are missing much of the true wisdom.

The symbol of the stable indicates the condition under which this spiritual knowledge is born in us. Only when we can humble ourselves, losing all false pride, can the Holy Birth take place within. When it does, we will be truly humble. The awe, majesty, and joy of this event will change our lives forever.

Then we understand why it was said that the shepherds first became aware of the Holy Birth. These humble people in their modesty were capable of receiving the news. The Wise Men, those further along on the spiritual path, were also aware and came later to worship too.

Now, many years later, we who are seekers on the path are learning what is required to receive the Holy Birth within. We long for it. Until we long for it enough to abandon all acts, thoughts, and words which are incompatible with the Christ Spirit and Love, we will not be privileged to experience it.

What a wonderful thing it is to know that we indeed and in actuality may receive this blessing when we have developed the condition in which it is possible. No one can keep it from us. Our destiny is in our hands. Each year we commemorate anew the glory of the Holy Birth. So we are reminded to continue on the path that will eventually lead to the realization of unity with the Divine. This is the gift the Child brings to us. The gift we can bring to Him is a consecrated life. □

—Albert Carey

Mystic Light

Science and Religion

V. Machines versus People

We are in a high technology age in which machines have been developed which can: see (cameras); hear (tape-recorders); speak (tape-players); plant, cultivate, water, and harvest food; assist in many manufacturing processes; move on the ground (cars) and in the air (airplanes); and carry out logical processes (computers). These accomplishments have led many to ask whether machines can be constructed which can do everything that humans can do, and many researchers have been working with the aim of developing machines which can rival a human. These attempts, although they have resulted in machines with quite amazing abilities, also have encountered profound problems. Hubert L. Dreyfus, in his book *What Computers Can't Do* (Harper and Row, 1979), has made an extensive study of the limitations of computers (and thence also of computer-controlled machines). He notes that the main areas in which computers are unable to compete with humans are: 1) seeing purpose and acting with purpose; 2) seeing a whole picture and making all parts fit in with the whole; 3) filling in unseen or unspecified details based on a sense of the whole; 4) deciding what is relevant and ignoring irrelevancies; 5) seeing similarities among situations.

Clairvoyants can give added information as to why machines cannot do certain things which humans can do. Clairvoyants can see that humans have, in addition to the dense body, a vital body, a desire body, a concrete mind, a Human Spirit, a Life Spirit, and a Divine Spirit. Machines do not have these bodies and Spirits, and man, in his present state of evolution, does not yet have the ability to endow machines with these bodies and Spirits. Thus, machines will not be able to exhibit the characteristics which result from these bodies and Spirits functioning through the dense body. The action of the vital body in the dense body enables the dense body to assimilate food, excrete whatever substances are not needed, grow, heal, and reproduce itself. The vital body also stores a record, not only of everything that a person does, but also of the effects which such action has had on other people. These ef-

fects, in time, will be felt by the person who initiated the actions, and thus people are held accountable for what they do and develop a feeling of responsibility. The action of the desire body in the dense and vital bodies permits feelings of love and hate, sympathy and antipathy, purpose and devotion. The action of the mind enables one to create an image of a whole situation in which all the parts are related. The mind also can operate intuitively (picking up ideas and meanings which have not been explicitly stated) and creatively. The Human Spirit (which operates in the Region of Abstract Thought) can give direction as to what rules of action should be used under what circumstances. For example, the "rules" of action which one uses in the workplace may be quite different from the "rules" of action which one uses at a party. What is appropriate in one place may not be appropriate in the other place. (Computer-robots generally have to be set up to operate under a very specific and limited set of conditions, and cannot operate outside the conditions for which they were constructed.) The Life Spirit provides an intuitive feeling of what is right and what is wrong, of what is good and what is bad, and of what is valuable and what is useless. The wisdom stored in the Life Spirit is the extracted essence of the experiences of many lifetimes. The Divine Spirit gives the ability to say "I will" and to act self-consciously and with initiative.

When they read the plan for the future evolution of mankind, clairvoyants tell that in the Jupiter Period, men will develop the ability to give vital bodies to the machines which they create. In the Venus Period, men will develop the ability also to give desire bodies to the machines which they create. In the Vulcan Period, men will develop the ability to add minds to the machines which they create. Then the current dreams of creating living, feeling, and thinking bodies will be fulfilled. The Spirits which inhabit these bodies will not, however, be created by man. They already exist and simply will be using the bodies as habitations in which to work and evolve.

The main pitfall of people in a technological age does not lie in the creating of super machines. The intellectual exercise is good for peoples' minds, and the machines can take over tasks which would be quite boring for humans to do. The main pitfall lies in seeing the machines take over (some) human tasks and in inferring from this that humans are nothing more than machines, and then proceeding to treat humans as one would treat a machine. We must strive always to keep in mind the fact that humans are Sparks of God and are deserving of our respect and even wonder. All humans, however intellectually and spiritually blind they appear at present, have infinite potential, and will through the evolutionary process some day become as all-loving and all-wise and as creative as the Christ. □

—Elsa M. Glover

Mystic Light



The Myth of the Mistletoe

(reprinted from "Rays", December 1916)

The contest between light and darkness is described in innumerable myths, which are alike in the main features though circumstances vary according to the evolutionary stage of the people among whom they are found. Generally they appear fantastic to the normal mind, because the picture drawn is highly symbolical, and therefore, out of tune with the concrete realities of the material world. But great truths are embodied in these legends which appear when they are stripped of their scale of materialism. In the first place, it should be borne in mind that the contest between light and darkness, as fought here in the Physical World, is but the manifestation of a similar contest fought also in the moral, mental, and spiritual realms. This is a fundamental truth and he who would know truth should realize that the concrete world, with all the things which we now think so real, solid, and enduring is but an evanescent manifestation created by Divine thought. It will dissolve into dust millions of years before the other worlds which we think of as unreal and intangible are similarly dissolved, and we once more return to the bosom of the Father, to rest until the dawn of another and greater Cosmic Day.

It is particularly at Christmas or Yuletide, when the light is low and the night long, that humanity turns its attention to the Southern Sun, and waits in an attitude of expectancy for the moment when it shall again commence its Northward journey to bring back the light and life to our frozen hemisphere. In the Bible we learn how Samson, the Sun, waxed strong while his rays grew longer, and how the powers of darkness, the Philistines, ferreted out the secret of his power and had his hair, or rays, cut, to rob him of his strength; how they deprived him of his light by piercing his eyes and finally slew him at the temple of the Winter Solstice. The Anglo Saxons speak of the victory of King George over the dragon; the Teutons call to mind how Beowulf slew the fire drake and how Siegfried conquered the dragon Fafner. Among the Greeks we find Apollo victorious over Python, and Hercules over the dragon of the Hesperides. Most of the myths tell only the victory of the newborn Sun, but there are others which, like the story of Samson just recited, and Hiram Abiff of the Masonic legend, tell also of how the old year's Sun was vanquished after having completed its circle and was then ready to give birth to a new Sun; which rises from the ashes of the old Phoenix to be the Lightbearer of a new year.

It is in such a myth that we learn of the origin of the Mistletoe, a tale which is told in Scandinavia and Iceland particularly, at Yuletide when the red holly mingles in decorative effect with the white mistletoe—a shadow symbol of the blood that was scarlet with sin but has become white as snow. The story follows: In ancient days, when the



Gods of Olympus reigned over the Southland, Wotan with his company of Gods held sway in Walhall where the icicles reflected the winter Sun in all tints of the rainbow, and the beautiful coverlet of snow made light the darkest night even without the aid of the flaming Aurora Borealis. They were a wonderful company: Tyr the God of War still lives in memory among us, for him we have named Tuesday; Wotan the wisest among them is remembered in Wednesday; Thor still is with us as the God of Thursday; He was the hammer swinger, when he threw his hammer after the giants, the enemies of God and man, he made thunder and lightning by the terrific force with which his hammer struck the clouds. The gentle Freya, the Goddess of beauty, for whom we have named Friday, and the treacherous Loke, whose name lives in the Scandinavian Saturday are other present-day fragments of a forgotten faith.

But there was no one like Baldur. He was the second son of Odin and Freya. He was the noblest and most gentle of the Gods, beloved of everything in Nature. He exceeded all beings not only in gentleness but also in prudence and eloquence, and was so fair and graceful that light radiated from him. In a dream it was revealed to him that his life was in danger, and this weighed so heavily upon his spirit that he shunned the society of the Gods. His mother, Freya, having at length prevailed upon him to tell her the cause of his melancholy, called a council of the Gods and all were filled with sad

forebodings, for they knew that the death of Baldur would be the forerunner of their downfall—the first victory of the giants, or powers of darkness.

Wotan therefore cast *runes*, magic characters, which were used to foretell the future, but all seemed dark to him; he could gain no insight. The “Vessel of Wisdom,” which might have served them in their need, was in the keeping of one of the Norns, the Goddesses of Fate, so that could not help them now. Ydun, the Goddess of health, whose golden apples kept the Gods ever young, had been betrayed into the powers of the giants by the trickery of Loke, the spirit of evil. But a delegation was sent to her, in order that she might be consulted on the nature of the sickness which threatened Baldur, if such it be. However, she only answered with tears and finally, after a solemn council held by all the Gods, it was determined that all the elements and everything in Nature should be bound by an oath not to harm the gentle God. This was done and a pledge was obtained from everything, except one insignificant plant which grew westward of the Palace of the Gods; this seemed so frail and fragile that the Gods deemed it to be innocuous.

However, Wotan’s mind still misgave him, that all was not right. It seemed to him that the Norns of good fortune had flown away. Therefore, he resolved to visit the home of the celebrated prophetess by the name of Vala. This is the Spirit of the Earth, and from her he

would learn the fate in store for the Gods, but he received no comfort from her and returned to Walhall more cast down than formerly.

Loke, the spirit of evil and treachery, was in reality one of the giants, or powers of darkness, but part of the time he lived with the Gods. He was a turn-coat, who could be depended upon by neither party, and therefore, he was usually distrusted and despised by both Gods and giants. One day while he was sitting bemoaning his fate, a dense cloud began to rise from the ocean, and after a time the dark figure of the Giant King issued from it. Loke in some terror demanded what brought him hither; and the monarch began to reproach him with the contemptible part he, a demon by birth, was acting in consenting to be the tool of the Gods in their warfare against the giants, to whom he owed his origin. It was out of no affection for himself that he was admitted to the society of the Gods; but because Wotan knew well the ruin which he and his offspring were destined to bring upon them and thought by thus conciliating him, to defer the evil day. He who from his power and cunning might have been a leader with either party was now despised and rejected by all. The Giant King further reproached him with having already frequently saved the Gods from ruin and even with furnishing them with weapons against the giants, and ended by appealing to the hatred which rankled in his bosom against Wotan and his whole race as proof that his natural place was with the giants.

Loke acknowledged the truth of this and professed his readiness to aid his brethren by all means in his power. The Giant King then told him that the moment was now at hand when he might seal the fate of the Gods; that if Baldur was slain their destruction must sooner or later follow and that the gentle God's life was at the time threatened by some as yet undiscovered danger. Loke replied that the anxiety of the Gods was already at an end, for Freya had bound everything in Nature by oath not to injure her son. The dark monarch said that one thing only had been omitted, but what that was lay concealed in the breast of the Goddess and was known to no other. He then sank down again to his dark abyss and left Loke to his darker thoughts.

Loke then, having assumed the figure of an old woman, appeared to Freya and by his cunning, drew from her the fatal secret that, presuming on the insignificant nature of the mistletoe, she had omitted to obtain from it the pledge wherewith she had bound everything else. Loke lost no time to repair to the place where the mistletoe grew, and tearing it up by the roots gave it to the dwarfs, who were cunning smiths, to form into a spear. This weapon was made with many magic incantations and when the spear was completed one called for blood to temper it. A child free from all taint was brought in; the dwarf plunged the spear into its breast and sang:

"The death-gasp hear,
Ho! Ho!—now 'tis o'er—
Soon hardens the spear
In the babe's pure gore—
Now the barbed head feel,
Whilst the veins yet bleed,
Such a deed—such a deed—
Might harden e'en steel."

In the meantime the Gods and the dead braves who are with them assembled for a tournament, and as Baldur's life was now deemed to be charmed, and in order to convince him how groundless were his apprehensions, they made him the butt of all their weapons. Loke repaired there also with the fatal spear and, seeing the blind and strong God, Hoedur, standing apart from the rest, asked him why he did not honor his brother, Baldur, by tilting with him also. Hoedur excused himself on account of his blindness and because he had no weapon. Loke then put the enchanted spear into the hands and Hoedur unsuspecting of malice, pierced Baldur through the breast with the spear made from the mistletoe, so that he fell lifeless to the ground to the unspeakable grief of all creatures.

Baldur is the Summer Sun, beloved by everything in Nature. In the blind God, Hoedur, who slays him with the spear, we may readily recognize the sign Sagittarius, for when the Sun enters that sign in December it is nearly without light and is therefore said to be slain by the blind God Hoedur. The bow of Sagittarius, as pictured on the zodiac of the south, presents symbolically the same idea as the spear of the story in the Eddas.

The legend of Baldur's death teaches the same Cosmic Truth as all other myths of kindred nature: namely, that the Spirit in the Sun must die to the glories of the Universe while, as Christ, it enters the Earth to bring it the renewed life, without which all physical manifestations on our planet must cease. As death here precedes a birth into the spiritual realms, so also there is a death upon the spiritual plane of existence before a birth can take place into the physical body. As Osiris in Egypt is slain by Typhon, ere Horus, the Sun of the New Year may be born, so also Christ must die to the Higher World before He can be born into the Earth and bring to us the needed annual spiritual impulse; but our *Holly* season commemorates no greater manifestation of Love than that of which the mistletoe is emblematic. Being physically the extreme of weakness, it clings to the oak which is the symbol of strength. And it is the very weakness of the weakest of beings that pierces the heart of the noblest and gentlest of Gods so that, compelled by this love for the lowly, he descends to the shades in the underworld, even as Christ for our sake dies to the spiritual world each year and is born into our planet that He may permeate it anew with His radiant Life and Energy. □

Mystic Light



Herald Angels Sing

At this holy season of the year, when we are blessed with the great beneficent power of the Christ Ray which has entered our Earth and ensouls it, it is fitting for us to realize anew the work of the Angels, whose efforts are interwoven indissolubly with our lives. We recently have re-read of the foretelling by the Angel Gabriel of the birth of the child Jesus. We

remember that Angels also foretold the coming births of Isaac, Samuel, and Samson, and the Bible records many instances illustrating the beneficent activity of the Angels in human affairs. It is a distinct advantage for us to realize the fact of their existence and to invite their assistance and cooperation by our attitudes and actions in our daily lives.

The Angels belong to the evolutionary life-wave immediately ahead of the human. They never have been imprisoned in dense and cumbrously slow vehicles such as our physical bodies. Their lowest vehicles are made of ether—the higher substance of the Physical World, which is invisible to human beings until they have developed etheric vision. We all are familiar with pictures of Angels with wing-like emanations by which they move about. These emanations are not actually of a material substance such as feathers, however, but are manifestations of force—shining, glowing Light.

Angels began their evolution before the human race, and therefore are wiser than we are. Wisdom came to them as a gift, without the necessity of laboriously thinking things out through a physical brain. They had experienced no division of their soul powers such as humanity has suffered, and therefore they utilize the dual creative soul-force without selfish reservation. They send out their whole love, without selfishness or desire, and in return Cosmic Wisdom flows into them. They love without desire.

Many people do not think of Angels as real, because they cannot see them with physical vision. Nevertheless, they are very real and often are seen by people with etheric vision. Often, too, their presence is felt by those who are sufficiently sensitive. Their particular expressions of love and care seem to be extended to children and their mothers. □



Advent and the Christ Within

Now that the Christmas season is approaching, from both the spiritual and the material points of view, we can expect to encounter widespread and lively activity. For children, this can be a time of almost unbearable anticipation and wonder. For families, there is the promise of gladsome reunions with loved ones. For those who can respond at an esoteric level to the intense spiritual vibrations now approaching the Earth, there is a heightened awareness of the cosmic significance of the Advent of the Christ Ray. For all humanity, Christmas denotes a time of "feeling good"—whether solely in physical and emotional terms, or, more fully, in spiritual terms.

For Christ, however, to Whom we owe this period of abundant blessing, Christmas marks the nadir of incarceration in the physical. For Him it is the beginning of a period of restriction and agony in which He literally will "groan and travail" for the sake of all mankind until His release from earthly bondage at Easter. This holy Christmas season, so joyous for us, represents for Him a period of imprisonment that cannot be other than excruciating to a Being of His exalted spiritual nature.

And yet, though His suffering for the ensuing months will be intense, we know that He returns to us each year voluntarily, motivated by unfathomable love. He makes His supreme sacrifice for us because He knows our needs and because He is far more aware than we are that, without the continuing Gift of His Life and Light, we could not go on in evolution.

It makes one stop and think. We, as often as not, begrudge time spent in service. Our sacrifice, now and

then, of personal plans for the sake of accomplishing some of our work in the world is enough to set us up in our own eyes as quite worthy individuals. His cosmic Sacrifice, repeated year after year, is so tremendous in concept and context that, even when we consider it intellectually or, more important, prayerfully, we cannot begin to picture it accurately or to understand the depth and timelessness of its significance for us. This He does of His own free Will, without thought of praise or reward, and in full knowledge of the pain to come. Because He voluntarily suffers for our sakes—undeserving though most of us still are after 2,000 years—we have our season of rejoicing and, far more important, we are given renewed life.

Eventually, the Christ will be freed forever from the Earth, but this will come about only when humanity has learned to respond altogether to the redeeming power within. The redeeming internal Spirit—the Christ Within—is our true Saviour. The outer Redeemer points the way and gives of Himself that we may embark upon that way; only the inner Redeemer can carry us along to that point of perfection at which our upliftment will permit the liberation of the outer Redeemer from the Earth.

The Christ Within speaks to us in the solitude of our innermost selves, not in the turbulence of the outside world. All too often we turn a deaf ear to this inner voice, allowing the outer self, the selfish material person, to rule our actions. This selfish material person will have to become subservient to the redeeming power within before the trials of mankind and the agony of the Christ finally will come to an end. Man can have no real happiness or contentment and make little further progress until he once and for all learns to assert the divine part of his nature. The Christ, too, will not be freed from His centuries of annual sacrifice until the divinity in man predominates sufficiently.

The Christmas season, more than any other time or occasion, impresses, upon those of humanity who can perceive, a sense of the cosmic Source of our being and consciousness. A person who contemplates the great Immensity which is God becomes filled with inspiration. The more we draw upon this infinite Source, now intensified for us by the all-pervasive Christ aura, the greater will become our power, our evolutionary stature, and our aspiration to even more lofty spiritual conquests. As we thus grow, drawing more and more upon the redeeming inner power, the narrow material self decreases in authority until it becomes, at last, completely subservient to the Higher Self. Then the Christ Within is fully awakened.

There is no reason for mankind to dwell in darkness. The Christ Light surrounds us, and the light of our own Spirit, however feeble, is but waiting to be enkindled and radiate from us as it does from the saints. The light within is given equally to all. It cannot be otherwise, for

we each are a small but vital and beloved Spark of that One Light which is God. The light within is unfailing if we will allow it to shine, but we alone can see to it that it does shine. We alone, also, can so easily dim it with selfish, petty thoughts, with wrong action, and with pride, harshness, and self-seeking.

No power compels us to the spiritual life or forces us to live it. Spiritual living, by its very nature, cannot be based on compulsion. It is effective—it is *possible*—only when it is spontaneous. That spontaneity occurs naturally when we learn to listen to the voice of the Christ Within, which is ever asking us to go forward. To respond to that call is to take the first steps that eventually and permanently will free both the Christ and ourselves from material bondage.

In order to find our point of contact with God, we must find our point of contact within. Our inner consciousness can and will provide us with the ideals that we must have as standards to live by if we intend to make spiritual progress. As we apply these standards ever more rigorously to all we think, say, and do, our lives become more fruitful. With complete awakening comes complete freedom in the spiritual sense, and complete tranquillity.

It has been said that the man who truly knows his divine heritage becomes like unto it in nature. With the renewed seasonal Advent of the Christ Ray into our Earth, we once again are surrounded by the Force that, if we can respond to it, will engender in us a new awareness of that divine heritage. The Christ Spirit is a universal channel through which flow, unabated, divine blessing, Light, and Love. Through Him, divine beneficence is radiated to all humanity. It is for each of us to use this Christ Light to awaken the recognition of our own divinity, and so to become “like unto it in nature.”

At the core of our divine nature—and, indeed, at the core of all things—is divine Love. Impersonal love of humanity and of all life, as exemplified in the Christ Teachings, is the closest humanity can come at the present time to an understanding of divine Love. Unfortunately, we still are far from even *that* goal.

“He who loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?” Love of God, achieved through love of humanity, is not attained easily. Honest self-analysis and a continuous preoccupation with universal good brings us eventually to that stage.

The progress of the aspirant through different phases of love to the supreme Love as we now know of it is a long, hard journey. All the smaller loves must be experienced. God is in every relationship that can be characterized by one or another worthy meaning of the word “love:” love of mate, love of children, love of friends and relatives, and, increasingly, the sacrificial love shown in the lives of great individuals who give

their all in the service of humanity.

All of us are impelled from within to seek a supreme Love, but every earthly love experience sends us on a further search. We make many mistakes. We grasp for the so-called "ideal" love only to find something else, often quite foreign to our original concept. We move from one personal love to another personal love until at long last Light dawns, and we turn to the Christ Within. Here is the true Love—the one which knows no vacillation and toward which all other loves had been leading.

Love is the vital component of spirituality, and spirituality is an integral part of every person. Sometimes spirituality is latent and unawakened; sometimes it is suppressed by ambition, a false sense of value, or ignorance; sometimes it is freely poured out. The very presence of one who projects his spiritual nature can be an inspiration to others. A person even may not consciously believe in God, but if a love for his brothers has awakened in him a willingness to lay down his life and all that he has for them, he already has reached a pinnacle toward which the religious man strives through his prayers and the philosopher through his knowledge. Such a person has attained self-abnegation of the type which we all must reach eventually. (In this connection, we can cite individuals such as Gandhi, Albert Schweitzer, and St. Francis.)

The *Western Wisdom Teachings* record that, during the early history of the human race, the Lords of Mercury came to Earth to help foster reason so that mankind might be assisted in organizing the mind and learning to know right from wrong. Man, however, newly endowed with free will, became arrogant and selfish, crushing the finer feelings of the devotional human Spirit. Thus, as we are told in *Genesis*, "Cain slew Abel"—the intellect slew the heart. To offset this unfortunate condition, the Lords of Venus came to help foster the heart side of humanity. This proved successful in a measure, for we find that man's devotional nature came to the fore and the heart side reigned again in the symbolic person of "Seth." Since then, humanity has been divided into the "followers of Seth" and the "followers of Cain"—those who proceed along the "heart path" of evolution and those who are on the intellectual path.

Today humanity is confronted with the problem of finding the balance between head and heart. Achievement of this balance also characterizes the Christ Within. Those of us who are fortunate enough to subscribe to the *Western Wisdom Teachings* have much help in this regard if only we will utilize it. The Teachings, which give far deeper insight into the mysteries of life than any other philosophy which the world has to offer, enable us to visualize what we hope to see in the future: the manifested brotherhood of man under the leadership of the Christ and the Fatherhood of God.

As we give our gifts this season, let us consider and emphasize that which cannot be purchased or even made by human hands. Let us emphasize the gifts of the Christ Within. If we can give hope and courage to someone whose faith in the future has been dimmed by too much earthly suffering, if we can reinforce someone's belief in the eternal Truths which transcend the evidence of the senses, or if we can give the gift of love to someone who is outcast and lonely, we will have contributed an offering of the highest spiritual value.

Christ emphasized that His Kingdom is not of this world. This holy season once again will see the material considerations which have been fashioned around Christmas competing with devotional considerations. For many people, the material adjuncts to Christmas remain pre-eminent. The spiritual Aspirant, however, has begun to cross the divide between the kingdom of this world and the Kingdom of Christ. For such a person, this should be a time of meditation on the esoteric significance of Christmas, and of self-searching. Devotion to the principles of purity and selfless service renders the Aspirant simultaneously "in the world" but "not of it." In this way he begins to find the Kingdom of Christ within himself.

The forthcoming weeks of Advent, then, have significance not only in the macrocosmic, but also in the microcosmic, context. His time of preparation for sacrifice should be our time of intensified learning, preparing, and doing. "What man has done, man can do." The man Jesus, long ago, unfolded his godlike qualities to such perfection that his vehicles were deemed fit instruments for the use of the Christ Spirit. The Lords of Venus and of Mercury, who are of the same life-wave as ourselves, developed their spiritual natures so profoundly that they are eons ahead of us in evolution and have helped us tremendously to spur our own lagging progress. Similarly, the *Elder Brothers* of the Rosicrucian Order also have progressed spiritually far beyond the mainstream of human evolution. The ruling spiritual natures of all these advanced members of our life-wave is no more refined or sublime than will be our own someday. If they have been able so far to surpass us in progress, and in so relatively short a time from the evolutionary perspective, what have we been waiting for?

So, let us welcome the return of the Christ, not only with the singing of carols and the giving of gifts, but also with renewed promise and intensified effort to become as He is. Let us hasten the time when the Christ Within every human being—united in peace and brotherhood with the Christ within every other human being—will welcome the liberated external Christ, and live with Him, for a shining age, in the ethers. Thus the promise that He makes to us with each annual return will be fulfilled. □

—A Probationer

Mystic Light



The Principle of Gender

THE SEVENTH HERMETIC PRINCIPLE

“Gender is in everything; everything has its Masculine and Feminine Principle; Gender manifests on all planes.” This Hermetic Principle tells us that Gender is evident on all planes and in everything. There are a positive and a negative, or we may say masculine and feminine, principle at work in all things. This has nothing to do with sex as we think of it on the physical plane. It is, instead, the Creative Principle which works on the physical, mental, or spiritual plane. It works as generation, regeneration, and creation. Every person and every thing contains within both the male and female principle.

Science now generally accepts the “Electrical Theory of the Universe.” The phenomenon of “attraction and repulsion” of atoms: chemical affinity and the attraction or cohesion between the molecules of matter is now known. These things are manifestations of the Principle of Gender.

The Hermetic Teachings assure us that the Law of Gravitation is but another aspect of the Principle of Gender. All particles and bodies in the universe are drawn toward each other.

In ancient mythology there was always a goddess as well as a god. She was the creative force in the Earth, the mother. Due to her, crops were produced and grew. She nurtured all life. The role of the mother on all planes and in all functions is recognized as an important part of creation. Without the nurturing influence of the mother, new life—new creation—would not be able to survive. These two forces, the positive and the negative or, as we may say, the masculine and the feminine, are absolutely necessary for generation.

On the mental plane, we are familiar with the terms objective and subjective or voluntary and involuntary or, as is more often used now, the conscious and the sub-conscious mind. The masculine principle corresponds to the conscious mind; the feminine principle to the sub-conscious mind.

The feminine principle receives impressions. It generates new ideas and thoughts and stimulates imagination. The masculine principle is expressing and active. The two work together: the feminine principle is content with its introspective work of receiving impressions and generating mental images; the masculine principle gives out the results of the work and stimulates the creative, feminine portion of the mind.

Strong persons can and some do use the masculine principle of Will to influence others. The majority of people allow the feminine principle of their minds to be dominated by the masculine principle of others who manage to impress their ideas upon the masses. We can see examples of this all around us in governments and others who wish and endeavor to have their way.

The Principle of Gender is to be found in all of creativity: spiritual, mental, and physical. When we realize that failure to develop both masculine and feminine principles within the mind can leave us unprotected from the influence of others, we see the wisdom of continued spiritual growth through study and meditation.

These “new ideas” of the duality of mind are in fact old ideas from the ancient teachings. The theory of mental gender was taught thousands of years ago in the Hermetic doctrine. Our modern world only now is discovering the verities of spiritual knowledge, which waits for prodigal mankind to return to the Source. □

—Olivia Barnett

Mystic Light



God's Way of Loving Us

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life.”

A beautiful legend has been woven around this scripture:

“It was written that in God’s wonderful kingdom, where the Star Angels sang together in beautiful harmony, there was one little Star which continually sent forth such a mournful tone that the other Star Angels called it the ‘Sorrowful Star.’ The Great Ones who have charge of evolution became alarmed over its plight for they knew that the sad note was the result of inharmonious relationships among its people, and furthermore, unless they received help from on high both the evolution of its people and the little planet on which they lived would be retarded. As a consequence it would take eons of time for them to regain their status in evolution.

“A meeting was held and it was determined that the cause of their sorrow was that its people had become self-centered and selfish and had ceased to love. Only love could save them. Something had to be done!

“Then it was that the Great Sun Spirit Christ, the embodiment of unity and love, offered Himself as a heaven world emissary to go to the tiny planet to save both it and its people. Love was the only power that could save them; and so it was, many hundreds of years ago on that memorable Holy Night, there was seen a brilliant Star in the heavens over the Judean Hills.”

In St. Luke’s Gospel we are told:

And there were in the same country shepherds, abiding in the fields, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying ‘Glory to God in the highest, and on earth peace, good will toward men.’

God took the loveliest of His eternal things and placed them beside the crying out of human need. He took a Star, and a song, a shepherd, and a lamb, a wise man, and a king. He took the soft shuffling of tired feet as they turned from a crowded inn; He took a stable and a manger; a Mother and a Child; and these He set gently among us.

One who was blessed with inner perception wrote: “At the mystic hour of midnight the luminous aura of

the Holy Babe shone more brilliantly than all the lights of Earth as the blessed mother, together with Joseph and hosts of Angels, knelt in rapture before the majesty of his Presence. And during this joyous travail of Mary, all the birds were stationary in their flight; the sheep near water did not drink; the cattle in the stables fell upon their knees; all nature was transfixed in ecstasy, so gracious and so hallowed was the time."

This profound allegory was for those who could divine its inner significance: that on the first Holy Night, through the power of that mysterious Star which focused its rays upon our planet, the entire vibratory rate was lifted and lightened in preparation for the coming of that glorious Archangel, Christ.

Bethlehem and the Hills of Judea have played an important role in biblical history. There is a magnetic center between Jerusalem and Bethlehem through which powerful spiritual currents are passing into the center or heart of the Earth. For thousands of years before the Christian Era, the wise men and teachers of all Mystery Schools were helping to prepare this holy place for the birth of the World Savior and the transcendent work of the Christ.

At the time of the birth of Jesus, the field of Bethlehem was guarded by the Initiate-Shepherds. Sheep raising was a principal industry of the time, and there were hundreds of shepherds scattered over the Judean Hills who neither saw nor heard anything unusual on this particular night. But the occult student understands that those men to whom the Angel of the Lord came were Initiates and possessed extended powers of vision. Clairvoyantly, they saw the Angel messenger; clairaudiently, they heard the heavenly chorus.

The Kabala states that the Cherubim and Seraphim (the Lords of Cancer and Gemini) joined in the angelic chorus to announce the birth of the Master Jesus, singing "Peace on Earth, good will toward men," a message filled with deep esoteric significance. The tidings of great joy which they brought proclaimed the new epoch which dawned on that night for the world. It was indeed a Holy Night for humanity, for it opened the Way eventually to free man from the wheel of birth and death.

So it was that the mysterious Star, the Archangel Christ, was seen hovering above and blessing the birth of Jesus, imbuing this holy body with His own celestial powers, so that it might become a fit vehicle for His later use during the three-year Ministry.

Mary, the mother of Jesus, was of an exceedingly pure type of womanhood. Both she and Joseph were Initiates of the Order of Essenes, the mystic Christians of that day. With a full and complete knowledge of their mission, they prepared themselves to become the pure and chaste parents of the Master Jesus.

Joseph in previous incarnations had gone past the

time when he wished to devote himself to worldly achievements. In this life, he had given himself wholly to the occult path, and when the time came that a great Teacher was to incarnate among us, he was the one selected to help provide a body for that Teacher—a body of the purest and most passionless type.

In the interweaving of the most significant incidents culled from the various legends, it is evident that the Magi were Initiates. During the activities of their conscious night life, symbolically termed a dream, they were given instructions relative to the birth of the coming Saviour.

In the Gospel of Matthew we read: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, there came wise men from the East to Jerusalem, saying, where is He that is born King of the Jews? for we have seen his star in the East, and are come to worship him."

The Wise Men journeyed both day and night by the light of the mysterious Star, under the guidance of the glorious Archangel, the Christ. As they journeyed, they saw in the "Bowl of Heaven" the story of the Virgin and Child—as set forth in the sublime account in the Memory of Nature. When they entered the stable, the celestial beauty of the divine Mother and Child and the supernatural light which surrounded them were identical with the records they had studied in Nature's eternal scrolls.

Jesus belongs to our humanity. When the man Jesus is studied in the Memory of Nature, he can be traced back life by life, where he lived in different circumstances, under various names, in different embodiments, the same in that respect as any other human being. This cannot be done with the great Being, Christ. In His case can be found but one embodiment.

It must not be supposed, however, that Jesus was just an ordinary individual. He was of a singularly pure type of mind. Through many lives he had trod the Path of Holiness and thus fitted himself for the greatest honor ever bestowed upon a human being. His body was the best that could be produced on Earth and the task of Jesus, in that embodiment, was to care for it and evolve it to the highest degree of efficiency, in preparation for the great purpose it was to serve: that of providing a way for the entrance of the indwelling Spirit, Christ, into the Earth, whereby mankind could be lifted to a higher level of consciousness.

In *Christianity Lectures* Max Heindel gives the reason why it was necessary for the Christ to come to our Earth. He wrote: "If someone had stood for thousands of years upon a distant planet and looked clairvoyantly at our little Earth, he would have seen a gradual change from bad to worse in the Desire World and World of Thought. It was getting more and more filled up with murky and bad vibrations, because man, in the days of his earliest childhood was not able to control his impulses. He was

controlled mostly by the mind and the desire body, and therefore after death he had to stay in Purgatory almost all of the time between incarnations; there was almost no progress. The Second Heaven life, where he learns to do creative work, was almost barren. The Desire World of the Earth must be cleansed to give man a new start. That was Christ's mission."

Christ was an Archangel—the highest Initiate of the Sun Period. The Archangels were the humanity of the Sun Period and had learned to build only down to the *desire* body. They had never learned to build the *vital* body and the *physical* body. They had always worked on humanity from without under the direction of Jehovah, as Group Spirits do. Christ had functioned in His desire body at one time, but He has gone beyond the humanity of the Sun Period. He has raised Himself higher, and so He has the Life Spirit as His lowest vehicle today.

Only through the unifying principle of the Life Spirit could the national tendency be overcome and a universal brotherhood of man be established. The integrating principle of Jehovah had to be abrogated. The ideal to be brought forth during the New Age in which humanity was entering could be realized only through the doctrine of love and compassion. This great Principle must come from within. Christ and mankind had to be united in spirit. That was made possible by the combination of Christ and Jesus.

However, it is a law in the universe that no being, however great, can build a vehicle and function in a world that is higher or lower than the one in which he has learned to function. Our humanity alone have been able to build a vital body and a dense human vehicle. They have been helped by others, but they have done the work themselves. It was therefore necessary that one of our Earth humanity, in order to obtain this help from Christ for the race, must give up his body, so that the higher Being could enter it, and then help humanity.

Mr. Heindel explains: "We know that at death, or at any time when we leave this Physical World, we give up our dense body and our vital body because they belong to the Physical World. And so Jesus, when he had come to the age of thirty, when he had made his instrument fit for the use of the Great Being, gladly, willingly, gave it up. He left it at the Baptism as he would have stepped out at death, that the Christ might step in."

The Gospel of Mark gives this account of the Baptism of Jesus: "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven saying, Thou art my beloved Son, in Whom I am well pleased." At the time Christ entered the body of Jesus, Jesus was an Initiate of high degree. The significance of the fact that he had passed several initiations lies in the effect which this has on the vital body. Jesus' vital body already was attuned to the high

vibrations of the Life Spirit. Therefore, the Life Spirit, the lowest vehicle in which Christ functioned, and the best organized of the higher vehicles of Jesus, were identical; and Christ, when He took the vital and dense bodies of Jesus, possessed the twelve vehicles which formed an unbroken chain from the Physical World to the Throne of God.

He is the only Being in the Universe in touch with both God and man and capable of mediating between them, because He personally and individually has experienced all conditions and knows every limitation incidental to physical existence. Christ Jesus is unique among all Beings in all the seven worlds: He alone possessed the twelve vehicles. None save He is able to feel such compassion nor so fully to understand the position and needs of humanity; none save He is qualified to bring the relief that meets our needs.

It was at the time of Jesus' Baptism that the Cosmic Christ Spirit, the Redeemer, commenced His beneficent work and eventually obtained access to the Earth through the "Cleansing Blood of Jesus" when it flowed on Golgotha. Now the Christ Spirit is working from within our globe to attenuate its physical and super-physical constituents.

An enormous spiritual inrush was felt at the moment He came into full possession of the Earth on Golgotha; so great, indeed, that the intense light blinded the people. But gradually it was absorbed into the Earth, and took its place, permitting everything within its influence to return to its normal condition, so far as man could see. But the vibrations that had been set up there cleansed, purified, and set in rhythmic order the vibrations in the higher world, and gave a spiritual impulse that could not otherwise have been given. In this way it cleansed and "took away the sin of the world:" by partly restoring the rhythmic vibrations and thus enabling man to progress.

Christ, the Son of God, is the central figure dominating the Bible. He Himself said, while still here on Earth: "All the Scriptures speak of me." When He walked with the two disciples on the way to Emmaus on that Resurrection Day, Luke says of Him: "And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself."

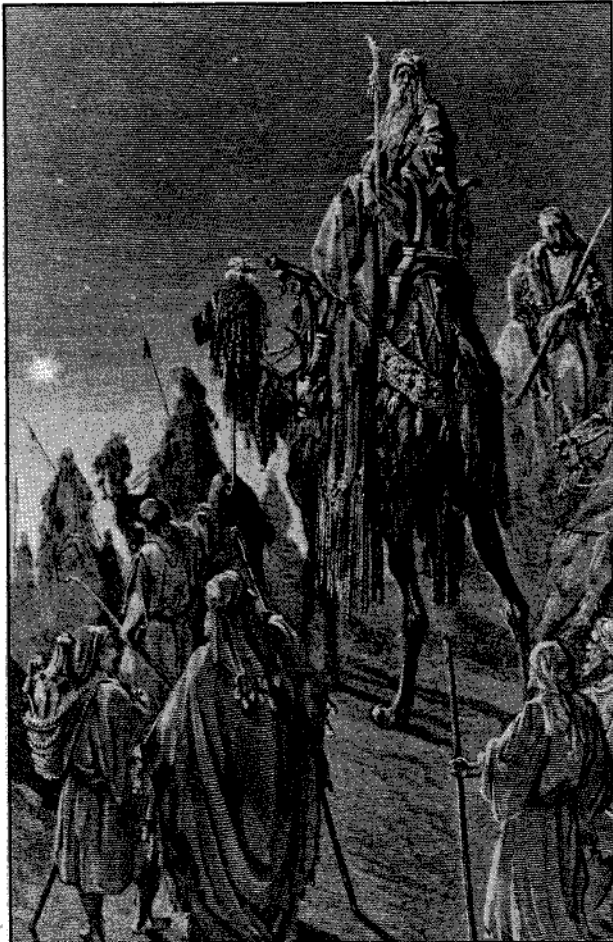
Paul wrote and it is repeated in the Fellowship Temple Service: "At the name of Christ Jesus every knee should bow, and every tongue should confess that Christ Jesus is Lord to the glory of God the Father."

John wrote of Him: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

And a voice from Heaven spoke: "This is my Beloved Son in Whom I am well pleased." □

—L.S.

Mystic Light



An Inquirer at the Wise Men's Well

Inquirer:
 Wisemen, you came seeking from afar,
 Guided by a bright, new Star;
 Now, with dawning of the day,
 You're going back another way...
 Wisemen, tell me, what you can't disguise,
 I see the Light in your mystic eyes,-
 Although our worlds are far apart,

You have the answer for my waiting heart.

My name is Balthasar.
 I am an Ethiopian...
 Allow me to introduce my friends:
 Gaspar and Melchior.
 We are known as The Wise Men or The Magian. We are from the East.
 With us have come our entourage of personal attendants...(You are so kind to offer your assistance with our caravan of horses and camels).
 We are astronomers, philosophers, kings and priests from Persia and Arabia. We are infatuated with our work as stargazers. We are not ethereal, impractical dreamers, but spiritually-minded Seekers...
 We are the data processors, the historians, the analysts and calculators, who, in our endless quest for Light and Truth have been marching onward through the long corridors of time—seeking relevant answers to existence and life's purpose...
 In studying the star-spangled heavens, we beheld the glory of the Creator. From the Hebrew Scriptures we knew that "A Star out of Jacob would arise out of Israel." (Numbers 24:17).
 For centuries the Jews have been waiting for their Messiah, The Promised One, who would come to deliver them from their captivity of human bondage and oppression...
 While at work, we observed a mysterious, brilliant Star in the West. Moreover, Jupiter, Saturn, and Mars were in rare conjunction, clearly visible, and in rendezvous in the constellation of Pisces...This three-fold conjunction is of significant importance to us, as well as the Hebrews.
 What we saw was not a fixed star or a planet. It was a sudden phenomenon of light!
 Theoretically, a meteor or a Nova...
 From the time of the ancient Chaldean astronomers, we knew that Novae appear suddenly and fade away...
 Novae release ten million to a hundred million times as much energy as the Sun does in a million years...
 The phenomenon excited our interest. By faith we Gentiles from The East proceeded Westward—toward Jerusalem in Judea, seeking the new-

born King of the Jews!

We left depending and trusting upon the revelation of God, through the prophets...

A Star was sent to encourage us for the long, dangerous journey of several weeks. We traveled over endless stretches of scorching desert Sun, and encountered perilous circumstances—all of which we considered as NOTHING. We would have flown to the Moon and back, had it been possible.

The expectation of finding the new-born King of the Jews defies expression for human emotion.

We went directly to Jerusalem, Capitol of Judea, home of the rabbis, temple sacrifices, and worship. Rumors of our arrival created a stir of excitement among the people. We began our investigation. People seemed inadvertently unaware of any news concerning the birth of the Babe.

For the most part, our inquiries were met with surprise and contempt...

When the news of our arrival reached the palace, King Herod, the hated tyrant, was greatly disturbed. Alarmed, fearing the sovereignty of his throne, he summoned the Jewish religious leaders together, demanding of them where the new King of the Jews would be born...

With cool indifference the scribes, lawyers, and rabbis read the scrolls of prophecy from the Sacred Scriptures. Their apparent lack of interest enraged King Herod's nativity...the approximate time of His advent...and the manner of His appearance.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to rule Israel whose going forth have been from old - from everlasting." (Micah 5:2)

King Herod sent for us.

Secretly, we were escorted to his chambers. He received us graciously, nervously, with darting, suspicious eyes. We had known of his callous disregard for human life. He had murdered his wife, her father, and his two sons. He might have killed us on the spot—but, he was too clever. Too sinister. Too ingenious. He had another diabolical plan.

He demanded that we search diligently for the young Child, then after we had found Him, we were ordered to report back to him, that he, too, might allegedly worship Him. Upon this premise, "he sent us to Bethlehem." We left trusting the authority of God's Word! Suddenly, the wondrous Star appeared again before us.

With ecstatic joy we traveled the six miles from Jerusalem to Bethlehem.

The mountainous trails led us through the grain fields, where Ruth gleaned after the reapers...The rolling hills where David tended his father's sheep—and wrote and sang the glorious psalms.

There were the olive groves and the walled opulent vineyards. There it was—all before us, but we saw it abstractly.

Our eyes were on the Star!

Our goal was within sight!

The Star settled over a modest dwelling in Bethlehem...

There we found the young Child and His mother. With praise and adoration we bowed before Him, offering our hearts! We recognized the Christ Child as the Divine, Living Logos. We presented to Him our earthly treasure of Gold, Frankincense and Myrrh. Prophetically symbolic: Melchior, King of Arabia, offered gold, befitting a King. I, Balthasar, King of Ethiopia, presented spices of Frankincense, symbolic of our Great High Priest. Gaspar, King of Tarsus, presented bitter spices of Myrrh, denoting suffering, from atonement, symbolic of The Great Physician.

In a dream we were warned, by Divine revelation, to return to our lands by route of another way. We are obeying His Word.

As serious Seekers we found The Way, The Truth and The Life...

We found The Bright and Morning Star, This Star evolves above every earthly star of His universe and universes.

Wise men and women who see Him with their hearts will discover that He is

"the Desire of all nations." (Haggai 2:7)

We will take the message of HIS LIGHT to "all nations," for He is our UNIVERSAL GOD AND SAVIOUR!

We came seeking the King of the Jews.

We have found the "KING OF KINGS!"

□

—Capitola Guillim

Max Heindel's Message



Tannhauser

THE UNPARDONABLE SIN

(Continued)

Though the legend is clothed in medieval and Catholic phraseology, and though we may discount the idea that any one man has power to forgive sin or deny remission, it contains spiritual truths which are becoming more pertinent with each passing year. It deals with the unpardonable sin: the only sin that cannot be forgiven, but

must be expiated. As you know, Jehovah is the highest Initiate of the Moon Period, the ruler of the Angels who during this present Day of Manifestation work with our humanity through the Moon. He is the author of generation and the prime factor in gestation, the giver of offspring to man and to beast, using the lunar ray as his vehicle of work during the times which are propitious to generation. Jehovah is a jealous God, jealous of his prerogative, and, therefore, when man ate of the tree of knowledge and took the matter of generation into his own hands, he expelled him from paradise to wander in the wilderness of the world. There was no forgiveness. Man must expiate it in travail and in pain reaping the fruit of his transgression.

Before the Fall, humanity had not known either good or evil. They had done what they were told, and nothing else. By taking matters in their own hands, and by the pain and the sorrow which followed their transgression, they learned the difference between good and evil: they became capable of choice. They acquired prerogative. This is the great privilege which more than compensates for the suffering and the sorrow man has endured in expiation of that offense against the Law of Life which lies in performing the creative act when the stellar rays are unpropitious, thus causing painful parturition, and a multitude of other diseases to which humanity is heir today.

In this connection, the Moon is the ruler of the sign Cancer, and cancer, in its malignant form, admits of no cure, no matter how many remedies science may bring forward from time to time. Investigation of the lives of persons who suffer from this disease has proven in every case that the one involved has been sensual in the extreme during previous lives, though I am not prepared to say that this is a law, since a sufficient number of investigations have not been made to establish it. It is nevertheless, significant that Jehovah, the Holy Spirit, rules generative functions through the Moon, that the Moon governs Cancer, and that those who abuse the sex function in a very marked and bestial degree later are afflicted with the disease called cancer: that that is incurable and thus bears out the saying in the Bible that all things may be forgiven save the sin against the Holy Spirit.

There is a mystic connection between the Cherubim with the flaming sword at the Garden of Eden and the Cherubim with the open flower on the door of Solomon's Temple: between the spear and the Grail cup: between Aaron's rod that budded and the staff of the Pope which flowered and the death of the chaste and pure Elizabeth, by whose intercession the stain was removed from the soul of the erring Tannhauser. Neither can one who has never known the awful torment of temptation realize the position of one who has fallen. Christ, Himself, felt in the body of Jesus all the

passion and all the temptations to which we ourselves are subject, and it is stated that that was for the purpose of making Him merciful unto us as a High Priest. That He was tempted, proves that temptation is in itself not sin. It is *the yielding that is sin*; therefore, He was without sin. Whoever can be tempted and withstand is of course highly evolved; but let us remember that none of the present humanity has yet arrived at that stage of perfection and that we are better men and women for having sinned, and suffered in consequence, until we have become awake to the important fact that the way of the transgressor is hard, and have turned into the pathway of virtue, whereon alone is found inward peace. Such men and women are on a much higher stage of spiritual development than those who have lived lives of purity because of a sheltered environment. This Christ emphasized when He said that there shall be more rejoicing over one sinner who repents than over the ninety-and-nine who need no repentance.

There is a very important distinction between innocence and virtue, and what is more important still, is that *we should realize the fallacy of the double standard of conduct* which gives liberties to or rather condones them in a man, while insisting that one misstep will ruin a woman for life. Were I to choose a wife, to-day, and later learn that her life had been clouded by a mistake for which she had suffered, I should know that such a one had learned to know sorrow, and had engendered compassion and forbearance thereby, and had thus acquired qualities which would make her a better and more sympathetic companion than one who stood "innocent" upon the threshold of life, liable to fall a prey to the first temptation that befell her.

THE ROD THAT BUDDERD

In the prologue of *Faust*, God is represented as saying, concerning the hero:

*"With vision imperfect he serves me now,
But soon I'll lead him where more light appears;
When buds the sapling doth the gardener know,
That flow'r and fruit will grace its coming years."*

This is the actual fact concerning all mankind. At the present time we all serve God imperfectly because of our limited vision. We have not the real, true perception of what is wanted and of how we should use the talents wherewith we are now endowed. Nevertheless God, through the process of evolution, is constantly leading us into greater and greater light, and by degrees we shall cease to be spiritually barren. We shall flower and bear fruit. Thus we shall be able to serve God as we would and not as we do.

(To be continued)

Studies in the Cosmo-Conception

Clairvoyance

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from the Rosicrucian Cosmo-Conception.

Question: Why are the higher worlds invisible to the majority of people?

Answer: Because of the dormancy of the finer and higher senses whereby they may be perceived in the same way that the Physical World is perceived through the physical senses.

Question: Is this an argument against the existence of these worlds?

Answer: No more than that of the blind man against the existence of light and color because he cannot see them.

Question: Of what may we be so sure?

Answer: If the blind man obtains his sight he will see the light and color. If the higher senses of those blind to the superphysical worlds are awakened by proper methods, they will also be able to behold the worlds which are now hidden from them.

Question: When one's vision is opened does he at once "know all about" these higher worlds?

Answer: Not at all, any more than the man born blind who has obtained his sight at once "knows all about" the Physical World.

Question: Can one be mistaken in his observations there?

Answer: There are much greater facilities for acquiring knowledge in the super-physical worlds than in our present dense physical condition, but not so great as to eliminate the necessity for close study and the possibility of making a mistake in observation. Indeed much more care is needed in observation there than here.

Question: How may we know if another's observations are correct?

Answer: Clairvoyants first must be trained before their observations are of any real value, and the more proficient they become the more modest they are about telling of what they see; the more do they defer to the versions of others, knowing how much there is to learn and realizing how little the single investigator can grasp of all the detail incident to his investigations.

Question: Does this account for the varied versions?

Answer: Yes, and because versions vary, superficial people think this an argument against the existence of the higher worlds. They contend that, if these worlds exist, investigators must necessarily bring back identical descriptions.

Question: Is this opinion logical?

Answer: Not at all. If a newspaper sent out twenty reporters to a city with orders to "write it up," no two would be exactly alike. Is it an argument against the existence of the city that these reports differ? Certainly not!

Question: What would cause this difference?

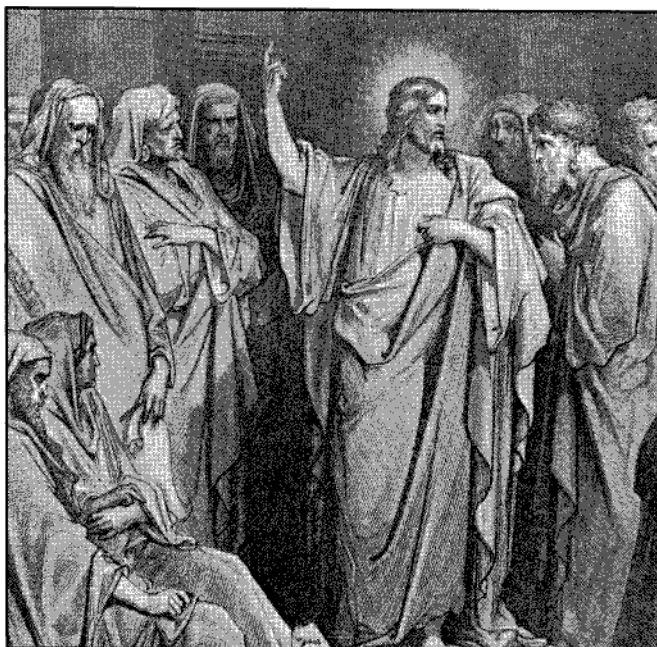
Answer: It is easily accounted for by the fact that each saw the city from his own particular point of view and instead of these varying reports being confused and detrimental, a perusal of them all would give a fuller, better understanding and description of the city than if only one were read.

Question: How does this apply to the invisible worlds?

Answer: The same is true regarding accounts made by investigators of the higher worlds. Each has his own peculiar way of looking at things and can describe only what he sees from his particular point of view. Though these accounts may differ, all will be equally truthful from each observer's viewpoint.

—References: *Cosmo-Conception*, pp. 24-26

Western Wisdom Bible Study



Jesus' Answer to the Pharisees

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

And when the Pharisees saw it, thy said unto his disciples, Why eateth your Master with publicans and sinners?

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinner to repentance.

Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

—Matthew 9:10-17

In this passage of Scripture we have, first of all, a striking illustration of the difference between the Teaching of Christianity and the old pharisaical race religion, which was based on law. The separateness encouraged by race religions, the observance of form and law, often hypocritical, were to yield to the higher teaching of unity, compassion, and brotherhood. The publicans and sinners needed the attention of "a physician," and

were no doubt in a measure ready to accept His ministrations. No longer were the "sacrifices" demanded under the regime of Jehovah to be in order. Instead, "I will have mercy," said the new Teacher. Henceforth the sacrifice must be made by the inner man: all forms of selfishness must be laid on the altar, and mercy and compassion be cultivated.

In regard to fasting, Christ Jesus used the customs of the day to make His teaching explicit. George M. Lamsa, in his *Gospel Light*, states that: "Easterners are usually sober and live simply but during wedding feasts and banquets they indulge in drinking and excessive eating. Social customs, fastings, and other religious observances are put aside for the time being...The disciples of the Pharisees and of John fasted according to Jewish tradition but the disciples of Jesus did not fast. Jesus was the bridegroom who was with them only for a brief period. While he was with them, they need not observe the traditions of the elders, but the time was to come when he would be taken away just as the bridegroom leaves the merrymakers." The new Teaching brought by the great Sun Spirit, Christ, sounded a higher note—the note of inner purity rather than of physical abstinence only.

The last two verses of this passage refer again to the passing of the old and the coming of the new. Under the new regime it would be necessary that one keep a receptive mind, an adaptable attitude, so that the new truths might be discerned. Only in this way can the progress of the individualized Spirit proceed. New religions are given whenever the time is ripe by the Higher Ones directing the evolution of humanity. Those who reject the new Teaching, clinging to the old, must eventually experience severe suffering in order to be able to receive the leaven which insures a higher state of consciousness. □

Astrology



The Sun Behind the Sun

Note: This article, reprinted by permission of the author, offers the opinions of the author and is presented as a matter of interest.

Energy: the elixir of existence. Individual human beings and nations of men seem always in a perpetual search for sources of energy, and especially for that single source of *limitless* energy. Yet whether constructing nuclear reactors or while ingesting megadoses of vitamins and bee pollen, mankind continues to overlook that one genuine example of limitless power pervading our very lives: the Sun. The Sun is the indispensable core of our existence. Without the Sun there can be no life: there would be no Earth or solar system.

In astrology the glyph or symbol for the Sun is that of a circle enclosing a point. The circle represents that which is boundless, eternal, without beginning and without end. The symbol is one of infinite power brought into manifestation by the point within it, as the Sun became the point of light in the darkness of unmanifest space. To the ancient Hebrew Qabalists this alludes to the Primordial Point, the first crystallization of Existence whose name is Kether—the Ancient of Ancients, the Crown of Creation. The circle, then, stands for that unity which underlies all manifestation. It signifies the Absolute; God unmanifest. In numerology this is zero. In the scheme of color it is the light of total darkness: in music the sound of silence. This character is the Aleph (first letter) of the ancient Hebrew alphabet. Now, in contrast to our limited understanding of this nucleus of life, this spark of the divine which powers forth into space, we may yet marvel at how ancient man apprehended the source of the Sun's limitless energy by first asking the question: is there a Sun behind our Sun?

Within the total darkness and silence of outer space there whirl the pieces and fragments of old worlds now destroyed; whirling stardust to be used again as the building material of future worlds. We witness some of these fragments within meteor showers as they stream toward Earth every eleven years. All around our tiny solar system and amidst this blackness, stars generate flaming whirlpools of etherealized energy which astronomers call spiral nebulae. Each of these nebula is as a flaming constellation, flaring with creative force.

Somewhat closer to our earthly habitat are also many planetary nebulae. Instead of spiralling in formation, these planetary nebulae are shaped in huge clusters of globes, spinning around a flaming center amid lesser clouds of stardust.

All the aforementioned stardust and space black is God Unmanifest, just as the circle symbolizes. Poetically expressed, it is the imagination of Creation; for in it is latent all that will, in some time, be made manifest. Just as we, as Spirit, coalesce into physical form, enshrouded in a form of physical matter, so stardust is that material matter with which the Creative surrounds itself, fashioning itself into planets and stars. Thus out of "nothing," we are told in Genesis, God created heaven and Earth. Out of no-thing, but rather out of Chaos, the Cosmic Sea, as report the Greek and Norse mythologies. The concept of infinite space preceding crystallization within this space is thereby described. We shall not say empty space, for in reality there is no such thing. Space is, after all, Spirit in etherealized state.

Examining further the Biblical report of *Genesis* 1:3, which depicts how from silent dark of nothing came

sound and light of manifestation—the spiral nebulae—reveals much about the power source responsible for our own Sun. First there was light (Aether-Greek) and this was *before* the creation of the Sun. Many are the allusions to God as Light (1 John 1:5) or to God pre-existing as the Great Unmanifest with Light as His Shadow (Plato). In all instances, mythology correctly anticipates the astrological symbol for the Sun, suggesting that the light of heaven preceded the light produced by the Sun itself which was created later, a focused point of the greater Light occurring within the circle of space.

The ceaseless activity of our Sun is due to energy drawn from the brilliant stars which surround it in and from outer space. Selectively, occult metaphysics singles out some 26 stellar sources of “light energy” feeding our central star. Four primary examples of such “power stations” are Alpha Centauri (our solar system’s nearest neighbor in the galaxy); Altair (at 0 39° Aquarius); Procyon, and especially Sirius, both located in Cancer. The value of investigating the mythology attached to these stars particularly will prove fruitful to any student of astrology. For example, the astrology of the ancient Egyptians attached exceptional importance to Sirius, one equal to that of the Sun itself. Their calendar year began with the rising of Sirius, and its activity in concert with solar activity was carefully calculated. The Egyptians revered Cancer as the ascendant (rising sign) of the world, doubtless due to its being the home of Sirius.

Collectively, the Zodiac bears a relationship (which is to specify the signs rather than the constellations) to the Sun in the same way as space: the Sun exists as a specific point within the circle of signs. Also, that the Zodiac is regarded as “the aura of the Sun” becomes true in more than an allegorical sense. The Hebrew Qabalists certainly accepted literally that the Sun draws its power from the Great Unmanifest. This source is identified as Kether—the Father—sending His energy to Tiphareth, the Son. Modern astronomers are only recently acknowledging that just such a relationship exists between space and our Sun. The Hebrews depicted this in religious terms, described, for example, in the New Testament allegory of Christ. This Source, whom Christ Jesus refers to by one sacred name in Mark 14:36, was, according to the Hebrews, “the Sun behind the sun (son).” Abba (Father) is the name used by Christ Jesus in Mark, and He does so to invoke the male personality of Kether as the Supernal Father. (The feminine aspect of the Godhead—the Supernal Mother—is addressed as Ama.) Thus the statement of Christ Jesus that He and the Father are one was to be understood to mean “as one” in quality, not quantity, for it is only through His son (Sun) that God may be seen on Earth. This aspect of Kether as the Supernal Father was to be known by other names, one of which is Chokmah, a

signature important to our discovery.

Astrologically, Uranus is that symbol of the highest energy. Certain writers have noted this planet’s association with the idea of a Sun behind the Sun. Actually when this is understood as Uranus the Heavens, and not merely Uranus the planet, it makes greater sense. Essentially the planet derives its name from the personality of the Greek god Uranus (Ouranos)—the “light of the ages.” It was this primal deity who first ruled all the heavens, who was in fact thought of as the heavens. Ouranos of the Greek is Chokmah (Abba) of the Hebrew. And like Ouranos, Chokmah ruled “the Maz-zaroth” which translates “Zodiac.” (It can also be written Muzloth or Muzaloth.) By this view we further identify the “Sun behind the Sun” as the Father, the heavens—space; and to include the Zodiac. (Occult tradition teaches that eventually every Sun (son) will become another new Zodiac—i.e. becomes as its Father.) Archaeological evidence indicates that the Mayans and Incas were aware of the existence of both Uranus and Neptune, just as were the Hebrews of their corresponding aspects, Chokmah and Kether. The American Indians called our Sun “the hole in the sky,” because they knew there was a greater force in the universe. This is the Uranus of the heavens.

All of this is not to say that the planet Uranus is relative to the heavenly Uranus in name only. Quite the contrary. Uranus is that one planet in our solar system which behaves most like the heavenly power from whence it gets its name. Its place with our story of the Sun and space is in its rulership of the sign Aquarius, a sign depicted by the vast blue sky, and located opposite the Sun-ruled sign of Leo. The role of Uranus as the planet of electricity, of magnetism, of uranium, and etheric force, provides our next clue to its polarity relationship with the Sun. While the discussion of the properties, origins, and history of Uranus is best left for another time, for now it is enough to have established the influence of its heavenly aspect to be that overall source of our Sun’s limitless power. Which only leaves us to examine the process by which that energy is absorbed by the Sun from outer space, and then transmitted to Earth and throughout the solar system.

It is popularly known that sunlight contains all seven colors of the spectrum: the seven visible colors, for it is much less known that there are five more colors invisible to the human eye. It is so much through these colors—visible and invisible—that the Sun works upon the astral/etheric and dense/physical bodies of living things, for such is the true nature of light. This energy is metabolized in the human body by way of an astral/etheric center corresponding in location to the spleen. (Thus the astrological attribution of the spleen as being an organ of the Sun.) This is done directly, and also indirectly through the vitamins we ingest and from the chlorophyll found in plant-life. This energy is

known by many names throughout man's history: Prana (by the Hindu mystics); Bioplasma (by Soviet science); Eloptic energy (Galen Hieronymous); Animal Magnetism (Anton Mesmer); Mumia (Paracelsus); Odic Force (Baron von Reichenbach); Vital Force (Dr. S. Hahnemann); Vital Fluid (medieval alchemy); the Aura (by religionists); Bio-cosmic Energy, X-Force, Astral Light, the Kirlian effect, and numerous other titles attributed to it by its many "rediscoverers." This element is ether, the fourth element of the Physical World along with earth, air and water, and it is represented in astrology as fire. It is described as fire because of its animating and vitalizing properties. Ether is that medium for all energy and activity in physical existence, and will be found referred to as fire in other occult and religious literature as well. I prefer to call it Yesodic Force in deference to those Qabalists who were among the very first in their awareness of its existence and qualities. Rather than take this occasion to expound the nature of ether I invite the reader to explore the vast literature available on the subject, as has been authored or produced from that list given before. It suffices for me to explain that the Sun is the single greatest emanator of this most essential force as exists in our system; and by this affect sustains all life herein. I have already mentioned the association of color to etheric phenomena and how sunlight does contain within it all seven visible hues. Scientists and occultists alike postulate that the Sun itself is in fact blue! They explain that its apparent color—an appearance of yellow-orange—is the result of absorption exerted by its vapory atmosphere upon the rays of light as they pass through space. Be that as it may, the Qabalists have suggested for centuries that the Sun is blue, but for differing reasons, I suppose. One pioneering psychologist, Wilhelm Reich, yet another on our list of ether "discoverers," chose to call his demonstrable force "Orgon energy," further describing its appearance as blue. (I'm compelled to digress here to mention that the color blue is most often attributed to the sign Aquarius, and to its domain the sky. This is certainly meaningful to our appreciation.) Blue is indeed the primary texture of the ether as it intrudes upon the physical eye, but only because blue approaches that end of the color spectrum past which the less visible etheric colors exist. By Kirlian photography all seven colors are viewable in pictures taken of the "aura," but not the five hues equally present, yet still invisible. The seven visible colors are appreciated as illuminating the etheric or spiritual link between man's Physical World and that more tenuous—"heavenly"—world of the ethers. This is what's shown by the symbol of the Rainbow Bridge, Bifrost in Norse mythology: how this etheric light spans the passageway between Earth and the immortal gods of Asgard. Also by the appearance of the rainbow to Noah in *Genesis 9:13*, being the first Ark (arc) of the covenant (pact) made be-

tween man and God. Aquarius retains this notion as the Celestial Man (the Father) pouring both the water and the rainbow from his Urn.

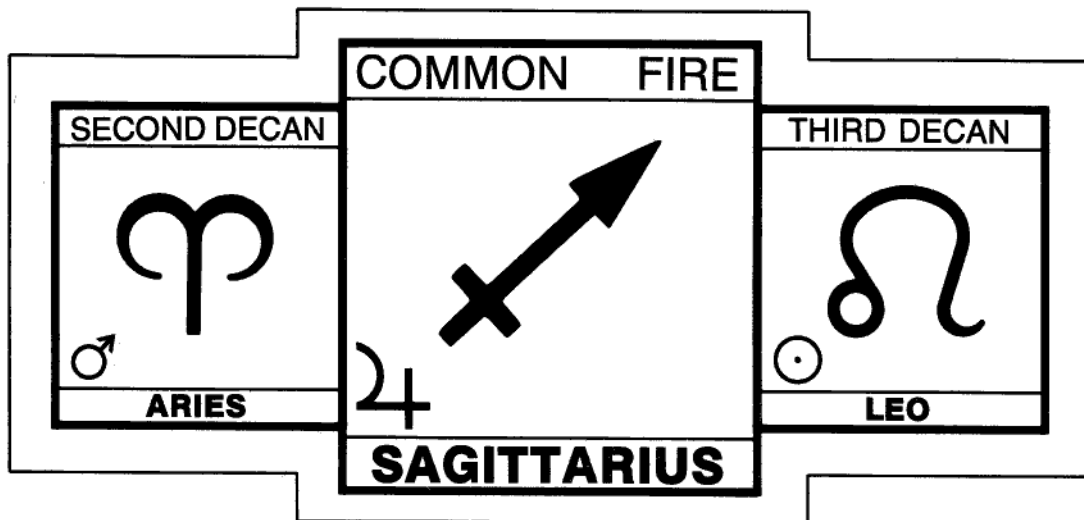
Needless to say, this etheric energy bursting from our Sun is by nature entirely benefic: healing, sustaining, and regenerative in many ways. This explains why all healing gods in religions are represented as sun-gods, and why all sun-gods are healing gods. Raphael, the Angel of healing; Apollo in Greek mythology; and of course Christ Jesus, are only very few examples of this association. The antagonist to this etheric energy exists at and beyond the opposite, red end of the color spectrum. This is hardly surprising considering the color red is attributed to the Mars and Pluto signs of Aries and Scorpio. These are aggressive signs, and their rulers respected as forces of destruction. The color red is traditionally associated with violence, passion, and, importantly, the devil. This becomes very meaningful when it is revealed that the energy released from this end of the spectrum is that which we call nuclear radiation; that same nuclear energy which is released through the destruction of atomic substance within matter. There is a mystery to be pondered here regarding the duality within all oneness, but of immediate concern should be whether we recognize why nuclear power is a poor and dangerous choice as a reliable source of energy. Like the mythological red demons, once released this energy becomes uncontrollable. Are we to repeat the past error of Atlantis? Occult tradition supports a view of nuclear energy as the force of catabolism and disintegration, whereas etheric energy is the force of metabolism and atonement.

In the Gospels, Christ Jesus is asked by an apostle to "Show us the Father," to which Christ Jesus replies: "He that hath seen me hath seen the Father." This is the validity of all sun-worship: not merely as pagan adoration or homage paid to a nearby star by primitives, but the same acknowledgement that what little man's corporeal consciousness is able to grasp of his heavenly Father is made possible only by the Father's appearance within His son (Sun). So great and removed is the majesty of Kether—the Ancient of Days, the Most High, whose face cannot be looked upon lest a man should go to God and never come out again, as did Enoch, who walked with God and was not. Benjamin Franklin was hardly advocating a return to sun-worship in any pagan sense when he suggested that all men should worship the Sun as our nearest representative of deity! Franklin, an astrologer, a Mason, and a Rosicrucian, was speaking from the spiritual understanding of the Bible, of the Qabalah, of the Egyptians—and of the American Indian, as well as of esoteric astrology. An understanding which recognizes that our Sun emanates from yet another central Sun, and how "the real Sun is no more visible than is the real man". □

—Peter Damian

Astrology

"Pray Every Day With Good Thoughts"



The Children of Sagittarius, 1984

BIRTHDAYS:

November 22 to December 21

SYMBOL—Sagittarius(♐), the centaur.

QUALITY—Common; or consciousness directed wonderingly and experimentally toward the understanding and integration of new experiences and concepts. Flexible and convertible channeling of energy in adapting to shifting or altered conditions.

ELEMENT—Fire; or an aspirational and enthusiastic orientation of consciousness. Among other things, the fire element corresponds to ether, the vital body, and the Spirit. Fire finds a sense of reality in a state of high-powered activity on any level of interest.

BASIC INFLUENCE—The basic influence of ♐ is warm, friendly, active and able to adapt to changes in spiritual and philosophical

values. ♐, like its opposite sign Gemini(♊), likes to be able to express itself. But while we generally find ♊ expressing through ideas or concepts, ♐ tends to express through beliefs and opinions.

POSITIVE INFLUENCE—The development of positive sagittarian characteristics tends to produce the following: optimism, continual aspiration toward high ideals, and a reverent attitude toward all forms of life, high or low. With a tendency to see life through an idealistic frame of reference, this grade of Sagittarian can be deeply confounded or keenly disappointed when faced with the realization that life is forced to manifest itself through imperfect and very unidealistic forms. The freedom-loving tendency that is often noted in Sagittarians is due to a longing to remain in the realm of idealistic notions and a hesitancy to immerse

themselves in the struggle with realities that conflict with those notions. However it is also the positive sagittarian influence that always points to the possibility of a higher and better reality and refuses to allow the world the indulgent luxury of remaining satisfied in its present imperfect state.

NEGATIVE INFLUENCE—The development of negative sagittarian characteristics tends to endow people with a very impractical attitude that refuses to comprehend anything that does not fit their conception of reality or to entertain any idea that runs contrary to their own beliefs and opinions.

LESSONS—In order to take the best advantage of positive sagittarian characteristics and prevent the development of negative ones, it would be helpful to integrate the following attributes: strength to endure the discrepancy between the

real and the ideal by combining patience with faith; an organized approach to the realization of ideals that is maintained with some degree of consistency; open-minded discretion that can first entertain a new idea or opinion from a detached point of view without placing an immediate value judgment on it.

RULING PLANET—Jupiter(♃) is the ruler of ♃ and therefore finds its greatest freedom of expression in this sign. ♃ is the planet of expansive joyfulness, optimism, helpfulness, and benevolence. Philosophically-inclined ♃ gives generously of its substance in order to help raise the standards of what exists around it. We may say that the placement of ♃ in the horoscope shows how and where we are most inclined to give of ourselves in a personal way in order to assist some other persons toward greater spiritual happiness and fulfillment. ♃ also shows how and where we ourselves may be the recipients of such favors.

SYNTHESIS—♃ in ♃ represents the urge to express joy, thankfulness, and optimism in an exploratory, enthusiastic, and inspirational manner. The ability to express this urge partially would depend upon an awareness of the good in all things. ♃ in the ninth house indicates that the desire for expanding the horizons of consciousness tends to stimulate the quest for greater faith in something beyond the self.

EXALTATION—The question of ♃'s exaltation is still a matter for open debate, and perhaps ♃ is a candidate that should be given consideration. ♃'s qualities of consecration, dedication, irrevocable transformation, purification, and collective motivation, could receive considerable augmentation and amplification when backed by the idealistic ♃, with its fiery power of aspiration to higher standards, and the personal generosity and benevolence of ♃. Under these

conditions, ♃ is likely to work more conspicuously and insistently for the upliftment of mankind. However, we may have to wait and see what happens after ♃ enters ♃ sometime in 1995.

DETRIMENT—Mercury(☿) is in its detriment in ♃ and therefore tends to be restricted in its ability to express its innate nature here. ☿ usually works with the power of observation and the tangible data resulting therefrom, forming them into concepts and conjectures designed to help a person shape his environment according to his needs and desires. But when in ♃, the strictly observational side of ☿ can be hampered by preconceived beliefs or opinions on a subject, and it is often the case that we are unable to see what we intensely desire not to see. Likewise, the formation of accurate and consistent concepts may be hindered due to strong prejudices. However, ☿ in ♃ also can give more warmth to the mind, helping to extend its powers of observation beyond the outer forms and reactions of things, and assist it in gaining an understanding of the deeper significance behind these outward phenomena.

FALL—At present, there is no planet known to be in fall in ♃. But Vulcan, a planet theorized to exist between ☿ and the Sun(☉), may eventually find its fall here.

PHYSICAL ANALOGY—Warmth

EXOTERIC ANATOMY—Specific: hips, thighs, sciatic nerves, iliac arteries and veins, femur, sacrum, and coccyx. General: arteries, hepatic system, adipose tissue, and the viscera.

PHYSIOLOGY—♃, the ruler of ♃, governs the following physiological processes: blood pressure, arterial circulation (note how ♃'s quality of expansion is reflected in the expansion of the blood from the heart, at the center of the body, to all other parts of the body); functions of the adrenals

and of the liver, tumor formation, and swelling responses in the body generally.

ESOTERIC ANATOMY—♃ is one representation of the Divine Spirit.

TABERNACLE IN THE WILDERNESS—♃ corresponds to the Shekinah Glory which shone over the Mercy Seat in the westernmost part of the West Room. The Shekinah Glory was the highest manifestation of the presence of God to man in Atlantean times. Only the High Priest was allowed to enter the West Room and stand in this presence, and then only once a year. In our own being, this corresponds to the Divine Spirit, which finds its stronghold at the root of the nose. There are none who may penetrate into this stronghold, not even the most highly developed clairvoyant; none but the indwelling Ego, who is the High Priest of his own Tabernacle, which is his own body and being.

♃ is the sign of idealism and aspiration and represents the Ego's constant striving toward some higher spiritual goal, just as the original Semites strove toward the ideals given them by Jehovah through the High Priest. This sign shows the unceasing, burning aspiration of the God within to ever greater perfection and awareness. Indeed, this spiritual fire within is unquenchable, and no matter how we may try to ignore it, deny it, or extinguish it, it must at some time sooner or later burn its way through to realization. The more we try to resist the working of this inner fire, the more pain we must experience as it burns through the shell we place around it. But as we allow it to work freely in our lives we shall find ourselves lifted on the wings of joy unspeakable and filled with life as we have never felt it before.

GREEK MYTHOLOGY—♃ was known in Greek mythology as Zeus. Zeus was the chief of the Olympian gods, symbolizing the highest spiritual principle in man—

We must recall that the sagittarian Centaur is half human and half animal. This symbolizes that man raises himself above his lower nature and reaches for the sublime through aspiration to high ideals. But in the undisciplined Sagittarian it can indicate one whose underlying passions prevent the realization of those high ideals or a tendency to twist those ideals in such a way as to accommodate some personal indulgence.

THIS MONTH'S ASPECTS

A circular diagram representing a 12-hour clock face, divided into 12 segments. Each segment contains handwritten text, including names, dates, and times. A large arrow points from the center towards the 12 o'clock position. The segments are labeled with numbers 1 through 12 around the inner circle.

Segment Number	Handwritten Text
1	26 7 28
2	29
3	23
4	21
5	26
6	28
7	28
8	29
9	21
10	26
11	28
12	29

Additional handwritten notes include:

- Segment 1: 26 7 28
- Segment 2: 29
- Segment 3: 23
- Segment 4: 21
- Segment 5: 26
- Segment 6: 28
- Segment 7: 28
- Segment 8: 29
- Segment 9: 21
- Segment 10: 26
- Segment 11: 28
- Segment 12: 29

Time) with the following aspects:
 ☉ in ✎ * ♂ in ☳ until the end
 of the solar month; ♀ in ☿ ♂ ♄
 in ☿ until Dec. 1; ♂ in ☳ ☐ ♀
 in ♊ until Nov. 28. These aspects
 have been delineated in the
 November issue of the *Rays*
 magazine. (Refer to the solar in-
 gress chart in this article.)

Children with this aspect tend to be familiar citizens of the inner world of imagination and may encounter difficulties in distinguishing between truth and wishful fantasy. They may find it impossible to communicate their complex concepts in words and are likely to benefit from parental encouragement to master one or more of the artistic media of self-expression.

Parents of the children with this sextile are likely to find that precept and example are relatively unappreciated by them as first-hand experience in life may be their overriding desire. These children may be as stubborn as they are independent, and as they tend to attract friends of a like nature, group activities may be unorganized if existent at all. As they are likely to be averse to following the ideas of others, the best way to elicit a cooperative attitude from them may be to allow them to contribute to the formulation of the "rules of the game."

As this sextile tends to blend af-

fection with structure and self-discipline, children with this aspect may not be demonstrative in their affections but value loyalty and persistence above excitement and novelty. If these children are unable to find peers who are as serious as they themselves tend to be, they may find themselves isolated. Parents may assist by demonstrating informality at home and the importance of "letting your hair down" once in a while.

☉(♊) ♂ ♋(♊)
Nov. 28-Dec. 14:

"Independence" is the keyword of this aspect, and here we are likely to find that these children have difficulty restraining a tendency toward rash and impulsive behavior. They are often attracted to new ways of doing things, and if self-discipline is cultivated, they may play a constructive role as a force for progress in the world.

♊(♊, ♋) * ♋(♋)
Nov. 28-Dec. 10:

If the children with this aspect become interested in a school subject or project, they tend to become deeply absorbed in it and excel. However, they tend to enjoy nothing more than a mystery, and their favorite mystery is likely to be their fellow humans. A career in criminal investigation or psychological counseling is suggested here.

♋(♋) ☐ ♂(♋)
Dec. 8-end of ☉ month:

Unless the children with this aspect fully appreciate the importance of doing things in a thorough manner, they may allow bitterness to be their reaction to the normal frustrations and failures of life. Additionally, the ability to release intense emotional energies in a constructive mode may be very dependent upon the amount of love demonstrated to them at an early age, especially by the father, or paternal role model.

♀(♊, ♋) ☐ ♋(♋)
Dec. 8-17:

The children with this aspect tend to take their friendships quite seriously and they may infuse them with an abundance of emotional intensity. Moreover, there may be a subconscious, compulsive quality in their choice of friends, and unless these children learn to establish a conscious link with their motivations for social interaction, they may provide their friends with puzzling and ultimately alienating behavior patterns.

♋(♋) * ♋(♋)
Dec. 10-end of ☉ month:

This sextile suggests a balance between practicality and idealism, and these children may demonstrate at an early age a capacity for hard work and organization. Although they may be competent and willing team workers, there may be a tendency towards solitary endeavor as their self-motivation may obviate the necessity for encouragement from others.

☉(♊) ♂ ♋(♋)
Dec. 12-18:

This conjunction, in the fiery Sagittarius, tends to give these children quite unorthodox opinions and a great fluency which may make them eloquent debaters. As they may especially need to have their opinions taken seriously, parents may be challenged to rethink some of their own ideas in the face of their offspring's innovative viewpoints.

♋(♋) * ♂(♋)
Dec. 13-17:

Children with this sextile tend to be quite unafraid to express their opinions, and they may enjoy nothing as much as a spirited, friendly debate. Although parents may be able to reason with them, this aspect suggests a very independent mind and parental tolerance may be the only preventative for domestic resentments.

☉(♊) ♂ ♋(♋)
Dec. 15-end of ☉ month:

This conjunction serves as a counterbalance to the last two aspects as it tends to foster an aversion to aggressive feelings and emotional displays. Although a rich inner life may be suggested here, a creative imagination and an appreciation of beauty are likely to remain unproductive if the capacity for self-discipline and hard work remain undeveloped.

♀(♋) * ♋(♋)
Dec. 17-21:

Individuality and uniqueness in personal style is suggested by this sextile, and these children may discomfit their parents with their unusual friends. They may be misunderstood by some as casual and indifferent in their affections when in reality they simply tend to believe in complete freedom in friendships, tolerating no displays of possessiveness or jealousy.

♋(♋) ♂ ♋(♋)
Dec. 17-21:

Children with this aspect tend to be attracted to the new and may not be very fond of adherence to tradition without a practical reason for doing so. Although much energy is suggested here, parents may be of assistance by inculcating the importance of finishing projects once begun.

☉(♊) * ♋(♋)
Dec. 18-21:

This sextile may have an influence that ameliorates somewhat the Mercury-Uranus conjunction as it tends to confer a desire to focus energy and give a chosen project almost all of one's resources until success is achieved. These children tend to have a great deal of control over their compulsion to dominate others, and they may benefit greatly from their psychological ruggedness, displayed as the quality of

adaptability.

♀(☿) * ♀(♄)

Dec. 19-end of ☾ month:

Children with this aspect tend to be easygoing and friendly, usually avoiding unpleasant confrontations with others by exercising a natural talent for diplomacy. They will likely experience few troubles making friends and are known to be witty and amusing at social gatherings.

♂(☿) * ♀(♄)

Dec. 19-end of ☾ month:

Here we may find that actions tend to be motivated more by idealism than by selfish considerations, and these children may have more difficulty standing up for their own rights than defending an altruistic principle. Parents may assist them to learn discrimination in their choice of goals in life by demonstrating a balance between a concern for the welfare of others and a healthy involvement with self-development.

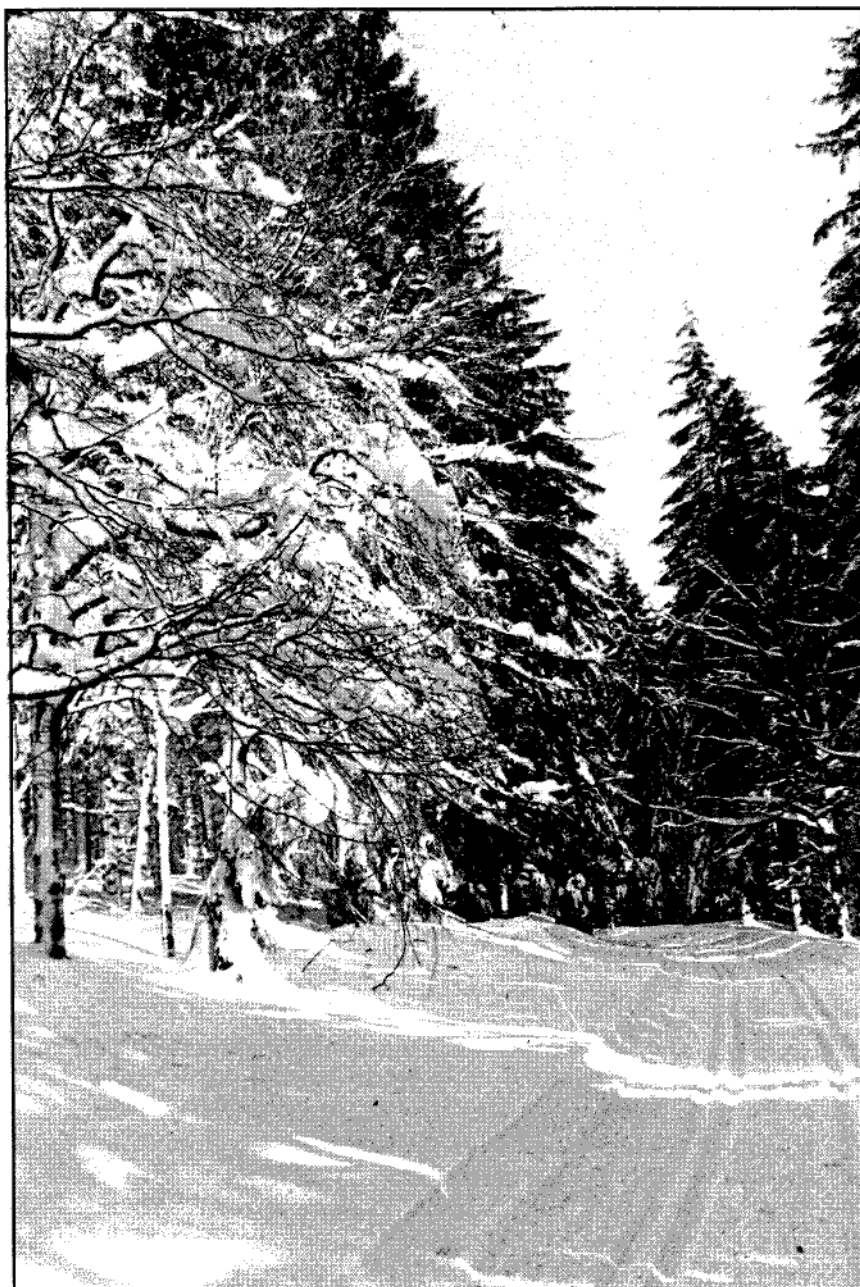
In conclusion, thoughtful reflection upon verses 113-120 of the 119th Psalm may be of great assistance to the spiritual astrologer seeking to synthesize in his or her own consciousness the "soul" of this solar month's stellar configurations:

I hate vain thoughts: but thy law do I love. Thou art my hiding place and my shield: I hope in thy word.

Depart from me, ye evildoers: For I will keep the commandments of my God. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. My flesh trembleth for fear of thee; and I am afraid of thy judgments.

—Robert Jacobs



NEW RATES FOR "RAYS"

Due to an increase in the publishing costs, we regret that it has become necessary to raise the price of the "Rays." Effective Jan. 1, 1985, the new rates will be:

Single issues: \$1.50

United States, Canada, Mexico:

one year (12 issues) \$15.00

two years (24 issues) \$28.00

Foreign:

one year (12 issues) \$17.00 including postage

two years (24 issues) \$32.00 including postage

News Perspectives



SAFE SHOWERS?

A great deal of concern has been expressed in recent years regarding the purity of drinking water, and many people now have turned to various forms of bottled, distilled, and otherwise "purified" water for drinking and cooking purposes. Now, however, scientists are becoming more concerned with the quality of water in which we swim and bathe. We all have been cautioned, of course, not to swim in polluted areas; caution signs, however, do not appear on the faucets in our homes, which we turn on for baths and showers without a second thought.

Science 84, September 1984, tells of work done by toxicologists at the Massachusetts Department of Environmental Quality Engineering who "studied the body's absorption of several organic solvents that are used in many industrial processes as well as household cleaners and other products. These chemicals often find their way into *public water supplies* (italics ours) and some can damage the liver, kidneys, or nervous system and cause cancer and birth defects. The toxicologists say that for an adult's typical daily exposure—drinking roughly one-half gallon of water and taking a 15-minute bath—about two-thirds of the chemicals absorbed by the body can come through the skin."

One toxicologist said that "low concentrations of organic solvents are actually more effective at penetrating the skin than high concentrations, which tend to create a barrier by drying and compacting the skin." The toxicologists urge that water safety regulators should keep the permeability of the skin in mind when determining the safety (or otherwise) of a particular water supply.

CLONING EXTINCT SPECIES

Another September *Science* 84 article concerns the cloning of genes from extinct animal species. University of California researchers extracted the DNA from a scrap of muscle on the pelt of a 140-year-old museum specimen of the quagga, a mammal, extinct for at least a century, which resembled a combination of zebra and horse. "By inserting the DNA into rapidly dividing bacteria, Higuchi (one of the scientists) was able to clone the genes, making multiple copies of several different fragments. The scientists can now compare these fragments with corresponding DNA segments in living species, which may help them reconstruct the quagga's ancestry."

These scientists also are working on cloning genes from a Siberian mammoth that froze 40,000 years ago

and from insects preserved in amber 26 million years ago. (!) They deny, however, that they are close to—or even remotely distant from—bringing extinct species back to life. The genes of a human comprise about three billion DNA subunits; the cloned quagga fragments are only about 100 subunits long. Said one researcher: “We would have to stick 30 million of those together in the right order, make sure nothing was missing, and get them to function. And that, I would say, is impossible.”

Thank goodness!

One wonders if the former Group Spirits of these extinct species are in any way affected by such experiments, or what other supra-physical effects might be taking place of which material science has no notion.

CHILDREN: CONCEPTION AND CARE

In an interesting juxtaposition, *Time* and *Newsweek*, both issues dated September 10, 1984, contain articles about children. *Time*, discussing what it calls “the science of conception,” describes the various new methods of artificial conception which offer “solutions to the growing problem of infertility.” “The modern way (of artificial conception) mixes and matches donors and recipients. Thus a woman’s egg may be fertilized with a donor’s sperm, or a donor’s egg may be fertilized with the husband’s sperm, or, in yet another scenario, the husband and wife contribute their sperm and egg, but the resulting embryo is carried by a third party who is, in a sense, donating the use of her womb. ‘The possibilities are limited only by your imagination...’” said one researcher.

Infertility is given as the reason for the increasing demand for artificial conception: infertility “which now affects one in six American couples.” The article describes in some detail the various laboratory methods of fertilization and offers a chart describing “New Ways of Creating Babies” which include both artificial insemination by donor and in-vitro fertilization which, simply stated, is “the mating of egg and sperm in a laboratory dish.” The moral, legal, and religious ramifications of such procedures also are discussed. In spite of the fact that some people find these procedures abhorrent, many scientists seem enthusiastic about the practices and their possible ramifications, and many couples and potential single parents are turning hopefully (often at extravagant expense) to these methods.

Newsweek, meantime, headlines the problems associated with day care for children too young to attend elementary school. Maintained primarily for children whose parents must—or choose to—work rather than stay home to care for them, day care centers have come in for considerable recent criticism. The horrendous problem of child abuse, of course, by now is well known to anyone who has access to the information media. In addition, there is the matter of

expense—many working parents may pay from 1/4 to 1/2 of their salaries for child care—and the matter of “mediocrity” in day care administration and programming.

As might be expected, two schools of thought prevail about the value of day care centers. Some educators and social workers believe that children who have had day care background of some sort mature more rapidly in both social skills and intellectual learning ability than do their contemporaries who have spent most of their young lives at home with at least one parent in fairly regular attendance. Other educators claim that “early learning is not where it’s at,” and lament the loss to young children who are deprived of at least the mother’s regular and predictable presence. It is true that fine day care centers do exist, and also that some business firms are beginning to make provisions for the suitable care of their employees’ young children. In other instances, however, day care consists simply of feeding the children, keeping them clean, and providing passive “baby sitting” such as television for much of the rest of the day. In any case, there is no easy answer, and each parent must make the often agonizing decisions—both about whether to work or stay home with the child, and about which day care center to utilize—for him or herself.

It is ironic that, at the same time as so many childless individuals are turning to artificial methods of conception, many tiny tots below kindergarten age, already conceived and born, must be left in the care of people other than their parents. (This is not to mention “latch-key children”—the slightly older ones who, coming home from school, are left on their own sometimes for hours before working parents return.) Only a few decades ago, it was virtually unheard of for mothers not to assume the perpetual care of their young offspring. Now the working mother represents the norm, not the exception.

We can be sure that the Law of Cause and Effect is playing and will continue to play a significant role in all of this. The yearning for children experienced by childless couples certainly is understandable, but if a couple cannot conceive in the natural manner, the reason for this rests in the history of one or both individuals. To try to “get around” infertility by artificial means is running counter to Natural Law. We do know that the Higher Powers endeavor to utilize for the good all things brought into being by humanity; in some instances, certainly, children are born when artificial conception has been attempted. Nevertheless, the parents involved still will have to pay off whatever debts of destiny in this regard remain to them, either in this life or another. Furthermore, the *Time* article indicated that many individuals who attempt artificial conception are not successful, and find themselves in situations of even more intense stress and heartbreak than when they were

endeavoring unsuccessfully to conceive naturally. Other debts of destiny may be contracted by these parents because of the unnatural situation in which the Egos coming to birth in this manner find themselves. We do not know what, if any, stress is placed on Egos still in the etheric realm when the foundation for their physical vehicle is laid artificially. In the normal process of birth, the Ego does not actually enter the womb until a few weeks after conception, so that an artificial beginning may not hurt it. Nevertheless, we do not know this to be a fact—and certainly the Law of Cause and Effect eventually will accrue to the prospective parents, bringing debts of destiny if the particular situation so warrants.

The Law also will apply in the cases of children left in day care centers. Certainly economic realities make it imperative that both parents in some families work in order to make ends meet. There is a difference between this, however, and the desire to make money for luxuries or simply to have the "contentment" or "fulfillment" of a career. Care of children comes first, before their parents' personal self-interest. Some children may be very happy and thrive in the day care setting; others may suffer—emotionally if in no other way. All of this ultimately will be the responsibility of the parents, and they will have to answer for their decisions.

In all of this, there seems to be no simple answer applicable to everyone. Each hopeful prospective parent and each actual parent will have to assume responsibility for his or her determinations and choices. There is little doubt that prayerful consideration and as much of a working knowledge of Natural Law as each such individual is able to assimilate must be employed more in the area of "parenting" than in any other human activity.

CANCER PREVENTION

In a three part series entitled "Cancer: The New Synthesis," by Gary Blonston, *Science* 84, examines the cause, cure and prevention of this threatening disease. The old saying that "an ounce of prevention is worth a pound of cure" is just as true with regard to this subject as to many others!

"Until now, cancer research has focused primarily on finding cures. But some researchers have suspected for decades that a few fairly common substances might play uncommon rolls in blocking the cancer process."

As a result of new information that has been unearthed in research on the molecular origins of cancer, some of the substances under experimentation as possible cures are: Vitamin A (retinol), folic acid, and selenium. There is an increase in the establishment of cancer research units across the country, all looking for means of preventing lung, colon, and breast cancer.

"Most important among those good leads are Vitamin A, or retinol, found in liver and egg yolk, related com-

pounds called retinoids, and beta-carotene, found in dark green and dark yellow vegetables and fruits. Vitamin A is essential to normal cell development."

There are not yet enough statistics to confirm the possible preventative nature of Vitamin A. Nevertheless, a study was made of the diet of more than 8000 Norwegian men, smokers and non-smokers, by a researcher with the Cancer Registry of Norway. This study resulted in some surprising statistics. The incidence of lung cancer was found to be six times higher among those whose diets were low in Vitamin A, than among those whose diets were rich in this vitamin.

Vitamin A no doubt will receive further attention by researchers to see if there really is a positive link between it and the incidence of cancer. Many retinol studies have been very encouraging, especially regarding cancer of the lungs, bladder, breast, and skin.

The naturally occurring trace element selenium also has been linked to possible prevention in cancer cases. In comparisons of lung cancer rates in various countries, it was discovered that these rates were lower in those countries that had larger amounts of selenium in tobacco.

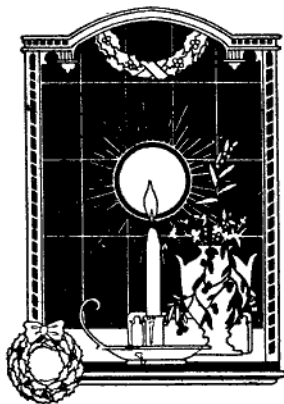
In Mexico and Colombia, the cigarettes had an average of three times the selenium content of U.S. and British brands. Even though average Mexican smokers consume only one-half to three-quarters the number of cigarettes of typical smokers in the U.S. or Great Britain, the lung cancer death rate is approximately one-ninth of those other countries. The amount of selenium found in the tobacco is dependent on the selenium content of the soil in which that tobacco is grown.

Although these findings may be significant in determining possible elements valuable as potential cancer cures, it is well known that improved health can result from proper diet and right thinking. Some of the recommendations on dietary advice by the National Academy of Science include: "eat more fibrous foods such as whole grains and fruits and vegetables, nearly all of which are high in fiber. Eat more foods rich in beta-carotene—dark green leafy vegetables like spinach, and deep yellow vegetables and fruits like carrots, apricots, and peaches."

The interesting fact about the recommendations for this diet is that it resembles a diet very prevalent around 1900. It was an old fashioned diet that was consumed more by the poor people than the rich at a time before we had refrigeration and the complex carbohydrate diet of today.

This article clearly presents some facts we can consider. Science and occult studies seem to be going in the same direction when it comes to seeking prevention with a balanced diet high in vegetables. Science, however soon must become aware of the spiritual causes and the law of destiny if it is to get to the real causes of this prevalent, modern disease! □

Book Reviews



***Rediscovering The Angels*, by Flower A. Newhouse, The Christward Ministry, Rt. 5, Box 206, Escondido, CA 92025, 1976.**

"In time we shall feel as deep a bond with Angelic Orders as we do with our own human kingdom; and from this loving fusion of spiritual oneness will come a powerful unity—the nucleus of even more glorious unfoldments to be achieved." Through her own personal contact with angelic beings, Rev. Flower Newhouse brings to the reader a new dimension of awareness of these great servers in God's kingdom. How little we really know about the Angels even though the Holy Bible refers to them many times in order to make us aware that they often have "visited" mankind. They are described as messengers of God and work on such a high spiritual level that most of us cannot really conceive of their great assistance to evolving mankind.

Rev. Newhouse approaches the subject of Angels in a very matter-of-fact manner! She has seen them, felt their presence, and spoken with them; thus she is relating many of her own personal experiences in this book. Her direct contact with these Beings gives the reader a sense of assurance that Angels really do exist and aren't just fanciful creations in the minds of Mystics and Clairvoyants!

A description of the Angels of the Night is of particular interest to truth seekers, and Rev. Newhouse describes them as follows: "Were we to step into the etheric kingdom we should pass many great Angels of the Night whose Light is especially luminous around their faces as though they held candles to see by. This order is one of the most gentle and loving that touches the life of man and young Nature Spirits, but their duties sometimes necessitate their use of more brilliant Light

than most Angels wield.—The watching Angels of the Night greet those human beings who consciously (or unknowingly) take leave of their physical bodies. To meet one of these pure watchers is like being touched by a fragrant breeze."

Also described are the Weather Angels who are of two types: the Angels of Force and Angels of Calm. The first group has charge of winds, storms, and other turbulent manifestations of the weather, while the second group controls those elements that bring about fair, sunny weather.

Several pages are devoted to "Archangels" who are highly evolved emissaries totally intent on fulfilling the missions given to them by God. The most familiar names in historical and sacred literature are presented: Michael, Gabriel, Raphael, and Uriel. Rev. Newhouse points out that one of the most complete descriptions of the angelic Orders can be found in the Apocryphal Books of Enoch.

These "Books of the Apocrypha," as they are called, were eliminated from the Old Testament during the Nicene Council of the early Christian Fathers in 325 A.D. These excluded scriptures contained esoteric or hidden Teachings which the early authorities of the Christian Church felt were unsuited to the understanding of most of the church followers.

The sincere seeker is encouraged to read from these rare chapters in order to gain additional knowledge of the angelic Hosts. A gold mine of deeply inspirational realities is contained in these early books. The language of symbolism is spoken throughout the third volume of the Books of Enoch by the Angel Prince who has access to the divine Presence—who possesses knowledge of divine Secrets and Decrees.

"The Shekinah described in Enoch's text refers to strong Light of the Causal level. Into this threshold only the pure and reverent may enter. All invocations for protection, healing and strengthening draw upon this mighty, intensely bright realm of creativity. Paul was transfixed by this Light which Jesus shone upon him from the Causal threshold."

Included in this beautiful volume are a number of illustrations showing a King Tree Deva, a Guardian Angel, a Warrior Angel, an Angel of Enlightenment, and Angel of the Morning, and numerous other angelic Beings. These drawings serve to give a closer look at the qualities to be found in these highly exalted workers of God's Kingdom.

The final chapter is titled "Perfecting Beings and Their Tasks." It gives a description of a group of Adepts known as the "Directors" who remain in inner communication with the Earth to assist in guiding its direction toward greater advancements in science, art, religion, education, and government. People who have devoted their lives to assisting world progress can attain a level of spiritual development which merits help

from these highly evolved Adepts.

The information presented in this final chapter on Adepts, Masters, and Lords gives the finishing touch to a book dedicated to the awakening of man's unlimited potential! More than anything, Rev. Newhouse illustrates how true it is that we are all "God's in the making," and what is needed is a little extra faith in those angelic Beings who are always ready to assist us on our journey.

—N.D.W.

The Magic of Findhorn, by Paul Hawken, Harper & Row, Publishers, New York, 1975.

The Magic of Findhorn comes alive in this eyewitness account by Paul Hawken, an American journalist who lived at Findhorn for one year with his wife, Ann, and their daughter, Anastasia.

Many stories have circulated about the "Happenings" at Findhorn, the New Age community in Northern Scotland. This book will fill in many of the missing details! Peter Caddy, his wife Eileen, Dorothy Maclean, David Spangler, and Robert Ogilvie Crombie (Roc) were some of the main characters in this living drama.

The first half of the book is devoted primarily to a background of events leading up to the founding of Findhorn by Peter Caddy, a former RAF squadron leader, who was drawn to Findhorn by a number of surprising events.

Although many people were involved in its creation, Peter Carry was the driving force behind its initial organization. "Impeccable in speech and manner, Peter speaks in the clipped accentless style of the military. When he speaks, he makes himself very clear. He has a large store of aphorisms and cliches which everyone here knows by heart. He constantly re-emphasizes these to all around him. The main principle is that you are what you think, you become what you think, and what you think becomes reality. Therefore, the stress here is on creative and positive thinking. Peter is the embodiment of this. He emanates an overpowering confidence and self-assurance, but he is not arrogant."

Mr. Hawken also says of him that although at times he is barking out commands as the ex-squadron leader, at the same time he is still extremely sensitive and intensely motivated toward the ideals and principles he is following. One of his main attributes is truthfulness, which is certainly a prime requirement at a time when false prophets and prophets of doom seem to surround us on all sides.

As the story of Peter Caddy begins to coalesce with those of other members of the Findhorn community, we get a picture of what life there is really like. It is as a dream come true—unbelievable things happen to everyone drawn there. The book tells of growing 40 pound cabbages and talking with Nature Spirits.

Perhaps these views by David Spangler will shed

more light on what Findhorn really means: "David sees the significance of Findhorn as a demonstration that people can take the fate of the world into their hands, people whose vision of human destiny is vast, people who do not see man as a rudely treated element lost in the universe, but a divine being who can draw from higher consciousness and attune to the will of God."

Through communications with "Devas" or intelligent Nature Beings, Dorothy Maclean was able to relay messages to other Findhorn members regarding the planting and care of vegetables and flowers grown in the sandy soil of Findhorn. "Dorothy had learned to look at the Earth as a living sentient organism and at planets as living beings. Between these living beings, forces were sent out and received."

In numerous contacts, Dorothy was told by a "Landscape Angel"—a Being who oversaw the whole geographical area around Findhorn—how to prepare the soil, make compost, and water the plants. Explicit directions were given regarding the day-to-day care of the garden as to what it needed or did not need. "As each new plant was introduced into the garden by Peter, Dorothy would welcome it and contact the individual Deva of the species."

These Devas were very much concerned with the "Radiations" coming from each person who tended the garden, and the Landscape Angel told them that it was very important to send forth love and appreciation to the plants during their work day.

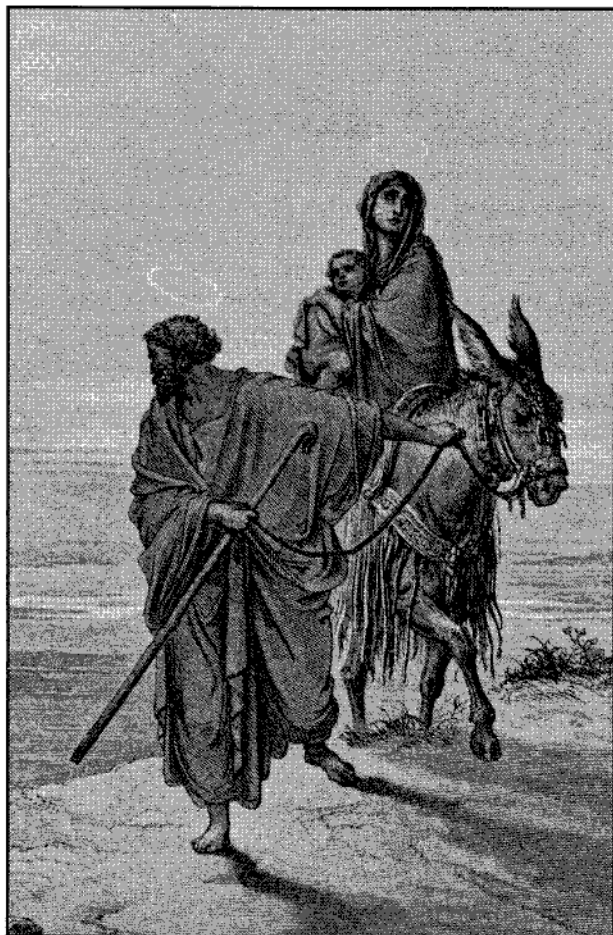
For readers who are familiar with the term "Nature Spirits," the second half of the book will be a real joy! The experiences of Robert O. Crombie—Roc, as he was often called—are simply fascinating. His stories of Elves and other Nature Spirits that appeared to him make one want to go right off to the forest and glimpse a view of these tiny, delicate creatures.

In one conversation with an "Elf King," Roc was sternly reprimanded for man's pollution of the Earth as well as his destruction of animals and trees. Roc tried his best to explain that there are many people on Earth who feel the same way as the Elves do and are trying to help the situation improve. Apparently his explanation was sincere and made sense, for the Elf King said they had listened to his words and were hopeful that things would change.

Anyone who is interested in knowing more about Nature and the application of Spiritual Laws to daily living will find *The Magic of Findhorn* a treasure of inspiration and information. It is well written without being tedious, and tells a story that paints vivid pictures with each new paragraph.

Perhaps the Findhorn community is a living testimony to what God can do through us if we will only listen to His messengers! If others can do it so can we. With persistence and dedication each one of us can make our contribution building a better planet for all. —N.D.W.

Readers' Questions



ASPECTS AT JESUS' BIRTH

Question:

I have heard that Jesus' actual time of birth is known, and that his rising sign is Libra. Is this correct, and is it possible to see his chart?

Answer:

If Jesus was indeed born at midnight on December 25, then it is very likely that he had Libra rising. The Sun would be at the nadir in the chart, in Capricorn, and if there were no interceptions, Libra would probably be on the Ascendant.

We have, however, no definite information on this subject. We are told (*Cosmo-Conception*, p. 379) that

Jesus was born "at about the time stated," but no more precise birth data is given in the esoteric writings. In the absence of this information, it is not possible to erect an exact natal chart for Jesus of Nazareth.

A cardinal point of the esoteric astrology teachings is that the one thing a person's horoscope does not show is the extent to which he will exercise his will. The man Jesus was the most highly evolved member of the human race; otherwise, of course, he would not have been chosen as the vehicle for the Christ Spirit at the Baptism thirty years later. As such an individual, there is no question but that the temptations and pitfalls which plague ordinary humanity had no appeal for him, and that he well knew how to live in accordance with natural law. Therefore, although it might be of some academic interest to know the aspects under which he was born, we can be certain that he "lived above his stars" and was well able to rule them.

THE HISTORICAL CHRIST

Question:

If the historical Christ came once only, about two thousand years ago, how is it that other religions older than Christianity also claim to have been founded by Saviours? Are the Gospels historical documents?

Answer:

The key to the first question lies in the fact that we must distinguish between the cosmic and the planetary Christ.

Eons ago during the Sun Period of the Earth evolution, the historical Christ was as a human being on this planet, functioning in a desire body, the densest vehicle of that remote time, and attaining to the highest degree of Initiation. For this reason and because His sacrifice of two thousands years ago made Him the planetary Regent, we refer to Him as the planetary Christ. He descended into a dense human body with which Jesus of Nazareth provided Him, when the Sun by precession had reached seven degrees of Aries—that is, in the year 30 A.D. of our reckoning.

About twelve thousand years before our Saviour's advent on this Earth, however, when the Sun by precession went through Libra, the first spiritual impulse preparatory to His coming was given to humanity. From that time until His arrival, great teachers such as Rama, Krishna, and Buddha in India, Lao Tse and Confucius in China, Zoroaster in Persia, Hermes in Egypt, Orpheus in Greece, and Moses among the Israelites, appeared at periodic intervals. They were founders of race religions suited to the special needs of the peoples among whom they taught. The cosmic Christ Force emanating from the spiritual Sun, from the heart of our

solar system, was mighty in them. They were, however, exalted members of our own human evolution, belonging to the Earth Period. They were not embodiments of the great Initiate from the Sun Period. This Initiate appeared once only, two thousand years ago, in the physical body of Jesus, and when the time is ripe He will appear again in the vital body of Jesus, which is being preserved for that purpose.

There is a close mystic union between the planetary and the cosmic Christ, and each year when the great Initiate imprisons Himself again in the Earth from Christmas until Easter, the cosmic Force of the Sun, or Son, is being drawn to us through the mediation of our planetary Saviour. Man, through his fall, had brought upon himself and the planet the danger of being shut off from the life-giving Sun or Son—the cosmic Christ aspect. In order to save us from this impending fate, the planetary Christ became our mediator by raising man's vibrations to the pitch required to respond to the Sun's vibrations. He came to the whole planet, not to one race or nation alone, and founded the only universal religion, which in due time will encompass all humanity.

The Gospels are historical accounts as well as symbolical expositions of the initiatory path. Apart from the four Gospels which we now have, there were and still are other gospels in existence, fully known to the Gnostics of the early Christian centuries, and which were suppressed by the Church. Much that appears fragmentary in our Gospels is elucidated fully in these hidden gospels, which were considered dangerous by the exoteric church, whose interests did not coincide with the enlightenment of the masses.

THE MYSTERY OF THE ESSENES

Question:

The Bible mentions the Pharisees, Sadducees, and Publicans, but makes no reference to the Essenes., Can you give some information?

Answer:

The Pharisees, Sadducees, and Essenes were all religious sects belonging to the Jewish race. The Publicans were collectors of toll or tribute, hence they were much disliked by the people.

The Pharisees were a religious sect separated from the rest of the Jews on account of devotion to the strict and formal observance of the rites and ceremonies contained in the written law. The Pharisees sought to make religion supreme in the life of the nation. They accepted the traditions of the scribes, believed in the immortality of the soul, the resurrection of the body, future retribution, a coming Messiah, Angels, spirits, divine Prov-

idence, and freedom of the will.

The Sadducees were a party or sect attached to the aristocratic priests and politically and doctrinally opposed to the Pharisees. They were open to worldly influences of all kinds; they accepted the written law but rejected the traditions of the scribes, the Messianic hope, the doctrine of resurrection, the existence of Angels, spirits, and demons. They derided personal immortality and retribution in a future life, also the overruling hand of God in the actions of mankind, and demanded free will.

The Essenes formed a sort of esoteric Brotherhood which had charge of the Mystery Teachings. The Essenes lived a communal life, each sharing everything with all the other members of the colony. They were quiet, law-abiding citizens, loyal to their country, and ready to support it by means of taxation. They obeyed the authorities, recognized the sacred books of the Jews, but interpreted them esoterically. These kind, unassuming people kept the Ten Commandments unreservedly because they had the law *within* and not because of outside influences. Polygamy was protected by law and practiced quite commonly by the Jews, but not among the Essenes. To them marriage was not a man-made contract but a *holy sacrament* which bound *one* man to *one* woman.

There were two distinct groups or orders among the Essenes. One group married on the material plane and used the creative force for the purpose of furnishing bodies for incoming Egos. The marriage relationship was not prohibited in the other order, but it was lifted to the pure sphere of love of soul for soul, a true spiritual union. The marriage ceremony of the Essenes was not in accordance with Jewish custom which required a signed contract between the relatives. This contract contained in much detail certain specifications relative to money, houses, cattle, and lands, but made no reference to the holy sacrament of the institution. The husband could separate from his wife at any time by giving her a letter of divorce, which constituted a legal cancellation of the contract. On account of the difference in the marriage regulations, the Essenes never sent their married couples out into the various colonies far away from the protection of the Order. Women married without a contract were in danger of being molested and probably persecuted.

Mary and Joseph were Initiates of the higher order of the Essenes. They had received the sacrament of marriage, but they were chaste and undefiled by passion. Because of their extreme purity and great spiritual attainments, they were chosen to become the parents of the Ego known as Jesus.

The Essenes vanished from Palestine quite as mysteriously as they appeared. The Masonic Order traces its origin to this mysterious Brotherhood, and so does the Order of the Rose Cross. □

Nutrition and Health

SWEDISH CHRISTMAS DINNER

Ingela Corcoran

Beet Loaf
Carrot Balls
Pölsa
Red Cabbage Sauce

Dopp i Grytau
Beet Salad
Risgryusgröt

Serve With:

Boiled Small Potatoes
Steamed Brussels Sprouts
Steamed Cauliflower
Cooled Prunes

Apple Sauce
Mustard
Different cheeses (esp. Edam)

BEET LOAF

2 cups boiled beets
2 cups boiled potatoes
2 cups boiled brown rice
2 medium yellow onions (minced)

2 cups buckwheat flour
2 Tbs tamari or 1 tsp herb salt (to taste)
Mustard
Finely ground bread crumbs

Grind beets, potatoes, and rice. Mix all ingredients, regulate by adding more or less flour so mixture won't get too dry or too wet. Form mixture into a wide loaf. Spread mustard over it and sprinkle bread crumbs on top. Bake at 475° until thoroughly warm and crust is golden-brown in color. Decorate with greens, prunes and slices of apple. Serves 6—8.

CARROT BALLS

3-3/4 cups very finely grated carrots
1—2 medium yellow onions (minced)
1/4—1/2 lbs tofu (mashed finely)

2 tsp arrowroot
1—2 Tbs of tamari (or 1 tsp of herb salt)
1 cup buckwheat flour

Mix arrowroot with tamari (or 2 tsp of water if salt is used). Add the mix to tofu, mix well. Add carrots and onion; work with hands until smooth. Gradually add buckwheat flour until mixture is firm enough to form balls. Form balls from about 1/2 tsp each. Fry while moving the pan frequently so that balls get an even golden-brown color.

PÖLSA

1/2 cup crushed wheat or soy grits
1/2 cup crushed barley
1/2 cup lentils
1/2 cup whole buckwheat
1-2 tsp marjoram

1-1/4 qts water
3 tsp vegetable broth mix (or 1-1/2 cubes)
2 bay leaves
2 medium yellow onions
2 Tbs butter, margarine, or oil

Soak grains in water for 24 hours. Add broth and bay leaf; cook for 45 minutes or until grains are soft. Mince onion and saute in butter and then add to the grains. Add marjoram to taste. Let cook 4—5 minutes. Serve with pickled beet, lingonberry or cranberry preserve.

RED CABBAGE SAUCE

1 medium red cabbage
1 medium onion

3 Tbs butter, margarine or oil

3—4 shredded apples
1/2 cup black current juice (or grape juice)
2—3 tsp lemon juice

Cut cabbage into strips, mince onion. Saute in butter for 10—15 minutes. Add apples, spices, and black current juice. Cook slowly for 30 minutes. Add lemon juice to taste and honey if needed. If possible cook in iron pan.

DOPP I GRYTAN

4 tsp broth mix (or 2 cubes)
1 qt water
Slices of whole rye or whole wheat bread (not too heavy)

1 tsp rice or apple cider vinegar
1 Tbs oil

Bring water to boil; add broth, oil and vinegar. Just before serving, dip bread into broth, let soak through. Lift up with spatula.

BEET SALAD

1 onion diced
2 cups boiled beets
1 cup boiled potatoes
1 cup pickled cucumber
2 apples

Dressing:
1/2 cup sour cream
1/2 cup yogurt
2 Tbs oil
1 Tbs of cummin

Cut beets, potatoes, cucumber, and apples into cubes. Mix all ingredients together. Mix dressing ingredients together (do not mix in blender as it may get too thin). Pour over salad and stir. Serve chilled.

RISGRYNSGRÖT (RICE PUDDING)

2 cups brown rice (or basmati rice)
4 cups water

2—3 cups milk
1 almond blanched

Cook rice in water until done. Add milk little by little until rice has become a little mushy. Add almond (a regular almond can be blanched by putting it in hot water and then peeling it). Make sure the almond is hidden. Serve with honey and cinnamon sprinkled on top and cold milk. The one who gets the almond in his or her serving is said to get married before the year is out.

Nutrition and Health

A Guide For Beginners

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Illinois 60303

After almost ten years of publishing *Vegetarian Times*, we sometimes forget that many people are still new to the vegetarian diet. Some people who pick up the magazine for the first time actually know very little about vegetarianism at all. A greater majority are very interested, but mixed messages from family, the media and health professionals leave them with questions and fears about the diet. Will I get enough protein and vitamins? Will I have to eat strange and hard-to-find foods? Will my children be adequately nourished?

The following article will help clear up some of those questions and allay your fears. It is for the total beginner, the skeptical relative—even the veteran who needs a little reassurance after a bout with the flu. Whether you are just considering a meat-free diet or are already a vegetarian, we want to assure you that the choice is healthy, economical, humane and, above all, simple to follow.

What exactly is a vegetarian?

A vegetarian is someone who, for whatever reason, abstains from eating animal, fish or fowl flesh and sometimes other animal products like milk, cheese or eggs. Vegetarians usually eat all other foods, including vegetables, fruits, legumes, nuts and seeds. A lacto-ovo vegetarian also eats milk products and eggs. A lacto-vegetarian consumes milk products, but no eggs. A pure vegetarian, or vegan, eats only plant foods.

There are over three quarters of a billion vegetarians world-wide, according to Dr. David Reuben in *Everything You Always Wanted to Know About Nutrition* (Simon & Schuster).

Why do people become vegetarians?

There are probably as many reasons for eating vegetarian as there are people. Some of the main ones

include ethics, ecology, health, religion, economics and esthetics. Many vegetarians resent killing animals for food. Some strive to alleviate world hunger by eating lower on the food chain. Others, like Dr. John Kellogg (founder of Kellogg's Cereal Company) and Ellen White (early leader of the Seventh-Day Adventist church) advocated vegetarianism for a healthy body. Still others eat vegetarian because of a thin pocketbook. Many religious sects, including the Trappist Monks of the Roman Catholic Church, Seventh-Day Adventists, Buddhists and Hindus extol a meat-free diet.

Why is vegetarianism suddenly so popular?

Recorded history shows that vegetarianism is actually one of the oldest human diets. One of the oldest known works, the Hindu *Rig-Veda* scriptures, recommends the diet for everyone. Ancient Hebrew scriptures first mention vegetarianism when God tells Adam about the fruits, nuts and grains in the Garden of Eden and declares, "To you these shall be for meat." Several notable Greeks, such as Pythagoras, Socrates and Plato also advocated vegetarianism.

Other famous vegetarians of days past include George Bernard Shaw, Leonardo da Vinci, Ralph Waldo Emerson, Henry David Thoreau, Benjamin Franklin, Mahatma Gandhi, Albert Schweitzer and Gloria Swanson.

Is vegetarianism an appropriate diet for everyone?

Anyone can become a vegetarian—young or old, male or female, healthy or sick. There's nothing magical about meat and nothing dangerous about eliminating it from your diet, providing you use common sense and eat a variety of foods. Some sources will encourage you to include milk products and eggs in the diet of children and pregnant women and children, but a growing body of research shows even this is unnecessary.

If you have a condition such as heart disease or diabetes, you can still become a vegetarian. In fact, you may even benefit from such a transition. Dr. W.A. Thomas reported in the *Journal of the American Medical Association*, "A vegetarian diet can prevent 90% of our thromboembolic disease and 97% of our coronary occlusions." A new approach to treating diabetics includes a high-fiber, high-carbohydrate diet. Vegetarianism fits perfectly. (see VT, March 1984.)

People with other diseases can become vegetarians, too. Discuss it with a health professional and/or dietitian who is knowledgeable about meatless nutrition. Other diet restrictions, such as cutting back on salt or sugar, will still apply. Also, don't expect eating vegetarian to cure your disease. Many other variables besides diet affect disease processes. Vegetarianism doesn't even eliminate the common cold, though many vegetarians report fewer and less severe incidents after changing their diets.

Is eating vegetarian healthy?

The American Medical Association, the Food and

Nutrition Board of the National Academy of Sciences, the American Dietetic Association and the American Academy of Pediatrics all agree vegetarian diets that provide enough calories and that are chosen from a variety of foods can be healthful. In fact, data from a recent survey by the U.S. Department of Agriculture show that vegetarians of all ages are, on the average, better nourished than non-vegetarians. Vegetarians scored higher intakes of all vitamins and minerals except niacin and vitamin B-12, though intakes of these two were still more than adequate.

Other research is showing that decreased incidence of breast cancer, greater bone density and hence less osteoporosis, lower blood pressure and reduced cholesterol are all associated with vegetarianism. More research is being done all the time, and the findings continue to be promising.

Are there any other benefits to a vegetarian diet?

Vegetarian diets hold several advantages, among them:

1. **They cost less.** Compare the cost of 20 grams of protein in different foods. This amount of protein is about one-half of adult women's needs and one-third of adult men's.

2. **They contain less fat.** According to the U.S. Department of Agriculture survey, meat, poultry and fish combined contribute 41 percent of Americans' fat intake—greater than the contribution from any other food group. A large amount of fat in the diet, particularly animal fat, contributes to the development of heart disease. High-fat diets may also relate to certain forms of cancer, such as breast or colon cancer.

3. **They contain more complex carbohydrates (starches) and fiber (roughage).** Diets low in fat and high in starch and fiber help protect against heart disease and cancer. They also help treat diseases such as diabetes and diverticulosis (sores on the intestine wall). In a publication called *Nutrition and Your Health, Dietary Guidelines for Americans*, the U.S. Departments of Agriculture and Health, Education and Welfare (now Health and Human Services) recommend all healthy Americans cut down the fat and increase the starch and fiber content of their diets.

4. **They make it easier to control weight.** The U.S. Department of Agriculture survey found that, on the average, vegetarians weigh less than age-sex matched non-vegetarians. Fat contains over twice the calories per ounce carbohydrate or protein does, so vegetarians can eat a larger volume of low-fat, high-carbohydrate food for the same calories as a smaller volume of high-fat, low-carbohydrate food.

5. **They help alleviate world hunger.** Food chains describe the progression of who eats whom, e.g. steer eats corn, man eats steer, etc. The lower down on the food chain we eat, the more efficient is the conversion

of the sun's energy and the earth's resources to food. Frances Moore Lappé puts it another way in her book *Diet For a Small Planet*:

"Imagine sitting down to an eight-ounce steak...then imagine the room filled with 40 to 50 people with empty bowls in front of them. For the 'feed cost' of your steak, each of their bowls could be filled with a full cup of cooked cereal grains.

6. **They reduce exposure to unnecessary poisons and drugs in the diet.** Over 275 man-made substances (including antibiotics and other drugs) are allowed in feed and water of food animals. These in turn wind up in your body as chemical and hormonal residues. Also, such things as pesticides are more concentrated in the tissues of animals. You can get many times more EDB, for instance, in a piece of meat than in vegetables—even so-called lean meat.

Will I get enough protein?

Most Americans get more than enough protein—vegetarians included. The USDA survey showed average non-vegetarian Americans get 165 percent of their protein requirements daily. Children three to eight years old get the highest percentage of their protein requirements (209%), while females over 65 get the lowest percentage (136%).

Values are almost identical for vegetarians, with 150 percent of protein requirements the average, 209 percent for children three to eight the highest, and 110 percent for females over 65 the lowest. With this excess protein intake, most vegetarians (and especially lacto- or ovo-vegetarians) don't need to think much about balancing proteins for complete protein—it's probably happening already.

A complete protein refers to one that contains all the essential amino acids—the building blocks of protein. Animal proteins like milk, cheese and eggs are already complete. Plant proteins are usually not complete. Different plant foods contain different amino acids. By eating a wide variety of foods, you will get all the essential amino acids.

You may still hear that all the essential amino acids have to be combined in one meal to give the body complete protein nutrition. This is not true. The body stores amino acids and uses them as needed. Even the protein in meat is broken down in the body into its component amino acids which are then used separately as needed. Because all grains, nuts, seeds, beans, and vegetables contain amino acids, eating a variety of these foods will give your body a store of the nine essential ones.

Even without trying, you will often get complete proteins in spite of yourself. Many foods which naturally go together are also protein-complementary to one another. Examples of such foods include tortillas and beans, peanut butter on bread, or sesame seeds and garbanzo beans.

Should I take supplements?

Supplements cannot substitute for a varied diet of wholesome foods. Not all supplements contain important trace minerals, and some that do may not contain vitamins and minerals in the right balance. All the nutrients in our bodies interact, so an excess of one may cause problems with another. Supplements can provide a sense of nutritional security, but they will not compensate for a poor diet.

Things like cigarettes, alcohol and birth control pills may increase our need for certain vitamins, but as far as nutrition is concerned, there is nothing inherently lacking in a vegetarian diet which would necessitate routine supplementation.

What about vitamin B-12?

Many people worry about vegetarians falling prey to pernicious anemia due to lack of Vitamin B-12. Both research and common sense show this is not a problem. Although meat is the richest source of this vitamin, it is by no means the only source. Many vegetables such as bananas, dates, greens, beets, carrots, sprouts and oats contain small amounts of B-12. Also, fermented foods such as tempeh and miso are good sources. The body can store B-12 for a long time and actually needs very little to function properly. Of course, people eating eggs and/or dairy products will have no difficulty getting enough.

In 1978, British researchers did a definitive study on vegans and found no evidence of pathologically low values of B-12, even in those who had not eaten animal products for over thirty years. It is postulated that vegetarians, like other vegetarian animals such as cows, manufacture B-12 in their intestines. Additionally, people who don't eat meat exhibit the ability to recycle their B-12 rather than urinating it away.

Will I get enough calcium?

Calcium, even more so than vitamin B-12, is abundantly available in the vegetarian diet. Dark green vegetables, dried fruits, seaweeds, sesame seeds, soybeans (including soybean products such as tofu), cauliflower and citrus fruits are just a few of the sources. Foods rich in phosphorus tend to impair the absorption of calcium and increase the body's need for the mineral. Meat is the biggest offender, so vegetarians are at an advantage. However, if your diet is high in grains (which also contain phosphorus, though less than meat), you will need more calcium than someone who goes light on grains.

So put away your calculator and get out a few good vegetarian books. Above all, you will find that a meat-free diet is full of delicious and satisfying food. The variety of recipes may surprise you; the ease of preparing vegetarian food will please you. And, the bonus of no greasy pots to clean will convince you of the value of vegetarianism, even if nothing else does! □

—Nancy Gustafson, M.S., R.D.

Healing

Permanent Healing

Man is a seven-fold being, having a three-fold Spirit controlling a three-fold body through the link of mind. The three aspects of the Spirit we designate as the Divine, Life, and Human; the three bodies we call the dense, vital, and desire. The mind acts as the link, or focus, between the Spirit and the bodies, so that each aspect of the Spirit finds its counterpart in a body and through its experiences garners food for its growth.

When there is a perfect state of harmony in and between these seven, a perfect state of health manifests, but very few human beings have approached this ideal. As we learn to live in harmony with God's laws, however, we come closer to it.

All disease then is a manifestation of lack of harmony in the nature of man. Hence we say that in the final analysis genuine healing is a process of getting right with God. When Christ Jesus, the Master Physician, healed the sick, He invariably said: "Thy sins be forgiven thee," plainly indicating that the patients' sufferings were the result of past mistakes. St. John records the healing of the impotent man at the pool of Bethesda: "After Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more lest a worse thing come upon thee."

Even His healing could not be permanent unless the person was willing to take corrective measures in removing the cause and attempt to live a blameless life. The law works today as it ever has: when the patient uncovers the underlying cause of his disease and uproots it, learning to live according to God's plan of purity and love, he will make of his body a fit temple and a perfect tool for the God within.

—S.H.

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 P.M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

December.....2—10—16—23—30

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

For Children



God's Extra Special Light

“Come on, Rebecca, it’s not far,” urged Daniel, tugging gently on his little sister’s arm.

“I don’t want to,” whispered Rebecca, pulling back.

“But you *like* babies,” Daniel said.

“But I don’t like to go anywhere. You know that,” said Rebecca in a soft, sad little voice. “Everybody laughs at me when I walk.”

“Nobody’s going to laugh at you when I’m around,” Daniel said fiercely, pulling back his shoulders and trying to look taller than he was. “Didn’t I punch Levi in the nose last week when he laughed at you?”

Rebecca nodded. “But they’ll laugh anyhow, later. They always do. Please, Daniel, I don’t want to go.”

Daniel frowned. He knew why Rebecca didn’t want to walk anywhere. One of her legs was withered and much shorter than her other leg. She had to drag it along behind her because she couldn’t make it move the way it should. And besides that, she couldn’t walk anywhere without a cane.

Daniel knew that the children of the village did laugh and jeer at her when she went by, and he knew that sometimes even grownups whispered about her behind their hands.

Once the wife of the village scribe had said, “What a burden Rebecca’s poor mother has to bear, with such a deformed child. I don’t know how she can stand it. Thank heaven all my children are healthy and strong.”

Rebecca had heard this, and it made her so unhappy she cried all night. After that, she hardly ever went out of her own yard. She often hid in the goat shed when visitors came to the house, and she wouldn’t go anywhere unless her mother or her father told her she had to.

“You can’t stay home all the rest of your life,” Daniel said impatiently. He didn’t mean to sound impatient, but he so much wanted Rebecca to go with him that his words came out that way. “And you can’t hide all the rest of your life, either.”

“I am going to stay home all the rest of my life,” said Rebecca. “And I *am* going to hide. I don’t want anybody to see me, ever!”

“Please, Rebecca,” begged Daniel. “Come with me just this one time.”

“No!” answered Rebecca, sounding more unhappy than Daniel ever had heard her. “And quit bothering me!”

Daniel looked at her, then shrugged his shoulders and, without another word, turned and went out the door.

“What do I care if she sees the baby or not,” he muttered to himself, kicking a stone as he started down the path across the fields. “It’s just a baby. She’s seen babies before. It doesn’t matter if she sees this one.”

That is what Daniel said, but deep down inside, it was not really what he thought. Something kept telling him that it was very important for Rebecca to see this baby, and he couldn’t make that something be quiet.

“Nuts!” said Daniel, kicking the stone so hard that it was lost in the grass.

Daniel went on down the path, in the direction of the cave where travelers who stopped at the inn usually kept their animals. He didn’t really want to go there again. He had been there the evening before with his parents. Now he wanted to play with his friends. But there it was, that mysterious something, again pushing his feet in the direction of the cave.

Just what was so special about this baby, Daniel could not have said. It was strange for a baby to be born in the animals’ cave, he knew, but the village was so full of strangers now that the inn really wasn’t big enough to hold all of them. Many of them had to sleep by the side of the road, even though the weather was very cold and the wind blew hard at night. So it probably was a good thing that the baby could be in the cave, where it was at least a little warmer.

Daniel came to the cave and looked inside. There was the baby, still in the manger as it had been the night before, and there was the baby's beautiful mother. Daniel didn't see the baby's father. Maybe he had gone out to buy something for his family to eat. The animals were there too, lying still, and Daniel was surprised at how quiet they were. It was almost too much to expect that sheep and oxen and the innkeeper's big, yellow dog would be quiet just so a baby could sleep—but, Daniel had to admit, there *was* something unusual about this baby.

Daniel tiptoed to the manger, and the beautiful lady looked at him and smiled.

"Hello, Daniel," she said.

Daniel wondered how she knew his name. He hadn't told her when he had been there the evening before.

But he smiled back and said, "Hello." Then he said, "Have you named the baby yet?"

"His name is Jesus," answered the lady.

Daniel looked down at the baby. He was smiling in his sleep, and a soft light seemed to be glowing all around him.

"I want my sister to see the baby," Daniel blurted out without meaning to, "but she won't come."

"Your sister is Rebecca, isn't she?" asked the lady.

"Yes, but—but—how did you know?" Daniel was surprised.

"Your mother came back to see us this morning," said the lady. "She told me all about you and Rebecca."

"Oh," said Daniel. "Then you know that Rebecca walks funny and that people laugh at her."

"Yes, I know," the lady said gently. "I know she finds it hard to go anywhere, but I would like to meet her, and I would like her to see the baby."

"Do you think it's important that she sees the baby?" asked Daniel.

"Yes, I do," answered the lady.

"I do too, but I don't know why," said Daniel. "Do you?"

"Yes, but instead of telling you why, it would be better for Rebecca just to come. Then you both will see."

"Oh," said Daniel again. He wasn't at all satisfied with that, but something told him not to bother the lady any more. So he simply said, "I'll try to make her come, but I'm not sure she will."

"Try hard, Daniel," the lady said. "It really is important."

Daniel walked slowly home, trying to think of how he could talk Rebecca into going to the cave with him. Mother or Father could make her do it, but he didn't want to ask them, because he really couldn't explain to them why he wanted Rebecca to go.

Then, suddenly, Daniel stopped in his tracks and smiled.

"That's it!" he said to himself. "Why didn't I think of that before?"

And he ran the rest of the way home, quite sure now that everything was going to work out just right.

* * * * *

Late that night, after their parents were in bed, Daniel tiptoed into the little room where Rebecca slept. He touched her shoulder gently.

"Wake up, Rebecca," he whispered.

Rebecca blinked her eyes and raised herself up on her elbow.

"Daniel!" she exclaimed. "What do you want? It's the middle of the night."

"Shhh," whispered Daniel. "Don't wake Mother and Father. We can go see the baby now. Everybody is asleep, so nobody will be outside to laugh at you."

"But it's the middle of the night!" repeated Rebecca.

"Would you go any other time?" asked Daniel, sounding almost angry.

Rebecca stared at Daniel, his face stern in the flickering light of his candle.

"You really want me to go that much?" she asked.

"Yes, Rebecca, please," he whispered. "It's important."

"Why?" asked Rebecca.

"I don't know," said Daniel with a sigh. "I just know it is. *Please* come."

Rebecca looked at him again and smiled just a little. Daniel always had been good to her, and besides being her brother, he really was her only friend. If visiting a baby in the middle of the night was so important to him, she decided, she could do what he asked this once, even though she thought it was a silly idea.

"All right, Daniel," she said. "I'll go."

A little while later, Daniel closed the door quietly behind them, and they started down the path toward the cave. There was a little moonlight, but the bright star that had shone over the village the night before was still there, so it was not too hard to see.

Still, it was a long walk for Rebecca, and she was glad she had Daniel's strong arm as well her cane to lean on. She also was glad no one else was up to see her go by. At least, for once, she could go somewhere and know that no one was laughing at her or talking about her bad leg.

When they came to the cave, Rebecca was surprised to see how light it was inside, even though no candles or torches had been lit.

"That's how it was last night, too," whispered Daniel.

The baby's mother and father were seated on a pile of straw that had been placed next to the manger. They looked up as Daniel and Rebecca came in.

"So you have come after all, Rebecca," said the lady, smiling. "I am so glad."

"Daniel said I should see the baby," said Rebecca, looking down at little Jesus, who was awake and looking up with wide, bright eyes.

Rebecca had seen many babies. Her mother's friends often brought them to the house. She liked babies. They gurgled and cooed when she held them and tickled the bottoms of their feet, and they never laughed at her or even noticed her bad leg.

But, somehow, she never had seen a baby just like this one. He looked like other babies, but there was something different about him, too. The light all around him was one special thing, but there was something else, too—something she couldn't explain.

"He is special, isn't he?" she whispered at last.

"Yes, my dear, he is special," the lady said softly. "Someday, when he is grown up, God will send a great Light into him. And when people see that Light, they will learn to love each other and to help make each other well."

Rebecca thought about this for a minute. She knew that if people really loved her, they wouldn't laugh at her. She knew that the wise doctors who had examined her leg said there was nothing they could do to help her get well.

"That's hard to do, isn't it?" she asked.

"It is very hard to do," the lady agreed. "It is so hard to do that people can't seem to love each other or help make each other well all by themselves. And so little Jesus is going to let God shine His extra special Light down on him. Then the Light will be there for all the people to see."

"But little Jesus has light around him already," said Rebecca.

"That is because he already is so exceptionally good, even without God's extra special Light," the lady explained.

Rebecca stood, leaning on her cane and looking down at the baby. It was hard to believe that such a little boy someday would help people make each other well.

Finally she sighed. "I wish —" she began, but didn't finish what she was going to say.

"What do you wish, Rebecca?" the lady asked in her sweet voice.

Rebecca hesitated. Then she whispered, "I wish God's extra special Light were shining already. Then maybe my leg could get well and I wouldn't walk funny any more."

"Maybe that extra special Light already is shining, my dear," the lady said softly. "Wait a little while, and see."

Daniel and Rebecca both looked at her, surprised, but she didn't seem to want to talk any more. So they said good-by and went out of the cave, back into the cold night.

* * * * *

Next morning, the children's mother was baking bread over the hot coals of the fire when she heard a

giggle. Looking over her shoulder, she saw Rebecca and Daniel standing, hand in hand, in the doorway. She never had seen Rebecca look so happy or so straight and tall. Instead of scolding them for not doing the early-morning chores, which they should have been doing, Mother smiled and said, "What are you two up to?"

Then Rebecca took her hand out of Daniel's and started to walk across the room.

Mother stared. Rebecca was not using her cane. She was not dragging her withered leg. In fact, her leg was not withered any more. It was a good, strong, healthy leg, and Rebecca was walking the way everybody else walked. There seemed to be nothing wrong with her at all.

"Look, Mother!" Rebecca was so happy, she couldn't help laughing. "Look at me! My leg is well! I don't walk funny any more! Nobody is going to laugh at me any more! The lady said God's extra special Light was already shining, and it really was!"

"What?" whispered Mother, quite unable to say another word. Then she hugged Rebecca, and she hugged Daniel, and she wiped tears out of her eyes, and she sent Daniel to get Father, who was milking the goats in the shed.

And much later, after Daniel had told them how he finally got Rebecca to visit little Jesus, and after Rebecca had told them what Jesus' mother had said about God's extra special Light, and after the wise doctors had come and examined Rebecca and scratched their heads and said she couldn't have gotten well because they couldn't make her well, Father said, "Let us go back to the cave, and thank God for what He has brought to pass."

And so they all started down the path across the fields, Rebecca going on ahead with Daniel. Sometimes she walked, sometimes she ran, and sometimes she even skipped. Many people turned to stare at her as she went by, but nobody laughed.

Some said, "Rebecca, you're walking!" and some said, "Rebecca, what happened?" and some said, "Stop! Tell us about it."

But to all of them, Rebecca's father said, "Later. Later we will talk about it. There is something we must do first."

When they got to the cave, the baby's mother greeted them with great joy. She hugged Rebecca and she hugged Rebecca's mother. The baby's father and Rebecca's father warmly clasped hands, and it seemed to Rebecca that they had known each other for a long time, even though she first had thought they were strangers.

Then they all knelt down beside the manger and bowed their heads, and, as the baby Jesus stirred and once again smiled in his sleep, God's extra special Light clearly could be seen, shining down from heaven and covering them all. □

—Dagmar Frahme

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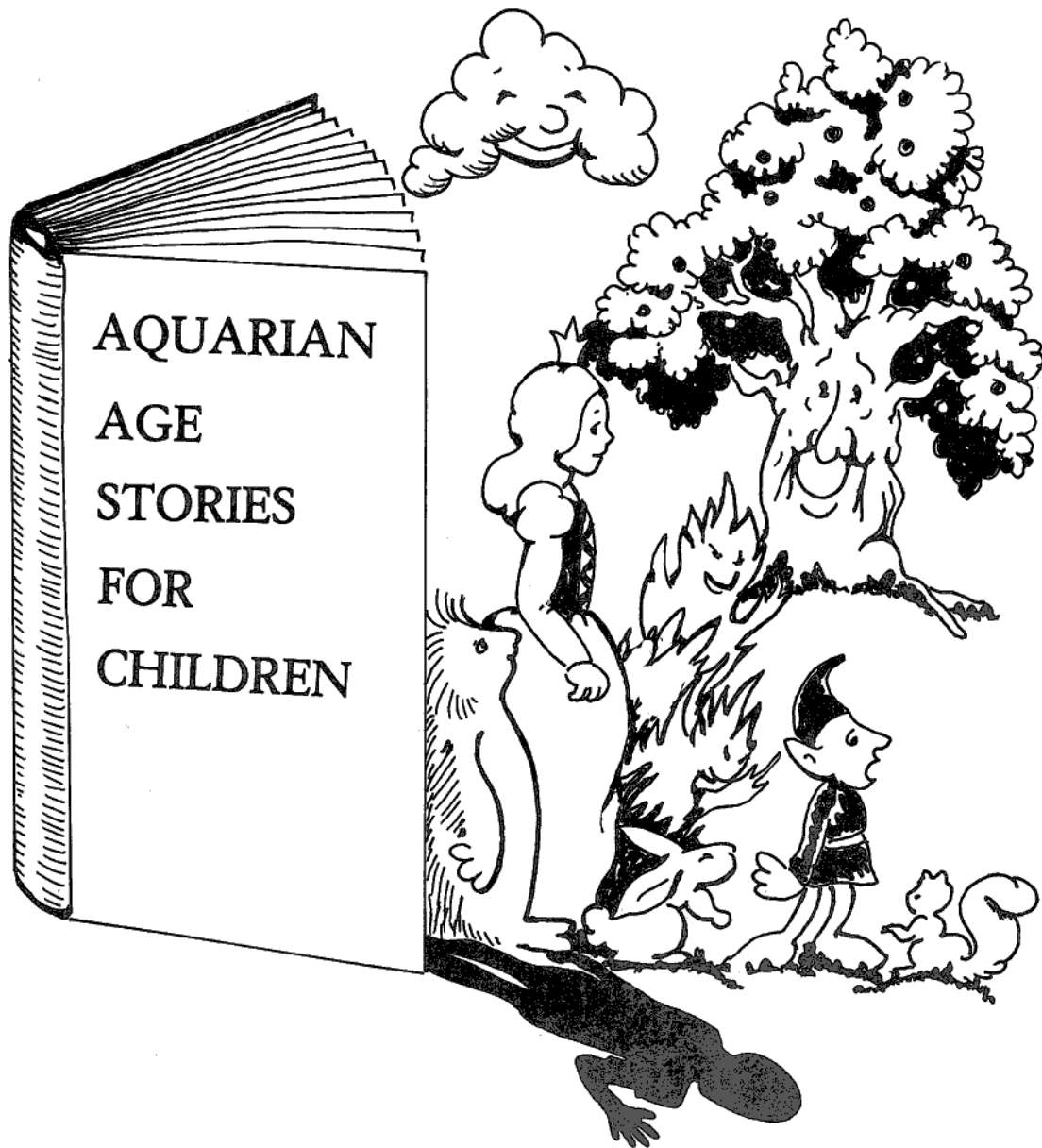
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