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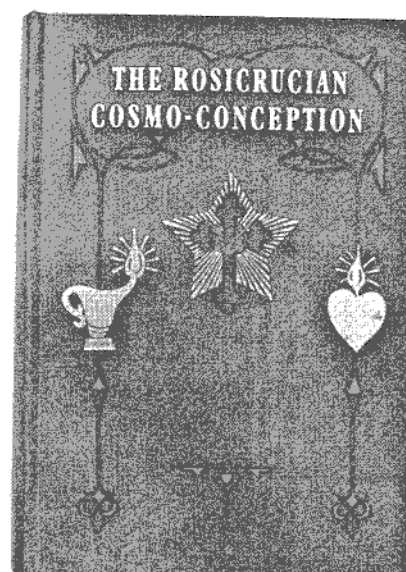
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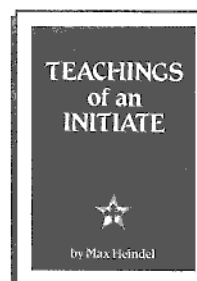
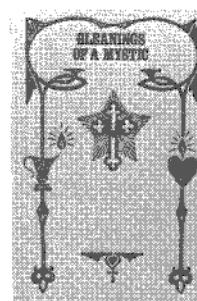
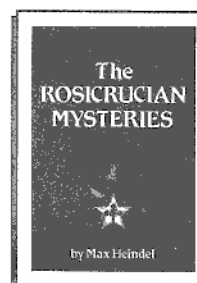
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*"A Sane Mind,
A Soft Heart,
A Sound Body"*



Feature



God's Sublime Masterpiece

If I were to give a thought
Which in one word would speak
A unity of brotherhood,
A sympathy complete,
A hundred happy cheery ways,
A mind that knows its own,
Contented midst a throng of folk,
Yet peaceful when alone,
A heart that sheds its silent glow,
To brighten many another,
Without a moment of delay,
I'd say, "You mean my mother."

Being a Mother

It's a privilege rare,
To be given the care,
Of guiding a newborn through life.
There is knowledge and mirth,
To be found on this earth,
And there's also sorrow and strife.

By hope, dreams, and thought,
The child's character is wrought,
Let the love in your heart be your guide.
And the whole day through,
Think thoughts noble and true,
Setting sorrow and strife to one side.

At a very early date,
Teach it to discriminate,
And put only good thoughts in its heart.
And when the child is old,
In the Bible we're told,
From this pathway 'twill never depart.

—Lena Dorrance

A Toast to My Mother

A toast, mother dear, for the wonderful way,
You teach me the lessons of life each day.
When you carefully lay the table for tea,
Who'd guess that it was a lesson for me.
Or the piggy bank for a birthday gift,
At an early age to teach me thrift.
And some lessons, day after day, you repeat,
To teach the importance of being neat.
You are gracious and calm and always kind,
And yet to my faults you are never blind.
You can stay my tears, with me laugh and be gay,
Or use a firm hand when I want to stray.
All the kindly deeds that I see you do,
Make me very proud, mother dear, of you.

—Lena Dorrance

Spiritual Self-Expression

Every Ego, during its vast cycles of Earth pilgrimage has known at least one life where the Spirit passes out as the blood flows. Many of you no doubt have possibly been martyrs for the "cause" in your past lifetimes of service to God. The Christ, by His sacrifice on the cross, was lifted into the great initiations belonging to the kingdom of the Father. He was the greatest sacrifice ever made on Earth for mankind.

All who are willing to give up something of themselves for the sake of others receive their heavenly rewards. No matter how small and insignificant the act, God does not forget and you have earned the right to His Grace in return.

This act of giving unselfishly is often called "service." You have then become a mediator between God and man just as Christ was the "Great" Mediator between His Heavenly Father and those He came to serve. Our small acts of kindness often go unnoticed by others and so often we seek to remind our friends that we have done them a small favor!

It is sometimes only human to want some form of recognition or thanks for our deeds. But as aspirants to the higher life, we must put away our personal desires and seek rewards from another even higher source. Of course, we have feelings and they are sensitive to what others say or do not say about us. We can only learn through our contact with humanity so many times it is necessary to find out just what people are thinking about what we do or don't do. Positive comments and words of praise always help to bring a glow within our hearts even though we may not have been aware of our own helpful acts or words shown to that person.

We are all vehicles for expressing the love of God—thus our "Spiritual Self-Expression" is important to us as we begin to grow more spiritually aware. Christ has said: "Do not hide your light under the bushel basket." It is what we say and do that takes us to higher or lower points in our relationship to the great Creator. We must "express" our thoughts and feelings for that is why we have come to Earth. They are all part of our experiences which lead us to additional soul growth.

We are not anonymous numbers in a computer data bank, we are not just initials on a page; we are the expressions of God made flesh and if we don't speak, and we don't act, how can we ever learn to know ourselves? Even though our words and our actions may be untimely or unkind, they are an avenue to gain experience that may lead to soul growth. Harsh and angry words spoken in the heat of argument may eventually be the vehicle to learn compassion and understanding. This is the purpose of practicing "retrospection"; that we may know the results of our actions. The ancient saying "Man Know Thyself" is a commandment to seek to understand everything about yourself in order to know the secrets of your own being which is a microcosm of the entire universe.

Spiritual Self-Expression is a way of bringing out your thoughts and feelings so they can be examined in the light of wisdom and knowledge. Not only must we speak the truth we know, but we must also tell of the frustrations, the doubts, and the joys we are feeling. This, of course, should all be done in the spirit of humility, not for the purpose of burdening others.

Studies show that people who do not reveal their deep thoughts and feelings tend to be less well-adjusted than those who do. On the other hand, it's been found that those who freely talk about all their weaknesses are usually not very well-adjusted either. Men and women with healthy personalities do expose their personal lives, but they are selective in what they say. As a result, they are an encouragement to others with problems like their own.

When we tell others of those inner feelings we may feel a bit more "vulnerable" than before, but that is part of the process of learning to trust friends and share experiences. Discussing problems and personal viewpoints is far more productive than having long resentments smolder and then burst into flames. It is a way of getting a better look at who we really are.

The word "spiritual" self-expression is used instead of just "self-expression" because this should be a tool for learning rather than just an opportunity to release thoughts, feelings, or attitudes. It can be a very

scientific method of self-examination if done properly. The essence of Christianity is "doing" rather than "thinking." Spiritual Self-Expression is not an intellectual philosophy only for discussion, but a practical method of soul growth based on practicing some basic laws of this universe. We know about the "Law of Cause and Effect" and we will attempt to apply this law in our daily activities if we are really serious about living the higher life.

Who do you serve when you speak and act? Is it the Christ or is it that "personal ego" which continually asks for recognition and praise. Our battle seems to be an inner one no matter how much we may seek to place the emphasis on outer situations and circumstances. We must be the master and not the slave to our lower desires.

One of the greatest statements in occult teaching was made by Max Heindel in his *Letters to Students*: "*The within is the only worthy tribunal of truth. If we consistently and persistently take our problems before that tribunal, we shall in the course of time evolve such a superior sense of truth that instinctively whenever we hear an idea advanced, we shall know whether it is sound and true or not.*"

It is through our own "spiritual self-expression" that we may speak the truth coming from our inner tribunal. Being fearless and courageous in saying what we know to be true will aid us in our efforts to vanquish all darkness, right all wrongs, and quench all the fiery darts of the wicked. □

—Editor

Letters to the Editor

We encourage our readers to respond to material printed in the magazine and ask that you write: Rays Magazine, Letters to the Editor, P. O. Box 713, Oceanside, CA, 92054

The beautiful *Rays from the Rose Cross* are more wonderful each day and fill us with a love that never lets go.

—A. F.
Seattle, WA

Enclosed is my questionnaire although I did not complete all the items because I thought I'd like to talk about some of the items with you—although I realize that handling a questionnaire statistically is much easier than wading through a lot of correspondence.

First of all, I think your present *Rays* is superb!

Now, the other reason for my letter: I notice that *Rays* reaches fewer than 5000 and that's a shame. There is much to help many, many more.

—E. L.
Washington, NJ

Mystery Schools of today, do not, perhaps cannot, efficiently, or at all, cover the subject of subconscious renewal. Nature abhors a vacuum. Before a new thing can be put in, an existing thing must be removed.

The Catholic Church promises release from sin, partial and complete upon the procedure of confession. I found this to be false in statement and fact. Sin is error, so error must be removed and replaced with a less damaging thought.

Astrology, as much as I was ridiculed and condemned for studying it, I now understand to be even a greater instrument in teaching man that he is a spiritually created individual with full potential, but encased in a material form and substance demonstrating a part of the all, while others demonstrate a different part. It teaches the relationship of all things, one to the other, with a Universal God. Perhaps it all goes back to the old problem of the human condition, Karma...

I do not find that the Mystery Schools fulfill the knowledge needed for me to do what I could, or what I should do. Why wait to learn everything by trial and error or by my present struggle? There is also a way to learn from the righteous. Your's is not my only course of study. None fill the bill. Perhaps you should not. I do not want to condemn, but judge I must, unless I do, wisdom will not be awarded me. There is a lot more that I could say.

—J. R. M.
Winter Haven, FL

Mystic Light



Letters from a Rosicrucian

V. THE ADEPTS

Written to Karl von Eckertshausen

Munich, 1792-1801

In thy answer to my last letter thou hast expressed the opinion that to be the *exponent of the spirituality* (meaning intellectuality and morality combined) required by our system of philosophy is too high for man to reach, and thou dost doubt if anyone at any time hath done so. Permit me to tell thee that many of those whom the Christian church calls saints, and many others who have never been inside that church and to whom the customary name of "pagan" has been given, have reached that state, and therefore have acquired spiritual powers which enabled them to do extraordinary things called miracles. If thou wilt examine the history of the lives of the saints, thou wilt find in them a great number of grotesque cases, fabulous and false, because those who wrote the legends knew little or nothing concerning the mysterious laws of nature; they have recorded phenomena that took place, or at least which they believed had happened; but

being unable to explain the causes which were their origin, they have invented such explanations as seemed most probable or credible to them according to their manner of thinking. But among all this debris thou wilt find a great deal of truth, which goes to show that even untaught intellects may be illuminated by divine wisdom if the person lives a pure and holy life.

Thou wilt see how on many occasions friars, and monks, poor and ignorant and according to the world having no knowledge whatever, have reached such wisdom as to be consulted by popes and kings in important affairs, and many of them have attained the power of leaving their physical bodies to visit distant places in their spiritual bodies, formed of the substance of thought, and have appeared in material form at remote points. Occurrences of this kind have been so numerous that if we read their stories, they will cease to appear extraordinary, and it will be unnecessary to go into detail concerning such cases since they are already well known. In the life of "Santa Catalins" of Sean, in that of "San Francisco Xavier," and in many other books thou wilt find a description of similar incidents. Profane history also abounds in stories referring to extraordinary men and women, but I limit myself to the mention of the history of Joan of Arc, who possessed spiritual gifts, and that of Jacob Boehme, the ignorant shoemaker whom the divine wisdom illumined.

We doubt if there could be anything more absurd than the attempt to argue or dispute concerning such things with the

skeptic or materialist who denies their possibility. The attempt would be equivalent to disputing concerning the existence of light with one born blind; neither could a tribunal of blind men render judgment as to the existence or nonexistence of light. Nevertheless it has existed and still exists; we may give the blind an idea of it, but we cannot prove it to him scientifically as long as he remains blind to reason and to logic.

In many parts of the world there are people degraded to such a point by "modern civilization" as to be utterly unable to comprehend a person's acting from any motive other than to gain money or obtain comfort and luxuries: the only motive of their own lives being to gain riches, to eat, drink, sleep, and enjoy all the comforts of the other life. Nevertheless such persons are not happy; they live in a state of feverishness and continual excitement, ever rushing after shadows which disappear as they draw near, or if attained and absorbed, then to the creation of more violent desires for other shadows.

But fortunately there still exist others in whom the divine spark of spirituality has not been veiled by the thick smoke of materialism; some there are in whom this spark has been converted into a flame, owing to the influence of the Holy Spirit, emitting a light which illumines their intellects and which even permeates their physical bodies in such a manner that a superficial observer can see these are persons of unusual character.

Such people exist in different parts of the world and constitute a *Brotherhood* whose existence

is known to a very few, neither is it desired by them that any details concerning their Brotherhood should be made public, for this information would only excite the envy and anger of the ignorant and evil-disposed and put into activity a force which, though not causing any harm to the Adepts, would react against those who have launched it toward them.

However, as thou desirest to know the truth, not through frivolous curiosity but through the desire to follow in its path, it is permitted me to give thee the following information:

(The original letter from which the following was extracted was written by Karl Von Eckertshausen, in Munich, in the year 1792.)

The Brothers of whom we speak live unknown by the world; history knows nothing of them, but nevertheless they are the greatest of humanity. The monuments which have been raised in honor of the conquerors of the world will be converted into dust, kingdoms and thrones will cease to exist, but these elect will still live. The time will come in which the world will be convinced of the worthlessness of external illusions, and will begin to esteem only that which is really worthy of appreciation; Then the existence of the Brothers will be known and their wisdom appreciated. The names of the great ones of the Earth are written in the sand; the names of these Sons of the Light are written in the temple of eternity. To these Brothers I will make thee known, and thou art able to become one of them.

These Brothers are initiates in the mysteries of religion; but do not misunderstand me by sup-

posing that they belong to any outer secret societies such as those which are accustomed to proclaiming what is holy and given to the practice of external ceremonies, and whose members call themselves Initiates. No! Only the spirit of God can initiate man into divine wisdom and illumine his intelligence. A man can only direct another to the altar whereon burns the divine fire ; the second must attain thereto by himself; if he desires to be initiated he must by this token make himself worthy to obtain spiritual gifts; he must drink from the fountain that flows for all and from which none is excluded except those who exclude themselves.

While the atheists, materialists, and skeptics of our modern civilization falsify the word "philosophy" with the object of eulogizing the lucubrations of their own brains, these Brothers live tranquilly under the influence of a light most high, and construct a temple for the eternal spirit, a temple which will continue to exist after more than one world shall have perished. Their work consists in cultivating the powers of the soul; neither the turbulence of the outer world nor its illusions affects them; they read the living letters of God in the mysterious book of nature; they recognize and enjoy the divine harmonies of the universe. While the wise men of the world try to reduce to their own intellectual moral level whatever is sacred and exalted, these Brothers are raising themselves to the plane of divine light and encounter there all that is good, beautiful, and true in Nature. They are not limited to mere belief, but know the truth through spiritual con-

templation of Faith; their works are ever in harmony with their faith, because they do good for the love of the good and because they know what is good.

Do not think that a man can become a true Christian merely by professing a certain creed or by uniting with a Christian church in the literal sense of the word. To become a true Christian signifies to become a Christ, to elevate one's self above the sphere of personality, and to include and possess in the heart of one's own divine ego whatever exists in the heavens or upon the Earth. This is a condition beyond the conception of him who has not reached it; it is a condition in which one is now and consciously the temple wherein the Divine Trinity with all its power resides. Only in this light or principle which we call Christ and which other peoples know by other names can we find the truth. Enter thou into the light and thou wilt learn to know the Brothers who live therein. In that sanctuary are all powers including those called supernatural, by whose means humanity may receive the strength necessary for reestablishing the bond, at present broken, which in remote epochs united man with the divine source from which he proceeds. If men could only know the dignity of their own souls and the possibilities of the powers lying latent in them, the desire to find their own proper egos would fill them with respectful awe.

There is but one God, one truth, one knowledge and one path thereto. To this path has been given the name of religion, and therefore there exists but one practical religion, although

there are a thousand different theories. All that is needed to obtain a knowledge of God is contained in Nature. Whatever truths the true religion may teach have existed since the beginning of the world and will exist after its end. Among all the nations of this planet the light has ever shone in the darkness in spite of the fact that the darkness comprehended it not. In some places this light has been very brilliant, in others less so according to the receptive faculty of the people and the purity of their will. Whenever it has found great receptivity, it has appeared with splendor, and has been perceived with a high degree of concentration according to the ability of the men perceiving it.

Truth is universal and cannot be monopolized by any man nor by any number of men; the most august mysteries such as the *Trinity*, the *Fall*, or differentiation of the human monad, his redemption by love, etc. are found as much in the ancient religious systems as in the modern. The knowledge of them is the knowledge of the universe; in other words it is the *Universal Science*, a science which is infinitely superior to all the material sciences of the Earth, each one of which enters with painful detail into all the depths of existence, leaving untouched the great universal truths in which all existence is based, and even treating such knowledge with contempt because their eyes are closed to the light of spirit.

External things may be examined by external light; intellectual speculations require the light of the intelligence, but the light of Spirit is indispensable

for the perception of spiritual truths, and intellectual light without spiritual illumination will lead men to error. Those who desire to know spiritual truths should seek the light within their own minds, and not hope to obtain it by any kind of forms or outer ceremonies; only when within themselves they shall have found the Christ will they be worthy of the name of Christian.

This was the practical religion, the science and the knowledge of which was known to the ancients long before the word Christian was known. *It was also the religion practiced by the*

primitive Christians, who were spiritually illumined people and true followers of Christ. History shows that as the church augmented its outward power, its inner power has diminished. No longer can the church say as in times past: "I possess neither gold nor silver;" neither can she say to the sick: "Arise and walk."

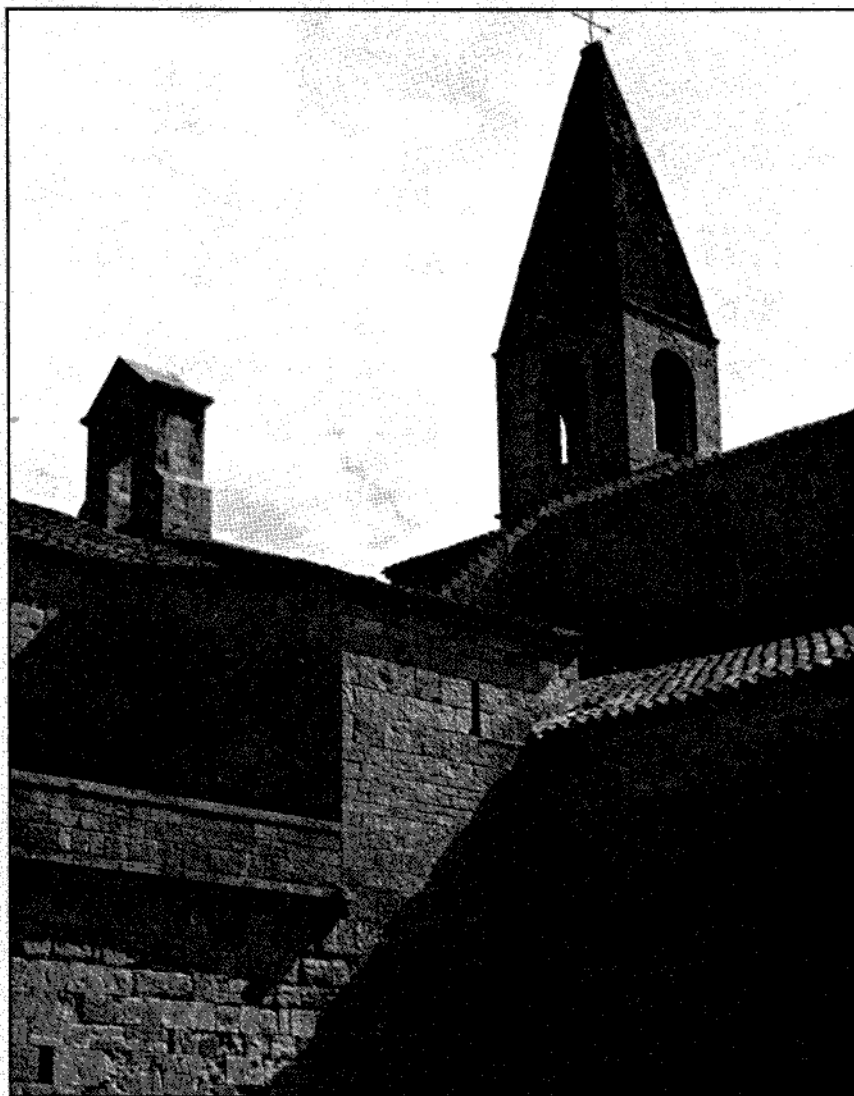
Unless new life is infused into the ancient systems, their decadence is sure. Their dissolution is particularly indicated in the prevalence of materialism, skepticism and license. New life cannot be infused into religion by giving force to the external

power and material authority of the clergy; it must be instilled into it from its own center. The central power which gives life to all things and which puts all things in motion is *Love*, and only as religion is permeated with love can it be strong and enduring; a religion based on universal love of humanity contains the elements of universal religion.

True religion consists in the knowledge of God, but God can only be known by His manifestation. All nature is a manifestation of God; without doubt the highest grade of this manifestation is the divinity of man. To make all men divine is the final objective of religion, and the recognition of the Universal Divinity in all beings is the means for reaching this end. The recognition of God signifies the recognition of the universal principle of divine love. In him who fully recognizes this principle, not merely in theory but in practice, the inner senses will be opened, and his mind will be illumined by a spiritual and divine wisdom.

When all men have arrived at this state, then the divine light of the Spirit will illumine the world and will be recognized in the same way that the light of the sun is universally seen. Then knowledge will take the place of opinion, faith that of theory, and universal love will rule in place of personal love. Then will be recognized in Nature and in man the majesty of the universal God and the harmony of His laws. And in the jewels which adorn the throne of the Eternal, jewels well known to the adepts, will be seen the splendor of the Light of the Spirit. □

(To be continued)



Mystic Light



The Mystical Interpretation of Color

To color lovers, the whole universe is a glorious iridescent globe, a living tapestry of hues, a jewel of a thousand lights. For them, the History of Life is a colored picture book—the hues of rocks and stones, of shells, of the plumage of birds, the butterfly's wings, the furs of animals, and the complexions of men, revealing life and the sphere to which they belong.

All Nature's colors and moods typify the character qualities of man, who began life on this planet under the influence of the lowest color in the spectrum—red, and is slowly climbing the heights toward the white light, the destiny of all. Tennyson writes of the "white flower of the stainless life," and Shelley shows how "life is like a dome of many-colored glass that stains the white radiance of Eternity."

To the student of color from its more mystical side, white is indeed deeply revered, since it symbolizes the union of Life, Love, Wisdom, Energy, Peace, Power, and Purity. Before the Spirit can arrive at the

white crystalline purity of the white ray, it must have passed through all the other colors of the spectrum and become master of them all. The deep red of physical passion must be transmuted to the rose of devotion and sympathy; the blue must not be the steely blue of merciless justice, but the blue of truth and tenderness. The yellow ray must not be the knowledge "earthy of the mind," but "wisdom heavenly of the soul." Green, which in its lowest aspect is unheeding joy in Nature and individualized, unrestrained by thought for others, envying and desiring great possessions, must function in its highest aspect of joyous hopefulness, abundant living, healing helpfulness with the desire to measure life not by the amount received but the amount given freely. Likewise, purple, which may mean a life of pride and soulless pomp, must be refined into the amethyst, meaning power consecrated to the highest altruism.

Those in whom the love of color is most developed are the more emotional and imaginative of Earth's children—poets, mystics, those of sensitive temperaments easily affected by environment and the thought atmosphere of those they contact. They bear with them the magic wand of the inner life which can transmute Earth's gray to gold. Because of its emotional appeal, the love of color in its more elementary, cruder phases is characteristic of most uncivilized peoples. Like children, they appreciate the bright, solid colors, whereas more sensitive and highly organized people show preference for the more subtle and richer color notes. The most intellectual and philosophical af-

fect a delicate brilliance such as is seen in Chinese porcelains and embroideries, for in China, historically, poet and philosopher have been ranked above warrior and statesman.

Those interested in the occult side of color know that certain shades awaken the dormant centers of being where lie psychic and spiritual powers as yet asleep or at best only semi-active. Color meditation is used by students in the deeper mysteries. Silent contemplation of a color symbolizing a quality they desire to develop, or a certain frame of mind they wish to induce, helps to bring these into manifestation. For example, a room dedicated to silent worship, with soft amethystine-colored walls and with perhaps one picture or statue in a niche with flowers before it where any member of the household may go for silent meditation on the higher things of life, will bring a very beautiful influence into the home. Something of the transcendent spirit of silence in which all power is born will bring rest and tranquility to troubled Egos.

At the beginning of the ascending color scale stands red with its 395,000 vibrations a second as against the 790,000,000 vibrations a second of violet, the highest color of the spectrum.

Color is to light what pitch is to sound, and light of a definite wave length is the factor in producing a definite color. Following the analogy, tight, thick strings produce deep, bass sounds, and thick laminae produce red colors. Violet is the highest treble vibration of light, and is like thin, tight chords that produce shrill, sharp sounds.

Red arouses to life, passion, movement, fire, and is manifest

in the anguish and strife of being; in the alternation of the revolving wheel of life it may become heavenly rapture or torment. The Banner of Life is red, the basic color of creation, the hue of energy, vitality and martial power, representative of the sacred stream flowing through our veins, that blood-tie that links all Earth's children in one common brotherhood. The word "Adam," Earth's "first man," comes from the Hebrew "Adamah," signifying the red color of the Earth. Earth that is most prolific is of this sanguineous hue, and the hotter the continent the redder the Earth—in Africa it is almost burning red.

The glare of the volcano summit, the furious vermillion of lava, the raging of forest fires, the blazing of funeral pyres—the very color itself makes appeal to special kinds of feelings, simply because of its relation to awful spectacles.

In the subconscious levels of our being, truths about color potencies are intuitively known, and the conscious reason side of our natures often accepts these institutions without knowing why. The vibrant color red played upon the primitive instinct of man. To "see red" means literally to be intoxicated with red, in which condition normal poise and sanity are submerged beneath overmastering emotion, with furies unleashed to work havoc and woe. Red is the color of revolt and revolution.

Red is essentially a Martian color, typifying force, courage, ardor, constructive and destructive energy, life, death—a color that stirs the elementary impulses of man's being. Not until the red stream is purified and

recharged with pure life forces can modern man be happy and at peace. He will have to learn to reverence the red flame, which like fire may warm and cheer and vivify, but which also like fire may burn and destroy. From time to time great Egos have rendered up as sacrifice the glorious red-blood stream given to all men. This oblation on the altar of humanity will not be in vain, but will help lead the children of Earth back to the eternal verities.

The emotions called into being by the sight of blue are entirely different from those incited by red. Of all the colors of the spectrum, blue is the happiest, giving exquisite pleasure and joyous serenity, calming the Spirit and cradling and lullabying the soul. Many brides wear something blue for good luck, and the Arabs put blue bead necklaces on their children for the same purpose. But in Turkey, blue has been the color of mourning, worn as an emblem of the happiness and peace which the dead enjoy—a much more comforting color and a more beautiful significance than the negative black of Western nations.

Blue is associated primarily with space, the hue of immensity. It arouses cosmic emotion, and suggests the abode of the Gods—those who smile and bless, not those who frown and thunder. With blue, as with red, there is the stir of ancestral memory, associated with the warmth and joy of days of long ago when man lived beneath the sky-blue tent, not shut up in four walls and crowded cities, when the golden sun-drenched hours went by without corroding care, and at length the azure

was absorbed in deep tranquil night-blue. Far above was always the smiling sky ocean, azure on happy summer days, deep indigo or sapphire at night—misty, mysterious.

Blue also is the color of constancy, devotion, and divinity. In Christian art, blue is Our Lady's color. In the Madonna pictures, the old masters used a very beautiful shade of blue that had a richness and completeness about it very satisfying to the soul as well as to the eye—as if the reverence of the painter had given a strange and lovely quality to the color itself.

Poets respond especially to blue. Thrilling to the idea of the transcendent and cosmic, they see in blue the mystical color of illimitable peace, of paradise, of Eden, of the forever beautiful and young. Shelley is one of those most responsive to its stimulus, his poems being as opalescent and transcendently lovely as rainbows. Keats also revels in color, but in color more opaque than that of Shelley. Just before his death Shelley wrote, "No sooner had we arrived in Italy than the loveliness of the earth and the serenity of the sky made the greatest difference in my sensations. I depend upon this for life." His *Ode to Heaven* speaks of "palace roof of cloudless nights, paradise of golden lights!"

In the mass consciousness, blue evokes a common emotion of pleasurable feeling, but in the more sensitive or spiritual among Earth's children, blue calls to the deepest centers of imagination and poesy, and invokes a spirit of adoration for the supersensuous and the heavenly. Everything in Nature lifts its eyes to the over-reaching roof of blue, from

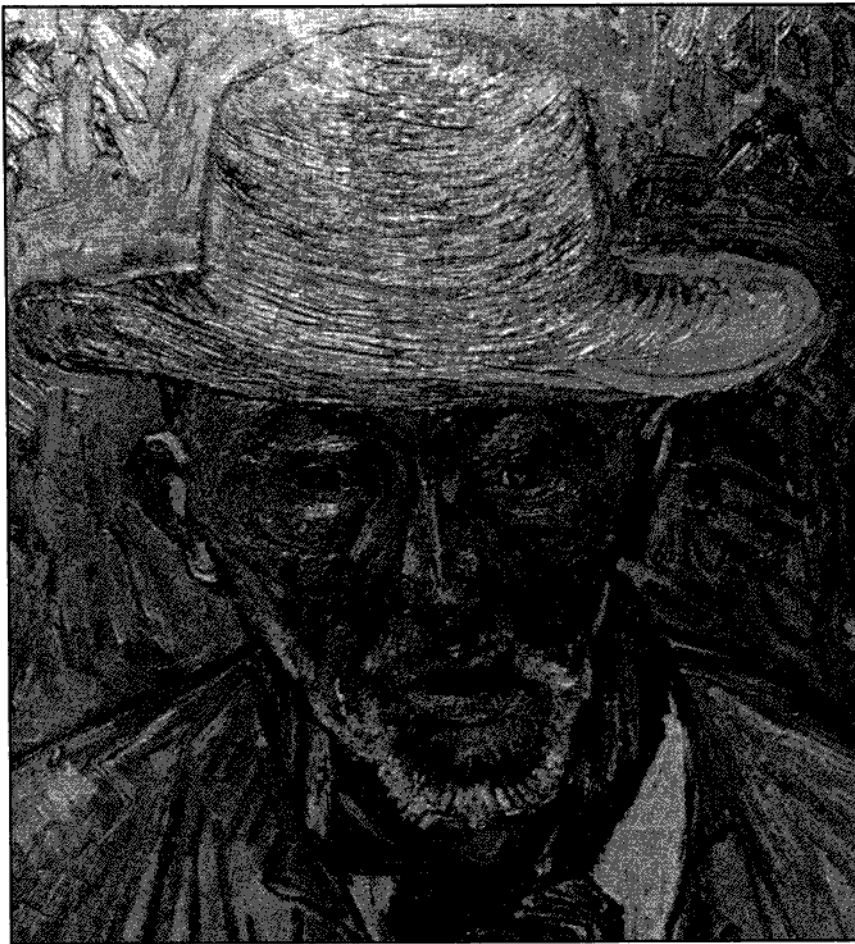
the tiniest flower to man himself.

Pure yellow is the most joyous and enlivening of the primary colors, enriching the green mantle of spring and lingering in field, hillside, and garden during the greater part of the year. Experiments prove that yellow is the most stimulating to mind and nerves of all the colors, and is regarded as a mental color.

Gold, the king of metals, is yellow in hue, and was compared to the Sun by the alchemists of old. No wonder the Greeks worshiped the Sun as "glorious Apollo" in recognition of its sustaining, fertilizing, and quickening power, and made him the great god patron of arts, music, and medicine. Gold and purple are dedicated to glory of kings; gold also symbolizes perfection. We speak of "a heart of gold," and of a singer with a "golden voice." Poets have sung of the golden age of the past when man lived in joy and harmony in close communion with the gods. Unfortunately in later days the golden age has become the "age of gold," with worship which is largely of the golden calf. True "gold-making" is the separation of the dross from the spiritual, and the liberating of the pure gold of the Spirit from an admixture of the physical and earthly.

Clairvoyants say that yellow in the aura of a person indicates intellectual ability, but when it is too prominent it designates intellectual pride and arrogance, and not the pure gold of wisdom.

Throughout the greater part of the year, the green vibration speaks in a thousand tones, and "increase and multiply" is demonstrated in exquisite hues among growing things. Green



that sings of hope of renewal, of peace and healing, symbolizes resurrection and life. To all Earth's children, the green out-of-doors is pleasurable, soothing some and exhilarating others. In spring emerald life is singing in myriads of tones, each bringing a different sensation to the stroller amid green ecstasy. The beech grove sings in contralto, the chestnut in alto, while the sombre black-green yews strike the bass note in the green symphony.

The joyous green note is sounded often in early literature, as through the poetry of Robert Herrick who writes, "I sing of brooks, of blossoms, birds, and bowers." Wordsworth and Longfellow both wrote of green things with peculiar love and understanding.

Along with poets it is natural to mention fairies, whom mystics have seen as the "wee folk in green." Fittingly, they are most often clad in green, since green is their natural element, green their cradle, and green their world.

Man's first environment, we are told, was a garden where God gave herbs and fruit for food. To many, God still walks in gardens when the evening comes and the fragrance of tree and shrub, flower and sweet-smelling herbs, rises like Nature's incense from the ground. Green, the kindly, loving healing color means life more abundant, supply, growth, satisfaction.

Purple, the color dedicated to emperors and kings from very early times, symbolizes dignity,

pomp, and high circumstance. We have the phrase, "born to the purple." Allusions to purple raiment and adornment are frequent in the bible, and not only as a royal color. Babylonians and other pagan peoples arrayed the images of their gods in purple.

The ancient Romans used reddish purple to symbolize pomp and power, the toga of the emperor being purple. Garments of freeborn children as well as civic dignitaries and priests were decorated with this color. In the ancient School of the Mysteries, purple played a great part in robe and vestment. Its powerful vibration was revered and used as a help in the unfoldment of man's higher nature. This of course was not the red-purple of the Romans, but a violet purple which includes the vibration of the blue of aspiration and tenderness and the rose color of unselfish love. This strikes the highest note in the spectrum.

In art, purple is more a color of the future than the past, since it has too high a spiritual potency to be fully appreciated. It was not largely used by the old masters except in some religious subjects.

Purple gives a feeling of space, the mystery of vast, herculean, unfamiliar forces, of unknown eternities. Purple indicates in the evolving Ego a meditative and deeply devotional spirit. To the reverent student of color who strives to read the hidden meaning of each shade, purple is almost the most complete of all colors. It leads up to the white ray, which with its cosmic qualities enshrines in its light all other colors. □

—E.S.S.



Lemuria and Its People

Compiled from Max Heindel's writings by a Probationer

The Lemurian Epoch was the third in the present Earth Period, immediately preceding the Atlantean Epoch, which existed just prior to our present Aryan Epoch. It lasted for millions of years. The Memory of Nature reveals the conditions prevailing at that time and the nature of the members of the human life-wave who lived there.

Inasmuch as recapitulation is necessary on the spiral of evolution, conditions on the continent of Lemuria were analogous to those existing in the third or Moon Period of our septenary journey into physical manifestation. Thus the atmosphere of Lemuria was somewhat like the fire-fog, but denser, hot, and steamy. The fiery core of the Earth was in the center, the boiling, seething water next, and the steamy atmosphere or fire-fog outside. Thus God "had divided the land from the waters," as stated in *Genesis*—the dense moisture from the steam. The crust of the Earth was just starting to become quite hard and solid in some places, while in others it was still fiery, and between islands of crust was a sea of boiling, seething water. Volcanic outbursts and cataclysms marked this time when the neither fires fought hard against the formation of the encircling wall which was to imprison them. Here were the first attempts of moving, breathing life.

Man lived surrounded by giant fern-forests and animals of enormous size upon the harder and comparatively cool spots— islands of the forming solid crust scattered in the sea of boiling water. He was situated similar to the way in which animals are now. The Spirit was outside the body it had to guide, but all man's bodies had been impregnated with the germ of separate personality. Thus man was not so easily guided as the animal is today, since the separate Spirit in each animal is yet unconscious. Desire was rampant and needed a strong curb. That was supplied to a few of the most tractable among nascent Lemurian humanity, and they in time became teachers of the others. The majority, however did not become ensouled.

Note, the forms of both man and animal were at first quite plastic but in time became firm and solid.

Man's skeleton had formed, but he had great power in molding the flesh of his own body and that of the animals about him. Birth and death involved no break in his consciousness and were therefore non-existent to the Lemurians. A vital body had been given to man in the preceding (Hyperborean) Epoch, and now his dense body had a trunk and limbs. A head was beginning to form. When the desire body was added, man was brought under the dominion of the Archangels. When the division of the Sun, Moon, and Earth took place (in the early part of the Lemurian Epoch), the more advanced of humanity-in-the-making experienced a division of the desire body into a higher and a lower part. The higher part became a sort of animal soul. It built the cerebro-spinal nervous system and the voluntary muscles, by that means controlling the lower part of the threefold body until the link of mind was given (in the Atlantean Epoch). Then the mind "coalesced" with this animal soul and became a co-regent. The mind is thus bound up in desire, enmeshed in the selfish lower nature.

In the beginning of the Lemurian Epoch, the "failures"—for there are always some at the end of every cycle on the spiral of evolution—had crystallized their part of the Earth to such a degree that it became as a huge cinder or clinker in the otherwise soft and fiery Earth. These failures were thus a hindrance and an obstruction so they, with the part of the Earth they had crystallized, were thrown out into space beyond recall. That is the genesis of our Moon.

In addition to the Archangels (the humanity of the Sun Period), the Lords of Mind (humanity of the Saturn Period) appeared to help humanity. These Hierarchies were further assisted by the Lords of Form, who were given charge of the Earth Period. They helped man to build his desire body, and the Lords of Mind gave the germ of mind

to the greater part of the pioneers.

The Lords of Form vivified the Human Spirit in as many of the stragglers of the Moon Period as had made the necessary progress in the three and one-half Revolutions which had elapsed since the commencement of the Earth Period. At that time, however, the Lords of Mind could not give them the germ of mind. Thus a great part of nascent humanity was left without the link between the threefold Spirit and the threefold body.

The Lords of Mind took charge of the higher part of the desire body and the germinal mind, impregnating them with the quality of separate selfhood, without which no self-contained beings such as we are today could exist. We owe to the Lords of Mind the separate personality with all the possibilities for experience and growth thus afforded. This point marks the birth of the individual.

When the dark-skinned Lemurian was born he could hear and feel, but his perception of light came later. He had no eyes, only two sensitive spots which were affected by the light of the Sun as it shone dimly through the fiery atmosphere. Not until nearly the close of the Atlantean Epoch did he have sight as we have it today. Up to that time, the building of the eye was in progress. While the Sun was within—while the Earth formed a part of the light-giving mass—man needed no external illumination; he was luminous himself. But when the dark Earth was separated from the Sun, it became necessary that the light should be perceived.

Therefore, as the light rays impinged upon man, he perceived them. Nature built the eye as a light-receiver, in response to the demand of the already-existing function. The necessity for digesting food built the stomach in the course of time, but digestion took place before the alimentary canal was formed. In an analogous man-

ner, the perception of light called forth the eye. The light itself built the eye and maintains it. Where there is no light there can be no eye. The Lemurian needed eyes; he had a perception of light, and the light was commencing to build the eye in response to his demand.

In the Lemurian Epoch man had no lungs but breathed by means of tubes. He had the gill-like apparatus still present in the human embryo while passing through the stage of antenatal life corresponding to the Lemurian Epoch. He had no warm red blood, for at that time there was no individual Spirit. The bodies originally crystallized in the terrible temperature of Lemuria were too hot to contain sufficient moisture to allow the Spirit free and unrestricted access to all areas, such as it has at present by means of circulating blood.

Man had a bladder-like organ inside, which he inflated with heated air to help him leap enormous chasms when volcanic eruptions destroyed the land upon which he was living. From the back of his head protruded an organ which has now drawn into the head and is called by anatomists the *pineal gland*, or third eye. It was never an eye, however, but a localized organ of feeling. The body was then devoid of feeling, but when man came too close to a volcanic crater, the heat was registered by this important organ to warn him away before his body was destroyed.

The Lemurian's language consisted of sounds like those of Nature. The sighing of the wind in the immense forests, which grew in great luxuriance in that super-tropical climate, the rippling of the brook, the howling of the tempest—for Lemuria was storm-swept—the thunder of the waterfall, the roar of the volcano, all these were to him voices of the gods from whom he knew himself to have descended. This highest direct expression of the Spirit was never abused or degraded by gossip or

small talk. Language was holy to the Lemurians. Each sound uttered by the Lemurian had power over his fellow-beings, over the animals, and even over Nature around him. Therefore, under the guidance of the Lords of Venus, the power of speech was used with great reverence.

Of the birth of his body, the Lemurian knew nothing. He could not see either it or anything else, but he did *perceive* his fellow beings. It was, however, an inner perception, like our perceptions of persons and things in dreams, but with this very important difference: his dream-perception was clear and rational.

Thus the Lemurian knew nothing at all about his body. In fact, he did not even know he had a body, any more than we now know we have a stomach when that organ is in good health. The body of the Lemurian served him excellently, although he was unaware of its existence. Pain was the means of making him aware of his body and of the world without.

Everything in connection with the propagation of the race and bringing to birth was done by direction of the Angels under the leadership of Jehovah. The propagative function was performed at stated times of the year, when the lines of force, running from planet to planet, were focused at proper angles. Man was unaware of birth because at that time he was as unconscious of the Physical World as he is now during sleep.

The Lemurian knew no death because when, in the course of long ages, his body dropped away, he entered another, quite unconscious of the change. The laying aside of one body and the taking of another was no more to him than a leaf or twig drying and falling away from the tree and being replaced by a new growth.

The Lemurian methods of education seem shocking to our more refined sensibilities today. Although they may seem strenuous in the extreme, however,

we must remember that the Lemurian body was not nearly so high-strung as are present human bodies; also, only by the very harshest measures could that exceedingly dim consciousness of the Lemurian be touched at all. As time went on and consciousness was more and more awakened, such extreme measures became unnecessary and passed away. Initially, however, they were indispensable in arousing the slumbering forces of the Spirit to a consciousness of the outside world.

Education of the boys was designed especially to develop the quality of Will. They were made to fight one another, and these fights were extremely brutal by present-day standards. The boys were impaled upon spits, with full power to release themselves, but by exercising the will power they were able to remain there in spite of the pain. They learned to make their muscles tense and to carry immense burdens by exercise of the Will.

Education of the girls was intended to promote the development of the imaginative faculty. They also were subjected to strenuous and severe treatment. They were put out in the great forests, to let the sound of the wind in the tree tops speak to them and to listen to the furious outburst of flood and tempest. They thus learned to have no fear of these paroxysms of Nature and to perceive only the grandeur of the warring elements. The frequent volcanic outbursts were greatly valued as a means of education, being particularly conducive to the awakening of the faculty of Memory. The strenuous experiences developed memory by impinging these violent and constantly repeated impacts from without upon the brain. Memory is necessary that the actions of the past may be used as guides to action in the present.

Education of the girls developed the first germinal, flickering memory. They formulated

the first idea of Good and Evil because of their experiences, which worked chiefly on the imagination. Those experiences most likely to leave a recollection were thought "Good;" those which did not produce that much-desired result were considered "Evil."

Thus woman became the pioneer in culture, being the first to develop the idea of a "good life," of which she became the esteemed exponent among the ancients. In this respect she has nobly led the vanguard ever since.

The Lemurian was a born magician, as evidenced by the power of his language over his fellow humans, the animals, and the Nature Forces. He felt himself a spiritual being; therefore his line of advancement was by gaining material knowledge. In his own way he possessed the knowledge taught in the Temple of Initiation: awareness of his high origin, the ability to perform feats of magic and to function in the Desire World and higher realms. On the other hand, he was ignorant of the Laws of the Cosmos and of facts regarding the Physical World which are matters of common knowledge to us at the present time. Therefore in the Schools of Initiation he was taught art, the Laws of Nature, and facts relating to the physical universe. His will was strengthened and his imagination and memory awakened so that he could correlate experiences and devise ways and means of action when his past experiences did not serve to indicate a proper course of procedure. Thus the Temples of Initiation in Lemurian times were high schools for the cultivation of willpower and imagination, with post graduate courses in art and science.

Yet, although the Lemurian was a born magician, he never misused his powers, because he felt himself related to the gods. Under the direction of the Lords of Venus, his forces were directed toward the molding of forms in the animal and plant

worlds. Being pure and innocent, the early Lemurian possessed an internal perception which gave him only a dim idea of the outward shape of any object but illumined so much the brighter its inner nature—its soul-quality—by a spiritual apprehension born of innocent purity.

Innocence, however, is not synonymous with virtue. Innocence is the child of ignorance and could not be maintained in a universe where the purpose of evolution is the acquisition of wisdom. To attain that end, a knowledge of good and evil, right and wrong, is essential, as is choice of action.

In the Lemurian Epoch food was obtained from living animals to supplement the former exclusive plant food. Milk was used to evolve the desire body, which made man, in that way, animal-like. This is what is meant by the biblical statement: "Abel was a shepherd." He symbolizes the Third Race or Lemurian Epoch man.

It is significant from the astrological point of view that the only planetary rays which affected mankind as a whole during the Lemurian Epoch were Mars, Moon, and Saturn. Even today a great part of mankind has not evolved very far beyond that point; the lower races and some of the less evolved of our Western World are dominated principally by these planetary rays. The childlike brain-mind is amenable to rulership, martial energy, and fear, which were the dominant factors in early humanity. These have not yet been superseded entirely by the vibrations of the higher planets.

In the latter part of the Lemurian Epoch, man was becoming more aware of the Physical World, but he did not see it as we do now. To him the Desire World was much more real. He had the dream consciousness of the Moon Period—an inner picture-consciousness; he was unconscious of the world outside himself as we are. In time, however, red blood de-

veloped and the body, which had hitherto been horizontal became upright; the Ego could begin to dwell within the body and control it. The body had solidified to the extent that it was impossible for man to continue to propagate by spores, and it was necessary that he should evolve an organ of thought—a brain—for future use. One pole of the bi-polar creative force was turned upward to build a brain and a larynx, and the two sexes came into being. Thus man was no longer a complete creative unit, and it therefore was necessary that he seek a complement outside himself.

In the latter part of the Lemurian Epoch, after humanity had been divided into sexes, a far-reaching event occurred—a change in the original divine plan for humanity's evolution. This event involves what is termed in the Christian religion "original sin" and "the Fall." A fall in consciousness is meant—a fall from a spiritual state of consciousness into a sensual, materialistic one. It was accomplished by a group of beings known as the Lucifer Spirits.

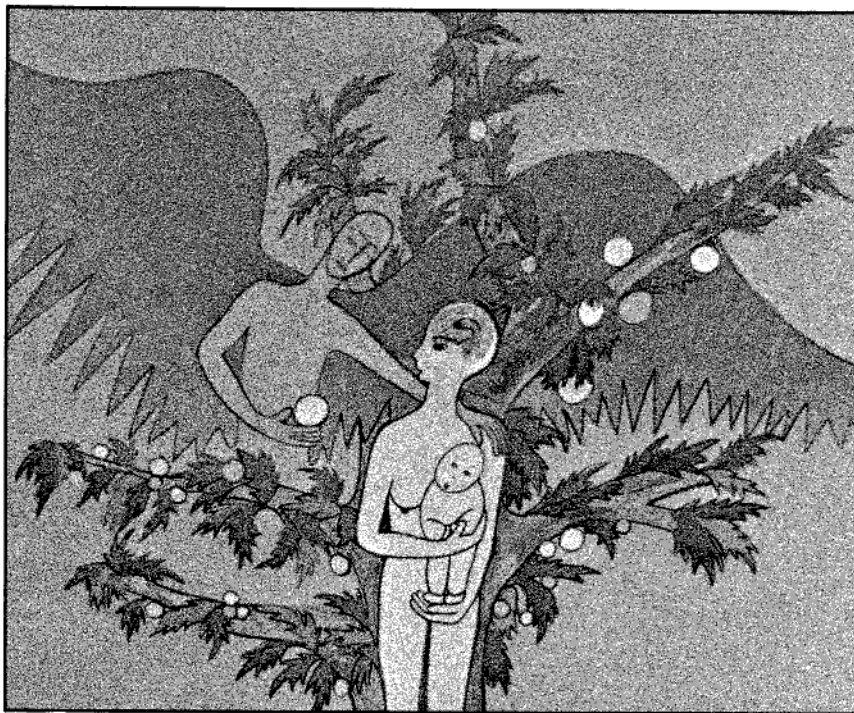
These Lucifer Spirits were a class of stragglers in the life-wave of the Angels. They were unable to take a dense body and also unable to gain knowledge without the use of a physical brain as did the rest of the Angels. The only way they could find an avenue through which to express themselves and gain knowledge was to use man's brain. Since man had an inner picture-consciousness at that time, the Lucifers had no difficulty in manifesting to his consciousness by means of his imagination and the serpentine spinal cord. They called man's attention to his outward shape, which he theretofore had not perceived. They told him how he could cease being simply the servant of external powers and become his own master, knowing good and evil as did the gods. They also made clear to man that he need have no apprehension if his body died, in-

asmuch as he had within himself the creative ability to form new bodies without the mediation of the Angels. All of this information was given for the purpose of turning man's consciousness outward for the acquisition of knowledge. At that time (in Lemuria) man had a very powerful will. This faculty enabled him to arrogate to himself the prerogative of performing the generative act when he pleased. Sickness, pain, and death have resulted, even to the present time, from the abuse of the propagative faculty for the gratification of the senses.

The full effect of Lucifer's misguidance did not become entirely apparent until the Noachian Age, comprising the period of later Atlantis and our present Aryana. The rainbow, which could not have existed under previous atmospheric conditions, stood painted upon the cloud as a mystic scroll when mankind entered the Noachian Age, where the Law of Alternating Cycles brings ebb and flow, summer and winter, birth and death. During this Age the Spirit cannot permanently escape from the body of death generated by the satanic passion first inculcated by Lucifer. Its repeated attempts to escape to its celestial home are frustrated by the Law of Periodicity, for when it has freed itself from one body by death, it again is brought to rebirth when the cycle has been run.

Thus, at the end of Lemuria, there was one race of people with varying degrees of development. The greater part of humanity was animal-like, and the forms inhabited by these beings have degenerated into the savages and anthropoids of the present day. A minor portion of those who lived in the latter part of the Lemurian Epoch became the seed for the seven Atlantean Races. The greater part of the Lemurian continent was destroyed by volcanic cataclysms, and in its stead rose the Atlantean continent, where the Atlantic Ocean now is. □

Mystic Light



Overcoats and Firewood— An Allegory

Once upon a time there were two islands separated by an ocean. The island to the south was called the South Country. It had a pleasant climate, and this was where most people lived. The island to the north was called the North Country. It had a very cold climate, and people did not go into it unless they had some purpose. There was, however, a good reason for going into the North Country: namely, in the North Country could be found precious jewels that could not be found anywhere else.

When people were to go from the South Country to the North Country, they first would get round trip tickets for the boat ride across the ocean and back. On each ticket was written both the time of departure and time of return (which were generally both on the same day). During the boat ride the people each would be fitted with a large, heavy overcoat, a warm hat, and boots. They also would drink wine on the way across, which was supposed to keep their blood warm in the North Country. Unfortunately, the wine also made them forget what they went to the North Country to obtain. They then sometimes would spend their time in the North Country playing games with some of the other travelers or gathering firewood (often much more than they would need for the one day on the island). At any suggestion that they gather jewels, they would laugh and say, "But jewels can't keep you warm. What

do you want those cold little things for?"

The wine also made them forget what their companions had looked like before they had put on their overcoats, hats, and boots, and they would begin to identify their companions by the overcoats, hats, or boots which they wore. If one of their companions took an earlier boat back than they did, they often would find his overcoat on the shore of the ocean and weep over it because it could no longer play games with them or help them gather firewood.

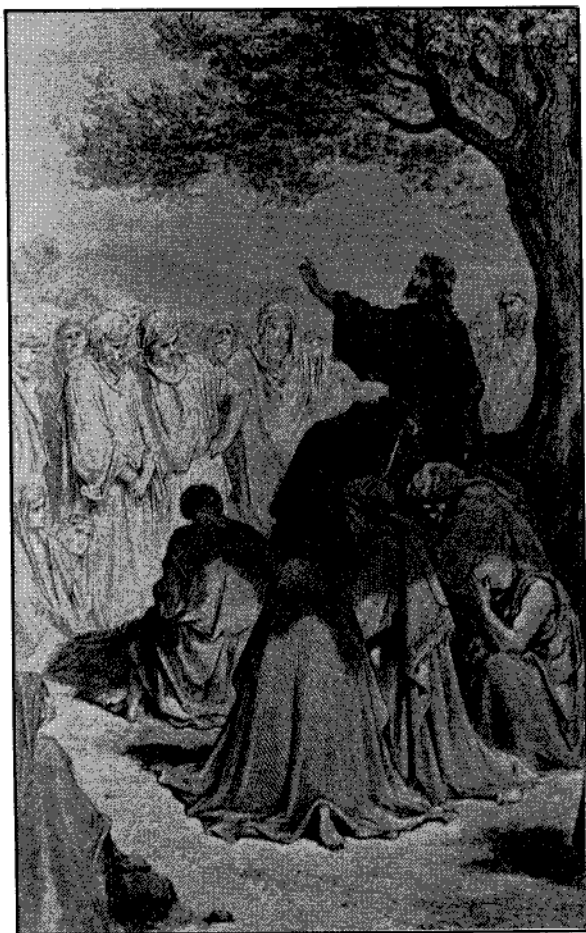
When time came for them to return, they would try to carry onto the boat the firewood which they had gathered. But the captain of the boat never allowed firewood on the boat. It wasn't a very large boat and there wasn't room for both firewood and people. Also, the captain knew that there was no need for firewood in the South Country (although he had given up trying to argue the point with the travelers and now just told them it was against the law to bring firewood onto the boat).

When these forgetful travelers arrived back in the South Country, and when the effects of the wine wore off, they would remember, with remorse, that they had set out to get jewels and had not gotten them. Then they would start preparing to set out again.

Hints for interpretation: The South Country is Heaven. The North Country is the Physical World. The overcoats, hats, and boots are physical bodies. The firewood is material possessions. The jewels represent soul development. □

—Elsa M. Glover

Mystic Light



Common Sense and the Sermon on the Mount

The Sermon on the Mount is among the favorite and most familiar portions of the Bible, and rightly so, for it teaches by the inner Law of Love that which the Ten Commandments teach by the outer Law of Fear. The truths given out in this sublime message from Christ form the highest spiritual ideals of the civilized world, but unfortunately humanity as a whole still trusts more to the negative rulership of fear of the Law than it does to the positive rulership which is expressed through love of the Law—that Love which casteth out Fear. The principles embodied in the Sermon on the Mount seem to be regarded too much as *ideals only*, and not enough as *practical factors* in daily life. There is too wide a gulf between Sunday virtue and Monday vice. From the general condition of the world today, it would seem although we

know the principles upon which to build a Christ-like life, such knowledge is more or less superficial, and of the lips more than of the heart. We *know*, but we do not yet *believe* that knowledge sufficiently, and when it comes to a test we are too prone to regard Christianity as being somewhat impracticable under present conditions.

It has been said by Max Heinzel, "No lesson, though its truth be superficially assented to, is of any real value as an active principle of the life until the heart has learned it in longing and bitterness." The world has come through much bitterness in its history. War, famine, crime, sickness, and sorrow of all types and degrees have made their mark on the hearts and minds of the people. Surely it is time that the truth of Christ should find a deeper meaning within us and His Way be clearer to us. We have certainly tried all other ways to no avail, except that we have proved, or should have proved, their utter inadequacy. That we have not done so is perhaps not to be wondered at after all, considering the vast gulf which exists between things as we see them, and things as we feel they ought to be, and inability of orthodox Christianity to give a satisfactory explanation. "I am the Way" said Christ. He showed us the steps upon that Way in the Sermon on the Mount, which, on analysis, will prove that Christian ideals are based upon bedrock sanity and a practical application of the Law, and thus are eminently applicable to the needs of the Western World. An Anglican minister once said that the greatest curse of the preaching of Christianity is that people

have got it mixed up with idealism, whereas in reality we have to live fact and truth. He was right. In actual fact, the teachings of Christ are as a Jacob's Ladder extending from the depths of Earth to the heights of Heaven, from the most practical common sense of the present age to the loftiest ideals within the conception of mankind.

Since the Sermon on the Mount covers three chapters of the Bible, we can take only one or two of its outstanding truths for consideration, devoting most thought to that which has often been called "the impossible commandment," i.e., "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." This is regarded as being impossible because it raises the standard of love beyond personality, and therefore calls for intense self-control and mastery of emotion. It calls for that type of love which is not confined to feeling alone, but is based on character and is capable of expressing itself in spite of personal desire, and follows not the dictates of such desire but rather the principles of Spirit, which ever seeks to serve the divine essence hidden within each individual. Therefore it is the most difficult of commands at the present time, owing to human pride and the lack of will and wisdom. However, that does not indicate that we cannot, and do not, find it possible to begin to live more and more in accordance with such an ideal. The Rosicrucian Philosophy, revealing the deeper truths contained in this command, assists us materially in conforming more closely to this

Law.

The main substance, so to speak, in which all the unhappiness of the world is rooted is the sense of *Injustice*. So many people are ready to say that life is unjust, circumstances are unjust, people are unjust, governments are unjust; heredity and environment are considered to be the cause of failures and misfits and therefore also unjust. When we find people like this, or when we ourselves are guilty of such an attitude, it is time to apply a little common sense, even though the *application* may be rather uncommon at the present time. We shall see that when Christ told us to love that which would seem to be our enemy, be it circumstance or individual, He was not asking us to do something not rooted in practical sanity. It is not common sense in the first place to suppose that a Being of such Wisdom and Power as Christ would waste time in placing before us principles and precepts which were not so based, and were not also best suited to our needs and evolutionary powers.

There is, among all peoples of the world, a deeply rooted faith that behind all visible form there is an invisible power. This faith accounts for all forms of religion, from that of barbaric superstitions and ceremonies, to that expressed by the various creeds and sects of the Christians, who call this power God.

The average Christian regards God as being essentially good, all-loving, and all-powerful; therefore He also must be completely just and merciful. The questions then arise: Why all the pain? Why the injustice? Why should we suffer from others' wrong-doing, or be the helpless

victims of past generations of evil? As Buddha has said, "If God permits such misery to exist He cannot be Good, and if He is powerless to prevent it He cannot be God."

The solution of the riddle can be found only in Rebirth with its attendant Laws of Cause and Effect, and in Christ. It is hard to understand why many people find it hard to accept the truth of Rebirth and its accompanying Laws. Instead, it would seem much harder to suppose that this is the only life that we shall live upon this Earth, and that our eternal future is based on this fleeting second in the Eternity of Time. It is not common sense to suppose that a Power, call it what we will, which has created the Sun, the Moon and the stars, which has formed this Earth and filled it with the wisdom and miracle of life in all its many forms, and which is capable of sustaining the solar system in the mystery of life-giving space, could also create man, a creature of feeling and intelligence, and then drop him carelessly into unjust, unfair, evil conditions in a world of careless disorder and discord. It *does not make sense*, and it is not to be wondered at that so many are skeptical of Christ when He tells us to *love* our enemies.

If there be injustice in the world, then why in the very name of justice should we submit to it and love it? That is the question which is at the root of our troubles. Inability of the Churches to expound, and of the people to find, a satisfactory answer is responsible for much disaffection in regard to spiritual matters. But Christ and common sense do give us an answer

if we seek it. It is an infallible Law that we can test and prove any time we wish, that as we sow we must reap. If we have any sense at all we know that this does not apply only to grain and fruit, but to all phases of life: mental, moral, and physical.

We can prove for ourselves any day that *effects* always have *causes*. It is true that the cause may have taken place the previous day, or perhaps a week, a month, or a year ago, or more. But the Law works. The same applies to our lives as a whole in that the conditions which surround us within and without are the direct result of causes which

may be concerned with this present life, or with lives in the past, but which are inevitably the result of our own doing. That which we have or have not, that which we are or are not, both good and bad—all these things are of our own sowing.

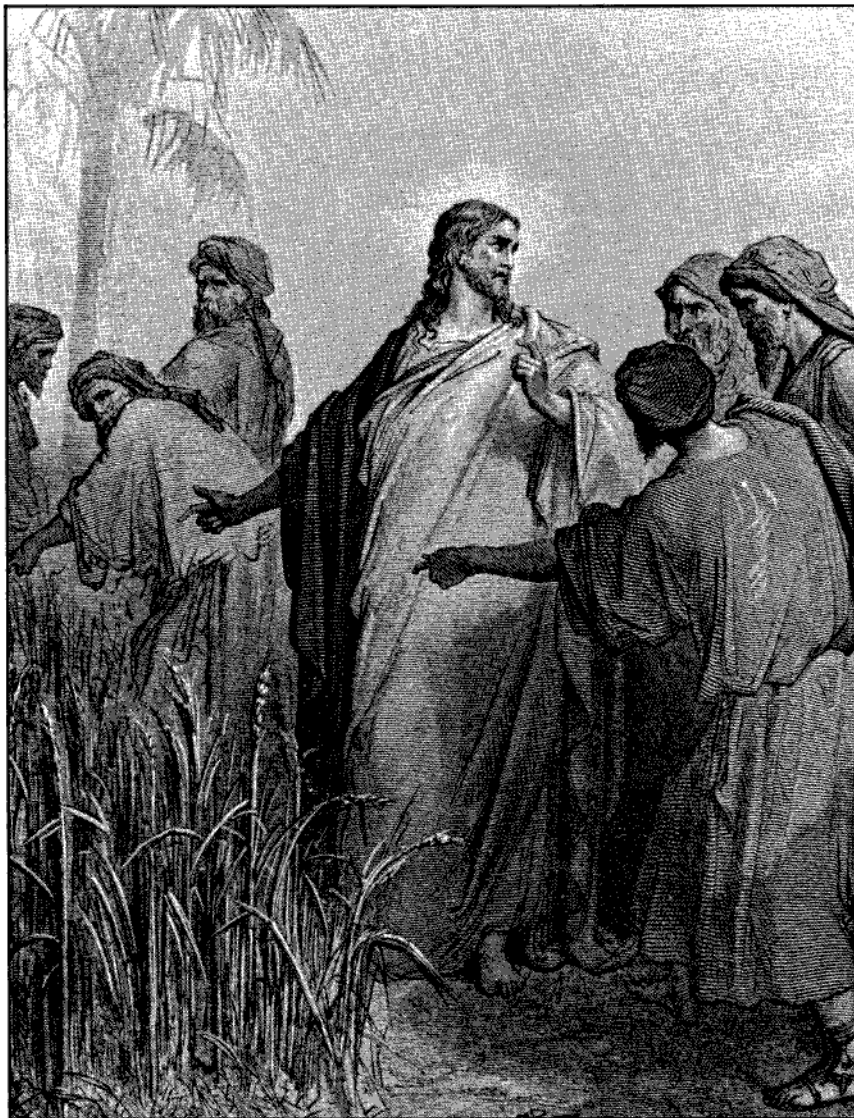
The occult student knows that according to this Law there is no injustice, but that all which touches us is of our own doing, and that there is no enemy but that of self. Therefore, when we meet those who hurt us, those who wrong us, those individuals and conditions which the *world* calls our enemies, we who would truly follow Christ must

realize that *it is useless to hate them*. It is foolish and impractical to waste time in vengeance, or retaliation: instead, the only practical sensible way to meet them is in the spirit of understanding and forgiveness *because we know by the knowledge based on Law that such "enemies" are able to injure us only to the extent that such pain and evil have been at some time of our own making*.

From this viewpoint the words of the Lord's Prayer, "Forgive us our trespasses as we forgive those who trespass against us," take on a new and deeper meaning. We *dare* not be unforgiving towards others when we recognize sufficiently the fact that their sins toward us can only be of our own reaping. Who are we to refuse forgiveness for a sin in which we have participated to the extent that it affects us? To refuse forgiveness to another is to increase the injury already done; to absolve another is to absolve oneself. The love and forgiveness of God cannot find a resting place in our hearts and lives unless we echo it toward others. We are tuning forks, and the note we send out vibrates and draws forth an echo from all other notes of like pitch. That too is a Law which we cannot evade.

If we wish to have harmony and peace, we must first of all send it out. Some may claim that this is a hard doctrine and a pitiless one, but that is not so. When we are willing to accept the responsibility of our own lives, it is true that it is difficult. It is not pleasant to face oneself as the cause of one's circumstances and the author of one's happiness or misery.

It means that in doing so we



have to stoop in humility and pick up a cross whose weight is all the more keenly felt because we made it. But did not Christ say, "He that taketh not his cross and followeth after me is not worthy of me"? We have to bear our own cross, of our own making. When we do that, the way is naturally difficult. We find ample proof in the resulting battle of Spirit against flesh that Christ meant what He said when He stated, "Think not that I am come to send peace on earth: I came not to send peace but a sword."

It is not easy to love those who hate us, to give good for evil, and to pray rightly and purely for those who harass us. But when we understand the beautiful and mystic truth that such individuals and conditions *are the means by which our own mistakes are shown to us, that we may rectify them and cease to err in that particular way, then surely, we can begin to be honestly grateful for adversity and love our enemies, seeing in them the means of gaining greater wisdom.*

In returning good for evil, we have the priceless privilege, not only of paying off old debts, but also of setting in motion a new Cause, the Cause of Love, which shall as surely and inevitably bring a future harvest of joy and peace. Those whom we consider our enemies from a worldly viewpoint are our best friends when regarded in the light of spiritual understanding. It takes all the strength and wisdom which we are capable of expressing to persevere in this attitude of heart and mind, but *there is no other way* but that of Love. An intelligent understanding of its Law is necessary to

permit the co-operation of feeling and reason.

"I am the Way," said the Lord of Love, and I wonder if we comprehend the depths of that one sentence, for it holds within itself the secret of liberation. We who aspire to be Christians have to echo those words within ourselves "I am the way out of my own difficulties." It is useless to blame God or the world, or to hate those who would seem to block our way.

The way may indeed be hard, and it is often lonely with a peculiar loneliness born of the Spirit's yearning for that which the lower, or earthly, self has sought and failed to find, but it is not pitiless. Far from it. It is when we shove the blame of our lives onto other people, when we blame environment, heredity, or God and the "times" for our misfortunes that we really become pitiless, self-righteous, and narrow. When we shoulder our own burdens and try to face life squarely, feeling the magnitude of our own shortcomings and the weakness of our own natures, we find that *we cannot, we dare not* condemn others. Instead, we develop an understanding, a compassion that is the first seedling of real love, which is not of flesh but of Spirit.

Then we are the more ready to give constructive sympathy to others who are troubled and heavy laden and to help them as we can, knowing full well our own sore need. In this frame of greater understanding and love, our own faults slowly will be transmuted into better things. Cleansed in the fire of our own remorse and pain, such evils as egotism, self-pity, self-righteousness, condemnation, criticism, evil-thinking, and vengeance

will be burned away, leaving only the gold of spiritual wisdom and love. In thus following Christ, we draw ever closer to His strength, through which we can do all things.

There is no other way, even though that Way often is hard and painful, and marked with the Sign of the Cross. It is also true however, that the Law still works and that as we give so shall we receive. If we fill our hearts and minds with the beautiful and true, only the same can return to us, for we then set into vibration the archetypal, or tonal note, which shall create for us the conditions we so ardently long for, and, by the eternal law of Justice, give back to us all that we have sent forth. Thus, though the path of the Christian is one of the Sword, it is also one of the Star of Peace—that peace which passeth human understanding.

In the ability to grasp and understand our own responsibilities in regard to our lives and the world, we have the key to the Teachings of Christ. They then become an inward reality instead of an outward ideal. Then only is it possible to turn the other cheek in deed and in truth, though in doing so it is not meant that we should become spineless and cringing. Christ told us to "resist not evil," but by that He did not intend us to become "doormats" for others to walk over at will. Rather, He meant that we must stand for the right even though it involves personal sacrifice and pain, but we must do so *lovingly*, impersonally, without anger, and without injury, offering no retaliation of blow for blow, but standing firm for that which is good in spite of all insults,

humiliation, and suffering. It is indeed the most difficult thing in the world to do, but an understanding of Rebirth, of Cause and Effect, and their relationship to the Love and Forgiveness of Christ, can and does assist us to live these things more and more.

The recognition of self as the cause of our troubles results in increasing purification of that self, with greater compassion for others and understanding of the sorrows of the world. Then Love grows in strength until there comes a time when we can serve and love for Love's sake alone, for Love feels no in-

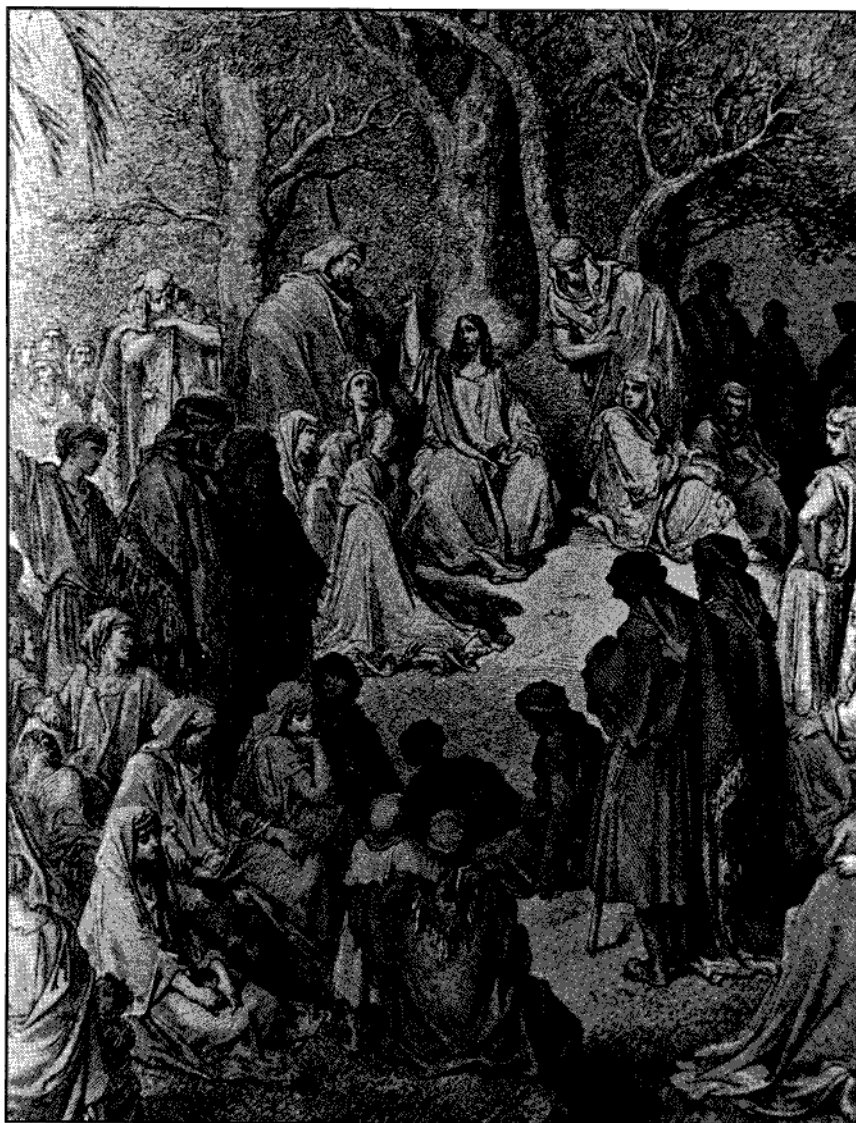
jury, and "seeketh not her own." This is a secret of the Love of Christ, which gave Itself, and still gives Itself, for no other cause than that of divine compassion and selfless service to a sin-laden world. Thus does Love rise above the Law, and become a Law unto itself, fulfilling all things. "Think not that I am come to destroy the law...I am not come to destroy, but to fulfill."

A study of the Sermon on the Mount will reveal the truth that no matter what our circumstances may be, the real importance is not in how much good, or how much evil surrounds us,

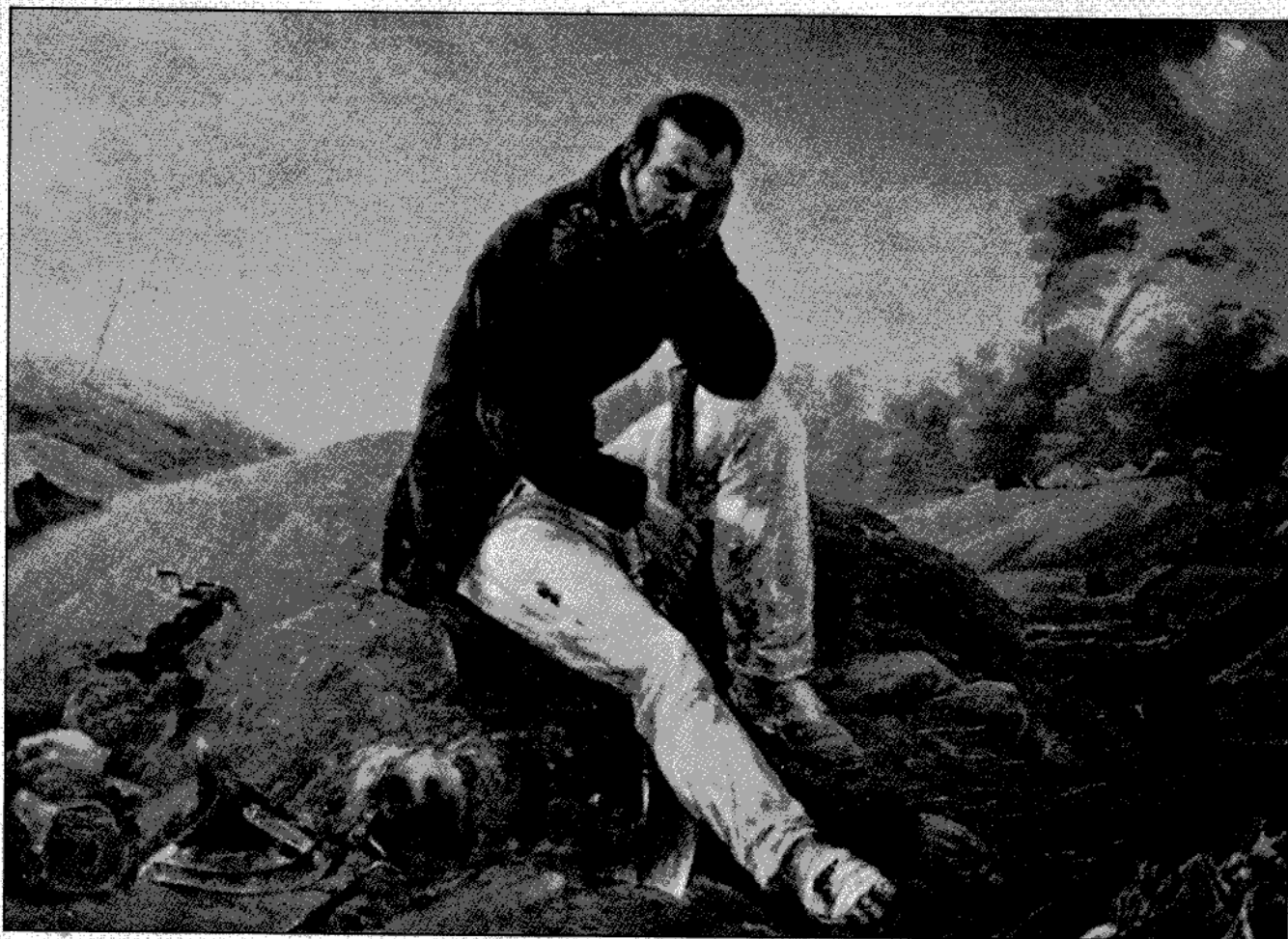
not in how much we have or how much we lack, not in whether we are sick or well, rich or poor, but *always* in our *attitude* toward such conditions. Good and evil are not always as the world views them. We often suffer from an inverted understanding as to what is good and bad. If we have many blessings and enjoy many privileges, it is true that we have earned them, *but what are we doing with them now that they are ours?* That is the question. "Unto whomsoever much is given, of him shall be much required."

He who wastes his talents and energy to no constructive purpose is laying up heavy debts for the future, and his way is more perilous than that of another whose burdens in this life may make his way more painful and slow. *The past matters only to the extent that we use it in the betterment of the present and the future.* Therefore, it is an occult truth that Good or Evil exists for each one of us only in accordance to the attitude of mind and Spirit that we express toward such conditions. The aspiring Christian knows that in truth *all things* work for good to those who *love*. Today and what we are doing today matters the most, which is what Christ meant when He said "Sufficient unto the day is the evil thereof," and "Seek ye first the Kingdom of God...and all these things shall be added unto you." In other words, let us but begin now to seek more than ever that Love by which all things are made new, and we shall find that the Kingdom of Heaven is indeed within, for "Love, endless Love is the road to God, for Love is God Himself." □

—R.D.G.



Max Heindel's Message



Teachings of an Initiate

MYSTIC LIGHT ON THE WORLD WAR

(Continued)

Let us recall the history of Rome and remember that the democratic spirit, after the first seven kings had reigned, manifested itself in the formation of a republic, which then began a war of aggression to obtain the mastery of the world, and in the course of this campaign it became engaged with Carthage in a mighty struggle for the mastery of the Mediterranean Sea. To gain expansion westward the Romans endeavored to expel the Carthaginians from Sicily. Carthage at that time was a great sea power but she was defeated by the Romans in 260 B.C. on her own element. Following up this advantage Rome transferred the war to Africa and was at first successful but Regulus, the consul whom she left behind, was finally worsted and made prisoner. A series of naval disasters to Rome ensued and Carthage was about to regain more than she had lost of Sicily when Tetulus, the Roman Consul, gained another decisive victory over the Carthaginians in 241 B.C., who thereupon undertook to evacuate Sicily and the adjacent islands. This ended the first Punic War, which was twenty-two years in duration. But Carthage was not to be so easily conquered.

Finding Rome her match at sea, she resumed hostilities by acquiring a foothold in Spain and the great Carthaginian general, Hannibal, who heartily hated Rome, attempted the conquest of that city during the second Punic War, which was declared in 218 B.C. His plans, nurtured in secret, were carried on with unexampled celerity. He crossed the Pyrenees from Spain to France, fought his way over the Alps against every obstacle and descended upon Cisalpine Gaul with but twenty-six thousand men. After several defeats of the Romans came the great battle of Cannae in 216 B.C., where Hannibal's victory was complete. Macedonia and Sicily declared for the conquerors and Hannibal marched even to the Colline gate of Rome. But finding this city too strong for him, he withdrew to southern Italy where he was finally defeated and Carthage forced to sue for peace. Thus Rome became the mistress of the Mediterranean.

But the hate of Hannibal was unabated and when he and his compatriots, the Carthaginians, were reborn in landlocked Prussian, while the ancient Romans occupied the British Islands as mistress of the seas, it was inevitable that in time a great conflict must take place. As the ancient Punic Wars generated the recent conflict so will this war in due time bring its renewal of the struggle unless we show a spirit of kindness in dealing with the vanquished foe instead of dealing with them as Rome did in that ancient past, without mercy and without consideration. The power to harm others must be taken from the militarists of the Central Empires. It is absolutely imperative that the world should be made safe from a repetition of this catastrophe, *but the measures taken to secure this desirable end should be such that not only do they ensure peace for the present life but also for those future life-days when we shall meet in another guise those with whom we were recently at war.*

Justice ought to be done but it should be tempered with mercy in order to avoid perpetuating hate, and therefore such harsh measures as, for instance, the industrial boycott are wrong. It should be sufficient to see that the Central Empires get no more than a fair share of the world's trade. The new American nation, which is not yet under the domination of any Race Spirit, sees more impartially and therefore more clearly than any other what is right. Therefore it is to be hoped that the American ideas of justice will prevail. Let us remember that one wrong never can and never will right another and that we must live and let live.

PART II

Strange as the statement may seem, it is nevertheless true that the great majority of mankind are partially asleep most of the time, notwithstanding the fact that their physical bodies may seem to be intensely occupied in active work. Under ordinary conditions the desire body in the case of the great majority is the most awake part of composite man, who lives almost entirely in his feelings and emotions, but scarcely ever thinks of the problem of existence beyond what is necessary to keep body and soul together. Most of this class have probably never given any serious consideration to the great questions of life: Whence have we come, why are we here, and whither are we going? Their vital bodies are kept active repairing the ravages of the desire body upon the physical vehicle, and purveying the vitality which is later dissipated in gratifying the desires and emotions.

It is this hard-fought battle between the vital and desire bodies which generates consciousness in the Physical World and makes men and women so intensely alert that, viewed from the standpoint of the Physical World, it seems to give the lie to our assertion that they are partially asleep. Nevertheless, upon examination of all the facts it will be found that this is the case, and we may also say that this state of affairs has come about by the design of the great Hierarchs who have our evolution in charge.

We know that there was a time when man was much more awake in the spiritual worlds than in the physical. In fact, there was a time when, although he had a physical body, he could not sense it at all. In order that he might learn how to use this physical instrument properly, conquer the Physical World, and learn to think accurately, it was necessary that he should for a time forget all about the spiritual worlds, and devote all his energies to physical affairs. How this was brought about by the introduction of alcohol as a food and by other means has been explained in the "Cosmo" and need not be reiterated. But we are now face to face with the fact that mankind has become so completely immersed in materiality that, so far as the great majority are concerned, the invisible vehicles are thoroughly focused upon physical activities and asleep to the spiritual verities, which are even derided as the imagination of diseased brains; also those who are beginning to awake from the sleep of materiality are scorned as fanatics, fit only for the madhouse (Continued)

Studies in the Cosmo-Conception

This department is devoted to a study of The Western Wisdom Philosophy by the Socratic Method, the material being taken from "The Rosicrucian Cosmo-Conception" by Max Heindel—the textbook used in the Western Wisdom Philosophy correspondence courses.

Animal Group Spirits

Question: How do the characteristics of animals differ from those of man?

Answer: They relate to species rather than individuals. If we wish to study the characteristics of the lion or elephant or any other species of the lower animals, all that is necessary is to take any member of that species for that purpose. There is no difference in the way they will act under like conditions.

Question: Is not this true of nations?

Answer: No, it is not true of human beings at all. If we want to study the characteristics of Negroes, it is not enough that we examine one individual. It would be necessary to examine each individually and even then we would arrive at no knowledge concerning Negroes as a whole.

Question: Why is this true?

Answer: Because there is in each man an individual, *indwelling* Spirit which dictates the thoughts and actions of each individual human being; while there is one Group Spirit *common* to all the different animals or plants of the same species.

Question: How does this Spirit operate?

Answer: The Group Spirit works on the animals *from the outside*. The tiger which roams the wilds and the tiger in the cage of a menagerie are both expressions of the same Group Spirit. It influences both alike from the Desire World, distance being almost annihilated in the inner Worlds.

Question: Why cannot this Group Spirit dwell within the animal?

Answer: The animal Spirit has in its descent from the higher regions reached only the Desire World. It has not yet evolved to the point where it can "enter" the dense body. Therefore the animal has no individual indwelling Spirit.

Question: How many vehicles does the animal possess?

Answer: The animal has the dense body, the vital, and the desire bodies. The vital and the desire bodies of an animal however, are not entirely within the dense body, especially where the head is concerned. For instance, the etheric head of a horse projects far beyond and above the dense physical head.

Question: What would occur if the etheric head were entirely within?

Answer: When as in rare cases it happens, the etheric head of a horse draws into the head of the dense body, that horse can learn to read, count, and work examples in elementary arithmetic.

Question: Do not domesticated animals sometimes "see" invisible entities?

Answer: Yes, due to the above peculiarity such animals sense the Desire World, though not always realizing the difference between it and the Physical World.

Question: Is there evidence of this fact?

Answer: Yes. A horse will shy at the sight of a figure invisible to the driver; a cat will go through the motions of rubbing itself against invisible legs. The cat sees the ghost without realizing that it has no dense legs available for frictional purposes.

Question: Is this true also of dogs?

Answer: A dog, wiser than cat or horse, will often sense that there is something he does not understand about the appearance of a dead master whose hands it cannot lick. It will howl mournfully and slink into a corner with its tail between its legs. □

—Reference: *Cosmo-Conception*, pp. 71-77

Western Wisdom Bible Study

To aid those interested in a deeper understanding of the scriptures, we offer a correspondence course of 28 lessons compiled from Max Heindel's writings. These lessons reveal the basic harmony of religion and science, and offer logical explanations for many misunderstood basic doctrines of the Church. This Western Wisdom Bible Course is available on a free-will offering basis.

The Mysteries of the Kingdom

And the disciples came, and said unto him, Why speakest thou unto them in parables?

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

For whosoever hath, to him shall be given, and he shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

—Matthew 13:10-13

Webster's dictionary states that a parable is: "A short fictitious narrative of a possible event in life or nature, from which a moral is drawn." In the frequent use of parables when talking with the multitudes, Christ Jesus was able to draw on characters and situations well known to His audiences, so that He could thus present a spiritual truth to them in a form that they could comprehend—at least to some extent. To most types of people, and particularly to the uneducated, the narrative or story is the most attractive and easily understood form of literature. The degree of comprehension as to the real meaning of the parable of course depends upon the degree of spiritual unfoldment of the individual.

The majority of the people to whom Christ Jesus spoke were not spiritually evolved enough to perceive the inner meaning of His parables. Hence to them it was not given "to know the mysteries of the kingdom of heaven." The disciples, being more advanced, could know the "mysteries" and be impelled to live according to the deeper truths.

Among the deeper truths, or "mysteries of the kingdom of heaven," which Christ Jesus taught were the Laws of Rebirth and Consequence.

These Laws postulate the doctrine that man evolves in a slow process of development carried on with unwavering persistence through repeated embodiments in forms or bodies of increasing efficiency. Through this process all created beings will in time develop their latent potentialities into godlike powers. From life to life, each individual reaps what he has previously sown, good or bad, and under the guidance of the Recording Angels is placed in environments and with associates most suited for providing the opportunities for him to learn the necessary lessons, as well as to reap whatever destiny may be due from past actions.

"Whosoever hath" refers to one who has been diligent in the School of Life and has therefore unfolded his inner spiritual powers. He has taken advantage of the opportunities presented to him in his various lives and is therefore blessed with spiritual "abundance." "Whosoever hath not" has neglected his opportunities for serving and loving his fellowmen, and if he continues to neglect them will retrograde—"from him shall be taken away even that he hath."

The majority of the people of that day had lost the knowledge of the Law of Rebirth and also the Law of Consequence as applied to many lives, but they could understand an application of the latter as applied to the present life. Today more and more people are becoming able to see and hear spiritually, and are thus coming to know "the mysteries" which give the correct pattern for abundant life. Before long, the Western peoples will again accept the Laws of Rebirth and Consequence. □

Astrology



Saturn—Friend or Foe?

Without Saturn, physical life as we know it would be impossible. Saturn is one of the Spirits before the Throne of God. It is the symbol of matter on the physical plane through which all agencies of mind, emotion, and Spirit manifest for evolutionary purposes. Saturn geometrizes life. It takes the thought and the word, and puts them into form.

Saturn represents bony structure in the body and also the seed atoms which record on themselves all that happens in our lives. Without the bones, we would be as jelly fish—blobs without bodies. Without seed atoms, we would not exist.

Saturn asks, “what are you afraid of losing?” It helps a person face that fear and move on. The position of Saturn in the natal chart shows where the expression of Spirit is most heavily condensed. This is the point of greatest responsibility, the area of unfulfillment. It sets the boundaries for experiences in that house. However, Saturn does not promise that there will be a lack in that particular area of life; it does indicate frustration until the lessons are learned. It shows an area where there is a reaction to security and where there is insecurity on both planes—inner and outer. Through Saturn, we must learn persistence, patience, and understanding. We fear Saturn only as we cling to our fears and do not allow change to occur. Saturn is our friend to the extent that we flow with the energies and lessons. It does not have to be

the dreaded dragon, the foe. The lessons *do not have to be painful* unless we continue to struggle against them. It is hard for the human mind at this stage of evolution really to understand the energies of this planet and the processes that the Beings who live and work on it are trying to achieve.

Saturn takes approximately two years to transit each house of the chart, touching every area that needs to be broken up and helping us unfold our divine potentialities. Saturn demands humility and maturity and frees us from old conditions so that we may reap rewards. It is on the crest of power when it is on the cusp of a new sign. At that time there are worldwide changes. Saturn moved into the sign Sagittarius on November 18, 1985. If we were to review the world conditions at that time, we might be able to understand how this power works. Saturn takes approximately 28 to 30 years to transit the chart completely. The first revolution may be a time of success. The second return often brings setbacks unless we have built on a firm foundation through honesty and thoroughness. The third transit can bring complete freedom from restrictions.

Saturn transiting the chart will be opposite natal Saturn at puberty, between the ages of 13 and 15. This is a time of development of the hormones, of the positive and negative polarities, of experiencing new maturity, and of a desire for greater independence and autonomy. These years are probably the most frustrating years in a person's early life. The teenager is no longer a child but

not quite an adult. The second time that Saturn opposes natal Saturn is between the ages of 40 and 42, when we should have made our mark in the world. It is the turning point in the career, a time of security rather than further expansion, personal rather than material progress.

When Saturn conjuncts or opposes the Sun, there are power struggles and new considerations of "who am I really?" Saturn opposition Sun coincides with Uranus opposition natal Uranus. This is a time of stop and go, of wanting to be free and yet having to put on the brakes. It is a time when originality can come to full fruition. When Saturn squares the Sun, it marks a turning point in life, a time to set in order the houses which are involved in the square. It is a time to consolidate gains.

When transiting Saturn and transiting Neptune are conjunct, every 35 years, there is likely to be a stock market slump and quite often a war. This is to be regarded as housecleaning for something better to follow. Here the ideals of materiality and spiritualism are clashing. This is a time of decrystallization of material concepts of all kinds.

Since Saturn indicates our reaction to insecurity, let us take a look at the questions Saturn asks when it transits the houses. These questions also are applicable to the natal Saturn.

1st House

Are you your personality?
Are you your physical body?
Who are you?

2nd House

Who is the Source of your supply? Are you your things? Money? Possessions? Do you possess the people in your life?

Are you afraid of making money? Losing money?

3rd House

Are you your thoughts? Are you how you communicate? Do you feel insecure about the way you put across your ideas?

4th House

What are your foundations in life? What kind of home do you live in? Can you lose your home and possessions and still feel secure about yourself?

5th House

Are you those who love you? Are you those whom you love? If you lose your children, do you lose yourself? If you do not have romance in your life, are you complete? What do you want to create with your life?

6th House

Are you your job? Your employees? What mask do you wear at work? How is your health? How are your daily habits?

7th House

Are you your wife/husband? How is your partnership? How do you react to public opinion? Open enemies?

8th House

Does this world matter and why?

9th House

Are you your education? Do you need to travel to fulfill yourself? Do you need to learn about higher truths to better understand life?

10th House

How do you use power? Authority? Are you bending your knees to God or to man?

11th House

Are you your friends? Groups?

12th House

Are you dealing with the past? Have you dealt with the changes Saturn has generated? Are you crystallized in your spiritual

thoughts? How do you imprison your soul? Your aspirations?

As Saturn goes through the twelve departments of life, we feel frustrated and we experience insecurities and fears in order to face them. This is true even if transiting Saturn makes no difficult squares or oppositions to anything in the natal chart. This is why Saturn so often is feared.

When Saturn transits the first house, there can be feelings of paranoia and a need to redo the wardrobe and hairdo. Saturn in the second house does not take away money, but, in fact can promise a greater income than

what has been made before. There may be frustrations in terms of emotional values put on money—how it is spent and why. When Saturn transits the fourth, it can mean a change of residence or, at least, a revamping of the present house. The fourth house shows how we see ourselves, and this can be a very introspective time. Saturn transiting the fifth can indicate a letting go of old values in terms of relationships on a romantic level or with children. Do we hang on to them and feel incomplete without them? Saturn in the seventh can bring a new partner into life, but this is not really the best time to marry unless other

aspects are favorable. Saturn transiting the ninth is a time to teach, travel, or publish written works. Saturn in the tenth is at the zenith and can bring downfall from power.

Saturn in the tenth can bring elevation to political office. When this planet transits the top of the Zodiac, we put ourselves forward to the public. After the two year cycle ends, we begin to go into a more introspective period until Saturn completes its cycle through the fourth house. Then we begin to rise again with it. Saturn is the Initiator, the gate through which higher life is possible. It is the Dweller on the Threshold, the accumulation of all our old negatives which stands at the doorway into the higher life and which must be redeemed or conquered before we can pass into Invisible Helpship.

Saturn shows how to bridge the gap between material and spiritual consciousness.

Saturn in fixed signs shows conditions of stubbornness which need to be broken up. Saturn in the cardinal signs shows us how to lead, and makes the statement that we may have been a leader in the past. Saturn in mutable signs is the least resistant to changes. On the other side of Saturn are Jupiter and the promise of gains that we have made through previous toil.

Is Saturn a friend or foe? It depends on how we view it. If we wish to think that we *must* always suffer to learn in life, Saturn will be the foe. If we realize that being a Master means that all the life and its lessons can be pure joy, than Saturn is a friend. □

—A Probationer



The Philosophy of the Planets

Only astrology shows the Oneness of the life in our Solar system. How the life and influence of the planets blend and form a completeness of consciousness, the totality of the manifestation of our Creator. The planets show also the various stages of man's progress through involution and evolution, the many facets of expression and talents.

Philosophy teaches that man was first created as a spark from the Divine Flame, as Spirit. To express itself and acquire experience and wisdom, the Spirit has built various vehicles and gone through various stages of evolution and consciousness. We first existed as Spirit alone, the First Cause, the Life Principle. The first activity of Spirit was to build a mineral body, inert, but nevertheless expressing life, and sustaining the plant, animal and human life waves of the planet. The second expression was building a vehicle capable of growth and perpetuating the life wave through reproducing the species—the plant stage of existence and con-

sciousness. The third stage brought motion and action, prompted by desire—the animal vehicle and consciousness. We are now human in the fourth stage; having evolved the reasoning mind to guide and direct desire. We are now responsible for our actions. In the human stage we shall develop many more talents and stages of unfoldment.

THE SUN

The Sun is the center of our Solar System, the First Cause and sustainer of life, giving us life, light, heat and energy. Our whole physical existence is dependent upon the Sun. In the personal horoscope the planet Sun shows the same First Cause and sustaining of life for us *individually*. This First Cause, the Life Principle is the Spirit in man, which lives through eternity. Its highest expression we recognize as Will. This is the creative principle from the standpoint of *life* and *consciousness*, the acquiring of experience and wisdom, the masculine principle of nature. In the personal horoscope it shows

Will and deep character traits. By sign and house it shows the important fields of expression and activity in this incarnation. More than any single factor it shows the *real you*. The Sun is exalted in Aries the sign of the Father aspect of Spirit; it is essentially dignified in Leo, the Son aspect of Spirit.

THE MOON

The Moon, the Feminine mother principle of Nature, is the giver of life to *form* as the Sun is the giver of consciousness. The crystallizing Moon forces build all form, crystallized Spirit. It is the planet of fecundation, rules Cancer, the sign of the Universal Mother. It is exalted in Taurus, the first earth sign, sign ruler of the physical body. This life of form is well known to astrologers and farmers, many of whom plant and harvest by the Moon, showing knowledge of the building of form by the Moon and its expression through the mineral and plant. In the personal horoscope the Moon shows the personality, the *physical* expression of the Spirit, the everyday outer activity. In the body it rules the nourishing and sustaining activities of digestion and absorption, and the lymph. It is interesting that the Moon, only a fraction of the size of the Sun is placed in just the right proximity to the Earth that it appears to be the same size as the Sun.

MARS

The next level of consciousness, the animal stage, is reached by building the desire body, ruled by Mars. Here we have motion and action. The motivating desire of the Desire World, the action performed by the body muscles and the creative energy used are all ruled by

Mars, exalted in Capricorn the sign ruler of the Desire Body. Desire is the lower expression of Will; we see Mars as a fiery planet like the Sun but operating on a lower level of consciousness than the Sun. Mars is essentially dignified in Aries, the sign of the Sun's exaltation. Mars rules the muscles which produce action, the iron in the blood and the creative energy necessary for body activity. Mars' position by sign and house in the personal horoscope shows strong attachments, the avenues through which desire and action will most readily be expressed. Mars' aspects show the basic type of energy and how well we control desire. To act is to learn.

MERCURY

We reach the human stage through the activity of the reasoning mind, ruled by Mercury. Here we have reason to guide and direct action and desire. Through reason we are self-conscious on the physical plane, are aware of our divine heritage and immortality, have freedom of choice, know good and evil, are responsible for our own acts. With the addition of mind we have the complete chain of vehicles from protoplasm to God. Acquiring fully awakened consciousness has taken three and one-half world periods of involution and is a very recent accomplishment by Man. We now stand on our own feet, need no outside help, are masters of our own destiny through the use of mind. How we respond to the karma we create is more important than the event or situation itself. Reason readily understands desire because it is on the higher level than desire but it does not

readily and fully comprehend real love because it is on a lower plane than real love, compassion. Mercury being the closest planet to the Sun shows the closeness of mind to Spirit. It is the link between Spirit (Sun) and form (Moon). In the personal horoscope Mercury shows the type of reasoning mind and how it will be expressed, the sign and house the avenues most readily used.

VENUS

Becoming a self-conscious reasoning Being is only the beginning of man's evolution. We must also become conscious of and cooperate with others, learn to love as well as think. Here we express the attributes of Venus, the lesser benefic, the planet of Love, cooperation and

social activities. Venus also gives us beauty to adorn our world, beauty of form and expression, refining the mind through art and music. This love and beauty is the difference between existing and truly living. To work properly with Mercury's reason we must draw within ourselves in concentration; the love and beauty of Venus we must express *outwardly*, to others. Man needs both internal and external expression, one of the balances of Nature. Love, beauty, art and music are the first expressions of the soul in man, the first steps upward on the path of evolution.

JUPITER

Further expansion of consciousness is shown by the impersonal qualities of aspiration,



idealism, tolerance, benevolence, religion and philosophy, all readily expressed by Jupiter, the Greater Benefic. Here we begin the study of God's Law, the purpose of life and being.

Before man can hope to make much progress he must have aspirations and ideals; without them life is worth very little. As we begin to realize some of our aspirations and live up to our ideals we gradually build an inner faith. Without Faith man cannot put his heart and soul into anything. When the trials and tribulations of life come to us we must have Faith to keep going. Jupiter also shows the optimism and cheerfulness so necessary in everyday life. In the personal horoscope Jupiter shows what we idealize, where we have left good karma in the lock box of Nature.

SATURN

As man matures there comes a time for reflection and evaluation. In the school of life as in the classroom, after study, experiment and opportunity there comes the time for testing, to see how we have used our talents. After action comes reaction. Through the activity of Saturn we learn through mistakes of past action. Father Saturn is the Great Teacher, the misunderstood of all the planets. Whom the Lord *loveth* he chasteneth! In the great Universe there is eternal justice, otherwise life would be a mockery. Through the limitation, delays and trials of life we learn what is real, what has permanent rather than fleeting value; we garner wisdom, self control, perseverance, tactfulness, patience. Through Saturn we learn to overcome our weakness, to use reason and love either

separately or blend them together, as necessary. The negative expression of Saturn in the personal horoscope shows what we worry about and fear, the main lesson we have to learn in this incarnation, where we have limitations and scarcity and feel a need for security. The Spiritual exercises of retrospection, meditation and concentration are positive expression of Saturn. A good aspect of Saturn always brings out the best qualities in any of the other planets.

URANUS

Man's reflection and testing, sifting the wheat from the chaff, lessening the load of karma, gaining a clearer inner perception of the purpose of life helps the inner awakening and changes shown by Uranus. The intuitive and creative faculties have more expression. We have a broader impersonal and altruistic outlook, are able to see beyond convention and tradition. Through Uranus we have more freedom of expression and progress though the process is often disconcerting. The reasoning mind becomes closely allied to the impersonal, intuitive and creative faculties and under the positive activity of Uranus, works in the realm of ideas and genius rather than reason alone. After the inner awakening, man truly takes the upward path of evolution.

NEPTUNE

As Uranus brings greater expression and scope to the mind, so Neptune gives broader and deeper expression to the love nature. Neptune is the planet of divinity, inspiration and compassion. The personal love nature has been lifted to the impersonal love of a Master. Art and music

are elevated to a superlative degree; here we have creative genius of the artist and composer rather than the interpretive activity of the painter or musician. Through Neptune we sensitize all of the vehicles, come in closer contact with the invisible realms, dreams are more vivid, we develop the supersensory faculties, and we no longer believe, *we know*. Through Neptune we have the true poet and great mystic.

PLUTO

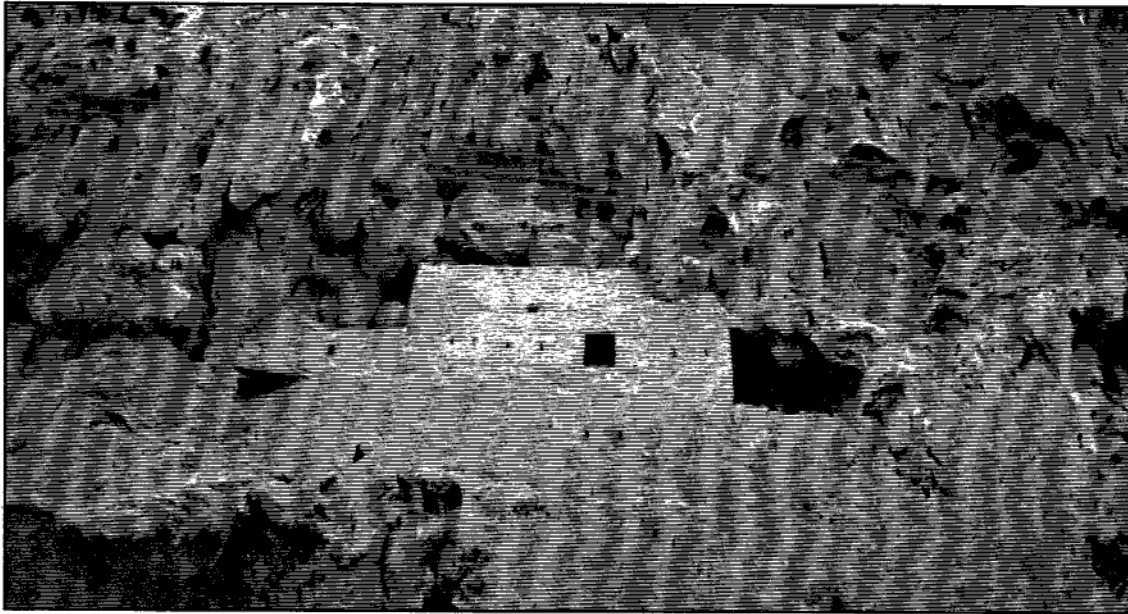
The influence of Pluto is a transforming force. Whatever it eliminates or destroys is replaced by something better. Though the means are often drastic the end is beneficial. We have a dynamic spiritual force that blends the higher aspects of both mind and heart. There is a good deal of spiritual Will expressed through the positive aspects of Pluto; you finish what you start, obstacles become stepping stones. Through the positive expression of Pluto we shall transmute the base metals of our lower natures into the Philosopher's Stone. We shall awaken and control more fully the higher spiritual faculties.

At man's present stage of evolution it is easier to respond to the negative expression of the planets. Also, the brightest light always casts the darkest shadow. So we do not fully express the higher aspects shown as yet. But Man is on his way; let us all do our part to help the great scheme of our Creator by expressing the positive side of the planets. □

—Paul R. Grell

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News Perspectives



"A Week's Rations"

That was the caption on page 81 of the March 1986 issue of *Life*. Beneath it and filling the page were the pictures of two teenagers, each standing behind a big table full of all kinds of junk food. The top picture showed a 5'8" lad from Massachusetts who, despite alleged daily rations of 3690 calories of processed sweets, saturated fats, and fast-food style meats, was said to "still weigh only 130 pounds."

Below, a California lass in her teens, in the habit of ingesting daily 2843 calories of similar denatured fare—there was not even one piece of fruit or "veggie" in front of her—was said to be 5'3", 105 pounds, yet she "never bulged an inch." To anyone who didn't know better, the message was all too clear: eat any kind of food and you can still be slender, good-looking, even athletic—for both youngsters were attired in trendy, sports-related outfits.

Some questions immediately come to mind: what sort of parents would allow all this? What are these young people learning in school about health? What are their health and scholastic records? And, what is the status of youngsters who began living on junk foods years ago—how are they faring? Abe Lincoln said that after fifty, a man is responsible for his face; the Russians say after forty; both should have included the whole body! Therefore, we cannot help but wonder how long

it is possible to exist on such irrational rations without dire consequences.

Some of the answers may be already in! In the March, 1986, *Reader's Digest*, p. 103, is an article by Peggy Mann entitled "The Dismal Truth About Teen-Age Health." The title says it all! Also, during the same week that March *Life* came out, National Public Radio reported that America's annual rate of teen-age pregnancies out of wedlock was a million, costing the government 16,000,000,000 dollars. There is a connection between bad diet and bad morals! In *Astro-Diagnosis, A Guide to Healing* by Max Heindel and Augusta Foss Heindel, p. 219, it states:

"Sugar in excess as well as liquor is a false stimulant and excites the ductless glands, which when overstimulated are responsible for sex degeneracy." On the same page it speaks of those with "unnatural sex desires" as being "heavy sugar eaters."

A heavy meat diet also stimulates libido. Dr. John Harvey Kellogg started his cereals and peanut butter because longtime study had convinced him that too much animal protein contributed to sexually motivated immorality. The heavy intake of fats that goes with junk food fare also is detrimental. Before "cholesterol" became a household word, the Bible warned against it: *Leviticus* 3:17; 7:23. Recent studies also have shown that junk food is woefully lacking in trace minerals and that

this might be a contributing factor to criminal behavior. A judge in the midwest, in the habit of "sentencing" juvenile delinquents to go off junk foods, achieved a dramatic decline in recidivism!

Sometime ago, a well-known TV and radio commentator—said to be America's most popular commentator, who also was greatly interested in nutrition and health—commented on the atrocious eating habits of U.S. teen-agers and concluded sadly: "You can't tell these teen-agers to stay away from junk foods; they're much taller than their parents and they mature so much sooner!"

But that's precisely symptomatic of the error of their ways! They *do* mature sooner, and that's why they procreate sooner; but it is a law of Nature that that which matures quickly dies quickly, and that which goes to seed early also dies early!

Perhaps this whole problem of our straying teens should be viewed in the light of a question less far-fetched as it may seem: Does our society hate children? After all, we abort them at the rate of 1.5 million a year; millions are victims of divorce; millions are sentenced to be "latch-key children." They are children who, because they have working parents, come home from school to empty homes. In order not to lose their keys, they often carry them on strings around the neck. All this is because of ideas such as "social promotion" and similar practices. We tell the children that they're getting an education when they are not. We tell them that a great social revolution called "integration" was pushed onto them as it was focused mainly on the schools. In the same classrooms, we are scaring them about a future nuclear holocaust to a degree of "gratuitous sadism." As a nation, we are sinking into debt to the tune of half a billion dollars daily, and we are glibly foisting this awesome debt burden onto the next generation. Yes, considering the way in which so many of these youths are living now, will they as adults be able to pay their own way, to say nothing about paying the added debts of the past?

Years ago, a poet wrote:

Ill fares the land,
and hast'ning to the fray,
Where wealth accumulates
and men decay.

What would he have said about a land
where debts accumulate
and youth decay?

Secrets of Uranus Revealed

Voyager 2 has passed within 50,000 miles of

the planet Uranus sending back pictures a distance of almost 2 billion miles to the Jet Propulsion Laboratory in Pasadena, California.

The Voyager's magnetometers reported a Uranian magnetic field approximately one-third the strength of Earth's. This magnetic field would indicate a giant planet with a volume about 64 times as large as Earth, but a mass only 14-1/2 times that of our planet.

More has been learned about Uranus during the Voyager "flyby" than scientists had learned in the 205 years since its discovery by astronomer William Herschel. A tenth ring and ten, previously undiscovered moons, were detected by the instruments aboard Voyager 2. Until now, the five largest moons had been seen only as featureless light spots through the giant telescopes on Earth.

Signals from Voyager's transmitter required 2 hours and 45 minutes to travel the 1.84 billion miles between Earth and the spacecraft. Voyager took thousands of pictures and gathered large amounts of scientific data that were stored on magnetic tape and gradually beamed to J. P. L. over a period of several days.

Man has apparently arrived at that stage in his evolution where he is now ready to receive more details on the mysteries of Uranus and its many satellites. (*Time*, February 3, 1986, "A Crescendo of Discovery.")

Fossils Tell the Story

At Parrsboro, Nova Scotia, fossil hunters have discovered a veritable "Rosetta Stone" marking possible significant periods in Earth's evolution. The 225 million year old cliffs at the Bay of Fundy tell a tale that may prove to be one of the greatest archaeological finds of the century!

These excavations have yielded more than 100,000 fossilized bone fragments dating back some 200 million years to the Triassic Period. The patterns contained in these fossil remains indicate a sudden mass extinction of dinosaurs which opened the way for emergence of the mammals.

With continuing physical evidence such as this, the evolution of our Earth is being charted more and more accurately, thus pointing out many similarities to information previously stated in the "occult teachings." The blending of Science and Religion is perhaps now starting to be more obvious as these new discoveries point the way to a more united effort through the work of material scientists and occult investigators. (*Time*, February 17, 1986 "A Rosetta Stone of Evolution.") □

Book Reviews



India, Labrinths in the Lotus Land, by Sasthi Brata, William Morrow and Company, Inc., New York, 1985.

The concluding paragraph of the "Author's Note" to this book sums up both the significance of its subject matter and the unique nature of its presentation: "In this book, both as a native son and as an exile in a foreign land, I have tried to show why India, in all its mystical aspects of despair and splendor, of destitution and opulence, of majestic modernity and primitive superstition, may yet be an Oriental sphinx whose secrets can and should be unlocked."

The author is a Brahmin born and educated in India, now resident in London. For many years he has been a journalist in both England and India, and possesses unusual insight, from the point of view of both cultures, into the complexity that is the Indian sub-continent. "For the past ten years Mr. Brata has concentrated on interpreting India to the West and vice versa..."

India is a land of contrasts, in which sophisticated technology exists in a largely still primitive society. Ancient rites of birth, marriage, and death,

myriad castes and classes, and paradoxes of history, politics, and culture characterize the environment of a nation whose citizens seem to represent many levels on the evolutionary ladder. Few observers have been able to penetrate this maze sufficiently to make it at least somewhat comprehensible to the Western mind, but Mr. Brata does so skillfully, with both a compassionate and a critical eye. His style of writing is at once penetrating, concise, lively, and touched with both humor and pathos. He appears to possess remarkable objectivity combined with highly personal insight.

The population of India represents a large proportion of our fellow humanity, with all of whom we ultimately must learn to live in the perfected state of universal love. This presupposes understanding and empathy, and certainly this book allows the discerning Western reader to put himself in the place of his Indian brothers and sisters far more readily than do many other sources of information. For this reason, as well as for its attention-holding "readability," we recommend it highly to anyone interested in learning more about the enigmatic nation of India and its people. —D. F.

New Consciousness Sourcebook, Arcline Publications, P. O. Box 1550, Pomona, CA 91769

The new edition of the *New Consciousness Sourcebook Guide #6* was published November 18, 1985. This entirely new 1986-87 edition, the sixth in 12 years, features a "Focus on Holistic Health" with articles on health and fitness.

This 5-1/2 x 8-1/2 perfectbound, 208 pp, paperback book, which *Mother Earth News* magazine calls, *The Yellow Pages of the New Age*, contains resource listings, articles, graphics, classifieds and indexes. It is being published by Arcline for the first time. Previous editions of the *New Consciousness Sourcebook* contain introductions by Buckminster Fuller, Ram Dass, Marilyn Ferguson and Daniel Ellsberg. The new edition of the *Sourcebook* contains updated descriptions of 300 New Age and holistic health centers through the United States and Canada. These centers are also listed by subject and geographically. At the end of the book is a classified section of products and services.

In addition to this vast resource material there are also articles focusing on holistic health and healing and there is visionary art by cover artist Armando Busick. □

Readers' Questions

If you have a question you would like to see answered in this column, please write: Rays Magazine, Editorial Department, P. O. Box 713, Oceanside, CA 92054.

KINDS OF NATURE SPIRITS

Question:

Will you please tell me something about the Nature Spirits? Have they actually been seen by anyone?

Answer:

There are different kinds of Nature Spirits with corresponding variations of consciousness. Those with which we are most familiar are the gnomes, the undines, the sylphs, and the salamanders. The gnomes are the earth spirits and in folklore are called fairies, elves, pixies, etc. Their bodies are composed chiefly of chemical ether, combined with a small amount of life ether. They do not fly about but are of the earth, earthy. They can be burned in fire. They grow old in a manner similar to the way human beings do, and they live only a few hundred years. The gnomes work with the plant kingdom, giving it the green coloring matter and fashioning its flowers into the astonishing variety of dainty, delicate shapes called for by the archetypes. They tint the flowers with innumerable shades and various hues of color; they cut the crystals in the minerals and make the precious stones; they marshal the particles together which form the iron, silver, gold, etc., and they brew and bake their own etheric foods.

The undines are the water spirits. They inhabit streams, rivers, and all other bodies of water. Their bodies are composed of the life and light ethers, which make them much more enduring than the gnomes. They live thousands of years.

The sylphs are the air spirits. Their bodies are also composed of the life and light ethers, and they, too, are subject to mortality but live for thousands of years. The undines separate the water on the surface of the sea into finely vaporized particles, which the sylphs lift into the air carrying the undines with the vapor as high as is necessary before

partial condensation takes place and clouds are formed. The sylphs hold the clouds together until forced by the undines in the vaporized water to release them. The battles fought in the air between these two classes of Nature Spirits we call storms.

The fire spirits or salamanders also enter into these aerial battles. They are active in the production of fire, and thus are present in the electrical discharge called lightning. Contact of the water vapor with the cold air of the upper space condenses it into minute particles, which the undines combine into larger ones, and triumphantly hurl to earth in the form of rain. The bodies of the salamanders are built principally of reflecting ether, and they live many thousands of years.

These Nature Spirits are all subhuman, but under different circumstances from those under which we evolve they will ultimately reach a stage in evolution corresponding to the human. All four classes work with our own life wave, rendering most valuable service.

The Nature Spirits have been seen by many people who have etheric sight and cameras with exceptionally sensitive films may be able to photograph them.

VALUE OF SLEEP

Question:

I understand that sleep rests the body, but how does it rest it? Just what goes on during sleep?

Answer:

When an individual goes to sleep, this is what happens: the vital body collapses and the Ego withdraws from the dense body by way of the head, passing through the sutures which connect the occipital bone in the skull with the two parietal bones. It takes with it the desire body and the mind along with the two higher ethers of the vital body, the light and reflecting ethers. These form a matrix which takes the shape of the dense body and into which the desire and mental bodies shape themselves.

The Ego is thus equipped with its vehicle for sense perception, its vehicle of feeling, the desire body, and its mind. It is the separation of these vehicles and the dense body that causes the latter to become unconscious in sleep.

When the Ego, clothed in its finer vehicles, leaves the dense body it levitates to the higher regions of the Desire World, which constitutes an ocean of wisdom and harmony. Here it lives over the scenes of the day in reverse order, from effects to causes, straightening out the tangles, and form-

ing true pictures to replace the wrong impresions. As the harmonies of this region pervade and flow through its vehicles, wisdom and truth replace error, and gradually the vehicles regain their lost rhythm and tone. The time required to accomplish the restoration varies according to how impulsive and strenuous has been the life during the day.

When restoration of the finer vehicles is completed the desire body starts to renew the two lower ethers of the vital body that were left with the dense vehicle, pumping rhythmic energy into them until they become thoroughly revitalized and begin with renewed vigor to specialize the solar energy which they pour through the physical body. The vital fluid, principally through the action of the sympathetic nervous system, eliminates the products of decay from the dense body, with the result that its vitality is restored, and it is overflowing with life when the Ego with its higher vehicles enters in the morning and causes it to awake.

TYPES OF CLAIRVOYANT SIGHT

Question:

What are the different grades of sight beyond the normal, physical sight, and what is the difference between them?

Answer:

We recognize three distinct grades of sight beyond the physical: etheric sight, Desire World sight, and the sight pertaining to the Region of Concrete Thought. Generally speaking, we refer to these three grades of sight collectively under the name of *clairvoyance*. However, there is a great difference between them.

Etheric sight is the result of a slight extension of physical sight. Objects in the physical world which appear solid to ordinary sight are easily penetrated by etheric vision. When one looks at a house with the latter grade of sight, he sees right through the walls. If he wishes to know what is taking place in any particular room of the house, by focusing the etheric rays from his eyes on that room they will penetrate all intervening obstacles and reveal to him its contents as well as what is taking place there. If the etheric sight is focused on a human body, first the clothes will be visible, then the flesh, muscles, blood vessels, then internal organs, the spinal column, etc., until the entire form has been penetrated. Furthermore it would be quite possible in this way not only to look through the whole organic structure but also to watch its internal functioning while in actual operation.

The next grade of sight pertains to the Desire World. When one uses this grade of sight, the most

solid substance is seen through and through also, but instead of seeing the various parts of it in orderly succession one sees it, as it were, from all directions, inside and out, and every particle at the same time.

The third grade of sight relates to the Region of Concrete Thought. Here solid objects appear as vacuous cavities or molds from which a basic keynote is constantly being sounded. These molds or archetypes will speak to the investigator when he compels them by the power of his will to do so, and the language in which they speak is unmistakable in meaning and conveys far more accurately than words their intent. The only one of the three grades of clairvoyant sight that is thoroughly reliable is the one pertaining to the World of Concrete Thought, for it is in this region that the archetypes which ensoul all living things are found, and the archetypes alone give true and exact information in regard to them.

CREATION OF A UNIVERSE

Question:

What is the primary material used to create the first globes of our evolutionary chain? Was it God's own spirit condensed into some sort of mind or thought stuff?

Answer:

At the beginning of a Day of Manifestation the seven globes of the first Period are brought forth from the primordial substance of Chaos, which is called Cosmic Root-substance, and which is an expression of the negative pole of the Universal Spirit. To accomplish this the God of a solar system first draws from the Cosmic Root-substance outside His immediate sphere, and in this way densifies the substance which he has appropriated so that it becomes more tangible than the universal space between solar systems. He then permeates the space which He has appropriated with His own *life*, which process awakens the latent activity within each atom. He next pervades every part of His domain with His own consciousness, but with a different modification of that consciousness in each part or division. According to this modification and the varying rates of vibration which He has set up, all that exists within His universe has come into being.

From the foregoing you will see that it is not God's own spirit condensed into some sort of substance that He uses to create with, but that it is His activity in the Cosmic Root-substance which already exists that results in creation. □

Nutrition and Health

Nervousness— A Luxury of Civilization

Some individuals are born nervous, some achieve nervousness; some few have it thrust upon them! Broadly considered, all neurasthenics are temperamentally in the first class, but the vast majority are physically in the second. Neurasthenia is a vivid illustration of that class of ills to which flesh is heir, in which the patient is responsible for the disorder. There are, of course, external influences which tend to invite and excite or depress an unstable nervous system, but to cure the victim of nervousness it is not enough to remove these external causes; we must remodel, rebuild, and nourish the patient's body according to sound biological principles.

Perhaps this sounds rather discouraging for a beginning, but like the proverbial cloud it has a silver lining—or at least a silver-plated one. The redeeming feature is this: nervousness is not a disease, *per se*; it is merely a symptom arising from the same constitutional derangement that causes headache, indigestion, constipation, insomnia, etc., and is therefore amenable to the same treatment that is necessary to eradicate these particular conditions.

Nervousness should be looked upon as consisting of three factors. *First*: an unstable or inherently weak nervous system, which by nature is abnormally sensitive. A person afflicted is said to have a "nervous temperament," and is thereby predisposed to nervous disorders. A nervous temperament at its worst, however, is only a tendency—other causes must be present actively in order to establish actual nervousness. In fact, it would be just as reasonable to expect that the automobile you are driving will be wrecked as to assume that because of your nervous temperament you are predestined to suffer nervousness: care will avoid both. *Second*: All those peccadillos of everyday life which, though they do not rise to the dignity of active causes, are sappers of vital energy; among these might be mentioned overeating, eating too fast, keeping late hours, mental stress, the use of stimulants, sexual excess, and all other dietetic and hygienic errors that subtract in any degree from our total of nerve energy.

Through the combined operation of these two factors physical health is supplanted sooner or later by a systemic condition (enervation) that is decidedly favorable to nervousness. Still, the real disorder does not and cannot manifest until after the *third* and most potent factor has done its disorganizing work. This *third* factor is toxemia—a perverted condition in which the blood stream becomes the carrier of poisons. Most of these poisons are produced by the

fermentation and putrefaction of undigested food stuffs within the gastrointestinal tract; some arise from imperfect metabolism (chemical change) throughout the various cells of the body; others are the immediate result of inefficient elimination of waste materials, due to insufficient or defective action of any one or all of the four emunctories (skin, lungs, kidneys, bowels), whose individual and collective duty it is to rid the body of all waste products. Regardless of their source, the direct effect of these poisons on the supersensitive nerve centers causes nervousness, with its various symptoms and phenomena.

Nervousness is not hereditary, but an unfortunately large number of people are born with a predisposition to nervousness and kindred ills. This predisposition, of course, is not curable. It is a personal characteristic as definite and ineradicable as is the color of the eyes. Even though the predisposition cannot be removed, however, its outward manifestations may be indefinitely postponed or altogether prevented. How? By simply conforming to the Laws which have control over the functions of mind and body, just as the Law of Gravity controls the movements of the planets. The person born with a predisposition to nervousness must conform to the same sort of regime as one who actually is suffering from nervousness. He must "cease to do evil and learn to do well;" he must cease to dissipate nerve energy, and by every means in his power cultivate health.

Nervousness is quite generally attributed to overwork, but

strenuous physical work rarely, if ever, is the cause of nervousness. People suffer "nervous breakdowns" while engaged at hard work merely because they are lacking in general good health. Wrong living habits have so far depleted both their muscular and nerve force that they cannot bear up under even a normal amount of work.

It is, therefore, quite evident that the real trouble lies, not in the work the individual attempts to do, but in the debilitated condition of the system. It is equally clear that getting away from the office, the factory, the telephone, automobiles, and all the other factors of modern industrial life will not in or of itself cure the victim of nervousness.

For all practical purposes, the nervous system may be described as that particular anatomical tissue designed and set apart by Nature as a special apparatus for the transmission of vital energy, or what is more commonly termed, nerve impulses. Strictly speaking, we have only one system of nerves, but for the convenience of study it has been divided into (a) the cerebrospinal, or voluntary, nervous system and (b) the sympathetic, or involuntary, nervous system.

The cerebrospinal system, consisting of the brain and spinal cord, with the five special senses and their respective nerves, is specifically concerned with the body's sensations, muscular movements, and voluntary acts.

By its nerve filaments and branches the most distant parts of the body are brought into direct communication, first with the spinal cord and then, if need be, with the brain itself. Here certain messages (impulses) are

received and interpreted by our consciousness, and others are sent down through the appropriate nerves, constituting the great cables (so to speak) of the spinal cord, to be switched off at the proper levels to their respective destinations.

The sympathetic nervous system, which in the form of a slender, double-knotted chain of nerve tissue runs down the whole length of the interior of the body just in front of the ribs and on each side of the vertebral column, controls our whole "innards," and is literally "the works" of the body machine.

The sympathetic nervous system is the real power behind the throne, which controls all the vital processes including breathing, the circulation of the blood, the secretion of the glands, digestion, elimination, and sleep.

This sympathetic system never sleeps; it is the never-tiring supervisor of all vital work, and the ever-present censor of all messages passing over the cerebrospinal system. It automatically regulates the function of the heart, lungs, stomach, liver, spleen, pancreas, kidneys, bowels, etc., and decides how much and at what moment the energy accumulated by the life processes shall be liberated.

Indeed, the one word which comes nearest to expressing the work of the nervous system as a whole is *coordination*. Its every impulse is an effort to maintain or regain functional harmony. We can get along fairly well after the loss of one or even two of our special senses, after destruction of large areas of our brain tissue, or after the paralysis of entire groups of our spinal nerves. But when this executive power of our nervous

system becomes exhausted or is arrested, it spells serious trouble for the entire body.

An efficient nervous system and the circulation of good red blood are physiologically complementary—they are mutually dependent upon each other. Efficient nerves assure a normal blood supply, and the blood supply must be approximately normal or the nerves will fail to perform their respective functions in exact ratio to the degree of toxemia present in the system.

No other tissue of the body is so susceptible to toxins, or succumbs to toxemia as that of the nervous system.

Scores of symptoms appearing synchronously with nervousness were once supposed to be due to nervousness. They now are known to be the direct result of toxemia. Insomnia, headaches, backaches, neuritis, rheumatism, chronic fatigue, and various paresthesias (numbness, tingling, crawling, and other strange and abnormal sensations) which, for no other reason than that they accompany nervousness, have until recently been regarded as symptoms of nervousness, are in reality the inevitable effects of toxemia. As nearly as can be summed up in a few words, the situation is this:

Every nervous individual is a victim of toxemia, but the toxic individual is not necessarily a victim of nervousness. An inherently weak nervous system plus toxemia constitutes the thing we call nervousness. The symptoms characterizing this condition are essentially those arising from nerve cells that are saturated with endogenous poisons. Such a condition involves



the substratum of being and destroys normal thought and feeling. The victim suffers from debility of all his powers—mental, nervous, and physical. He lacks courage, becomes gloomy, and is beset with fears. His power to concentrate is impaired; what he reads today he forgets tomorrow. He loses his interest in people and things, is morose and irritable, easily vexed and annoyed, often suspicious and hypersensitive, and suffers from hypochondria, despair, and hopelessness. Existence becomes a living hell, yet he fears death and dying. Add to these fears and apprehensions the physical discomfort arising from perverted function and we have a veritable Pan-

dora's box of ills to which the nervous subject is often a pitiful martyr.

But there is hope. For, excepting the rare case in which there is an organic change in the nervous system or the digestive and blood-making organs, every case of nervousness can be cured. To accomplish the cure, however, it is imperative that the victim forsake his sick habits, both mental and physical, and so order his daily life as to avoid the real causes of his morbidity. Such a regime necessitates a radical change in the individual's mode of living—and there's the rub.

Nervous disorders are difficult to cure only because it is difficult to educate the victim out of his

disease-producing habits. Owing to self-indulgence, his desires have become abnormal, and he often craves the very things that bring about his undoing. Once his nervous system becomes accustomed to tea, coffee, tobacco, food-poisoning, etc., the neurotic cannot leave off the stimulants to which his system is accustomed without experiencing a decidedly unpleasant reaction. Moreover, the nervous subject is usually lacking in will power, and after months and even years of unlimited gratification of appetites, whims, and desires, he finds it extremely difficult to follow a rational mode of living for a length of time sufficient to permit the recuperative powers of Nature to re-establish a normal supply of nerve force.

The individual who desires deliverance from the wretchedness and inefficiency entailed by nervousness must, first of all, resolve to obtain recovery at whatever cost of effort or self-denial may be involved. Every harmful indulgence, every extravagant waste of energy, must be tabooed. Health culture must be entered into with all the earnestness, enthusiasm, and business thoroughness which are essential to success in any business enterprise. The conservation of nervous energy and the building up of general health must not be regarded as a secondary matter but must be made the constant object of concentrated and undivided effort.

Nor is it enough that nervous persons do their *best* in an effort to get well—they must learn to do *better*; they must be educated out of all sick habits, be they physical or mental; they must be taught to live according to biologically sound principles.

Their food combinations must be approximately correct, and they must be taught when to eat, when not to eat, what to eat, and how to eat. They should know their digestive capacity and be governed accordingly.

The benefits derived from proper eating are many, but none contributes more toward the immediate welfare of the individual than does increased bowel activity. The intestine not only discharges from the body the unusable residues of food-stuffs, but it also serves as an outlet for the bile, the most highly toxic of all the bodily excretions. It is also the special avenue for the excretion of certain bodily wastes, particularly those of a toxic nature. When the bowels do not act freely, these poisonous excretions are absorbed along with the toxins resulting from putrefaction. When healthful bowel activity is maintained, these poisons are promptly eliminated, and thus the most important source of toxemia is removed.

But important eliminative work is also performed by the skin, lungs, and kidneys. The activity of these organs must be encouraged, and there are no better means of accomplishing this than out-of-door exercise and judicious bathing. Indeed, the out-of-door life is just as valuable a measure in restoring nerve health as it is in the cure of pulmonary tuberculosis. This simple, natural measure owes its effectiveness to the fact that it restores the patient to one of the conditions of primitive human life. Man is naturally an out-of-door creature. Many of his maladies, including nervousness, are the result of, or at least

are perpetuated by, an existence within four walls. To relieve them, the vitalizing influences of sunlight and fresh air are best.

Exercise in the open air is indispensable to permanent restoration of nerve health, but it must be taken judiciously and systematically. There is nothing better than agreeable work in God's out-of-doors. The work cure is especially valuable because it occupies the mind as well as the muscles and thus becomes, to an important degree, an antidote for the mental ills to which the nervous subject, above all classes of invalids, is a prey.

Another essential factor in the successful treatment of nervousness is the physical care of the body. A hot bath of two or three minutes' duration upon arising, followed by a quickly administered cold sponge-bath, and this followed by a vigorous rubbing with a dry towel, should be indulged in daily; the dry towel-rubbing should be repeated at bedtime. The reaction following such a bath is an exceedingly agreeable experience, and is never followed by the unpleasant depression which accompanies the use of drugs or stimulants. Cold is more than a temporary stimulant, and this modified form of the cold bath exerts a powerful influence upon metabolism. This is well shown in the improved appetite which invariably manifests from its use. Improved appetite is only an indication of improved assimilation and means accelerated tissue building, without which the restoration of nerve energy would be impossible.

It is important, too, that those desiring emancipation from nervousness get plenty of sleep.

They should go to bed early and get up at a reasonable time in the morning. To attempt to get along with less than eight hours sleep is unquestionable folly for many people. Especially is this true if the sleep is not sound—and in most cases of nervousness it is not. And right here we find that benevolent cycles are quite as possible as "vicious cycles." For, just as a weak condition of the nerves will cause sleeplessness and sleeplessness in turn increases the nervous symptoms, so, in the same way, an improved condition of the nerves will make for sounder sleep, which in turn will improve the condition of the nerves. The process will continue in an ever increasing ratio until eventually the joys of dependable health supplant the miseries of nervousness.

Finally, in adopting the foregoing suggestions for the relief and cure of nervousness, one should remember that just as the nerves have become weakened, not by a single act, but by a constant violation of health laws, extending often over many years, so the very best of health rules are useless if applied but once. In attempting to regain health one must "weary not in well doing;" beneficial effects very often will appear only after several weeks of well doing. Sometimes the procedures recommended must be continued for months before improvement is noted. But, they who persist in living correctly will find the increased pleasure which naturally ensures ample compensation in themselves, quite apart from the restoration of nerve health which, given time, is bound to come. □

—L.P.

Healing

Free Will in Healing

People seeking health should rejoice in the fact of free will. It assures us of the possibility of improving our physical condition by deliberate thought and action. We can take the steps to health if we *will* to do so.

While we are under compulsion to comply with conditions we have created, we can greatly modify the effect of past causes by a change in ourselves. Although our past thoughts and actions are the materials of which our present destiny is made, yet we should never forget that we are making new destiny *now*. Every thought we think, every act we perform, every reaction to the experiences of daily life—all are ours to choose.

We cannot escape the responsibility of forming our inner viewpoint and external environment. We need to study our errors and trace them to their source. If amends are in order, we should make them as far as is possible.

Since thoughts are living things, they bear fruit mentally and physically, inducing psychological and physical, trends. Destructive habits of thinking eventually will produce physical disease. Anger, fear, and hatred, if indulged in for an extended period, are bound to result in a diseased body. Conversely, constructive mental habits will bring about harmony in the physical vehicle. Love, trust, happiness, and kindliness create patterns in the invisible worlds that are materialized into a more perfect body. Never should we hinder the process of healing by an attitude of resignation to bodily ills. We have free will to change our condition!

Our Spirit, one aspect of which is *will*, is untainted and tries to direct us toward all that is beautiful and good. It advises us, if we will listen, to eat the foods that are best for us, to think the thoughts that are best for us, to act in accordance with Divine Law. We have free will to listen—and to follow this advice.

The Power that rules the universe can control our personal lives. We can invoke that Power and learn to live in the spirit of "Thy will be done." This is the highest use of that divine power within us, and must ultimately bless us with health. □

—R.W.

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

May.....5-13-20-26



For Children



Elf-child's Adventure



Once, upon an ear of corn
An Elf-child sat, alone, forlorn.
His face was marked with salty streaks
And tears rolled down his grubby cheeks.
He sucked his thumb and rubbed his eye,
And cared not who might see him cry,
But none came by to view his plight
Or speculate on that sad sight.
The hour was late, the weather chill,
The full Moon loomed atop the hill.
The Elf-child's friends were all at home.
No Salamander, Sylph, or Gnome
Was near to cheer the weeping waif
Or lead him where 'twas warm and safe.
The Elf, if truth be told, was lost.
That morn, while he the meadow crossed
To take his place with a brigade
Of workers in the Fairy glade,
He stopped to greet a noble steed

Who, in his turn, had paused to feed.
He begged the stallion for a ride.
The horse responded, with some pride,
That he had duties far away
And could not waste his time in play.
He tossed his head and shook his mane
And galloped forth across the plain.
The child was left alone to brood.
He yearned to travel and include
Far distant shores within his ken,
And learn more of the haunts of men.
His Elfin friends had work to do
And, going, soon were lost from view.
The child sat still, and thought and thought,
And soon determined that he ought
To set off then and there to view
The places that explorers do.
He packed no bag, he took no coat,
He did not have a thing to tote.
In carefree spirit he set out.
No word of what he was about
Did he address to kin or friend.
Of time to play there seemed no end.
The Sun was warm, the weather mild,
And soon that heedless Elfin child
Was far from home along a road
Where fields of flax were newly hoed
And string beans grew to giant size
And sunflowers stretched up to the skies.
The grazing cattle stopped and stared
Upon the minute Elf who dared
Invade the boundaries of a land
Belonging to a rival band.
But Elfin Child, all unaware,
Continued on without a care.
He wandered through thick clover beds
And under daisies' nodding heads,
And crossed a brook on stepping-stones
And knocked around some old pine cones,
And never gave it any mind
That home had been left far behind.
He balanced on a railroad track,
Explored a woodsman's empty shack,
Played hide-and-seek with a young fox
And chased a hare through fragrant phlox.
At last, when on a woodland walk,
He heard some words of human talk;
Although the sounds were harsh and strange
It was not too hard to arrange
Them into meaning and good sense.
Two boys were going to climb a fence
And find a cow to milk it, that

They'd have some food for an old cat.
 The cat was lost and cold and sick
 And seems to need milk, rich and thick.
 And so the Elf ran back and found
 A cow that he had seen around,
 And led it over to a tree
 Where both boys saw it instantly.
 The cow was milked; the cat was fed
 And placed into a grassy bed.
 The children never saw the Elf,
 And he was rather pleased with self;
 He'd found the cow and done his share
 To help a creature in despair,
 And though he was but very small
 He didn't feel a child at all.
 He turned, and went along his way,
 Thinking he might like to stay,
 But knowing that this could not be
 If he was going to get to see
 All the sights that lay ahead.
 And so he hurried on instead.
 The Sun was high; he had a hunch
 That it was almost time for lunch.
 And then he came to be upset
 That he had let himself forget
 To bring along a bite to eat.
 He also felt his aching feet.
 He passed a barn and climbed a ridge
 Of stone, and then he crossed a bridge
 On which huge trucks and cars whizzed by,
 And smoking fumes got in his eye.
 And then a motorbike's loud noise
 Did hurt his ear and marr his poise.
 And all at once the garden plots
 Were replaced by factory lots,
 Where chimneys belched forth smoke and grime
 To make the air far from sublime.
 People hurried to and fro;
 Everyone was on the go.
 Brakes were screeched and horns were blown;
 Every noise the world has known
 Seemed to concentrate itself
 In the ears of that poor Elf.
 He turned down that street and down this,
 Hoping maybe he could miss
 Some of the traffic and the sound
 That everywhere seemed to abound.
 But such good luck was not to be.
 Quite as far as he could see
 Stretched a chain of truck and car.
 Tops of trees were seen afar,
 But at his feet was only stone.



Grass and flowers were unknown.
 The Elf, afraid, began to cry.
 He was used to clear, blue sky
 And woodland beauty everywhere.
 Never did he have to share
 A forest path with teeming throngs
 Of folk, as does one who belongs
 In a steel and concrete town.
 Then, as if to fully crown
 His woes, there was a fearful blast—
 Just backfire—but the Elf was past
 Caring that he once did yearn
 To see the world. A swift return
 To hearth and home was all that he
 Could think of, and he longed to be
 Safely with his Elfin group,
 Working with the friendly troop
 That daily went out on the land
 To lend a ready, helping hand
 To trees and flowers, shrubs and grass—
 But such was not the case. Alas!
 The Elf was in a concrete maze
 Unknown to him through all his days.
 If such, then, were the haunts of men,
 He vowed he would not come again.
 But there remained the thankless chore
 Of finding his way home once more.
 He had no notion whence he'd come
 Or what main road he'd wandered from.
 He had no clue at all of where
 Home was, nor had he nerve to dare
 To ask the frenzied passers-by
 Who saw him not. The buildings high
 Concealed the Sun, which hovered low
 With a reddish, evening glow.
 And so, although he did his best,
 He could not tell the east from west.
 He wandered, frantic, here and there,
 Sobbing, and he gasped for air,
 But no matter where he went
 His only path was cold cement.
 Then, at last, he made a turn
 And, looking, thought he could discern
 The bridge on which he'd lately come
 When he'd still felt adventuresome.
 The lights were glaring now from cars
 And trucks, and blotted out the stars.
 The Elf, though blinded, hurried on
 Into the glare and, thereupon,
 Sure enough, he found that he,
 If he went on that way, would be
 Headed in the right direction.



With a bit of circumspection
 And the will to renewed mettle,
 He might soon find he could settle
 Safely in his bed at last.
 Meantime, though, his day-long fast
 Was a burden to his tummy.
 How he yearned for something yummy
 To silence all its hungry growls!
 He crossed the bridge, and heard some owls
 Just waking in the woods near by.
 He tried to get them to reply
 To his sad calls, but they, intent
 On their own breakfast, never sent
 An answering "hoot." Therefore
 The Elf-child, aching to the core,
 Continued slowly all alone.
 The darkness hid the way he'd known,
 And though the stars seemed brighter now
 The woods were black and strange, somehow.
 The Elf was used to daylight hours
 When he could see the trees and flowers.
 Now the friendly woods looked weird.
 Elf-child, not knowing what he feared
 Grew nonetheless more terrified
 With every step. Again he cried,
 But neither Spirit, sprite, nor beast
 Seemed to care the very least
 That one young Elf, too small to roam,
 Had lost completely his way home.
 For lost he was, and unaware
 That he had turned a corner where
 He should have kept on going straight.
 Now, of course, it was too late.
 He ran and, running ever faster,
 As if escaping some disaster,
 He staggered, stumbled, tripped, and fell
 And tumbled down a hill, pell-mell.
 He skinned his knee and bruised his head
 And lay there wishing he were dead.
 Long he lay there, small and still.
 It seemed that he had lost the will
 To forge ahead, or even move.
 Quite sure his lot would not improve
 He closed his eyes and didn't care
 Who might find him sprawled out there.
 An hour passed, and then the chill
 Wind blew; he could no more lie still.
 He shivered, and although he tried
 To push into the ground and hide,
 It grew so cold he had go
 So that he would not shiver so.
 Reluctantly he rose, and then



Started on his way again.
 His head ached, and a lump appeared,
 And in the darkness all he'd feared
 Before seemed twice as scary now.
 He felt attacked by every bough.
 Through the blackened woods he sped,
 Filled with an ever-growing dread;
 On and on he ran without
 Knowing what he was about,
 Until, at once, the forest ceased.
 From the undergrowth released
 The Elf-child saw that he was near
 A field where tall corn grew. One ear
 Seemed especially made for him
 To sit on. So he grabbed the rim
 Of a leaf and, with a groan,
 Because he hurt in every bone,
 He heaved himself up to the top.
 And there did his adventure stop.
 There the Elf-child sat and sobbed
 While his head and skinned knee throbbed
 There he sucked his thumb and cried
 In attitude undignified.
 Anyone who saw him thus
 Would have been incredulous
 To know that this pathetic knave
 Had once been an explorer brave.



Just before the break of day
 The Elf-king chanced to come that way.
 He stared, astonished, at the sight
 Of Elf-child, wretched and contrite,
 Clinging to that ear of corn,
 Without a hope of coming morn.
 Then, compassion lit his face
 And, folding a warm embrace
 The hapless child, he bade him smile;
 All would be well in just a while.
 The King bore Elf-child in his arms
 Back to his village. There alarms
 Had been spread round the countryside,
 For, since the boy did not confide
 His travel plans to anyone,
 They knew not whither he had run.
 The child was hailed with cries of joy;
 The King had saved their precious boy.
 And, bathed at last in warmth of home,
 Elf-child munched a honey-comb,
 And promised he would never stray
 Again, unless he knew the way.

□

—Dagmar Frahme

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The following persons may be contacted for information on the Western Wisdom Teachings or the organization of meetings and informal Study Groups:

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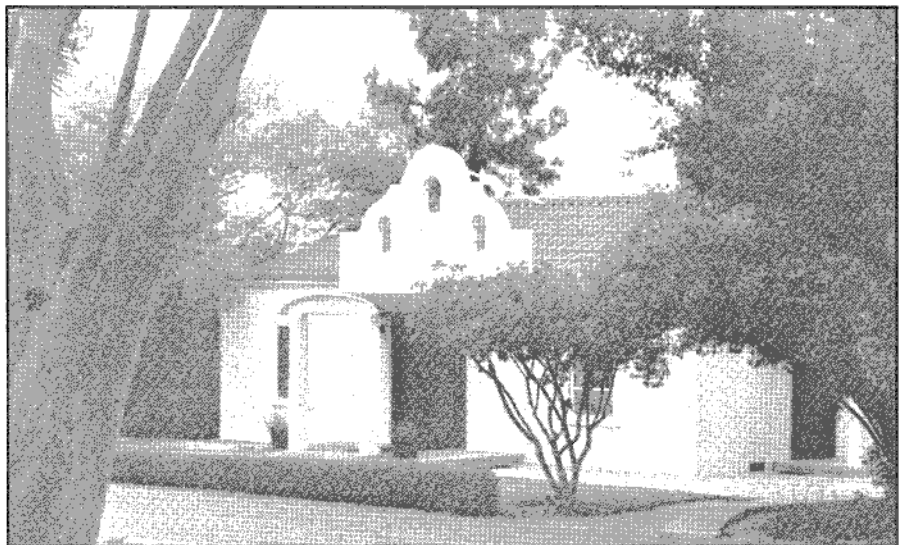


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