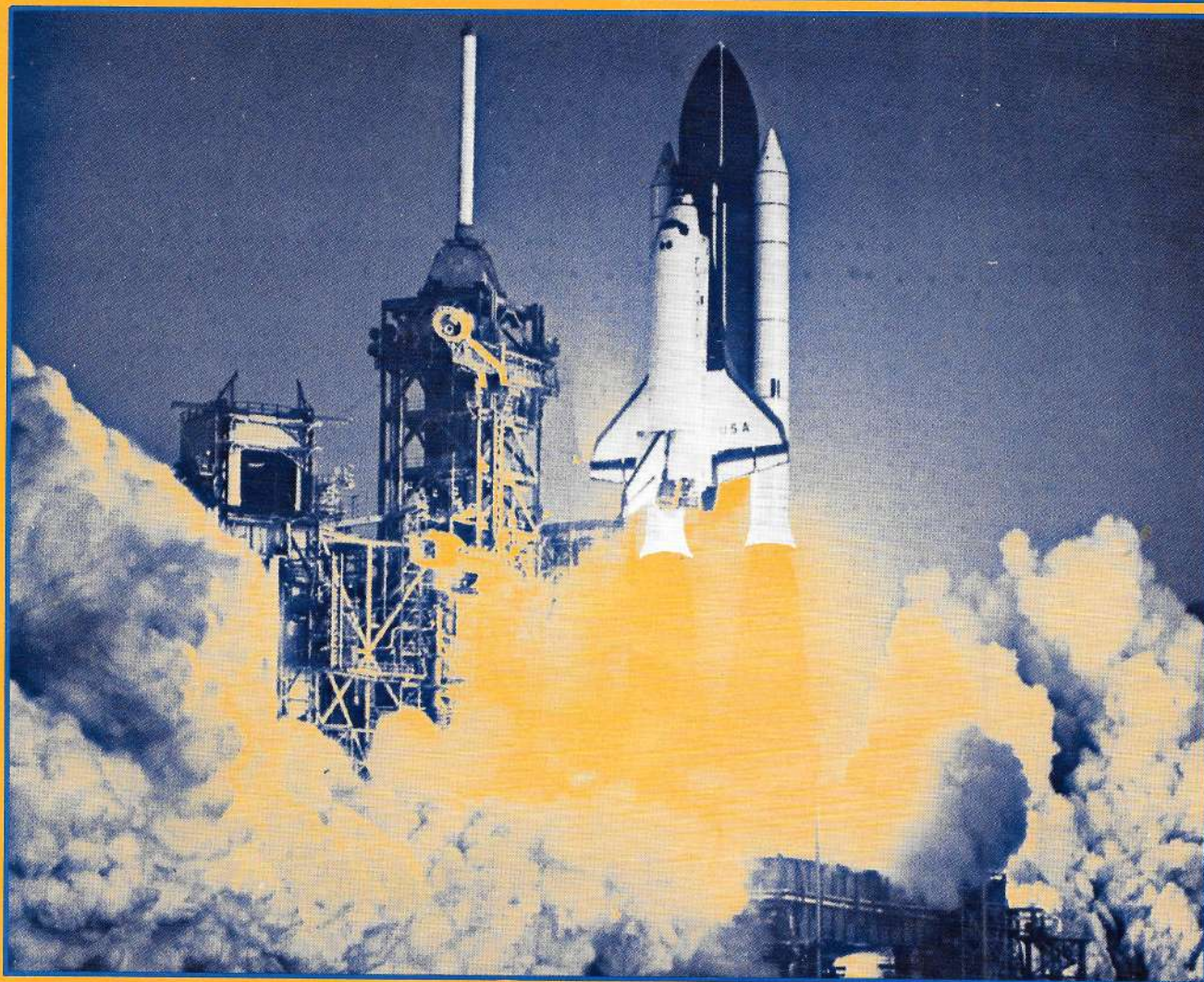


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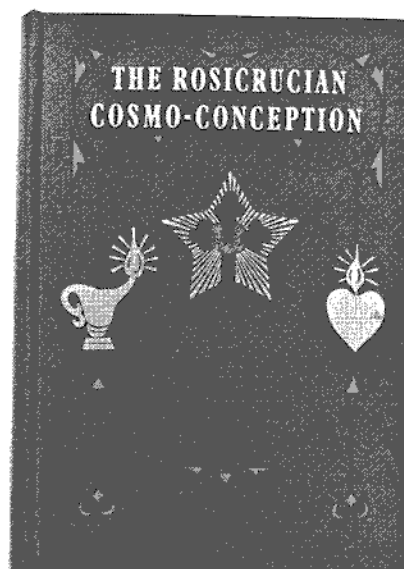
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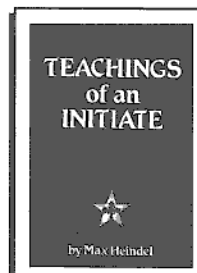
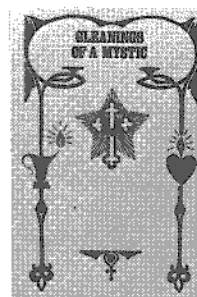
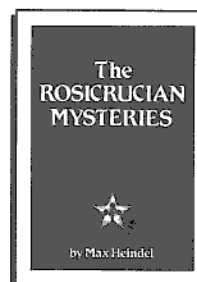
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RAYS from the **ROSE CROSS**

The
Rosicrucian
Fellowship
Magazine

Established by
Max Heindel
June 1913

Volume 78
No. 6
June 1986

USPS 471080

ISSN 0744-432X

Subscription in the U.S., Canada, and Mexico: one year, \$15.00; two years, \$28.00. All other countries: one year, \$17.00; two years, \$32.00. Prices are in U.S. dollars and include postage. Foreign subscribers will please check current exchange rate for proper amount. Current single copies: \$1.50. Second class postage paid at Oceanside, CA, 92054-0112, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, 2222 Mission Ave., Oceanside, CA, 92054-0112, U.S.A.

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

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

PRINTED AND
PUBLISHED BY

THE
ROSICRUCIAN
FELLOWSHIP

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

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Cover Photo of Shuttle Lift-Off
Courtesy NASA

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



Feature

Observation and Depiction

in the words of Leonardo da Vinci

A young painter must first get used to copying the drawings of good masters... and only when his hand is formed and ready, he may, with the guidance of his teacher, proceed to drawing from relief... but no brushes, no water, no glorious shining oils.

God creates. Man is only the energy that arranges, according to his ability, the created objects that are placed before him, and thus passes them on to the understanding of others.

Painting is concerned with the ten things you can see; these are: darkness and brightness, substance and color, form and place, remoteness and nearness, movement and rest.

In order to acquire a true notion of the form of anything, study it part by part, never passing to a second till you have well practiced the first, storing it away in your memory.

Know the forms of all things on the Earth, in their infinite variety. The more you know, the better you will paint.

In drawing, consider three things: first the position of the eyes that see; second the position of the object seen; and third the position of the light that illumines the object.

Consult Nature in everything and write it all down. Whoever thinks he can remember the infinite teachings of Nature flatters himself. Memory is not that huge.

Painters must study the universal laws of Nature and ponder much on everything and select always the truest examples of every sort of thing. By this means his mind will become like a mirror, reflecting truly everything before him; it will become, as it were, a second Nature.

Painting is the sole imitator of visible Nature, that is, all forms, seas and fields, plants and beasts, grass

and flowers, and every other thing surrounded by light and shade. Thus painting is a science, a legitimate daughter of Nature—or perhaps we might call it a grandchild of Nature, for Nature creates visible things, and a painting springs from created things. Thus painting is a grandchild of Nature. It is related to God.

A painter should be solitary. Solitude is essential to his art. Alone, you belong to yourself only; with even one other person you are only half yourself, and you will be less and less yourself in proportion to the number of companions.

The first goal of a painter is to be able to make a simple flat surface appear like a relief, detached to some extent from the ground. This is done by the correct use of light and shade. The one who can do this deserves the most praise. Any painter who avoids the study of shadows can be accused of avoiding the glory of art itself, and his work will not be praised by anyone who knows anything about it.

It is a great mistake for a painter to draw a figure from nature at home by any light that happens to be and afterward make use of the same drawing in a picture representing open country, where the general light of the sky and the surrounding air is shed on all sides. This painter will put dark shadows where Nature puts none, or at least very faint ones; and he will throw sharp lights about where it is impossible that there should be any.

Everybody makes mistakes at first; and if a painter never learns what his mistakes are he will never correct them. Therefore test your work; and if you have made mistakes correct them; and don't make the same mistakes again.

Nothing is more apt to deceive us more readily than our own judgment of our work. We derive more benefit from having our faults pointed out by our enemies than from hearing the opinions of our friends. Friends are too like ourselves: they deceive us as much as our own judgment. □

Sacrifice: A Price to Pay

“This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.” (St. John 15:12-13) Such powerful words spoken by Christ Jesus still reverberate on Earth to this day.

How much are we willing to give of ourselves for our friends? What price are we willing to pay for happiness, wealth, fame, or success? The question looms large in our minds if we really ascertain our own motives behind what we do and say each and every minute of the day. In a world faced with starvation, terrorism, overcrowding, and unemployment, what can we do to share in God's work in our own particular sphere of influence?

Perhaps you might say that Christ Jesus knew He was to give up His life on the cross at Calvary for a grander purpose, a more divine mission than that we have come to Earth to fulfill! Our lives may seem paltry and small when compared to this “superman” who was able to raise the dead and feed the five thousand with a few loaves and fishes.

Yes, He was a worker of miracles, and yes, He knew what awaited Him on that fateful day when He was to be crucified between two thieves—but did that stop Him from teaching love, patience, and forgiveness to all who would listen? Can we do less, those of us who perhaps enjoy the “good life” without any fear of persecution or reprisals, if we live what we believe to be our right and privilege?

The spiritual path is not always easy, but how many of us are faced with the severe trials that Christ Jesus had to suffer during His three year ministry on Earth? Our tests may be severe and the rewards few, but we know that progress is being made when we can look back and survey the long, winding path we have been climbing to get to the top of the mountain.

What a beautiful sight to see as we retrospect our past experiences knowing full-well that we helped to create them all just so we could be where we are today. Our gift to the world is what we make it and the true test of the Christian is not what he or she “gets” but what he or she “gives up” in service to God. This is what separates the wheat from the chaff and shows us if we are truly ready to take up the burden of our cross and bear it with dignity and humility.

Perhaps on that tragic day of January 28, 1986 you witnessed the explosion of the Space Shuttle *Challenger* and felt as many millions of others did, that these seven brave pioneers had given their lives for their friends, their family, and their country in an effort to explore the mysteries of space and bring back the tales it had to tell.

Our hopes were crushed as we saw the giant fireball in the sky and knew that something “had gone wrong.” The shock prevented the impact of this disaster from reaching our inner feelings at first, but then as it wore off, the truth became apparent—they were gone, all seven of the shuttle's crew were no longer among the living.

The giving up of one's life so that others may live has often been called “martyrdom” in the past centuries of man's bloody history. As Christ Jesus spent His final moments on the cross He whispered to all those who had ears to hear: “Father forgive them for they know not what they do.” These last few words carry a message even today as we see the need to educate mankind in the basic lessons of “The Golden Rule” and seeking the “Kingdom of God” first of all.

Just as the “shuttle crew” sought to reach out for more knowledge of space and man's relationship to a new environment, we also seek to broaden our own horizons of living by making an effort to understand the nature of our own experiences when crucified on the “cross of flesh.” Our fleeting moments of joy and happiness sometimes make any pain or suffering worthwhile, even if we don't understand the significance of our actions. As we know, there aren't really any accidents in God's Universe and everything is part of the great Cosmic Plan. These seven souls had a date with destiny just as all do when we fulfill our purpose in being a part of God's scheme of things. It is our understanding of the meaning of “sacrifice” that allows

us to bear the burdens of life with that calm dignity and humility that Christ Jesus showed when the soldiers came to take Him at Gethsemane and He said: "Put up again thy sword into his place for all that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that this it must be?" (St. Matthew 26: 52-54)

Our sacrifice may not be of the same magnitude as that of Christ Jesus or the Challenger crew, but it is still a sacrifice just the same! To us it is of vital importance, for it is our experience, our life, and our understanding that must be expanded. We can only take with us what we have gained through our spiritual transmutation of actions which have resulted in "Soul Power." The mistakes, errors, joys, loves, and sorrows all get blended together in our earthly experiences and are thus turned into something far greater on the inner planes of being.

What price are you willing to pay for spiritual growth, for service to mankind, for individual glory? As Ralph Waldo Emerson stated so simply: "What will you have? Quoth God; Pay for it, and take it." The choice is always ours, for what we give out we get back, how we love we are loved, and what we see in others—they see in us. The challenge is to do our work in the world so we don't have to leave it with that heavy baggage of "Karma" being strapped to our shoulders for the next lifetime! □

—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

I would like to thank you for all the beautiful pictures and reproductions in your "Rays from the Rose Cross" magazine and look forward to its arrival. It is a blessing for those of us who are "house bound" and unable to have travelled to be able to see the works of the masters. I save each issue and hope to frame several of the prints. —B.O.

Tulsa, OK

In the Letters to the Editor, April 1986, M. F. asked why we are having all this worldly turmoil and natural disasters. This is my response.

In the past, when people were less self-directed, laws, traditions, and customs were given to people to guide their actions in various circumstances. As people evolve, however, they gradually learn to think for themselves, and then begin to break away from the old laws, traditions and customs. As people with a new-found freedom are inexperienced in exercising this freedom wisely, they initially may do various unwise, unsettling and wild things. Thus, the world is in turmoil because many people are experimenting with the use of a personal freedom which is new to them.

The energy currents around the Earth are influenced by the mental and emotional state of the people on Earth. When people are in a state of turmoil, when they collectively develop hate or worry or fear thoughts and feelings, these create mental and emotional 'clouds' which condense into etheric 'clouds' which disturb the energy currents which control the weather and stability of the Earth's interior. Thus, violent storms, too much or too little rain, earthquakes and volcanoes result.

In time, people will learn to direct their own actions so that they harmonize with the actions of others. Then the turmoil will be past, allegorically the lion will lay down with the lamb, and the New Jerusalem (the City of Peace) will be established on Earth.

—Elsa M. Glover

Tuscaloosa, AL

I have been a vegetarian for many years, and, like most, have lived in a sort of anxiety about getting the proper amino acids to have a complete protein. However, I have recently read a book called "Fit for Life," by Harvey and Marilyn Diamond, published by Warner Books. This book promotes several new ideas and I would like to see a review done on it in your magazine. The most exciting idea is that the body maintains an amino acid pool, that can be used to build protein. This would relieve the anxiety I, and other vegetarians have about the combining of foods as stressed in so many of the diet and health books I have read. I feel this would be exciting news for all of your readers, if this is a fact. Could this be looked into and researched, perhaps on other levels? Thank you very much.

—R.T.

Dallas, TX

Mystic Light

Letters from a Rosicrucian

Written to Karl von Eckertshausen

Munich, 1792-1801

VI. Personal Experiences

There are innumerable mysteries in nature which men desire to unravel. The belief that there are certain societies in possession of definite secrets which they could, if they would, communicate to other persons who have not reached the same grade of spiritual unfoldment as that attained by the members of these societies, is an erroneous belief. The man who believes that true knowledge may be obtained by means of favors, in place of spiritual unfoldment, ceases to exert himself to succeed in his own unfoldment, and unites with secret societies and churches hoping to thus obtain what he has not earned; but always the end for such a one is disappointment.

In the summer of 1787 while sitting on one of the benches in the garden of the castle or Burg of Munich and thinking profoundly concerning the foregoing, I saw a stranger of dignified and imposing aspect, though dressed without the least pretension, walking by himself through one of the streets of the garden. There was something about him that attracted my attention; perhaps it was the supreme tranquility of his soul which was reflected in his eyes. His hair was grey, but his look was so kindly that when he passed in front of me I instinctively raised my hand to my hat; he returned my salutation most amiably. I felt impelled to follow him, but having not the slightest excuse for doing so, I restrained myself and he disappeared.

The following day at about the same hour I returned to the same spot, hoping again to meet the stranger. He was there, seated on a bench and reading a book; I did not venture to interrupt him. I walked about the garden for a while, and when I returned the stranger was not there. However, he left a small book upon the bench, and I hastened to secure it, hoping to have the opportunity of returning it to him, and thereby have an occasion for becoming acquainted. I looked at the book, but I could not read it because it was written in Chaldean characters. Only one short sentence which occurred on the title page was written in Latin, and that I could read. It said:

"He that rises early in the search of wisdom will not have to go very far to find it, for he will find it seated in front of his door." The characters in which the book was written were very beautiful; they were of the

very brilliant red, and the binding of the book was a magnificent azure.

The paper was of the finest, white, and seemed to emit all the colors of the rainbow, something after the manner of mother-of-pearl. An exquisite fragrance permeated each of the leaves of the book. It had a clasp of gold.

For three consecutive days I went to the place at about noon with the hope of meeting the stranger, but in vain. At last by describing him to one of the guards, I learned that he was frequently seen at four o'clock in the morning walking on the bank of the Isar near a little cascade, at a spot called "The Prater," I went there late the following day, and was surprised to find him reading another book which looked like the one I had found. I approached him and offered to return the book, explaining how it came into my hands; but he begged me to accept it in his name and to consider it the gift of an unknown friend. I told him I could not read its contents except the first verse of the first page; to which he answered that all the book said referred to what that sentence expressed. I then asked him to explain the contents of the book to me.

We walked for a while along the bank, and the stranger told me many important things concerning the laws of nature. He had travelled much and possessed veritable treasures of experience.

When the sun was commencing to sink he said: "I shall show you a curious thing." He then took from his pocket a tiny flask and spilled in the water a few drops of the liquid that it con-

tained; immediately the waters of the river commenced to shine with all the colors of the rainbow, even to a distance of thirty feet from the shore. Some workmen drew near, admiring the phenomenon. One of them was sick and suffering from rheumatism. The stranger gave him some money and certain counsel, and told him that if he would follow it in three days he would be well. The workman thanked him, but the stranger answered: "Thou should not give thanks to me; thank the omnipotent power of good."

We entered the city, and the stranger left me after making an appointment for the following day, but without telling me his name or place of residence. I met him the next day, and I learned from him things of such a character as were completely beyond my power of research. We spoke of the mysteries of Nature, and whenever he mentioned the magnitude and grandeur of creation, he seemed to be permeated by a supernatural force.

I felt humbled and confused by his super wisdom, and I marveled at the thought of how he could have acquired such knowledge. The stranger reading my thoughts, said: "I see that you are undecided as to just how to classify me; but I assure you that I belong to no secret society, although the secrets of all such societies are well known to me. Now I have several things to do, but tomorrow I will give you more explanations."

"Have you business?" I exclaimed; "Do you discharge some public office?"

"My dear friend," answered the stranger, "he who is good always finds something with

which to occupy himself, and to do good is the highest employment in which man can engage and to which he can aspire." With this he left me and I saw him no more for four days; but on the fifth he called my name at four in the morning at the window of my room and invited me to take a walk with him. I arose, dressed, and we went out. He told me some things concerning his past life; among others, that when he was twenty-five years old, he had worked with a wise stranger who had taught him many things and had entrusted a manuscript to him which contained notable teachings. This manuscript the stranger showed me, and we read it together. The following are some extracts from it:

"As the image of an object may be seen in the water, in the same manner the hearts of men may be seen by the wise.

"One of the Brothers taught me the path to the mysteries of Nature, but the illusions which float along the side of the road took my attention for a long while, during which I made no progress. At last I was convinced of the uselessness of such illusions, and I opened my heart anew to the warm rays of life dispensed by divine love from the spiritual sun. Then it was that I recognized the truth that divine wisdom is a possession greater than all else; that what men call knowledge is nothing, and that man is nothing unless he becomes an instrument of divine wisdom.

"Divine wisdom is unknown among the so-called wise of the world; but there are persons in existence who know it. There are vast expanses of country in which the wise live and that also

constitute the residence of the sons of error, but until men have accustomed their eyes to the radiance of divine light, they will not discover the region in which the wise live. In their country is where the temple of wisdom exists. In this there is an inscription which says: 'this temple is sacred to the contemplation of the divine manifestations of God in Nature.' Without truth there is no wisdom, neither truth without kindness. Kindness is encountered rarely in the world, and for this reason the truths called the wisdom of the world are frequently no more than folly.

"We are free from prejudice and with open arms receive each one who comes to us bearing within himself the seal of divinity. We ask no one whether he is Christian, pagan, or Jew; all that we require of a man is that he remain faithful to humanity. Love is the bond of union between us, and our work is for the good of humanity. By our works we know one another, and he that enjoys the highest wisdom is the one who obtains the highest grade. No man can receive more than he merits. Divine love and knowledge give to each in proportion to his capacity for loving and knowing. The Brotherhood of the wise is a union for all eternity, and the light of the Son of Eternal Truth illuminates their temple. The rays of the sun heat the crystal which they permeate; if the crystal is separated from the sun's heat, it grows cold. In the same manner the mind of man permeated by divine love obtains wisdom; but apart from truth, wisdom vanishes.

"Millions of human beings live in darkness, but the number of

the wise is very few. The latter live in different parts of the world, at great distances from one another, but nevertheless are inseparably united in spirit. They speak different languages, but each understands the other's because the language of the wise is spiritual. They are the ones who oppose darkness. "Seek not thou the light in the darkness, wisdom in the hearts of evildoers; if thou drawest near to the true light, thou wilt know it, because it will enlighten thy soul."

These notes are extracts from the manuscript, which contained much information concerning the Brothers of the Cross and of the Rose of Gold. I am not permitted to tell all that I learned from this manuscript; but in recapitulation of it I gathered that the true Rosicrucians are an entirely spiritual society, and that they have absolutely nothing to do with any of the exoteric secret societies known in the world. The truth is they can hardly be considered as constituting a society in the accepted sense of the word, for they do not constitute an organized corporation, they have no laws, no rules, no ceremonies, no offices, no meetings, and none of the many forms which constitute the life of a secret societies. It is obtaining of a certain grade of wisdom which makes a man a Rosicrucian, and he that attains that wisdom is initiated already. He is then a Rosicrucian, because he comprehends practically the mystery of the Rose and the Cross. This mystery refers to the law of evolution of life, the practical knowledge of which cannot be accomplished through speculative or intellectual theories.

It is useless to meditate on mystical questions beyond our mental horizon; it is useless to try to penetrate into the spiritual mysteries before we have spiritualized ourselves. Practical knowledge presupposes practice, and can be acquired only by practice. In order to obtain spiritual power, it is necessary to practice the spiritual virtues of faith, hope, and charity; the only manner of becoming a sage is to comply during life with the duties of one. To love God in all humanity, fulfilling all duties, constitutes the supreme human wisdom, and can only spring forth from the divine wisdom. As love and intelligence increase accordingly in men, the force of spiritual power elevates their hearts, their strength increases, and their mental horizons are broadened. Slowly and almost imperceptibly the inner senses are opened, and they go on acquiring greater receptive capacity. Each step toward the heights gives vision of the vaster country.

Deserving of pity are those sects and societies which try to obtain knowledge of spiritual truths through philosophical speculation without the practice of truth. Futile are ceremonies if celebrated outwardly only, without the comprehension of their hidden meaning. An external ceremony has no significance whatever unless it be the expression of an inner process that is taking place in the soul. If this is not present, the ceremony is but an illusion and a sham. If the inner process is verified, the meaning of the outer symbol will be easily understood. The fact that the meaning of the symbols is not understood and that they have

been converted into cause for disputes and differences of opinion between the different sects, shows the loss of inner power and that all such sects possess only the dead outer form.

Christ, the Universal Light of the manifested Logos, the Light and Truth, is in every part of the world and cannot be enclosed in either a church or secret society. His church is the universe and His altar is the heart of each human being into which His light is admitted. The true follower of Christ knows no self nor any selfish desire. He is not concerned as to the well-being of more churches, but for that one which is sufficiently broad to contain all of humanity without taking into account either differences or opinions. He cares little for personal salvation and much less for obtaining it at the cost of another person. Sinking himself in immortal love, he knows that he is already immortal in that principle. Knowing that his individual ego has its roots in the eternal consciousness of God, he gives little thought to that personal self which is no more than an illusion resulting from the contact of the eternal spirit with matter.

The true follower of the light possesses no will, thought, or desire except to know what the Universal Spirit wishes, thinks, or wills by means of him. To put oneself in a receptive attitude to the divine light, to execute what its will indicates, and to convert oneself thus into an instrument through which God may manifest his divine power upon the earth is the one method to obtain spiritual knowledge and to convert oneself into a Brother of the Cross of the Rose of God. □

(To be continued)

“Prepare Their Heart”

“A Man Called Peter” is surely one of the cleanest and most inspiring films ever produced by Hollywood, telling the story of a young Scottish immigrant who climaxed his career by becoming a beloved chaplain to the solons on Capitol Hill. It was my privilege to view this motion picture with a group of friends, and it was obvious from the various sounds emanating from the audience that they were thoroughly enjoying the presentation—at least until close to the end. A scene of innocent merriment was keeping the viewers enthralled, but suddenly, very suddenly, it was interrupted by the news of the death of the Rev. Peter Marshall. The audience responded with pained shrieks of horror, as though something had grated on their nerves.

Afterwards, some of us discussed the movie and agreed that it was truly top quality except for the all-too-sudden switchover from joy to death; the change of moods was too drastic. The scene should have been arranged differently. There

are many areas of life in which the method of transition is equally important, and nowhere more so than in things spiritual. Many people do not realize that one must be very careful how one makes the transition from what we might call the “secular mood” to the “worshipful mood.”

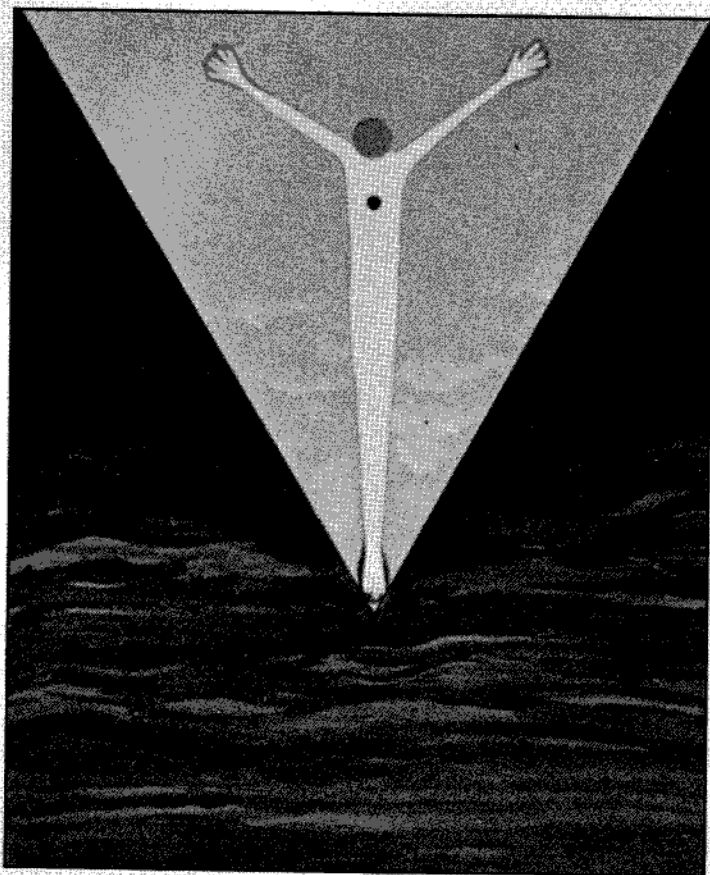
Everything worthwhile in life requires preparation. The student prepares for his test, the athlete for his feat, the artist for his creative work. But do we all really prepare for worship, be it private or public? Worship, too, is a creative experience as we seek renewal. Thus King David prayed for his people: “Prepare their heart unto Thee.” *I Chronicles 29:18*

Amos 4:12 states: “Prepare to meet thy God.” To some, this may be the text they associate with a certain genre of “hell-fire-damnation-judgment” preachers. But who is to say that it cannot also be applied to our regular encounters with God in the experience of worship?

The Bible student cannot help but be impressed by the great

amount of preparation that was required of ancient Israelites for their various worship services. A good deal of the Pentateuch is given over to this; let us here just mention that each weekly celebration of the Sabbath was preceded by a day of preparation (*Mark 15:42*), during which the main task was getting ready for the observance of the day of worship and rest. Today, of course, we are not required to perform those activities, but surely there is a lesson here for the spiritual aspirant: he should prepare himself spiritually for his encounter with the Father. John wrote: “I was in the Spirit on the Lord’s day.” *Revelation 1:10*. The King James Version of the Bible uses a capital “S” for the word “spirit,” but surely it would not be doing violence to the “spirit” of the text to believe that there also would be a truth here if it were “spirit” with a small “s,” and to say that John was “in the mood” for worship at the appointed time. Do we not frequently say that we’re “in the spirit” for various things? Can one really be “in the Spirit” for worship if one is not also “in the spirit?”

In *Exodus 24:10-11* we find a story that deals with this very situation. God had called Moses to Himself on the Mount, and the man of God took others with him. “And they saw the God of Israel: . . . and upon the nobles of the children of Israel he (God) laid not his hand: also they saw God, and did eat and drink.” First of all, let us keep in mind that when one has exalted experiences, the tendency is to forget about the body. Seeing some of the great sights of Nature is described as a “breath-taking experience.” And surely



nothing could make us more ecstatic than to glimpse a vision of the Eternal! Surely our sublimated common sense will tell us that this would not be the right time to think about food! But these "nobles of the children of Israel" had apparently failed to prepare for the ascent to God; their minds were on earthly routine. Glimpsing the Bread of Heaven did not take their attention away from the bread of Earth, and therefore we also read that on them He "laid not his hand"—they missed the blessing. No preparation, no blessing!

Our activities on Saturday night—or at any time prior to a worship experience—have an effect. Dean Inge wrote: "The soul is dyed by the color of its leisure hours." There is nothing wrong with leisure, but one must be careful in what kind he in-

dulges before engaging in devotional exercises.

A nationally known TV evangelist once was downgrading the effectiveness of some Sunday services. In very forceful language, he claimed that after what a great many people do on Saturday night, the only thing they're ready for on Sunday morning is to sit passively in church. He called this "a respectable way of drying out!" Surely no student of Truth is guilty of the things the preacher had in mind, but by having neglected spiritual preparation, he may have failed to receive the touch of "His hand"—the blessing.

The best preparation for worship is expectancy. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

(Isaiah 40:31) People talk about "getting high"; one can't get much more "high" than the eagles, and this is exactly the experience that can and should be ours if we truly prepare to meet Him who dwells "in the high and holy place." (Isaiah 57:15)

After a devotional experience, we must prepare to *keep* the blessing. Max Heindel wisely counseled us to avoid idle socializing after our spirits have been lifted up in worship. Throughout his writing runs the theme that true worship is inextricably connected with service, whereby we pass on the blessing received. By giving, we, in turn, get more.

A little girl once asked her mother after the benediction, "Is the worship service over?" Her wise mother replied, "The worship is over, but now the service begins!" How true! In psychology is a saying: "Impression without expression leads to depression." Certainly nothing robs the worshipper more thoroughly of the reality of his entire religious experience than if worship does not lead to service. Service, in turn, will whet our spiritual appetite for more of the blessings derived from worship. People talk of a "vicious circle"—one bad thing leading to another. This is merely the opposite of the "vibrant circle"—one good thing leading to another: worship to service and so on continuously.

A bell is not a bell until you ring it,

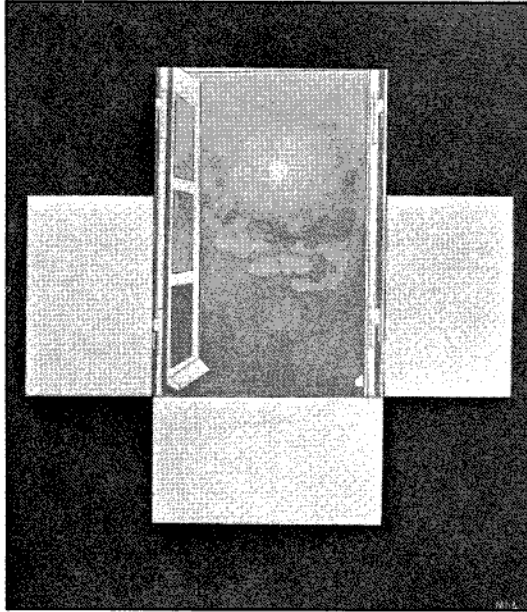
A song is not a song until you sing it;

Love in the heart was not put there to stay,

Love is not love till you give it away!

—A Probationer

Mystic Light



The Mystical Door

On a beautiful sunny day during the pre-Christmas period, when all men feel inspired and prepared for Christmas activities, we received a message from a friend, a sculptor at the University of Michigan, inviting my daughter Bette and me to an exhibition. On the designated day we drove to the North Campus, and someone whom we asked indicated to us the location which happened to be a huge garage.

We entered the large area, with the large man-sized statues, mostly made of Plaster of Paris or a similar white substance which dusted the whole enormous room in white. Some of the statues were surrounded by students, who were putting the last touches on their precious creations.

We were excited by all this display of art, for we both approve of creative work which is the expression of the inner spiritual urge—the sure sign of God's Nature in man. We tried to spot the place where our friend the sculptor would be. Finally we saw him before his work, happy, proud, and satisfied. His place was the only one clean of Plaster of Paris dust, for he worked in wood, a rare art of Byzantine fashion almost unknown in our day.

Our friend, Michael Kapetan, saluted us warmly; we were very happy to see each other and he proudly showed us his masterpiece, "The Door," which had taken over a year to sculpt out of a piece of mahogany wood. The dimensions were four feet by five feet. Various mystical symbols were sculptured on it, for it was a door to the center gate, which the priest entered on his way to and from the Altar. Mike, before he had started to sculpt this work, had been sent by the commissioning church to Europe to get specific information on the ancient style of

Byzantine Art. He and his wife spent a number of months touring the Orthodox Churches. They had told us this in a previous visit to our church where with slides, he had given a long, informative program. He said that they had to climb, sometimes on rocks and hills in order to examine little ancient churches displaying such art. So our friend was able to make his work more valuable. This sculpture now was exhibited for review by friends and critics.

I stood there admiring the various symbols, which esoterically represented the requirements to build within, before the aspirant to the higher life can unlock the "Door" to approach the Altar of realization of his oneness with God.

These symbols were sculptured well on the mahogany wood. This was very hard work, but to build them, as faculties in the living body, is an even more difficult effort which all mankind someday will perform. Some pioneers have done it by following the "Straight and Narrow Path" spoken of in the Bible. Observing closely, we could see the seven-branched candlestick, the table of shewbread, the grapes, the chalice, the censer, the cross, the lance or spear—all the paraphernalia of soul growth were there to make the door so valuable a reminder of what is required of man for "Initiation" into the higher life.

Mike indicated to us the "Tools" in the corner. He smilingly said "I put them there, representing me!" (Or the apprentice in the esoteric story who learns the "Arts and Crafts" of the spiritual life, I thought to myself.) I wanted to ask Mike if these symbols were from his

own imagination or copied from books, but I did not ask because I thought it was a personal question. But these symbols brought to mind the lessons and information I have had from The Rosicrucian Fellowship training school over the years.

In the world are some people who are tired of material pursuits, which to them have become as a toyland, and they are ready to leave them as the grown-up boy or girl leaves toys and follows new interests in life. The personality is willing to listen to the promptings of the Higher Self, and follow the "Straight and Narrow Path" of life. So, "with patience and persistence in well doing," he develops faculties which until then were dormant. These faculties are the "Seven Roses on the Cross," spoken of in Rosicrucian parlance.

If two glands in the brain, the pituitary and pineal, are awakened through a pure life, the person becomes clairvoyant. The thyroid gland, when awakened spiritualizes the special ability to speak according to the degree of development. The thymus gland symbolizes love. The spleen, the center, which receives the vital force from the Sun, is a very important faculty for close study.

We have such pioneers as Max Heindel, the founder of The Rosicrucian Fellowship, and the author of *The Rosicrucian Cosmo-Conception*, and also other advanced Egos around the world. The destiny of all mankind is to develop these faculties through pure living and love of the kind which Saint Paul describes in *I Corinthians 13*.

Two other organs or faculties

are the two adrenals over the kidneys. Their functions are also important from a physiological and character viewpoint.

Thus we have the "Seven Roses on the Cross." The Cross, now as in all ages, signifies the physical body of the man—the perfect human body which now is being spiritualized into a true Temple of God as described by Saint Paul in *I Corinthians 3:16-17*. "Know ye not that ye are the Temple of God..." When the divine nature in man is kindled, the person endeavors to develop these faculties, some consciously and others unconsciously. They may live in the world doing their duties, but they are not of this world, for the developing Christ within claims its own ways.

It is encouraging to read in the Bible that during evolution all of us will be saved, some sooner, some later. Therefore, neglecting the spiritual life constitutes a loss of time for the majority, for they still are intent on their material pursuits.

Although it is possible to make the firm decision to return to our Father in Heaven as did the Prodigal Son, this requires willpower, the highest aspect of the Spirit. Most of us return after we are afflicted with sorrows and severe disappointments in the world. The Rosicrucian Fellowship training aims to help prevent such desperate conditions. It leads to a very practical life, in dignity and usefulness, through transmutation of negative habits into positive ones. The dormant faculties are developed and man progresses from human to superhuman in evolution.

Let us be grateful, knowing how much we have been helped

through the ages, for we have not been left alone. The Mystery of Golgotha and the Resurrection tell us that we are considered by the Higher Ones too precious to be left alone in darkness.

And now, when the Elder Brothers of the Rose Cross, superhuman beings who willingly and lovingly come as friends to educate us, let us be grateful and respond by cooperating. Their Teachings endeavor to rekindle the Christian consciousness through living Christ's Teachings in our daily lives. This New Age Teaching endeavors to unite religion and science. For it is a reasonable fact that life is the source of science, and true spiritual science is true religion. There is a difference between being spiritually minded and the casual person who goes to church every Sunday and forgets Christ's principles during the week.

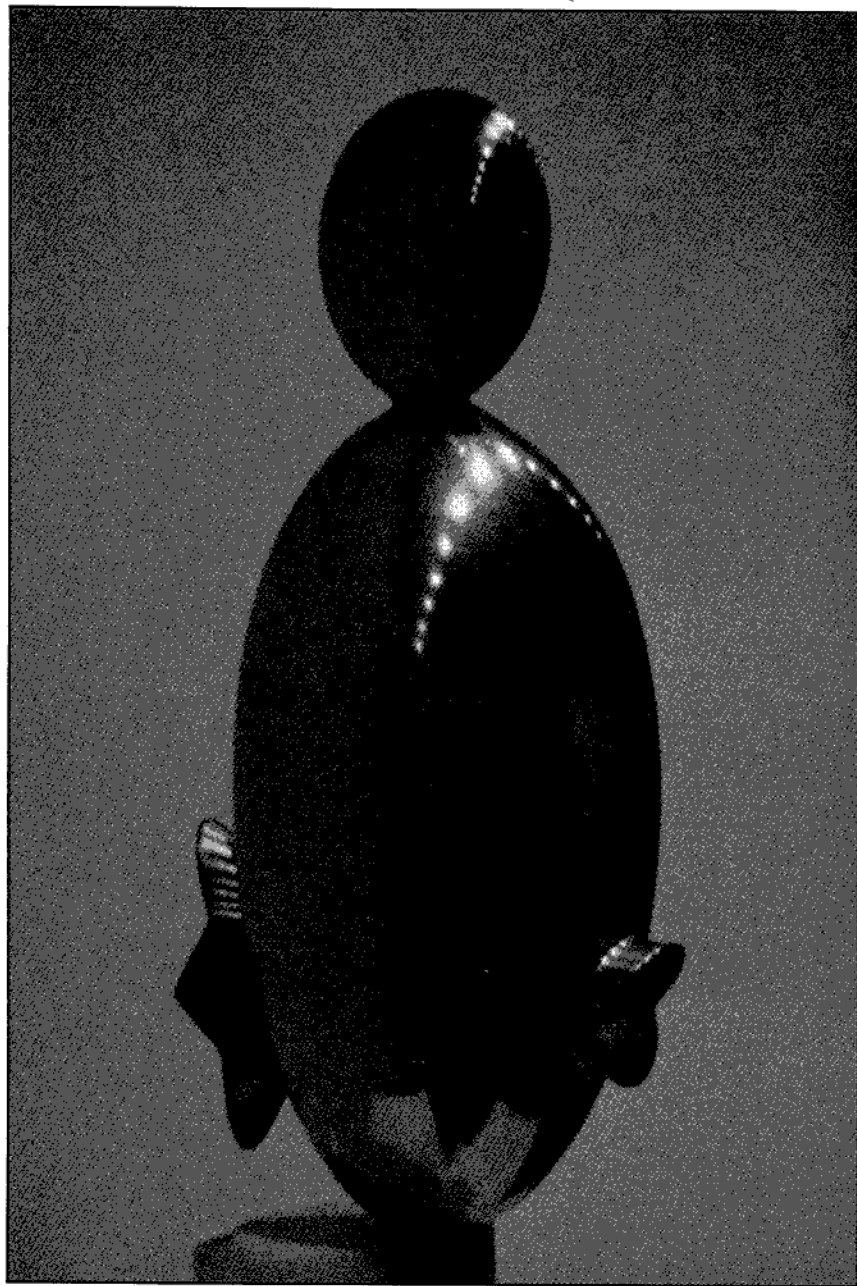
Let us be reasonable in observing seriously the grandeur of Nature, for Nature is not an automaton creation. The Cosmo-Conception tells us that millions of creatures, and about as many years, are required to produce the wonders we see in Nature, based on scientific laws.

We need faith and trust! Faith, this creative substance, which in time leads us to have reason for our faith. Faith is the first virtue developed which brings the rest of the Roses to bloom and open the "Door" to the Truth.

The sculptured door will be painted later in a gold paint, and many members of the Church will admire the excellent work of the artist. Perhaps some of them will be inspired by the symbols and change to spiritual living. □

—**Marika Kussurelis**

Mystic Light



Angels Unaware

Every now and then we encounter a person for an hour, a day, or a week, who leaves an indelible mark on us although we may never see him or her again. Such a person came into my life one gray morning as I was sitting on the beach feeding the pigeons and seagulls.

I had just begun to feed my feathered friends when some inner voice appeared to call them and they swooped into the sky as if they were

one bird and landed at the feet of another woman who was walking the beach throwing out bread and other delicious morsels. I watched this woman from a distance for awhile. She had become as a blur of feathers and beaks and the object of fleeting love. It occurred to me to join her and, in our concerted efforts, we could feed the hungry crowd and get to know one another in the process.

When we finished dishing out the remains of our rations, the birds lifted off and circled us, bending down and saluting us. The woman remarked that they were signaling their love through their winged flight. They took seats around us, a silent but satisfied audience.

My first real glance at this stranger made me think that she was a bag lady sharing her meager meals with her friends. She was tall with greying hair and wore layers of clothes. She was clean and not unkempt. There was an unusual air about her, as of one with great strength and wisdom. I became quite curious to know more about her, but she satisfied that curiosity without my having to ask her meaningless questions.

"I'm known as the Bird Lady of Pacific Beach," she said as she handed me a yellowed newspaper article with a picture of her covered with birds. I quickly skimmed the article and sat patiently waiting to hear more. I was soon rewarded.

"These pictures were taken of the birds by me. If you look carefully, you will see balls of light around the heart area." She went on to explain that she was able somehow to get an impression of the soul, the light in all living things that she photo-

graphed. She began to instruct me about the Group Spirit of the birds.

"But I already know those things," I said, not wishing to appear ignorant and amazed at her knowledge. "Do you study with The Rosicrucian Fellowship?"

She said she studied with no group but went directly to the Source of all life, to the Father/Mother God for her wisdom and instructions. She reached deep into her bag and drew out more pictures covered in plastic to protect them.

These pictures were of her—but what pictures! I had never seen any like them before. She was lying on her back and looking upward. From her forehead shot a stream of pure white light. From the chest area was a radiant, vibrant flow of more light. Her complexion was pale, and I had my doubts as to the validity of the pictures and their ability to show that she had opened up the higher channels within herself.

"But, but you look dead," I stated, very untactfully.

"My dear, I am far from dead!" She was very patient and yet firm. "Many years ago I knelt in prayer. My whole life was one of service to God and humanity. I was swept up into Heaven and opened up as you see me here. I live my life between the inner planes and the outer. Let me take you home and show you what I do."

I felt honored at the request and wondered, could she be an Initiate? After all my years of study in the Cosmo-Conception, I wondered if Initiates really could be found, and I had my doubts. I had many questions to ask her, for I never had met anyone quite like her.

As we walked the few blocks to her home, I had a sense of light circling her feet. There was nothing weak about her. Here was a woman who had met life's challenges and overcome them. She was assertive, strong, powerful, and yet compassionate and caring. She told me that she frequently walked the beaches so that she could show children the pictures she had taken and instruct them in the mysteries of life.

Her home was simple, the furniture utilitarian. On one side was a single, unmade bed filled with dolls of every sort and description. As I caught sight of the dolls, I wondered why an elderly woman would wish to seek their company. My curiosity was soon to be satisfied. Across the room was an organ. Over the organ hung a beautiful painting of an Angel surrounded by hues of lavender. From the Angel's heart area, a prism hung suspended, and light radiated outward in every direction.

"I painted that on my last vacation to the heaven worlds," the woman said. "I commune with Angels frequently."

I was floored! Yet there was something about her demeanor and her words which made me realize that she was telling me the truth and was not just some crazy charlatan.

She sat at the organ and began to play music for me which she had written. It was eerie and other-worldly.

"My work is with children who have died. I help them across to the other side," she continued. "I have written these musical pieces and drawn the pictures which you see in the window to bring these little ones

to me that I may guide them into their new worlds and that they may not be afraid." She told me she had a very special love for those who had been aborted.

She walked to a workbench which held many other pictures and a story that she was in the process of writing. She was trying to convey the knowledge she had obtained to a world hungry for Truth. Her ability to make light show up on pictures was an asset. There were several pictures of her son with light round the heart and head areas. She went on to explain that her son was dead, but she often communed with him on her visits to the invisible realms.

All my years of study of the inner worlds, of the realities that lay within reach, had not prepared me to meet someone who lived and worked there.

I felt privileged to have made her acquaintance, and the time came to say goodbye. I left with a feeling of light and love and growing awe. There were questions in my mind, and I needed to introspect our chance encounter.

One day, months after our meeting, I stumbled across the words in *Hebrews 13*: "Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

All subsequent efforts to find the home where she lived proved futile. No future walks along the beach ever again produced this strange, wonderful woman. Our meeting was brief, and all questions in my heart ceased. I knew who she was now, and her impact on my life would remain forever. □

—A Probationer

Atlantis: The Continent and Its People

Compiled from the Max Heindel's writing by a Probationer

One of the indications that progress toward a deeper understanding of the evolutionary processes is being made by most of humanity is the current interest in the ancient continent of Atlantis. Occultists, of course have accepted the actuality of the existence of this great land mass for ages, and reputable books about it have been available for some time past.

Modern excavations and discoveries near Greece, the island of Rimini, and in other places, have provided what seems to be material evidence of the existence of Atlantis. Now even some material scientists are showing interest and belief in the possibility that Atlantis did exist.

According to the Western Wisdom Teachings, Atlantis was the continent that existed a million or more years ago approximately where the Atlantic Ocean now is, when man was at the nadir of materiality during the Atlantean Epoch. This Epoch immediately preceded our present Aryan Epoch and differed from it in many ways. The greatest differences were in the constitution of the atmosphere and the water and in man himself.

The continent of Atlantis was the meeting place of two powerful currents: the hot fiery breath of the still abundantly active volcanoes in the south of the planet, and the icy blasts of the polar regions in the north. Consequently, its atmosphere was always filled with a thick murky fog. The water was not so dense as now but contained a greater proportion of air. Much water also was held suspended in the heavy, foggy atmosphere.

Through this atmosphere, the Sun never clearly shone. It appeared to be surrounded by an aura of light-mist, as do street lights when seen in a dense fog. It was then possible to see only a few feet in any direction, and the outlines of all objects not close at hand appeared dim, hazy, and uncertain. Men were guided more by internal perception than by external vision. They saw inwardly and turned their forces inward to build body organs. These Atlantean "children of the mist" were one vast brotherhood, innocent and childlike.

While we lived in ancient Atlantis in the basins of the Earth, pressure of the moisture-laden mist was very heavy. This hardened the dense body, and as a further result the vibrations of the interpenetrating finer vehicles were considerably slowed down. This was especially true of the vital body, which is made of ether, a grade of matter belonging to the Physical World and subject to some physical laws. The solar life

force did not penetrate the dense mist in the same abundance as is present in the clear atmosphere today. In addition the vital bodies of the Atlanteans were composed almost entirely of the two lower ethers which further assimilation and reproduction. Progress necessarily was very slow. Man led mainly a vegetative existence, his main exertions being devoted to obtaining food and reproducing his kind.

Gradually the physical body grew less dense and the amount of the two higher ethers increased, so that man became fitted to live in a clear atmosphere under decreased pressure. This we have enjoyed since the historical event known as the "Flood," when the mist condensed.

The vertebrate mammals and man were formed, in the Atlantean Epoch, as described in the Bible, on the "sixth day." Man of that time was very different from anything extant on Earth at the present time. He had a head, but scarcely any forehead; his brain had no frontal development; the head sloped almost abruptly back from a point just above the eyes. He breathed by means of gills, but those who worked with the Law of Evolution gradually built lungs. As compared with our present humanity, man of Atlantis was a giant. His arms and legs were much longer in proportion to his body, than ours. Instead of walking, he progressed by a series of flying leaps not unlike those of the kangaroo. He had small, blinking eyes set in round sockets, but his hair was straight, glossy, black, and round in sections. His ears sat much farther back on his round head than do those of the

Aryan. The color of his skin was like that of the present Mongolians and Indians.

In early Atlantis, man's body had blood, but it moved only with difficulty and would have dried quickly because of the high internal temperature save for the fact that an abundance of moisture was supplied by the watery atmosphere then prevailing. The body was of a grained and stringy substance, not unlike our present tendons, and also resembling wood.

During this Epoch man began to eat the carcasses of animals, since he had acquired a mind and had begun to think. Thought breaks down nerve cells and causes decay. Nimrod (the 4th Epoch man) was a "mighty hunter." In time, flesh eating enabled man to assimilate sufficient albumen to build elastic tissue necessary for the formation of lungs and arteries so as to allow unrestricted circulation of the blood.

The higher vehicles of the early Atlanteans were not drawn into a concentric position in relation to the dense body, as are ours. The Spirit was not quite indwelling; it was partially outside, therefore could not control its vehicles with as great facility as if it dwelt entirely inside. The head of the etheric body was outside of and held a position far above the physical head. A point between the eyebrows and about half an inch below the surface of the skin has a corresponding point in the etheric body. It might be called "the root of the nose." When these two points, in the dense and etheric bodies, come into correspondence, as they do in man today, the trained clairvoyant sees them as a black spot or a vacant

space like the invisible core of a gas flame. This is the seat of the indwelling Spirit in man—the Holy of Holies in the temple of the human body, barred to all but that indwelling human Ego whose home it is.

These two points were far apart in the human being of early Atlantis, as they are in the animals of our day. Because of the distance between these two points, the Atlantean's power of perception or vision was much keener in the inner worlds than in the Physical World which was obscured by its atmosphere of thick, heavy fog. In the fullness of time, however, the atmosphere slowly became clearer. At the same time, the point in the head of the etheric body came closer and closer to the corresponding point in the dense body. As the two approached each other, man gradually lost touch with the inner worlds. Finally, in the last third of the Atlantean Epoch, the two points in the bodies were united, and man became fully awake in the Physical World. At the same time, the capability of perceiving the inner worlds was gradually lost to most of the people.

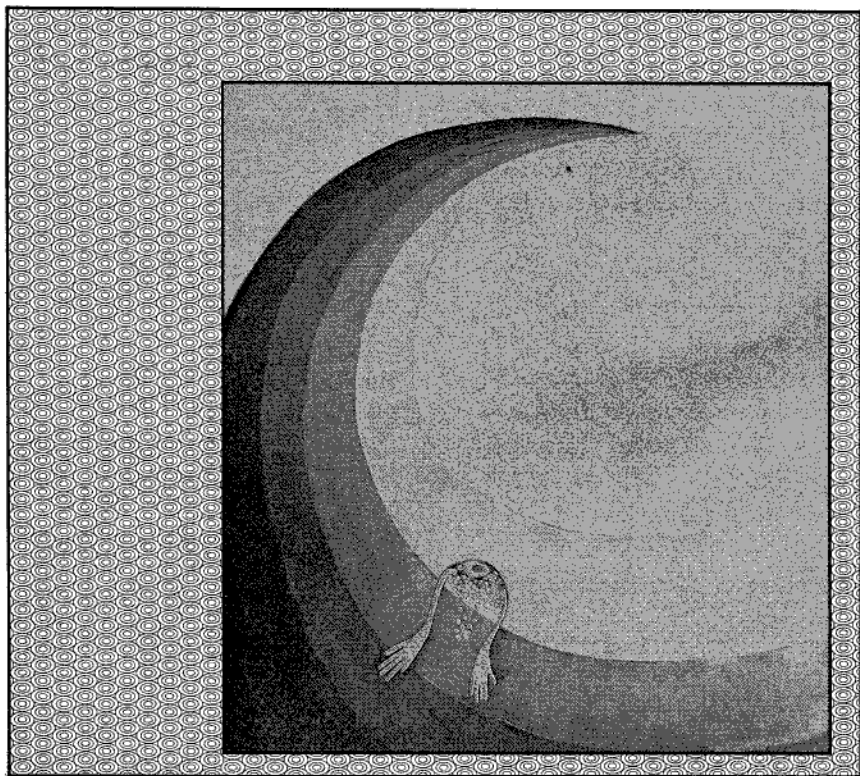
Although the earlier Atlanteans did not clearly perceive the outlines of an object or person, they saw the Spirit and at once knew its attributes. They knew whether the man or animal they were regarding was kindly or inimically disposed toward them. They were accurately taught by spiritual perception how to deal with others and how to escape harm. Therefore, when the spiritual world gradually faded from their consciousness, great was their sorrow at the loss.

Eventually, the desire to ex-

plore beyond the basins of the Earth where the mist was densest caused the invention of airships, which were propelled by the expansive force of sprouting grain. The "ark" story is a perverted remembrance of that fact. Those ships actually did founder upon mountain tops where the atmosphere was too rare to sustain them. The buoyancy of the ships was insufficient to enable them to rise higher in the light mist of those altitudes. Also, man's respiration was difficult in the higher altitudes.

The first of the Atlantean Races, the Rmoahals, had but little memory, and that little was chiefly connected with sensation. They remembered colors and tones, and thus to some extent they evolved feeling: joy, sorrow, sympathy, and antipathy. With memory comes the rudiments of a language. Words were evolved and names given to things. The Rmoahals were yet a spiritual race, their soul-powers being like the forces of Nature. They named the objects around them, and in their words was power over the things they named. Their feelings as Spirits inspired them, and they did no harm to each other. To them, language was holy, and the power was never abused by gossip or small talk. By the use of definite language, the Spirit became able to contact the souls of things in the outside world.

The Tlavatlis were the second Atlantean Race. They began to feel their worth as separate human beings, becoming ambitious, demanding that their works be remembered. Memory became a factor in the life of the community. The remembrance of the deeds done by certain



ones would cause a group of people to choose as their leader one who had done great deeds. This was the germ of royalty as well as that of ancestor worship.

The third Atlantean Race, the Toltecs, carried still farther the ideas of their predecessors, inaugurating monarchy and hereditary succession. They originated the custom of honoring men for the deeds done by their ancestors, but there was then a very good reason for so doing. Because of the peculiar training at that time, the father had the power to bestow his qualities upon his son in a way impossible to mankind at present. Education consisted of calling up before the child pictures of the different phases of life. Atlantean consciousness was principally an internal picture-consciousness. The power of the educator to call up these pictures before the inner vision of the child was the determining factor of the soul-qualities that

would be possessed by the grown man. Instinct other than reason was appealed to and aroused, and in the majority of cases the son readily absorbed the qualities of the father.

Among the Toltecs, the third of the seven Atlantean Races, experience came to be highly valued. The man who had gained the most varied experience was the most honored and sought after. Memory was then so great and accurate that our present memory is nothing in comparison. In an emergency, a Toltec of wide practical experience would be very likely to remember similar cases in the past and suggest what action should be taken. Thus he became a valuable advisor to the community. If such an individual was not available, however, experimentation was necessary to find out what was best to do.

During the middle third of Atlantis (among the Toltecs) there was the beginning of

separate nations. Groups of people who discovered similar tastes and habits in one another left their homes and established new colonies. They remembered the old customs and followed them in their new homes as far as they suited, forming new ones to meet their own particular ideas and necessities. The Leaders of mankind initiated great kings at that time to rule the people, over whom they had great power. The masses honored these rulers with all the reverence due to kings "by the grace of God." Women became more spiritually inclined, listening to the voice of Jehovah and filling the churches in an effort to satisfy spiritual aspirations. This happy state, however, had in it the germ of disintegration, for in time the kings became intoxicated with power. They began to use this power selfishly and corruptly instead of for the common good. They arrogated to themselves privileges and authorities never intended for them, and abused their powers to oppress and avenge. It is easy to see that this misuse of power would bring about terrible conditions.

There, in the middle of Atlantis, the Sun first shone upon *man* as we know him; there he first was born into the world. Until then he had been under the absolute control of great spiritual Hierarchies—mute, without voice or choice in matters pertaining to his education. But on the day when he finally emerged from the dense atmosphere of Atlantis; when he first beheld the mountains silhouetted in clear, sharp contours against the azure vault of heaven; when he first saw the beauties of moor and meadow,

the moving creatures, birds in the air, and his fellow men; when his vision was undimmed by the partial obscuration of the mist which had previously hampered perception; above all, when he perceived *himself* as separate and apart from all others, there burst from his lips the glorious, triumphant cry, "I AM."

The Fourth Atlantean Race, the Original Turanians, were especially vile in their abominable selfishness. They erected temples where the kings were worshipped as gods, and they caused the extreme oppression of the helpless lower classes. Black magic of the worst kind flourished, along with gratification of vanity and external display.

The Creative Hierarchies have been active in the evolution of our solar system from its beginning and have brought not only humanity but also all the other various kingdoms to their present stage of evolutionary attainment. They are working with these life-waves now to further develop them into spiritual beings. They made man in their likeness, and the Original Semites, the fifth of the seven Atlantean Races, were divided into twelve classes by their Leader, each class representing one of the constellations.

The Original Semites were the most important of the Atlantean Races, because in them we find the first germ of the corrective quality of thought. Therefore the white-skinned Original Semites became the "seed-race," the "chosen people" to be kept unmixed with the other races and become the forbears of the coming Aryan Races. By this time, however, the Semites

had already become sufficiently evolved to resent a curb on their liberty. Besides, that curb could not be too strong, for it was necessary that they be permitted a certain amount of free will rather than remain God-guided automatons.

Consequently it was hard to guide such a "stiff-necked" people, and many of the "sons of Gods" (Semites) married the "daughters of men" (other races) and frustrated the designs of their Leader. It was necessary therefore, to segregate them and their offspring from the faithful, who were led away from them and thus became "lost" in the estimate of the disobedient ones. The faithful ones were secluded in central Asia and there became the forbears of the Aryan Races which have merged thence and are now inhabiting the "promised land," not just Palestine, but the whole Earth as now constituted.

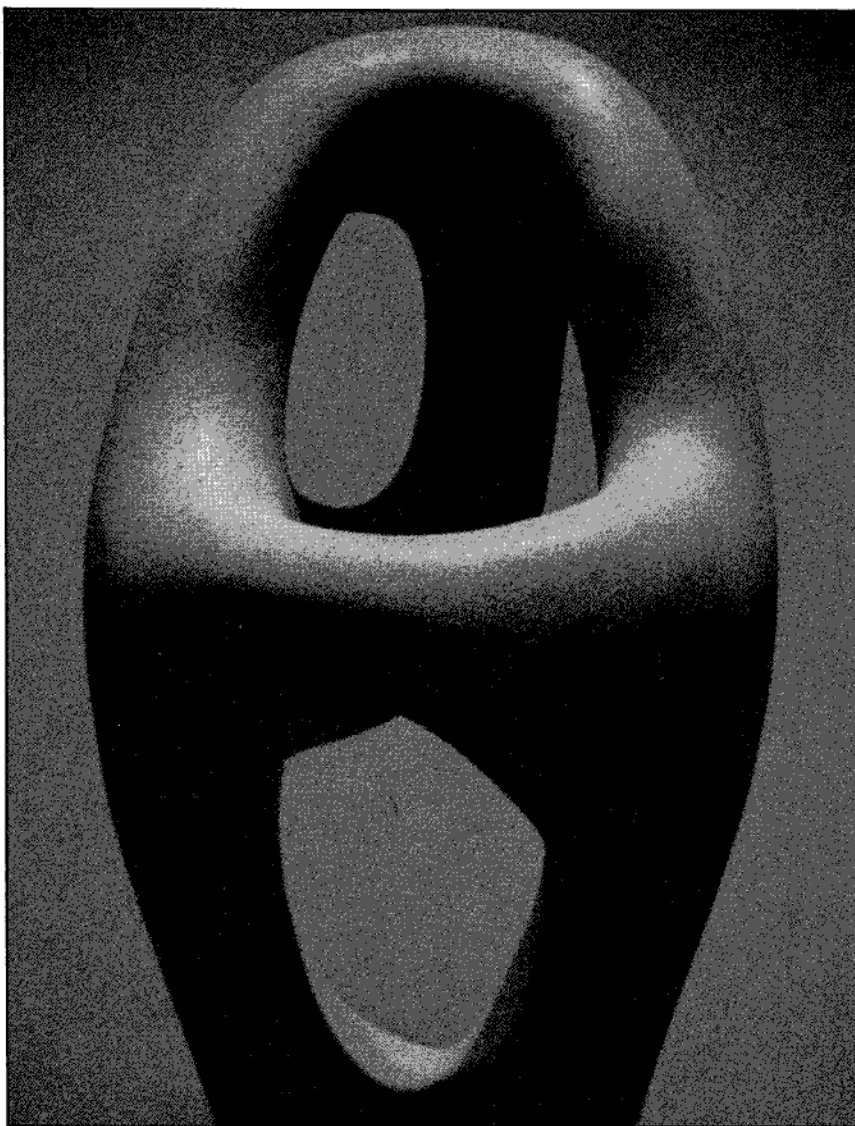
In the Polarian Epoch, man acquired a dense body as an instrument of action. In the Hyperborean Epoch, the vital body was added to give power of motion necessary to action. The mind was given to man in the Atlantean Epoch to give purpose to action, but as the Ego was exceedingly weak and the desire nature strong, the nascent mind coalesced with the desire body. The faculty of cunning resulted and was the cause of all the wickedness of the middle third of the Atlantean Epoch.

During the existence of the Semitic Race, the atmosphere began to clear definitely, and the point in man's etheric head came into correspondence with its companion point in his dense head. Man could see objects in

the Physical World clearly but lost the inner world vision. The exchange of spiritual powers for physical faculties was necessary, however, so that man might be able to function, independent of outside guidance, in the Physical World he must conquer. While reason benefited him in many ways, it shut from his vision the soul of things which had previously spoken to him. The gaining of the intellect, which is now man's most precious possession, was at first sadly contemplated by the Atlantean, who mourned the loss of spiritual sight and power which marked its acquisition. In time, man's higher powers will be regained when, by means of experiences in his journey through the dense Physical World, he has learned to use them properly. When he first possessed them, he had no knowledge of their proper use, and they were too precious and too dangerous to be used as toys with which to experiment.

Under the guidance of a great Entity, the Original Semites were led to the part of Central Asia known as the Desert of Gobi. There they were prepared to be the seed of the seven races of the Aryan Epoch, imbued potentially with the qualities to be evolved by their descendants. They were taught to worship an invisible God and to expect to be rewarded by material benefits or punished by painful afflictions. The Old Testament gives numerous instances of the fact that this step on the evolutionary path was supervised by Jehovah and His agents. The New Testament outlines the procedure for the present and future.

The Akkadians were the sixth



and the Mongolians the seventh of the Atlantean Races. They evolved the faculty of thought still farther, but followed lines of reasoning which deviated more and more from the main trend of the developing life. They fell behind and are degenerating, with the remainder of the Atlantean Races.

As the heavy fogs of Atlantis condensed more and more, the increased quantity of water gradually inundated that continent, destroying the greater part of the populations and the evidence of their civilization. Great numbers of people were driven from the doomed continent by the floods and

wandered across Europe. The Aryan Races, as said descended from the Original Semites placed in Central Asia.

In the present Aryan Epoch, Thought and Reason are to be evolved by the work of the Ego in the mind. Desire is to be conducted into channels leading to the attainment of spiritual perfection, which is the Goal of Evolution. This faculty of thought and the ability to form Ideas were gained by man at the expense of power over Nature. The loss of this power, however, made it possible for man to evolve farther. Once he lost it, no matter how selfish he became, he could not absolutely

destroy himself and Nature, as would have been the case had his growing selfishness been accompanied by the retention of his former power.

Each age has its own peculiar conditions and laws; the evolving beings have a physiological constitution suited to the environment of that age, but they are dominated by the Nature Forces then prevailing until they learn to conform to them. Then these forces become most valuable servants, as are steam and electricity, which we have partially harnessed. The Law of Gravity still holds us in its powerful grip, although by mechanical means we are trying to escape into the new element, ether. We shall attain to the mastery of the air, but more physiological, moral, and spiritual changes must take place before there is a "new heaven and a new earth, wherein dwelleth righteousness."

This will be the Sixth Epoch, in which there will be no separation into races. Christ will have returned, to the New Galilee, to reign over a purified humanity in which true brotherhood will prevail. In this Sixth Epoch, a far cry from old Atlantis on the evolutionary path, the Christ, or Love-Wisdom aspect of the Trinity, will implant through its counterpart in man, the Life-spirit, the faculties of intuition and impersonal love. Those who aspire to be pioneers in the coming race, therefore, must cultivate these faculties within themselves. Then they will have regained spirituality on a higher level and will properly direct the forces inherent in them which were misused in the latter part of Atlantis. □

—A Probationer

Max Heindel's Message

Teachings of an Initiate

MYSTIC LIGHT ON THE WORLD WAR

(Continued)

If this attitude of mind were consistently followed the Spirit would eventually become crystallized in the body. The heaven life in which we build our future vehicles and environments would become increasingly barren, for when we persistently hold the thought that there is nothing but what we contact through our senses (see, hear, smell, touch, and analyze), this mental attitude cultivated in the earth life persists in the Second Heaven with the result that we may there neglect the preparation that would give us a field of endeavor and instruments wherewith to work in it, and as a result, evolution would soon cease.

According to the Rosicrucian Teachings, the soul is the extract of the various bodies; it is garnered by experience that involves the destruction of the particular bodies from which this living bread is derived and which is to be used as a pabulum for the Spirit. In the ordinary course of evolution the perfecting of the various vehicles is gradual, and the soul substance is then garnered and assimilated by the Spirit between Earth lives. But at a certain period in the larger life when we are entering upon a spiral, a different phase of evolution, it is usually necessary to employ drastic measures to turn the Spirit out of the beaten pathway into a new and unknown direction. Formerly when we possessed less individuality and were incapable of taking the initiative ourselves these changes were accomplished by what may be called great cataclysms of Nature, but which were in fact planned by the divine Hierarchies who guide evolution, with a view to destroying multitudes of bodies that had served the purpose of human development in a given direction, changing the environment of those who had learned the possibilities of a new road, and starting these pioneer people upon a fresh career. Such wholesale destruction was naturally much more frequent in the earlier epochs than in later times. Lemuria had all the requisite conditions for numerous attempts at making a fresh start with one group when another had failed and had been destroyed. As a matter of



fact, there was not merely one flood in Atlantis but three, and a period of about three-quarters of a million years elapsed between the first and the last.

We may not expect that the method of wholesale destruction and a new start can be abrogated until we as a whole awaken to the necessity of taking a new road when we have come to the end of the old, but a new method of being used by the Invisible Directors of evolution. They are not now making use of cataclysms of nature to change the old order for something new and better, but *they are making use of the misdirected energies of humanity itself to further the ends they have in view*. This was the genesis of the great war which recently raged among us. Its purpose was to turn our energies from seeking the bread whereof men die and to create in us the soul hunger that would cause us to turn from material things to spiritual. We are, as a matter of fact, commencing to work out our own salvation. We are beginning to do things for ourselves instead of having them done for us, and though unaware of the fact, *we are learning how to turn evil to good*.

Some may think this war affected only those few million men actually engaged in it, but a little thought upon the matter will soon convince anyone that the welfare of the whole world was involved to a greater or lesser degree so far as economic conditions were concerned. There is no race nor country that escaped entirely, nor can any go on in the same tranquil manner as before the war broke out. Kinship and friendship were ties which reached from the trenches of Europe to every part of the globe. Many of us were related to individuals in one and perhaps both groups engaged in the strife, and we followed their fortunes with an interest commensurate with the strength of our feeling for them. But in the nighttime when our physical bodies were asleep and we entered the Desire World, we could not escape living and feeling the whole tragedy with all the intensity whereof we were capable, for the desire currents swept the whole world. In the Desire World there is neither time nor distance. The trenches of Europe were brought to our door no matter where we lived, and we could not escape the subconscious effect of the spectacle which we there saw. Furthermore, this same titanic struggle produced effects which could never be equaled by a natural cataclysm, which is so much quicker in its action and so much shorter in its duration, besides being localized and incapable

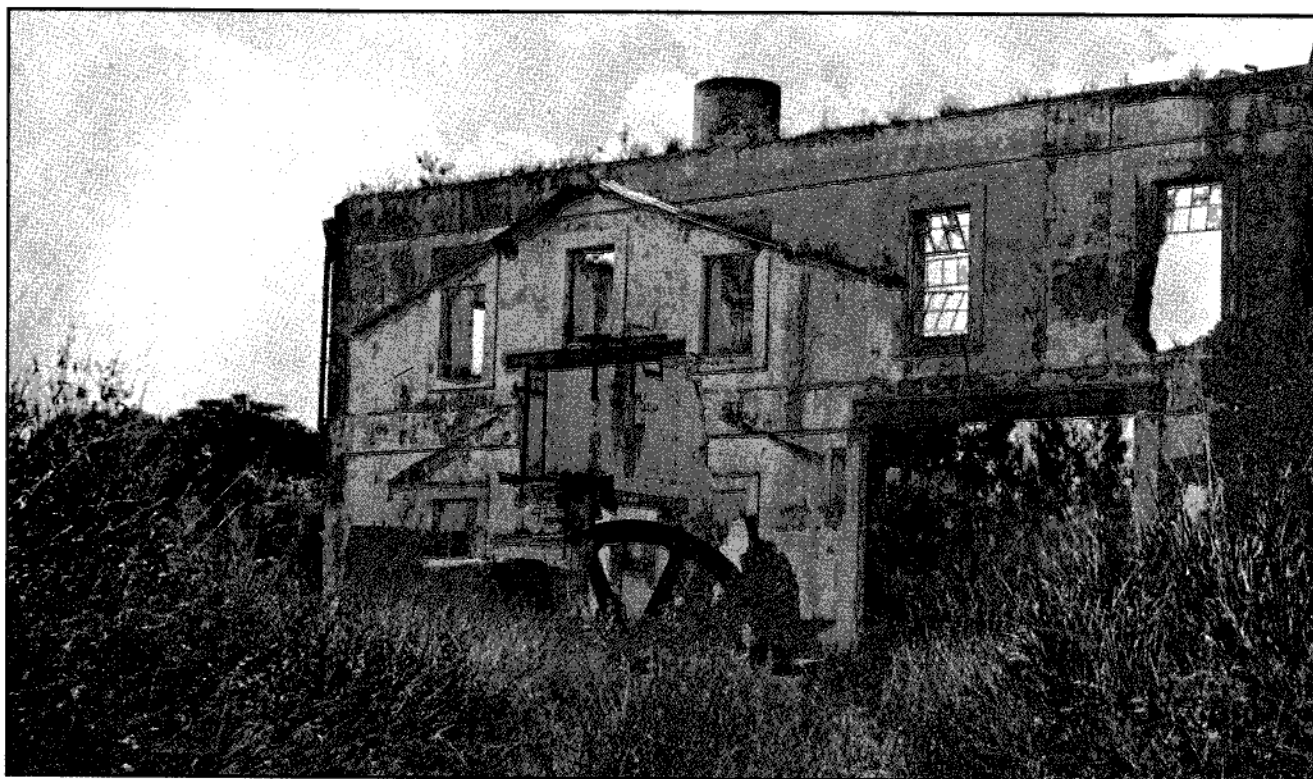
of generating the same feelings of love and hate which were such important factors in the World War.

During the previous career of man it has been the object of the divine Hierarchs to teach him how to accomplish physical results by physical means. He has forgotten how to utilize the finer forces in Nature such as, for instance, the energy liberated when grain is sprouting, which was used for purposes of propulsion and levitation in the Atlantean airships. He is unaware of the sanctity of fire and how to use it spiritually, therefore only about fifteen per cent of its power is utilized in the best steam engines. It is well of course that man is thus limited, for were he able to use the power at the command of one whose spiritual faculties are awakened, he could annihilate our world and all upon it. But while he is doing his best or his worst with the faculties at his command today, he is learning the lesson of how to hold his feelings in leash to fit himself for the use of the finer forces necessary for development in the Aquarian Age, and pulling the scales from his eyes so that he may commence to see the new world which he is destined to conquer.

Two separate and distinct processes are made use of to accomplish this result. One is the visit of death to millions of homes, tearing away from the family group the husband, father, or brother, and leaving the survivors to face a grey existence of economic privation. The desire to see was naturally unconscious on the part of the individual who did not know and had no concept of the meaning or use of sight; but in the world soul, which created the Sun, rested the knowledge and requisite desire that worked the miracle.

Similarly in the case of death: when our consciousness had first become focussed in the physical vehicles and the fact of death stared us in the face, there was no hope within; but in time religion supplied the knowledge of an invisible world whence the Spirit had come to take birth and whither it returns after death. The hope of immortality gradually evolved in humanity the feeling that death is only a transition, but modern science has done its best to rob men of this consolation.

Nevertheless, at every death the tears that are shed serve to dissolve the veil that hides the invisible world from our longing gaze. The deepfelt yearning and the sorrow at the parting of loved and loving ones on both sides of the veil are tearing this apart, and at some not far distant day the ac-



cumulated effect of all this will reveal the fact that there is no death, but that those who have passed beyond are as much alive as we are. The potency of these tears, this sorrow, this yearning is not equal in all cases, however, and the effects differ widely according to whether the vital body has been awakened in any given person by acts of unselfishness and service according to the occult maxim that all develop along spiritual lines begins with the vital body. This is the basis, and no superstructure can be built until this foundation has been laid.

With regard to the second process of soul unfoldment which is carried on among those actually engaged in warfare, there are probably but few who have had as unique an opportunity to study actual conditions on the whole of the extended line of battle as the writer. Notwithstanding all the brutality and hellishness of the whole thing he feels confident that this was the greatest school of soul unfoldment that has ever existed, for nowhere have there been so numerous opportunities for selfless service as on the battle fields of France, and nowhere have men been so ready to grasp the chance of doing for someone else. Thus the vital bodies of a host of people have received a quickening such as they would probably not have otherwise attained for a number of lives, and these people have therefore become correspondingly sensitive to spiritual vibrations, and susceptible in a

higher degree to the benefit which may be derived from the first process previously mentioned. As a result we shall in due time see an army of sensitives among us who will be in such close touch with the invisible world that their concerted testimony cannot be crushed by the materialistic school. They will prove a great factor in helping us to prepare for the higher conditions of the Aquarian Age.

"But," some may ask, "will they not forget when the stress and strain of war are over? Will not a large percentage of these people go back into the same rut where they were before?" To this we may answer that we feel confident it can never come to pass, for while the invisible vehicles, especially the vital body, are asleep, man may pursue a materialistic career; but once this vehicle has been awakened and has tasted the bread of life, it is like the physical body, subject to hunger—soul hunger—and its cravings will not be denied save after an exceedingly hard struggle. In the latter case, of course, the words of Christ are applicable: "The last state of that man is worse than the first." However, it is good to feel that out of all the indescribable sorrow and trouble of the war good is being wrought in the crucible of the gods, and it will be a lasting good. May we all align our forces and help extract the good, so that we may be shining examples to help lead humanity to the New Age. □

Studies in the Cosmo-Conception

The Wisdom of the Group Spirits

Question:

Do not animals act on blind instinct?

Answer:

There is no such vague, indefinite thing as "blind" instinct. There is nothing "blind" about the way the Group Spirit guides its members—there is WISDOM, spelled with capital letters.

Question:

Is there proof of this?

Answer:

Yes, the trained clairvoyant, when functioning in the Desire World, can communicate with these Spirits of the animal species and finds them much more intelligent than a large percentage of human beings. He can see the marvelous insight they display in marshaling the animals which are their physical bodies.

Question:

How can we note their control among the birds?

Answer:

It is the Spirit of the group which gathers its flocks of birds in the fall and compels them to migrate to the south, neither too early nor too late to escape the winter's chilly blast; that directs their return in the spring, causing them to fly at just the proper altitude which differs for the different species.

Question:

Is the Spirit's wisdom as apparent among animals?

Answer:

The Group Spirit of the beaver teaches it to build its dam across a stream at exactly the proper angle. It considers the rapidity of the flow, and all the circumstances, precisely as a skilled engineer would do, showing that it is as up-to-date in every particular of the craft as the college-bred, technically educated man.

Question:

How does it manifest among the lesser species?

Answer:

It is the wisdom of the Group Spirit that directs the building of the hexagonal cell of the bee with such geometrical nicety; that teaches the snail to fashion its house in an accurate, beautiful spiral; that teaches the ocean mollusk the art of decorating its iridescent shell. Wisdom, wisdom, everywhere!

Question:

If the animal Group Spirit is so wise, considering the short period of evolution of the animal as compared with that of man, why does not the latter display wisdom to a much greater degree, and why must man be taught to build dams and geometrize, all of which the Group Spirit does without being taught?

Answer:

The answer to that has to do with the descent of the Universal Spirit into matter of ever increasing density.

Question:

How does this effect such a differences?

Answer:

In the higher worlds, where its vehicles are fewer and finer, it is in close touch with cosmic wisdom which shines out in a manner inconceivable in the dense Physical World, but as the Spirit descends the light of wisdom becomes more and more dimmed, until in the densest of all the worlds it is held almost entirely in abeyance.

Question:

How does this apply to the two kingdoms?

Answer:

The Spirit of man has descended to the nadir of the Physical World, is indwelling, and is beginning its ascension toward the higher levels, whereas the Spirits of the animal kingdom are still descending, having dropped no lower than the Desire World. In this higher realm they are naturally in close touch with cosmic wisdom which they readily transmit to their charges. □

—Reference: Cosmo-Conception pp. 78-80

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 Tares Among the Wheat

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From when then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

—Matthew 13:24-30

It is taught in the Western Wisdom Teachings that "Man is a threefold Spirit, possessing a mind by means of which he governs a threefold body, which he emanated from himself to gather experience. This threefold body he transmutes into a threefold soul, upon which he nourishes himself from impotence to omnipotence." Life after life, here on the Earth, each human being goes through the various activities and experiences provided for him as opportunities for learning the necessary lessons on the spiral ladder of progress or evolution.

Unfortunately, however, the Ego, or Higher Self, is not always in command, since the lower self, or personality has become very powerful in the great majority of mankind. Therefore, throughout each life there are what may be termed both "good" and "bad" responses to the situations of life, the freewill of each individual making it possible for him

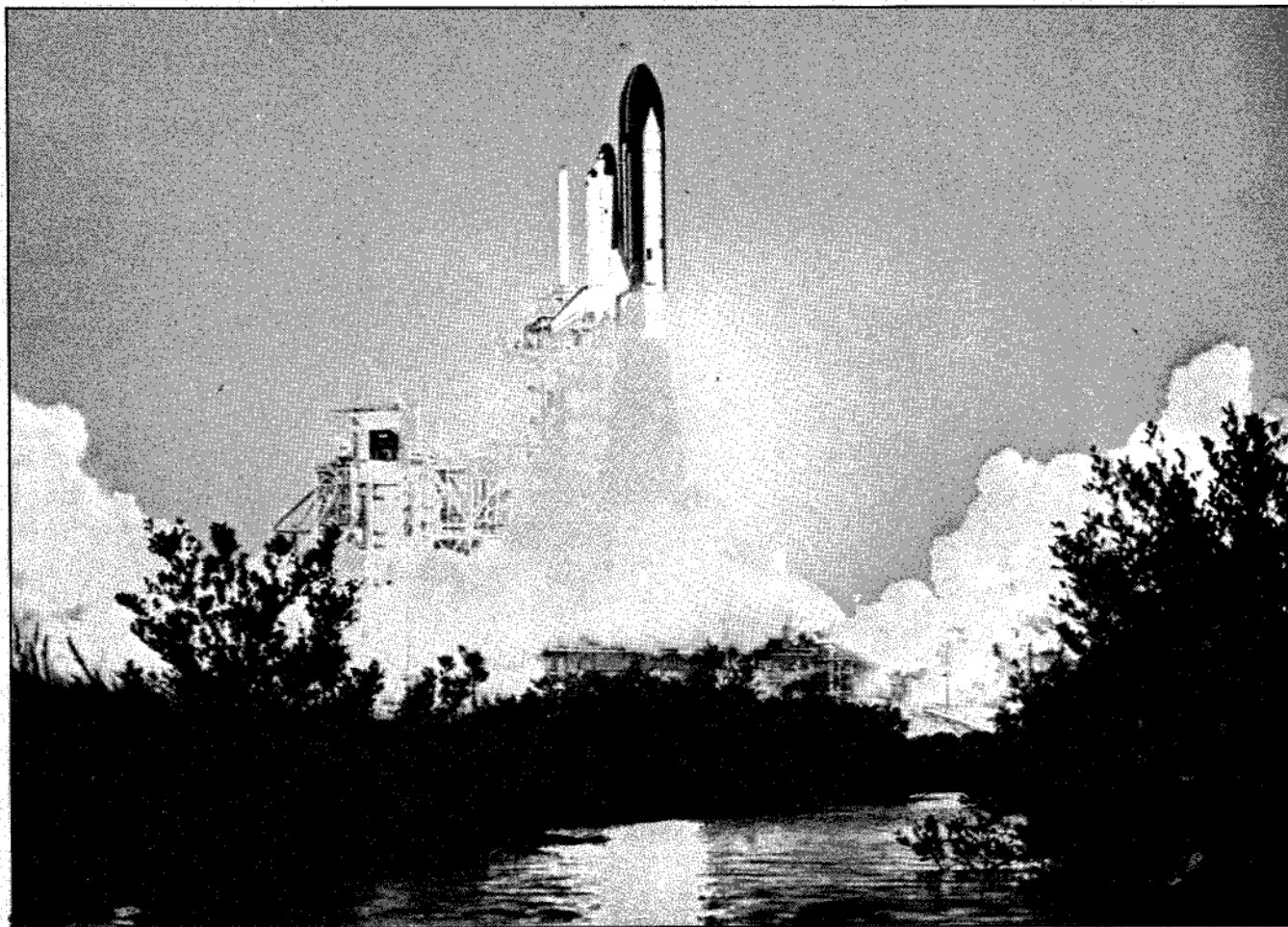
to respond according to his own ability and desire. Thus the Ego, always acting wisely, sows "good seed," but when the Ego is not in command, "his enemy," the lower self, comes and sows "tares," or deeds contrary to God's laws. Day after day this goes on, both the "wheat" and the "tares" growing according to the food given them. The record of every deed performed is indelibly imprinted, by means of the breath, upon the ether of the vital body.

At the end of the Earth life, there comes the time of the "harvest." When the seed atom of the physical body in the apex of the heart is ruptured, the Ego spends approximately three and one-half days viewing a panorama of the life just passed. This panorama provides the basis for the experiences to come in the higher worlds.

First, there comes the purgatorial experience, during which the Ego suffers for all the evil he has done and is purged of his baser desires. (If he has repented, made restitution, and reformed, then he will not have to suffer, and will pass on more quickly.)

After the purgatorial experience is completed, the Ego proceeds into the First Heaven, "where the results of its sufferings are incorporated in the seed atom of the desire body, thus imparting to it the quality of right feeling." Then, as the "panorama of the past again unrolls itself backward...the good acts of life...are the basis of feeling."

Thus are the "tares" burned and the "wheat" gathered into our heavenly Father's "barn," the eternal part of the Spirit which is the real man. □



This photo and cover photo courtesy NASA

Degree of the Nodes —A Warning

The shuttle explosion 10 miles high in the sky on January 28, 1986 was a horrifying experience for the many millions of people watching on the ground and on TV. Looking at the astrological chart for the moment of lift-off at 11:38 AM EST from the launch center on Cape Canaveral, some revealing points come to light. The 7th house rules partnerships and the public in general and here we see Pluto, the planet of nations and large groups of people, present in the house indicating that millions would witness the tragedy. It was deeply felt because the 7th house together with its two planets was in the emotional water sign of Scorpio. Mars, the planet of violence and accident, had just passed through and was yet near the cusp of the 8th, the house which rules death. The 8th house cusp and its two residents, Saturn and Uranus, were in the fire sign Sagittarius. There was plenty of fire/enthusiasm for this trip but Uranus in a fire sign and in the 8th clearly shows the possibility of death by explosion and fire, and Saturn on the cusp indicates a date with destiny. The vehicle for this long trip over water is read in the 9th house. Here we find Neptune in the earth sign Capricorn within the degree of the nodes. Some members of The American Federation of Astrologers in the Seattle area have done research on the effect of a planet in the degree (within 60') of the nodes and have found this aspect to be a warn-

ing of danger, and particularly violent danger when in Taurus.

Some examples. Our Seattle informant spoke of Jayne Mansfield who had a planet in the degree of the nodes in Taurus which rules the neck and lower jaw, and Jayne Mansfield was decapitated in an automobile accident. Personal experience also offers pertinent examples that would seem to support this research, one a suicide and the other an accidental death. The suicide was a despondent military sergeant who placed his rifle under his chin and shot himself. He had a planet near 17 degrees of Sagittarius inconjunct the South node near 17 degrees of Taurus. The accidental death of a young man occurred from a fall through a second floor porch railing to a paved parking lot. Neptune always indicates something hidden or unseen, in this case the deteriorating condition of the wooden railing, the chart of this man had Neptune at 10

degrees of Libra, an air sign, trine to the North node by just 3' in Gemini, another air sign (a fall through the air). One might ask if a sextile/trine aspect is not supposed to be fortunate. Neptune, however, was squared by the Sun on the cusp of the 8th. It was fortunate only in that the man died quickly. Even in this case Taurus influenced the nodes because the house of the North node was intercepted by Taurus. The young man landed on his shoulders (Gemini), broke his neck (Taurus) and was killed instantly (Mars right on the 8th house cusp).

Let us continue to examine the unfortunate space flight attempt. The shuttle North node is on the ascendant in the earth sign Taurus, warning of violent danger, whether or not other aspects are favorable. The South node is in the water sign Scorpio ruling liquids, such as the volatile compressed liquid fuels carried with the shuttle. The aspects of Neptune in the de-

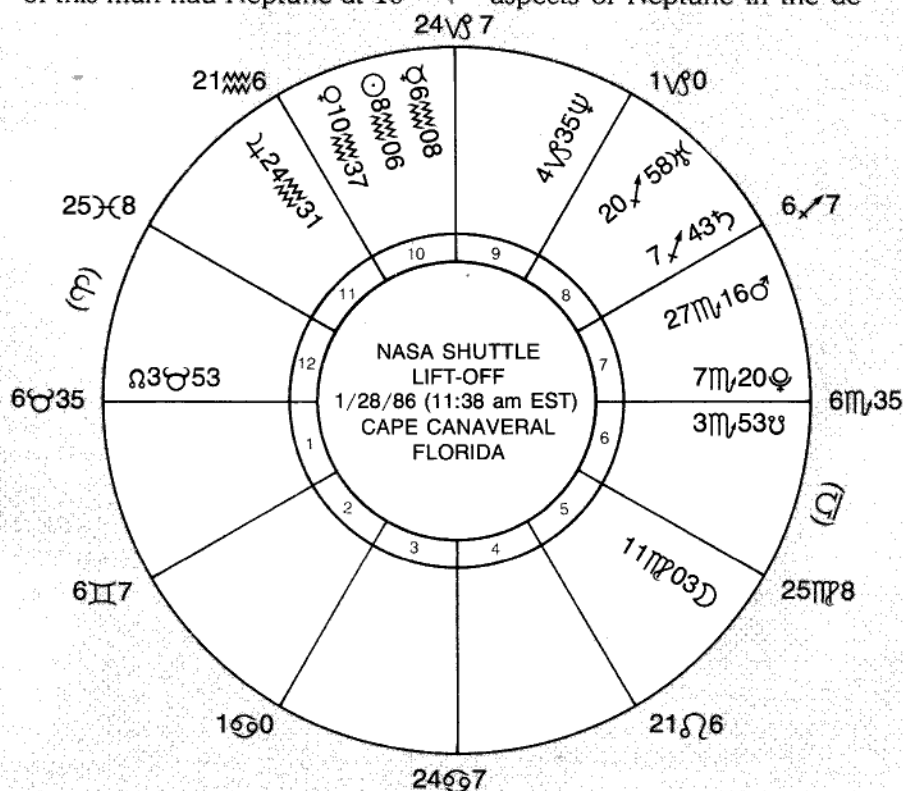
gree of the nodes, sextile to the North and trine to the South, together with two other benefic aspects to Neptune (although waning), indicate, in the writer's opinion, *evidence* of a hidden flaw in the hardware—a loose rivet, a hairline fracture (sabotage?) which could not be detected in the thorough inspections and count-down procedures. If Astrology could be utilized by the scientific community via minute to minute update, perhaps a warning like this might prove useful.

The aspects to Neptune also seem to portend a great sacrifice for the benefit of mankind. Surely this accident had a sobering influence on the desire body, touching the hearts of people world wide and arousing compassion and empathy for the victims and their families. New procedures and greater precautions undoubtedly will be built into the shuttle space program as a direct result of this tragedy.

The purpose of this brief article is to point out that, in the opinion of the writer, the astrological chart, if kept up to date, can warn of immanent danger when it is seen that a planet is in the degree of the nodes, particularly a node in Taurus. Interested students might find it worthwhile to check their files for evidence that supports this research.

The Rosicrucian student of Astrology can learn more about this tragedy by further study of the shuttle lift-off chart. Everything in life, if observed or experienced objectively, can teach us most valuable lessons and increase our understanding and usefulness in the Lord's work here on Earth.

—V.C.S



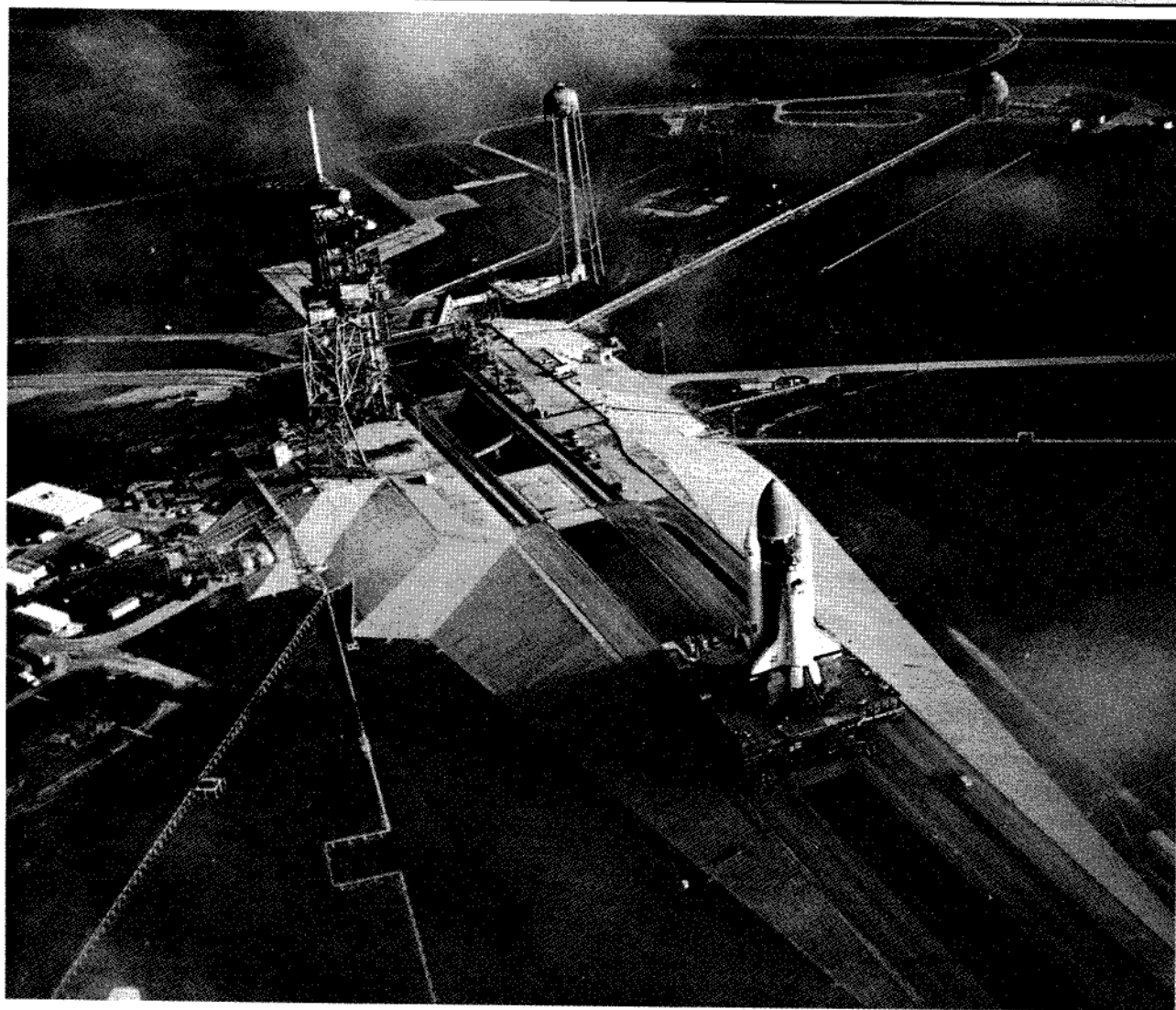


Photo courtesy NASA

Catastrophe at Canaveral

On January 28, 1986, 11:38 AM, the space shuttle Challenger with a crew of seven lifted off from Cape Canaveral. Within less than two minutes, the vehicle exploded and a NASA official intoned that there had been a "major malfunction"—called by one commentator the understatement of the century. Could astrology have foreseen this tragedy? News reports have reminded us that the only time U. S. astronauts were killed in line of duty was on January 27, 1967—19 years and one day before. This had been called coincidental. It should be noted that both occasions the nodes in the chart of the US were activated: not a good time to launch major national undertakings!

On a chart erected for time and place of lift off, the Taurus Ascendant is conjunct the Dragon's Head and the Part of Peril—our first indication of "fate." The ruler of the Ascendant, Venus, describes the state of the vehicle. It is combust (greatly weakening) the Sun, square Pluto, opposite the Part of Death: any helpful effect the "lesser benefic" might have had is nullified. The Sun (vitality of the project) is

the detriment, square Pluto, opposite the Part of Death, quincunx the Moon (the quincunx is an aspect related to the Eighth House of death and disaster). The Eighth House holds two malefics, Saturn and Uranus—the former conjunct the Part of Misfortune. Jupiter, the “great benefic,” is square Mars as well as having its solstice point conjunct Pluto and the Dragon’s Tail and is opposite Lilith—not much help to offset the chart’s negatives.

Only the Moon and Pluto are in Declination North; all the eight other planets are in the more “fated” Declination South. Uranus and Neptune parallel strengthen each other’s potential for harm; Saturn’s parallels to the Sun, Venus, and Mercury are other malevolent configurations. Saturn also squares the Moon (function, and in this chart, ruler of the Fourth House of Endings). Saturn also rules the MC (goals); its potential for harm is increased by being conjunct the fixed star Antares and by the fact that this was a Saturn hour;¹ Saturn is called the “cold planet” and there were said to be icicles on the shuttle!

The flight had first been scheduled for shortly before Full Moon a few days earlier. This is a “cutting off of Lights”; it tends to hinder the ability to see things as they really are. Jupiter is the planet whose negative response evokes false confidence, bad judgment, and in this chart Jupiter is afflicted, as stated before. In his commentary on the disaster, given January 29, 1986, on National Public Radio’s “Morning Edition,” Washington writer Rod McLeish described how previous successes had made the entire national space

program too optimistic; he even used the word “hubris.”

The cusps of the Third and Ninth Houses (travel) are in critical degrees, also the Sun and Pluto—another strong hint of danger!

By now the magnitude of the negatives is obvious and it would be superfluous to continue this sad recital. Let us rather observe that there are no *really* helpful aspects. True, Uranus and Jupiter form a sextile,² but the mutual reception between them nullifies this! Neptune is in trine with the Moon and the Ascendant, but Neptune is in its fall, the Ascendant is afflicted in other ways, and the trine to the Moon is very wide and separating.

What went wrong? The Twelfth House rules hidden causes, and its Pisces cusp is ruled by Jupiter (overconfidence) and Neptune, located in the Ninth House of Planning. Neptune is not very practical on the material plane. It is also noteworthy that the Twelfth

House cusp is conjunct the fixed star Markab.³ Most of the Twelfth House is occupied by impatient Aries—strong and afflicted Mars is its ruler. Work done in a hurry is not the best. “In your patience possess ye your souls” (Luke 21:19) said the Master Builder. One could add, and much else!

Sadly we note that the Ascendant, the most important point on the entire chart, is in Taurus 6: part of the meaning of this degree on the negative side is “a love of shortcuts.”□

—A Probationer

1. The French word for “catastrophe” is *malheur*; literally, bad hour. It derives from astrologers of old warning their clients to avoid some activities during certain hours.

2. In “travel charts,” sextiles can be unfortunate! *Horary Astrology*, Barbara H. Watters, p. 141.

3. This fixed star is called one of “sorrow” (*Destiny Times Six*, Katherine de Jersey, p. 19) and bringing “danger from fire” (Moore and Douglas, *loc.cit.*)

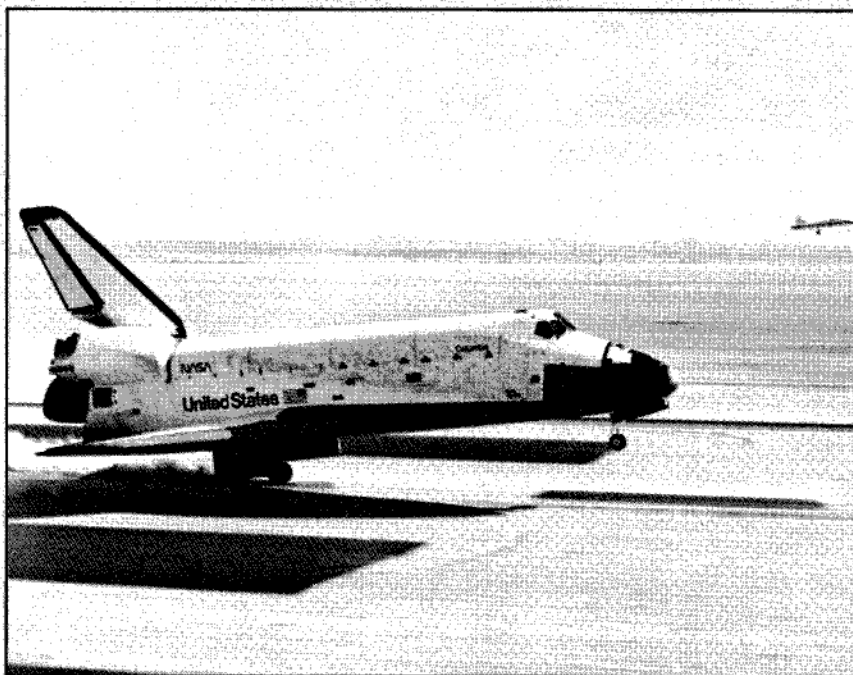
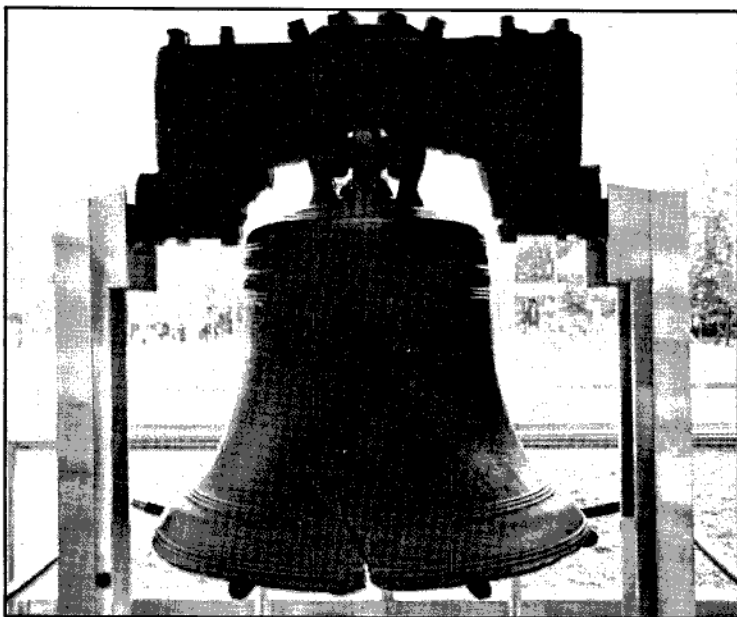


Photo courtesy NASA

Astrology



Astrology, America, Arab Terrorists, and the Aquarian Age

“**N**ever in history have so few inflicted so much damage on so many” might well be how the late Winston Churchill would evaluate the present rash of terrorist activities; after all, it was he who came out with that famous statement that “never in history have so many owed so much to so few” in reference to the valiant defense put up by the Royal Air Force during the Battle of Britain during World War II.

The civilized world seems at a loss as to how to respond. It would be no exaggeration to say that the lovely Christian hymn, “He’s got the whole world in His Hand,” obviously intended to refer to the Deity, might truthfully now also be applied to the anonymous terrorist poised to strike anytime, anywhere, without warning or inhibition. No doubt multitudes fear him more than God! Surely a phenom-

enon of such magnitude would be “mentioned” by the stars? Yes, indeed!

By way of background, it should be said at the outset that this is not the first time in her history that this nation is facing a major terrorist threat. It happened once before, in the administration of Thomas Jefferson, 1801-09. In his day, the thrust came from the Barbary Pirates, which means that the Nemesis faced by our third President was ensconced in the same general area as are the present-day terrorists!¹ And at the time Jefferson had his successful encounter with them, the Part of Peril² in the U.S. chart, by primary progression,³ was over the U.S.’ natal Sun—indicating that vital interests were at stake.

We find several interesting similarities between the U.S. then and now. At present, we’re being plagued by spies; back then, there was the Burr Conspiracy and the fact that the Commander of the U.S. Army in the field was in the pay of a foreign power to pass on secrets! Nowadays there’s occasional talk of trade sanctions; Jefferson had major problems with trade embargoes. At this time, economic problems are a front-burner issue; under Jefferson we purchased the Louisiana Territory which became mainly responsible for the first “depression” or “recession” in U.S. history, the Panic of 1819. When the stars align similarly in the heavens, the terrestrial response is accordingly. The man in the street may say that history repeats itself but “the ante goes up;” the student of astrology will say, “on a higher octave.”

That was about 18 decades ago. Today, in 1986, the Part of Peril by primary progression is *opposite* the Sun in the U.S. chart from the Eighth House, the very sector of the chart having to do, along with other things, with terrorism. Also very close by, in slow transit, is Neptune, that mysterious, shadowy, nebulous planet—and don't those words well describe the terrorists: their *exact* location is always hard to pinpoint; they leave no "forwarding address" to enable retaliatory strikes!

There's yet another pertinent configuration that can be seen in the U. S. chart at this time. Neptune and Pluto by transit are forming the "Finger of God" or "Yod" configuration with Uranus, the most important planet in the U.S. chart. This line-up spells destiny! And it is the destiny like the appearance of the "Finger of God"—a fork in the road; a specific choice must be made; there must be a choosing of direction; one cannot continue as before. This is all the more so because Saturn by transit is opposite the U.S. natal Uranus. Saturn invariably brings that which has been building up, been earned; the opposition is an aspect of awareness. We're in need of being brought up to date concerning what has been going on!

America is an Aquarian nation. Terrorism, being "ruled" by Pluto and "at home" in the Eighth House, is tied in with the sign Scorpio. Scorpio is square to Aquarius. A square is an aspect of challenge; surely terrorism is a challenge to the United States!

But there's more to it: the terrorists obviously have their reason for posing this challenge;

but there is also a *higher* one. We look at the Old Testament story of Joseph and his brethren; when they dumped him in that wet pit (*Genesis* 37:24) that was an act of terror; they had their sinister purpose. But God had a purpose in this too! (*Genesis* 50:20). And so we firmly believe that the Almighty also has His own permissive purpose in present-day terrorism! We believe *that* purpose can be ascertained both by noting what's been going on here on Earth and what's been written in the stellar script—especially in view of the fact that they both say the same thing!

Ever so often the comment is made that U.S. policy in the Middle East is not "even-handed;" in other words, unbalanced. That is tragic, for the symbol of the American sign of Aquarius is the water-bearer, the man with the pitcher *balanced* on his head. But Aquarian America's behavior has not always been balanced. There have been times of extreme isolationism—neglect—and then again too much intervention—interference. During the 1920's we gave the impression of wanting practically to forget about the rest of the world; our failure to join the League of Nations undoubtedly had much to do with its deplorable decline and demise. After World War II we went to the opposite extreme of acting as though we wanted to police the world!

There's more. Over the years we've exported films that flaunted our wealth. But stories including pies being tossed into people's faces didn't go over well with the hungry multitudes of the Middle East whose oil we were extracting for practically

nothing! We boasted to the world how our men were prancing on the Moon while our cities were unsafe for walking; not exactly a balanced image.

What of the future? On January 20, 1989, when the next President takes over, six of the ten planets will be in the Eighth House. This obviously means that Eighth House matters make a major impact in his administration, and terrorism is one of these. Too, because the Part of Peril is on the Ascendant of the U. S. chart, this nation will always have to remember the importance of eternal vigilance.

But there's an inspiring bottom line to all this: America is being trained for an important role in the coming Aquarian Age.⁴ And the needful lessons which are part of this preparation are best mastered by what is called pain, and suffering. With whole nations this is always far more so than with individuals. If that school of experience was necessary for that Holy Being (*Luke* 1:35) whom we know as the Christ (*Hebrews* 5:8), how much more needful must it be in the case of these United States? □

—A Probationer

1. The words of the Marine hymn, "...to the shores of Tripoli," refer to the U.S. naval action in that area during the first decade of the 19th century.

2. The Ascendant plus cusp of the Eighth House minus Saturn.

3. See *Astrology, A Cosmic Science*, by Isabel Hickey, pp. 261, 262.

4. See *The Rosicrucian Cosmo-Conception*, by Max Heindel, p. 306 and *America's Destiny*, by Theodore Heline, pg. 6. the entire book of 50 pages is highly recommended.



Mercury and Your Health

Students of the stellar science know that the planet Mercury is the chief indicator of the mentality or mind. In the Western Wisdom Teachings it is taught that: "The mentality evolves through three stages according to the amenability of the person to the vibrations of the Moon, Mercury, and Neptune. While man is amenable only to the lunar influence, he is childlike and easily guided by the Higher Powers, which have led him through the various stages in evolution. Under the stellar ray of Mercury he gradually develops his intellectual powers and becomes a reasoning being. As such, he is placed under the Law of Cause and Effect, made responsible for his own actions, so that he may reap what he has sown and learn thereby the lessons that human life has to teach him under the present regime." An even higher type of mentality is being evolved under the planet Neptune, which is the higher octave of Mercury.

"Mercury is the fount of wisdom whence the human mind gets its tone. The smallest of the planets, it is the kingdom of the star-angel who has the most important mission of all in respect to our human race. Upon its position and configurations in the horoscope will depend whether the coming life will be one of devotion to the Higher Self or of subjection to the lower self...Mythologically Mercury is represented as a 'Messenger of the Gods,' and this is in line with the occult facts, for when infant humanity had been

led astray by the martial Lucifer Spirits and had fallen into *generation* it became necessary for the other divine hierarchies to take steps looking to a future *regeneration*, and to further that object the Lords of Venus were brought to the Earth to educate humanity in such a manner that love might be substituted for lust and men might thus be induced to aspire to something higher. While the Lords of Venus dealt with mankind in general, the most precocious among them were taken in hand by the Lords of Mercury, whose wisdom-teaching is symbolically represented by the caduceus or 'staff of Mercury,' consisting of two serpents twining around a rod and indicating the solution to the riddle of life....showing the pupil the spiral path of *involution* by which the divine spark has buried itself in matter, also the spiral path of *evolution* by which humanity will eventually again reach the Father's bosom, and the short road of *Initiation* represented by the central rod around which the serpents twine. But to understand these Mysteries requires reason and mind. Mercury then is the mental educator of men and its place and position in the horoscope shows the status of the person's mind for whom it is cast."

The innate nature of Mercury is indicated by its symbol: the crescent of consciousness or soul on top of the circle of spirit and the cross of matter (body). "Being the Messenger of the Gods to the other planets, Mercury has no voice of its own and is even more dependent for expression upon the aspects of other planets than the Moon, which rules the instinctual mind.

So Mercury is really a focus through which the faculty of reason finds expression in the human being to act as a brake upon the lower nature and assist in lifting us from the human to the divine. Many may and do feel deeply, they may also have valuable knowledge, but they will be unable to express their feelings or share their knowledge with others if Mercury is lacking in aspects. Even a so-called evil aspect of Mercury helps to bring out what is within and is therefore better than none." (*Message of the Stars*, p. 193.) Through Mercury we can seek to know God's Plan, acquire knowledge, and use it in our endeavor to master ourselves and the world of matter.

Mercury influences the health mainly because it is the ruler of the concrete mind, the cerebrospinal nervous system, and the sensory nerves. It also rules the bronchial tubes, the pulmonary circulation, the thyroid gland, the right cerebral hemisphere, the vital fluid in the nerves, the vocal cords, all sense perception, and breath. It can be quite powerful if unaspected in the signs it rules, Gemini and Virgo (particularly in the latter as that is the sign of its exaltation), or it can be more dependent for its strength upon aspects to other planets when it is in other signs. How it is configured with other planets is most important in any case, since its reflection is determined by its relationship with them.

When this planet is in a masculine sign (Aries, Gemini, Leo, Libra, Sagittarius, Aquarius), and especially when it is in the solar part of that sign, it takes on a more positive, outgoing character. When in a feminine

sign (Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces), or the negative part of a sign, it becomes more feminine and thus susceptible to outer influence. It is also more creative. A very positive Mercury may give an active and positive mind, but it may not be creative. An individual may be able to think very rapidly, have an excellent vocabulary and education as to facts and figures, but this alone does not mean that he is either an original thinker or that he has any understanding of the true meaning of what he is saying. However, whatever type of mind he has, it will be a definite factor in health.

Mercury is said to be masculine when oriental and in front of the Sun, having much more power to throw off negative thoughts. Behind the Sun, it is considered negative and feminine, and much of its power is taken away by its closeness to the Sun.

In the fire signs (Spirits, Mercury takes on sharpness and quickness of expression, particularly in Aries and Sagittarius. However, many times a brilliant and active surface mentality does not seek for the deeper wisdom that would be of help in striving for good health. An afflicted Mercury in Aries gives a tendency toward brain fever, nervous headache, vertigo, neuralgia, and by reflex action in Libra, nervous disorders of the kidneys, and lumbago. In Leo, and adversely aspected Mercury tends toward pain in the back, fainting, and palpitation of the heart; in Sagittarius, a susceptibility to pain in the hips and thighs; by reflex action in Gemini, cough, asthma, and pleurisy.

The general effect of the earth signs upon Mercury is stabilizing and therefore on the whole favorable toward health matters. The native has a practical turn of mind and is therefore interested in whatever would be of benefit in maintaining health. When afflicted in Taurus, Mercury gives a tendency toward stuttering, hoarseness, and deafness, and by reflex action in Scorpio, nervous afflictions of the genito-urinary system. In Virgo, an afflicted Mercury suggests flatulence, wind colic, short breath, and nervous debility. In Capricorn, there is a probability of rheumatism, especially in the knees, pains in the back, skin diseases, melancholy, and by reflex action in Cancer, nervous indigestion and flatulence.

In the watery signs, Mercury can be very creative, attracting much from its nearest and strongest aspects. In Cancer, good aspects of Mercury to the Moon are particularly strong for mental harmony and power, which will be a great aid in the maintenance and building of physical health. Adverse vibrations to Mercury here bring sensitive conditions in the stomach, making it especially important that there be mental and emotional quietness when eating. Epilepsy, cancer, dropsy, and bloating are also possible. When Mercury is in Scorpio, its aspect to Mars is an important key to its expression. Mars blends well with Mercury for much mental energy and drive, which, if directed constructively, can be a great blessing. If destructively directed, the nervous strain can stimulate disturbed menses, bladder troubles, hydrocele, and, by reflex action in Taurus,

throat troubles. Mercury in Pisces is most reflective, but is in its detriment and depends greatly upon its aspects. If these are adverse, a distorted imagination can affect the health. There may also be gout or cramps in the feet, or, by reflex action in Virgo, a general weakness, lassitude, worry, deafness, and sometimes tuberculosis.

In the air signs, Mercury may lack depth (unless aspected by Saturn), but gives a quick versatile mind. This very quickness may lead to restlessness and nervousness unless care is taken. An adversely aspected Mercury in Gemini suggests gout in the arms and shoulders, bronchitis, asthma, asphyxiation, pleurisy, and by reflex action in Sagittarius, nervous pains in the hips. In Libra an afflicted Mercury makes one susceptible to suppression of urine, renal paroxysms, lumbago, and by reflex action in Aries, vertigo, nervous headaches, and eye trouble; in Aquarius, shooting or gnawing pains in the whole body, varicose veins, corrupt blood, and by reflex action in Leo, palpitation and neuralgia of the heart.

Mercury is usually found active in states of anger, erratic conduct, irresponsibility, jealousy, quarreling, criticism, gossip, and fretfulness, all of which can be very powerful causes of illness. The tongue and speech come under the rulership of this planet, and bringing them under control of the Higher Self constitutes a long step toward good health.

People who are more advanced in evolution will have the more distant planets (Jupiter, Saturn, Uranus, and Neptune) strongly placed in their

horoscopes. Yet if these people are going to express in the material world, they must have the Moon and Mercury involved in the important configurations. They have to present to the world their ideas through speech, writing, art, music, or invention, and unless some measure of expression is somehow achieved, inner complexes and frustration are apt to impair the mental or bodily health. The psychiatrist who is also an astrologer will find Mercury a primary key in solving his patients' needs.

In the Rosicrucian Philosophy it is taught that "The Lords of Mercury now work on the individual, fitting him for mastery over self and (incidentally only, not primarily) for mastery over others. This work on their part is but the beginning of what will be an increasing Mercurial influence during the remaining three and one-half Revolutions of the Earth Period... The Lords of Mercury taught man to leave and re-enter the body at will; to function in his higher vehicles independent of the dense body, so that the latter becomes a cheerful dwelling house instead of a closely-locked prison—a useful instrument instead of a clogging fetter... Mercury, now being in obscurity, is exercising very little influence on us, but it is emerging from a planetary rest, and as time goes on its influence will be more and more in evidence as a factor in our evolution. The coming races will have much help from the Mercurians, and the people of still later Epochs and Revolutions will have even more." (*The Rosicrucian Cosmo-Conception*, pp. 273-275.) □

—H.D.H.

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.

BUILDING FOR THE FUTURE

Question:

If a person is afflicted in one life with a faulty or diseased organ, when he returns to Earth in a later incarnation is he likely to have the same affliction?

Answer:

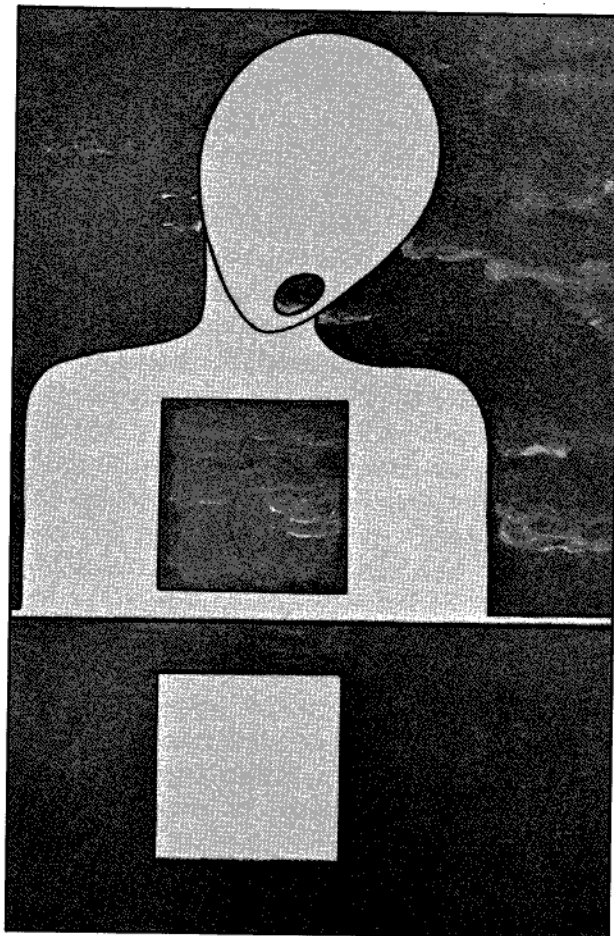
Since the beginning of the first revolution of the Saturn Period or first Day of Manifestation so far as our own evolution is concerned, the Spirit, which is the real man, has been learning to build bodies. At the present time, the second half of the fourth revolution of the Earth Period, the physical body is only about fifty per cent efficient.

If we wish to get some idea of what this vehicle will be like in its perfected state, it would be well to look into the past and see what already has been accomplished along certain lines. For instance, at one time in the far-off past, feeling was a localized sense, just as hearing, seeing, smelling, and tasting are today. The organ of feeling was what today is called the pineal gland, a part of which at that time protruded from the back and upper part of the head. Today we know that this particular sense is distributed all over the physical body.

What is true relative to the extension of feeling also will manifest in each of the other senses, and in the course of time they all will cease to be localized, and the entire body not only will feel, but it also will smell, taste, hear, and see. Still later, another great change will take place: the senses of sight and hearing will merge into one, as will taste and smell; and these four senses, united into

two, will merge into the more intimate sense of feeling and all will become united into what may be called knowing, which is really above all sense perception yet manifests in them all.

The lessons learned in perfecting the body are worked out in successive lives of the Spirit. First it learns to build a body, then lives in it, and in this way discovers its imperfections. For instance, the muscular system may be perfect, but the heart or lungs or spleen, each or all, may be found to be faulty or diseased. If the Spirit takes note of these imperfections, it will, when it builds its next archetype in the Archetypal Region of Concrete Thought, remedy them wherever they exist. If the pain has been great enough to cause it to focus its attention on these particular organs, it will endeavor to build better ones, so that it may escape the suffering which it was forced to endure in a previous life. Thus, instead of perpetuating its faulty organs, it will endeavor to improve them. Therefore it is quite safe to say that a diseased organ in one life will be a sound one in the next life or a succeeding one, for in this way the Spirit gradually is learning by past mistakes to build better and more nearly perfect bodies.



The same law holds good in relation to the exterior of the body. For instance, the Spirit, if it so permits, may live several lives with what really amounts to a disfigured face, head, or body, with limbs out of true proportion, nose grotesque in shape, ears unduly extended out into space, etc. But by becoming aware of the inharmony in its exterior proportions, it may remedy these defects when it builds its next or some succeeding archetype in the Region of Concrete Thought.

Beauty, wisdom, strength, and perfection are all divine attributes which each Spirit in time will develop. By living life after life in bodies expressing these opposite qualities, each imperfection, be it external or internal, is discovered and later remedied. All imperfections that the Spirit consciously discovers, be they of body or mind, can be remedied by changing the archetype in the Region of Concrete Thought.

INITIATION A CONSCIOUS PROCESS

Question:

Is it possible to be Initiated on another plane without going through an initiation on the physical plane? If so, should the memory of the Initiation on first waking be an indication that one has really taken place, or would it be only a dream?

Answer:

When the physical life lived by any person has fitted him or her for Initiation, the Teacher always appears to him while he is wide awake in full physical consciousness. The individual is told that he has evolved a vehicle necessary to function in the invisible world and is then offered the help to make the first or initial transition safely. He may refuse the offer if he so desires, and none of the White Brothers would urge him against his will, should he decide not to go on.

Certain physical preparations are necessary before Initiation can take place. Throughout the entire process, from the time the individual leaves his physical body until he returns and reenters it, he remains in full waking consciousness, and has an uninterrupted memory of all that takes place. Therefore it is quite impossible for anyone who has gone through the process of Initiation in the Rosicrucian School to be in doubt of what has actually taken place, or to think it may have been a dream.



MEMORY AND THE IMAGINATION

Question:

Just what is memory, and what is the relationship between it and imagination?

Answer:

Memory is three-fold in nature: conscious, sub-conscious, and superconscious. The conscious memory consists of our sense impressions which are inscribed on the reflecting ether of the vital body through the agency of the mind and the creation of thought forms. These flow back into the mind whenever the etheric record is vitalized by some association of ideas, thereby causing the phenomenon known as conscious memory.

The subconscious memory comes into being in an entirely different way, and is altogether beyond our control at present. The ether contained in the air we breathe carries with it accurate and detailed pictures of all our surroundings, not only of material things, but also of the conditions existing each moment within our aura. These pictures are impressed upon the negative atoms of the vital body and they form what is called the subconscious memory.

The superconscious memory is the storehouse of all faculties acquired and knowledge gained in

the present and previous lives. The superconscious memory record is indelibly engraved on the Life Spirit. It manifests ordinarily, though not to the full extent, as conscience and character.

Imagination is the mental imagemaking formative force in creation. It is the visualizing power which creates thought forms in accordance with the ideas projected into the conscious mind by the spirit. It is feminine in nature and is always linked to the forces of the Moon, which are active in form building.

CATALOGUING THE IMAGINATION

Question:

What is the difference between imagination, so-called, and the creative imagination?

Answer:

According to the researches of occult science, the mind is just as real and substantial in its way as is our dense physical body. It is not, however, as perfectly organized as the dense body, for it started its evolution only during the present Earth Period. In the masses of humanity, it is able to deal only with the form side of existence. We say of the mind that it is in its "mineral" stage of evolution, meaning that in its own sphere it is as inert and lifeless as the minerals which comprise our physical environment. It cannot create anything of its own, but contents itself with manipulating the memory-images of forms and substances already existing in the outer world which have been created by Beings higher than man (though using man, too, as an instrument). As long as the mind remains in this inert condition, it is almost wholly unresponsive to spiritual impacts. What is not of the earth earthy remains uncomprehended. This manipulation of images in the mind is the common variety of imagination.

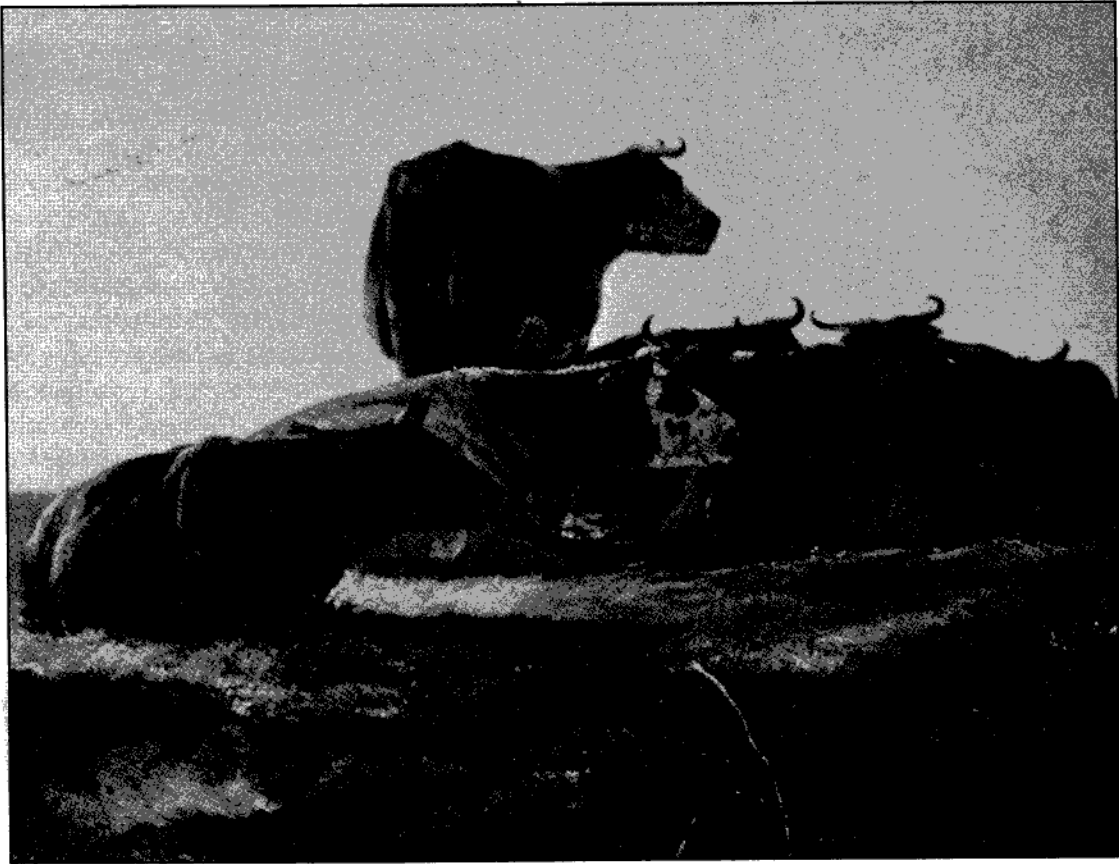
But the work of a Mystery School is to speed up individual evolution, so that by labor and thought we may attain in a short period, comparatively speaking, what the masses will attain at some far-distant time. The work of our present Earth Period is the vivification of the mind preparatory to entering the Jupiter Period. It will require the entire Earth Period to accomplish this for the masses.

As the present state of our minds corresponds

to that of our mineral kingdom, the vivified mind of the Jupiter Period corresponds to our plant kingdom which lives and grows and perpetuates its kind because it possesses a *vital principle* (the vital body). Sense perception is an activity of the vital body (negative pole of the Light Ether), and when the mind acquires the vital principle it can project images which are not a mere reflection of external conditions but which possess a life of their own, and can actually exist independently of the mind which sent them forth. This vitalized mind has the power of *creative* imagination.

Since sense perception is inherent in the vital principle, it is evident that when the vital principle has been added to the mind it acquires the power to see, feel, hear, smell, taste, independently of the body. The result is that all of the senses operate as a unit, and therefore the highest spiritual sense includes all five of the lower senses, and because they function simultaneously, we would seem to see with the whole self, feel with the whole self, hear with the whole self, and taste with the whole self. Moreover, the sensations would not be separated one from the other, so that we might see with the sense of hearing, hear with the sense of sight, taste with the sense of smell, or smell with the sense of taste, and feel with them all!

Some individuals who have outstripped their fellow men in mental development even now have acquired a modicum of this Jupiterian Consciousness which is able to create living images. It is the active principle in Art, especially, and without its vivifying influence we should have no immortal characters such as the master writers have given us. It is significant that artists, writers, musicians—all who conjure up vital images in the mind—say that their creations have a curious life of their own. Characters sometimes appear, mentally, to authors and announce their names, and then run away with the plot. A musical composition will insist on unfolding in a certain pattern which seems to guide itself to completion. A picture may refuse to be painted, or it may almost paint itself. All of these quirks of the creative imagination are evidences of an interior vital principle in the mind of the artist, a vital principle which imparts independent life to his mental creations. In a word, genius foreruns the Jupiterian Consciousness of the next Great World Period of evolution, and we are not far wrong when we say that genius itself is a form of extrasensory perception, or—to use the old-fashioned word—Clairvoyance. □



Christian Traditions of the Vegetarian Diet

Every vegetarian at one time or another learns of the many health hazards and disadvantages inherent in a diet which includes meat. New warnings about hormones, nitrites and nitrates, and many other harmful substances which have been found to occur in the treatment and cooking of meat, add to the mounting evidence that meat-eating is a major factor in the many degenerative diseases and chronic ills to which modern Western-man now falls prey. Cancer found in poultry and other animals bred for food is cause for great concern to our government agencies. More people are startled to realize that their juicy beefsteaks contain about fourteen grains of uric acid per pound, and that beef tea analysis resembles closely that of a urine analysis in a laboratory test. Even the best beefsteak containing approximately 17-18 percent protein is therefore largely composed of fat harmful to the human body and such water contaminated by the uric acid and other poisonous excretions from the animal which were otherwise on their way to elimination when death arrested the process.

There is, however, a more important subjective reason why millions of people living, in the United States have adopted the vegetarian diet. This is their moral objection to the taking of animal life for the pur-

pose of providing the human population with nourishment which can be provided less brutally and more healthfully by the vegetarian diet. It also can be provided bountifully and more economically; it has been estimated that it takes twelve acres of pasture to raise the meat sufficient to feed only one man!

We do not suggest that moral considerations leading one to the elimination of meat from the diet can be regarded apart from the healthful motives which are often enough to cause an individual to turn away from eating flesh foods. On the contrary, those religions which advocate vegetarianism do so for the purpose of purification, not only of body but also of Spirit and minds. While there are many vegetarians who have required no strict religious promptings in hearkening to that inner voice essential to any moral decision, it is nonetheless obvious how organized religion, as author of most of man's moral codes of behavior, is most responsible for the nearly one billion vegetarians worldwide. Traditionally, refined conduct in diet has always been vital to the ritual preparation and spiritual advance of the Initiate on his path toward enlightenment. Specifically, the vegetarian direction has been provided to our Western culture by Eastern religions such as the Buddhists and Hindus, while relatively few Americans are at all aware of the Western traditions of vegetarianism which can be traced back thousands of years.

There exists among the greater number of those Americans concerned about the moral issue of killing animals for food,

and being otherwise spiritually inclined in their thinking, a state of misinformed confusion as to the Christian religion's views and history in this matter. It is important to many Christian Americans that they first receive some validation or encouragement from their social-religious community before they will feel secure enough to heed any other urgings on the matter of dietary conduct. For these people, the latest nutritional-ecological reports favoring the vegetarian diet are only half the consideration.

One cannot imagine the culturally alien procedures of the Eastern religions to be as influential among the majority of middle Americans as they have been upon the educated youth of this country. It is more likely that the foreign nature of these ancient religions promotes a wariness and resistance to their spiritual message, also including the practice of vegetarianism as one fervent expression of the Buddhist/Hindu respect for all sentient life. Discovery of this

Eastern preference in diet often supplies the misconstrued image of vegetarianism as a phenomenon of "poor and backward" cultures, and of the vegetarian diet itself as somehow inadequate. Similarly persistent is the absurd stereotype of the Western vegetarian as a pale, ectomorphic, abstract intellectual eccentric.

While the number of vegetarians in the United States is clearly on the rise (more than ten million Americans, the total nearly tripling from an estimated 5 million persons in 1972) they are still much in the minority in this country. Despite the more recent proliferation of vegetarian publications and cookbooks, and the educational opportunities supplied to the public via radio and television, 90% of Americans remain misinformed and unadvised about nutrition, and are misled to believe that vegetarianism is merely another fad diet.

Yet beyond the convincing nutritional, economic, and ecological arguments favoring



the vegetarian diet, there remains the more convincing moral statement. Investigation has determined that the genuine vegetarian is one who—most often for emotional/moral reason—decides to stop eating dead animals. Thus motivated, they later learn of the practical and scientific evidence to support their decision. The ethical aspects of vegetarianism have always been the driving force behind its appeal. An ethical force once very much a part of the Judaeo-Christian belief.

Many scholars and theologians would agree that much of what survives today as Christian ritual is merely a pale shadow of the original observances of early Judaeo-Christian culture. The regulation of diet was one such observance. The present-day Hebrew avoidance of pork and the Catholic's abstention from meat (except fish) on Friday are remnants of a strict dietary code which has become more lax today, but at one time included the practice of vegetarianism as a prerequisite for living the

"harmless life" necessary to promote spiritual atonement.

In esoteric Christianity, it was taught that due to the Great Flood mankind was forced to eat animal flesh in order to survive. It was understood that only during periods of hardship or catastrophe was man permitted to stray from God's directive given in *Genesis 1:29*: "Behold, I have given you every herb bearing seed, which is upon the face of all earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." The Bible also records how one catastrophe after another fell upon the House of Israel, so as to cause the dispersal of the tribes of Israel. It became necessary to establish emergency rules of diet such as those contained in *Leviticus*, chapter seventeen. The dispersal of Israel among the other peoples of the world—some more barbarous, some more culturally advanced—was to have a profound affect on the Hebrew religion. Later would emerge several differing sects,

each with its own views about how the way of the Lord was to be honored and restored. These differences included methods of prayer and sacrifice, of marriage and dress, and also as regards diet. Many of those sects did not return to the harmless life of the vegetarian; they adopted the habits and addictions of men and of meat-eating. One sect which did preserve itself from flesh foods was that of Mount Carmel—the renowned School of the Prophets.

In 1449 B.C., Thothmes III of Egypt released control of Mount Carmel to those of the Essenic and Nazarite sects who sought to maintain in secrecy a monastery and school for their esoteric teachings. From Mount Carmel, the Essenes introduced the first monastic order in the Middle East. The school became greatly venerated. Iamblichus, a 4th century B.C. philosopher, wrote of Mount Carmel that it was "most sacred above all mountains, and forbidden of access to many." Mount Carmel is mentioned in the Old Testament First Book of *Kings*, in *Isaiah*, and in *Micah*. From this great school for the elect came the prophets Elijah and Elisha. Pythagoras himself spent part of his life there.

The rituals and services of these ancient Carmelites extended to the monastic branch of Essenes at Qumran, located on the Dead Sea. These were the same Essenes who authored the famous *Dead Sea Scrolls*, recognized as the oldest original copies of Biblical Scripture in existence. Evidence has indicated that these Essenes were one major source for Christ Jesus' philosophy and teaching.

The more recent Carmelite



Order traces direct lineage from that ancient School of the Prophets founded thousands of years before. Only after the Turks swept across the Holy Land in 1291 A.D. was the mountain establishment on Mount Carmel destroyed after nearly three thousand years of existence. The Essenic location at Qumran had been destroyed by the Romans in the first Century A.D.

The Carmelite Order continued to grow in Europe, but along with such growth and to promote its survival certain rules of conduct were relaxed, much as had been done to promote Christianity after the death of the original apostles. One rule applied to city-dwelling Carmelites unable to farm and obtain for themselves sufficient fruits and vegetables. This rule allowed for the consumption of flesh on three occasions per week. Once more the conditions of hardship and catastrophe—be they flood or foreign invasion—were accepted as the sole allowable reason for the eating of animal flesh. Later, in the 16th century, the Spirit came upon two famous Carmelite mystics, St. Theresa of Avila and St. John of the Cross, to seek reinstatement of the stricter observances of the Order.

From the above, it can demonstrate that vegetarianism does indeed have a place in Christian history and tradition, and that only in circumstances of great necessity was it considered fit practice to eat animal flesh, a practice to be abandoned as soon as possible in the interest of man's evolution. Today we are able to trace from the School of Mount Carmel and its Essenic branches the advent of the

Nazarenes—of whom Jesus was one—who in turn built the foundation of true Christianity such as practiced between the first and third century by the Gnostic Christians and other esoteric sects. This tradition, including vegetarianism, was lost in the mistranslation of Scripture and by the suppression of documents.

Yet the tradition of vegetarianism continues today in many Christian-based sects which while certainly more obscure than others, are no less sincere in their adherence to what they believe to be true Christian tenets. Among these are the Trappist monks of the Roman Catholic Church and the Protestant Seventh-Day Adventists. Another is The Rosicrucian Fellowship, a world-wide Christian mystic organization.

The Fellowship advocates vegetarianism because, in its opinion, when such a diet is adequate to the needs of the individual, it is infinitely superior to one which includes flesh foods. Its view is that meat is actually a second-hand product and not truly a food at all—that animals are evolving creatures with sensibilities and we must not hinder them in any way. In keeping with the reasoning of all Eastern and Western religions known to espouse a vegetarian diet, the Fellowship also cites the health risks of eating meat. Meat is full of toxins and products of decay and waste as produced by the animal and vegetables have greater sustaining, strengthening, and energy-giving power, requiring less effort to assimilate. Finally, in the true spirit of the admonition "thou shalt not kill," the Fellowship places the ethical-moral factor to the fore

of its philosophy of vegetarianism.

We need only to consult the Christian Scriptures for more testimony to the vegetarian philosophy of life, which regards the animals as being as much God's creatures as we are. "For the fate of the sons of men and the fate of the beasts is the same; as one dies, so dies the other. *They all have the same breath*, and man has no advantage over the beasts; for all is vanity. All go to one place; all are from the dust, and all turn to the dust again. Who knows whether the spirit of man goes upward and the spirit of the beast goes down to the earth?" (*Ecclesiastes 3:19-21*) That the animals are living souls from God is implicit in *Genesis 1:30* which reads, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, *wherein there is a living soul*, I have given every green herb for meat: and it was so." Elsewhere in Christian Scripture we read that as "every soul of man is according to number, similarly beasts will not perish, nor all souls of beasts which the Lord created, till the great judgment. And there they will accuse man, if he treat them ill."

Scriptural reference combined with historical facts declare that there is a surviving Christian tradition which holds in deep respect the evolution and life of all God's creatures. Hopefully this knowledge will be accepted as good food for thought by those Christians who are seeking purer sustenance for their hearts as well as more healthful nourishment for their bodies. □

—Peter Damian

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Nutrition and Health



Snacking: A National Pastime?

All around us in our society we are constantly invited to indulge in snacking, or nibbling, or “noshing.” All sorts of occasions and events beckon us on; many people don’t really need any excuse. There are even some popular diets that “allow” one to snack. Snacking even has been expanded recently to “grazing,” which practically implies eating any time one takes a notion. Some professed health experts claim benefits from such life style: if one nibbles all the time, one will never get overly hungry, and therefore not overeat!

Let’s look at some facts. There is the Law of Rest. The heart rests between beats; our eyes blink a great deal and thereby they rest; when we’re on our feet a great deal we want to rest; does it not stand to reason that the stomach and digestive system also need a rest?

Health food stores and other outlets offer so-called healthful snacks, like health candy bars. Nutritionally these are less harmful if they contain no salt, sugar, alcohol etc.—though some do!—but they still interfere with body functions if ingested at the wrong time.

It might be asked, Doesn’t sleep give the digestive system adequate rest? Nothing could be further from the truth. That is when the body is being restored, rebuilt—in part from the food that has been eaten. That process cannot take place while a person is active during the day. Just as cleaning crews enter office buildings when the workers are away, so the building known as the human body is given over

to indispensable processes during sleep.¹

Let's take a look at what happens when one snacks. If the snack is taken within a short time after a meal—especially if protein or fat, or worse, both—it will interfere with the digestion. If one snacks shortly before a meal, that takes away hunger, and *only when one is hungry is one really ready for a meal!*

A comparison: if one has had a really good night's sleep, is one ready for a nap by mid-morning? If one wishes to have a good night's sleep, should one take a nap just before bedtime? It wouldn't make sense! And neither does snacking!

One speaks at times of having an "upset stomach" that's too mild a term! (Some upsets are good, like if our side wins a contest or election unexpectedly.) The German language is more direct in this matter; it speaks of an "insulted stomach!" Even that's not strong enough; interfering with bodily functions is an outrage!

But people snack. Why?

1. *Loneliness.* Those lacking spiritual resources easily succumb to real or imaginary isolation. How "comforting" a snack can be at such times, especially if it's a "sweet treat." In popular thought, food—especially the sweet kind—is associated with people, society, company. Don't we at times call those we love "sugar," "sweetheart," "honey?"

2. *Social pressure.* Some snack because they miss people; others because they're with people; anything for an excuse!

3. *Nervousness.* For relief, some smoke; snacking at least won't produce lung cancer, but there are better ways of han-

dling this situation.

4. *Habit.* One might have started snacking as a child. "If you're good, you can have an ice cream cone when the ice cream man comes by," or similar statements to that effect, often are made by parents. The question then might well be asked, what is worse, the parents' paying for good behavior or encouraging bad health habits?

5. *Boredom.* Eating at least gives one something to do! But we cannot help wonder if *Ezekiel 16:49* does not speak to a situation like this: "abundance of idleness" (boredom) and "fullness of bread" (which would include snacking) are linked with the failure to "strengthen the hand of the poor and needy" (service). In our world there are always avenues of service; engaging in such pursuits will end boredom!

6. *Work.* Here's a busy executive unable to take time out for lunch; by mid-afternoon, when he is free, he snacks.² Admittedly, there are some—police, firemen, doctors, nurses, etc.—who unavoidably will face interruptions of their mealtime routine. To such, we would say two things: the longer the time span between meals, the better. Then too, there are tablets that contain complete meals, such as soldiers' rations, and at times they might be used.

7. *Bad nutrition.* Another word for "snack" is "pick-up," and the logical inference is that there first was a "let-down!" A "lunch" of coffee and donuts hardly will sustain one for a hard afternoon's effort. There will be a "let-down"; there will be desire for a "pick-up," but proper diet, with attention to all other health

habits, will prevent the "let-down" and resulting need for a "pick-up."

It will be argued, and rightly so, that a person will work better and produce more in a morning or afternoon if there is some kind of "break." But why make it a food break? In some parts of the world, workers take exercise breaks. One might consider music breaks; music does affect moods, feelings. Or how about an inspirational break? One might read from some inspirational literature, or the Bible—which, by the way, has something to say about the topic under discussion: "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in *due season*." *Ecclesiastes 10:17*.³ □

—A Probationer

1. For a full discussion of what happens while one is asleep, *Lecture Four of The Rosicrucian Christianity Lectures* is recommended reading.

2. *A hurried lunch also is not wise.* "The 'Quick Lunch Counter' is one of the greatest sins of our nation. A man runs post haste from his office to the high uncomfortable chair found in these places. In five minutes he swallows as many courses, rushes back to his office, and then wonders why he feels uncomfortable and drowsy.... The question is not how much we eat, but how much we assimilate." — Op. cit. p. 140.

3. Not only health is involved. In his regular column in the *Christian Century*, January 22, 1986, Dr. Martin Marty of Chicago University seriously wonders whether snacking, especially grazing, might not diminish the number of family meals, weakening the family as an institution, and contribute to its alarming decline!

Healing

Invisible Helpers

Who are they? What are they? What do they do? An Invisible Helper could be just about anyone—the grocery clerk, neighborhood druggist, mail carrier, you, me, or anyone. Many are called, but few have chosen this method of performing service to mankind.

Strictly speaking, Invisible Helpers, by that name, are Probationers of The Rosicrucian Fellowship. But that does not exclude the many who have performed similar services since pre-historic times and, in fact, do so to this day. There have always been helpers of varying degrees on the Other Side, and many have been in organized bands as well as individual workers. Invisible Helpers are unique, however, as we shall explain.

One of the major activities of The Rosicrucian Fellowship is to train its members in loving, self-forgetting service to others, not only during the day, but also during the period each night in which their physical bodies are restoring the energies for the coming day.

Max Heindel has given us considerable information regarding the Invisible Helpers as organized by the Elder Brothers of the Rose Cross. First, they are Probationers. Second, they are grouped by twelves, one for each rising sign of the zodiac. Third, they are led by a thirteenth, a medical doctor if possible, or some other competent person. Fourth, the groups of thirteen are then instructed by the Elder Brothers. In addition to the above, each participant is placed in the group according to his temperament and abilities. Insofar as is possible, groupings are also done by geographical areas—time zones, if you will—so that all members of a particular group are available for work each night during the same time period (or “shifts”).

At the beginning of World War I, the Elder Brothers saw the chaos on the Other Side caused by the fact that so many people were injured and killed so suddenly with little or no preparation or foreknowledge of conditions there. Because of this, at that time the Elder Brothers organized the Invisible Helpers. The first groups of Invisible Helpers were organized from among those who had made their transition during the early days of World War I. Then the organization was expanded to embrace Rosicrucian Fellowship Probationers who had not yet made their transition, and has continued in this way since then. There are various qualifications for becoming an Invisible Helper. We already have mentioned that he/she must be a

Probationer. The candidate also must prepare to dedicate this incarnation to a life of service on both sides of the veil by fulfilling all of his material obligations and duties insofar as he is capable. He must have control over himself. He must have some knowledge of the conditions in which we each find ourselves after the transition is made. Then, on the longest and darkest night of the month, the night of the New Moon, the Invisible Helper is “born.” He learns to detach the two higher ethers of the Physical World and, withdrawing from the physical head, consciously steps out in his vital body and joins his group, the same group with which he had been working unconsciously for some time.

If the connection between the physical body and vital body of the Probationer Invisible Helper is loose, through the act of will he can separate the two higher ethers from the lower and extract his vital body from the physical body, thereby consciously functioning in both dimensions as an Invisible Helper. The Invisible Helper is cautioned, however, about attempting this during any time that the physical body is ill. At that time the silver cord is especially fragile and any strain on it could cause it to break, thereby resulting in the death of the physical body.

The patient must want help, naturally, before it can be given. “Ask and you shall receive.” That is the key. If the patient requests aid from the Invisible Helpers by writing to Mt. Ecclesia, the effluvia impregnated in his written request makes it even easier for help to be given.

After training, the Invisible

Helper is able to attract physical atoms from the atmosphere as a magnet attracts iron filings. This enables him to materialize his hands and manipulate appropriate parts of the patient's ill body, sometimes thereby eliminating the need for surgery. An Invisible Helper who has made the transition also can do this before his physical body has been cremated or decomposed, a process which collapses the archetype of the physical body. This is one advantage Invisible Helpers have over those on the Other Side who, in order to do the same, must exert considerable concentration to achieve the required energy level.

We have an etheric creative organ within our heads and throats that is just beginning to develop. Through it we are learning to "speak the word of power." These things are accomplished by conscious, directed thought to materialize, manipulate, remove disease, and build healthy tissues.

Several things about the Other Side need to be explained to the newcomer there. Because it has another dimension, different Laws of Nature apply that do not apply in our three dimensional, Physical World. First, speaking to others is done by thought. The newcomer may move his mouth if he so wishes, but that is not necessary. If he is "hung up" on a possible language barrier, he indeed may be impeded in his ability to communicate. (However, the impediment is only in his mind, as his thoughts are still communicated to the person with whom he would speak) But if he just thinks the message itself rather than worrying about the manner of how it is to be com-

municated, the message is transmitted even though both parties may have spoken different languages during their most recent physical lives. Secondly, the condition of the physical body at the moment of transition has nothing to do with the person after the transition, if he knows that and wishes to be different. Physically handicapped or injured people, after transition, persist with the affliction, unaware that merely *thinking* so can make them well in the Desire World. Thus if the person so wishes and chooses, he no longer has to have a physically handicapped body. If his body had been very ill, he can choose to exude the epitome of health merely by doing so. These are some of the things an Invisible Helper can teach.

That Invisible Helpers also can help maintain the vital body while the recently deceased is experiencing the panorama of the recent life, in the event the physical body had somehow been destroyed before the 3 1/2-day period after death had passed. Max Heindel says that on occasion Nature Spirits also aid in this way.

The Invisible Helper, of course, also must be aware of the fact that, while he is functioning in his vital body as an Invisible Helper, his own physical body cannot be harmed by any of his activities. For instance, he can go into water without fear of drowning or into a burning building without fear of becoming engulfed in flames. After all, his physical body may be many, many miles away, and the vital body cannot be injured by the properties of the Concrete Region of the Physical World. Speaking of danger, no one can

be harmed in any way while functioning on the Other Side *unless he allows himself to be.*

Invisible Helpers who are conscious on the Other Side, Max Heindel has said, sometimes are reluctant to return to the physical body because they see how limiting it really is. However, their vision of the bigger picture and their dedication to the work make the decision to return easier to come by. Mr. Heindel also mentioned that even though the Invisible Helper may not be working consciously on the Other Side, the experiences there are not lost. They are, in fact, stored in the seed atom and are included in the panorama of the just concluded life after the transition. Nothing is ever lost.

In the other dimensions, there are all manner of activities, including many, many Spirits performing a large variety of services for those in need of assistance, both incarnate and discarnate. The Rosicrucian Invisible Helpers compose just one such group. The value of the work of all these groups is inestimable. □

—A Student

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:

HEALING DATES

June 1—9—16—22—29

For Children

The Little Lame Princess

Once upon a time, not so many years ago, there lived a little girl whose name was Emaline. Her friends and the children of the neighborhood called her the Little Lame Princess.

The tiny cottage where she lived was surrounded by a green lawn, and flowers bordered the walk in summer time. In one corner of the yard stood a big elm tree.

Each day Emaline sat by a wide window where she could see the flowers in the yard, the people passing in the street, and the birds building their nests in the great elm tree.

Although this little girl could not walk, many were the joys that came to her as she watched the children pass by on their way to school or play. They all knew and loved her and never failed to wave their hands in passing or to stop when they had time to talk a few minutes and share with her their flowers, candy, or whatever they happened to have.

So Emaline was quite happy, and great was her delight when the birds came to pick the crumbs which she scattered on the window sill.

Outside of her window was a box where she had planted tiny seeds which her mother had given her. Because she took good care of them and loved them, they were now a mass of beautiful colors. Their fragrance was a source of continual pleasure to Emaline. How she loved these friends who nodded their heads in the breeze and seemed always to be smiling at her.

On a small table close at hand were books of fairy tales and adventure. The Little Lame Princess spent many hours in Fairy Land where all was bright and lovely.

By her side on a chair one could almost always find a big yellow cat curled up asleep. He loved to have Emaline soothe his fur, and showed his pleasure by purring loudly and spreading his claws, pushing first one foot and then the other into the cushion on which he lay. Emaline explained that he was playing the organ for her.

But in spite of all these things that helped to make her life happy, Emaline grew restless and longed intensely to walk, run, and jump as she saw other children doing every day. Then she would grow sad and ask her mother, wistfully, "Why am I this way, Mother? Why does God punish me so?"

"My dear, you mustn't think God punishes you," her mother would answer as she came and knelt by her side, putting her strong arms gently around Emaline to comfort her. "I do not know why you are like this, but God is too good to punish us, and in His great wisdom He knows

what is best for us." At this the little girl would sigh, wishing she had her mother's faith and that God would show her the reason for her lameness.

It had been a beautiful June day, and Emaline had been wishing all day that she could walk about on the cool, green grass and that she were able to climb into the elm tree to see the young birds which she knew must be there. As the Sun sank behind the distant hills and the shadows began to creep round about, she became very restless and heartsick because she was denied the great privilege of walking.

After her mother had tucked her between the cool sheets, she lay thinking for a long time. Finally she prayed with her whole heart that she might someday be able to walk. If God would only show her why she was an invalid she might be happier, she thought.

Emaline did not know how long she had been asleep when she heard a voice saying, "Come with me and I will show you." She wasn't even surprised when a figure in white took her by the hand, and they glided swiftly over hills and valleys as if they were flying until they came to a beautiful white palace surrounded by high stone walls.

"This is where you once lived," said Emaline's companion.

"She must know," thought Emaline, so she said nothing but gazed in wonder at the scene about her.

A little girl was playing on the marble steps that led into the palace, and while they watched, a servant came and took the child into the palace.

They followed, and it seemed

strange to Emaline that no one noticed their presence. Within there were fine ladies and gentlemen and such grandeur in furnishings as the Little Lane Princess had never seen.

Presently the little girl was dressed for the street, and, with the servant, walked to and entered the coach which had been driven up to the gate. The driver cracked his whip and they started away.

"So she grows up to womanhood, the pampered 'darling' of the rich," explained Emaline's guide. "Behold her as a woman!"

She turned and saw a beautiful woman come through the great doors of this same place, walk haughtily to the waiting coach, and enter and drive away just as she had done as a little girl.

"Let us follow," murmured the guide.

They watched the coach driven swiftly through the streets, while the poor and needy stood gazing in awe struck silence as she passed. On the faces of some Emaline saw hate, and shuddered.

"And so through life she rides, neglecting the limbs God gave her with which to walk. She has no sympathy for those who work and toil for their daily bread. It is very sad. Now we will go home," said Emaline's companion.

The next morning the Little Lane Princess surprised her mother with this question:

"Mother, do you think we have ever lived here on Earth before?"

"Why, yes dear. I believe we have, but why do you ask?"

"One of God's messengers showed me last night where I

used to live and why I am helpless now, and it is my own fault. Oh, Mother! I am going to be so good from now on," eagerly exclaimed Emaline.

"How strange," thought her mother, but she only hugged her and said: "You have always been good, dearie," for she was used to this odd little daughter.

So now as the summer days passed by, little Emaline sat by her window and sang happily, watching the children, the birds, and the flowers. Fingers were bound up, tears wiped away, and stories read to the children who came, knowing they would find help and sympathy at the hands of their Little Lane Princess.

Quick tears of sympathy sprung to her eyes as she sat by the window one day and saw a bird with a broken wing fall to the ground under her window. It was rescued by her mother, and together they bound the broken wing and cared for the bird until it was well again.

One day there came a great physician to the town where Emaline lived. Hearing of the Little Lane Princess with the kind heart, he came to see her. When he was seated in a big chair facing Emaline, he asked her in a voice full of love and understanding just what it would mean to her to be able to walk.

"Oh, sir," she murmured, "I am very happy now just as I am, but it would be wonderful to be able to walk. Then I could go everywhere, helping the children who need help. There are so many, you know."

The physician's eyes were very tender as he looked at the little girl, and he told her he would be back the next day.

During the night, Emaline

opened her eyes in wonder, for there by her bedside stood a white robed figure.

"Be not afraid," said he, "I am the physician and I have come as an Invisible Helper in my spiritual body to heal you. I can leave my physical body as you see, but I shall return to it in the morning."

She fell asleep immediately and never woke up until morning. Then she remembered what she had seen in the night, so she threw back the covers and placed her feet gently on the floor and stood for a few minutes, afraid to move.

"I can walk," she thought. There seemed to be needles and pins sticking in her feet, but she reached out bravely and placed her hand on the back of a chair for support. She took first one step, stopped, and then another until she reached her chair by the window, where she sat down trembling with excitement. There it was that her mother found her.

Wonder, unbelief, and joy struggled for expression on the mother's face when she saw her sitting in her chair. Emaline soon convinced her that she could walk, and with her mother's aid she practiced walking back and forth from bed to chair until she grew tired and her mother advised her to rest until the physician should come.

It was with a face glowing with love and thankfulness that she related to the physician all that had happened since his departure the day before, and how he had come to her during the night.

Great was the rejoicing when the news spread that the Little Lane Princess could walk. □

—M.F.

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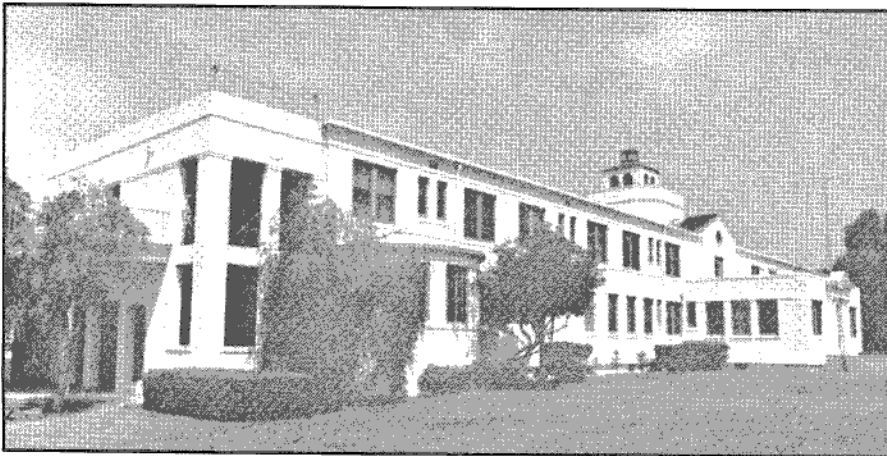
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JULY 6—27

OCEANSIDE, CALIFORNIA

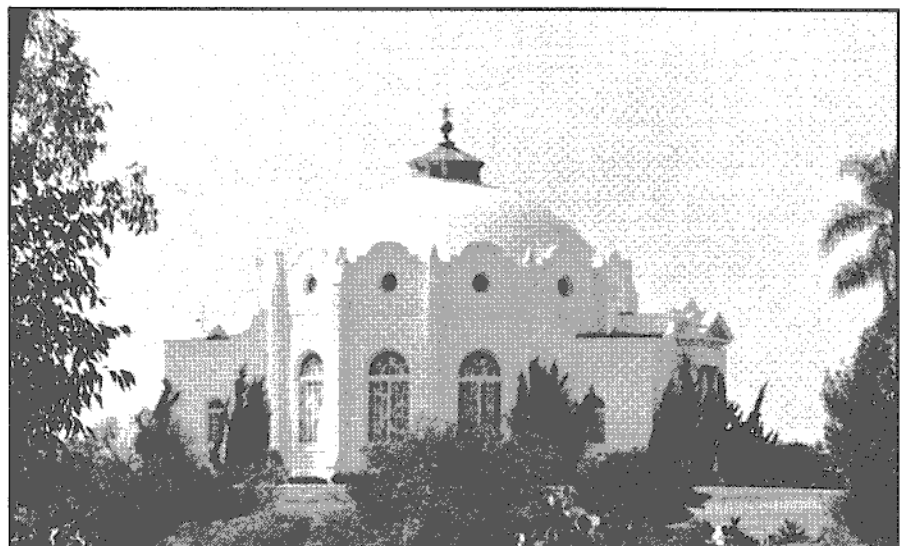


CLASSES IN:

- Introductory and
Advanced Philosophy
- Introductory and
Advanced Astrology
- Bible Interpretation
- Health and Healing
- Astro-Diagnosis

The 1986 Summer School Committee invites you to participate in the forthcoming session beginning July 6, 1986 with a welcoming reception on Sunday afternoon. Esoteric studies in the *Western Wisdom Teachings* — Philosophy, Bible Interpretation, Spiritual Astrology — will be available daily, Monday through Friday. Evening programs will be presented on Art, Science, and Music. Also offered are classes in Health and Healing covering a variety of subjects relating to more healthful aspects of living as taught by *The Rosicrucian Fellowship*. These classes seek to present ways to achieve a balance between Spirit, Mind, and Body.

Please write for free brochure and class schedule. Guest House accommodations are limited so please make your reservations as soon as possible. All classes are given on a "Love-offering" basis with no minimum number of classes and no advance registration required. For more information, please call (619) 757-6600.



THE ROSICRUCIAN FELLOWSHIP, P. O. Box 713, 2222 Mission Ave., Oceanside, CA 92054

