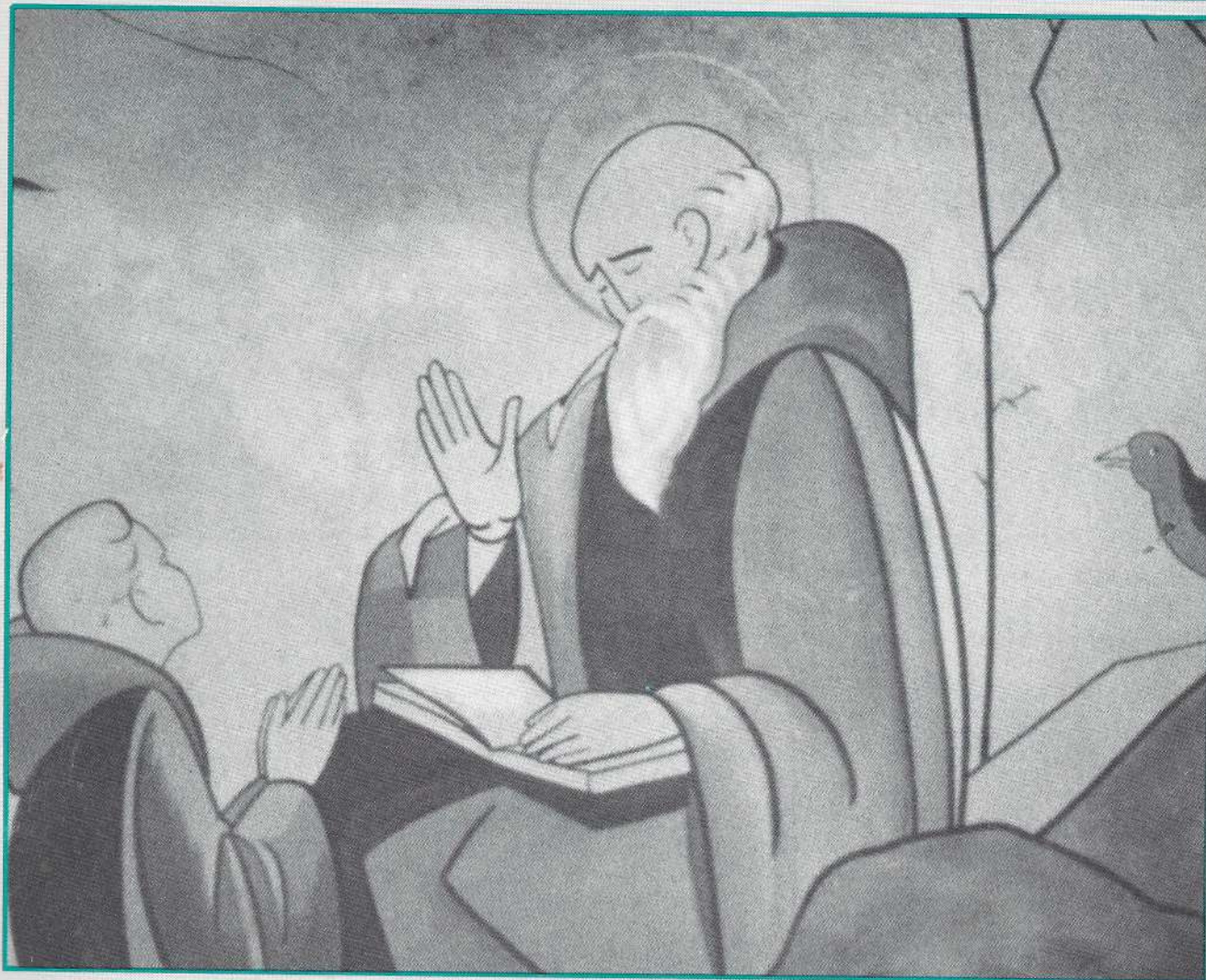


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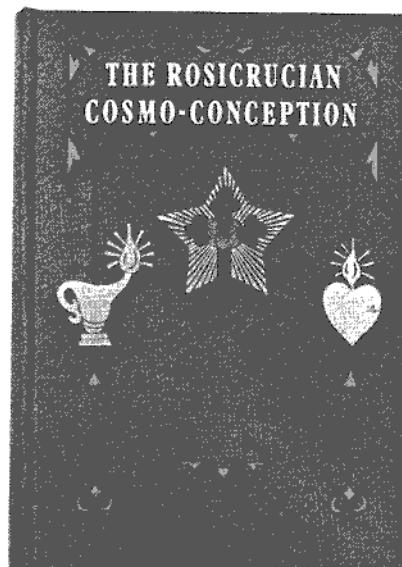
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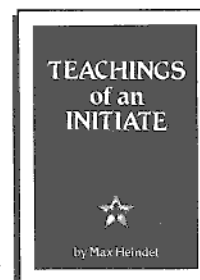
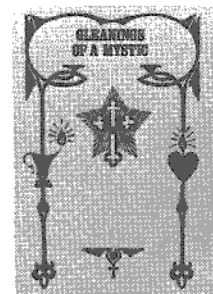
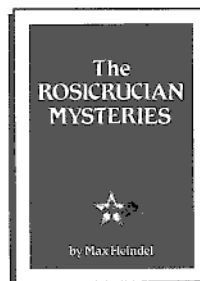
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*"A Sane Mind,
A Soft Heart,
A Sound Body"*

Feature

A Balanced Universe

The new morning offers us
Another day of grace; a day
We may use in our own fashion.
Looking closely we see the splendor of
Motion and revolving cycles;
Everything following its prescribed pattern.
We have been given the perfection of
A balanced universe.

Seeking to follow this path with our lives
We must be able to flow like water.
Moving along the road of life
Gathering knowledge from experience
Without disturbing the path for others.
We are one together with the universe.
Harmony is our goal;
Wisdom and understanding our desire.

The radiance of love is
In the sunlight that surrounds us
And from the solstice of our birth
Through the spring and summer we grow.
The autumnal equinox is our harvest time.
The bounty of our life depends on
How we cultivate our minds;
How we accept our roll and we move on.

—F.J.H.

Hear My Plea

Lord set me free from earthly pain
That I may walk through fields again
Where the peace of a quiet country wood
And the songs of the birds are understood.

Oh Lord what a wonderous life this is
If we, all nations, live in bliss
But obstacles be-set us all
And in the darkness oft we fall.

Stumbling blindly along without a guide
Forgetting Dear Lord You are by our side
Selfishly we take as our right
Thy Guiding Hand through the deep dark night.

Mistakes

God sent us here to make mistakes
To strive, to fail, to re-begin,
To taste the tempting fruit of Sin,
And find what bitter food it makes.

To miss the path, to go astray,
To wander blindly in the night;
But, Searching, Praying for the light,
Until at last we find the way.

And looking back upon the path,
We know we needed all the Strain
Of fear and doubt and strife and pain
To make us value peace, at last.

Who fails, finds later triumphs sweet;
Who stumbles once, walks then with care,
And knows the place to cry 'Beware'
To other unaccustomed feet.

Through strife, the slumbering soul awakes,
We learn on error's troubled route
The truths we could not prize without
The sorrow of our sad mistakes.

—Dorothy Hilton

It is not until we suffer pain
Do we turn to Thee again
And not until we troubled be
Do we turn our thoughts to Thee.

Such is Thy Unswerving Love of men
Thy Healing Hands make us whole again
And ask no reward only in the end
Each man will name each man a friend.

Oh set us free from worldly care
That all Thy Loving we may share
And when the evening shadows fall
Peace, Perfect peace lie over all.

—James White

Editorial

Global Transformation

We are living during a time of rapid changes in technology, morality, environment, and spiritual understanding. This period of change did not happen overnight but has been with us since the advent of the "atomic age" in the mid-1940's. Nuclear energy became a common household word whether it meant a fear of annihilation or faith in the future of scientific discovery.

Whatever it meant to the individual, there was still a certain sense of "mystery" surrounding this new term "nuclear energy." It was a power that could either devastate this planet and its inhabitants or provide unlimited sources of life-giving energies to all that lives and breathes. It was a type of "plutonic" state, one of either heaven or hell—a state of extremes that would require us to choose what we wanted to believe about it and then accept the inevitable!

Now, 40 years later, we are still alive. Thank God for allowing us to enter this new era of atomic energy with our planet still intact. Thank God we have been permitted to learn without suffering a total destruction of the races of the world. However, we still have not made it home to the Kingdom of Heaven and the battle still rages on outside our doorsteps. So far we have only succeeded in learning the "Law of Containment"—keeping the fears from spreading to the point where we cannot control them any longer.

Man is now on the verge of discovering uses for powers that he does not yet fully understand. How, if we cannot even come to grips with the "fears" that dwell within our own hearts, can we be "fear-less" in the face of terrorism and subversion from those dark forces of the anti-Christ that spring up all over the world on a daily basis? We must ask, "Where do you think we have failed?" Is it because we have not yet learned the principles outlined in the Sermon on the Mount and cannot really love our neighbor as our self? If one reason were to be chosen for the cause of all this "global" turmoil, it would probably be the result of Transformation. What we are really seeing is truly a by-product of the changing face of this planet and all the beings who are here at this time—a change in appearance, form, condition, and character. Was it not predicted by Christ Jesus when He said "For many shall come in my name saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled for these things must come to pass, but the end is not yet for nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in diverse places. All of these are the beginnings of sorrow."

So what does all this have to do with "Global Transformation?" It has everything to do with what Christ Jesus predicted almost two thousand years ago. Knowledge of these spiritual facts spoken by Him gives us "hope" and at the same time provides answers for our many questions. "And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other." When will there be Peace on Earth? There will be Peace on Earth when there is Peace within the hearts of men. When will there be no more wars or battles to fight? There will be no more battles to fight when there is no longer a battle between our higher and lower self.

The world has become a very complicated place to live, especially if we are determined to solve all of our problems by dealing with "outer effects." The remedies will be as numerous as the ailments and the solutions will be about as permanent as the man who builds his house on the shifting sands of a river bed. Knowledge of Truth and adherence to the spiritual principles of creation can and will bring us into harmony with that Peace that passes understanding, for it is the firm foundation that we all need to live our lives aright.

What can we do about the "transformation" that is happening around us today? First of all, we should become a part of it—not to the point where we lose ourselves in outer pursuits, but enough that we see ourselves from a wider perspective, a greater depth of field. Nobody can be a bystander to this Global Transformation for very long. We may not have to contend with revolts and terrorism in our own particular state or country, but we do have a responsibility to use our resources to bring about a better, more tolerant world in the light of Christian Brotherhood.

—Editor

Mystic Light



Saint Paul the Thirteenth Apostle

Paul was a Jew by birth, a Roman by citizenship, born in the city of Tarsus in southern Asia Minor during the reign of the Emperor Augustus. In A.D. 47 to be a Roman citizen was no small honor for when the Emperor Claudius had a census taken of the whole empire, there were about 6,000,000 citizens out of a total population of 80,000,000! In addition to his Roman citizenship, Paul was also brought up as a Pharisee which was at that time the strictest sect of Judaism.

His father was a Jewish merchant who engaged in the weaving of cloth for tents, carpets and shoes from goat's hair. Paul was taught this trade by his father and practiced it for a number of years from youth onwards. His hometown, Tarsus, was a center of advanced Hellenic culture, and that was the reason he became familiar with Greek and wrote his Letters in that language. Paul was an intelligent boy and it was clear from the progress that he made in his studies that he was more than just a tent maker. His highest ambition was to become a rabbi, and with his knowledge of the Law he had already shown himself to be worthy of higher studies than could be provided in the local atmosphere of Tarsus.

In Jerusalem the boy's teacher was the highly respected Gamaliel, who held a leading place in the Sanhedrin. Gamaliel was the grandson of the eminent Hillel who was a Jewish rabbi during the reign of

Herod. There were about 1000 students studying at the rabbinical college while Paul was there. The teaching contained within the Torah, according to Jewish belief, embodied the revealed will of God, and it was this type of thinking which Paul was exposed to during his stay in Jerusalem. The Pharisees always maintained that no situation existed which could not be explained and/or solved by interpretation of the Torah. Thus, there were always very intense debates on correct interpretation of the Law! Hours were spent on hair-splitting and precise arguments which were so complex scholars centuries later could not even unravel their mysteries!

It was not likely that Paul was in Jerusalem at the time Christ Jesus was crucified. In references to his letters to the Corinthians there was never any hint that he had been an eyewitness to the crucifixion or any events leading up to it. Thus, his authority for understanding the Gospel or "Good News" given by Christ Jesus was based entirely on his unforgettable experience on the road to Damascus. At the time of the crucifixion, Paul was probably already back in his home of Tarsus earning a living by his trade as a tentmaker. It was not important that he had received rabbinical training, he was still expected to earn a living by some respectable trade or craft.

Damascus was said by many to be the most "ancient city" in the world. Its geographic position on one of the principal roads between upper and lower Asia made it a natural center of trade. It was on the road to

Damascus that Paul received the revelation of Christ and turned away from his background of Judaism to embrace the new Teachings of the Nazarene. There has been in the past a theory that Paul's sublime experience on the road to Damascus was nothing more than an "epileptic seizure." Since epilepsy has often accompanied those with extreme intelligence such as Julius Caesar, Napoleon, Mohammed, and Peter the Great, many tried to explain away his spiritual experience with that reasoning. However, Paul's later actions showed that he had definitely found more than just a temporary disruption of his life at that time.

As it was said when he told his own story to King Agrippa: "I was on the high road, your Majesty, when I saw a light much brighter than the sun, shining from the sky around me and the men who were with me. I heard a Voice saying to me in the Hebrew language—Saul, Saul! Why are you persecuting me?" (Paul the Traveler, p.71) When Saul, as he was called then, got up from the ground, he was not able to see and had to be led by the hand to Damascus. For three days he was blinded and did not eat or drink, so overwhelming was the experience.

Three years had passed since he left Jerusalem as the chosen emissary of the powerful Sanhedrin sent to Damascus with instructions to rid Judaism of these unorthodox Zealot followers of Jesus of Nazareth. His travelling companion, Barnabas, had finally convinced Paul to come and visit with the rough Galilean fisherman known as Peter. Paul

stayed with Peter and went around Jerusalem preaching in the name of the Lord. After his experience on the Damascus road, and after his three years of study and meditation, Paul was convinced of his mission to serve the Christ. His contact with Peter, one who had actually been in the presence of his Master, gave Paul additional inspiration to continue in his work.

When Saul got up from the ground, he was not able to see and had to be led by the hand to Damascus. For three days he was blinded and did not eat or drink, so overwhelming was the experience.

The Jews of the Dispersion were unable to accept Jesus as the Messiah so Paul and Barnabas turned more and more to the Gentiles in their preaching through Asia Minor, Syria, and Cyprus. To give you some idea of the three journeys Paul made during his travels the following figures are quoted: His first journey from Attaleia to Derbe and back covered 625 miles; the second from Tarsus to Troas, 875 miles; and the third journey from Tarsus to Ephesus was a total of 710 miles. These journeys were all made during the heat of the summers and savage cold of winter in a land which could be most barren and inhospitable.

It has been said that Paul was a man of small stature, with a bald head and bow legs. He had a rather large nose and eyebrows that met in the middle. Perhaps his beard was thick, grey and pointed as it has often been depicted in the ear-

ly portraits. One thing that we can be sure of, he was certainly one of the most significant men who have ever lived. Paul literally changed history through his conversion of Gentiles or non-Jews to Christianity. Paul, if he lived today would certainly be larger than life.

One of the most moving accounts of his life was his experience with the "Slave Girl of Philippi." She was no ordinary slave, for being possessed by an evil spirit or entity (very common then) she was able to predict the future. This slave girl had been following Paul for several days as he preached to small congregations on the river bank. Finally, Paul, losing his temper, said to her inhabiting spirit "I order you in the name of Jesus Christ to come out of her." This slave girl previously had been very valuable to her owners providing them with a sizeable income from her predictions and fortunetelling. They immediately seized Paul and Silas and took them before the authorities. They were accused of being disturbers of the peace, foreigners, and Jews who were attempting to subvert the laws of Rome. Before there was any semblance of a fair trial, Paul and Silas were stripped of their clothes and flogged until the flesh was literally turned bloody and raw. They were then taken to the innermost cell in the city's jail and there confined with chains. Too weak to protest and tell their persecutors that they were really Roman citizens, they rested until around midnight when they began praying and singing hymns to God while the other prisoners looked on. Then it happened. The first rumbling of the earthquake was sensed

and the main wave hit the city with rocking vibrations. The whole jail rocked and the bar securing the door from the outside fell to the ground as the door posts shifted from the terrific jolts. Suddenly, they were free!

The jailer who had been asleep before the first jolt jumped up and saw that the doors were all open. He must have thought that there had been a mass breakout. He knew that Roman law stated that to lose your prisoner meant death. The jailer then drew his sword and started to end his life. It was at this time that Paul intervened and said in a loud voice "Don't harm yourself, we are all here." The surprised jailer sheathed his sword and fell at the feet of Saul and Silas. He felt that these two men must have had something to do with what just happened! Paul and Silas recounted the basic outline of the Lord Christ's life to the jailer and he was later said to have bathed and attended to their wounds. Likewise, they later baptized him and his family. He took them to his house since Philippi was still in a state of confusion after the earthquake. He fed and clothed them, then, very reluctantly took his two charges back to the jail and bolted them into their cell. The next morning the message was received from the Roman authorities to "let these men go." Apparently they had found out that both were Roman citizens! However, Paul was not going to accept this offer until he had a full apology from his captors. He knew that he had the praetors of provincial Philippi over the barrel for they had made a gross error in condemning two citizens of

Rome to be flogged. Paul was adamant, he would not leave until they apologized! His captors knew that they could be reported to higher authorities, or could even be reported to Rome which would mean their ruin. Finally, the town officials arrived before Paul and Silas, they apologized, asking that they leave town as soon as possible since they could no longer guarantee their safety from the angry mob which was becoming uncontrollable again.

Roman law stated that to lose your prisoner meant death. The jailer then drew his sword and started to end his life. Paul intervened and said "Don't harm yourself."

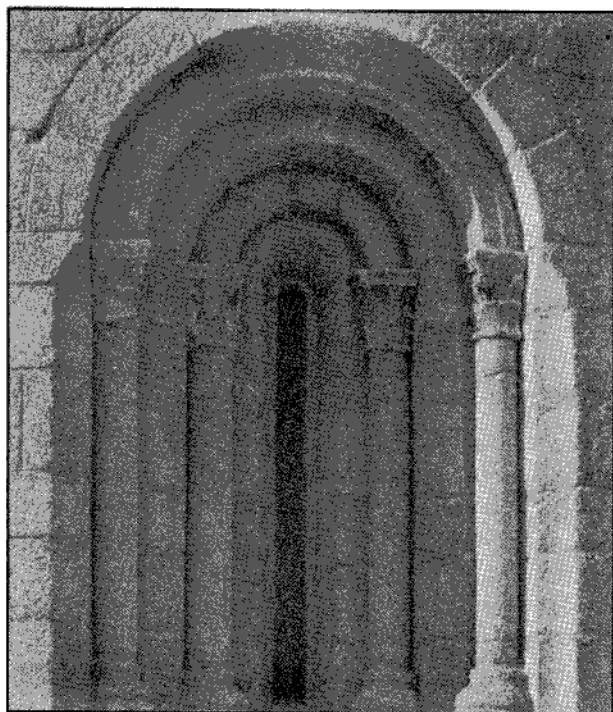
There are probably dozens more stories like this one in the life of Paul of Tarsus, for he was a man of action and not a man of words only. His fiery speech and great confidence inspired hundreds and thousands to follow in the footsteps of his Master. These early Christians were often dressed in the skins of wild beasts and allowed to be torn to pieces by dogs. They were crucified or burned to death. By night they were strung up and used as human torches to illuminate Nero's gardens, which he usually threw open to the public for their entertainment. Paul, no doubt, was beheaded since as a Roman citizen he was immune to crucifixion. His words, however, will remain forever in the hearts and minds of millions who have felt the call of the Christ from within. These words from his letters to the Corinthians will remain forever to inspire those

who continue to listen to his message.

"Though if I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And although I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity." (I Corinthians, Chapter 13: 1-13) □

—N.D. Willoughby

Mystic Light



What is Our Destiny?

Compiled from Max Heindel's writings

One fact is very noticeable to the student of comparative religion, namely, that the farther we go back in time, the more primitive the race, the more crude is also its religion. As man advances, so do his religious ideas. Materialistic investigators may draw from this the conclusions that all religions are man-made and that all conceptions of God are rooted in human imagination. The fallacy of these ideas is readily seen when we consider the tendency of all that lives toward self-preservation. Where only the Law of the Survival of the Fittest governs, as it does among the animals, where might is right, there is no religion. Not until a higher power makes itself felt can that Law be abrogated and the Law of Self-abnegation come

into play as a factor in life, as it does in a small measure in even the most crude religion. Huxley recognized this when he pointed out that, while the Law of the Survival of the Fittest marks the animal's line of progression, the Law of Sacrifice is at the heart of human advancement, impelling the strong to care for the weak, giving gladly what they might easily withhold, yet growing by such giving.

The reason for this anomaly cannot be found by the materialist; from his point of view it must ever remain an insoluble riddle. Once we understand that man is a composite being—Spirit, soul, and body—that Spirit expresses itself in thought, soul in feeling, and body in action, and that this threefold man is an image of the triune God, however, we readily will understand the seeming anomaly, for by his constitution such a composite being would be peculiarly fitted to respond to both spiritual vibrations and physical impacts.

When we note how little the majority seems to care for the higher life today, we may infer that there must have been a time when man was nearly entirely callous to spiritual vibrations. He sensed vaguely a higher power in Nature, but being then partially endowed with clairvoyance, he recognized the existence of powers not now perceived, although they are working as potently as ever.

Man was to be led for his future good, so in order to guide him aright and aid the higher nature in obtaining mastery over the lower nature—the personality—the latter was at first worked upon by fear. The God who is to help such a humanity must be a Strong God who can wield the thunderbolt and strike with lightning.

When man had been brought a little farther along in evolution, he was taught to look to God also as the giver of all. He was imbued with the idea that if he followed the Laws of this God, material prosperity would follow. Disobedience, on the other hand, resulted in famine, war, and pestilence.

We note, however, that the spiritual Hierarchies in charge of humanity have been seriously hampered in their efforts to help man since the time he received the light of mind and his understanding was opened. Then he took matters of which he had no real knowledge into his own hands. Propagation, for instance—and as a result of his ignorance of the cosmic Laws in this connection, parturition became painful and death a more frequent and disagreeable experience. Therefore it became necessary to take stern measures to check

the lower nature. This was done by Jehovah, the highest Initiate of the Moon Period and ruler of the Angels, supported in His efforts by the Archangels, who are the Race Spirits.

Jehovah helped man get control over the mind and desire body by giving Law and decreeing punishment for its transgression. The fear of God was pitted against the desires of the flesh. So sin became manifest in the world.

Thus man came under the influence of Law—the Laws of Nature or the Laws of God, whichever it may please us to call them. In time, however, individuality was evolved and we began to demand choice, prerogative, and emancipation. Then we began to transgress the Laws of God, and suffering invariably followed. Innumerable Laws are operative in our evolutionary scheme, such as the Laws of Association, Attraction, Compatibility, Cause and Effect, Periodicity, Consequence, Compensation, and Destiny. In this article we wish to confine our attention largely to one of them: the Law of Destiny.

Those of us who study spiritual astrology consider the horoscope the Clock of Destiny. The Law of Consequence also works in harmony with the “stars,” so that a person is born at the time when the positions of the bodies in the solar system will give the conditions necessary to his experience and advancement in the school of life. That is why astrology is an absolutely true science, although even the best astrologer may misinterpret it because he is human and fallible. The stars show accurately the time in a person’s life when the debt which the Lords of Destiny have selected for payment is due, and to evade it is beyond the power of man.

It cannot be sufficiently emphasized, however, that although there are some things which cannot be escaped, man has a certain scope of free will in modifying causes already set in motion. The important point to grasp is that our present actions determine future conditions.

The force within the evolving being which makes evolution what it is and not a mere unfoldment of latent germinal possibilities, which makes the evolution of each individual differ from that of every other, which provides the element of originality and gives scope to the creative ability which the evolving being is to cultivate that he may become a God—that force is called “Genius” and its manifestation is “Epigenesis.” It appears in all kingdoms; it is the expression of the progressive spirit in man, animal, and plant.

Although we, with our finite minds, may be unable to grasp the intricate details of the tangled web of destiny, still the broad outline of the Law of Love which works for good through what seems to be evil readily may be discerned by everyone. We do not say that all things are good. Instead, we maintain that every evil is *good in the making*—that is to say, out of that condition something good will come. We do not shrink from calling a cloud a cloud, but we also point to the silver lining which shows that beyond and behind the cloud the Sun still shines as beautifully as ever.

It seems, unfortunately, that many people have the common misconception that all present conditions must be referred to actions in past lives, and that we either are unaware of or have failed to take into consideration the fact that every moment of our lives we are generating destiny at the same time as we are working out our old scores. This significant fact was set forth in ancient Greek mythology, where the Fates are represented as three: Past, Present, and Future, and also in the Norse mythology, where the three Norns—Urda, Skuld, and Verdande—are spinning the web of fate and unraveling it again. Nor is fate simply a device with which to get even. If in one life A stole from B and ruined him, we must not assume that in following life B is going to become dishonest and steal from A. That indeed would be a bad solution of the problem, for it is surely better for a man to lose his money altogether than to retrieve it at the expense of his honesty.

So, supposing that in a previous existence, present victims of military atrocity were guilty of atrocities against those who are now causing them suffering, it would have been far better for their soul growth if they had had no revenge rather than in the present life to become savage beasts. If this were the way in which the Law works, cruelties and atrocities would multiply.

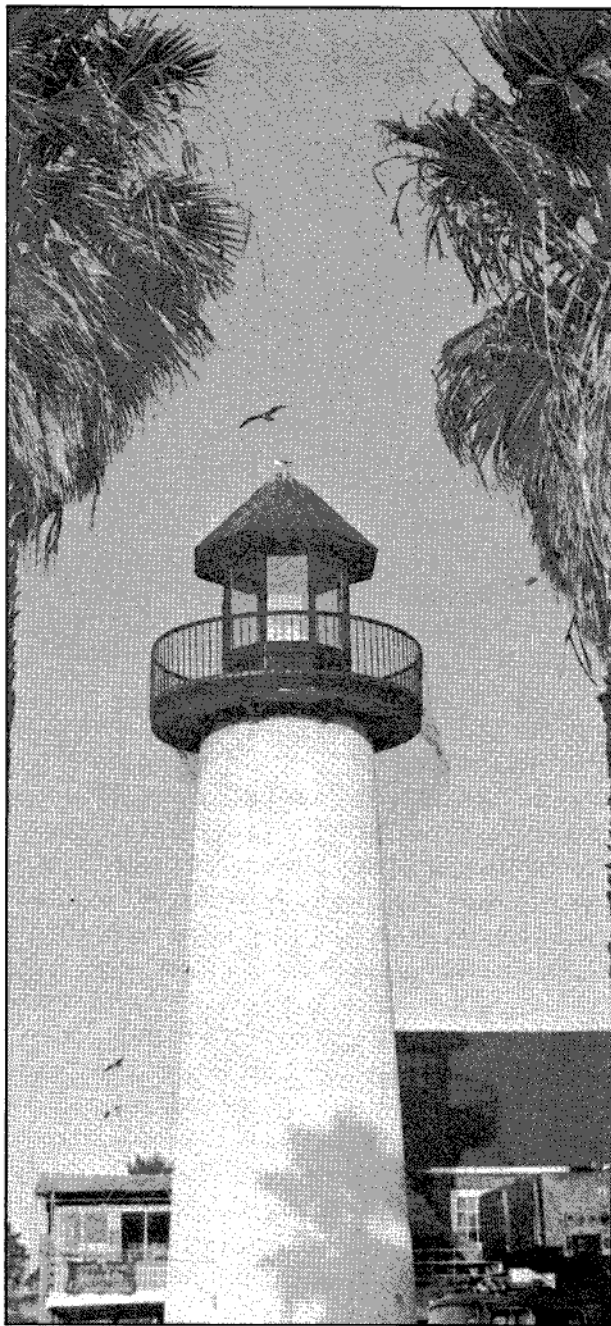
But that is not so. A study of the Memory of Nature has shown conclusively the truth of the spiritual Teaching that hate ceases not by hate, but by love and service. Max Heindel told us that in all the cases which he investigated—and they numbered hundreds—whenever in one life a person had injured another, the suffering he incurred during the purgatorial expiation following death compelled realization and repentance, at least in a measure. He is then placed in a position where he may render some service to the one he injured when both return to physical life. If he grasps the

opportunity, well and good; both parties are benefitted and peace on Earth and good will are fostered. If he refuses, he is placed in a position in which "coals of fire are heaped upon his head." Then, in the third life, he may be induced to pay the debt of service. Or he may be made the victim of someone else's wrong-doing and thus learn the sympathy and fellow feeling which induces the required service. Whatever the method, in one way or other the debt of hate eventually will be paid by love, for that is the only way in which humanity can grow better.

Writing at the time of World War I, Mr. Heindel said: "Applying these ideas to the problems of the sufferings of the civilian population in war zones, and while admitting that the past may have something to do with it in some cases, it is undoubtedly a fact that a vast amount of new destiny is now being generated, both by the aggressors and the victims. Neither should it be forgotten that the aggressors are suffering great tribulations themselves. It is a time of suffering all around, and the purgatorial experiences of those who are now allowing their lower natures to run riot will be exceedingly severe. Then when a new life begins and they are placed in a position where they meet their victims, the subconscious memory of the purgatorial suffering will engender in the vast majority a desire to make adequate amends, so that out of the fiery furnace of the present affliction there will come a reign of peace on Earth and good will among men."

The fate of an individual generated under the Law of Consequence is of great complexity and involves association with Egos in and out of physical existence at all times. Even those living at one time may not be living in the same locality, so that it is impossible for one individual's destiny to be all worked out in one lifetime or in one place. The Ego therefore is brought into a certain environment and family with which it is in some way related. As regards the fate to be worked out, it is sometimes immaterial in which one of several environments the Ego is reborn. When this is the case, it is allowed its choice as far as possible. Once an Ego is placed, however, the agents of the Lords of Destiny watch unseen, that no act of free will will frustrate the working out of the portion of fate selected. If we endeavor to circumvent that portion, they will make another move, so as to enforce the fulfillment of destiny. It cannot be too often reiterated, however, that this does not render

man helpless. We may, up to a certain point, modify or even altogether counteract certain causes already set in motion, but once started and no further action taken, they will get beyond our control. This is called "ripe" destiny, that portion of fate which the Lords of Destiny check every attempt to shirk. With regard to our past, we are to a great extent helpless, but in regard to future action we have full control, except insofar as we are hampered by our past actions. By and by, however, as we learn that we are the cause of our own joy and sorrow, we shall awake to the necessity of ordering our lives more in harmony with the



Laws of God, and thus rise above these laws of the Physical World.

The Christian religion gives no laws, but preaches Love as the fulfillment of the Law. Therefore, no debts of destiny are generated under it. Christ, Who was under no necessity to be born in the first place, will not be drawn to rebirth under the Law of Causation as were the founders of the lunar race religions, who must bear from time to time the sins of their followers. When Christ appears it will be in a body made of the two higher ethers: the light and reflecting ethers. This is the golden wedding garment, called *soma psuchicon* or soul body by the apostle Paul, who is very emphatic in his assertion that "flesh and blood cannot inherit the Kingdom of God." He declares that we shall be changed and be like Christ, and if human beings cannot enter the Kingdom in a fleshy body, it would be absurd to suppose that the King of Glory would wear such a coarse, cumbersome garment.

The priestcraft from which Jehovah drew His representatives, the prophets and founders of religions and spiritual temple builders, are the Sons of Seth. The Sons of Cain still feel in their breasts the divine nature of their ancestor. They repudiate the indirect church method of salvation by faith, and insist on finding the light of wisdom themselves by direct methods. These include work, perfection in the arts and crafts, and building the temple of material civilization by industry and statecraft according to the plan of God. The Grand Architect of the Universe is "the Chief Corner Stone" and each mystic Mason is a "living stone."

In time, however, these two great streams of the Sons of Seth and the Sons of Cain must unite in order to reach the portals of the Kingdom of Christ. Before His coming, there was no way in which such an amalgamation could take place. When Christ, the great Sun Spirit, came, however, Solomon was reborn as Jesus, into whose lower vehicles the Christ Spirit entered at the Baptism, and Hiram Abiff was reborn as Lazarus. When Lazarus was raised up by the strong grip of the Lion of Judah's Paw, Hiram and Solomon, the former antagonists, sank their differences, as prompted by the Christ Spirit. Both are working now for the establishment of the Kingdom of Christ. The Pharisees in some way sensed or surmised this and hence their fears that this Jesus would initiate many people and subvert them from the race religion to which they (the Pharisees) were wedded.

Every day we exert a causative influence by our acts. A considerable part of the deeds done in the present body will work out into effects before death terminates this earthly life. The deeds which are not liquidated will be held over and will form the foundation of the destiny of a future existence, in which we may reap what we have sown. This destiny, carried over from life to life, is shown by our horoscope, which shows our characteristics, tendencies, and lines of least resistance. Destiny from the past does give us a certain bias or trend toward a particular line of action. Nevertheless, there is comparative free will in a large percentage of our actions, leaving scope for the exercise of Epigenesis, the divine creative activity which is the basis of evolution.

When we constantly emphasize the Law of Causation and consistently and persistently ignore the Law of Epigenesis, we are placing ourselves outside the latter's line of action. Our opportunities for exercising its opportunities then are missed more often than not, with the result that we become more and more barren as the years go by. On the other hand, if we endeavor, when considering the problems of life, intelligently to seek out the principle of Epigenesis and watch its operation, we shall find opportunities for initiative action opening up before us to an extent we have never before dreamed possible.

"Mercury, the messenger of the Gods, is the fount of wisdom whence the human mind gets its tone. The smallest of all the planets, but 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 it depend whether the coming life will be one of devotion to the higher self or if the lower nature will hold sway, for the mind is the link between the higher Self and the lower nature, and if it is so posited that it cares more for the pleasures of sense than the joys of the soul, sorrowful will be the end. Yet it should always be remembered that no man is compelled to do evil, and that the greater the temptation, the greater the reward to him that overcometh the tendencies shown in the horoscope. For, let it always be remembered that though the stars impel, they cannot and do not compel. In the final analysis, we are the arbiters of our destiny, and despite all the evil influences it is within our power to rule our stars by the exercise of Will, the badge of our divinity to which all else must bow." □

The Animal Kingdom

Down through the ages, mankind has regarded animals as having been put on this Earth solely for the use of man, and perhaps the majority of people still hold this opinion today. Our dominion over the animals is God-given, according to the Bible. In primitive societies, man and his need for food, clothing, and shelter have been paramount and they have filled these needs largely from the animal kingdom, without any consideration for their needs. Therefore, man has slaughtered them ruthlessly, wiping out whole species, and endangering many others. There are vast areas of Asia, totally uninhabited by man or beast today. Humans have upset the balance of nature, which in the natural state kept the right relationship between plants, animals and man. Man has disregarded entirely the fact that they are sentient beings, and has hunted, killed and enslaved them without a thought for either their suffering or their needs. In truth, they are our younger brothers, one step lower on the ladder of life than we of the human kingdom. Our relationship can be mutually beneficial, with the right attitude on our part of respect and affection.

Animals are on the third step of the evolutionary ladder, having gone through the mineral and plant kingdoms. Mankind has gone through these three steps and is now on the fourth step, so they are indeed our younger brothers. They have physical bodies even as we, and etheric bodies which give the ability to grow and propagate, and also sense perception and memory. In this present Day of Manifestation, they have added a Desire Body capable of feelings, desires, and emotions, although less refined than ours. Each species of animal has its own Group Spirit, from the archangelic life wave, which guides its evolution. Animals have Egos, but they are not indwelling, as in humans. Their Egos, under the control of the Group Spirit, function from the non-physical Desire World. The Group Spirits of all animals form a current which encircles the Earth, and animals have a horizontal spine so that this current can flow through them. Note that many primates are now partially erect, which means they are removing themselves from the control of the Group Spirit. Their Egos are taking over as in humans.

There is much mystery in the scientific world, how animals, with such limited brains, can manifest such great intelligence. How does a bird know how to build a nest, where and when to migrate, how do bees know how to build their hexagonal cells to hold their honey, how do fish like salmon who migrate long distances, know when and where to lay their eggs, and countless other mysteries. It is all explained as being the work of the Group Spirits, with their great intelligence and wisdom, guiding their charges. The best science can do is call it "instinct," something that is born in them. A still greater marvel is that it is the animal Egos, under the guidance of the Group Spirits, that emanate from themselves the vehicles, or bodies, in which they incarnate to learn life's lessons. There has been much experimenting among them with forms which are later discarded, as the dinosaurs.

Humans, with their minds, have full waking consciousness, while animals only have a consciousness such as we have in dreams. Whatever of mind they seem to have comes through the Group Spirit, except those pets and domestic animals which have learned much of reasoning and understanding from their contact with humans.

The Ego of each animal is eternal, having been in existence since the beginning of this Day of Manifestation. It has come through the mineral and plant stages, will go from animal to man and beyond. When death comes the Group Spirit draws the Ego, still individualized, into a pool of other Egos of its kind, where the gains of all are merged for the benefit of the

whole. There it awaits rebirth, which may be soon, as they have no retrospection. All animals tend to be perfect at birth, as they have no karmic debts. All have the same general characteristics of their species. An animal suffers when it is hurt, but only to the extent that its nervous system allows, while the Ego and Group Spirit suffer more. Death is accepted as a part of life.

Because the animal Ego, under the guidance of the Group Spirit, functions from the Desire World, animals, especially domestic and the more highly evolved sense the presence of this higher world. Bill Schul has written a book, "The Psychic Power of Animals," published in 1977, which corroborates this fact. He shows that many animals sense the presence of disembodied spirits, such as dead masters, know what is happening hundreds of miles away, have precognition of homecomings, tragedies, man-made and natural calamities, and find their way home from many miles. The book tells of dogs, cats, and horses who performed these wonders and also canaries, beavers, dolphins, and whales. Animals are capable also of that highest quality in man, love. This manifests in countless feats of bravery in saving, not only loved ones, but strangers, risking their own lives, even giving them up. "Greater love hath no man than this, that he lay down his life for his friend," says the Bible. The devotion of animals is wholehearted, complete.

Animals have been helped much by contact with humans. Since the dawn of history, animals have been used by man

as laborers and burden bearers. There has been much of kindness, as well as cruelty, in this relationship, which has contributed enormously to their evolution. There is absolute justice in God's universe, and so

We owe animals a tremendous debt for their enforced servitude, and that debt is increasing as the pressure of human population continues to take habitat and sustenance away from them.

all debts must be paid, sometime, somewhere, between kingdoms. We owe the animals a tremendous debt for their enforced servitude, and that debt is increasing as the pressure of human population continues to take habitat and sustenance away from them, as well as the continued abuse. But, to our credit, the picture is changing. A vast army of humanitarians has arisen, mainly in the last 100 years, that has championed the cause of the animals and is determined to bring them a better life. In all countries, there is a growing concern by governments as well as organizations and individuals in animal welfare. Animal protection societies have sprung up everywhere. Especially noteworthy is the Wildlife Federation, national and international, founded in 1936, the largest and most influential animal welfare organization in the world. There are ever growing numbers of animal hospitals, more veterinarians, learned studies of their problems, more books written about them. More and more people are becoming

vegetarian, seeing it as a healthful way of life, along with a growing distaste for flesh foods.

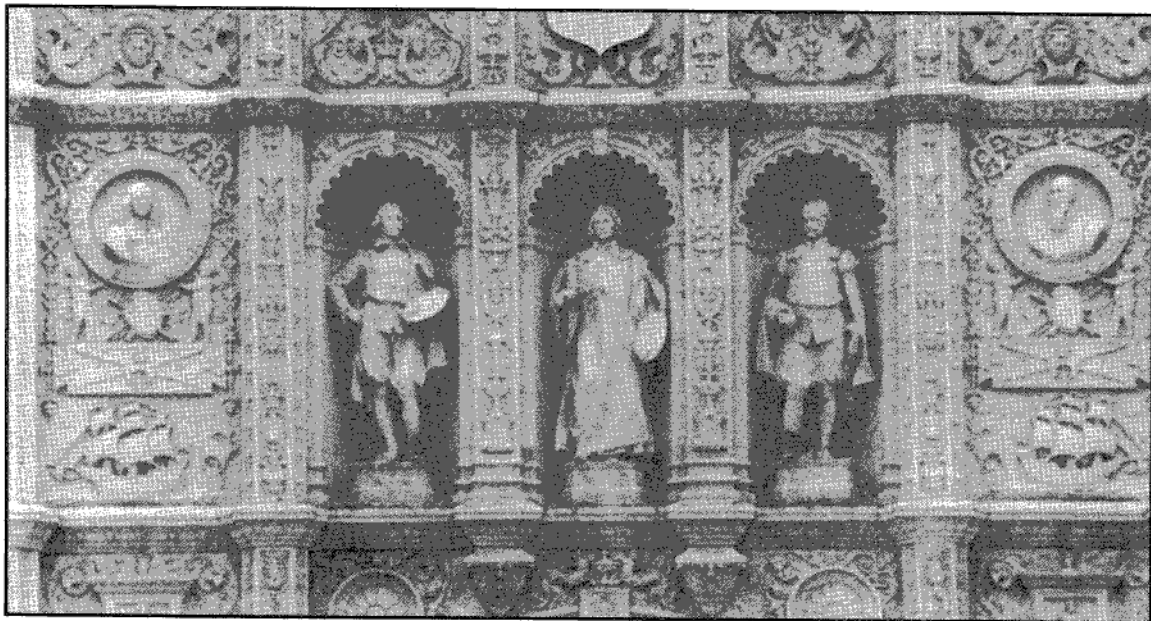
But there is still a tremendous work to be done, and quickly, before animals are driven off the Earth entirely. There are still many callous cruelties such as in vivisection labs.

There is cruelty in many sports in which animals are forced to take part. There is cruelty in the raising, marketing, and slaughter of animals for food, in trapping for food and furs, in the exploitation of animals as entertainers and burden bearers. There is still much to be done to educate people, especially children, in the care of, and compassion for, animals.

The day is coming, perhaps long eons hence, when the animals will arrive at the human stage. They will have minds as humans do today. They will be further along the evolutionary path than we are now, a purer and better type of humanity. Their bodies will be modified to suit the new conditions, much beyond the power of our present imagination to envision. Perhaps this will be the time foreseen by the Prophet Isaiah, who lived and wrote some 750 years before Christ. Quoting from Isaiah 11:6-9, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, the lion shall eat straw like an ox, and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain." That indeed will be a Golden Age. We humans, no longer human, will be there too, still working with our younger brothers. □

—Audrey Glover

Mystic Light



Magic Number 13?

At first glance, the number 13 seems to be just an ordinary odd number in our Physical World. Upon further investigation, however, one finds that the number 13 is quite extraordinary, perhaps even "magical."

To begin with, the Bible tells us that approximately two thousand years ago the wonderful Christ Jesus selected 12 disciples to spread His Teachings. Twelve disciples plus Christ Jesus, of course, total 13. The question then arises as to why Christ Jesus selected just 12 members in addition to Himself? There must be some symbolic reason! We are told by Max Heindel that there are 13 steps of Initiation along the way from man to God. Nine steps for the the Lesser Mysteries and four steps for the Greater Mysteries. Judas Iscariot represents the really lower traitorous first step of Initiation and John the high twelfth step. The thirteenth step is to Godhood and whose teaching is represented by Christ.

Another noteworthy item concerning the number 13 had to do with the classification of the animal kingdom into 13 subdivisions. Some time ago, according to Max Heindel, scientists classified the animal kingdom into four primary divisions, which are Radiates, Mollusks, Articulates, and Verterbrates. These divisions were further subdivided into the following:

RADIATES:

- 1) Polyps, Sea-anemones and Coral
- 2) Acalephs, or Jelly-fish
- 3) Starfish, Sea-urchins

MOLLUSKS:

- 4) Acephala (oysters, etc.)
- 5) Gast ropoda (snails)
- 6) Cephalopoda

ARTICULATES:

- 7) Worms
- 8) Crustacea (lobsters, etc.)
- 9) Insects

VERTERBRATES:

- 10) Fishes
- 11) Reptiles
- 12) Birds
- 13) Mammals

The classification of the animal kingdom into exactly thirteen subdivisions seems rather amazing, to say the least! Is this classification of evolving life just happenstance or was it planned by the great Solar Creator God to be this way?

Further evidence of the number 13 in action can be gleaned by noting the number of orifices present in the human body. There are exactly 12 orifices. They include two eyes, two ears, two nostrils, a mouth, two mamma, the umbilicus, and two excretory orifices. These orifices, of course, surround the human Ego that is hidden within. The Ego uses these orifices for its expression. The 12 orifices plus the human Ego within total 13.

In the world of color, most of us are familiar with the seven visible colors: that is; red, orange, yellow, green, blue, indigo, and violet. Max Heindel tells us there are also five invisible colors between red and violet. A synthesis of all colors, of course, makes the color

white. One of the five invisible colors is said to resemble the color of a newly bloomed peach blossom. The other four colors apparently are indescribable in physical terms. So once again, the seven visible colors along with the five invisible colors and the color white make a total of 13!

One of the oldest sciences known to humanity is astrology. So-called early astronomers were, in reality, astrologers. They investigated the various movements of the heavenly bodies to determine their relationship to human affairs. Some of their familiar names are Galileo, Copernicus, Kepler, and Newton. It is interesting to note that the astrological zodiac is divided into twelve signs around the central Sun. The Sun is the hidden thirteenth member. Everywhere one looks, the number 13 appears!

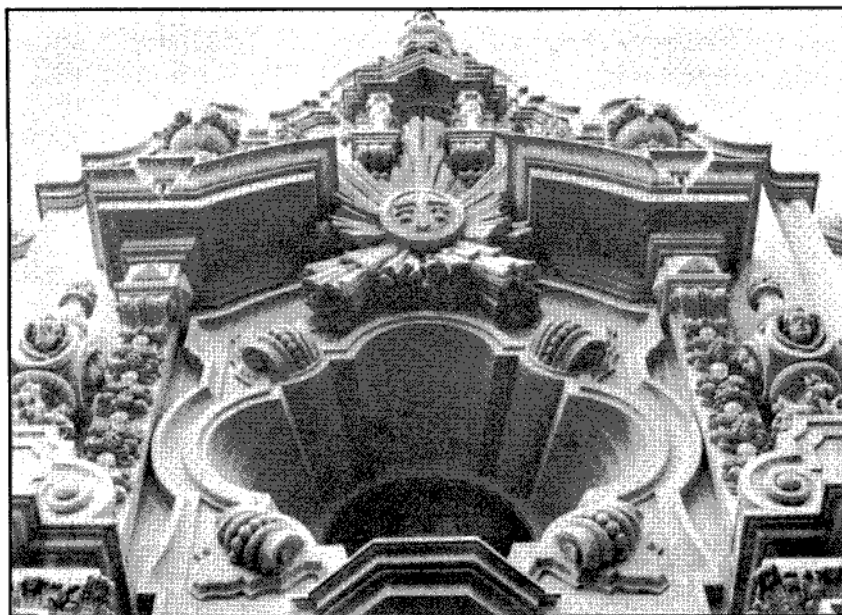
If one looks to the modern musical scale of the octave, again, the number 13 can be seen. The scale consists of eight tones: that is; do, re, me, fa, so, la, ti, and do. If we eliminate the

last tone (do), since it is the beginning of the next octave, there then remain seven tones. Between each of the seven tones are six half-tones. The total of half-tones and tones is 13.

According to Max Heindel, the true atom in outer space is composed of thirteen parts. Twelve energy spheres completely surround a hidden thirteenth part. Some idea of this can be gained by constructing a model with thirteen small spheres of the same size. Plastic ping pong balls make an excellent choice of material for a demonstration model. Some fast-drying plastic glue can be used to attach the spheres together. On a flat surface, exactly six spheres can be attached to a single central sphere. When the glue is dry on the seven spheres, three spheres then can be attached above the group of seven spheres, and also three spheres can be attached below it. When the geometrical model of the thirteen spheres representing the true atom of outer space is completed, it appears to the eye as a very pleasing, harmonious, structure. This structure would make a wonderful architectural design for a large modern building in the near future. The hidden spiritual meaning would be symbolized within it.

In summary, there is a great deal of evidence supporting the importance of the number 13. Some of this evidence is indeed mysterious, leaning toward what we might consider "magical?" The number 13 seems to be a root or base number for our Physical World as well as the spiritual world. □

—Harry P. O'Connell



Max Heindel's Message

The New Moon and Initiation

When the candidate entered at the eastern gate of the Temple looking for light, he was confronted by the fire on the Altar of Burnt Offerings, which emitted a dim light enveloped in clouds of smoke. He was then in the spiritually darkened condition of the ordinary man; he lacked the light *within*, and therefore it was necessary to give him the light *without*. But when he has arrived at the point where he is ready to enter the dark West Room, he is supposed to have evolved the luminous soul body in the service of humanity. Then he is thought to have the light within himself, "the light that lighteth every man." Unless he has that, he cannot enter the dark room of the Temple.

What takes place secretly in the Temple is shown openly in the heavens. As the moon gathers light from the sun during her passage from the new to the full, so the man who treads the path of holiness by use of his golden opportunities in the East Room of selfless service gathers the materials wherewith to make his luminous "wedding garment," and that material is best amalgamated on the night of the full moon. But conversely, as the moon gradually dissipates the accumulated light and draws nearer the sun in order to make a fresh start upon a new cycle at the time of the new moon, so also according to the law of analogy those who have gathered their treasures and laid them up in heaven by service are at a certain time of the month closer to their Source and their Maker, their Father Fire in the higher spheres, than at any other time. As the great saviors of mankind are born at the winter solstice on the longest and darkest night of the year, so also the process of Initiation which brings to birth in the invisible world one of the lesser saviors, *the Invisible Helper*, is most easily accomplished on the longest and darkest night of the month, that is to say, on the night of the new moon when the lunar orb is in the westernmost part of the heavens.

All occult development begins with the vital body, and the keynote of that vehicle is "repetition." To get the best out of any subject

repetition is necessary. In order to understand the final consummation to which all this has been leading up, let us take a final look from another angle at the three kinds of fire within the Temple.

Near the eastern gate was the Altar of Burnt Offerings. On that altar smoke was continually generated by the bodies of the sacrifices, and the pillar of smoke was seen far and wide by the multitude who were uninstructed in the inner mysteries of life. The flame, the light, hidden in this cloud of smoke was at best but dimly perceived. This showed that the great majority of mankind are taught principally by the immutable laws of nature, which exact from them a sacrifice whether they know it or not. As the flame of purification was then fed by the more coarsely constructed and baser bodies of animal sacrifices, exacted under the Mosaic law, so also today the baser and more passionate mass of humanity is being brought into subjection by fear of punishment by the law in the present world—more than by apprehension of what may follow in the world to come.

A light of a different nature shone in the East Room of the Tabernacle. Instead of drawing its nourishment from the sinful and passionate flesh of the animal sacrifices, it was fed by olive oil procured from the chaste plant kingdom; and its flame was not shrouded in smoke, but was clear and distinct so that it might illuminate the room and guide the priests, who were the servants of the Temple, in their ministrations. The priests were endeavoring to really serve at the shrine of self-sacrifice—particularly for the

pledged pupils of a Mystery School such as the Rosicrucian Order. They are walking in a light not seen by the multitude, and if they are really serving, they have the true guidance of the Elder Brothers of humanity, who are always ready to help them at the difficult points on the Path.

But the most sacred fire of all was the Shekinah Glory in the West Room of the Tabernacle above the Mercy Seat. As this West Room was dark, we understand that it was an invisible fire, a light from another world.

Now mark this, the fire that was shrouded in smoke and flame upon the Altar of Burnt Offerings, consuming the sacrifices brought there is expiation of sins committed under the law, was the symbol of *Jehovah the Lawgiver*; and we remember that the law was given to bring us to Christ. The clear and beautiful light which shone in the Hall of Service, the East Room of the Tabernacle, is the golden-hued Christ light, which guides those who endeavor to follow in His steps upon the path of self-forgetting service.

As the Christ said, "I go to my Father," when He was about to be crucified, so also the Servant of the Cross who has made the most of his opportunities in the visible world is allowed to enter the glory of his Father Fire, the invisible Shekinah Glory. He ceases then to see through the dark glass of the body, and beholds his Father face to face in the invisible realms of nature.

The church steeple is very broad at the bottom, but gradually it narrows more and more until at the top it is just a point with the cross above it. So

it is with the path of holiness; at the beginning there are many things which we may permit ourselves, but as we advance, one after another of these digressions must be done away with, and we must devote ourselves more and more exclusively to the service of holiness. At last there comes a point where this path is as sharp as the razor's edge, and we can then only grasp at the cross. But when we have attained that point, when we can climb this narrowest of all paths, then we are fitted to follow Christ into the beyond and serve there as we have served here.

But when we have attained that point, when we can climb this narrowest of all paths, then we are fitted to follow Christ into the beyond and serve there as we have served here.

Thus this ancient symbol shadowed forth the trial and triumph of the faithful servant, and though it has been superseded by other and greater symbols holding forth a higher ideal and a greater promise, the basic principles embodied in it are as valid today as ever.

In the Altar of Burnt Offerings we see clearly the nauseating nature of sin and the necessity of expiation and justification.

By the Molten Sea we are still taught that we must live the stainless life of holiness and consecration.

From the East Room we learn today how to make diligent use of our opportunities to grow the golden grain of selfless service and make that "living bread"

which feeds the soul, the Christ within.

And when we have ascended the steps of Justification, Consecration, and Self-Abnegation, we reach the West Room, which is the threshold of Liberation. Over it we are conducted into greater realms, where greater soul unfoldment may be accomplished.

But though this ancient Temple stands no longer upon the plains where the wandering hosts pitched their camps in the hoary past, it may be made a much more potent factor for soul growth by any aspirant of today than it was by the ancient Israelites provided he will build it according to the pattern. Nor need the lack of gold wherewith to build distress anyone, for now the true tabernacle must be built in heaven—and "heaven is within you." To build well and true, according to the rules of the ancient craft of Mystic Masonry, the aspirant must learn first to build within himself the altar with its sacrifices, then he must watch and pray while patiently waiting for the divine fire to consume the offering. Then he must bathe himself with tears of contrition till he has washed away the stains of sin. Meanwhile he must keep the lamp of divine guidance filled that he may perceive how, when, and where to serve; he must work hard to have abundance of "bread to shew," and the incense of aspiration and prayer must be ever in his heart and on his lips. Then Yom Kippur, the Great Day of At-onement, will surely find him ready to go to his Father, and learn how better to help his younger brothers to ascend the Path. □

—Ancient and Modern Initiation

Studies in the Cosmo-Conception

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

Death and the Panorama

Question: How important is the actual time of death to the Ego?

Answer: When the silver cord is loosened in the heart and man has been released from his dense body, a moment of the highest importance comes to the Ego, that of reviewing the life just ended, and a great deal of the value of the past life depends upon how much attention the Spirit can give to this matter.

Question: How does this relate to the bereaved?

Answer: It cannot be too seriously impressed upon the relatives of a dying person that it is a great crime against the departing person to give expression to loud grief and lamentations which naturally would distract the Ego from its concentration on the panorama it now reviews.

Question: How would stimulants affect the situation?

Answer: It is also a crime against the dying to administer stimulants which have the effect of forcing the higher vehicles back into the dense body with a jerk, thus imparting a great shock to the man. It is no torture to pass out but it is torture to be dragged back to endure future suffering.

Question: Is there evidence to support this statement?

Answer: Some who have passed out told investigators that they had, in that way, been kept dying for hours and had prayed that their relatives would cease their mistaken kindness and let them die.

Question: What is the process involved in retrospection at death?

Answer: When the man is freed from the dense body, which was the heaviest clog upon his spiritual power (like the heavy mitten on the hand of a musi-

cian) his spiritual power comes back in some measure and he is able to read the pictures in the negative pole of the reflecting ether of his vital body, which is the seat of the sub-conscious memory.

Question: What order do these pictures follow?

Answer: The whole of his past life passes before his sight like a panorama, the events being presented in *reverse order*. The incidents of the days immediately preceding death come first and so on back through manhood or womanhood to youth, childhood, and infancy. Everything is remembered.

Question: How does this affect the individual?

Answer: The man stands as a spectator before this panorama of his past life. He sees the pictures as they pass and impress themselves upon his higher vehicles, but he has no feeling about them at this time. That is reserved until the time when he enters into the Desire World, which is the world of feeling and emotion. At present he is only in the Etheric Region of the Physical World.

Question: How long does this retrospection last?

Answer: This panorama last from a few hours to several days, depending upon the length of time the man could keep awake, if necessary.

Question: To what might this be likened?

Answer: This feature of life after death is similar to that which takes place when one is drowning or falling from a height. In such cases the vital body also leaves the dense body and the man see his life in a flash because he loses consciousness at once. Of course the silver cord is not broken or there could be no resuscitation. □

—Reference: *Cosmo-Conception*, pp 99-101.

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 Trinity

And God said unto Moses, I AM THAT I AM, and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. —Ex. 3:14.

Jesus said unto them, Verily, verily I say unto you, Before Abraham was I AM. —John 8:58.

In the Greek and Hebrew of the Old Testament we have three classes of Deity referred to. The creative Deity, usually translated as God, is a form of the word *El* or *Elah*, meaning the Strong One, and is used about 2500 times. There are qualifying additions as *El Shaddai*, translated as Almighty God; *El Elyon* as Most High; and *El Olam* as everlasting God, as well as the *Elohim* mentioned in the first chapters of Genesis.

Then we have a second word for Deity, *Adon* or *Adoni*, which the King James version translates as Lord and which can refer to either man or god, carrying the connotation compounded with the third name of Deity, or Jehovah, and translated as Lord GOD.

The third for Deity, *Jehovah* or *Jhwh*, is translated and printed as LORD, and when compounded with *Elohim* as LORD God. Most of the King James versions are printed with these distinctions so that when the key is given there is no confusion as to which aspect of the Deity is meant. It is most clearly charted in the Scofield edition.

It is with the name Jehovah (literally "the self existent One who reveals himself," implying a future as well as a past) that Christ is identifying himself with in His talk to the Pharisees in the eighth chapter of John. The Christ also identified Himself with the Father God or Elah so beautifully in many ways in all of the Gospels, but especially frequently in John.

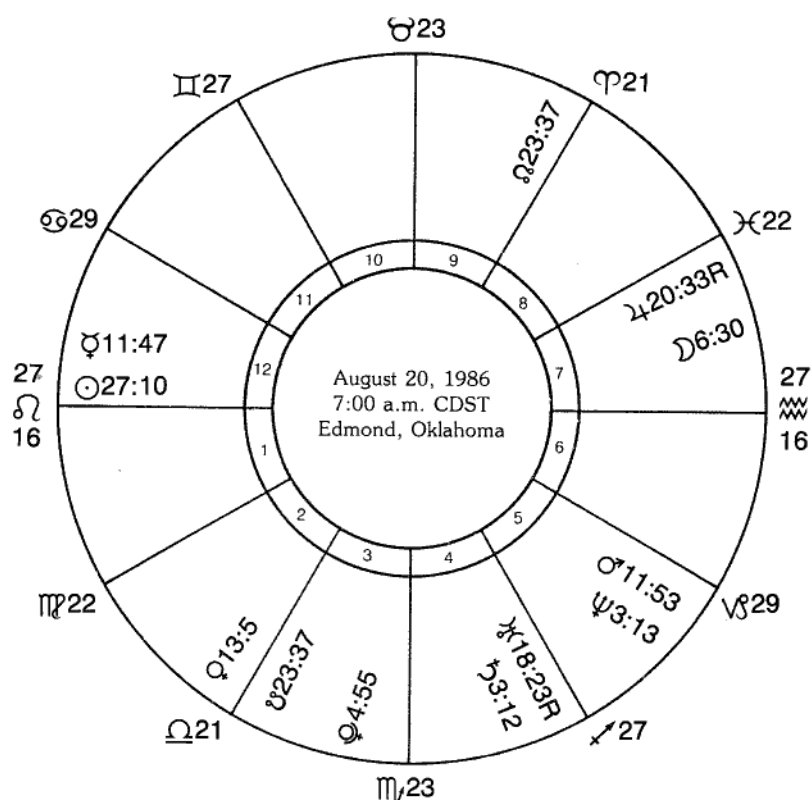
At present we have the three Deities, heads of the three advanced life waves, aiding us in our slow spiral of progress. Let us always

remember that the angelic life wave is as far above us as we are above the animal life wave, and that the Archangels and the Lords of Mind are correspondingly higher still. We shall keep on reverencing these three high Initiates as the Trinity for the remainder of the Earth Epoch. So let us not feel that just because the Christ revealed to us that He is to increase in authority and Jehovah to decrease that we can forget our debt and dependence on Jehovah and His Angels. We shall need their ministering services for a long, long time yet.

This is the Trinity of which Max Heindel writes on pages 376 and 377 of the Cosmo. We have a graphic diagram and explanation showing that: The Father is the highest Initiate among the humanity of the Saturn Period, when we were in a state comparable to that of the present mineral kingdom. The ordinary humanity of that Period are now the Lords of Mind. The Son (Christ) is the highest Initiate of the Sun Period when we were in a state comparable to that of the present plant kingdom. The ordinary humanity of that Period are now Archangels. The Holy Spirit (Jehovah) is the highest Initiate of the Moon Period when we were in a state comparable to that of the present animal kingdom. The ordinary humanity of that Period are now the Angels.

In our present Earth Period there are seven hierarchies active, the Lords of Wisdom, the Lords of Individuality, the Lords of Form, the Lords of Mind, the Archangels, the Angels, and the Virgin Spirits who are the humanity of the present. □

Astrology



Ordeal in Oklahoma

On August 20, 1986, 7 a.m. CDST, an employee embarked on a shooting spree in the Edmond, Oklahoma post office that killed 14 before he turned one of his three guns on himself. Surely the stars would have something to say concerning a tragedy of such magnitude?

To begin with, we note the amazing accuracy of the heavenly science! The man was said to be disgruntled with his job. Malefics behind a house indicate dissatisfaction with its affairs; Mars and Neptune are lurking here behind the sixth house of work, and the 29th degree on its cusp implies the extremity of the situation.

There are also two malefics, Saturn and Uranus, behind the fifth house, which is "the key to all complexes. It shows what controls the emotional nature." Certainly this postal worker had emotional problems galore! This fact is emphasized with Jupiter, ruler of the fifth house, retrograde, square Uranus, and on the cusp of the eighth house of emotional motivations.

Obviously the murderer was tremendously angry; in this strong chart four planets are in dignity, one in exaltation, none in detriment or fall, 7 planets conjunct critical degrees as are also the Ascendant, M.C.,

and the nodes! All the malefics are actually working together: Uranus (sudden action) being in midpoint between Saturn (fear) and Neptune (lack of realism) joins them with himself and also ties in Mars (anger) since its solstice point is conjunct the latter, and Pluto (intense emotions) is in sextile to Neptune.

Though the celestial picture is extremely grim, it must not be thought for one moment that this blood bath was inevitable! The M.C. is also called the Point of Fate, here ruled by Venus, in its dignity (strong, being in control) in Libra, an air (mental) sign. True, Venus is in square to Mars and tied in with "malefic" Pluto by dint of the Dragon's Tail being in midpoint between the two, but it also receives a sextile (opportunity) from mental Mercury; he could have used mind rather than emotion! Too, this was a Mercury hour of a day ruled by that planet of mind!

So, why did he instead go on that rampage? In this chart, the two most strongly emphasized signs are Leo and Pisces. Sun, Mercury, and Ascendant are in Leo; the Moon, Part of Misfortune, Jupiter are in Pisces as also the solstice points of Venus and the Dragon's Tail, and Sun and Moon are in the analogous twelfth house. Since this map deals with a negative event, we must read their message accordingly: self-undoing through pride!

Pat Sherrill had been a marine; this branch of the service strongly appeals to a man's pride! The Army seeks volunteers with financial inducements; the Air Force and Navy offer adventure; the Marines beckon,

Be one of us, the few, the proud, the Marines! Admittedly, one must admire all who're willing to risk their lives for their country, but nurturing pride is dangerous, it "goeth before destruction (Proverbs 16:18). It largely was due to his pride that he encountered problems on the job, which turned him into killer and a suicide!

The part played by pride in this drama is amply shown in this chart: The Sabian symbol of the Sun and Ascendant degree, negatively, contains in its description the word "self-importance"; of the degree of the cusp of the twelfth house of self-undoing, "false assumption of superiority"; of the I.C., "complete distortion of attitude." Too, Mars in Capricorn, as found in this chart, is described, in part, as "tactful in a *proud* (italics ours) sort of way."

Yet, though the stars only impel and not compel, fate of a sort—not beyond *human* control, but beyond *this man's* power—seemed to be operative in all this, as hinted in the Sabian symbol of the important eighth house cusp of motivations: "spiritist phenomena." To get the full story, we can do no better than to turn to the Vertex, a point of fate,¹ at Aquarius 23. Its closest aspect is to the solstice point of Pluto, the planet of fate, and ruler of the I.C. of foundations, basis. The Vertex and Pluto's solstice point, conjunct, are square the M.C., the Point of Fate, and opposite the all-important solar orb and Ascendant. Pluto also is the midpoint between Venus and the I.C., tying all three together. We also find a nonagen, a degree of bondage,² between Venus and the I.C., even as also

Venus and Pluto are linked together by the Dragon's Tail being their midpoint.

What does all this mean? Translating astrological symbols very bluntly into English, the killer was "fatefully" in bondage to a Plutonian kind of education! Where did he get that? In the service; that's where he acquired the Plutonian "skill" of killing.

Because of all the hatred in the world, peace-time standing armies are necessary, and the Western Wisdom Teachings recognize that fact.

When one is well trained along certain lines, that becomes sort of "second nature"; in this connection, note the chart's emphasis on the Moon (*instinctive* response) by making the closest aspect of the Part of Misfortune,³ and also that the lunar orb rules the twelfth house of self-undoing, on whose cusp is the 29th degree of extremes. Also, the Dragon's Tail's solstice point is conjunct the Moon—and as stated above, the Dragon's Tail is connected with Pluto, which rules murder!

The Germans say: "Lay down with dogs, get up with fleas"; the Spanish: "Raise crows, they'll scratch your eyes out"; here in the U.S. it is: "Play with fire, you'll get burnt." Our society teaches men to kill, then we wonder why they go out and do it!

Some 20 years and a week before the Edmond episode, a veteran ensconced himself on the tower of Texas U. at Austin and fired on everything that moved; less than 3 years before, another veteran shot a president in the same state. As one sows,

so will one reap; it's no use praying for a crop failure!

Because of all the hatred in the world, peace-time standing armies are necessary, and the Western Wisdom Teachings recognize that fact.⁴ But, through veterans gone berserk and other developments, war and all that goes with it is dead-ly even in peacetime! When will men learn? Perhaps there should be more discrimination as to who is taught the martial arts; maybe those who leave the service should get some withdrawal treatment, like alcoholics and drug addicts!

Frankly, we don't know; but we do know it's better to light a candle than to curse the darkness. So, while we've no prescription for what society should do about this, we know our duty: we should so live and work as to hasten the return of the Prince of Peace.

"The Second Coming of Christ depends upon how soon a sufficient number of people have become Christ-like and attuned to the Christ principle. Every time we endeavor to imitate Christ and fulfil His teachings, we are hastening His Coming; so let us thus strive."

—A Probationer

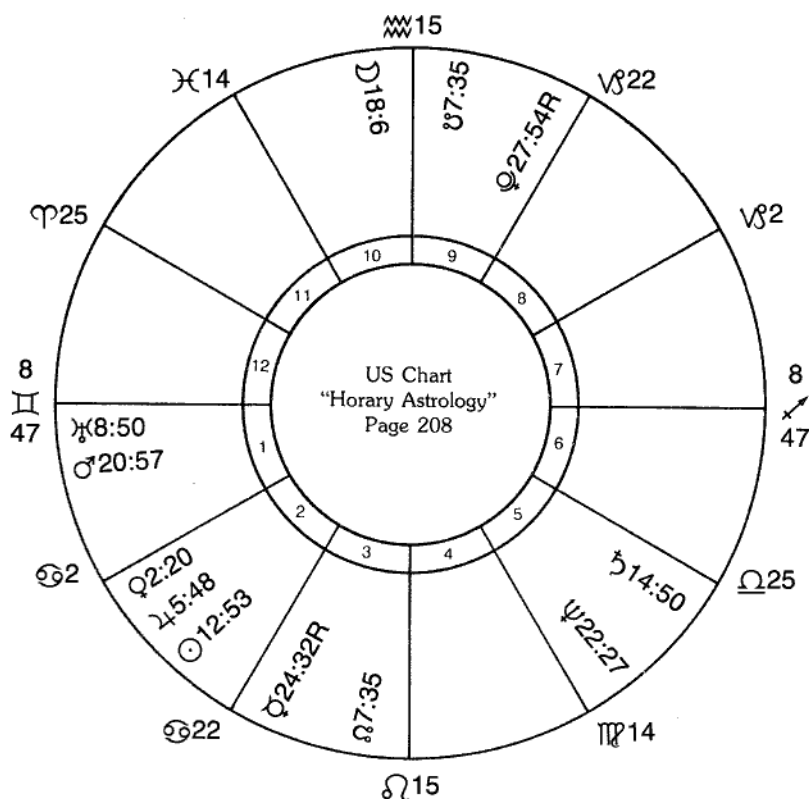
¹For a discussion of the Vertex, see *Horoscope Interpretation Outlined*, Charles A. Jayne, pp. 37,46.

²See *A Spiritual Approach to Astrology*, Myrna Lofthus, p. 249. *Astrology Rulerships*, Doris Chase Doane, p.39.

³When Fortuna is in either Scorpio or Pisces, their decanates, the eighth or twelfth houses, or in negative aspect to malefics, it is called Part of Misfortune.

⁴See *The Rosicrucian Philosophy in Questions and Answers*, Vol. 2, Max Heindel, p. 544. Also Vol. 1, p. 205. 18. *Op. Cit.*, Vol. 1, p. 206.

Astrology

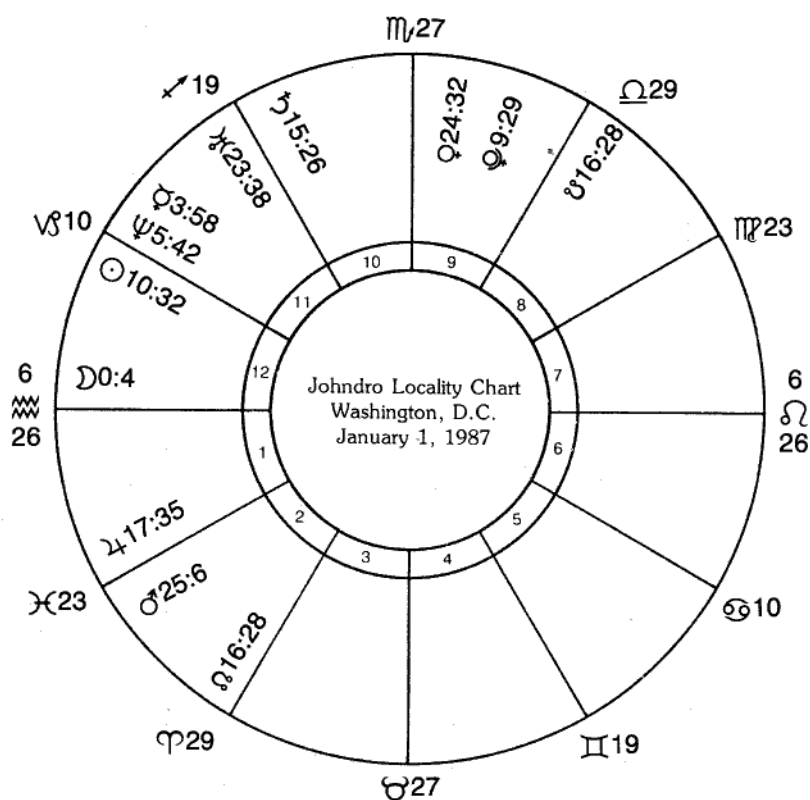


The Tax Reform How Good is it for America?

It's not every day that a Congressman brings Astrology into his conversation, and that the press would report it. But when a certain legislator referred to the unusual nature of the Tax Reform Bill, the first major overhaul of the tax structure since the 1930's, he said, "An astrologer would describe it as an exceptional conjunction of certain planets."¹

The gentleman from the Midwest was technically incorrect in linking the bill with an *exceptional* conjunction; that one isn't due until 1988; we don't expect him to understand Astrology too well. But we're concerned whether he and most of his colleagues were correct that the Tax Reform Bill would be good for America. The measure became effective January 1, 1987; so, if we study the transits then in effect on the United States' chart relative to the financial sector, we'll have our answer.

On January 1, 1987 the three planets in the U.S. chart's second house of money, the Sun, Venus, Jupiter, received an opposition from the Sun, Mercury, Neptune transiting the U.S.'s eighth house. Lilith, whose



effect is always nefarious, was just about to enter the second house; its solstice point was conjunct Venus located therein. Pluto was sextile natal U.S. Sun and Jupiter, but mankind at present does not generally respond positively even to the "good" aspects from the trans-Saturnian planets. Besides, the solstice point of Pluto falls conjunct the U.S. Moon, ruler of the second house, and conjunct from a malefic is never benefic!

The eighth house is also involved in finances and, as already mentioned, the Sun, Mercury, and Neptune were there. The Sun transits here annually, Mercury twice a year, so their influence is minimal, but potentially malefic Neptune passes through but once in 164 years; its effect is considerable! Also in the eighth house are the solstice points of transiting Saturn and Uranus; that of Saturn is opposite the U.S. Sun

and Square U.S. Saturn, ruler of the eighth house; that of Uranus is conjunct Neptune, making the latter more malefic, and is opposite the U.S. Jupiter in the second house.

The lunar orb wouldn't be important in all this, seeing it completes its circle about every 28 days; but being ruler of the U.S. second house gives it added status. In a Johndro Locality Chart set for Washington, D.C. January 1, 1987 the Moon's solstice point is opposite the "unfortunate" Pleiades.² By transit on January 1, 1987 the moon passed over the Dragon's Tail, a point of fate. At the time of the Challenger disaster, when the Watergate crisis led to Nixon's resignation, as well in other "fated" events in U.S. history, this area of its chart has been activated. Too, the solstice point of transiting Venus was conjunct the Dragon's Tail; Venus itself was opposite the fixed star

Algol, the "most dangerous star in the heavens."³ Simultaneously, Pluto was square Cauda, a "tragic destiny."⁴ And this Saturnian Cauda also falls conjunct the Ascendant of the Johndro chart of the nation's capital for January 1, 1987!

On that same chart, the important second house is also heavily afflicted. On its cusp is the evil fixed star Markab; its ruler is Neptune; its co-ruler Jupiter, though in its own sign, receives squares from Saturn and Uranus, is conjunct Cauda's solstice point, and involved in no "good" aspects. Mars on the cusp is in trine to Venus, but in square to Uranus and Lilith.

Why should tax reform not be beneficial for the U.S.? We believe Mars in the second house of this chart holds the key to the answer. As the trailing planet of the Bowl Pattern and co-ruler of the M.C. it gains extra significance; the fiery orb also is ruler of the twelfth house of self-undoing in the U.S. chart; in the Johndro chart for January 1, 1987 it rules a cusp with the "fated" 29th degree! In the sign Pisces its energy tends to be "diffused, easily exhausted." As someone once put it, when one's house is on fire, one shouldn't spend time rearranging the pictures on the wall! The nation is deeply in debt and deficit; that challenge deserves priority; tax reform just might make that situation worse! □

—A Probationer

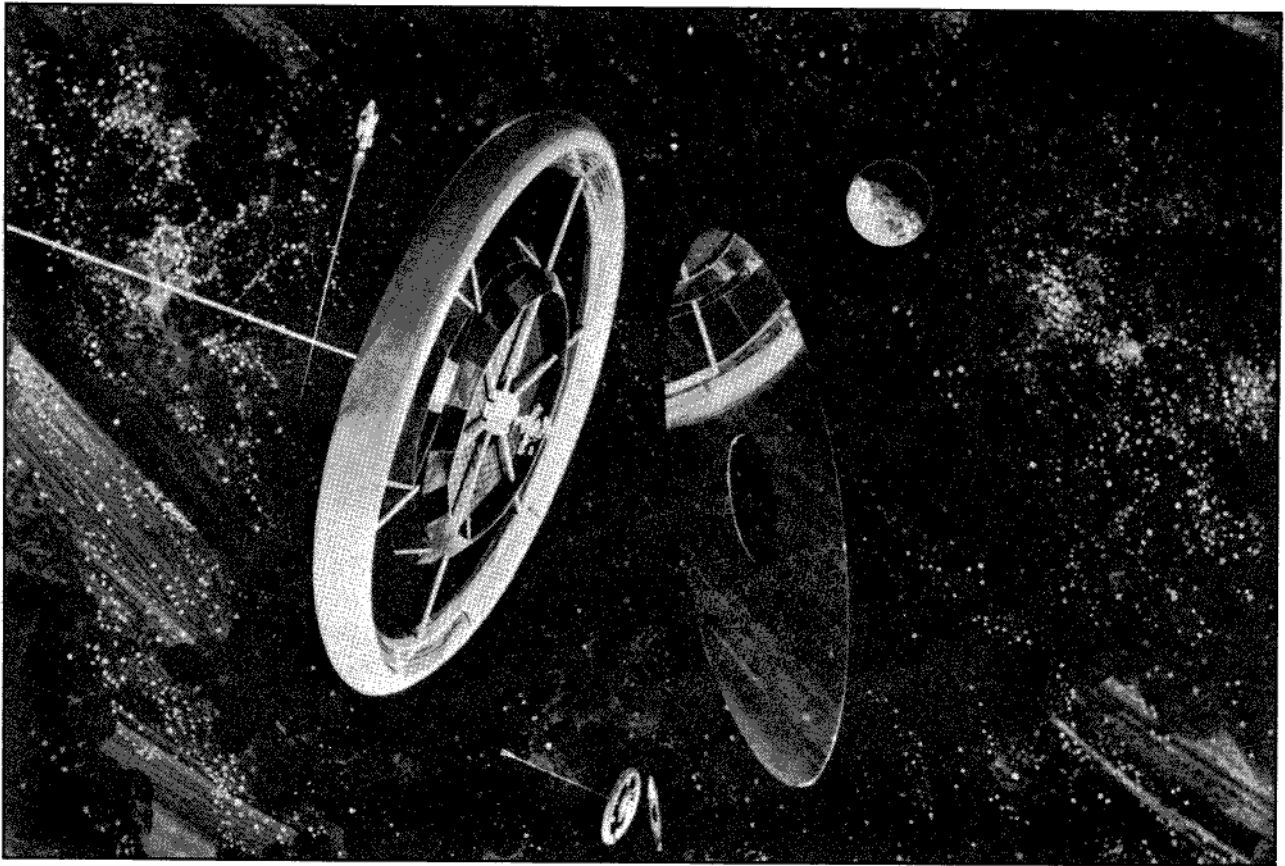
¹U.S. News & World Report, 9/29/86, p. 30.

²Astrology, the Divine Science, Moore and Douglas, p. 737.

³Moore and Douglas, op. cit., p. 736.

⁴The Combination of Stellar Influences, Ebertin, p. 204.

Astrology



Comets and Crises

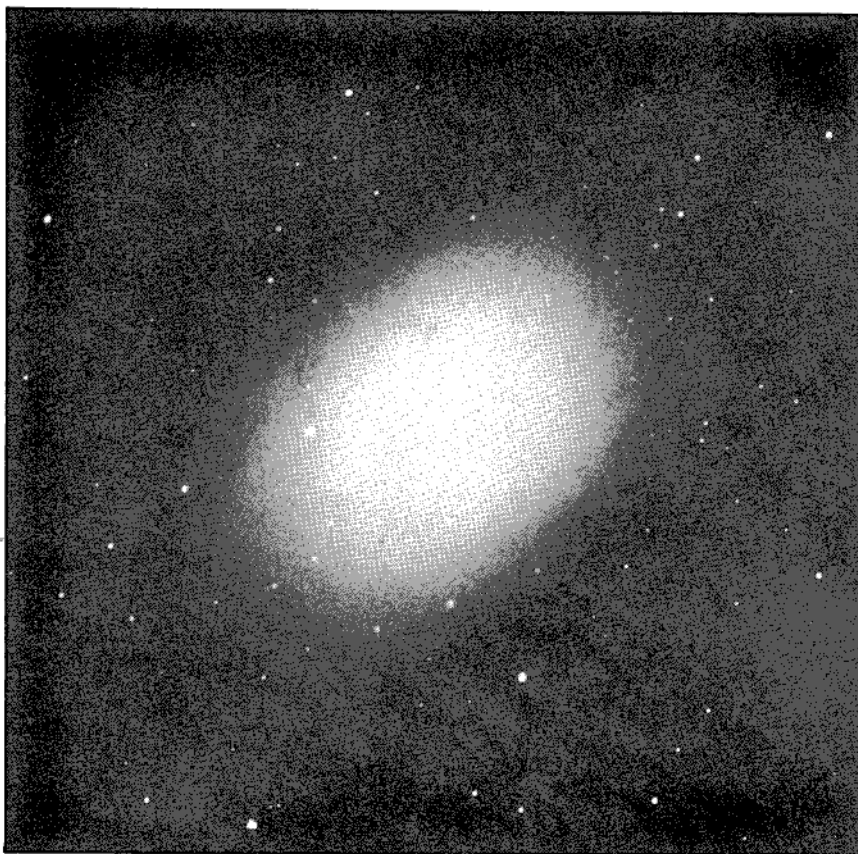
No doubt many by now have seen Halley's Comet since it first became visible in mid-December 1985, and the print and electronic media are disseminating quite a bit of information about it: the Chinese first tracked it (in 240 B.C. according to the *Encyclopedia of Astrology*, by de Vore; in 613 B.C. according to *Time*, December 16, 1985); it is an established fact that Mark Twain was born when it appeared in 1835 and correctly predicted he would die at its recurrence in 1910. It got its name from an English astronomer who studied it late in the 17th century and correctly predicted the year of its next return.

But not much is being offered for general public consumption about the *meaning* of this interesting interloper; in some quarters, serious doubts are voiced that there could be any (see the Jan./Feb. 1986 *Humanist*). But students of astrology know—and followers of history should know—that comets are more than “dirty snowballs” offering free fireworks.

Shakespeare wrote: *When beggars die there are no comets seen; The heavens themselves blaze for the death of princes.*

—Quoted in *Powerful Planets*, Llewellyn George, p. 166.

It is a matter of record that the deaths of Caesar Augustus, Pontius Pilate, the Emperor Vespasian, and Napoleon—to mention just a few—all coincided with the appearance of comets. But Halley's Comet is of a different genre: we're not saying that it never accompanied the demise of an influential figure—



it came when Nero committed suicide—but it invariably heralded big events.

The first time it pierced the heavens during the Christian Era was in 68 A.D. Nero's death then was a relatively minor occurrence. The "big story" concerned the siege of Jerusalem by the Romans and its fall two years later, which precipitated the *Diaspora* (dispersion of the Jews into all the world). A critic might say that the Romans took many cities in their day which caused populations to be displaced; what was so special about Jerusalem's fall? Very much. Had it not been for that traumatic event, the Jews most likely would not have relocated all over the world, and the course of subsequent history most likely would have been entirely different. It is rare that *Time* devotes a full page to

someone who died over 780 years ago, but this is precisely what it did in the December 23, 1985 issue in an article entitled "Honoring the Second Moses" (Maimonides).

Then, in 1066, Halley's Comet shone for 40 nights during the spring, and before the year's end the Norman Conquest of England was an accomplished fact. Again it might be objected that, during the Middle Ages, conquests of whole nations were regular occurrences. This one, however, had vast consequences. Because England then was ruled by William the Conqueror and his descendants, it came under the sway of a dynasty that also held much of France. Thus, England became involved in many wars with the Kingdom of France. The biggest of these (1337-1453) has come to be known as the Hundred Years War,¹ as a

result of which England was driven out of France and thereby lost all hope of becoming a Continental power.² That left a huge void in Albion's ambition which yearned to be filled. Fortunately for England, this was the time when colonization was getting started and England now began to build what was to become the greatest empire of all time.³ Had England remained involved in France as she had been when the Hundred Years War began, it is doubtful that she would have been able to make a lasting impact overseas—certainly not to the extent that she eventually did!

Rome wasn't built in a day, as the saying goes, and neither was the British Empire. Halley's Comet made one of its regular visits in 1682, when events were transpiring that led, in 1688, to the start of a global conflict known by three names: the War of the Palatinate; the War of the League of Augsburg; King Williams War. Perhaps it should have been called "The Start of the Struggle for World Empire," in which England successfully challenged France, winning a small victory. England's "luck" continued during the War of the Spanish Succession (1701-1713) and the War of the Austrian Succession (1740-1748). Then Halley's Comet again became visible in 1759. That is when a worldwide struggle known as the Seven Years War, or French and Indian War (1754-1763 in America, 1756-1763 in Europe and Asia), was at its height. In 1759 the British seized Quebec, and *that* turned the tide irreversibly in their favor. By 1763, England had emerged as the undisputed world leader!

In 1835, Halley's Comet appeared once more. The Indians in Florida attacked the whites; bubonic plague hit Egypt; a terrible fire devastated New York City; the followers of William Miller thought it heralded the Second Advent. The big event, however, was the Texas Revolt. Yes, there have been numerous other revolts—but not quite like this one. It led to the Mexican War (1846-1848), which caused many changes in the United States. Before its onset, this country had been "solidified" on slavery: the South had its domain for forced labor, the North knew where freedom prevailed. But now, with the U.S. conquest of 800,000 square miles from Mexico the issue of "slave states" vs "free states" predominated. The Civil War, also known as War Between the States, erupted; a loose confederation of states became a strongly centralized Union, and without that development, this country most likely would not have assumed its present position as a "superpower!"

The advent of Halley's Comet in 1910 not only coincided with the death of England's Edward VII and of the Chinese monarchy, but it also heralded the outbreak of the Turkish-Italian War (1911-1912), which produced the First Balkan War (1912-1913), which immediately precipitated the Second Balkan War (1913), all of which destabilized southeastern Europe to such an extent that a relatively minor event, the assassination of Francis Ferdinand, heir to Austria's throne, caused World War I—and surely nobody will call that inconsequential!

So, what will Halley's Com-

et's present visit bring? It would take a careful study of more astrological charts of nations, potentates, etc., than are available to formulate anything like a full answer, but we believe a few principles can be set forth:

"When a large comet has entered our solar system it seems to magnify the influence of eclipses and other adverse planetary configurations in the Ingresses, New Moons, or *Great Conjunctions* which may occur during its presence."—Llewellyn George, op. cit, p. 167, italics ours.

There was a conjunction during the last week of December, 1985 in Capricorn, involving the Sun (governments), Venus (money), and Neptune (lack of realism). Now, when one considers how many governments are operating with money they don't have, getting more deeply into debt all the time, the picture becomes clear. In the words of news commentator Paul Harvey, "When the outflow exceeds the inflow, the upshot will be a downfall!" The world has been "living it up," financially and in others ways, and "after you live it up, you've got to live it down!" "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." *Galatians* 6:7. When trouble has been sown, what else can be expected?

Astrology students know that another conjunction in Capricorn will occur from 1988 to 1993. It will occupy the 8th House in the chart of the United States. The planet Neptune again will be involved, as it was in December, 1985. Neptune has a way of "wiping out" that which is not standing on firm foundations, and what's shakier

than a world trillions of dollars in debt? One expert has warned that unless this problem is carefully handled, the result could be more devastating than a nuclear holocaust!

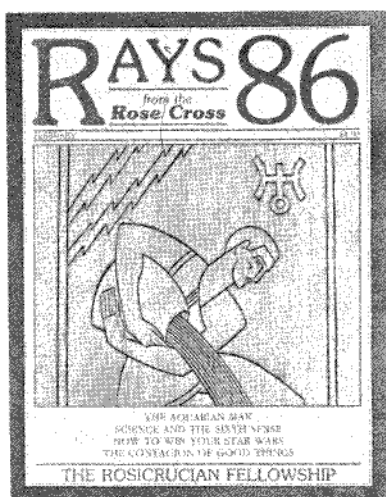
Astrology, though much maligned as "unrealistic," offers realistic hope and points to a way out. It teaches that the way to avoid the nemesis of Neptune is to seek the succor of Saturn: discipline. Man does have some free will. We can but pray that the world will use it!

¹Readers with an interest in the "divine hand in history" should investigate the life of Jeanne d'Arc de Domremy, known incorrectly as Joan of Arc. She is correctly credited with having done the most to defeat England during the Hundred Year War, even though she was burned at the stake in Rouen 22 years before the conflict ended. Although it cannot be "proved" that she heard the Voices that she claimed spoke to her, it is undeniable that she did gain access to knowledge in ways that cannot be explained adequately from the material point of view. As said, the outcome of this protracted conflict helped catapult England to world ascendancy,² and if "Heaven" intervened through this young girl, why not also through a comet?

²For accuracy's sake, we should add that England was not completely expelled from France in 1453; she was able to hold Calais for another 105 years. But if one looks at a map and compares tiny Calais with more than half of France, which England *did* lose in 1453, it will readily be evident that England *had* sustained a major disaster, made all the worse by the fact that a struggle spanning more than a century had been for naught!

³The reader who wishes additional insight, more confirmation from the viewpoint of the Western Wisdom Teachings that England's rise was "part of the divine scheme of things," is referred to *New Age Bible Interpretation, Old Testament*, Vol. 2, p. 342, by Corinne Heline. Available from The Rosicrucian Fellowship. □

—A Probationer



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Astrology

Astrological/Glossary

Part of Death: Ascendant plus 8th cusp minus Moon; also called Part of Disaster; has strongly negative effect.

Part of Misfortune: Name of Part of Fortune when in 8th or 12th house, in Scorpio or Pisces or those decanates, or making a "hard" aspect to a malefic.

Solstice point of any planet: One measures from the planet to either Cancer 0 or Capricorn 0 (where the Sun is located at the time of solstice, hence the name), whichever is closer, and takes the same number of degrees across to the other side. For instance: the solstice point of a planet in Gemini 15 is Cancer 15; of a planet in Scorpio 10, it would be Aquarius 10. If that point is aspected, it exerts an influence similar to the planet it is associated with.

Lilith: A satellite around the Earth with a negative influence; a lesser Neptune.

Markab: A fixed star in Pisces 23.

Taurus 6: The 6th degree of the 2nd sign of the zodiac.

Yod: Two planets in sextile and both in quincunx (150 degrees) to a third; like Gemini 15, Leo 15, Capricorn 15; a figure of destiny.

Part of Peril: Ascendant plus ruler of the 8th cusp minus Saturn; influence what the name implies.

Bowl Pattern: All planets within 180 degrees.

See-saw pattern: The planets in two fairly equal groups (at least 3 in one group) and there must be at least a sextile empty between them on each end.

Fortuna: Another name for Part of Fortune.

Nonagen: Minor aspect of 40 degrees: bondage, restriction, obligation.

Part of Catastrophe: Ascendant plus Uranus minus Sun; very negative.

Cutting planet: In the biggest empty space in a chart, it is the planet facing it in a clockwise direction.

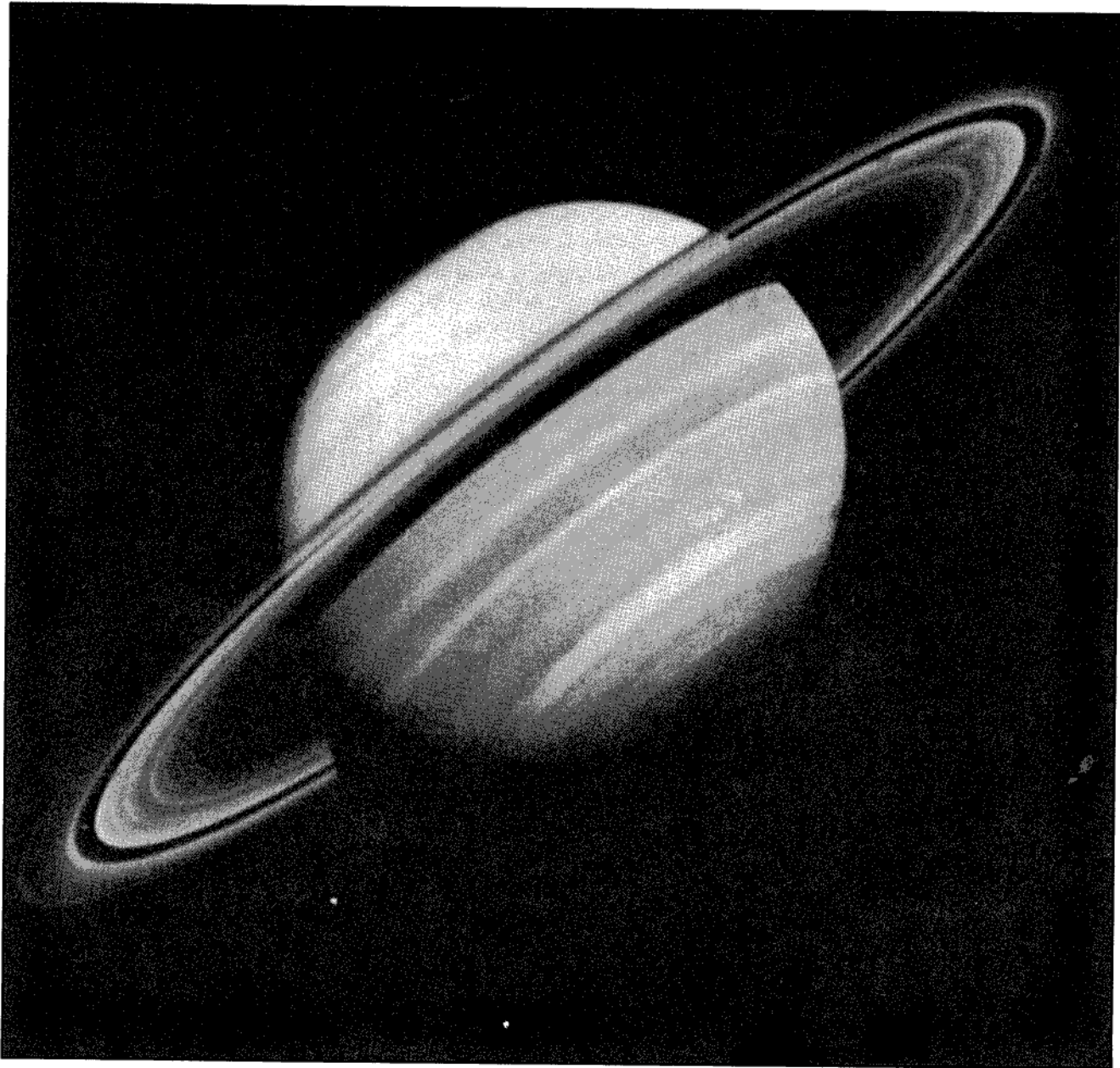
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Algol: Fixed star in Taurus 26.

Facies: Fixed Star in Capricorn 7; negative influence.

Part of Tragedy: Ascendant plus Saturn minus Sun; negative influence.

Astrology



Saturn's Command: *"Thou Must Fulfill"*

This material is offered to all astrological students in the hope that it will serve to clarify the purposes and mundane significance of the vibrations of Saturn. It is of vital importance that all astrologers be able to present to those they assist a constructive picture of why and for what this planet is as it is in any given horoscope.

Obstruction, crystallization, disappointment, poverty, frustration, and the like are the only terms by which some students identify the vibration of Saturn. We beg to inquire: "How, in the name of everything that is enlightened, can such terms be used to calm the quivering nerves of the apprehensive client?" If the horoscopolical pattern is to be studied for solutions to problems, each planetary vibration must be approached from the standpoint of its significance in the Solar Spectrum and its importance in the evolution of the Ego.

To think that Saturn frustrates expression of the house of its occupancy or rulership is a miscomprehension of the purpose of its vibration. It indicates that unfulfillment must be overcome by experience.

To the degree that we can philosophically understand why a planet is as it is in the chart under consideration, we are, mentally and psychologically, so much better able to deal with the problems and conditions represented.

Saturn is the symbol of the physical plane, through which all agencies of mind, emotion, and Spirit manifest for evolutionary purposes. It is the vibration of objectification and manifestation. Its position in the horoscope shows where the expression of Spirit is most heavily condensed; the point of greatest responsibility; the area of unfulfillment in the past, therefore the area of greatest spiritual effort in this incarnation. (The last phrase explains the exaltation of Mars—energy—in Capricorn, the sign of Saturn's rulership; Venus, as beauty, is the principle of Perfected Manifestation, and Saturn is exalted in Libra, sign of Venus' rulership.) Saturn, the outpost of mundane vibrations, sets the boundaries for every experience and every cycle of experience. Therefore, the great command of Saturn is "thou must fulfill!"

Fear is one of the words that is most frequently used to indicate one of Saturn's principal qualities in negative expression. Fear is our reaction to any threat to our sense of security or well-

being. That which is spiritually unfulfilled represents insecurity on the inner planes. So Saturn, afflicting, is the indicator of that which the Ego, or Higher Self, recognizes as being the most incomplete or the most lacking in fulfilled expression.

Assisting a client to approach his aspects without fear is one of the principal purposes and duties of the astro-analyst. When Saturn aspects are interpreted to represent needs for fulfillment, an appeal can be made to the person's sense of integrity, self-respect, strength, courage, and competence. Assist him to feel capable of handling his situations so that his attitude is constructive. Study his chart carefully so that you can find soul-agencies by which the needed fulfillments can be most successfully realized. A good Mars indicates courage, and the ability to work hard; a good Moon gives the protective impulse; Jupiter denotes benevolence and abundance; Neptune represents faith and inspiration, etc. Also, the long-range-viewpoint is particularly applicable to presenting the solution for Saturn problems. Patience is one of the keywords for a "good Saturn," and patience, as a quality, is required to fulfill Saturn aspects—whatever their nature. When a person uses the virtues of Saturn he tackles the problem at its roots. To the degree that Saturn comes to represent, in the person's mind, certain constructive qualities within does Saturn cease to be misunderstood as a burden or a frustration.

Saturn never indicates a complete denial of every phase of its position, as some students are inclined to think. Its position in

any house shows conclusively that fulfillment, therefore experience in some form, is of utmost importance. There are as many avenues of experience in each house as there are meanings of the house. If Saturn implies a denial in some form, it automatically indicates that fulfillment of that house must be made in some other form.

To think that Saturn frustrates expression of the house of its occupancy or rulership is a miscomprehension of the purpose of its vibration. It indicates that unfulfillment must be overcome by experience. The frustrating effect of Saturn is shown by the conjunctions, squares, and oppositions that it makes to other planets. It is the other planet that must contribute to Saturn's work. The person, in this incarnation, is compelled by his spiritual necessities to direct the energies of the other planet from expression in its own house to the house occupied by Saturn. Hence, Saturn has been termed the "whiplash of fate," the "heavy hand of karma," etc. Since there are many types of Saturn's patterns, the "whiplash" effect is shown in varying degrees by different types of aspects. It is important to study the chart carefully from this standpoint in order to understand to what degree the person is, spiritually and psychologically, "earth-bound."

First, the most earth-bound of all, the conjunction of Saturn with one of the dynamic planets (Mars, Sun, Jupiter, and Uranus), with no alleviating sextiles or trines: In this instance, a planet which is outgoing in expression is compelled to forsake the house of its rulership and express itself in terms of Saturn's

requirements, for fulfillment of the conditions of its house position and house rulership. Thus, the dynamic planet is enslaved, "in bondage to earth."

Second, a dynamic planet squared or opposed by Saturn, with no alleviating aspects: This type of frustration allows much more leeway for the afflicted planet to express itself than the first instance because it does have, by influence of house rulership and house occupancy, "room to breathe." Because no other planetary contacts are "enjoyed" by the dynamic planet, in this case, its expression has to be made in terms of constructive Saturn qualities in order that its own negative expression may be avoided. This vibration blending does, then, give the planet scope for expression in its own house, and its house of rulership, if otherwise unoccupied, is also activated. The requirements of Saturn's house of occupancy are fulfilled much more satisfactorily and constructively to the degree that the constructive qualities of the dynamic planet are "poured" into Saturn's house. This process on the inner planes corresponds to the redirecting water from its original or natural flow into the field by irrigating channels. The dynamic energies of the planet are as life-giving water to Saturn-Earth. Until this process is done consciously by positive transmutation, the person will be compelled by his spiritual necessities to do so—unconsciously—and the result will be the suffering we call frustration. On the inner planes, Saturn has the first—and last—word. Progress in the larger sense cannot be made until Saturn's needs are fulfilled and its expression perfected.

Third, a dynamic planet, with one sextile, squared by Saturn which has no other aspects: In this instance, the dynamic planet has alchemical assistance from the planet that it sextiles; but Saturn, having no other expressions, acts as a vampire, sustaining itself on the "life blood" of the dynamic planet. Because the alleviating aspect is a sextile, not a trine, this aspect seems to indicate a chronic or lifelong condition. If it is not worked on and worked with, it is easy to perceive the possibility that in the next incarnation Saturn will also afflict the sextiling planet as well as the one it now afflicts—a heavy burden!

Saturn gives us the clearest picture of our identity with experience on the physical plane. It serves as a measuring rod of our progress on the particular cycle of manifestation we are now on.

Fourth, a dynamic planet squared by Saturn, but having one trine: This repeats, to a degree, example three with the qualification that the trine promises much more in favor of the Saturn-squared planet. This example may indicate also a lifelong condition, but the dynamic planet will have much more capacity for self-expression and compensating factors for the Saturn square can be utilized for greater happiness and well-being. The person or persons represented by Saturn will be the agencies of restraint and responsibility, but the persons who "tie in" with the trine aspect will be those who compensate for the deficiencies in-

duced by the Saturn fulfillments. In every one of these Saturn-patterns, the development of the constructive qualities of Saturn is the purpose of the aspects.

Fifth, Saturn conjunct or afflicting one of the negative planets (Moon, Venus, Neptune, or neutral Mercury): Saturn, as Earth, is itself negative or feminine. However, its function, being gravitational does imply action or process. (Capricorn, its sign of rulership, is cardinal, and so is Libra, its sign of exaltation). In this type of Saturn affliction, the other planet—particularly Mercury, Venus, or Neptune—needs the dynamic stimulus of another planet to energize its expression, or serious crystallization can result. Even a semi-sextile to the afflicted planet must be considered of value in this case, as it does indicate a start, a reaching out for the afflicted planet.

Saturn gives us the clearest picture of our identity with experience on the physical plane, and thus, serves as a measuring rod of our progress on the particular cycle of manifestation we are now on. Let us consider examples of Saturn as cycle-development-indicator.

Saturn unaspected: The start of a new cycle of earth experience; there is little "ballast" in the nature, except if Capricorn is rising, or Saturn is in the first house; scope of expression is indicated by planets in Capricorn or planets in the house ruled by Saturn. If the latter conditions are shown in the chart, the promise of a well-aspected Saturn is indicated for future incarnations if the house of Saturn's occupancy and

If cadent in a chart containing many frictional aspects in cardinal signs and houses, its power may remain dormant during the early years.

dispositing influence are expressed in terms of saturnian virtues and constructive qualities.

Saturn with one semi-sextile: A start on the path; contact has been made with the chart through direct expression with one planet; the birth of an alchemical agency through the planet aspected.

Saturn with one sextile: A member, in good standing, of the family of planets; an effective channel for transmutation; agency of restraint if the aspected planet is dynamic and otherwise unafflicted; promise of future trine.

Saturn with one square: treated, in part, in the earlier part of this article; a vampire, drawing energy from the planet aspected; need to express two-fold constructive qualities through house of occupancy; this condition of Saturn can indicate a blessing in disguise, though felt as a frustration, if the chart contains many cardinal and/or mutable afflictions—in which case the fulfillment requirements of Saturn serve to give focus and point to energies that would otherwise be disordered and incoherent. The person who possesses this kind of set-up will redeem the aspect, and himself, if he lovingly, willingly, and courageously accepts the opportunities to work and live with his Saturn, not against it in conflict.

Saturn with one trine: the planet aspected has been pro-

ductively and harmoniously integrated with Earth; through Saturn's house, wisdom has been developed and knowledge can be beneficially expressed to others; older and more mature people benefit the person through the house of Saturn's occupancy—they serve to stimulate that which he has already built into his pattern; a reliable counter-active to escape tendencies; a trine from Saturn to any planet is a point of maturity for the planet itself; Saturn, in this case, is a most effective antagonist for the squares and opposition of the planet so aspected; a trine aspect of Saturn is a flowering of the saturnian virtues.

Saturn with one opposition: a frictional aspect that draws the energies of the planet aspected into the opposite side of the chart; a polarizing through responsibility and fulfillment needs; an "exchange of currents" is indicated by this pattern—each planet needs the virtues of the other for mutual fulfillments and the establishment of balance on the inner planes.

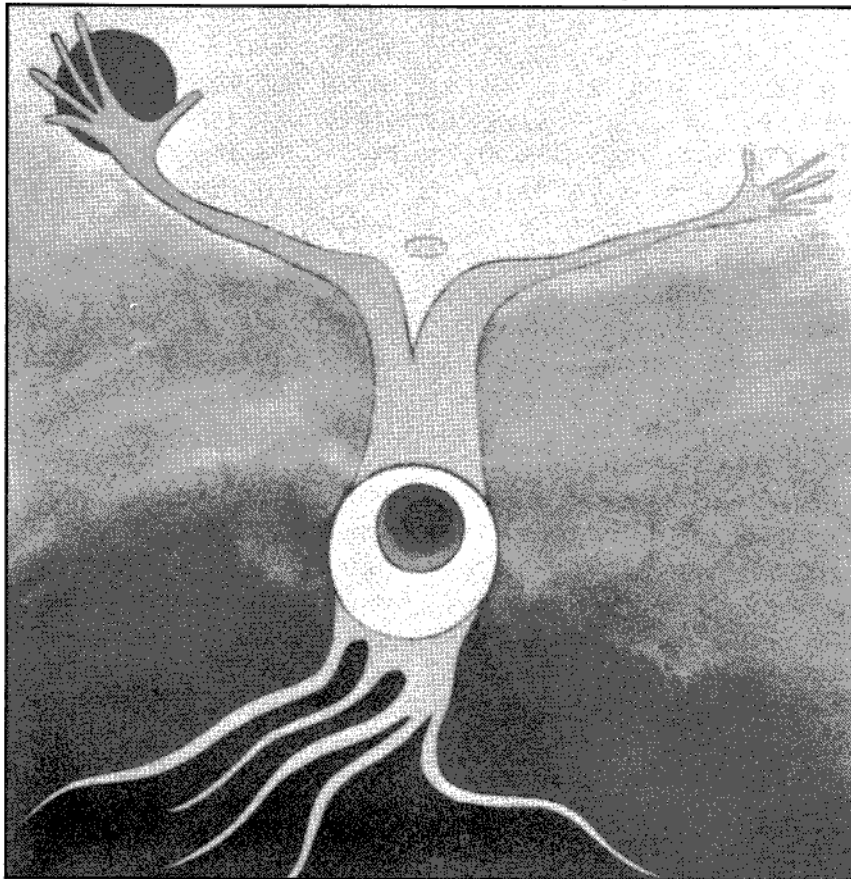
Saturn afflicted with various aspects: a varied development of saturnian qualities, representing different stages of growth that has gone on for a long time. The person with this pattern is well along on the cycle, much has been learned, much is yet to be learned; integration with Earth has been made in many different degrees and many types of "Saturn experience" are indicated for this incarnation; the qualities of the planets which receive the trines and sextiles from Saturn can be utilized, alchemically, to harmonize the afflicted planets. The person so

represented is, in relation to this cycle, and "old soul"—give careful analysis and consideration to his trines in order to gauge his ability to transmute the squares.

Saturn unafflicted: Saturn identified with other planets through sextile and trines is indicative of great development and soul power. It serves as a counteractive to evil second only in scope to Sun trine Moon; it is a panacea for any frictional aspect in the horoscope and the saturnian virtues can be used as aides to any psychological problem indicated by other planets; if cadent in a chart containing many frictional aspects in cardinal signs and houses, its power may remain dormant during the early years of life, but since it promises much of value in the life of the person, it will, sooner or later, be activated into full expression; progressed Sun or Mars square or opposition natal unafflicted Saturn may indicate the period of activation—the energies of the dynamic planetary thrust can awaken Saturn to its objectification. A person with such a Saturn should not ignore any responsibility that comes to him—he has the power to fulfill it and he must utilize it to direct and give scope to his other planetary conditions. The person with unafflicted Saturn is blessed with the assistance of those in authority, and those who are advanced on his particular paths of life expression. They are truly his "brothers in Spirit," since both he and they have distilled Wisdom from their response to Saturn's command: "Thou must fulfill!" □

—Elman Bacher
Studies in Astrology, Vol. II

News Perspectives



Aquaria 1986: A Progress Report

“Ah, there’s good news tonight! How these words of newscaster Gabriel Heatter cheered a victory-hungry American public before the tide turned during World War II. During this past year of much gloom and doom, the generally mournful media has also slipped through a few items indicative of a positive response to the incoming vibrations of the dawning New Age.

Time (March 10, 1986, p. 77) devoted a whole page to U.S. college fraternities expending much effort in behalf of altruistic causes rather than for self-gratification as before. *The Christian Century* (April 18, 1986) reported how, in war-torn Middle East, Israelis and Palestinians were making numerous personal contacts in behalf of harmony. Extensive media coverage was also given the Pope’s visit to a Rome synagogue to build bridges of understanding between the two faiths that had been feuding for centuries. Along similar lines, the State of Georgia sought better relations with the Jewish com-

munity as it exculpated Leo Frank, falsely accused of the 1913 murder of Mary Phagan and killed by an angry lynch mob.

U.S. News and World Report devoted two pages (September 8, 1986) to “The Flowering of Religious Dissent.” Six diverse denominations are discussed, but there’s one common denominator: Aquarian vibrations are stirring!

National Public Radio (August 23, 1986) described Tender Mercy, a summer camp: affluent children from the Northeast paid \$1,000 each for the privilege of spending time helping the poor of Cincinnati. A week later, there was considerable media coverage of a unique Labor Day reunion in northeastern N.C. Offspring of slaves met the descendants of the family their ancestors had toiled for at the Somerset House near Edenton—all in the spirit of reconciliation, not recrimination.

During those same steamy summer days there occurred also the “Hoosier Hayride” and similar gestures by Northern farmers to provide hay for their Southern counterparts who had next to none. And at least one city (Lenoir, N.C.) in drought-stricken Dixie shared its water supply with nearby localities that were short.

Speaking of short, that’s how this list is. Isn’t that an invitation to add to it? In the words of England’s famed historian Arnold J. Toynbee, a creative minority “turning to the inner world of the psyche, could summon the vision of a new way of life for our troubled civilization.” As Avers G.A. Borghese stated: “It is necessary; therefore, it is possible.” □

Book Review

***The Cost of Discipleship*, by Dietrich Bonhoeffer. With a Memoir (synopsis of his life) by G. Leibholz. The MacMillan Company, New York.**

Surely if anyone ever had the right to put together a book by this title, it would be one who paid the cost both with his life and manner of his death, and exemplified the very heart and core of New Age Christianity—a life of love and total devotion to God.

Born in Breslau, eastern Germany, on February 4, 1904, he chose theology early as his career and at 24 became lecturer thereof at the prestigious University of Berlin. When Hitler seized power in 1933, he went to England for a couple of years—to minister to Germans living there and to explain the impact of Teutonic totalitarianism. But he knew his place was with his fellow Germans, so he returned and ministered to those opposed to the regime. In 1939 friends abroad feared for his life and brought him to America, but again he felt his place was with his own people, and he returned. He was arrested by the Gestapo in 1943 for his firm stand for principles. In jail he never compromised his faith, which was totally irreconcilable with National Socialism; he ministered selflessly to others; he spurned a chance to escape. And so, on April 9, 1945, at Flossburg—days before its liberation by the Allies—he strode toward the gallows as calmly as his Master had gone to the cross. For all his life he practiced what he had written, that “when Christ calls a man, He bids him come and die.” (p. 7)

Accordingly, he singled out “cheap grace” as the “deadly enemy” of the Church, and “the bitterest foe of discipleship.” Surprisingly for a Lutheran, he made favorable comments on monasticism. Not that he advocated a self-centered, ease-seeking separation from the world, which he rejected, but “the Church of Rome did not altogether lose the earlier vision. It is highly significant that the Church was astute enough to find room for the monastic movement, and to prevent it from lapsing into schism. Here on the outer fringe of the Church was a place where the older vision was kept alive. Here men still remembered that grace costs, that grace means following Christ.”

Suffering, according to Bonhoeffer, is said to be “the badge of true discipleship.” Yet genuine suffering ever must, in his view, be accompanied by the sufferer being misunderstood; otherwise, he or his peers might glory therein, and this could lead to an exaltation of the flesh.

As might be expected, he held in very high esteem that which popular present-day belief has so largely discounted—asceticism. Not the Eastern kind, which leads to self-exaltation and little else—or that of the Manicheans who viewed the body as evil—but that which energizes the life of the Spirit. He argued that there cannot really be any life of the Spirit without daily mortification of the flesh:

“Only so can the flesh learn the painful lesson that it has no rights of its own. Regular daily prayer is a great help here, and so is daily meditation on the Word of God, and every kind of bodily discipline and asceticism The life of faith is nothing if not an unending struggle of the Spirit with every available weapon against the flesh.”

Despite his asceticism he exalted the married state; he himself was engaged, but his imprisonment led him to the altar of martyrdom instead of to that of matrimony. One statement of his on the subject might surprise some, to the effect that Christ sanctified marriage “by prohibiting the innocent party from remarrying when the guilty party has broken the marriage by adultery. This prohibition liberates marriage from selfish, evil desire, and consecrates it to the service of love.” This reviewer has recently come across a spate of scholarly research presenting the same view.

On the negative side, much of this work is a discussion of Lutheran orthodoxy, but the fervent spiritual tone throughout is unmistakable; we have here a treasure in earthen vessels. Bonhoeffer may be little known today, but within a 7-year period the English translation of this book went through 9 editions; the memory of his life was a powerful factor in helping restore German Christians to a place in the world community of believers.

To read Bonhoeffer is like standing on holy ground; it makes one yearn to ever walk, as he did, on that hallowed higher ground. □

—P.K.F.

Book Review

Harry Emerson Fosdick: Preacher, Pastor, Prophet.
Robert Moats Miller. New York, Oxford: Oxford University Press,
1985. 608 pages.

"In this century, which rapidly draws to a close, no American Protestant minister has exceeded the prominence of Harry Emerson Fosdick." (P. vii, preface) Niebuhr called him "the most celebrated preacher of his day"; Martin Luther King "the greatest preacher of this century"; Ralph Sockman "believed him the most influential interpreter of religion in his generation" (p. 335)

The above is just a small sample of the acclaim bestowed upon him. Thus, considering the tremendous influence exerted by this man, anyone interested in what transpired on the American ecclesiastical as well as secular scene during the first half of this century will find this massive volume most illuminating, all the more so because of the careful analysis of the interplay between the kingdom of the temporal and the spiritual.

Born into a middle-class Baptist family in Buffalo, New York, May 24, 1878, young Harry quite naturally attended the Baptists' Colgate University, New York. Having opted for the ministry, he next moved to Union Theological Seminary in New York City, where he not only acquired a topnotch theological education, but also underwent, in 1902, a life-changing experience—a nervous breakdown. It mellowed him; it taught him how to really pray; it influenced him to make his a preaching rather than a teaching ministry; it awakened a deep devotion to pastoral counselling.

His first pastorate was in Montclair, New Jersey. To prepare his sermons, he regularly locked himself away incommunicado; this Spartan discipline became a lifetime routine and was rewarded richly as crowds thronged to hear him. When the US entered World War I he, an avowed pacifist, was sent to preach to the servicemen in France; he tried very hard to view the conflict as a righteous crusade.

On his return in 1918, he became preaching minister of First Presbyterian Church in New York City, the traditional "graveyard of preachers." He insisted that his salary be *no more than* \$5,000; he was mindful of the dangers of the spirit of acquisitiveness. Of course with the years the royalties from his ever-increasing output of books supplemented his income. Also increasing was the number of those thronging to hear him; the line extended Sunday mornings for several blocks on both sides of the church doors! He became a popular campus speaker; some 18 institutions of higher learning granted him honorary degrees if the author listed them all!

With the new surge of ecumenism sweeping the land, it was not unusual for a Baptist to occupy a Presbyterian pulpit; but as a Baptist, he no doubt was treated more roughly in the Church's inner

struggle between the old and new than had he been a Calvinist. So, when on May 21, 1922, he preached his famous sermon, "Shall the Fundamentalists Win?" The denomination's old-timers, under such luminaries as Billy Sunday, William Jennings Bryan, Gresham Machen, Clarence McCartney etc. insisted on his ouster; calling him a "Unitarian" was one of the most polite adjectives they had for him!

Without complaint, Fosdick submitted his resignation and took time off for some extra-pastoral chores, such as a trip to the Holy Land, where his statements about the cruel conquest thereof by the Hebrews as reported in the Old Testament were erroneously viewed as anti-semitic.

By now, too, his sermons and books were enjoying worldwide fame; they even sustained Gandhi while in jail. Even fundamentalists were "preaching" his sermons. One of them, Andrew W. Blackwood, Professor of Homiletics, Princeton Theological Seminary, said: "If any young man wishes to learn what to preach, he may look elsewhere; if he would learn how he should tarry here." (p. 339)

Once while on vacation, Fosdick visited a church where the minister "preached" one of his sermons. Fosdick casually inquired how long it had taken him to prepare it; the preacher said, "Three hours." "Well, young man, that sermon took me 21 hours to prepare," shot back Fosdick. But the sermon thief had the last word: "Well, Dr. Fosdick, you keep writing 'em and I'll keep preaching 'em!"

When, on October 12, 1924,

he became speaker on radio's National Vespers, he greatly extended his influence. He held this position for 19 years; the White House was said to have listened.

In October 1926 Fosdick became pastor of New York's prestigious Park Avenue Baptist Church, which eventually moved into that most beautiful Gothic Cathedral built for it by John D. Rockefeller Jr. at Riverside Drive and 122nd Street, conveniently close to his old alma mater, Union Theological Seminary, where for many years he taught homiletics.

Denominational dogma and sectarianism he rose above, but on the great fundamentals there was no doubt where he stood. Sharply differing from the Fundamentalists, he taught that the Bible should be taken seriously, not literally. The Deity, to him, was a Person whose love could be a living reality.

Unlike his modernist/liberal brethren, he not only staunchly accepted the miracles of the Bible; he offered an elaborate and persuasive defense. He noted that the Bible nowhere mentions "nature" the way we seem to understand it today, as a sort of static machine operating on the basis of well-defined laws. We moderns think of miracles as the breaking of laws, he averred, yet in the minds of the people in Bible times no laws could be "broken" because they knew no fixed laws of nature. Miracles, to them, were simply different methods by which the Almighty worked out His purposes. Fosdick further stressed that what we call "the laws of nature" are merely our interpretation of them—incomplete, faulty, driving God

to the edge of His universe. Logically he embraced the resurrection of Christ for otherwise there would have been no Christian Church.

Obviously he could not be 100% comfortable with the Modernists. A half year's illness afforded him time for reflection, and in the fall of 1935 he "dropped an unexpected depth charge into the sea of theology" (P. 389) with his sermon, "The Church Must Go Beyond Modernism." Why? Modernism had been too preoccupied with the intellectualism; it had been too sentimental, unrealistic, optimistic; it had watered down the reality of God; in brief, it had lost its strength! In light of the Depression, gathering warclouds in Europe, and the influx of new ideas from there—especially Barthian Neo-orthodoxy—a major adjustment was called for. Fosdick predicted: "Liberalism cannot remain as it was fifty years ago; neo-orthodoxy cannot remain as it is today; there will be a synthesis." P. 394. Based on what? "The authority of personal experience was for Fosdick forever to be the primary authority—I have had experiences which materialism cannot explain—This mystical element in his nature later led him into close fellowship with the Quaker mystic, Rufus Jones, and membership in the Wider Quaker Fellowship." (p. 37)

The unavoidable conclusion? With his strong undercurrents of Christian mysticism, his emphasis on a serious/spiritual rather than literal interpretation of the Bible, his call for a change and synthesis of modernism, liberalism, neo-orthodoxy—he was most certainly heading

toward New Age theology!

Much of his energy was also absorbed striving to come to grips with societal changes. He endorsed Temperance (abstaining from alcohol); he strove mightily to stem the tide of moral decline; he supported efforts to keep the US out of World War II. But there were major apostasies in pacifism: Reinhold Niebuhr, and especially England's Maude Royden, whose own pacifism was snuffed out by the German *Blitz* from the air. Finally, Pearl Harbor helped him realize that pacifism was out of reach, only a hope. After the War, he joined the Hiroshima Peace Center; only ill health kept him from an active role.

This also led to his stepping down from the pulpit in 1946. Those who surrender powerful positions are often critical or envious of their successors; Fosdick graciously gave maximum support to Dr. McCracken of Scotland, who was only forty on his accession to that prestigious pastorate.

Fosdick continued limited activity; in 1955 he preached his last sermon, which left him utterly exhausted. Arthritis cramped his labor more and more. When his beloved Florence died in 1964, he mingled mourning with thanks that he would face loneliness, not she.

On October 5, 1969, while the eventide was fast falling, he peacefully slipped over to abide with Him who he had until now only seen through a glass, darkly—Preacher, Pastor, Prophet—and whether he knew it or not, also Proclaimer of the New Age! □

—A Probationer

Readers' Questions



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

MEETING LOVED ONES AFTER DEATH

Question: Do we meet our loved ones after death, even if they have held a different belief from our own? Or, perhaps, been atheists?

Answer: Yes, we certainly meet them and we know them, for there is no transforming power in death. The man will appear just as he was here because he thinks of himself as being of that shape, but the place where we meet, of course, depends upon several things.

In the first place, if we have lived a very religious life, so that we shall have no existence at all in Purgatory and but a very short existence in the First Heaven, going almost directly to the Second Heaven, whereas, the one whom we loved was of such a nature that he would have a long stay in the Desire World, then, of course, we should not meet until he arrived in the Second Heaven. If we pass out shortly after our friend, the meeting would not take place perhaps for twenty years; but then, that would not matter, for in those regions a person is entirely unconscious of time.

The materialistic friend, if he had lived a good moral life, as we usually find that those people do, would remain in the fourth region of the Desire World for a certain number of years, according to the length of time he had lived, and would then pass into the Second Heaven, though he would not have there as full and as perfect a consciousness as that possessed by a person who had been dwelling on the realities of life.

We would see him, know him and be associated with him for centuries in the work upon our future environment, and there he would not be materialistic at all, for when the spirit arrives in that high region, it is not under the delusions which sometimes envelop it here in this material world. Each and every one knows himself as a spiritual being and feels the memory of this Earth life as we feel a bad dream. The spirit, upon entering that world, wakes up to its own true nature in any case.

EFFECTS OF VACCINATION

Question: What is the effect of vaccination from the occult point of view?

Answer: Bacteriologists have discovered that many diseases are caused by microorganisms which invade our body, and also that when this invading army begins to create a disturbance the body commences to manufacture germs of an opposing nature or a substance which will poison the invaders. It is then a question of which are the strongest, the invaders or the defenders. If the defending microbes are more numerous than the invaders or if the poison which is noxious to the invaders is manufactured in sufficient quantities, the patient recovers. If the defenders are vanquished or the body is unable to manufacture a sufficient quantity of the serum necessary to poison the invaders, the patient succumbs to the disease. It was further discovered that when a certain person has once successfully recovered from a specific malady, he is immune from renewed attacks of that disease for the reason that he has in his body the serum which is death to the germs that cause the disease he has once weathered.

From the above facts certain conclusions were drawn:

(1) If a healthy person is inoculated with a few of the germs of a certain disease he will contract that disease in a mild form. He will then be able

to develop the saving serum and thus he will become immune to that disease in the future.

That is the philosophy of vaccination as a means of preventing disease.

(2) When a person has contracted a disease and is unable to manufacture a sufficient quantity of the serum which will destroy the invading microorganisms, his life may be saved by inoculation with the serum obtained from another who has become immune.

As it is not easy to get such antitoxins or cultures from human beings, these germ-cultures and poisons have been obtained from animals, and much as been written both for and against the use of such methods of fighting disease. With these we are not here concerned; the inquirer asks for the occult viewpoint, which goes deeper than the question at issue, as seen from the material side of life. There are undoubtedly cases where disease has been prevented by vaccination and cases where death has been prevented by the use of antitoxin; there are also cases where vaccination and antitoxin have caused the fatality they were designed to prevent, but that is beside the question. From the occult viewpoint vaccination and the use of antitoxin obtained by the processes in use in bacteriological institutes is to be deplored. These methods work a wrong on the helpless animals and poison the human body, making it difficult for the Ego to use its instrument.

If we study the chemistry of our food we shall find that nature has provided all necessary medicine, and if we eat right we shall be immune from disease without vaccination. When in normal health the body specializes a far greater quantity of the solar energy than it can use. The surplus is radiated from the whole surface of the body with great force and prevents the entrance of microorganisms which lack the strength to battle against this outwelling current.

VICTIMS OF MURDER AND SUICIDE

Question: What is the condition of the victim of a murder and the victim of an accident subsequent to death?

Answer: There is no such thing as an accident, at least where the accident terminates fatally. The life of any person in its ultimate length is ordinarily decreed before birth, but there are certain points of life where there is as it were a parting of the ways,

where certain opportunities for growth are placed before the person, which he may either take or leave. Where he fails to use his opportunities, the life, as it were, runs into a blind alley, and terminates shortly afterward.

That, however, is not usually the case in an accident, but there may be certain reasons which make it desirable that the man should be cast out of his body in a violent manner. He is then in the same position as all others when they have passed out; he commences his Purgatorial existence at once.

The case of the victim of murder, like the case of suicide, is different. Man, on account of his divine nature, is the only being who has the prerogative of causing disorder in the scheme of his unfoldment, and as he may end his own life by an act of will, so may he also end the life of a fellow creature before its time has come. The suffering of the suicide would also be the suffering of the murdered, for the archetype of his body would keep on gathering material which it would be impossible for him to assimilate; but in his case, the intervention of other agencies prevent the suffering and he will be found floating about in his desire body, in a comatose state, for the length of time that he would ordinarily have lived. If the murderer is brought to justice, as we say, and suffers capital punishment, the magnetic attraction will bring him together with his victim, who will constantly remain before his gaze, and that is really a much more severe punishment than any which we could mete out to him; but the victim knows naught of the presence of his slayer.

INSANITY

Question: What are the causes of insanity?

Answer: To answer that question would require volumes, but we may say that from the occultist's standpoint there are four classes of insanity.

Insanity is always caused by a break in the chain of vehicles between the Ego and the physical body. This break may occur between the brain centers and the vital body, or it may be between the vital and desire body, between the desire body and the mind, or between the mind and the Ego. The rupture may be complete or only partial.

When the break is between the brain centers and the vital body, or between that and the desire body, we have the idiots. When the break is between the

desire body and the mind, the violent and impulsive desire body rules and we have the raving maniac. When the break is between the Ego and the mind, the mind is the ruler over the other vehicles and we have the cunning maniac, who may deceive his keeper into believing that he is perfectly harmless until he has hatched some diabolical, cunning scheme. Then he may suddenly show his deranged mentality and cause a dreadful catastrophe.

There is one cause of insanity that it may be well to explain, as it is sometimes possible to avoid it. When the Ego is returning from the invisible world toward reembodiment, it is shown the various incarnations available. It sees the coming life in its great and general events, much as a moving picture passing before its vision. Then it is given the choice, usually, of several lives. It sees at that time the lessons it has to learn, the fate it has generated for itself in past lives, and what part of that fate it will have to liquidate in each of the embodiments offered. Then it makes its choice and is guided by the agents of the Recording Angels to the country and family where it is to live its coming life.

This panoramic view is seen in the Third Heaven where the Ego is naked and feels spiritually above sordid material considerations. It is much wiser then than it appears here on Earth, where it is blinded by the flesh to an inconceivable extent. Later, when conception has taken place and the Ego draws into the womb of its mother, on about the eighteenth day after that event, it comes in contact with the etheric mold of its new physical body which has been made by the Recording Angels to give the brain formation that will impress upon the Ego the tendencies necessary to work out its destiny.

There the Ego sees again the pictures of its coming life, as the drowning man perceives the picture of his past life—in a flash. At that time the Ego is already partially blind to its spiritual nature, so that if the coming life seems to be a hard one, it will oftentimes shrink from entering the womb and making the proper brain connections. It may endeavor to draw itself out quickly and then, instead of being concentric as the vital and the dense bodies should be, the vital body formed of ether may be drawn partially above the head of the dense body. In that case the connection between the sense centers of the vital body and the dense body are disrupted and the result is congenital idiocy, epilepsy, St. Vitus dance, and similar nervous disorders.

The inharmonious relationship between the parents which sometimes exists is often the last straw that makes an Ego feel that it cannot enter such an environment. Therefore, it cannot be too seriously impressed upon prospective parents that during the gestatory period it is of the utmost importance that everything should be done to keep the mother in a condition of contentment and harmony. For it is a very hard task for the Ego to go through the womb; it taxes all its sensibilities to the very utmost, and inharmonious conditions in the home it is entering are, of course, an added source of discomfort, which may result in the above named dreadful state of affairs.

SUICIDE AND PURGATORY

Question: Does the man who commits suicide stay longer in Purgatory than the people who die naturally?

Answer: When the Ego is coming down to rebirth it descends through the Second Heaven. There it is helped by the Creative Hierarchies to build the archetype for its coming body, and it instills into that archetype a life that will last for a certain number of years. These archetypes are hollow spaces and they have a singing, vibratory motion which draws the material of the Physical World into them and sets all the atoms in the body to vibrating in tune with a little atom that is in the heart, called the seed atom, which, like a tuning fork, gives the pitch to all the rest of the material in the body. At the time when the full life has been lived on the Earth the vibrations in the archetype cease, the seed atom is withdrawn, the dense body goes to decay and the desire body, wherein the Ego functions in Purgatory and the First Heaven, takes upon itself shape of the physical body. Then the man commences his work of expiating his evil habits and deeds in Purgatory and assimilating the good of his life in the First Heaven.

The foregoing describes the ordinary conditions when the course of nature is undisturbed, but the case of the suicide is different. He has taken away the seed atom, but the hollow archetype still keeps on vibrating. Therefore he feels as if he were hollowed out and experiences a gnawing feeling inside that can best be likened to the pangs of intense hunger. Material for the building of a dense body is all around him, but seeing that he lacks the gauge of the seed atom, it is impossible for him to assimilate that matter and build it into a body. This dreadful hollowed-out feeling lasts as long as

his ordinary life should have lasted. Thus the law of cause and effect teaches him that it is wrong to play truant from the school of life and that it cannot be done with impunity. Then in the next life, when difficulties beset his path, he will remember the sufferings of the past which resulted from suicide and go through with the experience that makes for his soul growth.

BAD TRAITS FROM HEREDITY?

Question: How do you explain the fact that a child so often inherits the bad characteristics of the parents?

Answer: We explain by saying that it is not a fact. Unfortunately, people seem to lay their bad traits to heredity, blaming their parents for their faults, while taking to themselves all the credit for the good. The very fact that we differentiate between that which is inherited and that which is our own, shows that there are two sides to man's nature, the side of the *form* and the *life* side.

The man, the thinker, comes here equipped with a mental and moral nature, which are entirely his own, taking from his parents only the material for the physical body. We are drawn to certain people by the law of causation, and the law of association. The same law which causes musicians to seek the company of one another in concert halls, gamblers to congregate at the race tracks or in pool rooms, people of a studious nature to flock to libraries, etc., also causes people of similar tendencies, characteristics, and tastes to be born in the same family. Thus, when we hear a person say, "Yes, I know I am thriftless, but then my people never were used to work, we always had servants," it shows that similarity of tastes and nothing more is needed to explain it. When another person says, "Oh, yes, I know I am extravagant, but I just cannot help it, it runs in the family," it is again the law of association, and the sooner we recognize that instead of making the law of heredity an excuse for our evil habits we should seek to conquer them and cultivate virtues instead, the better for us. We would not recognize it as a valid excuse if the drunkard should say, "No, I cannot help drinking, all my associates drink." We would tell him to get away from them as quickly as possible and assert his own individuality, and we would advise people to cease shielding themselves behind their ancestors as an excuse for bad habits. □

Nutrition and Health

Self-Control

Max Heindel several times quoted the following verse as illustrative of the importance of that most essential lesson to be mastered by every spiritual aspirant—the lesson of self-control:

“From every power that holds the world in chains, Man frees himself when self-control he gains.” —Goethe

It is literally true that once we have achieved complete self-control—complete self-mastery—we are freed, once and for all, from the fetters of external bondage.

At first glance, this may seem paradoxical. Some people certainly would protest that we are hardly “free” if we are forced to hold ourselves in check, repress the impulse to act on base desires, and generally behave in what would be considered a restrictive manner by the materially-minded. Other dissidents would emphasize the popular contention that, since repressed emotions result in ill health, self-control of this sort is dangerous as well as unrewarded. From the purely material point of view, this argument might appear to have some merit.

The spiritual aspirant, however, is striving to rise above the material. Ideally, his aim is to be in the world but not of it. In the broader frame of reference in which he operates, he can see that self-control, far from epitomizing restraint, actually does signify the only way in which the evolving Ego can attain absolute freedom.

The evolved individual who has developed full self-mastery does not consider this quality to be a hindrance. While he was still perfecting self-control, he may well at times have felt himself under severe constraint when trying to hold his temper in check, resist the temptation to indulge an unworthy desire, or keep from performing some other objectionable act at the behest of his lower nature. We all have experienced similar sensations for similar reasons. We know that we *should* not do, say, or think a particular thing, but we—that is our lower natures—insistently *want* to.

The aspirant who has achieved consummate self-control, however, no longer has his lower nature to deal with. He has so well subdued this “alter ego” by refusing to accede to its demands that his Higher Self has absolute dominion. Herein lies his freedom. He is no longer plagued with the base desires that once made such demands upon his strength, time, and progress. He has reached the point where he wants to do that which is right, and no conflict now arises with regard to the right and desired courses of action. They have become one and the same. In consequence, he has no further need consciously to control himself. It would not occur to him to want to do other than what he knows is right. His control—formerly his *effort* to display proper response and conduct himself in accordance with the rules of right living—now is automatic.

Self-control applies in all situations in which the aspiring Ego finds himself. It pertains not merely to his attempts to repress the gross character deficiencies which happen to constitute his particular weaknesses. It pertains also to matter of diet and health, to the duties and responsibilities of the advancing aspirant, and to the minutiae of his relationships with other people. It becomes more exacting in direct proportion to his rate of spiritual progress.

The role of self-control in eliminating external evidence of passions such as rage and jealousy is obvious. Not so obvious is the role it must play in removing every vestige of secret longing to indulge in such passions. To reach the point where we are able to keep from exhibiting anger, no matter how extreme the provocation, is a step forward. To reach the point where we no longer *feel* anger for any reason is the ultimate in the mastery of this particular fault.

It is similar with regard to self-control in diet. The serious beginning esoteric student “swears off” alcohol

and meat, for he knows that both are harmful to his vehicles and that the slaughter of animals for food is insupportable under any occult interpretation of natural law. He may still, however, cheerfully continue to indulge a sweet tooth with refined sugar products, or eat huge, poorly balanced meals, not to satisfy physical needs, but to satisfy desire. Little by little, he will have to gain self-control in this department of his life also, and dispense with needless and/or harmful food. He will have to learn to eat to live, not live to eat. It would be well for him even now to bear in mind that eventually, in the far future, he will have to eat as do the Adepts, consume only that minimum of fresh fruits, vegetables, nuts, and seeds required to keep the body in good working order.

Occult science teaches that the state of a person's physical, mental, and emotional health depends to a large extent upon the degree of self-control he is able to exercise. Material science, too, is coming to recognize that indulgence in passions or gross desires takes its toll of the individual's various faculties. As we develop serenity and equipoise, our well-being proportionately improves. Thus, we become increasingly better equipped, on all levels of enterprise, to devote ourselves to the performance of God's work in the world.

The aspirant's efforts at self-control are probably the most demanding in his day-to-day, moment-to-moment, relationships with other people. Again, the ability to suppress evidence of personal ill-will or annoyance is only one small step forward.

Complete self-control demands, not only that we not *show* antagonism, but also that we not *feel* even the slightest twinge of such an emotion. It demands, in fact, that we substitute impersonal love of our fellow men for all lesser emotions regarding them that we may hitherto have entertained or could have entertained. It demands that we place our brothers ahead of ourselves—that we become, in thought and deed, the selfless servants of humanity.

Desire is the motivating force which gives impetus to action. If we had no desires, we would vegetate, be immobile and disinterested.

When complete self-mastery has been attained, the Ego automatically and at all times will be prepared to serve wherever his assistance is needed. No longer will he require the buffetings of a stern conscience to tell him that this or that personal interest must be set aside in favor of an act of service to be rendered at a particular time. No longer will any form of self-interest—even the most worthwhile projects of legitimate self-improvement—compete with the work that must be done for others. If he discerns a way in which he can be useful to someone else in any given situation, that act spontaneously will take precedence over all others.

It is clear that self-control implies mastery of thoughts as well as of deeds. He who has achieved complete self-control does not project any but the most elevated thoughts. He is skilled at seeking and finding the

divine essence within his fellow men, and in dwelling upon this rather than upon their reprehensible characteristics. He does not by any means close his eyes to evil. He recognizes evil for what it is, but he also does his best to transmute it to good whenever he encounters it. He radiates optimism and the certainty that all things, no matter how momentarily inauspicious they may seem, eventually will work out for the best.

Complete self-control indicates, not only the initial inherent willingness and discipline without which such an advanced state of development cannot be attained, but also a high degree of discernment, good judgment, and wisdom with which to make prompt, accurate decisions. It indicates an elevated state of consciousness not attainable by those who still are wrestling with the problems of self-mastery. These qualities are all perfected as the Ego gains self-control; conversely, he is aided in his efforts at self-control as these qualities are developed.

Desire is the motivating force which gives impetus to action. If we had no desires, we would vegetate, be immobile and disinterested. We would unfold neither imagination nor creativity, and we would profit very little from the experience of our earthly lives. There are worthy and unworthy desires, however, and our evolutionary status is determined by the degree to which we entertain and act upon only those desires that accord with the tenets of right living, selfless service, and natural law. For this reason, self-control is the goal of every spiritual aspirant. □

—Christine Lindeman

Healing

Healing from the Sun

During the daytime the vital body specializes the colorless solar fluid which is all about us, through the organ we call the spleen. This vitality permeates the whole body....It flows along every nerve, and when it is sent out by the brain centers in particularly large quantities it moves the muscles to which the nerves lead.

In the above statements Max Heindel gives the scientific explanation for the tremendous value of sunshine in maintaining health and vitality. The Sun is the force which makes for life. It is the upbuilding energy which is the source of physical force.

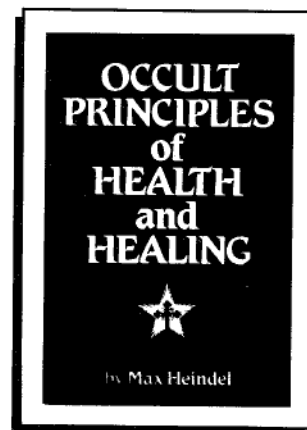
The more of the life-giving rays of the Sun we can absorb, through the spleen or otherwise, the more apt are we to have that exuberant vitality which is the best safeguard there is against negative thoughts and disease germs. Hence the present day emphasis upon judicious use of sun baths by the pioneers who use natural methods to heal and restore health to their patients. Those constitutionally low in vitality, as evidenced by the natal horoscope, are in especial need of the golden medicine provided freely by sunshine.

Modern scientists have found that sunshine is a potent destroyer of disease germs. They have also found that the Sun's rays supply the highly valuable vitamin D, which prevents rickets and other diseases which go hand in hand with low vitality. When exposed directly to the Sun's rays (at proper intervals and moderate lengths of time), the skin absorbs an element which later becomes vitamin D in the bloodstream.

Spiritually, we may form a protective aura about ourselves by living the life of love and service which attracts the two higher ethers that compose the golden soul body. Physically, we may in a somewhat similar manner provide ourselves with protective vitality by taking time each day to absorb the beneficent force of the Sun.

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, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

January.....	6-13-21-27
February.....	2-10-17-24
March.....	2-9-16-23-29



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Jacob Spreads the Teachings



Jacob mopped his face with his sleeve and urged the reluctant donkey through the narrow streets of Jerusalem. It was already hot, and he was anxious to get home. Suddenly, two familiar figures hurried toward him, and Jacob guided the donkey out of the way.

"Peter! John!" he called. "Where have you been? My parents are worried. They have not seen you since last week."

As the men came closer, Peter seemed not to see Jacob. A strange, far-away expression was on his face as he continued his fast pace, looking straight ahead. John, smiling broadly, slowed his steps for a moment.

"Tell your parents that all is well, my son," he said kindly, "We must go now, but we will speak with all the followers soon. It is truly as the Master said. He lives!"

John hurried after Peter, and soon they were out of sight. Jacob stood looking after them, heedless for the moment of his donkey and other passers-by thronging the road. What did John mean? he wondered. Could it be that Jesus was alive? But that was impossible. Jesus had been crucified just before the big storm on Friday, and then Jacob's father had said it would be safer for all who loved him to go into hiding. The Twelve were in hiding, too, or, at least, all but the one who had betrayed Him. Even Jacob had to stay inside until this morning, when his mother sent him to the market for fruit and cheese.

Father had said that everything was lost because they had killed the Master Who was the Son of God. And now John, the man whom Jesus had loved most in all the world, said that he was alive.

"Such a thing cannot be," Jacob thought, frowning, "A man cannot live after he is dead. I had better tell my parents, like John said. Maybe they will understand."

But Jacob's parents did not understand. His mother's eyes filled with tears as she said, "Oh, the poor man. The tragedy has so grieved him he has lost his reason."

Jacob's father moved impatiently. "Those closest to the Master are wise men. They are not so easily given to illusions, even in the midst of great sorrow. But what does he mean? How can the Master be alive? Would that John were here now, that we might question him."

But John did not come, that day or the next, and life had to go on. Jacob's father went back to work in the Street of Silversmiths, where he heard many rumors. Some said that Peter had been imprisoned and others that he was exiled. Someone even reported that the tomb where they had laid Jesus was empty, and that the Roman guards were trying to keep that fact from the people. Those who had loved the Master, however, hurried about their tasks with averted faces, and were silent.

At the Temple school, where Jacob was learning to read the Torah and recite the Law, the Rabbi forbade anyone to speak of Jesus. He knew that Jacob's parents were followers of the Master, as were the parents of some of the other boys, and he did not want any talk about this radical who had finally been put out of the way. The sooner the events of Friday were forgotten and things were back to normal, thought the Rabbi, the better.

Jacob and his friends did not forget, however. As they sat outside at noon, eating their lunch of bread and olives, they whispered among themselves. Jacob told them of what John had said, but no one could figure out the meaning of his words. They, too, had heard rumors, and Ephriam's father had seen James very briefly. All James would tell him, though, was, "Soon, soon, you shall know everything. Have patience."

So things gradually did go back to normal. Jacob's mother could often be seen wiping her eyes, but she tended the garden and made honey cakes for Jacob to eat, as always. Jacob's father did not laugh as before, and was sometimes severe, but Jacob understood. He, too, felt sad when he thought about Jesus, but there were lessons to learn and games to play and his donkey to take care of, so he did not have much time to be troubled.

Several weeks went by. Peter, John, and the others had either gone back into hiding or had left town, for no one saw them. Gradually most people lost interest in the crucified Jesus, and turned their attention to other matters. Rumors died down,

and soon it was almost as though he had not lived at all.

Then one day Ephriam arrived breathlessly at Jacob's House. "Peter sent me," he announced to Jacob's father. "He is calling a meeting of the followers this evening. He says that the real Work must now begin, and that he had much to tell about Jesus. We can go, too," he turned to Jacob triumphantly. "Peter says it is important for us to know."

That evening Jacob and his parents gathered with the others in the small room that was their meeting place. Jacob sat with several of his friends on the floor at one side, while their parents crowded together on hastily-provided benches and chairs. All was still as Peter, an imposing figure with a stern, craggy face, began the meeting.

Peter talked for a long time, and Jacob did not understand some of the things he said. One thing was clear, however. Jesus was alive, and the Apostles had seen him three times since the Crucifixion, Peter now spoke of him as Christ, however, and Jacob made up his mind to ask his father why, later.

Peter said that Christ had told His followers that they were now to begin the great task of spreading His Teachings in the world.

Peter said that Christ had told His followers that they were now to begin the great task of spreading His Teachings everywhere in the known world. The main thing that people would have to learn would be to love each other—not just the members of their families or tribes, but *everybody*. Even Jacob knew what a hard job that was

going to be! The members of the various tribes that he saw every day in Jerusalem didn't seem to like each other very well, and nobody seemed to like the Roman conquerors, whose soldiers were everywhere. How could they all possibly come to love each other?

Peter also said that the job of spreading the new Gospel was not going to be easy. Many people would try to keep them from spreading the Teachings of Christ and many of His followers would be outcasts and suffer. It was the duty of His followers to tell other people about His word, however, said Peter. The only way human beings could become better, and the only way there would ever be real peace among all men, was by following Christ's Teachings and living the kind of life that He had lived.

Jacob was quiet most of the way home. His parents thought he was tired—it was very late—but he really was thinking hard. Finally he said, "Why does Peter call Jesus 'Christ' now? We always called him 'Jesus' before."

His father smiled. "I think that is something that people will have a hard time understanding for many years to come. You see, Jacob, Jesus was a man—a human being just as we are. He was a very good man, however much better than any of the rest of us. Christ is really one of the Archangels—the greatest Archangel of them all. He is the great Spirit in charge of our Earth, and for a long time He has watched men become more and more selfish and turn away from God. He knew that the only way to help them save themselves was to bring them His

Gospel of love and peace. But He also knew that He had to appear to them as a man so they could see Him. Archangels don't have physical bodies as we do, so He decided to borrow the body of the best human being, who was Jesus. Jesus was glad to let the great Archangel Christ use his body for a few years. And so, all during the time that Jesus was teaching us, He really should have been called Christ Jesus, because He was really the Archangel Christ in Jesus' body."

Jacob thought about this for a minute and asked, "But then, what happened to Jesus?"

"Jesus is still a human being, and for along time to come he is going to do his work from the heaven worlds, and in that way help men spread the Teachings of Christ," answered his father.

"And Christ is still an Archangel in heaven too?" asked Jacob.

"Christ is still an Archangel," said his father, "but He is more than that besides. He is now what we call our indwelling Planetary Spirit. What happened is that after the Crucifixion, Christ left the body of Jesus and went straight into the center of the Earth. He spread His strong spiritual light everywhere around us. Remember how dark it was that Friday and everyone thought it was the most terrible storm they had ever seen? Really, it wasn't dark at all. It was light—such tremendous light that we were all blinded for a while. That was the pure Christ Light. The same thing happens when you try to look into the Sun. It's so bright that it makes you see black spots, and if you look at it too long, everything becomes black."

"But why did Christ spread light like that?" asked Jacob.

"He did it to help us," answered his father. "If we try to be God, and to do what He taught us, we can use that light to make ourselves stronger and purer, and the more we do that, the better able we will be to live as He wants us to live."

After the Crucifixion, Christ left the body of Jesus and went into the center of the Earth to spread His spiritual light everywhere.

"Is Christ still in the center of the Earth?" went on Jacob.

"No, He is now released into the heaven worlds. But He will come back into the Earth every year to spread His light for us. He will do this for many centuries, until men have learned to love each other."

"Many centuries is a long time," said Jacob, thoughtfully.

"Yes, it is," agreed his father. "But it is going to be very hard for people to stop thinking about themselves and start thinking about their neighbors. Most people are very selfish, and it won't be easy for them to change. As long as they are even the least bit selfish, the Christ will have to help us all by giving us His light to work with."

"Will we see Christ when He comes each year?" went on Jacob.

"Not until we have learned to be as good and pure as He wants us to be. Christ will never use another physical body. When He comes back into the Earth each year it is in a spiritual body that men can't see. But we will be able to feel His presence. His light is that powerful, and

the less selfish we learn to be, the more sensitive to it we will become."

That night, Jacob lay awake thinking about all that Peter and his father had said, and wondering what he could do to help spread Christ's Teachings. Peter and some of the others had talked about going to faraway places to carry the Message, but Jacob knew that his parents would say he was too young and should stay home and finish school. What could he do right here in Jerusalem? What could he, a schoolboy, do at all?

Jacob was still thinking these things the next morning, and had a hard time paying attention to the Rabbi's lessons. In fact, the Rabbi scolded him for not keeping his mind on his work, which rarely happened.

At noon, when the boys again were eating lunch under a tree, a beggar came up asking for food. Beggars were common in Jerusalem, as they were everywhere in those days, and people did not pay much attention to them. Jacob's father and the other adults gave alms regularly, Jacob knew, because this was prescribed by law, but nobody liked it when beggars came right among them at mealtime. They were often thrown crusts of bread just to get rid of them, or were simply chased away.

Some of the boys seemed about to do just that when Jacob said, "Welcome. Come and share our lunch. We have only bread and olives, but they are very good."

Ephriam smiled at this, but most of the boys stared open-mouthed at Jacob. Was he crazy, asking a beggar to join them? Nobody ever did that!

The beggar himself hesitated. He was rarely treated with kindness, and had never been asked to share a meal by people from whom he was begging.

"Come on, sit down here," Jacob indicated a place next to him on the ground. "It's much cooler in the shade."

The beggar, still hesitating, sat down. He was not a pretty sight. He was dirty, his clothes were torn, his hair and beard were matted and he walked with a funny shuffle that seemed to show how afraid of people he really was. He had good reason to be afraid of people, for many had been cruel to him.

As he sat down, several boys got up. "If Jacob's going to start eating with beggars now," said one, "we'll find someone else to eat with." And they went off. Jacob's throat tightened, and in a sudden instant he realized what Peter had meant about being outcast. Here he was trying to show kindness to someone, as Christ taught, but, because that person was a beggar, some of his best friends were walking away from him. He knew they would tell the Rabbi, and the Rabbi would be angry, but he was pretty sure, too, that his parents and Peter would approve. He saw that Ephriam and a few of the others still remained with him, and felt better.

The beggar was sorry that he had caused Jacob this trouble, and started to leave. Jacob pulled at his ragged sleeve and held him back. "Stay here," he said firmly, "they'll get over it." Jacob and the boys who were left shared their lunches with him, and they sat together until it was time to go back to school.

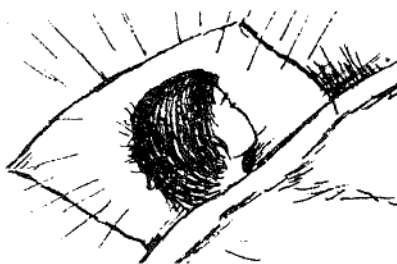
Just as Jacob had thought, the Rabbi was angry, and reprimanded him sternly.

"Certainly it is good to give alms to beggars," he said, "but my students cannot debase themselves by sitting down with the filthy wretches."

"Do you not think, Sir," asked Jacob politely, "that it is good to show them kindness and love? Even though they are beggars and filthy, they are our brothers."

"Love! Brothers!" echoed the Rabbi, hardly believing what he heard. "You are talking just as did the crucified Galilean. His heresies have contaminated even our children! Your father shall certainly hear of this, Jacob."

Jacob bowed his head respectfully, but smiled to himself when he thought how shocked the Rabbi would be after his father had finished talking to him.



Late that night, Jacob lay in a bed listening to the voices in the other room. His father's was firm, but even and patient, while the Rabbi's seemed to be getting angrier and angrier. Finally, the Rabbi left.

"Still awake, Jacob?" asked his father, coming softly into his room.

"Yes, Father," answered Jacob. "The Rabbi was angry, wasn't he?"

Father sighed and sat down on the edge of the straw pallet that was Jacob's bed. "I'm afraid so," he said, "Will you mind very much, Jacob, if you can't

go back to school? I can teach you here at home.

Jacob was not too surprised and said, "No, Father. But what about Ephriam and the other boys who stayed with me?"

"I think," said his father, "that all the followers who have children at the school will soon have to take them out. Perhaps we can form a class of our own. There are wise men among us from whom you can learn many things."

"I would like that, Father," said Jacob. "They can tell us of the things Christ Jesus taught, and that is really the most important thing we have to learn, isn't it?"

Yes, Jacob, it is," answered his father. "And you have earned much already. We are all very proud of what you did today."

"But I wish we could follow Christ's Teachings without having other people turn away from us," said Jacob sadly.

His father squeezed his hand. "So do I, my son. But some day they will feel as we do, and everyone in the world will be friends. In the meantime, there will soon be many who will turn to Him. All of His followers can take strength from each other when our jobs become difficult, and He will always be there to strengthen us, if we but pray to Him for guidance."

Jacob had more to say, but he could not keep his eyes open. He was almost asleep when he smiled and murmured, "I guess there are many things I can do right here in Jerusalem to spread the Teachings of Christ. You can do that wherever you are, if you live the right kind of life every day."

—Dagmar Frahme

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Members who are interested in starting an official Study Group or Chartered Center in their area may contact the Center & Study Group Department at Headquarters for more information.

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A complete listing of world-wide Centers and Study Groups is available on request.

The Rosicrucian Fellowship
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CALENDAR OF EVENTS AT MOUNT ECCLESIA 1987

- JANUARY:** NOMINATION DAY, Sunday, January 11. Guest House-Room 1, 2:00 PM
PHILOSOPHY SEMINAR, Saturday, January 17. *Investigating Birth and Rebirth*, 9:30 AM to 4:00 PM Guest House-Room 2.
FELLOWSHIP DAY: Tuesday, January 6. Annual observance of Max Heindel's transition.
- FEBRUARY:** WINTER SCHOOL, Sunday, February 1 through Sunday, February 15.
- MARCH:** VERNAL EQUINOX CELEBRATION, Friday, March 20 through Sunday, March 22.
Vernal Equinox Service in the Temple* on Friday, March 20 at 5:30 AM.
- APRIL:** MOUNT ECCLESIA RETREAT, Saturday, April 11
PALM SUNDAY SERVICE in Chapel on April 12 at 11:00 AM
GOOD FRIDAY OBSERVANCE in Chapel on Friday, April 17 from 12:00 to 3:00 PM
EASTER OBSERVANCE, Sunday April 19
Easter Sunrise Service at the Cross at 5:30 AM
Easter Sunday Service in Chapel at 11:00 AM
Easter Dinner in the Cafeteria at 12:00 Noon
- MAY:** ASTROLOGICAL SEMINAR, Saturday, May 23. *Spiritual Astrology: A Key to Self-Understanding*, 9:30 AM to 4:00 PM Guest House-Room 2.
- JUNE:** SUMMER SOLSTICE CELEBRATION, Friday, June 19 through Sunday, June 21.
Summer Solstice Service in the Temple* and Observance in the Chapel on Saturday, June 20 at 11:30 AM
- JULY:** SUMMER SCHOOL, Sunday, July 19 through Sunday, August 9.
MEMBERSHIP PICNIC, Saturday, July 25 at 12:00 Noon
ANNUAL MEMBERSHIP MEETING, Saturday, July 25 at 2:00 PM.
Announcement of Board of Directors election results. Guest House-Room 1
- AUGUST:** ANNUAL CONFERENCE, Monday, August 10 through Friday, August 14.
- SEPTEMBER:** AUTUMNAL EQUINOX CELEBRATION, Friday, September 18 through Tuesday, September 22.
Autumnal Equinox Service in the Temple* on Tuesday September 22 at 6:30 PM.
- OCTOBER:** MOUNT ECCLESIA RETREAT, Saturday, October 24
OPEN HOUSE on Sunday, October 25 from 2:00 PM to 4:00 PM.
FOUNDER'S DAY, Wednesday, October 28 at the Founder's Cross at 12:40 PM. An annual event commemorating the groundbreaking in 1911.
- NOVEMBER:** HEALING SEMINAR, Saturday, November 14. *Occult Principles of Health and Healing*, 9:30 AM to 4:00 PM. Guest House-Room 2.
THANKSGIVING OBSERVANCE, Thursday, November 26
Thanksgiving Service in the Chapel at 11:00 AM
Thanksgiving Dinner in the Cafeteria at 12:00 Noon
- DECEMBER:** WINTER SOLSTICE CELEBRATION, Friday, December 18 through Sunday, December 20.
Winter Solstice Service in the Temple* on Sunday, December 20 at Midnight.
CHRISTMAS EVE PROGRAM, Thursday, December 24 at 7:30 PM in Cafeteria.
CHRISTMAS EVE SERVICE, Thursday, December 24 at 10:30 PM in the Chapel.
HOLY NIGHT OBSERVANCE, Thursday, December 24 at Midnight in the Temple*
CHRISTMAS DAY SERVICE, Friday, December 25 at 11:00 AM in Chapel.
CHRISTMAS DINNER, Friday, December 25 at 12:00 Noon in Cafeteria

*Indicates Probationers only.

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(Please check desired course(s) Item No. 11 below)

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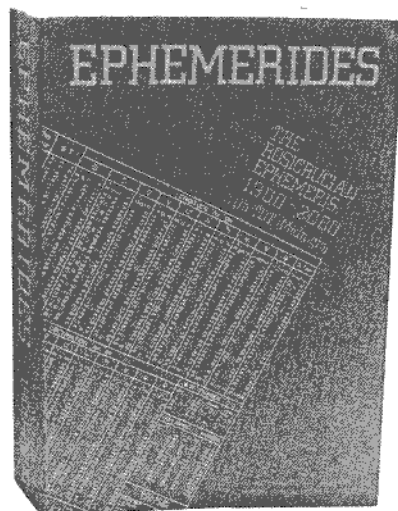
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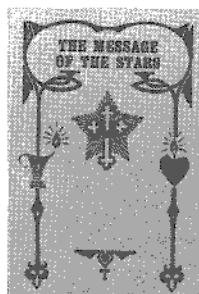
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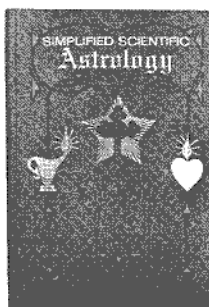


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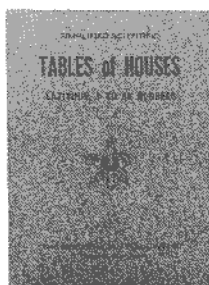
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