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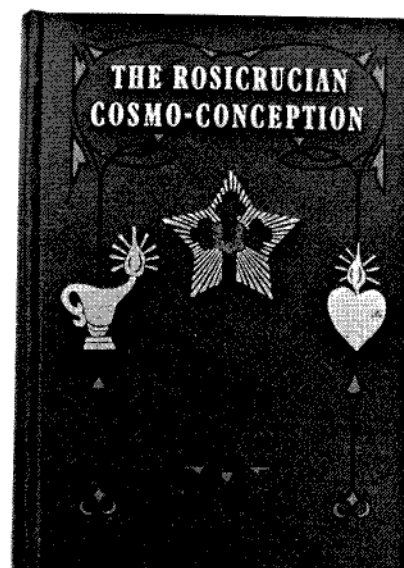
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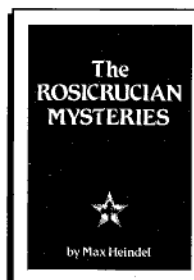
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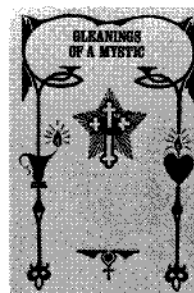
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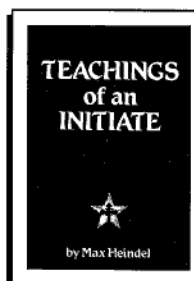
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In This Issue...

Feature

The Cosmic Harvest...John N.K. Esseboe.....	418
Pathways to Eternity...John N.K. Esseboe.....	418
Eternal Barn...John N.K. Esseboe.....	418

Editorial

Fellowship One With Another.....	419
----------------------------------	-----

Mystic Light

The Revelation of St. John the Divine...Evans Waterman.....	420
The Lord's Prayer...Beryl Hamilton.....	424
Animals, Nature and Religion...Dr. Michael W. Fox.....	429

Max Heindel's Message

The Sacrament of Communion.....	436
---------------------------------	-----

Studies in the Cosmo-Conception

The First Heaven (Continued).....	439
-----------------------------------	-----

Western Wisdom Bible Study

The Unity of Each With All.....	440
---------------------------------	-----

Astrology

The Faculty of Intuition...Elman Bacher.....	441
South Korea—Consensus Versus Confrontation.....	446
The Gulf War—Bagdad's Blunder?.....	448

News Perspectives

Animals Patented in 1980s.....	450
Computerized Telephones.....	451
State-of-the-Art Surveillance.....	451
Cleaning the Sistine Chapel.....	452
Super-Conductors are Hot.....	453
The Vatican Speaks Out on Conception.....	454

Book Reviews

Mother Teresa of Calcutta: A Biography.....	455
Jungian Symbolism in Astrology...Susan Lee White.....	457

Readers' Questions

Can Souls Be Lost?.....	458
Carrying Ailments From One Life to Another.....	458
Why Does Death Come to Young People?.....	459
Kinds of Nature Spirits.....	460
Use of Discarded Body by Earth Bound Spirits.....	460

Healing

The Healing Panacea.....	461
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Miscellaneous

November 1987 Ephemeris.....	462
Calendar of Events at Mount Ecclesia 1988.....	463
How to Subscribe to the Rays Magazine.....	464

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



THE COSMIC HARVEST

*Karma's thunder has struck
And seemingly innocent souls
Are now languishing in agony.*

Minds are baffled.

*People are laughing
Others are gnashing their teeth, weeping.*

*Reaping time is near
And Justice to Judgement has come
Sickles, sacs and scales in hand,*

To cut, gather and weigh —

*Paying back to all
What they have saved
Giving back to all fruits
Of seeds they have sowed.*

PATHWAYS TO ETERNITY

*May we not dissolve like water droplets
Into the vast ocean nor like steam
Into invisible air unnoticed.*

*May we not melt into formless wax
On the profaned altar of this world
And may the statues of our handwork
Resist frost, fire, water and wind.*

*May our hearts beat at their un-uniform intervals
While the unique vibrations of our
Hammer-like voices*

*Continue to move ears yet unborn
With echoes of our inexplicable individuality.*

*Now the endless journey has begun
And we must plunge irresistibly into eternity.*

No time to waste.

ETERNAL BARN

*Every good and royal deed
Every seed of noble breed
Is not lost. It will return
To your eternal barn.*



**Poems by John N.K. Esseboe
Port Harcourt, Nigeria**

Fellowship One With Another

Each of us seeks in his own way, the ideal of Fellowship One with Another...to Walk in the Light as He is in the Light. But like happiness, Fellowship cannot be accomplished by direct effort of the will. Fellowship is not a cause of human unfoldment, but rather, a consequence. The same as internal peace or contentment, Fellowship cannot be forced.

Christ taught by example the way of Fellowship. He gave us the laws by which it is available to all who earnestly and honestly seek truth. But generation after generation ignores or rejects His good example; yet the facts remain unchanged. We must each do the changing from within ourselves to accomplish this wonderful goal. No one can do it for us!

There is a story told of a little boy who couldn't play outside because it was raining. His father, who was trying to take a nap on the couch became annoyed. "Please go into the other room, son; Daddy wants to sleep. Find something in there to play with." "Like what?" "Anything," the father snapped. "There isn't anything," replied the son. Grabbing the newspapers, the man tore out a page with a large map of the world printed on it. With the scissors he cut it into dozens of odd-shaped pieces like a puzzle. "There, see if you can put the world together, and please don't bother me until you are done." Thinking his problem was solved, he started to sleep again. Ten minutes

later there was a tug on his shirt. "You can't be done yet!" But there on the floor was the neatly reconstructed world. "How did you do it?" he asked. "Easy daddy; a man's picture was on the back and when I got him together right, the world was right!"

Piecing together this world is far more complicated than fitting together a paper puzzle, but the same is true for each dilemma: it must begin with man himself.

We must learn tolerance for our brothers and sisters as we strive for Fellowship. Each of us is doing the best we can according to what we are and what we know. Each is growing and learning through our own experiences and each is evolving and unfolding the divine powers which are within, however latent they may be. We gain nothing by wondering why growth is not more rapid or another's virtues seem to be so slow in maturing. We walk together in this world because the experience is necessary for our personal growth...and if it appears that one person is wiser than another, it is because "in the world of the blind, the one-eyed man is king."

We who have studied and are studying the Rosicrucian Philosophy have the power to help make the world a better place for the future evolution of humanity, but we cannot help unless we realize the philosophy by feeling and living it in our lives. The Philosophy must be a part of us and foremost in our hearts and minds guiding us along the dark highway of life.

We cannot realize this great dream of universal brotherhood or Fellowship unless we "start at home" and try to realize that every person has come from the same divine source. It is not necessary to proclaim ourselves from the housetops; we can sufficiently live the doctrines, quietly in our homes, in our communities and in our work lives. We must do the small things well, and we then will be given greater opportunities and responsibilities to demonstrate our Fellowship One with Another.

□

—Editor

The Revelation of St. John the Divine

Recorded in this chapter are the influences of several converging activities, destined to advance the perfection of the evolving physical world that man must eventually conquer. Therefore, with six of the seven seals opened, we discover centers of the body with the potential of just such accomplishments. These possibilities will become reality when fully developed and governed by mind. We may expect, then, to see manifestation of a spiritual consciousness that extends its influence into the Desire World. Note carefully how all this is assimilated by number eight.

1) *And after these things I saw four (system and order of things) Angels (spiritual influences) standing on the four corners of the Earth, holding the four winds (higher planes that support and are the means of uniting the process of evolution) of the Earth, that the wind should not blow on the Earth, nor on the sea, nor on any tree.*

This means that as far as most of humanity is concerned, the powers that up to this point have been developed, cannot be used to greatest potential until they are eventually guided by the powers of mind. The four winds refer to the four lower planes of manifestation, as shown by the symbolical earth (body) sea (desire body), and tree (vital body). Note carefully that the fourth "wind" or power is not mentioned. By this omission, reference is to mind and until it has become spiritualized and can function as the Higher Mind there will be little coordination of the other three powers. We learn in our teachings that even today mind is unorganized. Consequently, a functioning Higher Mind is destined to be an accomplishment of the future.

2) *And I saw another Angel ascending from the east (within), having the seal of the living God: and he cried with a loud voice to the four Angels to whom it was given to hurt the earth (physical) and the sea (universal mind),*

3) *Saying, Hurt not the earth, neither the sea, nor the trees (expressions of thought), till we have sealed the servants of our God in their foreheads. (Active spiritualized mind that is revealed in chapters 13 to 20.)*

4) *And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

The number, one hundred

and forty-four thousand (144) reduces to 9. Thus we are informed that most of humanity will achieve. Please note that the number is also in the thousands, and this is testimony that there is yet to be achievement on the higher planes. This is how the servants of God will be sealed in their foreheads, since ciphers mark expansion into a higher octave without changing the numerical significance.

5) *Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.*

6) *Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.*

7) *Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.*

8) *Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.*

Verses 5 to 8 record the sealing of twelve thousand in each of the twelve tribes. Twelve tribes would indicate the whole of humanity. Also, as previously indicated, the number twelve represents the completion of the cycle of physical accomplishments that have been detailed in the preceding chapters. Twelve also represents the harvesting of the fruit of man's labor and the accomplishments that will enable humanity to cross the turbulence of the River Jordan.



At this point, man will function in the spiritual realms, as indicated by the numbers thirteen to twenty. Again the zeros added to the twelve would indicate many levels of higher accomplishments.

The names of the children (newly awakened faculties) of Israel (Enlightening thoughts that pertain to the religious perceptions of mind) suggest the following characteristics that manifest within the twelve centers of our own temple:

Judah—has the qualities in which is to be found the spirit of insight and understanding of spiritual verities.

Reuben—"a son seen; behold, a son!" (New mind, spiritual sight)

Gad—Good fortune. Power, but still on the personal plane.

Aser (Asher)—Happiness. When Leah, at the birth of

Asher remarked "the daughters will call me happy," shows that the quality signified by Asher is to be found in the soul.

Nephtalim—Wrestling. Filled with "the blessings of the Lord," he is commissioned to possess the west and south points of the earth plane, symbolical of darkness and death. The opening of the mind to the light through prayer and meditation. Jacob referred to him as "a hind let loose," meaning release for a new cycle of expression.

Manasseh—Higher mind qualities. Understanding.

Simeon—Receptivity. The mind that looks for and expects spiritual guidance direct from God.

Levi—Joining or uniting. A great lifting up of the love faculty in consciousness.

Issachar—He will bring reward. Active zeal.

Zabulon—Abiding. The abundance of the seas, universal mind.

Joseph—The self struggling upward from below in an effort to manifest the Christ.

Benjamin—Son of Good fortune. Faith that is actively accomplishing in the consciousness of man.

9) *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*

10) *And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*

The message here is that John sees multitudes from the human life wave who have attained (vanguards). Here are egos living the Christian Life as it is supposed to be lived. The "palms" in their hands signifies that their hearts are at peace and their hands will never again be raised in an act of violence toward a fellow creature. Nations (v. 9) are our higher thoughts.

The remainder of the chapter is a description of our own experiences when we have arrived at this high state of development. We shall be wholly receptive to the spiritual guidance of the Christ within. Furthermore, when we have arrived at that high state, our Cosmic debts or Karma will have been eliminated.

11) *And all the angels stood around about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,*

12) *Saying, A-men: Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.*

Here we glimpse a future exalted state of development when we too arrive at these sublime heights. John uses the "throne" to signify the summit of achievement. The proclamation of

***The
"blood
of
the
Lamb,"
that
has
washed
the
robes
white,
refers
to
the
indwelling
Divine
Life.***

Revelation 21:5, where the Christ within reveals "Behold, I make all things new" is from this point on to be humanities' goal. For example there is the new name which no man knoweth

saving him that receiveth it; the appearance of the New Jerusalem; the singing of a new song and then the creation of a new heaven and a new earth complete the promise that all things will have been made new.

The closing verses of this chapter acknowledge those who are successfully experiencing the new life of Christ. Karmic debts have been paid and with clean hearts and minds they acclaim those who are able to live the Christian Life.

13) *And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?*

14) *And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation (have crossed Jordan), and have washed their robes (have a vital body), and made them white in the blood of the Lamb.*

The "blood of the Lamb," that has washed the robes white, refers to the indwelling Divine Life, as it restores and perfects our vehicles in preparation for experience in the Spiritual Worlds. (Blood is Spirit.)

15) *Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*

16) *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*

17) *For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*

In summary of what we have seen thus far, man (5) has now

gained a new understanding and realizes how he is, in fact, made in the image of God (attained in 7). With each step gained, there is also preparation for a higher (8), which is in reality a time of testing, with the resulting realization that no longer will we be dependent upon the personality. The new concept will be that we are to become one with the Creator (8 is the number of resurrection). All of our own attributes such as judgment, self-reliance, guidance, etc., are no longer to be sufficient and must be supplanted by the newly developing concept that there is a higher level of achievement—that we must become one with the Divine. We must do as Paul (Higher Mind) has instructed and “Prove all things; hold fast to that which is good.” This is the new keynote (of 8) that sets the tone of our preparations for the next chapter. The term, elder (v. 13 & 5:5,6), signifies the drawing together in consciousness the higher directive powers of the spiritual self, to the standard of peace and harmony. (i.e. We perceive the inner growth and comprehension that is taking place.)

Symbology of Number 7

Zain (7) Simple Letter
Gemini (♊)

Number seven is the number of perfect order and completion. Therefore, we see it incorporated in the rites of all religions and orders. It is also found in the Bible as a number indicating perfection of the physical. In this sense, we are still considering numbers one to twelve, which have to do with the physical. As an example, the

student at school is in the process of developing his body both mentally and physically and then upon completion of his preparatory period he goes out into the world and puts his newly acquired faculties to work. Again, seven represents the faculties or

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(the
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Within).***

the foundation for later accomplishments. We find the number seven greatly influencing the religious life of the Jews, as recorded in the Bible. Some examples are:

- 1) Naaman told to dip seven times in the River Jordan.
- 2) Noah took into the ark

beasts by sevens.

3) A golden candlestick with seven branches is found in the tabernacle. This is symbolical of the seven centers that are to be lighted.

4) Jacob served seven years and then another seven years before he received Rachel as his true wife.

5) We find many places in Revelation where the number seven refers to completion. Examples are the seven churches, the seven vials of the seven last plagues, seven trumpet sounds, the beast with seven heads, etc.

6) The number seven also relates to the mystery of creation and we discover the Supreme Being bringing forth the created universe through seven great helpers.

7) Jesus spoke seven sentences while on the cross (7 steps of Initiation). They were:

1. Father forgive them for they know not what they do.

2. Today thou wilt be with me in paradise.

3. Woman behold thy son.

4. My, God, why hast thou forsaken me?

5. I thirst.

6. It is finished.

7. Into thy hands I commend my Spirit.

In our study, thus far, we have seen evolving man (5) discover the Christ force, and in Chapter 5, verse 8, “fall down before the Lamb” (6). The significance of number seven is that man senses that it is possible to claim his heritage (the Christ within). Zain, connected with Gemini, is representative of man who is now in the position to understand the great mystery of life and makes the initial move to carve his own destiny. □

—Evans Waterman



The Lord's Prayer

A Prayer of Magical Powers

The importance of the Lord's Prayer cannot be too highly stressed. It has magical powers that are little dreamed of by those who do not understand its inner structure. It is the most important prayer or document in the Christian religion. If used every day one can actually see changes within the self. However, it must be used intelligently. It cannot be just the repetition of words. It carries the whole message of Christ.

The inner structure: (1) There is a 12-fold meaning to it, (2) there is a 9-fold meaning to it, and (3) there is a 7-fold meaning to it. Rudolph Steiner uses the 7-fold approach, Max Heindel uses the 9-fold, and Corinne Helene uses the 12-fold. Make a mental picture now and you will have something that is of real value to you. (See illustration next page.) Here is the 12-fold picture of the Lord's Prayer. It is the zodiac and what it deals with is the perfected man in his cosmic journey. So, at some time we will want to use the 12-fold interpretation of the Lord's Prayer. The 9-fold fits into The Rosicrucian Fellowship philosophy where we have the 3-fold Spirit, the 3-fold personality/body and the 3-fold soul which gives us the diamond configuration. This is symbolic of the perfected human body. Then we have the 7-fold interpretation which is the Trinity working through matter—fire, earth, air, and water—and this is the perfected 3-fold man.

Now in our journey it would be important, wouldn't it, for us to be able to use all of these interpretations of the Lord's Prayer. As you can see, we are speaking of the Mind Path, the intellectual concept of the prayer. There are also other paths which have followed the

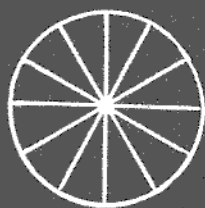
Heart Path, and the value of this has been that many times when the heart is broken the Lord's Prayer heals. This is another dimension of the prayer.

We begin with "Our Father." Oliver Wendell Holmes said, "The whole interpretation of my religion is contained in the first two words of the Lord's Prayer." Some of the teaching on the Lord's Prayer does nothing with these two words. Think of what actually happens. Here is a complete system of theology. Here is the character of God.

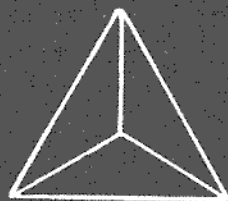
the most is a brother. Each day if we say nothing else we can hold humanity up to "Our Father" and we really become as one.

"Hallowed be Thy name." The next part of the prayer has the words "hallowed" and "name." We have already talked about the importance of a name. You vibrate through your name. If you have never felt comfortable with yourself, think about changing your name. The vowels in your name are the feminine aspect and the con-

bring more of God's ideas into manifestation. This is what the kingdom is, God's ideas, and it can come to Earth only through us. Do you realize that in the kingdom of God there is a plan for you? There is a work for you to do and if you do not do it, it will never be done. There will never be another human being like you with your face, your background, your genetic inheritance, your karma, your past lives, or your original spark. Never, never, never, and in the kingdom there is a work for you



12-fold: Celestial



9-fold: Soul Power



7-fold: Terrestrial

Here is our relationship to God and our relationship to Christ because Christ did not say "My Father" or "Your Father." He said, "Our Father." This is the truth about the being of God. People have struggled for ages with God; His image and His powers. He is our Father. It is so simple. In the words of Christ we are one of His children, one of His sons or daughters, and Christ is our Elder Brother. If you meditate on just these two words you experience a great healing. Often, then, it is not necessary to seek medical help, psychiatric help or spiritual help. "Our Father" can do it. By meditating on this, one can overcome all fear. This is the beginning of a prayer for all mankind. There is not one human being left out of "Our Father." The person one hates

sonants are the masculine. The name you now have is your vibration. In the next world you will be given a new name. How will you vibrate? This word "hallowed" is not used in our modern language. I thought there must be something missing here so I came up with twenty-four words that could be made from "hallowed." The two important words that came out of this are "whole" and "heal." So within the name of the Father there is wholeness and there is healing.

"Thy kingdom come." What does this mean? You see, usually it is the meringue on the lemon pie. When we get through eating it we really don't know what we have eaten. It has had very little meaning. However, to pray for the coming of the kingdom is for you to

to do...a contribution for you to make. There is some idea of God for you to bring into manifestation. Have you found it? Do you know what this plan is for you? Do you know what to bring into manifestation? First of all, it must be within God's will. Second, you must want to do it with all your heart. And according to The Rosicrucian Fellowship teachings, the only way you will find it is through service and sacrifice. There is no other way. And sometimes it is when we are actually pulled to our knees that we find it. You never see a picture of Christ in Gethsemane that he is not on his knees. Someday when you are on your knees, and it may be in great despair, great sorrow or great meaninglessness, at that moment you will absolutely feel a power move through you.

Then you will know that your part in the kingdom is a real one. A *something* you have to do before you die.

"Thy will be done." There is a group of religious students in Tucson whose motto is "Healthy, Happy and Holy" and I think that is a good motto for us, too, because if we are holy, we will be in His will. The second part of the phrase, "Thy will be done on earth as it is in heaven" promises that someday this Earth will become a heaven because we will find the Father in all things.

"Give us this day our daily bread." Bread here doesn't mean what is whipped up with a little bit of yeast and flour. There is also an evolution of bread and as it continues, the New Age bread will be made to rise with honey and salt. It will be made with only fresh ground grain and it will be set so that it is fully risen at dawn and is baked then. Bread also means everything we have need of, not just something to eat. Father, give us this day what we need ...our daily bread. He promises that He will give you everything you need but not everything you want. And so you begin asking yourself, "What do I really need? In my closet, how many pairs of shoes do I really need? How many outfits do I really need? Are somebody else's needs in my closet? If so, I have to begin manifesting the Father by sharing...by bringing down His idea of brotherhood and sharing this stuff. How many books are in my library that I haven't looked at for 10 years? 20 years? How many will I never look at again?" The Father is saying in your heart, this could be "bread" for

somebody. Give it some thought because many times we have said that as long as there is one hungry person in this world you will never be full, and as long as there is one person in prison you will never be free. The Father cares. The Father has numbered the hairs on the head of each person. He has counted the sparrows. He knows when one of them is missing. So when we say, "give us this day our daily bread," we can receive it only in the exact ratio that we provide some kind of daily bread for our brothers.

***"Forgiveness"
in the
Lord's
Prayer
is where
we
actually
come
face
to
face
with the
Father.***

Now comes the sphinx, the great unknown:

"And forgive us our debts as we forgive our debtors." How many times have we said, Father, forgive me, forgive me; and the Father says yes, my child, I will forgive you *but only* as you forgive. Now this is the turning point in the prayer. This is the key to the whole Lord's

Prayer. This is the central problem in life, and this is what separates us from the Father. Our unforgiveness is rooted in selfishness. If you forget everything else today, will you remember that forgiveness is a sacrament, a sacrament from the Father. His son demonstrated this in Gethsemane. He demonstrated it on the cross. How really important is this? It is so important that you should never use this prayer again until you can accept "forgive us as we forgive others." How are you going to accomplish this? Who do you really need to forgive? Is it your parents? We hear people today saying "My parents did this and that to me" etc. Is it your physical inheritance? "You know, with my genes I'm stymied. I can't do anything else." Is it your astrological chart? "I can't do this or that because my chart says otherwise." Well, how about forgiving that chart and moving on beyond the chart? We cannot say, "Well, Father, I'm going to try to forgive that son-of-a-gun. I'll work on it. I didn't do so well yesterday, Father, but I'll see what I can do today." No exceptions. Your forgiveness of others must be complete. It must come from your whole personality, every facet of personality. You must forgive and it must come from the heart. The hardest thing which also is included here is that you must forgive yourself. It may be that you cannot forgive another until you have forgiven yourself. "Forgiveness" in the Lord's Prayer is where we actually come face to face with the Father.

The newspapers are providing some very good scripture for the masses: Somebody hurt

you, maybe yesterday, maybe a lifetime ago and you cannot forget it. You did not deserve the hurt. It went deep, deep enough to lodge itself in your memory and it keeps on hurting you now. "You are not alone," says philosopher and counselor Louis Smeads. "We all muddle our way through a world where even well-meaning people hurt each other. When we invest ourselves in deep personal relationships we open our soul to the wounds of another's disloyalty or even betrayal. Some people seem to be born with generosity and the grace of forgetfulness. Their painful yesterdays die with the coming of tomorrow," he observes, "but most of us find the pains of our past surge endlessly through our memories like the ocean tides."

Thanksgiving is one of several occasions during the year in which we take at least tentative inventory of our lives. As we sit down to the festive board we rejoice in the family or friends assembled around us and express our gratitude to them, and perhaps to a High Being, for the love and plenty granted us. What better time to confront our secret hurts? To recognize how much our angers contaminate and erode the good, safe parts of our lives. "Forgiving is a violation of any decent person's yearning for a fair deal, Smead says. We must face up to the skeptic's suspicion that forgiving is really a religious trick to seduce hurting people into putting up with wrong they do not deserve. The honest heart is outraged by cheap nostrums. It does not want to forgive at all if forgiving leaves the victim exposed and encourages the wrong-doer to hurt again. And



yet it is the only way we have to a better fairness in an unfair world. We cannot redress the past. Vengeance is rarely possible and, even if achieved, is never sweet nor does it reform the wrong-doer. Every day is a new beginning and we are unfair to ourselves if we drag the pain of yesterday into the morning. It piles up. Eventually the accumulated memory of the hurt looms like an evil mountain, dwarfing the injury itself. We keep adding to our own burden. Still, forgiving and forgetting is not a simple process. It can only take place a bit at a time. The author suggests five steps in the process, such as not forgiving people for conscious acts of cruelty but forgiving them for being what they are. Understanding your ene-

mies helps bring them down to size. When we first feel the raw smart of an unfair assault, we draw a bloated caricature of that person twice as large, twice as powerful and twice as evil. With a little time and a little more insight we begin to see both ourselves and our enemies in humbler profile. We are not really as innocent as we felt when we were first hurt. We do not usually have a gigantic monster to forgive. We have a weak, needy, and somewhat stupid human being. Smeads concedes that hate is sometimes a motivating force. A deserted wife, for example, who had to prove to that husband that she could earn a living without his help. Hate gives instant energy but it runs dry after the suffering stops. Hate can keep us go-

ing while we feel battered but the drive dies down after the ordeal is over. Hate is for emergencies, like a fast battery charge. It is a quick fix like heroin. In the end, it kills. To forgive is an outrageous act of human creativity. We perform a miracle that hardly anyone notices. We heal ourselves and we make a better world.

So, I cannot tell you strongly enough, whatever is in your life that has been an Albatross around your neck, whatever you have done, it is no worse than that which many human beings have done. You are not outside the pale of human psychology, of human personality. So, forgive yourself. Get rid of this garbage. Put your shoulders back and realize, my Father knows now that I have forgiven myself and whoever else I've been blaming. Now I am free.

Being on this spiritual Path gives you the evening exercise of "Retrospection" which automatically helps us to forgive."

"Lead us not into temptation." When we pick out the pertinent words here, "lead" and "temptation," we come into something that is even more powerful than the whole phrase. We are actually praying that we will become more sensitive, and we are laying ourselves open for more problems because, the more sensitive we become, the more susceptible we become to temptation. There are different forms of temptation waiting for all of us at every step along the way. Jesus became the Christ when the dove descended from heaven and the voice of the Father said, "This is my beloved Son in whom I am well pleased." The very first thing

that happened to Him was that he was lead into the wilderness to be tempted. After you become a Student, a Probationer, or a Disciple of The Rosicrucian Fellowship, you will know that for every step of the way, there is a temptation waiting for you. This is *not* to pull you down. This is simply to refine the vehicle, learn the lesson, and move on. These are gifts. Temptations are gifts, not handicaps or stumbling blocks. Your temptations are really stepping stones to something bigger and better. Now, the biggest temptation that comes to us is "spiritual pride."

*St. Paul
tells
us:
You
walk
in
darkness
until
the
heart
lights
the
way.*

Wherever we are on the Path does not make us any better than anyone else. We still have the Father, and our job to do. We still have our plan of fulfilling the archetype, and so spiritual pride will hinder. It will hold you back on the Path and will keep you from being able to finish the prayer.

"But deliver us from evil."
"Deliver" and "evil" are the key

words. This part of the Prayer relates to the mind. We are asking here, deliver us from the *wrong use* of our mind. The wrong use can be not using it at all. You can enter into the great nothing and just float through the day. You can take something to alter your mind whether it is alcohol or drugs. We need to be delivered from this because MIND is the Path. The heart is the light of the Path and the two of them have to go together because you can have the greatest of minds, as St. Paul tells you, but you walk in darkness unless the heart lights the way. And so, protection from the wrong use of the mind is what we're asking for here.

"For Thine is the kingdom and the power and the glory, forever." All power and all glory. This phrase completes the OUR FATHER which is all things...omnipresent, omnipotent and omniscient. The power and the glory reduce into light. The Father is Light. When? Forever. This is the forever of eternity and the forever of infinity. Think of what we are considering now, beyond space and time. We enter the fourth dimension if we center our consciousness in this Prayer.

Throughout the Prayer Christ not only begins with the possessive pronoun in the plural "Our" but He continues it to the end. This means He was including Himself in this Cosmic Prayer. He was working on the levels of this Prayer in ever higher dimensions of Being. Whatever work we do with this Prayer, however much we make it ours, the benefits will go with us from life to life until we become one with Our Father!

—Beryl Hamilton

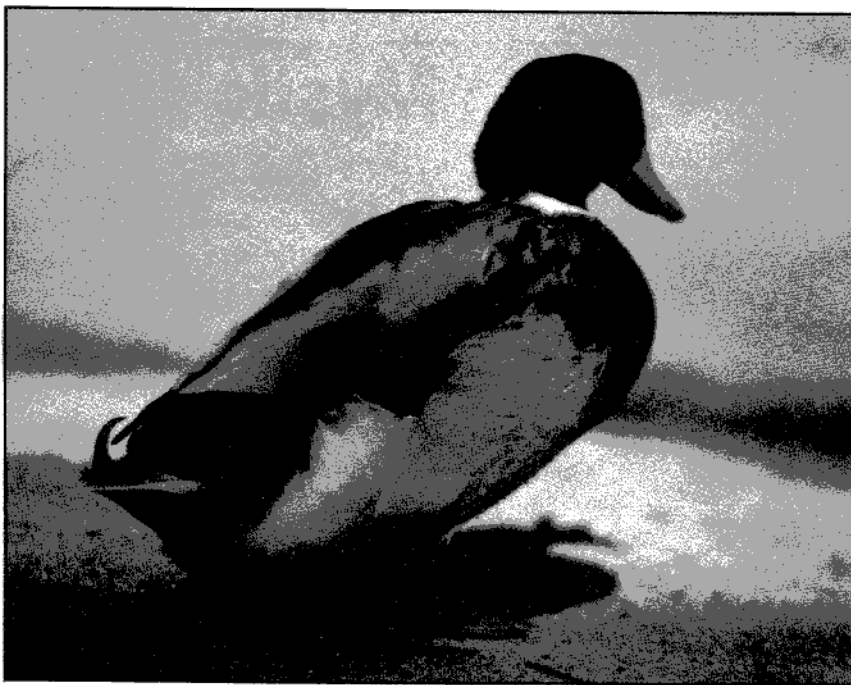
Animals Nature and Religion

*Animals
are
indeed
living
souls
or
ensouled
beings
like
us.*

The world's major religions have much to teach us about our proper place in nature, how we ought to treat our fellow animals and relate to the rest of creation. According to the Hopi Indians, we are out of balance with the rest of creation, a condition which they term *koyaanas-quatsi*, which means life out of balance. The ancient spiritual philosophy of Taoism emphasized that the way to world peace and harmony is for humanity to live in balance with nature, which they depicted symbolically as the creatively interdependent unity of heaven and Earth, yin and yang. The modern science of ecology confirms this intuitive wisdom that all of life is interconnected and interdependent. As one theologian has said, "ecology is the science of the body of Christ, through which we of the Earth community learn our sacred connectedness." In a spiritual sense, therefore, ecology reveals to us the sacred unity of all life.

Molecular biology also teaches us about this unity and interdependence. The elements that make up our own bodies, such as carbon, phosphates, and nitrogen, circulate through the food chain and through the soil, the water, and even the air that we breathe. The old Zen aphorism that rocks are "peopling rocks" is true insofar as the minerals from the rocks leach into the soil and are incorporated into plant life that we in turn eat and incorporate into our own bodies. In other words, the Earth is our flesh and we should treat it with the same respect as we would treat our own bodies. Evolutionary biology also teaches us about the biological interconnectedness of various species. Even the structure of human DNA, which could be regarded as God's blueprint, is basically similar for human beings as it is for other animals and even for plants. Physiologically and anatomically the human species is also essentially the same as any other vertebrate species. Charles Darwin in his theory of evolution insisted that human beings were not superior (indeed he used to write down on his hand every day, "not superior"), because he envisioned evolution like a tree with the various species occupying different branches. He did not envision a hierarchical ladder with *Homo sapiens* at the top.

The science of ethology, the study of animal behavior, reveals that humans and nonhumans share similar emotional states and often express their emotions in similar ways, like the greeting grin of the human and dog, or wolf, which are virtually identical and express friendly intentions, and the emotional feeling of pleasure and happiness. It is through the sharing of such affection with other animals that we



enjoy communion with them. Ethology also teaches us that human beings are not the only animals who show empathy, altruism, and compassion. One dog, for example, will take care of a sick or injured companion, by licking the other's sores and even providing it with food until it has recovered. The altruistic behavior of dogs rescuing other injured animals and even people has been eulogized by poets, artists, and others. We should not simply dismiss such behavior as irrational and unconsciously instinctive, but rather recognize that such altruistic behavior is not a uniquely human trait; it is a quality that we share with other animals.

Abraham Lincoln once said, "I care not much for a man's religion whose dog and cat are not the better for it." But there is a widely held view that nature and animals have been created for man's own exclusive use and that animals do not have interests, inherent value or feelings. The erroneous notion that animals are unfeeling machines

is called Cartesianism, which is the philosophy of Rene Descartes who once said that the screams of animals being vivisected were simply the sounds of their body machines breaking down. Thanks to the mechanistic and materialistic world-views of Descartes, Newton, and Bacon, the stage was set by the 17th century for the desacralization and industrialization of nature. Such views contaminated religious attitudes toward nature and animals which now need to be changed in light of new scientific evidence of the unity, interdependence, and kinship of all life.

Philosopher Robert M. Young¹ in his critique of Descartes' 17th century doctrine that animals are pure machines without minds, writes: "To attribute minds to animals would threaten traditional religious beliefs, since the psychological concept of mind was conflated with the theological concept of soul. Descartes argued that it would be impious to imagine

that animals have souls of the same order as men and that man has nothing more to hope for in the afterlife than flies and ants have. Similarly, God could not allow sinless creatures to suffer without souls, animals would not suffer, and man would be absolved from guilt for exploiting, killing, and eating them. But he considered the most important reason for denying souls to animals to be their failure 'to indicate either by voice or signs that which could be accounted for solely by thought and not by natural impulse.' " (letter to Henry More, Feb. 1649).

Animals are indeed living souls or ensouled beings like us. Animal is derived from the word *anima* meaning soul. And in the Old Testament it is clearly stated that humans and animals all have (or are) living souls, called *nefesh* in Hebrew. Pythagoras (Circa 500 B.C.) insisted that animals share with us the privilege of having a soul and Meister Eckhart contended, "The soul is not in the body but the body is in the soul." The Hindu religion teaches that we and all creatures possess a spark of inherent divinity—the Atman.

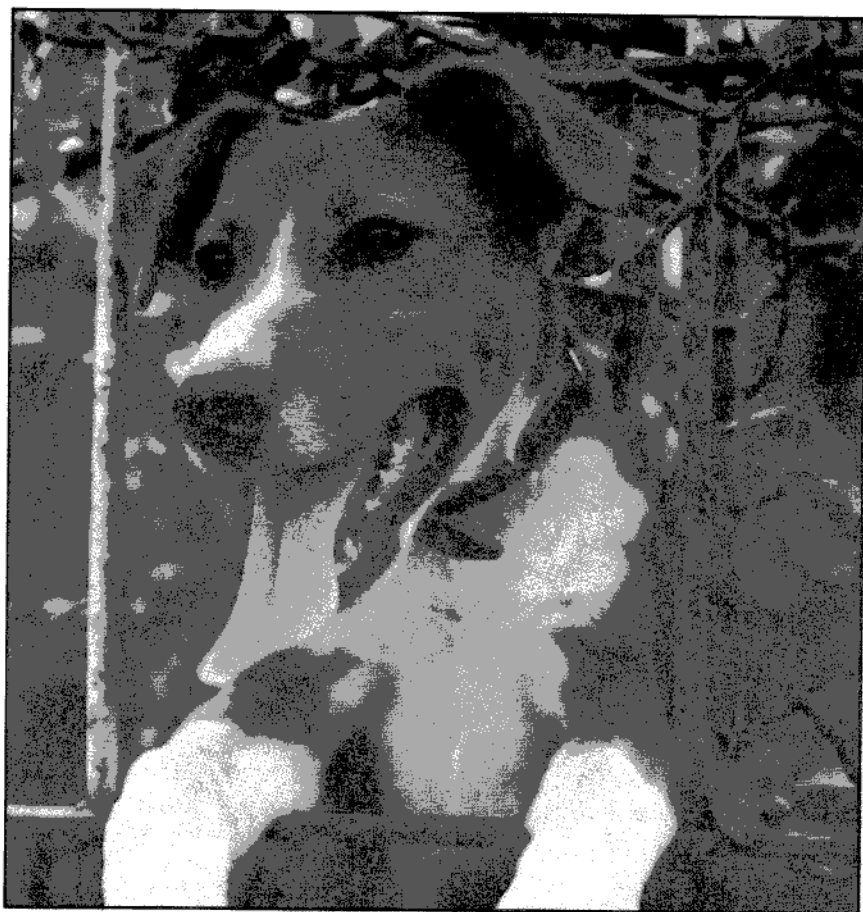
If the human species has truly been made in the image of God, then should we not treat all living things as we would have God treat us? And that is with humility, respect, and compassion in our relations with each other, with nature, and with the animals. It is a feeling of superiority and a lack of true humility and compassion that lead us to regard others as somehow inferior. As animal rights are violated today, so human rights have been long violated as by the white colonists

who engaged in human slavery. That we have dominion over the rest of creation, according to the book of *Genesis*, does not mean that we have free license to exploit others for our own selfish ends.

The original meaning of dominion, which is derived from the Latin *domino*, to rule over, comes from the Hebrew word *Vayeerdo*. According to Rabbi Harold White, this word can be traced to the root verb *yorade*. *Yorade* means literally "to go down," to place oneself in sympathy with the animal kingdom and to recognize our commonality with the animals.

When dominion is motivated by love, we have the ecumenical politics of what amounts to a trans-species democracy. But when it is motivated simply by self-serving power, it amounts to nothin more than biological fascism.

The human-centered, so called anthropocentric view that *Homo sapiens* is a special, and therefore superior, creation, ironically linked with an anthropomorphic (human-like) conception of divinity, has had two pernicious consequences. The first is to set up a false duality between humans and other animals, between civilization and the environment, and between God and nature. The second is to create a linear hierarchical world view, with God being conceived as being transcendent only and not also coinherent or immanent in nature. The hierarchical view is expressed in *Corinthians* by St. Paul who insisted that man is here to serve God and woman is here to serve man. Likewise, nature and animals are here to serve man also. This essentially



patriarchal view (which Aristotle, St. Augustine, St. Thomas Aquinas, and Calvin among others, endorsed) stands in sharp contrast to a more holistic, (nondualistic) egalitarian view where divinity, nature, humans, and animals are all one. This latter so called *panentheistic* view places ethical constraints upon how we treat the rest of creation because God is not simply transcendent: God is also in all and all is in God. St. Francis, in his teachings, emphasized that the animals and all of nature are part of God's creation, they are in God and through or by way of them, God's creative love can be realized and revered.

Augustine essentially canonized Aristotle's concept of the hierarchical chain of life wherein nonrational animals were seen

to exist for the benefit of rational, i.e., human, beings when he stated, "Man...is a rational animal, and consequently more excellent than all other animals on Earth."²

Thomas Aquinas also reasoned that, "Both their life and their death (of animals) are subject to our use." Aquinas affirmed this view, which was later incorporated into mainstream Roman Catholicism, in stating that, "According to the divine ordinance the life of animals and plants is preserved not for themselves but for man."³ Aquinas also insisted, "Charity does not extend to irrational creatures (because) they have no fellowship with man in the rational life."⁴

This dominionistic attitude toward the rest of creation was

also supported by Calvin, who insisted that man is the "lord of the world" and that "what was the end for which all things were created, namely, that none of the conveniences and necessities of life might be wanting to men."⁵

However, Martin Luther was one who did not accept these views towards animals and the creation, reasoning that Adam "would not have used the creatures as we do today." He and his descendants would have used their power of dominion over animals "for the admiration of God and a holy joy which is unknown to us in this corrupt state of nature."⁶ Since the Fall and the Flood, according to Luther, "The animals are subjected to man as to a tyrant who has absolute power over life and death."⁷

It is certain that when we had no civilization nor world view that separated us from nature (because we were part of nature as gatherer-hunters), we felt in the very core of our being our connectedness with the whole of creation. Nature, the Earth, was seen as the all-providing mother. The Earth as mother-goddess, was linked with a pre-Christian, "pagan" reverence for nature; and by such seasonal rituals as the harvest festival and the springtime dressing of the wells in England, which were later assimilated into Christianity. There was no question that animals and nature were sacred, had spirits or souls, and were part of the same origin or creation as we.

The belief that animals had one or more guardian spirits was common to European cultures, like the symbol of Pan, protector of herds and flocks and wild

creatures, which was part of the pantheon of Greco-Roman civilization before the rise of Christianity. We should also remember the animal-headed divinities

***Is
it
not
a
kind
of
idolatry
to
worship
the
image
of
oneself
as
God?***

of the last great civilization before ours. The Egyptian pantheon with its animal-headed divinities, such as Isis, Anubis, and Horus, should not be misinterpreted as pagan animism that makes animals into gods. Rather, animals were perceived as manifestations of various aspects of divinity and were revered for these qualities, such as Bastet, the cat, who exemplified qualities of grace, sagacity, and fecundity. Likewise to be concerned today about the non-human creation from a spiritual perspective and to re-incorporate animals into the scope of moral and religious

principles is not a regression to ancient polytheism and animism.

In the Hindu text, *The Bhagavad Gita*, we find the declaration, "We bow to all beings with great reverence in the thought that God enters into them through fractioning Himself as living creatures." This is not pagan animal worship.

Albert Schweitzer said, "To the truly ethical man, all of life is sacred, including forms of life that from the human point of view may seem lower than ours." This is certainly not pagan idolatry.

Those who revere nature and animals are often accused of deifying God's creation, which is wrongly called idolatry. Such heretics were once persecuted, even burned at the stake. But to have reverence only for God and not for God's creation and created order also is to be blind to God: To the God inherent as love, wisdom, and mystery in a myriad wondrous manifestations that nature sustains. To have reverence only for an anthropomorphized God and not also for God's creation is surely the essence of idolatry.

Is it not a kind of idolatry to worship the image of oneself as God? The human centered and male-human image of divinity may well have its roots in the Greek pantheon where all divine and mortal beings, especially those that are female, are subordinate to the top god Zeus. It is likely that from this cosmology, today's patriarchal world view of male superiority and domination finds its roots.

The beautiful myth of Adam and Eve can be seen as a description of the evolution of human consciousness. Adam

after eating the apple from the tree of knowledge of good and evil is no longer like any other animal. He is aware of his own "nakedness," which means being aware of and terrified of his own mortality; he has a moral sensibility (knowing good from evil), and also possesses some god-like powers, such as creativity, instrumental knowledge, and the ability to objectify the world by giving names to things.

It was Loren Eisley who wrote, "The Eden of the eternal present that the animal world had known for ages was shattered at last. Through the human mind, time and darkness, good and evil would enter and possess the world." Evil arises from human ignorance, arrogance, fear of life and death, and from the selfish use and abuse of our powers of dominion. In trying to become gods in and for ourselves and thus separating ourselves from the created order and our place therein, we failed through hubris, to recognize our own limitations and dependence upon the whole. Father Sean McDonagh⁸ offers a cosmic view of sin, stating "If sin destroys the harmony between human beings and the natural world, then redemption, to be complete, must heal and renew the primordial unity and recreate the Earth whenever it has been injured through human greed and vice."

The teachings of all the world's major religions have long recognized the virtues of humility and compassionate benevolence toward all fellow beings, as enlightened self-interest. Recent studies have shown that there is a direct link between cruelty toward animals

in childhood and violent and criminal behavior in adulthood. Compassion is a boundless ethic. It can never be arbitrary, yet only too often, for reasons of custom, convenience, expedience, and profit, we fail to give other animals equal and fair consideration. Do we not demean ourselves in our indifference toward the suffering that we cause them and in our uncritical acceptance of animal exploitation? There is a discrepancy today between what the various religions teach and preach and how their followers relate to the rest of God's creation: and between what is taught in terms of our place in Nature, our duties toward the Creation and what science now reveals to us about animals and Nature. As it says in the *Book of Isaiah*, "He who kills an ox is like he who

kills a person." And the *Koran* proclaims, "There is not an animal on Earth nor a flying creature on two wings but they are like unto you." And as the *Bible* proclaims that a merciful man will be merciful to his beast, so the holy prophet Muhammad said, "Whoever is kind to the creatures of God is kind to himself."

In addition to regarding non-human animals as being morally worthy of consideration and making them part of our community of moral concern and social responsibility, they are also part of the same ecological community as we. We therefore harm them when we harm the environment. There is little reverence for the environment when nature is seen simply as a resource. We are turning the natural world into a polluted and



industrialized wasteland. It is surely true that as the poet Marilyn LeSeur concluded, "We can only destroy that which we objectify." And this happens when we treat Nature and animals as resources and objects.

Since the Earth is our flesh, we harm ourselves and our children's children when we harm the Earth. Industrial pollutants and agripoisons, especially pesticides, contaminate our food and drinking water, and, along with acid rain, are killing the life in freshwater lakes. Worldwide pollution is destroying the environment and the wildlife therein. Since everything is interconnected, our own health suffers as a consequence: hence, the epidemics of cancer, birth defects, genetic damage, and other complex health problems that we face today. And no amount of laboratory animal research and animal suffering and sacrifice is going to help prevent these problems.

The covenant to dress and keep the Garden of Eden has been long broken. But animal suffering, extinction, and the destruction of the natural world can be reversed once it is realized that it is enlightened self-interest to do so. A sound and sustainable economy and a stable and healthy ecology go hand in hand. We can begin to repair the covenant by helping protect wildlife directly by not wearing their furs, and indirectly by reducing or stopping our consumption of meat and other consumptive habits wasteful of natural resources. And chemically addicted farmers can shift to low-input organic or regenerative agriculture which will

benefit all of life. We can encourage children not to make pets of wild animals, and come to respect the sanctity and dignity of all animals, realizing that those that are domesticated "pets" are ours only in sacred trust, and they should not humanize (or anthropomorphize) them, or treat them as objects of property, or as toys or status symbols. Indeed our companion animals are perhaps closer to divinity than we in the unconditional love that they bestow upon us.

***"Every
being
has
its
own
interior,
itself,
its
mystery,
its
numinous
aspect."***

Companion animals, like all creatures, have needs and interests and are worthy of equal and fair consideration. Humane education and animal rights philosophy have done much to encourage these values and a more egalitarian attitude toward animals. As Albert Schweitzer said, without a reverence for all

life (and by that we must also include nature), we will never enjoy world peace.

The animal rights revolution (which holds that all creatures should be given equal and fair consideration) is part of a much deeper spiritual revolution which advocates respect for the sanctity of all life. As Sioux medicine man Black Elk said, "We should understand well that all things are the works of the Great Spirit. We should know that He is within all things, the trees, the grasses, the rivers, the mountains, and all the four-legged animals and the winged peoples: and even more important we should understand that He is also above all these things and peoples. When we do understand all this deeply in our hearts, then we will fear, and love, and know the Great Spirit, and then we will be and act and live as He intends." We need to move away from exploitation and glorifying our own creations to exaltation, glorification and praise of God's creation as well. Reverend Thomas Berry has said, "Every being has its own interior, itself, its mystery, its numinous aspect. To deprive any being of this sacred quality is to disrupt the total order of the universe. Reverence will be total or it will not be at all."

In Christianity, there are at least two saints, namely, St. Eustace and St. Hubert, who early in their lives were noblemen who frequently went hunting. They both independently saw a vision of Christ on the cross between the antlers of a stag. This visionary experience, not unlike the Hindu "Atman" vision of inherent divinity in all living beings, was their religious conversion away

from wanton killing to helping alleviate the suffering of the world.

As compassion is at the heart of Christianity, so it is the foundation of Buddhism. It was Gautama Buddha himself who said, "Friendship toward all creatures is the true religion."

We share with other sentient life forms the will to live. Albert Schweitzer said that if we wish to understand the soul of an animal, we should attune our will to live with its will to live. St. Francis of Assisi said, "A man knows only as much as he has suffered." We share with other sentient beings the kinship of suffering, which moves us towards empathy, humility, and respect, as well as commitment to the alleviation of their suffering under our dominion through compassion and benevolent action.

Compassion leads us to the realization of the sanctity of life and also of its sacred unity so that we may begin to live gently, conscientiously, in harmony and loving communion with all, —living religiously. Religion is then not separate from everyday life. It is not simply a question of turning to religion to help the animal kingdom and to save the world. This would be no better than seeking some magical solution through philosophy, law, science, or technology. It is more a question of us *becoming religious*, living gently and in reverence of all life. This is not purely a philosophy, cause, or crusade. It is essentially a way of life, a way of feeling, sensing, thinking, and acting such that one does not in any way limit the freedom, sanctity, and fulfillment of others. This is a gentle way of living in communion.

We will begin to live in communion when we begin to empathize and see the world through the eyes of other animals and when our selfishly human-centered world view changes toward one of humility and kinship with all life. The view that animals are our brothers and sisters is equally the world view of the American Indian as it was the teaching of St. Francis of Assisi.

***The
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stewardship.***

Religious leaders worldwide are now beginning to speak for the animals and nature. The World Week of Prayer including the Blessing of Animals is part of this spiritual movement to bring peace and harmony to the world and to restore the sacred unity between humanity and the rest of creation. The basic teachings of all the world's major religions lead us toward a humane planetary stewardship.

Since animals are part of the same ecological community of Earth as we, are they not also of the same origin or breath of creation as we? Should they not therefore be embraced within the same circle of compassion that constitutes our moral community of humane concern, since to exclude them is to deny our own biological and spiritual nature as well as our kinship with them? And by so doing, deny God.

Humane planetary stewardship is now a spiritual and a survival imperative for all religions to promote by applying their scriptural teachings to the present conditions of animal suffering; by taking action to correct a multitude of abuses, and by extending the Golden Rule to promote respect for our fellow creatures on planet Earth, as well as for Mother Earth herself. □

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¹The Encyclopedia of Philosophy. New York: Macmillan and Co. 1967.

²Augustine, City of God. 1. 20. XXII. 24.

³Thomas Aquinas. Summa Theologica, Part II. question 64., article 1.

⁴Summa Theologica, Part II. question 25. article 3.

⁵John Calvin. On the Christian Earth. New York: Bobbs Merrill. pp 131-132.

⁶Martin Luther, ed., J. Pelikan. Luther's Works. St. Louis, MO.: Concordia Publishing House. 1958. Vol. 1, p. 71.

⁷Martin Luther, ed., J. Pelikan. Luther's Works. St. Louis, MO.: Concordia Publishing House. 1958. Vol. 1, p. 71.

⁸To Care for the Earth: A Call to a New Theology. London. Geoffrey Chapman 1986.

Max Heindel's Message

The Sacrament of Communion

PART II

“**T**he Lord Jesus, the same night in which he has betrayed took bread; and when he had given thanks, he brake it and said, Take, eat; this is My body, which is broken for you. This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying This cup is the New Testament in My blood. This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord....For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself....For this cause many are weak and sickly among you, and many sleep.” (I Corinthians 11:23-30)

In the foregoing passages there is a deeply hidden esoteric meaning which is particularly obscured in the English translation, but in the German, Latin, and Greek, the student still has a hint as to what was really intended by that last parting injunction of the Savior to His disciples. Before examining this phase of the subject, let us first consider the words, “in remembrance of me.” We shall then perhaps be in better condition to understand what is meant by the “cup” and the “bread.”

Suppose a man from a distant country comes into our midst and travels about from place to place. Everywhere he will see small communities gathering around the Table of the Lord to celebrate this most sacred of all Christian rites, and should he ask why, he would be told that they do this in remembrance of One who lived a life nobler than any other has lived upon this Earth; One who was kindness and love personified; One who was the servant of all, regardless of gain or loss to self. Should this stranger then compare the attitude of these religious communities on Sunday at the celebration of this rite, with their civic lives during the remainder of the week, what would he see?

Every one among us goes out into the world to fight the battle of existence. Under the law of necessity we forget the love which should be the ruling factor in Christian lives. Every man's hand is against his brother. Every one strives for position, wealth, and power that goes with these attributes. We forget on Monday what we reverently remembered on Sunday, and all the world is poor in consequence. We also make a distinction between the bread and wine which we drink at the so-called “Lord's Table,” and the food of which we partake during the intervals between attendance at Communion. But there is no warrant in the Scriptures for any such distinction, as anyone may see,

even in the English version, by leaving out the words printed in italics which have been inserted by the translators to give what they thought was the sense of a passage. On the contrary, we are told that whether we eat or drink, or whatever we do, all should be done to the glory of God. Our every act should be a prayer. The perfunctory “grace” at meals is in reality a blasphemy, and the silent thought of gratitude to the Giver of daily bread is far to be preferred. When we remember at each meal that it has been drawn from the substance of the Earth, which is the body of the indwelling Christ Spirit, we can properly understand how that body is being broken for us daily, and we can appreciate the loving kindness which prompted Him thus to give Himself for us; for let us also remember that there is not a moment, day or night, that He is not suffering because He is bound to this Earth. When we thus eat and thus realize the true situation, we are indeed declaring to ourselves the death of the Lord, whose Spirit is groaning and travailing, waiting for the day of liberation when there shall be no need of such a dense environment as we now require.

But there is another, a greater and more wonderful mystery hidden in these words of the Christ. Richard Wagner, with the rare intuition of the master musician, sensed this idea when he sat in meditation by the Zurich Sea on a Good Friday, and there flashed into his mind the thought, "What connection is there between the death of the Saviour and the millions of seeds sprouting forth from the Earth at this time of the year? If we meditate upon that life which is annually poured out in the spring, we see it as something gigantic and awe-inspiring; a flood of life which transforms the globe from one of frozen death to rejuvenated life in a short space of time; and the life which thus diffuses itself in the budding of millions and millions of plants is the life of the Earth Spirit.

From that come both the wheat and the grape. They are the body and blood of the imprisoned Earth Spirit, given to sustain mankind during the present phase of its evolution. We repudiate the contention of people who claim that the world owes them a living, regardless of their own efforts and without material responsibility connected with the bread and wine given at the Lord's Supper: It must be eaten worthily, otherwise, under pain of ill health and even death. This from the ordinary manner of reading would seem far-fetched, but when we bring the light of esotericism to bear, examine other translations of the Bible, and look at conditions in the world as we find them today, we shall see that it is not so far-fetched after all.

To begin with, we must go back to the time when man lived under the guardianship of the

Angels, unconsciously building the body which he now uses. That was in ancient Lemuria. A brain was needed for the evolution of thought, and a larynx for verbal expression of the same. Therefore, half of the creative force was turned upwards and used by man to form these organs. Thus mankind became single sexed and was forced to seek a complement when it was necessary to create a new body

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to serve as an instrument in a higher phase of evolution.

While the act of love was consummated under the wise guardianship of the Angels, man's existence was free from sorrow, pain, and death. But when, under the tutelage of the Lucifer Spirits, he ate of the Tree of Knowledge and perpetuated the race without regard for interplanetary lines of force, he transgressed the law, and the bodies thus formed crystallized

unduly, and became subject to death in a much more perceptible manner than had hitherto been the case. Thus he was forced to create new bodies more frequently as the span of life in them shortened. Celestial warders of the creative force drove him from the garden of love into the wilderness of the world, and he was made responsible for his actions under the cosmic law which governs the universe. Thus for ages he struggled on, seeking to work out his own salvation, and the Earth in consequence crystallized more and more.

Divine hierarchies, the Christ Spirit included, worked upon the Earth from without as the Group Spirit guides the animals under its protectorate; but as Paul truly says, none could be justified under the law, for under the law all sinned, and all must die. There is in the old covenant no hope beyond the present, save a foreshadowing of one who is to come and restore righteousness. Thus John tells us that the law was given by Moses, and grace came by the Lord Jesus Christ. But what is grace? Can grace work contrary to law and abrogate it entirely? Certainly not. The laws of God are steadfast and sure, or the universe would become chaos. The law of gravity keeps our houses in position relative to other houses, so that when we leave them we may know of a surety that we shall find them in the same place upon returning. Likewise all other departments in the universe are subject to immutable laws.

As law, apart from love, gave birth to sin, so the child of law, tempered with love, is grace. Take an example from our con-



crete social conditions: We have laws which decree a certain penalty for a specified offense, and when the law is carried out, we call it justice. But long experience is beginning to teach us that justice, pure and simple, is like the Colchian dragon's teeth, and breeds strife and struggle in increasing measure. The criminal, so-called, remains criminal and becomes more and more hardened under the ministrations of law; but when the milder

regime of the present day allows one who has transgressed to go under suspended sentence, then he is under grace and not under law. Thus, also the Christian, who aims to follow in the Master's steps, is emancipated from the law of sin by grace, provided he forsake the path of sin.

It was the sin of our progenitors in ancient Lemuria that they scattered their seed regardless of law and without

love. But it is the privilege of the Christian to redeem himself by purity of life in remembrance of the Lord. John says, "His seed remaineth in him," and this is the hidden meaning of the bread and wine. In the English version we read simply: "This is the cup of the New Testament," but in the German the word for cup is "Kelch," and in the Latin, "Calix," both meaning the outer covering of the seed pod of the flower. In the Greek we have a still more subtle meaning, not conveyed in other languages, in the word "*poterion*," a meaning which will be evident when we consider the etymology of the word "pot." This at once gives us the same idea as the chalice or calix—a receptacle; and the Latin "*potare*" (to drink) also shows that the "cup" is a receptacle capable of holding a fluid. Our English words "potent" and "impotent," meaning to possess or to lack virile strength, further show the meaning of this Greek word, which foreshadows the evolution from man to superman.

We have already lived through a mineral, a plant, and an animal-like existence before becoming human as we are to-day, and beyond us lie still further evolutions where we shall approach the Divine more and more. It will be readily conceded that it is our animal passions which restrain us upon the path of attainment; the lower nature is constantly warring against the higher self. At least in those who have experienced a spiritual awakening, a war is being fought silently within, and is all the more bitter for being suppressed. □

—Max Heindel
Gleanings of a Mystic

THE FIRST HEAVEN

(Continued)

Question: What opportunities does the First Heaven offer?

Answer: This heaven is a place of progression for all who have been studious, artistic, or altruistic. The student and the philosopher have instant access to all the libraries of the world.

Question: What can the painter gain here?

Answer: The painter has endless delight in the ever-changing color combinations. He soon learns that his thought blends and shapes these colors at will. His creations glow and scintillate with a life impossible of attainment to one who works with the dull pigments of Earth.

Question: What satisfaction does the musician find here?

Answer: The musician has not yet reached the place where his art will express itself to the fullest extent. The Physical World is the world of *Form*. The Desire World, where we find Purgatory and the First Heaven, is particularly the world of *Color*; but the World of Thought, where the Second and Third Heavens are located, is the sphere of *Tone* and heavenly music.

Question: Does such music reach the Earth?

Answer: Echoes of that heavenly music reach us even here in the Physical world, while in the First Heaven these echoes are, of course, much more beautiful and have more permanency, hence there the musician hears sweeter strains than ever he did during Earth life. The source of music, however, is in the Second Heaven.

Question: Is there a similarity between music and poetry?

Answer: The experiences of the poet are akin to those of the musician, for

poetry is the soul's expression of its innermost feeling in words which are ordered according to the same laws of harmony and rhythm that govern the outpouring of the spirit in music.

Question: What does the poet gain in the First Heaven?

Answer: The poet finds a wonderful inspiration in the pictures and colors which are the chief characteristics of the Desire World. Thence he will draw the material for use in his next incarnation.

Question: How do other types benefit here?

Answer: In like manner does the author accumulate material and faculty. The philanthropist works out his altruistic plans for the upliftment of man: If he failed in one life he will see the reason for it in the First Heaven and will there learn how to overcome the obstacles and avoid the errors that made his plan impracticable.

Question: When does man leave this region?

Answer: In time, a point is reached where the result of the pain and suffering incident to purgation, together with the joy extracted from the good actions of the past life, have been built into the seed atom of the desire body. Then man is ready to pass on.

Question: What becomes of the man's desire body?

Answer: Then man leaves his desire body to disintegrate as he left his dense body and vital body. He takes with him the forces only of the seed atom which are to form the nucleus of future desire bodies and enters the Second Heaven. □

—Reference: *Cosmo-Conception*,
pp. 118-120

The Unity of Each With All

For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

—Romans 14:7-9

Of all the truths the Higher Ones are projecting toward our Earth, there is none more important and essential to the progress of the human race than that which enunciates the "fundamental unity of each with all." The more quickly and more thoroughly people all over the world learn this vital truth, the sooner will they transcend war and its evils and definitely align themselves with the upward trend of evolution.

Occult philosophy teaches us that this universe of ours, and all contained therein, functions according to a divine pattern, based upon immutable spiritual laws. In the beginning of our great septenary pilgrimage into and out of matter, our solar God, for the purpose of increasing His self-consciousness, differentiated within Himself a host of Virgin Spirits, each possessing all-consciousness and endowed potentially with all the powers of its Creator, and sent them forth into materiality.

These Spirits have, in the course of their long pilgrimage, acquired individual vehicles of varying densities, which have given the illusion of separation. Furthermore, in order to aid their human charges, the Higher Ones separated them into races and gave them religions peculiarly suited to their needs. However, the selfishness engendered by the Lucifer Spirits caused excessive crystallization in the race bodies, so that the time came when the majority of mankind was still at the point of retrogression.

To prevent a disastrous delay in human evolution, the Christ, a mighty Sun Spirit, an emanation of the Cosmic Christ Principle, and an embodiment of the Love-Wisdom

Power, voluntarily came and lived on Earth for three and one-half years in the dense and vital bodies of the man Jesus, who was a high initiate of our human life wave and especially prepared for his part in this all-important cosmic drama. At the Crucifixion the Christ Spirit left the bodies of Jesus and by means of the flowing blood entered into the Earth and became its indwelling Planetary Spirit, thenceforth radiating with increasing intensity His tremendous vibrations throughout the Earth.

The Christ represents the all-pervading unifying Principle of the universe, the Second Aspect of the macrocosmic God of our solar system, as well as of the microcosmic man. The coming of this Power into the Earth brought a definite impetus to humanity to unleash itself from the crystallizing fetters of race, creed, and sex, and to live in an understanding of the fundamental unity of each with all.

Actually, we can no more escape the fact that all human beings—on both the visible and the invisible planes—are united by the intangible and indissoluble tie of the Spirit than we can separate Light from the Sun.

So it is that everything we, as individuals, think, say, and do, affects not only ourselves but also our fellow beings—those remote as well as those near by. We cannot, even if we try, live to ourselves—as individuals, as families, as communities, or as nations. We are truly living in "one world" here on this material plane, and when we discard our lower vehicles and enter into the spiritual realms for a time, we are still "the Lord's" and in His keeping. □

The Faculty of Intuition

Intuition: our winged inner sense, the magical perceptive power by which a human after many, many lives of conscious regeneration, purification, and simplification, is able to effect an instantaneous realization of spiritual fact or law inherent in any expression of phenomena, experience, or relationship. The presence of this perceptive power or faculty in the consciousness of a human is evidence of his dedicated pursuance of truth and dedicated endeavor to spiritualize his autonomy (self-rulership) through love.

Egos who have evolved this faculty have appeared in many places throughout human history, but they are now incarnating in greater numbers than ever before. These persons, in degree, represent a vanguard in the evolutionary preparation for the New Age; they bring in from their developments in past lives the evidence of the potential of Intuition possessed by all humans and which all humans are eventually to develop and express. The present expansion in scientific exploration and invention externalizes this "New Age advent" because the human's ability to invent mechanisms and instruments is based on intuitive perception of principles. Consider for a moment that mechanism which most perfectly externalizes the intuitive faculty: the electronic calculator. This mechanism produces, almost instantly, the accurate solution of mathematical combinations and problems so complicated that highly trained people require hours to solve them. Recognize, by correspondence, that human intuition in action is based on the same power of accurate, synthesizing perception that is externalized by this fabulous machine.

The word "intuition" is directly derived from two Latin root-words which, together, mean to look into. By the synchronied action of

our two eyes—the polarized physical expression of visual perception—we look at things. Even the study of an X-ray picture reveals only that aspect of the physical which is beneath the exterior surface. It is by the action of the single eye of truthful perception, externalized in the physical as the pituitary gland, that we "in-to-it-ively" perceive that which is with-in the physical, that from which the physical proceeds. Every single mechanism ever devised by humans represents an externalization of an intuitive perception of a principle of the cosmos.

Think of the genius possessed by the human who first intuitively perceived the principle of the wheel and reproduced that principle in physical form! Or the principle of the boat, or the use of fire, or the principle of the radio, or that of motion-pictures; all of these devices, from the simplest to the most complex, were perceived as applications of cosmic principles to form and the perception, in each case, was experienced inwardly as intuitive functioning. It has been said, with truth, that a human cannot invent a device or mechanism the principle of which does not have correspondence with an actual or a potential faculty of the human. The converse can be stated: The inner-power of humans can dis-

cover ways and means to externalize each and every principle of the cosmos which has correspondence with the human's potentialities. The old saw holds true: there is nothing new under the Sun; there are only different ways to externalize what is perceived "under the Sun" and the perceiving is always some degree of intuitive action. Only the higher faculties make possible the perception of that which is "new," and of all these Intuition is the one which most directly gives evidence of the "regeneration of the self by the Self."

One of the most perfectly pure correlations to be found in the entire realm of Astro-philosophy is that of the faculty of Intuition with the planet Uranus. There is complete correspondence in every point of this two-fold identification. Uranus is the liberative principle in the cosmos. Intuition is the most completely liberated faculty of the Ego; Uranus is the principle of synthesis, the faculty of Intuition provides the Ego with the most complete synthetic perception of things under consideration; Uranus symbolizes the purity of impersonal love, Intuition is that clear power of the Ego when it is completely free of the biases of prejudice—personal approval and disapproval; Uranus, in the realm of generic consciousness, symbolizes the perfect polaric balance of the true androgyne (man-woman). Intuition is that power of the Ego to draw on the deeply-hidden resources of knowledge and understanding derived from many past incarnations as male and as female; Uranus, as ruler of Aquarius, symbolizes the apotheosis of the

consciousness of fraternity; Intuition makes it possible for a human truly to perceive the similarities and correspondences between his own experiences and those of another human; Uranus symbolizes the Unbound and un-binding apperception of truth inherent in

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any phase of phenomena or experience. Of all the planets in our solar system, Uranus represents that tendency to act, or to affect, with maximum speed—the transcendence of the limitations of time; Intuition acts with a speed that is designated as "time-less"—when it arises in consciousness to fulfill the requirements of directed attention it "just happens" and there are not words in our language that can describe the "instantaneousness" of its action. Only the experience itself can serve to

"describe" it. Intuition, as the spiritualization of love united with the apperceptive power of mind, can reveal all things, just as Love fulfills all things.

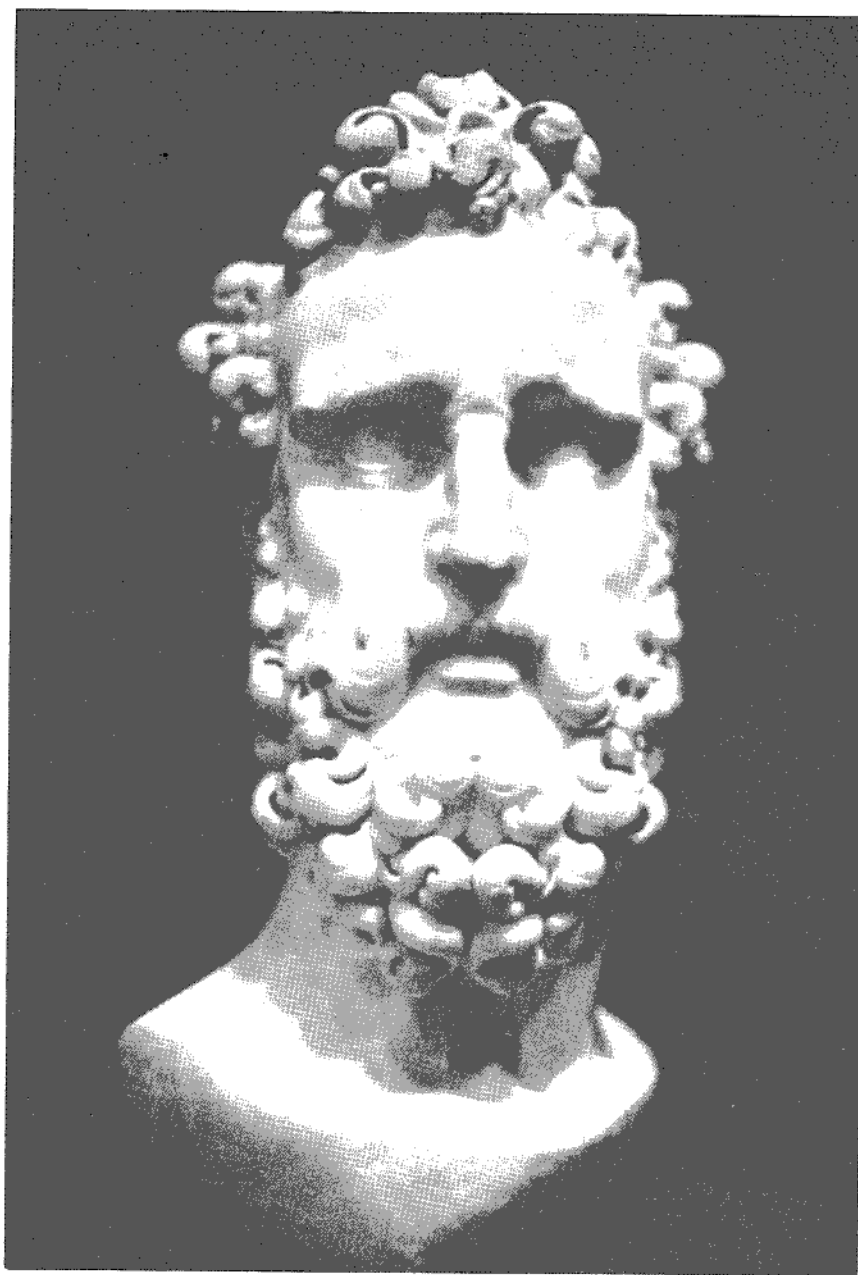
The study of a natal horoscope with regard to determining intuitive power or inclination must include a correlation of Uranus, the symbol of the faculty itself, with the mental equivalents of other planets in terms of aspect-pattern and dispositorship. All planetary points have mental equivalents, just as they have physical, astral, and spiritual equivalents; each planetary point designates a certain "kind of thinking" because each one depicts kinds of things upon which a human's mental attention can be focused, whether it be some object in the material world, a person, an environment, an event, or a relationship.

Of the nine other planetary points, three are specifically representative of mental faculties, the other six may be understood, in terms of mental equivalents, to represent mental attributes. The three "mental faculty planets" are Moon, Mercury, and Neptune. The Moon symbolizes the instinctual mind the reservoir of memories from past lives, the production mechanism of the mental faculty. Mercury symbolizes the conscious mind, the correlation between the brain and the sensory perceptions by which the human gains information of the exterior world, the mental power to identify specifically, to compute, to analyze, to study, and to communicate by speech and writing. Neptune symbolizes the faculty of the inspirational mind; it is the special mental principle which characterizes the creative

and interpretive artist, it is the subtle mental faculty by which a human receives and apprehends communication from Higher Planes. These three planets may be considered to be the mental triad which characterizes communicative action: the Moon, as the instinctual mind, communicates the secrets of the past to the awareness of the present by producing effects which correspond to the stored-up memories; Mercury as the conscious mind, communicates the secrets of the external world to the mental awareness of the person and represents intercommunication between persons; Neptune, as the symbol of the inspirational mind, is the mental faculty which identifies channel-ship between the relatively higher to the relatively lower.

Referring to the trine aspects as representing the relative fulfillment of intuitive development, Moon trine Uranus identifies the intuitive awareness of needs and their fulfillment, the awareness of how the progress of human groups may be furthered, the "new age" consciousness of the principles of homelife, provision and protection; more than any other one aspect, Moon trine Uranus is the planetary insignia of the "emancipation of women," the liberating of mass-consciousness from ignorance, prejudice and crudeness, the electrifying re-formation of the personal instinctual consciousness by internal apperception.

Mercury trine Uranus, more than any other aspect, identifies the intuitive knowledge of the scientific genius; it is the basis, in the mental body, for that which makes possible all discovery and invention. Children



with this aspect very often reveal great ability in their studies at school. It is evidence of specialized knowledge brought over from studies and inquiries in past lives. These persons have exercised great independence of spirit in their intellectual pursuits in the past. They often reveal great ability in foreign languages, in which case the evidence is shown that in their present studies they are really recapitulating—"bringing

to the surface"—much knowledge of languages gained in the past.

The Uranus-Neptune aspects have to be evaluated by correlation with the entire chart; these aspects are cyclic or "epochal" in nature and only by a careful analysis and synthesis with the basic tendencies of the chart as a whole can the predominance of intuitive or inspirational mental abilities be determined. All humans who come in with the

aspect of Uranus trine Neptune comprise a life-wave who are, in a general sense, more at-tuned to the effects of higher forces. They, as a universal group, represent a cyclic emphasis of relatively progressive and spiritualizing consciousness. The most highly evolved of these people—regardless of historical timing of incarnation—make a great contribution, through their revelatory and inspirational powers, to the progress of the race. Those highly developed who come in when Uranus is square or opposition Neptune are evolutionary transposers, their timing of incarnation brings them in when dissolution of that which is outmoded and crystallized is needed by the race. These timings are always characterized by conditions of upheaval, revolution, terrific tension and conflict, but the Uranus factor of the highly-evolved persons identifies them as “workers for the future.” They have the apperception of that which is to be and, having intuitive enlightenment, they work to initiate those steps, methods, and procedures which will result in the new manifestations which characterize the future.

There are three other planets which, when correlated to Uranus, represent marked intuitive characteristics: Jupiter, Saturn, and Venus. Uranus correlated with Jupiter, or the ninth house influence gives a high degree of interpretive artistic genius, is intuitional and imaginative, spiritual qualities possessed by the Guru, the Teacher, the spiritual-law Interpreter and, in large degree, the Healer. Uranus trine Jupiter gives evidence of higher

development of the abstract mind, the intuitive apperception of symbolism and principle. Uranus-Saturn identifies clair-audience and that quality of intuition which makes possible necessary reforms in the social, political, and business life of

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humanity. Uranus-Venus, one of the insignia of creative or interpretative artistic genius, is intuitional apperception particularly directed toward the comprehension of relationship; Uranus trine Venus gives evidence of the power to perceive the impersonal values of relationship and the ability to respond to a very

high quality of spiritual affinity in relationship; it is one of the insignia, perhaps the principal one, of “biune love” or “soul-marriage.”

Considering Mars as the co-ruler of Scorpio—action which releases the Scorpionic resources of desire-power—we may consider the aspect of Uranus trine Mars as being primarily an evidence of great capacity for action by which intuitive tendencies are directed for the fulfillment of enterprise. Mars “thinks in terms of “how, what, where, when can I do”; Uranus trine Mars, therefore, could well be understood to represent an intuitive perception of right action. If Pluto may be considered as the planetary ruler of Scorpio, then Uranus trine Pluto indicates the intuitive faculty to be “backed up” by an enormous resource of desire-power and emotional force. This aspect is one which could be understood to be a “planetary insignia” of a magician—black or white. In the chart of a highly evolved, spiritually-minded human, Uranus trine Pluto could represent one whose reformatory power is tremendous, both as regards his own personal regeneration and the power he may direct toward regenerating or transforming another individual or society at large. Externalized, this aspect could be thought of as the explosion of the first atomic bomb, opening up a new era in human experience regarding the knowledge and use of newly-perceived octaves of power.

Regarding Uranus and Sun we will give special consideration because the Great Astrological Mandala (the twelve-housed wheel, Aries Ascendant,

the planets in the signs and houses of their dignity) gives us the clue to the essential evolutionary root and spiritual meaning of the faculty of Intuition, as a potential possessed by all humans. The Great Astrological Mandala is the abstract astrological significance of *earthian* humanity and any point of faculty or experience which humans have in common can be studied from this design. Create a copy of the Great Astrological Mandala, intensify the diameter Leo-Aquarius, draw straight lines connecting the cusps Leo-Aries and Aquarius-Scorpio.

No sign of the zodiac can be fully comprehended without a consideration of its opposite, just as two humans of opposite sex become aware of their subjective polarity by intimate relationship in strong magnetic attraction. To "know Aquarius" we have also to "know Leo," the fire-sign ruled by the Sun, symbol of will, purpose, radiation, and individual autonomy. If the Sun is the radiation of love, Uranus is the liberative, transforming quality of love-radiation; if the Sun is the power of the Mind, Uranus is that form of individualism by which independence of thought has been evolved; if the Sun is the potential of Mastery, Uranus is that potential realized in and through all relationships by an increasing spiritualization and regeneration of the emotional nature. Aquarius, as spiritualized love, polarizes and "redeems" the egotistical love of unevolved Leo: Aquarius, through its ruler Uranus, as intuition, polarizes and redeems the "self-centered" mind of unevolved Leo. When Sun and Uranus are considered in their

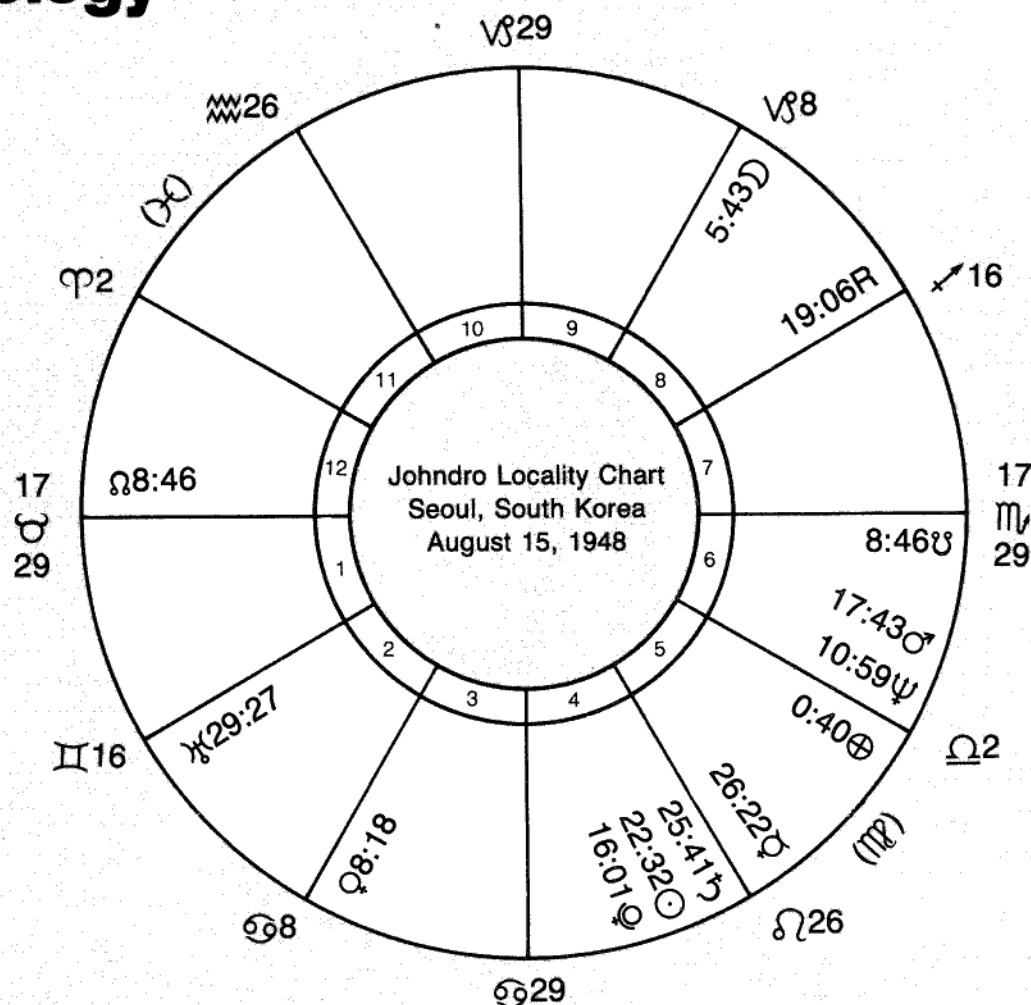


exaltations—Aries and Scorpio respectively—we see the symbolic apotheosis of the human as a Son of God and the human's potential to realize his spiritual identity through internal regeneration, the "divine magic," the "creative alchemy," the transmutation by which the dross of the personal Ego is transformed into the White Light of the Spiritual Being. The unequivocal pursuit of Truth, the self-directed discipline and refinement of emotional and mental faculties, the expansion of Love-power through impersonalization, and the ever-more-clarified

realization of true spiritual identity are seen to be the steps by which the Master Power of Intuition is focalized, evolved, and perfected in human consciousness. The astrologer looks at the symbols and numbers of a horoscope, but he intuitively looks into the chart to apprehend the truths of the person's consciousness. Astrological study for serviceable use and human enlightenment is one of the principle modes by which the Faculty of Intuition is developed in the human being. □

—Elman Bacher
Studies in Astrology, Vol. 7

Astrology



South Korea

Consensus

Versus

Confrontation

Their work week is one third longer than that of the United States, but being workaholics, they don't mind; their wage scale is one tenth of that in America, but they have never had it this good: 78% consider themselves middle class; theirs is the "greatest economic success story of the past quarter of a century."¹ But when their hope of getting more rights was rudely dashed, the people of South Korea took to the streets on June 10, 1987.²

It was a good day to start things: the lunar orb transited an early degree, approaching a conjunction with South Korea's Jupiter, strong in Sagittarius, and it was just before a Full Moon. No wonder that within three short weeks the government offered a sweeping compromise! That day, June 29, the Moon was transiting South Korea's Sun, an auspicious occasion for a fresh start; but with Mercury and the four outermost planets retrograde, there would yet be hurdles ahead.

Were the street demonstrations justified? One cannot condone violence, yet the stars clearly indicate that the South Korean regime tends to be autocratic. The tenth house is that of government; on its cusp

is Capricorn. Negatively, this sign clings to all power possible. It is no coincidence that the three United States presidents with the very worst relations with Congress were born under this sign: Andrew Johnson, who was impeached; Woodrow Wilson, who retained the reins of office for one and one-half years even though incapacitated; and Richard Nixon, who escaped impeachment only by resigning.

We note that the M.C. is in the twenty-ninth degree, one of extremes, receives no helpful aspects, but has two quincunxes, and close by is Lilith's solstice point—all of which further brings out the negative of a sign. Capricorn's ruler is Saturn, here in detriment in Leo. This also is a power-hungry sign—Leo, the lion, king of beasts, brooking no challenge! It has been called the sign of dictators: Napoleon and Mussolini were born under it. Saturn in Leo can produce the authentic autocrat: Germany's last emperor (Kaiser "Bill" of World War I) and also Hitler had this placement; it tends to impart an unbending inner core!

Saturn here is not alone in Leo. The Sun, symbol of government, is there, as also Mercury (mental focus), and Pluto, which intensifies the traits of the sign it tenants. No other sign holds four planets, and the fact that they are in the fourth house has double meaning: they are able to conceal their true nature to some extent, and they can disregard others' opinion.

The chart contains a T-Square; the degree opposite its apex points to the problem and solution. Here it is Aries 11: "The president of the country."³ This confirms the fact that

his course of action tend to be problematical, all the more so since Aries 11 is in the fateful twelfth house.

This sector also sheds additional light on the situation from the degree on its cusp, Aries 2: "A comedian entertaining a group."⁴ How does he do this? By telling jokes! What are jokes? Manipulations of reality; facts are exaggerated, minimized, juxtaposed, twisted, etc. How has the Seoul government been doing this? Mainly, by holding forth the threat from North Korea as excuse for the limitations of liberty.⁵

It is very obvious what the stars suggest should be done by the administration, to be less repressive. But how about the other side? Even as the tenth house represents the government, the fourth symbolizes the opposition.⁶ With Cancer on the I.C., its ruler is the Moon, fittingly in the ninth house of higher studies, since for decades South Korea's university students have been in freedom's forefront. It is opposite Venus, ruler of the Ascendant, hence also the government! Both government and opposition are designated by the same sign! What does this mean? It confirms one of recent history's great lessons, that revolutionaries battling repressive regimes frequently are themselves cut from the same cloth. In France (1789), Russia (1917), China (1949), Cuba (1959), Nicaragua (1979), to cite some of the best-known examples, those who overthrew absolutism set up systems at least equally harsh.

This syndrome is confirmed by the Bible. The children of Israel worshipped the gods

(ideas) of the very nations they battled.⁷ One becomes like what one fights, surely testimony of the danger of violence, even if resorted to for "constructive" ends.

Full freedom will eventually come to South Korea! Even though the M.C. is in Capricorn, 26 degrees of the tenth house are held by Aquarius, sign of liberty, and its ruler, Uranus, is in the second house of the future! The upcoming Uranus-Neptune conjunction in Capricorn will refine some of South Korea's dross. We also note that the two planets in the sixth house of the people, Mars and Neptune, are in the Aquarian decanate. And the Ascendant (government) degree is interpreted as "Strong will for self-transformation."⁸

Many years ago, the famous acrobatic team of the Flying Wallendas, performing without net, lost some of its members in an accident, but was back in action a couple days later. When asked why so soon, their spokesman explained, "For us, to be on the wire is to be living; all else is waiting." It might also be said, to be free is living; all else is waiting. And South Korea will not have to be forever waiting! □

—A Probationer

¹ *The Economist*, 6/20-27/87, p. 9

² *The Christian Science Monitor*, 6/12/87, p.2.

³ *The Sabian Symbols*, Marc Edmund Jones, p. 160.

⁴ *Op. cit.*, p. 152.

⁵ *Newsweek*, 6/22/87, p. 35.

⁶ *Encyclopedia of Astrology*, Nicholas de Vore, p. 211.

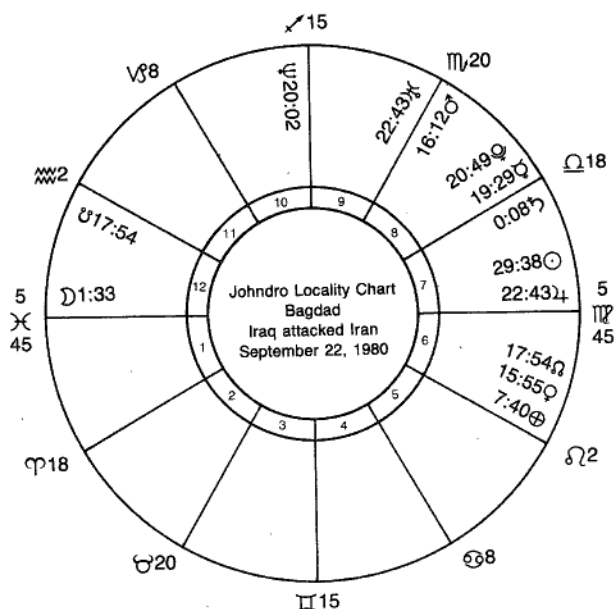
⁷ *Judges* 2:12, 13.

⁸ *The Astrology of Personality*, Dane Rudhyar, p. 347.

Astrology

The Gulf War—

Bagdad's Blunder?



Longer than the six-year World War II, and at least as bloody considering the numbers involved—that's the conflict started on September 22, 1980 when Iraq invaded Iran, believing her neighbor to be weak after ousting the Shah, and because Iran was then involved in the hostage crisis with the United States.

The attack occurred under the aegis of a Full Moon, which generally leads to overconfidence. With Lilith in the first house and impetuous Aries, it was like shooting oneself in the foot! The Moon being in one of the first three degrees shows premature action; her location in Pisces and the twelfth house informs us that this initiative would be counter productive.

This event chart has two rulers, Jupiter (in its fall) and Neptune; being in square and in critical degree areas is an impediment. In a contest, if Jupiter is in the seventh house, it all but rules out victory by the initiator; in this case all the more, since the Sun (vital interests) is in the same sector of the opponent.

The negative prospects for Iraq are further underscored by the fact that Mars, ruler of its M.C. of destiny and in a critical degree, was on the day of the attack in a middle degree of the fixed sign Scorpio, in the karmic eighth house, square the nodes, one of which, the karmic Saturnian Dragon's Tail, lingering in the fateful twelfth house of self-undoing!

The fourth house deals with endings. Here it is tenanted by Gemini, hence ruled by Mercury, which also is lord of the seventh house of Iraq's adversary: Iran would exert more influence on the conflicts outcome than the attacker. Mercury is besieged between two malefics¹ in the fateful eighth house—another negative for Iraq, which truly stumbled into this war as though blindfolded; on September 22, 1980 transiting Neptune, inclined to cloud one's vision, was opposite her chart's ruler, the Moon, and by dint of that location also activated the restrictive opposition from Saturn. Neptune also dominates the attack chart from its position conjunct the M.C.

The struggle was sadly brought home to America on May 17, 1987 when an Iraq plane, firing an Exocet missile, crippled the USS Stark and killed 37 of her crew. Bagdad claimed this was unintentional, a mistake, and profusely apologized. With the Moon's last transit over Neptune, this is a possibility. With Iraq's natal Mars and Saturn in the U. S. twelfth and seventh houses respectively, and the latter in close opposition to America's Uranus, Iraq is less than enamored with the United States. Too, in the May 17, 1987 chart Saturn, Uranus,

News Perspectives



Animals Patented in 1980's

Could there be some mistake in the title of this commentary? Is it really possible to "patent animals?" "In 1930, Congress voted to approve the patenting of new plants produced by grafts, cuttings or other asexual methods. Half a century later the Supreme Court went even further and ruled that the law would apply to genetically engineered micro-organisms, such as a new strain of bacteria designed to gobble up oil spills. In the view of the court, 'anything under the Sun that is made by man' could be patented."

In order to make a move that they felt would keep abreast of advances in bio-technology, the U.S. Patent and Trademark Office announced in May of 1987 that it now "considers non-naturally occurring nonhuman multicellular living organisms, including animals, to be patentable subject matter." To some people this latest action was a real cause for alarm! "Patenting plants and microbes are one thing, said Veterinarian Michael Fox, scientific director of the Humane Society of the United States, because 'they lack the capacity to suffer.' By viewing animals as mere products, he continued, 'we seem to be forgetting that these are sentient beings.'"

Not only the animal rights advocates and theologians were concerned about this apparent intrusion into a very sacred and holy area. An advocacy group for family farmers raised the question that with patents it might not be clear who actually owns or controls the breeding of livestock. "Others feared that the new policy might enable biotechnology companies to take control of the livestock industry, squeezing out small time breeders and reducing the genetic diversity of farm animals." It thus appears that there is more to be investigated in this realm of "patenting of animals" if all of the concerns voiced are to be presented.

"While some critics of biotechnology cite it as an attempt by man to play God, most scientists view it as merely the latest example of man playing man, exploiting nature as he always has." In the area of genetic engineering "gene-splicing" is used to bring about better animals or plants through enhancing certain aspects of it. Thus, a cow is not crossed with a frog in order to produce a "new species!" "Indeed, the goals of most genetic engineers are far more modest; leaner pigs, dairy cows that produce more milk, chickens that are resistant to infection and thus can be raised with fewer antibiotics."

Whatever the pros and cons of this latest move in "patenting of animals" are, there is certain to be an effort to request the Patent Office to rescind or at least reconsider its new policy. "Even though the agency's role is to encourage innovation, not to determine its ethical implications," there is no doubt that this is certainly as much a matter of ethics as it is of quality control or creative advancements in science! Certainly we cannot forget that we are playing with the lives of God's creations and not our own. A living animal is much different than a plant for we know that the animal has a "desire body" and can feel more intensely than the lower plant life who have only the "vital body." *Time Magazine*, "Should Animals be Patented?" May 4, 1987.

Computerized Telephones

Those of you who are still using the "old style" black, rotary telephones may be in for a bit of a surprise now! Since its invention 111 years ago, the telephone has come a long way. "Some programmable phones can now memorize up to 100 numbers, so that users can dial just one or two digits to make a call. Unmanned automatic models can dial a list of other phones and play a recorded sales pitch or other messages. A new memory-equipped phone from Colonial Data Technologies dials a call when the name of the person desired is spelled on its keyboard. Some phones come with voice-recognition devices that enable them to follow verbal orders. These phones have proved especially popular with drivers who can make a call while keeping both hands on the wheel."

This is just an excellent example of how man's creativity and ingenuity can be utilized to provide him with time-saving and or energy-saving products that will make it easier to apply ourselves to more important matters such as service, research or just allowing free time to contemplate the multitude of beauties in life! The telephone, no doubt, is one of the greatest inventions of the century and like the light bulb, it has certainly revolutionized our lives! "Executives separated by thousands of miles, for example, can now use their telephones to send documents to one another, swap computer data or hold video teleconferences." *Time Magazine*, "Telephones Get Smart," March 30, 1987.

State-of- the-Art Surveillance

"How state-of-the-art spying techniques work is the province of only a few people in the innermost recesses of the KGB and CIA. Moreover, United States counter-intelligence experts have an uneasy suspicion that the Kremlin may have come up with devices that they are not yet aware of. Executives in private companies that produce snooping equipment for the United States Government are under strict orders to keep their mouths shut, but they do provide some insight into the weird world of electronic espionage and its impressive technology."

Sounds like something from James Bond — Agent 007 doesn't it? The fact is, this has become a reality of life in many embassies all over the world. There has been considerable concern that through "bugging devices," coded versions of diplomatic messages at high government levels could be recorded and de-coded. This is certainly a possibility given the sophistication of current surveillance techniques. "Microphone-transmitters these days can be made about the size of a pinhead and embedded anywhere (or everywhere) in a wall, ceiling, chair or a person's clothing. Some do not need wires to transmit: they send out microwave signals that can be read by equipment outside the building. They can be turned on and off by remote

control, or set to be activated by heat, radiation, the vibrations of a voice or pressure. A bug in a chair might turn itself on when someone sits down."

With all of this concern about "bugging" what is the possible reason for it all? Don't we trust each other anymore or are we just so curious that we must go to extravagant ends to find out what everybody else is saying and doing? Perhaps we have just added more sophistication to the art of repeating "gossip?" Whatever the reason, there is such an array of exotic equipment available now that movie makers would not even have to create their own fantastic systems, they are already in operation, perhaps in our own backyard. "Some eavesdropping methods dispense with bugs altogether. Computers give off radio waves that can be picked up by interception equipment outside a building—in a van parked as far away as a mile, perhaps—and then translated by another computer. In theory at least, words typed on a computer screen will appear almost simultaneously on a second screen in the van...Protecting computers from such snooping is expensive. Metals shields can be placed around computers to contain the electronic pulses, but one expert estimates that installing and inspecting the shielding would cost more than \$200,000 for each machine."

Perhaps, "laser snooping" is the most exotic of all. In this technique a laser beam focused on a window or any other surface that vibrates, senses the minute reverberations and transmits them to a computer which then can convert them back to the original sound of the voice or whatever was being monitored! The practicality of this method has been questioned by experts due to the fact that overhead jet sounds, chirping birds and traffic can disturb the vibrations that are being picked up. The bottom line is that—no place is really bug-proof if somebody has the money and time to monitor what is going on there! Sound frightening? Perhaps Big Brother is watching and we don't even know it's going on. Therefore, we should be even more concerned about what we say and think because this may just be a preparation for the Aquarian Age of spiritual sight where nothing can be hidden from those who have reached a high stage of development and are able to see what we are thinking! That is in the future, but nevertheless, it is coming as our evolution continues according to the Western Wisdom Teachings outlined by Max Heindel in *The Rosicrucian Cosmo-Conception!* *Time Magazine*, "The Art of High-Tech Snooping," April 20, 1987.

Cleaning the Sistine Chapel

There seems to be some dispute going on regarding the cleaning of Michelangelo's frescoes in the Sistine Chapel which has another five years to go before it is finally completed. The concern comes from persons who feel that the cleaning agent AB-57 being used on the fresco has not been sufficiently tested and may damage the work of Michelangelo which was completed in the year 1512. However, no physical proof has been presented that would confirm this allegation, so the cleaning goes on in an effort to revitalize that original work created almost 500 years ago. "So much noise has been raised against the cleaning that it comes almost as an anticlimax to discover that most experts on Renaissance art, and on Michelangelo in particular, strongly endorse it and reject out of hand the artis' allegations of haste or insufficient study. The scholars and restorers who have visited the scaffolding seem to agree that the extreme care with which the work proceeds, the constant testing, the minute adjustment of the strength of the solution to the chemical and stratigraphic analysis of each portion of the fresco, is very far from the absurd impression of the restorers that the artis give in their more rhetorical moments, almost as if they were a gang of purblind pedants swiping at the ceiling with mops and Easy-off." The concern for Michelangelo's work is understandable and the voices of a few dissidents should be heard, even though they have not been able to convince anybody of the truth to their claims. With a work so valuable as the Sistine Chapel fresco, there should be considerable concern that the final product will not be a washed out "mess" or a surface that may begin to deteriorate in a few months as some of the work of Leonardo da Vinci did when he painted on walls with untested combinations of oil, varnish bases and water. "The cleaned areas can be seen clearly by natural daylight, as Michelangelo meant them to be, from the floor 68 feet below. The forms have lost none of their 'sculptural' definition, their nobly volumetric quality; instead, they have gained in modulation through cleaning." *Time Magazine*, "Out of Grime, a Domain of Light," April 27, 1987.

Super- Conductors are Hot

Are "superconductors" a breakthrough that could change our world? It is certainly a possibility with the information coming from the latest research on this subject. "Superconductivity is aptly named. It involves a remarkable transition that occurs in many metals when they are cooled to temperatures within several degrees of absolute zero, or, as scientists prefer to designate it, 0 Kelvin. Absolute zero, equivalent to - 460 degrees F or - 273 degrees C, represents a total absence of heat; it is the coldest temperature conceivable. As the metals approach this frigid limit, they suddenly lose all their electrical resistance and become superconductors. This enables them to carry currents without the loss of any energy and in some cases to generate immensely powerful magnetic fields. Scientists have recognized for years that the implications of this phenomenon could be enormous, but one stubborn obstacle has stood in their way: reaching and maintaining the temperatures necessary for superconductivity in these metals is difficult and in most instances prohibitively expensive."

This year, after a series of discoveries in the field of "superconductivity," scientists have found a number of materials that are capable of becoming superconductors at much higher temperatures which are easier and less costly to attain for their practical application. There is now great competition in many nations to begin the development of superconductivity projects that could lead to a breakthrough like that of the "transistor" in the 1950's. "Take the transmission of electricity, for example. As much as 20% of the energy sent through high-tension lines is now lost in the form of heat generated as the current encounters resistance in the copper wire. If the electricity could be sent through superconducting cable, however, not a kilowatt-second of energy would be lost, thus saving the utilities, and presumably consumers, billions of dollars. Furthermore, at least in theory, all of a large city's electrical energy needs could be supplied through a handful of underground cables."

Sound exciting? Well, there is more—much more to this effect of "superconductivity" on the economy and technology of all countries around the world. For a long time there hadn't been any real breakthroughs in this field and the funding for such projects was beginning to dry up. "That was the situation in 1983 when Karl Alex Müller, a physicist at the IBM Zurich Research Laboratory in Switzerland, decided to pursue an approach to super-conductivity that had met with limited success in the past. Instead of using the kind of metallic alloys that held the existing record, he turned his attention to the metallic oxides (compounds of metals and oxygen) known as ceramics. Some theorists had suggested ceramics as potential superconductors even though they were poor conductors at room temperatures. In fact, ceramics are often used as insulators—for example, on high-voltage electric-transmission lines....Finally, in December 1985, they came across a compound of barium, lanthanum, copper and oxygen that seemed promising. When Bednorz tested the compound, he was startled to see signs of superconductivity at an unprecedented 35K, by far the highest temperature at which anyone had observed the phenomenon."

There was considerable doubt in the scientific field as to the authenticity of the experiments conducted by the IBM team since they had lacked the sensitive equipment required for the testing of superconductivity by the Meissner effect. At Bell Labs they came up with a similar compound that became a superconductor at 38K! Paul C.W. Chu of the University of Houston pressurized the IBM compound and it remained a superconductor up to 52K or -366 degrees F when subjected to 10,000 to 12,000 times the normal atmospheric pressure. The race was on! Chu and his associates turned to lanthanum, a rare-earth component of the IBM compound and found that when it was chilled with liquid nitrogen, the resistance began to drop sharply at 93K. A few days later this was increased to 98K! The realm of superconductivity was now ready to become more practical and over a dozen different compounds have been found to act as high-temperature superconductors. With the coming of superconductivity there will be great advances in the fields of power generation, medical diagnostic imaging machines, magnetically levitated trains as well as many other things that are probably unheard of at this time! With the approaching age of Aquarius these discoveries were bound to

happen! Man is now tuning into the strong "Aquarian vibrations" that are beginning to permeate our atmosphere and it will not be surprising to see even greater discoveries in the not too distant future. *Time Magazine*, "Superconductors," May 11, 1987.

The Vatican Speaks Out On Conception

"The Vatican, acting with the full endorsement of Pope John Paul II, last week denounced virtually all the rapidly spreading methods of artificial procreation, deeming them to be violations of both the rights of man and the laws of God." It was only a matter of time before this had to happen, and this strongly conservative stand was proclaimed by the Congregation for the Doctrine of the Faith, an agency responsible for monitoring orthodoxy for the Vatican in Rome.

This document does more than ask all Catholics to submit to its instructions. It calls for governments to pass laws prohibiting a number of these controversial reproductive techniques now under attack by the Catholic church. "The Vatican is not only boldly resisting trends in biological research and medicine but, in the case of a few practices commonly in use, also rejecting the opinions of numerous Roman Catholic moral theologians. The document's release quickly provoked widespread debate not only on the ethics of the reproductive techniques it discusses but on the propriety of the Vatican's attempt to influence public policy on a medical issue, particularly in pluralistic societies. Many Americans claimed the words from Rome would have little impact on daily practices."

The areas of greatest concern to the Vatican were as follows: *Artificial Insemination* or the introduction of sperm into a woman's womb from a third party donor. This process was previously condemned by Pope Pius XII in a 1949 speech but has been disputed by some theologians and ignored by many Catholic couples. *In Vitro Fertilization* where eggs are fertilized outside the womb in a laboratory and then the resulting embryo is im-

planted in the womb. "This marks the first definitive church denunciation of the practice, although the prescient Pope Pius XII criticized the *In Vitro* concept as early as 1956. *Surrogate Motherhood* involves a woman bearing the child for others, many times for payment. This is accomplished by the process of artificial insemination. *Embryo Experiments* concerns the experimental intervention or the use of human fetuses in order to obtain biochemical products. Medical treatment within the womb is acceptable "only if it is therapeutic for the new life."

"Pope John Paul, who was profoundly involved in the preparation of the document, believes the techniques must be halted because they threaten the respect for human life that is fundamental to Christianity. To John Paul, who lived for years under Nazi rule, human beings must never be treated as 'objects' that are available for scientific manipulation." As we know from our study of the Western Wisdom Teachings, the higher ones known as the Recording Angels are involved in all births seeing to it that the incoming Ego is allowed to incarnate at just the right time with the proper parents. To begin to tinker or experiment with the birth process surely will bring upon us some individual or group Karma. The advances of science in "saving lives" are phenomenal and it is necessary that the integrity of the medical profession be preserved at all costs. These subjects addressed by the Vatican under the title of *Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation: Replies to Certain Questions of the Day* certainly bear a closer examination by all theologians, doctors and others who are involved in the process of preserving and insuring that life will continue to be a sacred act ordained by God the Father.

This does not mean that research cannot continue in the fields of medical or biological techniques, but it does mean that extreme care should be exhibited when these areas are approached. Perhaps through a gathering of the leaders of the Christian communities and the medical profession this matter can be discussed in the light of reason and morality. The Elder Brothers and their helpers are no doubt here to assist us during this time of testing and it is of utmost importance that we listen to their guidance no matter how it may be presented. Perhaps this "Instruction" can be one form of them trying to get our attention on these important subjects. *Time Magazine*, "Technology and the Womb," March 23, 1987. □

**Mother
Teresa
of
Calcutta:**

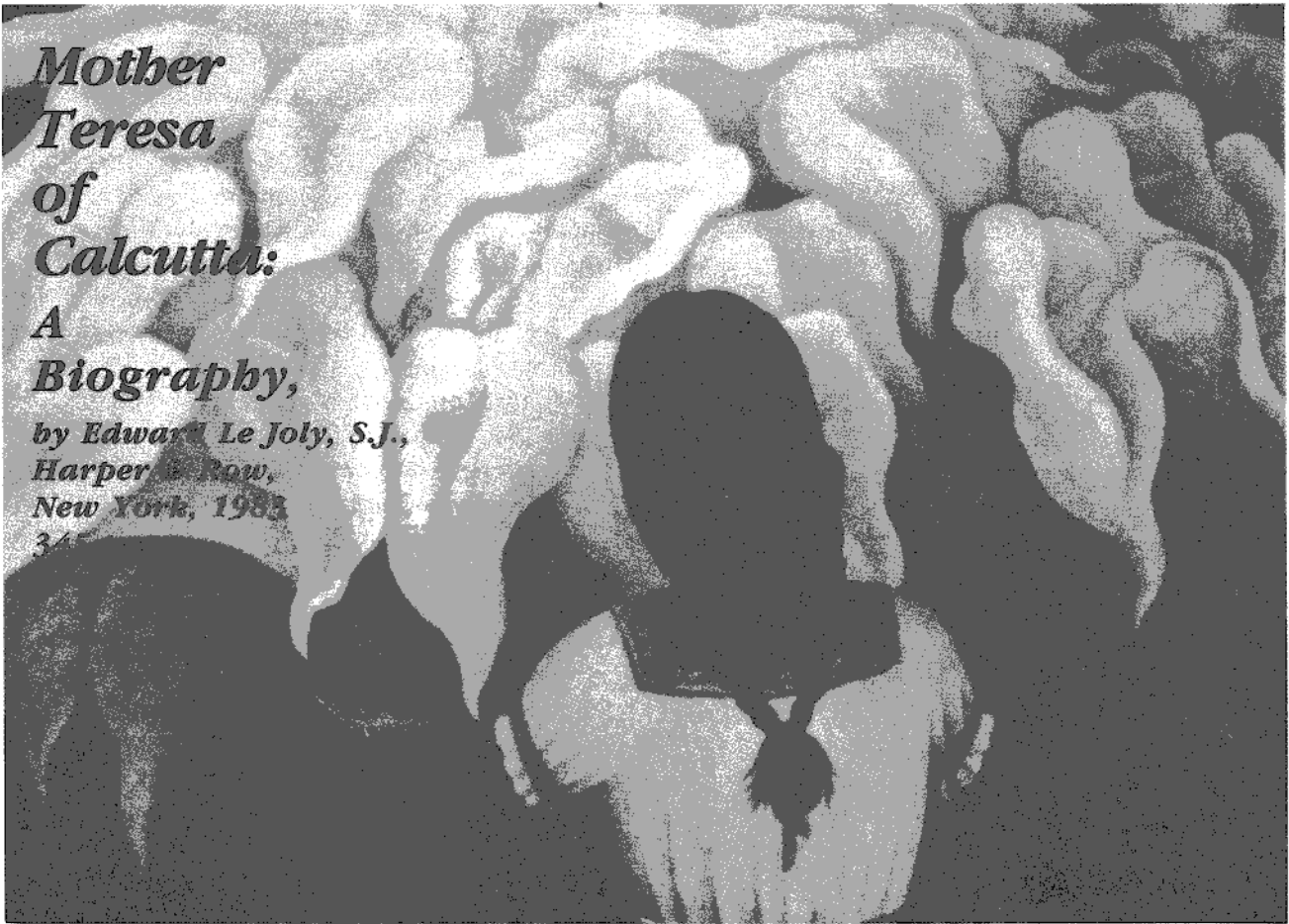
**A
Biography,**

by Edward Le Joly, S.J.,

Harper & Row,

New York, 1983

345



No nation in our time has sought to banish God from her midst more thoroughly than Albania; no person has done more to spread His love than a simple Albanian peasant woman. Agnes Bojaxhiu, known around the world as Mother Teresa, was born on August 26, 1910, into a family belonging to the Albanian minority living just across the border in what then was the Kingdom of Serbia and now is Communist Yugoslavia. It so happened that from this region some Jesuits had gone forth as missionaries to India; glowing reports of their labors regularly reached back home, and influenced young Agnes. By age 12, she knew she wanted to be a nun; that was when she would take the name Teresa, after a favorite "saint"—Thérèse of Lisieux.

When she contemplated becoming a missionary to India, her confessor informed her that she would know she had found her calling by a certain inner joy. She did and that impelled her to leave home in October, 1928, and join the Loreto Sisters at Rathfarnham, Ireland; they were an order then laboring in the Asian subcontinent. The following year Sister Teresa reached her destination; for twenty years she taught at St. Mary's High School, the only one then operated by the Catholics in Calcutta.

She might have stayed there another twenty years, or more, but for her "call within a call." On September 10, 1946, while on the train to Darjeeling, her annual spiritual retreat, she heard "it" in her heart—to leave the convent, serve the poorest of the poor, live like one of them.

There were problems. The idea of a European woman, even though in native dress, spearheading an effort to help India's poorest, seemed unrealistic; having Indian girls under her would go against chauvinistic feelings for this was the time India became independent! And Rome didn't like too many religious orders,

especially for women. Calcutta, where Sister Teresa planned to start, already had the Daughters of Anne, who were not pleased with the idea of competition for the few Bengali girls available. It was suggested she work with them; but she was insistent as ever; she wanted a new order, run her way.

The world, it has been said, makes room for the man who knows where he's going; in this instance, the Church went along with a woman who felt God's call. So, on November 16, 1948, she left the convent and found herself on Calcutta's sordid streets, alone, "no shelter, no company, no helper, no money, no employment, no promise, no guarantee, no security"—only God was with her, who answered her prayer: "You pulled me out of my convent, where I was useful. Now guide me, as You wish."

She found quarters, and in March, 1949, the first candidate joined, taking her own baptismal name, Agnes. More came and they were instructed; a constitution had to be written, as well as all the many other things required that go with *pioneering*.

Because of the strong emphasis on poverty—"our dowry"—she initially wanted all property to be owned by Rome. But since that is a foreign power, this was not deemed prudent. Nor was Mother Teresa's original plan for the daily diet, only rice and salt. Even the poor were doing better, getting also legumes! Wisely, Mother Dangel, a medical missionary, warned that tuberculosis and early death would ensue. So the "Congregation of the Missionaries of Charity"—the order's official name—were given a nutritious, though very plain diet, for God "wants obedience, not victims."

Also very plain was the style of dress chosen. Each sister would have three white habits, to cover from neck to ankle and wrist; one to wear, one to wash, one to dry; two coarse, white, blue-bordered saris, covering head and most of the habit, one to wear and one to wash or dry; a crucifix hanging from the left shoulder, and sandals.

There were to be no fans in any of the buildings, neither was there to be running water on all the floors; after the manner of the poor, it was to be carried in buckets. The sisters were not ashamed to beg for their needs. Donations were gladly accepted; giving of certain amounts on a regular basis was discouraged; the donor is urged not to share of his surplus, but to sacrifice.

Those who know her best say that Mother Teresa's outstanding trait is her faith; she joyfully

testifies that God never lets her down! For instance, one day her house in Calcutta was out of rice. Mysteriously, the city schools closed down for two days and donated the bread they would have used!

This faith of hers is a tremendous stimulus, enabling her to get by on about three hours sleep at night, toiling till 1:00 a.m., long after her girls have retired. But theirs is a rigorous schedule too. It starts at 4:30 a.m. with prayer, meditation, breakfast, washing a sari; by 7:30 a.m. they are ready to go out all over the city to comfort the dying, serve lepers, work in the slums, etc. By 12:30 p.m. they are back for lunch, housework, half an hour's rest, meditation, a cup of tea. By 3:00 p.m. they are on the streets, until 6:30 p.m. Then an hour of adoration, dinner at 7:30 p.m. "recreation" (actually just conversation) from 8:30 p.m. to 9:00 p.m. then prayer and bed.

To keep the dropout rate low, there are stringent standards. Applicants must be at least seventeen years of age, healthy, able to learn (especially languages), have common sense, and a cheerful disposition. Intellectuals are not welcome; they don't fit in! If a girl passes the test, she is allowed to view the work; should she decide it is God's call, she spends six months as an aspirant, six as a postulant, two years as novice, followed by six years' preparation for final vows. A year before taking these, she spends extra time deepening her spiritual life, for Mother Teresa wants to impress the sisters that they are not social workers, but religious who joyfully share the overflow of divine love they experience in communion with the Christ. Thus all houses have inscribed, "I thirst"—a reminder of the Saviour's yearning to impart His love through human instrumentalities.

Mother Teresa founded two other congregations. In March, 1967, the "Missionary Brothers of Charity" were born; and in June 1976 the "Sisters of the Word," the latter in New York's Bronx. Why in the U.S.? Mother Teresa maintained that the West was both ready and in need of it, suffering from poverty of the Spirit, worse than its material counterpart in the East. Western Wisdom students will be interested in another reason: to counteract inroads by "neo-Hindu and Buddhist groups." Those joining devote their energies primarily "to the pursuit of God" in solitude, going out to serve but two hours daily, pouring out "the burning lava of their pent-up love for God."

Not for nought has Mother Teresa been called the most influential woman of our time, for her

orders have spread to all continents, even into Communist East Berlin and Ethiopia. She tried to pacify Northern Ireland, but was unwanted, and left; she looked for quarters in Beirut; Le Joly does not tell us if work was started there. The Missionary Brothers were run out of Vietnam, but most other governments have been cooperative; India led the way by granting free rail and air service.

Mother Teresa professes to stay above politics; her work is to change people, not systems; but twice she involved herself. When India passed laws favoring sterilization for birth control, she warned of divine displeasure. When, some years later, religious freedom was curtailed, she repeated her admonition. Each time the prime minister was defeated at the polls and forced out of office; her biographer is convinced that "twice a prophetic voice has spoken."

She has been showered with degrees, awards, recognitions; in 1975 she appeared on *Time's* cover; in 1979 she collected the Nobel Peace Prize; she has conversed with world leaders and addressed august assemblies; without the media's help she couldn't have achieved what she did; her interview with Britain's famed Malcolm Muggeridge launched her on the road to universal acclaim. Still, she likens her work to a drop in the ocean, "but if we didn't do it, the ocean would be one drop less."

After March, 1980, this Dynamo of the Spirit curtailed her global "gallivanting" somewhat, but not due to old age. On the 22nd of that month, she received the *Bharat Ratna*, the highest award India can bestow. But four days before, a fire swept her London house; eleven perished, including an 18-year-old volunteer. It seemed to her like a message from Heaven that there had been enough glamor and glory, there must again be more emphasis on the daily sweat and toil for the love of God; less reaching out for the praise of men.

But gladly she volunteered her services in behalf of the American hostages held in Tehran, having been approached by the Pope or "another party," as Le Joly put it. Several days she lingered in Rome, preparing for the mission, but the anticipated invitation from the Ayatollah Khomeini never came.

Several months later, another one did come from President Reagan, who spent an hour with her in the White House. When asked what he had discussed with her, he replied, "When you are with Mother Teresa, you listen."

Not all do; many ask questions. One of the most frequently heard is, "What will happen after you?" Her answer, "God will find another person, more humble, more faithful, more devoted, more obedient to Him, and the society will go on." A mighty tall order; but with the Almighty, all things are possible!

***Jungian Symbolism in Astrology,*
by Alice O. Howell. The Theosophical Publishing House, Wheaton, Illinois.**

Alice O. Howell, a Jungian analytical astrologer and former faculty member of the C.G. Jung Institute of Los Angeles and Chicago, gives the where-to-fores and the reasons why astrology is a valuable tool in psychotherapy. Further proof of astrology's relevance to the psyche and its value and aid to psychotherapy, is presented. The book is brilliantly done, a scholarly work put in easy to understand language for the advanced astrologer or the beginning student.

She writes the chapters as "letters to 'friends,'" and gives an indepth, succinct overview of astrology and the meaning of a chart. Something for both the novice and advanced astrologer. Her dramatic use of comparisons and the weaving in of ancient history, wisdom and metaphysical facts and concepts make this an interesting book that one cannot put down. She relates in the book how symbols are brought together and how a chart speaks to the therapist and patient.

Mrs. Howell goes through the meaning of the signs and gives very good case histories and examples of patients' charts and how they overcame their mental dilemmas. In addition, she reflects on karma, synastry and the balance of Jupiter and Saturn. Her references to English literature and mythology, make for an exciting book. She includes rare tidbits of knowledge and advice on certain aspects of the chart. She then brings everything up to date with a short commentary on world crises such as Chernobyl as we move from the age of Pisces into the dawning of the age of Aquarius.

References to some of the most profound ideas of Carl Jung are quoted throughout the book. It is well written and a boon to astrologers and New Age seekers, giving yet another piece to defining the puzzle of the Collective Unconscious as Jung saw it through the symbolism of Astrology. □

—Susan Lee White

Readers' Questions

CAN SOULS BE LOST?

Question: Is there any such thing as a lost soul? Is it possible for a person to sin to such an extent that he is beyond redemption, and must therefore either suffer in hell throughout eternity according to the orthodox version, or be annihilated according to some occult doctrines?

Answer: No, there is no such thing as a lost soul, if you mean by "soul" the indwelling Spirit. The Spirit, or Ego, is a part of God and therefore immortal. Hence it can never be annihilated or lost. Neither can it be compelled to remain in "hell" forever. (The soul is the food for the Spirit extracted from the bodies through the Spirit's experience in them.)

The Spirit during ages of involution has crystallized about itself a personality consisting of four vehicles: the physical body, the vital or etheric body, the desire or emotional body, and the mind or mental body. The personality has a will of its own and frequently uses it contrary to the laws of the universe, thereby bringing upon itself penalties which the violation of all cosmic laws produce. The suffering follows, as a result of which the Ego is usually enabled to get a stronger grip upon its lower vehicles and guide them better next time.

Occasionally, however, a personality becomes so strong, so self-willed, and so fond of self-gratification that the Ego cannot control it, and it finally breaks away from the control of the latter. If it is seen that the Ego has hopelessly lost its opportunity of mastering this particular personality, the bridge of mind between the Ego, or Higher Self, and the lower self is broken. Thus the personality is cast off, after which it slowly and painfully disintegrates. It has refused to serve the purposes of evolution, and it is therefore useless. The seed atoms are taken away from the Ego at this time by the Recording Angels so as to prevent it from coming to rebirth again. Then the Spirit, having been shut out of further evolution for the time being, proceeds through the Moon and the planet Saturn to Chaos. Thence it will be expelled to inter-planetary space to await the beginning of a new life wave of Virgin Spirits upon a course of involution and evolution. This it joins and begins again the work which had been interrupted in its previous Earth lives.

Let it be noted particularly, however, that all the benefits of its experiences in the former Day of Manifestation with the preceding life wave are not lost. There is a record upon the Life Spirit, the second principle of the Ego, of every act and scene in every one of our Earth lives. This record is imperishable. When the Ego starts work with a new life wave, it carries with it this record of its former lives, and this puts it far ahead of the Virgin Spirits who are just beginning their involution. The case is somewhat analogous to that of the pupil in school who fails at the end of the year in his grade examinations and is compelled to go back and take that year's work over again. He starts with younger pupils, but what he learned in the preceding year gives him an advantage over them.

CARRYING AILMENTS FROM ONE LIFE TO ANOTHER

Question: When we are afflicted in one life with a diseased organ, do we return in a future body with a similar ailment?

Answer: Not necessarily. Basically it depends upon the extent to which we learn the lessons of life. Since the first revolution of the Saturn Period the Ego has been learning body building. At the present time, the second half of the fourth revolution of the Earth Period, the human body is only about fifty per cent efficient. If we wish to get some idea of what the physical body will be like in its perfected state, we have only to look into the past and see what has already been achieved along certain lines, knowing that similar progress will be made in the future. For instance, we know that at one

time feeling was a localized sense just as hearing and seeing are today, the organ of feeling being the pineal gland, which at that time protruded from the back and upper part of the head. Today the sense of feeling is distributed all over the physical body. What is true relative to the extension of this sense is equally true of all the other senses, for in the course of time they will cease to be localized, and the entire body will not only feel, but it will smell, taste, hear, and see.

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

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

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

WHY DOES DEATH COME TO YOUNG PEOPLE?

Question: I have a very dear cousin who has just lost her youngest son (19 years old) with cancer. She is heart broken, and wants me to ask you to give a possible reason why he was taken so young. He had many fine traits of character.

Answer: The most comforting information you can offer your cousin is that actually there is no death. Only the form dies; the Spirit that inhabits the body is eternal. As stated in the Western Wisdom Teachings, birth and death should be "regarded as the shifting of man's activity from one world to another, and it depends upon our own position whether we designate such a change birth or death. If a man enters the world in which we live, we call it birth; if he leaves our plane of existence to enter another world, we call it death; but to the individual concerned the passage from one world to another is but as the removal to another city here; he *lives*, unchanged; only his exterior surrounding and condition are changed."

In general, the length of life is determined before the Ego is born into the physical world, and his archetype is "wound up," so to speak, to last the length of time that the Recording Angels and their helpers deem best for the lessons and destiny that belong to that particular Ego. In the heaven worlds we all work at learning to build our bodies (with help, of course), and we build the kind of body that we are able to build. The imperfections in it simply indicate that we either had not learned to build a better body or had violated the laws of God in such a way that the archetype of the physical body is affected in its formation. If one develops some disease, that means that the person has not yet cleansed himself of the spiritual imperfections that result from violating God's laws.

Occult philosophy teaches that: "Disease is really a fire, the *invisible fire* which is *The Father* endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors, cancers, and all other diseases are really also the effect of that invisible fire, which endeavors to purify the system and free it from conditions which we have brought about by breaking the laws of Nature."

Parents who study occult philosophy come to take a more impersonal attitude toward their children. They learn that the children do not real-

ly belong to them, but rather that they are given the privilege and opportunity to provide love and care for the child until it can take care of itself. Thus they are prepared to face the loss of their loved ones with cheerfulness and faith that they will be well cared for in the new surroundings, and will then help them with cheerful thoughts, rather than hinder them by grief.

KINDS OF NATURE SPIRITS

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

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

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

The sylphs are the Air Spirits. Their bodies are also composed of the life and light ethers, and they, too, are subject to mortality but live for thousands of years. The undines separate the water on the surface of the sea into finely vaporized particles, which the sylphs lift into the air carrying the undines with the vapor as high as is necessary before partial condensation takes place and clouds are formed. The sylphs hold the clouds together until forced by the undines in the vaporized water to release them. The battles fought in the air between these two classes of Nature Spirits we call storms.

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

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

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

USE OF DISCARDED BODY BY EARTH BOUND SPIRIT

Question: Is it possible for an earthbound Spirit or an elemental to use, in any manner, the discarded body of a person who has recently died?

Answer: No. That is, it is not possible if the death has been real—if the silver cord has been severed. In such a case the physical body proceeds to disintegrate at the same time. It is possible, however, for the discarded desire body of a person who has passed into the Second Heaven to be taken possession of and used by an elemental or a disembodied Spirit; ordinarily the desire body is not discarded for many years after the physical death.

There have been accounts of instances in which a person appeared to die, but at the instant of supposed death, the body seemed to be taken possession of by another Spirit and brought back to life, an entirely different personality from that of the original owner then being demonstrated. What undoubtedly occurred in these cases was not death but obsession by the second Spirit, which was made possible by the weakened condition of the original owner of the body. When his vitality reached a very low ebb and his power of resistance was correspondingly smaller, the obsessing Spirit was able to push him out and take possession of the body, after which the characteristics of the obsessing Spirit were shown in the personality instead of those of the original owner. □

The Healing Panacea

“The Cosmic Christ, the Redeemer, commenced His beneficent work, and eventually obtained access to the Earth through the ‘cleansing blood of Jesus’ when it flowed on Golgotha. Now the Christ Spirit is working from within our globe to attenuate its physical and superphysical constituents. An enormous spiritual in-rush was felt at the moment He came into full possession of the Earth on Golgotha; so great, indeed, that the intense light blinded the people.

“From that moment the principle of altruism commenced to take a greater hold upon our race. We are gradually ceasing to look to our interest alone, and are laying up treasure by an interest in the welfare of our fellow men. Had not Christ come, another moon must have been thrown off to rid us of the worst elements, but from this we are being saved by grace through the sacrifice of the Cosmic Christ Spirit—a sacrifice that does not involve His death as commonly understood, but is an infusion of the Earth with a higher life which enables us to live more abundantly in Spirit.

“In this coming of Christ to Earth we have an analogy between it and the administering of the Spiritual Panacea, according to the law, ‘As above, so below.’ There is in every little cell of the human body a separate cell life, but over and above that is the Ego which directs and controls all cells so that they act in harmony. During certain protracted illnesses the Ego becomes so intent upon the suffering that it ceases fully to vivify the cells; thus bodily ailments breed mental inaction and it may become impossible to throw off disease without a special impulse to dispel the mental fog and start the cell activities anew. That is what the Spiritual Panacea does.

“As the intruding Christ life on Golgotha commenced to dispel the shell of fear bred by inexorable law that hung like a pall about the Earth; as it started the millions of human beings upon the path of peace and good will so also when the Panacea is applied does the concentrated Christ life therein contained rush through the patient’s body and infuse each cell with a rhythm that awakens the imprisoned Ego from its lethargy and gives back life and health.”

HEALING DATES

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 in the Pro-Ecclesia at 4:15 P.M. and every evening in the Temple at 6:30 P.M. when the Moon is in a cardinal sign on the following dates:

November 3-10-17-24-30
December 7-14-21-27
January 3-11-18-24-30

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

NOVEMBER 1987

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CALENDAR OF EVENTS AT MOUNT ECCLESIA 1988

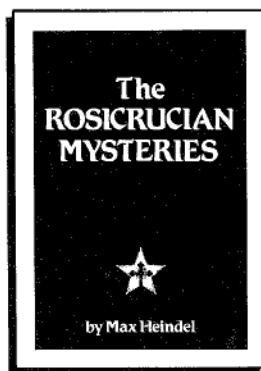
- JANUARY:** FELLOWSHIP DAY, Wednesday, January 6. Annual observance of Max Heindel's transition.
PHILOSOPHY SEMINAR, Saturday, January 16, 9:30 AM to 3:45 PM, Guest House, Room II.
- FEBRUARY:** WINTER SCHOOL, Monday, February 15 through Friday, February 26.
- MARCH:** VERNAL EQUINOX, Saturday, March 19.
6:30 to 7:30 PM: Presentation, Guest House, Room II.
8:00 PM: Vernal Equinox Service in Temple* and Chapel.
PALM SUNDAY SERVICE in Chapel on March 27 at 11:00 AM.
- APRIL:** GOOD FRIDAY OBSERVANCE, in Chapel, Friday, April 1st, from 12:00 Noon to 3:00 PM. Music and Prayer.
EASTER OBSERVANCE, Sunday, April 3.
Easter Sunrise Service at the Cross.
Continuation of Sunrise Service in Chapel.
Breakfast in Cafeteria immediately following Service.
Easter Sunday Service in Chapel at 11:00 AM
Easter Dinner in the Cafeteria at 12:00 NOON.
- MAY** ASTROLOGICAL SEMINAR, Saturday, May 21, 9:30 AM to 3:45 PM, Guest House, Room II.
- JUNE:** SUMMER SOLSTICE, Monday, June 19.
6:30 to 7:30 PM: Presentation, Guest House, Room II.
8:00 PM: Summer Solstice Service in Temple* and Chapel.
- JULY:** MEMBERSHIP PICNIC, Saturday, July 16, 12:00 NOON.
ANNUAL MEMBERSHIP MEETING*, Saturday, July 16 at 2:00 PM; announcement of Board of Trustees election results; Guest House, Room I.
SUMMER SCHOOL, Monday, July 18 through Friday, August 5.
- AUGUST:** ANNUAL CONFERENCE, Monday, August 8 through Friday, August 12.
- SEPTEMBER:** AUTUMNAL EQUINOX, Wednesday, September 21.
6:30 to 7:30 PM: Presentation, Guest House, Room II.
8:00 PM: Autumnal Equinox Service in Temple* and Chapel.
- OCTOBER:** NOMINATION DAY, Sunday, October 2nd. Guest House, Room I, 2:00 PM
BIBLE SEMINAR, Saturday, October 22nd from 9:30 AM to 3:45 PM; Guest House, Room II.
OPEN HOUSE, Sunday October 23, 2:00 PM to 4:00 PM at the Cafeteria.
FOUNDER'S DAY OBSERVANCE, Friday, October 28, 12:40 PM at the Founder's Cross; an annual event commemorating the groundbreaking ceremony in 1911.
- NOVEMBER:** HEALING SEMINAR, Saturday, November 19, 9:30 AM to 3:45 PM, Guest House, Room II.
THANKSGIVING OBSERVANCE, Thursday, November 24.
Thanksgiving Service in Chapel at 11:00 AM.
Thanksgiving Dinner in the Cafeteria at 12:00 NOON.
- DECEMBER:** WINTER SOLSTICE, Tuesday, December 20.
6:30 to 7:30 PM: Presentation in Guest House, Room II.
8:00 PM: Winter Solstice Service in Temple* and Chapel.
CHRISTMAS EVE PROGRAM, Saturday, December 24 at 7:30 PM in the Cafeteria.
CHRISTMAS EVE SERVICE, Saturday, December 24 at 10:30 PM in the Chapel.
HOLY NIGHT OBSERVANCE, Saturday, December 24 at Midnight in the Temple.*
CHRISTMAS DAY SERVICE, Sunday, December 25 at 11:00 AM in the Chapel.
CHRISTMAS DINNER, Sunday, December 25 at NOON in the Cafeteria.

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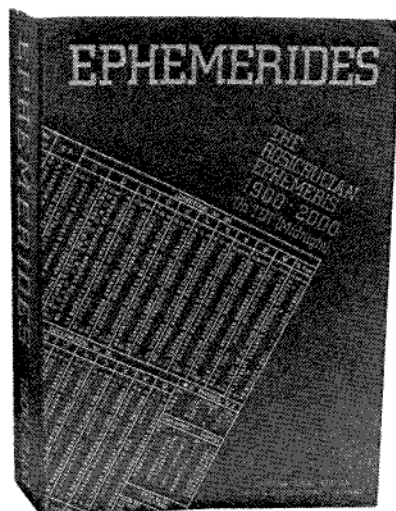
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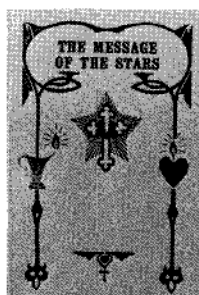
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