

Rays from the Rose Cross



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

September/October 1995—\$3.00

**THE FOUNDATION OF FOUNDER'S DAY
NINE STEPS TO SPIRITUAL HEALING
DESTINY AND THE TWELFTH HOUSE
SOMETHING MISSING FROM YOUR BIBLE?**

A CHRISTIAN ESOTERIC MAGAZINE





PSALM 84

How amiable are thy tabernacles, O LORD of hosts!

My soul longeth, yea, even fainteth for the courts of the LORD:
my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house, and the swallow a nest for herself,
where she may lay her young, even thine altars, O LORD of hosts,
my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee.

Rays from the Rose Cross

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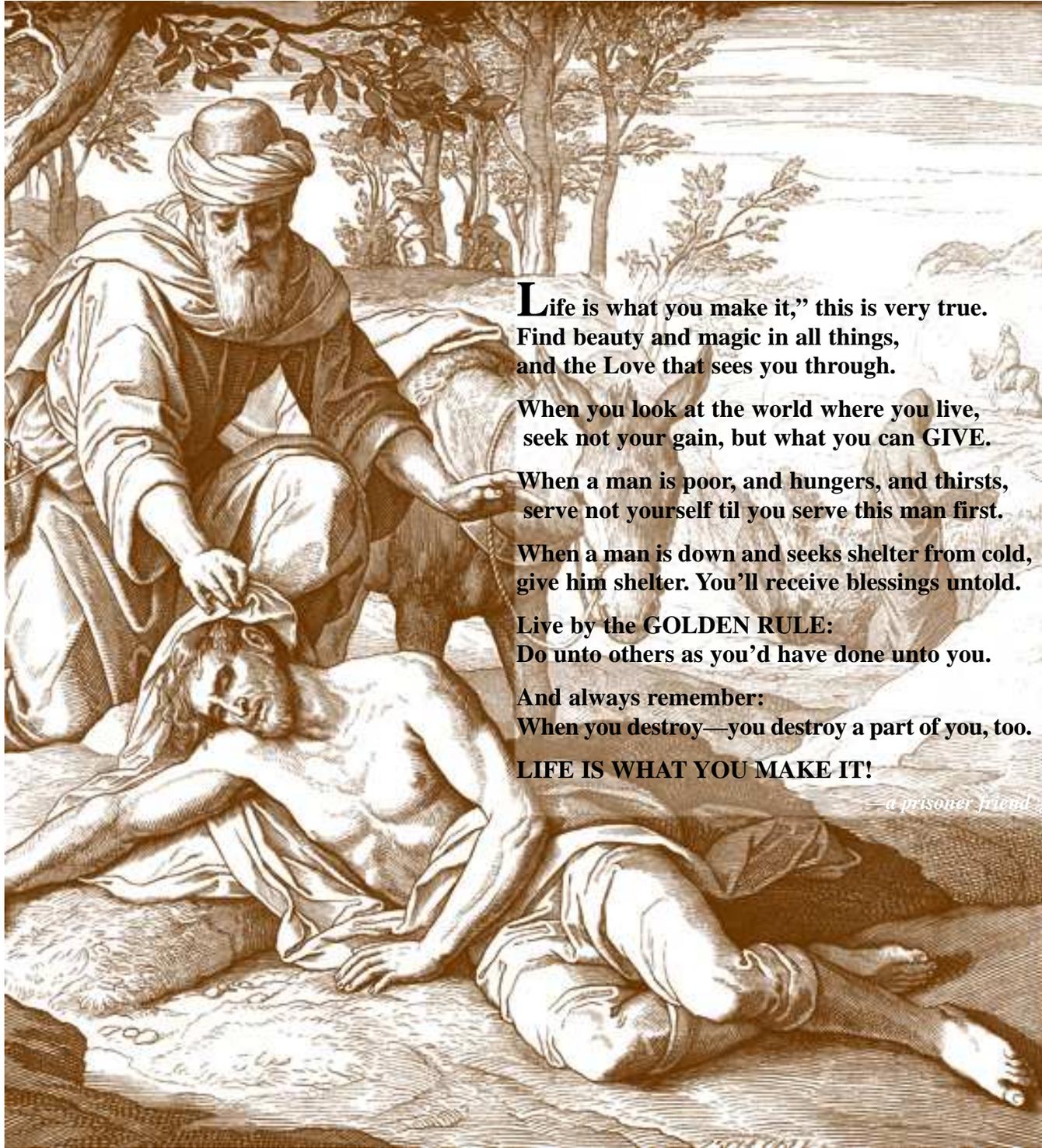
*“A Sane Mind,
A Soft Heart,
A Sound Body”*

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FEATURE

Life Is What You Make It



Life is what you make it," this is very true.
Find beauty and magic in all things,
and the Love that sees you through.

When you look at the world where you live,
seek not your gain, but what you can GIVE.

When a man is poor, and hungers, and thirsts,
serve not yourself til you serve this man first.

When a man is down and seeks shelter from cold,
give him shelter. You'll receive blessings untold.

Live by the GOLDEN RULE:
Do unto others as you'd have done unto you.

And always remember:
When you destroy—you destroy a part of you, too.

LIFE IS WHAT YOU MAKE IT!

—a prisoner friend

The Good Samaritan, *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld (1789-1853)

Obedience

CASTING DOWN imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor. 10:5).

Sometimes our thoughts behave like a fluttering flock of wild birds. They flit about aimlessly, lighting first here, then there. Especially when the hands are busy in routine tasks does the mind dart about, often with little direction or purpose.

Times like these can become times of mental and spiritual discipline if we will make the effort to bring “into captivity every thought to the obedience of Christ.” Instead of allowing our thoughts to drift with little or no direction, and often into critical and negative paths, we can capture them and teach them to be obedient to the guidance of the Christ within.

We may heed Paul’s advice in Philippians 2:5-8: “Let this mind be in you, which was also in Christ Jesus: Who . . . took upon himself the form of a servant, and . . . humbled himself, and became obedient unto death.”

“The purpose of life is to transform the powers latent in the Ego into dynamic energy, whereby it may perfectly control its different vehicles and act as it pleases. We know that it does not have full sway now, or there would be no warfare in our breasts, as we say, between the Spirit and flesh. But in reality, we should say, between the Spirit and the desire body. It is this warfare that develops spiritual muscle, as wrestling builds physical muscle. It is easy to bid others do this and that, but to enforce obedience from oneself is the hardest task in the world, and it has been truly said that ‘the man who conquers himself is greater than he who takes a city.’” *Christianity Lectures*, p. 59

Routine work that allows the mind freedom



Drawn by Ariel Agemian exclusively for the Confraternity of the Precious Blood

Bring “into captivity every thought to the obedience of Christ.”

gives us a wonderful opportunity to control our thoughts; to learn to develop a constant awareness of God within; to learn, too, to immediately dismiss un-Godlike thoughts; to refuse to dwell on the negatives, the criticisms, the irritations, but to dwell instead on the positive, the loving, the Godlike.

Bringing our thoughts into captivity to the obedience of Christ is really bringing them into a state of freedom and power. For only when we are one with Christ are we living freely and joyfully.

Captivity to Christ is true freedom. □

The Foundation of Founders' Day

IN HIS June, 1911 letter to students, Max Heindel informed his readers that, culminating his search for a permanent site for conducting the affairs of the Rosicrucian Fellowship, he had bought "one of the sightliest spots in beautiful Southern California; in fact, though I have traveled all over the world, I have never seen a view to compare with that of the site of our future Headquarters." Whereupon, he describes the splendid panoramic vistas afforded by this choice tract of land, concluding that "it offers a composite picture of glory and inspiration, in itself sufficient to evoke all that is purest and best in anyone at all spiritually inclined." This beauty spot of nature was aptly christened Mount Ecclesia.

Why Oceanside, which even today, having both a population above 130,000 inhabitants and the dubious distinction of being home to the U.S. Marine Corps' Camp Pendleton, is still called "America's best kept secret"? Because, as Heindel states in the *Cosmo*, southern California



Founders' Cross

"We made a large cross of the same style as our emblem, and on the three upper ends we had painted, in gilt letters, the initials: C. R. C. These represent...the symbolical name of our great Head, and designate our emblem as the Christian Rose Cross . . ."
—Letters to Students

offers exceptional opportunities for spiritual growth due to its ether atmosphere being denser than in any other part of the world, and Mount Ecclesia is particularly favored in this respect.

The Fellowship, as an idea and spiritual entity (archetype), was given birth August 8, 1909, in Seattle, Washington. It was grounded and given an earthly home at Mount Ecclesia a little over two years later. Groundbreaking for the first Fellowship building on Mount Ecclesia, inaugurating Founders' Day, took place at exactly at 12:40 P.M., Pacific Standard Time, October 28, 1911.

Why at this precise time? Because the planetary configuration was



Max and Augusta Heindel, flanking the cross, were among the twelve (nine outwardly visible) attending the groundbreaking ceremony.

work of this spiritual center. It is instructive to note that both Fellowship and Grounds horoscopes show Jupiter as the most elevated planet, and in both the sun and mercury are in conjunction—in 8th house (regeneration) Leo for the former and in 9th house Scorpio (regeneration) in the latter.

At that first Founders' Day a "little flock of nine were present," outwardly certainly a modest witness for the genesis of such a significant enterprise. But that nine were augmented by three invisible Beings, including the august Head of the Rosicrucian Order, Christian Rose Cross, and the Elder Brother who was the inspiration for the Fellowship, as well as Max Heindel's Teacher.

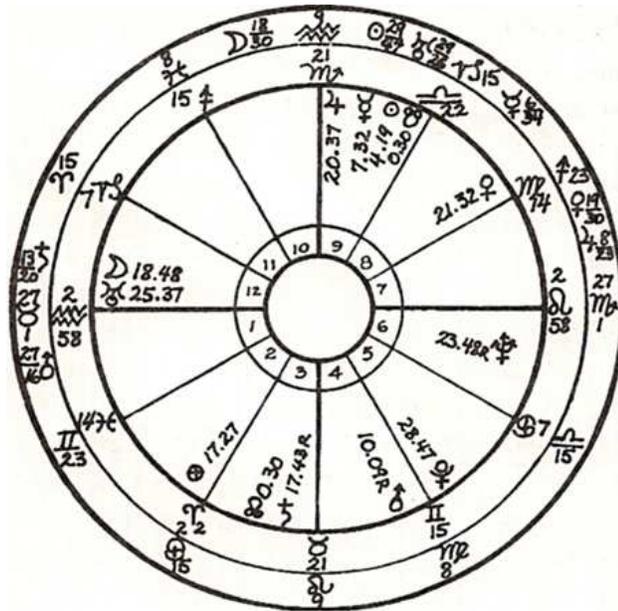
most propitious for initiating and sustaining the

Three shovelfuls of earth were lifted from

The Rosicrucian Fellowship, internationally headquartered at Mt. Ecclesia, is the designated herald of the Aquarian Age (Uranus conjunct Aquarian ascendant). Its primary function is to disseminate (Mercury) the Western Wisdom Teachings (Jupiter), with an emphasis on their transformative power—providing one lives the regenerative (Scorpio) life. The Sun-Mercury conjunction in Scorpio, complemented by 9th house Jupiter conjunct the midheaven, shows the concentration of energies on promulgating the Rosicrucian philosophy on a global level.

Since a distinction is made between the birth of the Fellowship and the founding (birth) of Mount Ecclesia, the physical plant or body of the Fellowship, the horoscope for the Grounds will be particularly operative upon its workers and residents. They have the opportunity to experience and transmute challenging aspects, as well as to utilize the grand trine in earth signs.

Assessing the present and near-term prospects for favorable conditions at Mount Ecclesia, we note that the progressed Moon has recently crossed the natal ascendant into the first house, bringing the energy to enhance the image or look of the Grounds, as any current visitor can readily attest. The progressed Sun will conjunct



Horoscope for Mount Ecclesia:
Natal Chart progressed (outer circle) for October 28, 1995

the ascendant in three years, bringing a major infusion of rejuvenating energy and dedication. And finally, transiting Uranus, the Grounds' ruler, has just completed its cycle (86 years) and now is also in close orb to the natal ascendant, soon to be followed by progressed Uranus. All these aspects augur highly promising creative developments at the Fellowship's International Headquarters.

the corner of the building site, accompanied by a threefold prayer for (1) Wisdom to guide the School along the right lines; (2) the faculty to present the Beauty of the higher life so as to render it attractive to all mankind; and (3) the Strength to patiently and diligently continue the good work.

Then the composite emblem of the Mystery School was planted: The cross representing matter, whose arms and upper limb bore the golden letters C. R. C., and the climbing red rose, representing the verdant evolving life climbing to greater and greater heights by this crucifixion. The black cross (later changed to white to avoid unfortunate associations), the twining green stem of the plant, the thorns, the blood red roses—in these is hidden the solution of the World Mystery.

The two arms pointed east and west, placing it directly in the path of the spiritual currents that vitalize the four kingdoms of life: mineral, plant, animal, and man.

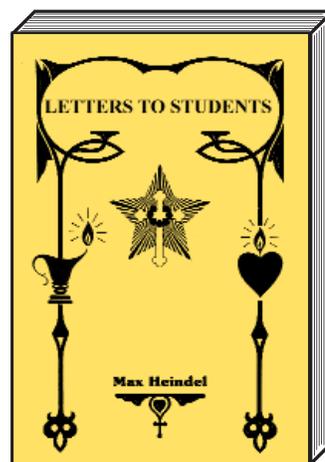
On the night of April 9, 1910, when the new moon was in Aries, the Elder Brother came to Max Heindel and took him to the etheric Temple in Germany. There he was enabled, with “a little assistance from the Brothers,” to contact the fourth region of Concrete Thought, where the archetypes are found. He discerned the highest ideal and mission of the Fellowship and prophetically saw “a procession of people coming from all parts of the world to receive the teaching” at its Headquarters, from whence they issued “to carry balm to afflicted ones near and far.” The Fellowship has every reason to be sanguine about realizing the purpose assigned it by the Rosicrucian Order, for which it is the preparatory school. We are particularly optimistic in light of the coordination of auspicious present and imminent planetary aspects. Even now we are experiencing the millennial energies highly favorable for the advancement of our mission. May we all contribute our utmost to the implementation of these beneficent energies so that, in Christ’s Name and for His glory, our common spiritual cause may prosper. □

—C.W.



Letters To Students

By Max Heindel



This book contains the direct personal communications of Max Heindel with students of the Rosicrucian Fellowship from Christmas 1910 to January 1919. These ninety-seven letters, written in the intimate, earnest tone of a teacher and friend, make inspiring and instructive reading.

Contents include:

- Christ and His Second Coming**
- Heart Development and Initiation**
- Spiritual Teachers—True and False**
- The Christ Spirit and the Spiritual Panacea**
- Increasing the Life of the Archetype**
- Unnatural Means of Attainment**
- “Lost Souls” and Stragglers**
- The Vital Body of Jesus**

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Nine Steps to Spiritual Healing

WE, AS aspirants to a more spiritual way of life, having overcome the baser elements of human nature, are confronted with subtler but equally dangerous forms of transgression, such as spiritual pride, self-righteousness, indiscriminate impositions of “service” upon our fellow men, intolerance, false judgments and harsh criticism, impatience and selfishness—the list seems endless. The path of attainment is never free from the temptation to sin, and each temptation to which we succumb to makes us more susceptible to illness.

Pain and sickness are caused by transgression of the laws of life. This is the Rosicrucian Teaching. It is what we learn also through experience, and what we must learn to recognize and transmute to effective use if we would avoid the hardships incurred by not heeding God’s laws.

Let us take the first step, that of PURITY. It has been said that Christ’s gospel could never have been delivered by one who was diseased. Likewise, it is certain that the healing miracles performed by Christ Jesus could



Watercolor over graphite on gray wove paper, J. James Tissot, 1836-1902, Brooklyn Museum of Art

Christ raises the daughter of Jairus

not have been accomplished by one who was diseased. All healing results from an application of divine healing force which comes from the Father. The healing angels, the invisible helpers, and all who devotedly care for and pray for the sick, work with this healing force in one way or another. In the Rosicrucian Fellowship Healing Service we are told that a pure and strong healing force cannot be generated unless we keep our minds and bodies clean and pure.

Whether the healing force is impersonally directed for use where it is most needed, as happens during the healing service, or whether it is directed toward a specific individual, the instrument through which it is directed must be pure. As instrument tainted with impurities will compromise the power inherent in the healing force, so is a spotted lens unable to give a true picture.

The most pure and perfect earthly instrument ever possessed by an evolving ego was made by Jesus. Only in so chaste a vehicle

could the sublime Christ Spirit fulfill His mission of imparting the gospel of love and brotherhood and healing the sick. Only so chaste a vehicle could withstand the rarified vibrations of higher thought, wisdom, spiritual strength, and love brought to earth by this sublime being. Only so chaste a vehicle could transmit the divine healing force with such intensity as to bring about the healing miracles of Christ Jesus.

We too shall some day be able to apply the same measure of power in the great healing work and to accomplish the same kinds of cures that today seem so awesome. This will occur, however, only when our inner as well as outer purity becomes more like that of our ideal, Christ Jesus.

Now let us consider the second step of COOPERATION. If we request aid from the Invisible Helpers, we must bear in mind that the process of healing is not one-sided. We must be prepared to cooperate with the healing force that is being directed toward us. There are specific things we can do and specific things we should not do in order that the healing ministrations may be of utmost benefit to us.

Many people these days are coming to understand that certain foods are unhealthy and that prolonged lack of sleep can cause significant damage. Generally, however, we pay less attention to the potential effects on health of our thoughts and emotions. After they have taken their toll, we have no trouble remembering the headache brought on by a fit of weeping or upset stomach that plagued us after we got angry.

If we constantly send thoughts of criticism, intolerance, hatred and revenge to others, we will harm ourselves more than we harm them. The attitude that prompts such thoughts tends to harden our finer vehicles—a condition which in turn reacts adversely upon physical health. Obviously,

it is just as important to cooperate with the healing force by sending out our most elevated thoughts and emotions at all times as it is to eat properly and get sufficient sleep. To cooperate with the healing force is to cooperate as best we can with Christ and with the Father, from whom, ultimately, healing comes. Christ Jesus, by words and example, has told us what we should do. We have but to look to His life on earth and strive to live so that our own lives are filled with the love and tolerance that He brought into the world. When we learn to do this automatically and consistently, we find ourselves cooperating with the healing force before we have

need of it, because we will have learned to live right, thus insuring GOOD HEALTH.

FIDELITY is the third step to spiritual healing. The dictionary tells us that to be faithful is to be constant and loyal. It suggests qualities of stability and devotion, which are steadfast and enduring. James says, “The prayer of faith shall save the sick.” Loyalty, devotion, and steadfast fidelity to the highest we know will weigh heavily in the scale for healing. What does this faithfulness imply?

It implies that we live in awareness of what we are thinking, saying, and doing at all times. Faithfully we screen our thoughts and our words. Loyally we make sure that they are positive and loving. Steadfastly we treat others as we wish to be treated. Constantly we refrain from gossip and criticism.

We know that negative thoughts and actions act adversely upon the body, actually weakening and destroying cells and tissues and disturbing normal functioning and regenerative processes. James further tells us to pray for one another” that we may be healed. When the desire to help and serve our neighbor is so strong that we are willing to forget ourselves in our concern for one another, we find that we, too, have benefited from our prayer. It is

Nine Steps to Spiritual Healing

Purity
Cooperation
Fidelity
Forgiveness
Harmony
Living Artistically
Fulfilling Conditions
Silence
Gratitude

impossible to give “loving, self-forgetting service to others” without in some way reaping good in our lives. The constancy of our faithfulness in believing in the Christ and His Teachings and in practicing them in our daily living is a sure refuge. Gradually, as we grow in strength to live more closely to the highest we know, we find that we also have the strength to help others more effectively. As James also tells us, “the effectual fervent prayer of a righteous man availeth much.” As we walk the path to purity, we are increasingly eager to develop within ourselves dependable, steadfast fidelity to the Christ within. That loyalty and faithfulness will shine through us, illuminating our lives and encouraging others to become faithful to the highest within themselves.

FORGIVENESS. To Forgive is to heal. This is our fourth step. “Forgive us our trespasses, as we forgive those who trespass against us.” The quality of forgiveness is essential to right living. Forgiveness insures new beginnings. It implies that grievances are set aside and that we cease from nursing old wounds and holding grudges. It is a foundation of good health, for to forgive is to free ourselves of resentments that otherwise would impair our well being.

If we examine ourselves closely, we are likely to find an astonishing amount of debris in the form of resentments left over from episodes long past, of which we may be only vaguely aware, but which still gnaw at us. In order to be completely forgiving—completely free—we must rid ourselves of even the tiniest of these resentments and put them out of our minds forever. The principle of forgiveness pervades all nature. For instance, our bodies put up heroic defenses to contend with the flagrant abuses involving improper diet and destructive



Oil on canvas, 1621. Giovanni Francesco Barbieri (Guercino), 1591-1666, Dulwich Picture Gallery, London, England

Christ with the woman taken in adultery

He that is without sin among you, let him cast the first stone —John 8:7.

“The effectual fervent prayer of a righteous man availeth much.”

life styles. After too much abuse, of course, our bodies do break down, but the amount of ill-use that is overcome sometimes seems incredible. Nature is not interested in punishment. Nature’s whole purpose is to heal and make right again.

Retribution and re-venge rest on the principle that nothing new can be brought into a situation. Forgiveness, on the other hand, is founded on the idea of change and renewal. We do well, then, to discard unpleasant memories and build up our relationships with our fellow men on the basis of love and wisdom, forgiving everyone, including ourselves. Only in this way will we create the new conditions within ourselves that lead to permanent good health.

HARMONY is the fifth step to healing. Health, essentially, is harmony. The process of healing is the re-establishment of harmony. When physical, mental, emotional, and spiritual aspects all work harmoniously with each other, we are best prepared for our work in the world. Harmony in and among our individual vehicles, however, is but the manifestation of an underlying universal harmony

upon which all cosmic progress is based. Harmony within ourselves parallels the broader harmony with God. When we comply with natural law, we are in harmony with the divine plan of evolution. Our energies are directed into channels in which they best serve us and all evolving life. We work smoothly with the higher powers to further the divine plan. At these times, our various vehicles and their constituent members work smoothly with each other.

When we disregard natural law, we are out of

When we disregard natural law, we are out of harmony with God and with ourselves.

harmony with God and with ourselves. Our energies are directed into channels inimical to progress. Our physical organs and our higher vehicles become misaligned and at variance with each other, we work at cross purposes with God, and thus, are at cross purposes with ourselves. The Higher Self, the God within, is obscured by the lower nature, which follows its own renegade path. Illness is the inevitable result. If we would be healed, we must strive for harmony. Insofar as our conduct is in tune with spiritual precepts, to that extent may we expect to enjoy the blessings of good health. Our ability and our desire to express compassion, sympathy, kindness, purity, spiritual humility, and most essentially, our every endeavor at selfless service, all contribute to harmony.

LIVING ARTISTICALLY is the sixth step on the path to spiritual healing. To live artistically is possible only when one's consciousness is attuned to the divine laws governing art in human relationships. This attunement grows out of the constant application of spiritual principles to the daily experiences of life. Before one can impart the artistic touch to his relationships, he must have within himself love for and faith in humanity. He has faith in others because he has faith in himself—faith in the God within himself. If one knows within his

own soul how to contact a power greater than himself, he also knows it is possible for every other person to do the same thing. A person who cultivates God-consciousness develops the ability to see and hear intuitively. In other words, he sees and hears more acutely than he hitherto did. His relation to others takes on an artistic spiritual quality. He oftentimes blesses others without being conscious of it. He finds a willingness growing in his heart to see the best in his fellowmen. He sees a vital human need in a mere gesture or an apparently careless remark. Then, with artistic finesse, he gently helps a fellow human being on his way. Every individual has a fundamental desire to come up out of ugliness into beauty—to grow and unfold. This desire may remain latent for a time, but eventually it will manifest, blossom, and bear fruit. Ours is ever the privilege of living artistically and helping others also to weave a life tapestry glowing with the radiance of obedience to divine law.

FULFILLING CONDITIONS is step seven. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbor as thy self"

Many bodily ailments are initiated or aggravated by emotions of hatred.

(Matthew 22:37, 39). As we learn to abide in the consciousness of Christ, we find it becoming easier to fulfill the conditions of loving God and our neighbor, and this also has a bearing upon health. The love which we feel within and which we send forth has its effect upon our surroundings. It has an even greater effect upon us. It is a well-known fact that anger adversely affects digestion and that many bodily ailments are initiated or aggravated by a variety of negative emotions. In rebellious moods, we sometimes question how we can be expected to love one who seems so unlovable. Upon further thought, we discover that as a matter of self-preservation alone, we have no choice. In the knowledge of our unity with one another we

find that the object of our hatred is truly one with us, and we are hating part of ourself. When someone wrongs us, he is the one who must suffer the consequences of wrongdoing. If we respond to the act with resentment, discussing it with others and considering ways of retaliation, then we make it our problem too.

Instead, if we bless the offender, sending him love, it not only protects us, but may be the means of lifting our brother. What greater service can we give? Little or temporary relief is all we may expect when we ask for spiritual healing—unless we are willing to fulfill the conditions outlined for us by the Christ.

SILENCE is the eighth step in healing. In the past, when life was lived less intensely than it is now, many people realized the value of maintaining silence for at least a certain amount of time each day. They knew that it is necessary for the ego

Because we are united with others, the object of our hatred is one with us and we are hating a part of ourselves.

to turn periodically within and shut out all else. In these more hectic, stressful times, noise is the order of the day, and silence is at a premium.

Today, more than ever, we need rest from the clamor of the world. We can most effectively analyze our thoughts, chart the course of our aspirations, and commune with the highest, when we are alone and all is quiet about us. Elijah, we must remember, did not receive an answer to his problem when the storm was raging or during the turbulence of earthquake and fire. Only when the sounds of destruction and disharmony had ceased did the “still small voice” issue its commands to save Elijah’s life. Sick people have an even greater need for solitude and silence, which is medicine



Watercolor over graphite on gray wove paper, J. James Tissot, 1836-1902, Brooklyn Museum of Art

The Resurrection of the Widow's Son at Nain—Luke 7:14-5

for the spirit.

The patient who is conscientiously trying to fulfill his role in the healing process finds that daily meditation is an imperative. Quietness is an essential condition for creative thought, and is particularly important when we are in need of healing and seek to commune with the Christ within—the source of our creativeness. The “eternal perspectives” essential to an expanded, more abundant mode of life are discovered and retained only amid peaceful surroundings. If we are harassed by the noise of the world, we are imprisoned in the world. But the “sounds of silence” offer us the dimension in which we may aspire and the serenity with which we may begin to restore and maintain our health.

GRATITUDE is the ninth step on the path to healing. Gratitude is most essential to healing because if we humbly accept all that comes to us without question, we will receive the help we are seeking. It is the open door to pardon, if we completely surrender to His will. Max Heindel tells us that our whole life should speak forth our thankfulness. Every condition and place we are in should be a witness of our thankfulness. Some people demand perfect health and claim they have a right to it. They forget that either in this life or a former life they have disobeyed nature’s laws. Through suffering they have to learn obedience.

When they have mastered nature's laws and are willing to sin no more, their right to health will be restored. The annually recurring event of the birth of the Cosmic Christ is hallowed by the accumulated righteousness of men and women everywhere. Each Christmas time, the density of the earth's body has become lessened in proportion to the spiritual advancement made by humanity during the past year. The great spirit of Love becomes less shackled with each succeeding Holy Birth. We hasten Christ's liberation by reverently beholding God and His Laws and by receiving Him into our hearts, minds, and lives, freed from the pain of sin.

WHAT IS SPIRITUAL HEALING? Spiritual healing consists in raising the vibrations of the various vehicles of a person to such an extent that all

crystallization is broken up and these vehicles are enabled to properly perform their function. There are various methods of accomplishing this vibratory elevation. Contact with a highly spiritual person may bring it about, inasmuch as this person may act as a channel for the higher spiritual forces, which are inducted into the organism of the patient. The Rosicrucian method of healing enlists the beneficent energies of the Invisible Helpers, who, working on the invisible planes, manipulate the finer vehicles of the patient and direct the healing force to him as required. Prayer, if coupled with intense desire, makes contact with the Christ healing force from the World of Life Spirit, and draws this force down for the healing of the mind and body. □

—Frieda Mader

The Rosicrucian method of healing enlists the beneficent energies of the Invisible Helpers.

Occult Principles of Health and Healing

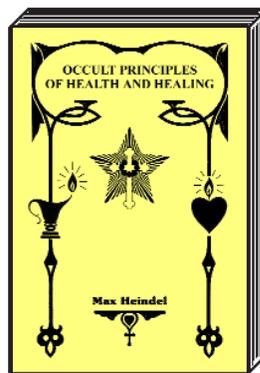
by Max Heindel

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Postulates that disease is a manifestation of ignorance, and points the way to permanent health by giving fundamental facts necessary for intelligent, constructive living.



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MYSTIC LIGHT

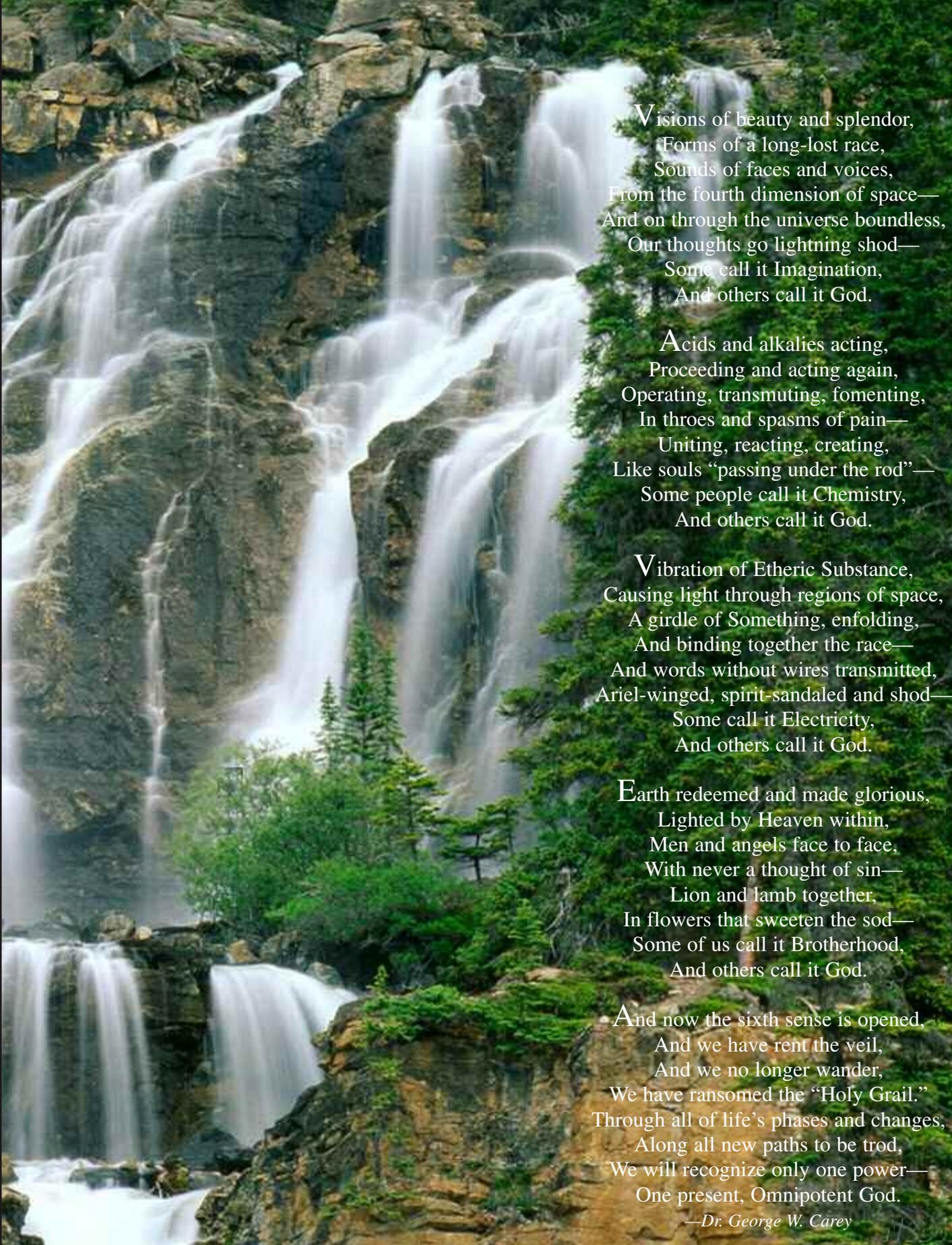
The New Name

Man struggling up to the sunlight,
Up from the mire and clay,
Fighting through wars and jungles,
And sometimes learning to pray—
And sometimes a king with a scepter,
And sometimes a slave with a hod;
Some people call it Karma,
And others call it God.

A beggar ragged and hungry,
A prince in purple and gold,
A palace gilded and garnished,
A cottage humble and old—
One's hopes are blighted in blooming,
One gathers the ripened pod—
Some call it Fate or Destiny,
And others call it God.

Glimmering waters and breakers,
Far on the horizon's rim,
White sails and sea-gulls glinting
Away till the sight grows dim,
And shells, spirit-painted with glory,
Where seaweeds beckon and nod—
Some people call it Ocean,
And others call it God.

Cathedrals and domes uplifting,
Spires pointing up to the sun,
Images, altars and arches,
Where kneeling and penance are done—
From organs grand anthems are swelling,
Where the true and faithful plod—
Some call it Superstition,
While others call it God.



Visions of beauty and splendor,
Forms of a long-lost race,
Sounds of faces and voices,
From the fourth dimension of space—
And on through the universe boundless,
Our thoughts go lightning shod—
Some call it Imagination,
And others call it God.

Acids and alkalies acting,
Proceeding and acting again,
Operating, transmuting, fomenting,
In throes and spasms of pain—
Uniting, reacting, creating,
Like souls “passing under the rod”—
Some people call it Chemistry,
And others call it God.

Vibration of Etheric Substance,
Causing light through regions of space,
A girdle of Something, enfolding,
And binding together the race—
And words without wires transmitted,
Ariel-winged, spirit-sandaled and shod—
Some call it Electricity,
And others call it God.

Earth redeemed and made glorious,
Lighted by Heaven within,
Men and angels face to face,
With never a thought of sin—
Lion and lamb together,
In flowers that sweeten the sod—
Some of us call it Brotherhood,
And others call it God.

And now the sixth sense is opened,
And we have rent the veil,
And we no longer wander,
We have ransomed the “Holy Grail.”
Through all of life’s phases and changes,
Along all new paths to be trod,
We will recognize only one power—
One present, Omnipotent God.

—Dr. George W. Carey

MYSTIC LIGHT

Conquering Self

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

—Goethe

IT IS A VERY OLD SAYING that he who masters self is greater than he who conquers thousands in battle. And the meaning of this statement, as well as the necessity for applying it in our daily lives, is becoming more and more apparent to intelligent people. Display of temper and ill feeling toward others are no longer tolerantly attributed to “temperament,” but are recognized for what they actually are: lack of self-control.

The well-known admonitions in Proverbs (16:32), “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city,” and (25:28) “He that hath no rule over his own spirit is like a city that is broken down, and without walls,” are becoming basic principles in modern therapeutics, which attempts to deal with man as the complex being he is. The Spirit, or Ego—the real man—must conquer the the “lower self” and learn to live according to God’s immutable laws.

Most spiritual aspirants have had enough experience in the effort to gain self-mastery to realize the magnitude of the task, and to agree with an authority who says, “The process of self-purification is not the work of a moment, nor of a few months, but of years—nay, extending over a series of lives.” The later a man begins the living of the higher life, the longer his period of probation is likely to be, for he has to undo habits of thinking and acting which are diametrically opposed to his new way of living. However, no effort is ever lost, and no one should be discouraged by the immensity of the task. There is actually no struggle so dif-



Michelangelo, Tomb of Pope Julius II, Church of San Pietro in Vincolo, Rome

Moses sought the discipline of desert solitude for forty years to gain wisdom and mastery over his tempestuous emotional nature. With exemplary forbearance and fortitude, he chose “rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt.”

—Hebrews 11:25-6

ficult as the endeavor to gain mastery over one’s lower self, but “If one’s aspiration is genuine, a settled conviction, and not the mere sentimental flash of a moment, he transfers from one body to another (from life to life) the determination which

Photo courtesy: Art Renewal Center

finally leads him to the attainment of his desires.”

The first and central requisite which must be possessed by the aspirant is an unswerving desire to attain. The intensity of his desire will measure the extent of

Two important qualities for the aspirant are a strong will and perseverance

his accomplishment. A prominent occultist has pointed out that “The trouble with most of us is that we allow our desire force to be scattered and diffused, thereby lessening its attractive power. It is only when we learn the secret of concentration and focusing the desire force by the will that we are able to get results above the average.”

In a remarkable book by Napoleon Hill entitled *Think and Grow Rich*, the author lists thirteen steps to achievement. First among them is desire, “the starting-point of all achievement,” as he puts it. Forty-eight highly successful men are listed as notable in having applied what is called the “Carnegie secret.” Although this book was written primarily with material riches in mind, the principles advocated apply in equal measure to spiritual riches, which are synonymous with self-mastery.

Two other qualities of high

importance to the aspirant are a strong will and a perseverance that never admits defeat. If we do not already possess these qualities in some measure, then it will be necessary, first of all, to build them into our characters. A modern teacher pertinently states that “The will acts as the arouser, director, restrainer, concentrator, and manager of the great occult force of desire. What is generally known as will power is often in reality merely desire force strongly concentrated and directed to a focus by the power of the will.”

Actually, will is an attribute of the Spirit in man, who is a micro-cosmic replica of the macrocosmic God, Whose first aspect is will. However, “desire arouses will, and will may stimulate desire.” Thus “the two should work in unison, and the trained individual has both under control and pulling well together, like a well-trained team.”

A well-known bit of verse expresses the value of perseverance:

*‘Tis a lesson you should heed; try again.
If at first you don’t succeed, try again.
Let your courage then appear,
For, if you will persevere,
You will conquer, never fear. Try again.*

The lesson is, of course, that no matter if we fail ten thousand

Few men lack in capacity. They fail because they lack in application.

times, by persevering we shall eventually conquer.

Dr. Frederick B. Robinson, Dean of the School of Civic and Business Administration of the College of the City of New York, says:

“I believe that the intense purpose, the moral integrity, the self-loyalty, that makes a man carry through whatever he undertakes, is the biggest single factor in fitting his mind for great accomplishments.” Application and work were emphasized by a former president of the U.S., Calvin Coolidge, who said: “Any reward that is worth having comes only to the industrious. The success that is made in any walk of life is measured almost exactly by the amount of hard work that is put into it. It is a very old saying that you can never tell what you can do until you try. The more I see of life, the more I am convinced of the wisdom of that observation. Surprisingly few men are lacking in capacity, but they fail because they are lacking in application. Either they never learned how to work, or, having learned, they are too indolent to apply themselves with the steadfastness and attention that are necessary to solve important problems.”

The late Henry Ford was also a firm advocate of work and perseverance. He stated that “There isn’t any luck about it. Work is the thing, good, earnest, hard work. Work in the right direction, continuously work. If it required no brains, no energy, no work, there

would be no glory in achievement. Reinforce yourself with steel-hooped, copper-riveted, well-directed energy and intelligence, and, knowing what you want to do, do it. Work always wins.”

These statements bring to mind Max Heindel’s admonition: “There is no failure save in ceasing to try.” To help keep this encouraging thought before us, we may start the day with the statement, “Today I will strive to make every moment count.”

Most of us have habits we have ignorantly formed which interfere directly with our newly adopted purpose. What about these and how can we overcome them?

To correct an unwise or destructive habit, be it mental or physical, the wisest thing to do is to create its opposite. After recognizing the fault, then think as little about it as possible, and concentrate on its opposite. The indefatigable Saint Paul left us a profound occult truth when he admonished, “Be not overcome of evil, but overcome evil with good.” Persisting in the right, while ignoring the wrong as much as possible, overcomes the evil much more effectively and quickly than by “fighting” the evil.

Applying this principle to the habit of destructive criticism can bring enormous soul growth. If we start to think or say something unkind or destructive, and then switch to something constructive, such as “I see the Christ in you. The Christ in you is present and all-powerful,” we lay the foundation for the expression of the Christ in the other person, as well as in ourselves. With a little determined repetition, this attitude will become habitual, and we will no longer be tempted to add to the evil in the world by destructive criticism.

As spiritual aspirants, we should never forget that whatever we give our thoughts and attention to grows. Obviously, if we wish to contribute to the good in the world, or to establish the good in ourselves, we must direct our time and efforts to that which we wish to become established and strengthened. Indifference withers, and interest intensifies. Knowing this, we should realize the enormity of the offense of fault-finding and stress-

ing the undesirable in the people and conditions about us. Unless we are honest with ourselves—and watchful—we may lend our powers to the strengthening of the very thing we profess to wish to eradicate. As Max Heindel pointed out, “Harsh thoughts should be avoided for they form arrow-like thought forms, and as they pass outward from us they pierce and obstruct the inflow of good thoughts constantly radiated by the Elder Brothers and attracted by all good men.”

Then there is always the channel of prayer to assist us in conquering the qualities of the lower self. Certainly there is no more effective means of gaining spiritual light and strength than true prayer. When we lift ourselves on the wings of love and aspiration, and pour forth our praise and adoration—which should be the burden of prayer—we put ourselves in “a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light.” Thus are we strengthened for meeting the sorrows of life and given wisdom for meeting the problems that come to us.

Becoming imbued in some measure with divine light and love, we gain a truer perspective of ourselves and all about us. We see the pettiness of much that occupies our time and thoughts and become re-dedicated to the worthwhile things of life. Today, in the midst of the confusion of passing from one age to another, there is urgent need for men and women who are sincerely endeavoring to conquer the lower self and live spiritually. Only they can be proper channels for the Higher Ones who are guiding humanity to a higher rung on the ladder of evolution.

It is the great privilege and good fortune of some of us to have received an understanding of the laws of life, as given in occult philosophy, so that we know how to live the constructive life. It should be an ever-increasing joy to those so blessed to apply these principles in daily living, and thus hasten the day of Universal Peace and Brotherhood. □

—O.R.

***Start each day with,
“Today I will strive
to make every
moment count.”***

You Inherited Yourself

IS GOD UNKIND? Are friends unfaithful? Do your prayers go unheard? Have you ever considered that your endurements now are but exactions of your yesterdays? "Whatsoever a man soweth" holds true in all careers. You are the builder! You did not inherit your parents. You inherited yourself, and you willingly reincarnated for continued individualization and to "balance your accounts." For some one else to pay your bills would be manifestly unfair and unjust.

You are now preparing for another life that may be a continuation of this one in wretchedness and sorrow, due to what you imposed on others in this and preceding lives. Pay your debts and liquidate your difficulties. Nothing merely happens. The laws of rebirth and consequence can account for all misfortunes and losses, sickness and injuries, ugliness and beauty, genius and stupidity, misery and happiness. We reap what we have sown! How else account for the vagaries of fate, fortune, accident? Every event, good or vicious, has its precursor and inspirer.

Some earth lives are far too short to wipe out evil deeds, and that accounts for rebirths that seemingly carry a fate of misfortune. Every account must be balanced, but it is our own prerogative to choose the manner in which we will make the necessary adjustments. We progress faster by facing life and destiny cheerfully.

Christian teachings prior to the fifth century taught the doctrine of rebirth and the inevitable reaping of consequences from causes generated from prior lives. Consider the history of certain nations and look at their present calamities. Are



Christ as the Sower of the Word

The Parable of the Sower

Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away; And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit some an hundredfold, some sixtyfold, some thirtyfold.

Matthew 13:3-8



they not reaping sowings from previous lives? The sufferers today in those nations were the vicious actors in former days. They reap as they sowed for others. Is that not just?

“Why did this evil happen to me?” you ask. Can you explain it otherwise than is indicated? No! Then pay up! Consider your fellow men. Do good somewhere, anywhere. Every kind act will help to wipe away some part of your debt. Pile up merit. Be generous in motive. It won’t hurt any even if you do good simply for good’s sake!

Mere belief in some theological dogma won’t excuse you nor relieve you of paying moral debts. Such thinking is hardly consistent with common sense. What of the victim you imposed upon? How is he repaid for suffering your meanness? Belief alone won’t change fate. But **you** can, by paying today the indebtedness of yesterday’s folly. You have made your fate, and only you can change it.

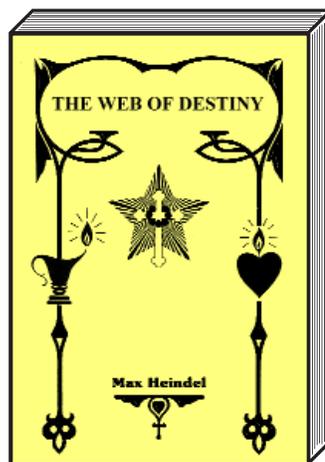
It is much better to make good here and now than to take chances in a mythic paradise. Wouldn’t you, as you now you are, cut a pretty figure there? With whom could you associate there, if peradventure you could slip through by fatuous “believing” of some vicarious excusing? Do not delude yourself. Justice obtains throughout God’s universe.

Whatever you do, you must go on living with yourself throughout life, and life is continuous—unending. You can progress or retrogress. The choice is up to you. You are today making fate. The beauty, harmony, happiness, and peace of today are fruits of righteousness demonstrated in previous lives. How build ye today?

—Ernest Crutcher, M.D., 32°

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How I Found the Rosicrucian Teachings

IT ALL STARTED about seven years ago when I found myself in Madrid, Spain for my summer vacation visiting my mother and sister who live there. One morning the daughter of my mother's closest friend (Rosa), with whom my sister and I had shared many adolescent years together, came to visit. We were both very pleased to see each other after many years of separation.

I don't know how, but all of a sudden, there we were, talking about life after death and the many things she had learned and experienced since she had become a member of the Rosicrucian Fellowship. She was the happiest I had ever seen her and, although I knew very little about the Rosicrucians, I was im-pressed and somewhat shocked to see that I shared her same enthusiasm and eagerness to learn about the esoteric side of life's mystery.

When I returned to the United States, I began searching for Rosicrucian books to learn more about their past and present history, but I was not very successful in finding them in our "conventional" bookstores. By the time I had finally given up looking, my sister called me to inform me that she had purchased two texts of the *Rosicrucian Philosophy in Questions and Answers* by Max Heindel (in Spanish) that appeared to answer many of the questions that I had so long been asking. I was filled with joy and anticipation! Since then, my sister has become my Rosicrucian book provider and supporter with *The Cosmo-*

Conception, Simplified Scientific Astrology, The Message of the Stars, and many more. But there was one big problem: these books were from the 1920's, and I had no way of knowing if everything taught by Max Heindel in these books was still practiced today

One night while reading, I saw in the back of *The Cosmo-Conception* that there was an address for the Rosicrucian Fellowship in Oceanside, California. I couldn't believe my eyes! I had lived

all this time only forty minutes away from the International Headquarters in Oceanside, and my poor sister had been sending these books across the Atlantic Ocean for two years!

Needless to say, soon thereafter I made a "special" trip to Oceanside to appease my curiosi-

ty, and I was very pleased to see "Mount Ecclesia" still standing and in operation. As you can guess, my first stop was the bookstore and information center, where an extremely patient and soft-spoken lady answered all my questions. After enrolling in all the correspondence courses, subscribing to the *Rays*, and purchasing several books, I left filled with happiness and satisfaction.

I know today that Rosa's visit was not accidental, nor were the events that took place later that aroused my curiosity and led to my subsequent discovery of the Rosicrucian Fellowship Headquarters in Oceanside. One phrase comes to mind when I think about my personal quest for enlightenment: "Those who seek shall find." □

—MFH

***All of a sudden,
we were talking
about life after
death.***

Max Heindel's Message

Acquiring Soul Growth

THE SCIENTIFIC method of soul unfoldment advocated by the Elder Brothers of the Rosicrucian Order is always bound to benefit everyone who practices it and can never under any circumstances cause any harm to anyone.

The method of soul growth as accomplished by the process of evolution requires action in the physical life, followed in the post-mortem state by a ruminative process, during which the lessons of life are extracted and thoroughly incorporated into the consciousness of the Ego.

If we endeavor intelligently, when considering the problems of life exemplified in the actions of those about us, as well as our own actions, to seek out the principle of Epigenesis and watch its operation, we shall find opportunities for initiative action opening up before us to an extent we have never before believed possible.

There remains only one safe method for us...to stay in the din of the battlefield of the world,

endeavoring to wrest from even the most unpromising conditions the material of soul growth by unselfish service, and at the same time to build within our own inner selves a sanctuary filled with that silent music which sounds ever in the serving soul as a source of upliftment above all the vicissitudes of earthly existence.

Soul power comes from within, by patient persistence in well-doing.

As all spiritual development depends upon the blood, the maximum effort to attain soul growth cannot be made when any part of the body is in tension.

It is necessary to soul growth that temptations come in order to bring out our weak points.

When we realize that success does not consist in the accumulation of wealth but in soul growth, it will be evident that continence is an important factor in the attainment of success in life.

There is no state more hampering to soul growth than con-



stant fear and worry.

It is important to our own soul growth that we should feel and express our gratitude for favors shown us, for thus we lay the foundation for the receipt of new favors both in this and future lives.

As the evolution of our soul powers and the faculty of traveling in our finer vehicles depends upon the cleavage between the lower ethers and the soul body, it is evident that we frustrate the object we have in view and retard development by indulgence of the lower nature.

Evolution involves soul growth and must be accomplished by the individual efforts of the Spirit in man, the Ego. At the end of evolution it will possess soul power as the fruitage of its pilgrimage through matter. It will be a Creative Intelligence. □

STUDIES IN THE COSMO-CONCEPTION

Concentration

Q. How does one attain voluntary clairvoyance?

A. All that can be done here is to give an indication of the first steps which lead up to the acquirement of the faculty of voluntary clairvoyance.

Q. What is the first step?

A. The first exercise deals with concentration, and the most favorable time to begin is on first awakening in the morning before any of the worries and cares of daily life have entered the mind. At that time one is fresh from the Inner worlds and therefore more easily brought back into touch with them than at any other time of the day .

Q. What procedure is followed?

A. Do not wait to dress or sit up in bed but relax the body perfectly and let the exercises be the first waking thought. Relaxation means more than a comfortable position as it is possible to have every muscle tense with expectation. That of itself frustrates the object, for in that condition the desire body is gripping the muscles. It cannot do otherwise till we calm the mind.

Q. How does one concentrate?

A. The first thing to practice is fixing one's thoughts upon some ideal and holding them there without letting them swerve. It is an exceedingly hard task but to some extent at least it must be accomplished before it is possible to make any further progress.

Q. Why is this so important?

A. Thought is the power we use in making

images, pictures, and thought forms, according to ideas from within. It is our principal power and we must learn to have absolute control of it so that what we produce is not wild illusion induced by outside conditions, but true imagination generated by the Spirit from within.

Q. How will this lead to knowledge?

A. Thought force is the most powerful means of obtaining knowledge. If it is concentrated upon a subject, it will burn its way through any obstacle and solve the problem.

Q. How does this apply to spiritual comprehension?

A. If the requisite amount of thought force is brought to bear, there is nothing that is beyond the power of human comprehension. So long as we scatter it, thought force is of little use to us, but as soon as we are prepared to take the trouble necessary to harness it, all knowledge is ours.

Q. How important is this for the spiritual aspirant?

A. This is something the aspirant to the higher life must positively learn to do. There is no other way. At first he will find himself thinking of everything under the Sun instead of the ideal upon which he has decided to concentrate, but he must not let that discourage him. In time he will find it easier to still his senses and hold his thought steady.

Q. How may success be insured?

A. Persistence, persistence, and always persistence will win at last. Without that, however, no results can be expected. It is of no use to perform the exercises for two or three mornings or weeks and then neglect them for as long. To be effective they must be done faithfully every morning without fail

Q. What subject is best for concentration?

A. Any subject may be selected, according to the temperament and mental persuasion of the aspirant, so long as it is pure and mentally uplifting in its tendency. Christ will do for some; others, who love flowers particularly, are most easily helped by taking one as the subject of concentration.

Q. What is important regarding the subject?

A. The subject matters little, but whatever it is, we must imagine it true to life in all details. If it is Christ we must imagine a real Christ, with mobile features, life in His eyes, and an expression that is not stony and dead. We must build a living ideal, not a statue.

Q. How would this apply to a flower?

A. If we chose a flower, we must, in imagination, take the seed and, having buried it in the ground, fix our mind upon it steadily. Presently we shall see it burst, shooting forth its roots, which penetrate the Earth in a spiral manner. From the main branches of the roots we watch the myriads of minute rootlets as they branch out and ramify in all directions. Then the stem begins to shoot upward, bursting through the surface of the earth and coming forth as a tiny green stalk.

Q. Does this stage complete the concentration?

A. No, you then watch it grow; presently there is

an off-set, a tiny twig shoots out from the main stem. It grows; another off-set and a branch appears; from the branches little stalks with buds at the end shoot out; presently there are a number of leaves. Then comes a bud at the top; it grows larger until it begins to burst and the red leaves of the rose show beneath the green. It unfolds in the air, emitting an exquisite perfume which we sense perfectly as it is wafted to us on the balmy summer breeze which gently sways the beautiful creation before the mind's eye.

Q. Is such concentration a gradual process?

A. Yes. At first the pictures which the aspirant builds will be but shadowy and poor likenesses, but in the end he can, by concentration, conjure up an image more real and alive than things in the physical World.

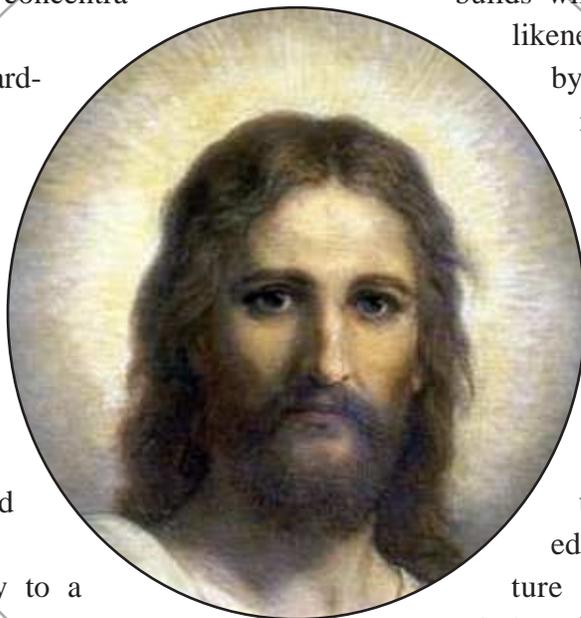
Q. What is the next step?

A. When the aspirant has become able to form such pictures and has succeeded in holding his mind upon the pictures thus created, he may try to drop the picture suddenly and, holding his mind steady without any thought, wait to see what comes into the vacuum.

Q. If he succeeds, what occurs?

A. For a long time nothing may appear, and the aspirant must carefully guard against making visions for himself. But if he keeps on faithfully and patiently every morning, there will come a time when, the moment he has let the imaged picture drop, in a flash the surrounding Desire World will open up to his inner eye. At first it may be but a mere glimpse, but it is an earnest of what will later come at will. □

—Ref. *Cosmo*, pp. 485-489



Artist: Heinrich Hofmann

READERS' QUESTIONS

Condition of Animals After Death

Question: A little dog of mine was killed by an auto some months ago. Was that an accident, or was it the way she was supposed to go? Do animals live on the astral plane after death, perhaps in their earthly home, as discarnate human Spirits do? Is it possible that my little pet is with my dear father, who passed on a short time ago? And do you think she might be reborn soon and come to me again?

Answer: When man domesticates animals, he takes over to some extent the influence of the Group Spirits, and the animals become able to express a higher intelligence because of their association with human beings. Thus the animals may have their evolutionary progress considerably accelerated, and also, man profits by the service he has rendered.

However, unfortunately for the animals in many cases, man has free will and may determine the manner of death for his younger brothers with little regard for their suffering. The majority of people do not yet realize that "there is only one Life in the universe, which is God's life . . . All that lives is thus a manifestation of God. We are in time to become creators, as He is a Creator, but so long as we brutally destroy the forms of other beings, we are hindering ourselves," as well as those whose forms we destroy.

Yes, animals live in the Desire World after death until they are reabsorbed by the Group Spirits, their length of stay there depending



Edith Sheel

upon their stage of evolution. They are very apt to remain in their former surroundings as long as they can, and may associate with former friends who have passed into the Desire World.

It is possible that your little dog may be reborn in your lifetime and come to you again as a pet. The Law of Association would doubtless work in such a case, to the extent that the animal has evolved under your care. However, we do not think it wise to allow ourselves to become too attached to any one pet. It is our duty to cultivate the universal attitude, and the care and attention we give to an animal will affect all of that species for good during the reabsorption period.

Regaining Health After Death

Question: When dogs or other animals pass away with a painful sickness, do they regain their health at once? Does it take three days for the silver cord to break? How can they be reborn soon if they pass back into the Group Spirit? Or can they leave it after entering?

Answer: As soon as the dense body is left behind, the animal is in its higher vehicles, and, under the direction of the Group Spirit, is no longer subject to sickness or disfigurement. The Group Spirit is able to change the higher vehicles of its charges by thought, much as human beings may do for themselves when they have passed over.

No, we do not think it takes three days for the individual silver cord of the animal to break in most cases. The time would depend to a large extent upon the evolutionary stage of the animal. In the case of a beetle, it is only a few minutes; for the dog "or any of the higher animals, there is a correspondingly longer time and more consciousness in the Desire World than in the case of the lower forms."

"As a man has a body composed of many cells, each with an individual consciousness, so is a Group Spirit an entity functioning in the spiritual worlds possessing a spiritual body composed of many separate animal spirits. The Group Spirit itself cannot function in the material world, but it evolves by sending the different animal spirits into a body which it creates, and which then forms a species or tribe of animals, and the Group Spirit guides all these animal bodies by means of suggestion which we call instinct." It can send the animal spirit back into earth life whenever it sees fit.

Whence the Fierceness of the Lion?

Question: Where does the lion get its fierce disposition? Does it come from an unevolved Ego, the desire body, or the Group Spirit? Compare it with the deer.

Answer: There is no real enmity between animals or their Group Spirits, either on the visible or the invisible planes. For instance, the lion does not hate the deer it eats any more than a cow hates grass. It is simply a question of obtaining food wherewith to sustain life. The Group Spirit of one species of animal is not the enemy of any other species. In relation to this subject Max Heindel makes the following statement: "The main object of existence is the evolution of consciousness, and the ingenuity displayed by one class of animals in capturing another, the patient concentration of the cat

watching the mouse-hole, and the many varied schemes used by other animals to catch the unwary are easily counter-

balanced by the vigilance displayed by the animals preyed upon in their wild state, when they are totally dependent upon the Group Spirit to save them from pursuers."

Recognition of Pets in the Desire World

Question: I am desirous of knowing if the spirits of animals go to the Desire World between births. Also if they resemble their earth form after death. Could they be recognized by a former master in the spirit world? After their death do they ever stay near the ones they loved on this plane?

Answer: Yes, the spirits of animals go to the Desire World between births. Here, for a short time, they lead an independent existence, but soon they become absorbed by the Group Spirit, and remain so until they are sent out again to reincarnate for another earth life. For a short time after death they can be seen and recognized by a trained clairvoyant. If a former master were conscious in the Desire World, he would be able to recognize his animal pets there. Sometimes for a very short period they remain close to the earth plane near their masters. Animals reincarnate much more often than human beings. □

The main object of existence is the evolution of consciousness.

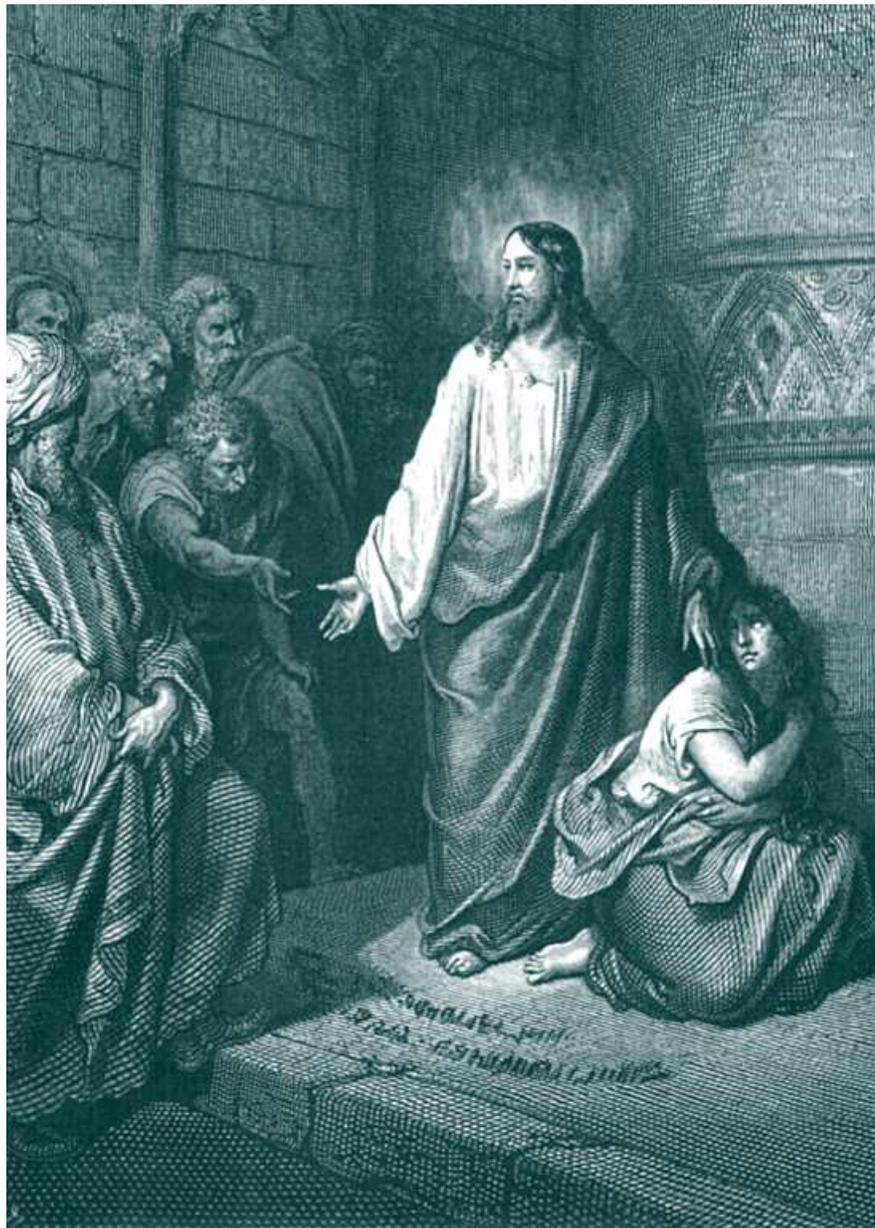
The Seventh Commandment

THE SEVENTH Commandment ominously reads: “Thou shalt not commit adultery.”

On the seventh day of Creation God rested from His labors. If a child is prematurely born after seventh months’ gestation, it has a good chance of surviving—but not after six months. The number seven stands for complete manifestation wherein nothing can be easily upset. The shadow of death does not threaten as under the rulership of six, which governs form.

The seventh zodiacal sign is Libra; its symbol is the scale or balance. In the body Libra principally governs the kidneys. An esoteric understanding of the kidneys will help give a clearer understanding of this Commandment.

Unlike other organs, the kidneys are not held in place by any distinct ligaments, but only by pressure and counter-pressure exerted upon them by neighboring organs. The right kidney, the right bowl of the scale, is somewhat lower than the left.



Gustave Doré

Jesus and the woman taken in adultery—John 8:7

Therefore, none of us have attained Libra balance. The right side of the kidney is out of balance because the liver weighs upon it. The liver is the organ of unbalancing emotions, the seat of our desire nature

The kidneys have three functions, which affect four organs. The

best known function is filtration and selection of urine from the blood. The portion which is not sent away constitutes the material of the reproductive fluids. This is the second function. By the third function the blood of the kidneys is ripened and rendered more subtle and vaporous by the body electricity from the spleen. It is then sent to four organs: heart, spleen, stomach, and lungs. Through this ennobled blood, the Spirit of man has the power to radiate ecstasy, exhilaration, inspiration, love, and bliss over the entire body. Balanced kidneys express themselves in calm, joy, and cheerfulness. That is what man would have were he to obey the Seventh Commandment.

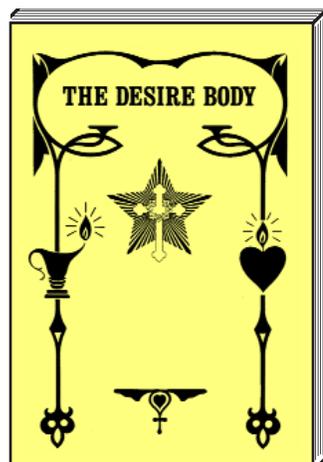
After six months of prenatal life the pattern of the animal-man is complete in form. During the seventh month the process continues to bring about the birth of the man-god. Man is more than bodily perfection. He is also soul and spirit. In the seventh month the Spirit spins its threads between the organs of the body; it links and binds itself to the body and becomes indwelling. A similar function takes place all through life by means of normal, healthy kidneys. The shining soul body weaves its bond of marriage by means of the kidneys. The exquisite shiver that runs through our bodies in times of exhilaration is the work of the kidneys reaching out to the soul, inviting it to be indwelling. "And man became a living soul."

The world calls desire and emotion love, but esoterically that is incorrect. Love is a virtue, and belongs to the realm of the heart, not the kidneys. But it is Libra and the noble function of the kidneys that raise feelings and desire to the heart and convert them into purified love. Nevertheless, it is desire, intense desire, mistakenly called love, which is the prerequisite of all creation. Without it Sun and Moon, men and atoms, could not exist. Without desire they never could be kept alive.

In true partnership, reached not only through pure love but also through intense desire, the wavering uncertainty of incompleteness and imbalance comes to rest in dynamic equilibrium. Such partnership, such marriage, the union with our Higher Self, is our seventh day of creation, our day of rest. There we find that portion of ourselves without which we are incomplete. □

The Desire Body

By Max Heindel



The desire body is man's vehicle of feelings, desires, wishes, and emotions. When properly guided, the desire body is the means by which much soul growth may be consciously accomplished.

The Desire Body is an organized compilation from Max Heindel's writings on this important esoteric subject.

Contents include:

The Planetary Desire World

Origin and Development of Man's Desire Body

Man's Desire Body in the Physical World

Effect of Emotions on Contour and Color

Man's Desire Body in the Invisible World

Spiritualization of Man's Desire Body

Earthbound Spirits and Their Prey

Unreliability of the Desire Body

Causes of Infant Mortality

The Borderland

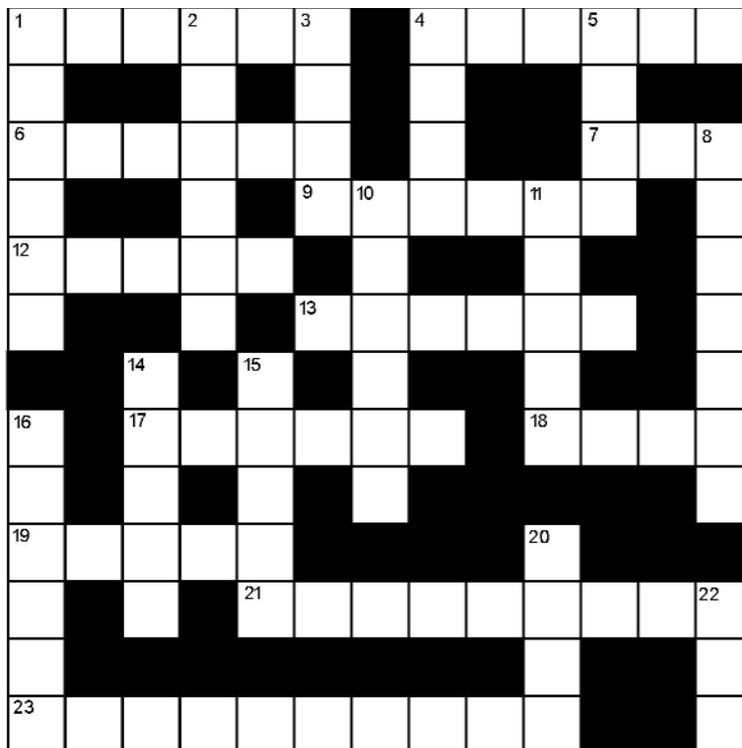
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CROSSWORD PUZZLE: CHRIST'S WORDS FROM LUKE

All the words in this crossword puzzle are from Christ in the gospel of Luke—King James Version. Put the missing words in **<brackets>** into the puzzle. (Answers in November/December 1995 *Rays*.)

1. There was a certain rich man, which was clothed in **<1 across>** and fine linen, and fared sumptuously every day.
2. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten **<1 down>**.
3. And when the messengers of John were departed, he began to speak unto the **<2 down>** concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?
4. And he lifted up his **<3 down>** on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.
5. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the **<7 across>** of his finger in water, and **<4 down>** my tongue; for I am tormented in this flame.
6. And desiring to be fed with the **<4 across>** which fell from the rich man's table: moreover the dogs came and licked his sores.
7. I tell thee, thou shalt not depart thence, till thou hast paid the very last **<5 down>**.
8. But woe unto you, Pharisees! for ye **<11 down>** mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other **<6 across>**.
9. Who shall not receive manifold more in this **<8 down>** time, and in the world to come life everlasting.
10. Carry neither purse, nor scrip, nor shoes: and **<9 across>** no man by the way.
11. And they being **<10 down>** wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.
12. And he said to them all, If any man will come after me, let him deny himself, and take up his cross **<12 across>**, and follow me.
13. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my **<13 across>** and my goods.
14. Or if he shall ask an egg, will he **<14 down>** him a scorpion?
15. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, **<15 down>**, and be merry.
16. And Jesus asked him, saying, What is thy name? And he said, **<16 down>**: because many devils were entered into him.
17. But Jesus called them unto him, and said, Suffer little children to come unto me, and **<17 across>** them not: for of such is the kingdom of God.
18. Yea, and why **<18 across>** of yourselves judge ye not what is right?
19. For if they do these things in a **<19 across>** tree, what shall be done in the dry?
20. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast **<20 down>**.
21. And ye shall be betrayed both by parents, and brethren, and **<21 across>**, and friends; and some of you shall they cause to be put to death.
22. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are **<22 down>**?
23. Then said he also to him that bade him, When thou makest dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich **<23 across>**.



ASTROLOGY

Introduction to Spiritual Astrology — Part III



Oil on canvas, Rosicrucian Fellowship Temple, Mt. Ecclesia, Oceanside, California

The period of Cancer's influence is approximately June 22nd to July 23rd. During the month of Cancer, the great surge of the life-force prevalent in the previous signs stops and a secondary growth process begins, enlarging the size of the maturing plant. In the animal kingdom, many of the newborn, though still not completely independent of their mothers, have grown strong enough to become established members of the community. In Cancer, one still feels the energizing sensations of spring but the force of the new yearly cycle is subdued and mellowed.

Cancer is the sign of the World Mother who gives form to the seed implanted in her womb by the Father. From the physical world, the glyph depicts the breasts, two small circles each attached to a semicircle. One semicircle is turned upwards; the other faces down. This means that Cancer is constantly occupied with gathering in the necessary resources so that her children are always given the nutrition vital to life. So, we can see that there is a dualism inherent in the Crab's character. On the one claw, people are extremely generous with their feelings and possessions, but on the other, they are constantly plotting to possess the object of their generosity.

Cancers are born under the sign of emotional sensitivity. Cancer is the mothering, sustaining, nurturing sign of the zodiac. It is the sign of the womb, the house, the home, the interior of all things. The key phrase for Cancer is "I feel." Cancers possess highly developed protective and

The Ancients represented Cancer by the figure of a woman with the Moon under her feet and a crown of twelve stars on her head. This symbol was also used by St. John in Revelation to represent the triumphant restoration of the fallen feminine, the Eve of Genesis, to its original divine estate.; This exalted feminine figure is symbolic of that great Initiate of the Cancer Hierarchy known as the Cherubim. One of the highest Initiates of this Hierarchy is the Cosmic Mother of the universe to which this earth planet belongs.

The Moon as ruler of Cancer means generation; Neptune exalted in Cancer means regeneration. The transmuting of generation into regeneration is the new birth—that new birth about which Christ spoke to Nicodemus when he came to the Master "by night." The biblical keynote of Cancer is found in those words of Christ: "Except a man be born again, he cannot see the kingdom of God ... Except a man be born of water [Moon in Cancer] and of Spirit [Jupiter in Cancer], he cannot enter the kingdom of God [Neptune in Cancer]." This is one of the most explicit teachings on Initiation given by Christ during His three years' ministry. All men know the natural birth under the Moon in Cancer; but few there are who learn to walk the "strait and narrow way" of renunciation of the flesh and dedication to the spirit implicit in the exaltation of Jupiter and Neptune in Cancer. Yet this is the true and only key to that elevation of consciousness whereby man is lifted from the natural or "water" birth into the divine at-onement of the "fire" birth in spirit.

—from *Mystery of the Christos* by Corinne Helene

defensive instincts, which are aimed at material and domestic security. The Crab carries its house upon its back and retreats into it when threatened by exterior forces.

Cancer is the most subconscious of all signs,



Oil on canvas, Rosicrucian Fellowship Temple, Mt Ecclesia, Oceanside, California

everything is latent and hidden. No issue is clear or direct. Like the crab who sidesteps any object approaching him, Cancerians are not forthright and direct in action. Unlike Gemini, who responds to life through his mind, Cancers respond to life through their feelings. You cannot reason with them when they are emotionally upset. They have difficulty separating what they feel from what they think and can be at the mercy of their moods, up one day and down the next. They absorb any atmosphere around them without realizing it. They should obviously surround themselves with happy people.

With kindness, Cancers can be directed easily, as they are basically understanding. If forced, they become immovable. They are averse to being told how to do things and must complete tasks on their own. If involved in a responsible position, they are punctual and efficient, willing to guide things to a successful conclusion.

One of the Cancer's main goals should be trying to live more in the present. They have a habit of worrying about the end before beginning. They must learn that the future lies in the present. What is done or thought of now determines what will manifest itself in the future as a result of those thoughts and actions.

The Sun is in Leo from approximately July 23rd to August 24th. It is the heat of Leo's sun which ripens the fruit brought forth from the earth by the vibrations of Cancer. Man's crops are thus developed to their most abundant state of growth before the harvest of Virgo reaps the rewards of Man's previous efforts. Man is now called away from his labors, for the heat of August

is overwhelming. He has a chance to pause and turn away from his usual duties and get the strength that he will need in order to bring in the harvest.

Leo is the sign of the life-giving Father. It is through this sign that the true personality of Man

can be expressed. Leo can call forth the courageous and masterly lord of the jungle or the cowardly pussycat who, like the lion in *The Wizard of Oz*, needs a heart to animate him with the force of life.

It is the heart, the central pulse of one's being, which is the part of the body ruled by the fifth sign. If we examine the glyph for Leo, we will see that the first open circle is the vein leading to the main coronary chamber (the large semicircle). The second open circle is the artery which takes the newly pumped blood from the heart so that it may be distributed by the circulatory system to the rest of the body.

We have seen that Aries, Taurus, and Gemini have paved the way for the evolution of the tribal unit as symbolized by Cancer. Leo is not the one elected as chief of the tribe but rather a ruler of a tribe of his own. Leo is the sign of self-consciousness, as Cancer is the sign of the instinctual consciousness. There is dignity, self-respect, courage, and integrity in the evolved individuals. They are honest, direct, and fully dependable when they are evolved; arrogant, and egotistical when they are involved with their own ego rather than their higher self.

Leos' faith and loyalty to those they love is very strong; sometimes they are too attached and have to learn true detachment. All energy and power comes from the Sun which rules Leo, but Light and Power can warm or scorch, create or destroy. A Leo's will must become God's will, or he is in trouble.

The symbol of this sign is the lion, denoting majesty, power, and dignity. Leo is a kingly sign, and Leos express pride in every movement and a stateliness that will not escape the keen eye. Power

will increase Leo's self-confidence amazingly, to the point where the Leo seems actually to glow. As long as Leos feel that they are in a position of authority and responsibility, they will leave no stone unturned in order to justify the confidence

ing knowledge, which will bring matter under the control of the mind. Through this seeking, they learn that the mind of man is a good servant but a bad master. Virgos have to learn that although the body must serve the mind, ultimately the mind



Oil on canvas, Rosicrucian Fellowship Temple, Mt Ecclesia, Oceanside, California

that has been placed in them. Leos function well in positions of responsibility and management, expressing their creativity by setting policies.

Leos are practical, philosophical, and spiritual. They come into life with an inner confidence which they radiate into their environment. It is this quality which inspires people to place their faith and trust in them. If self-confidence turns to vanity, however, Leos will find that others will just as easily turn away.

Leo's virtues are big; so may be his faults. The Leo destiny is a high one. No man can be a true leader until he is willing to be a servant of all.

The Sun is in Virgo approximately August 24th through September 23rd. Virgo is the month of summer's harvest, for the crops have ripened in the heat of Leo's sun. Man has rested during the month of August so that he may have the strength to go back to the fields and reap the bounty of the Earth. Virgo signifies movement on the land; it is the sign of work and of rewards earned through diligence in one's service.

Virgo is the fully ripened harvest, untouched as yet by the farmer's hands and still filled with all the potential vitality of the abundant crops. Thus Virgo is the virgin who, in her chaste state, is potentially endowed with the fruits of womanhood.

Virgo's strength rests in the latency of the power contained within the unreleased energy of her being. The glyph which depicts Virgo is symbolic of its ruling the intestines. The coils of the symbol for Virgo, therefore, are seen as illustrations of those segments of the digestive tract ruled by the sixth sign.

For those born under the earth sign of Virgo, the hub of the universe is work. They are forever seek-

ing knowledge, which will bring matter under the control of the mind. Through this seeking, they learn that the mind of man is a good servant but a bad master. Virgos have to learn that although the body must serve the mind, ultimately the mind

must serve the spirit. Virgos are meticulous in their work, paying a great deal of attention to detail and doing things carefully and efficiently. They like to bring order out of confusion. In its best form, this sign makes for efficiency and a brilliant performance of duty. At times, however, it bestows a narrowness of outlook when the sole concern is work.

Virgos subject their world to a microscopic analysis. Occasionally, they are engrossed with trivialities to the extent of becoming blind to the significance of the issue as a whole. Eventually, developed Virgos learn discrimination between the essential and the trivial. Once this power of making distinctions evolves, Virgos are able to become great scholars, constructive critics, excellent editors—all exacting perfection. The key phrase for Virgo is "I analyze."

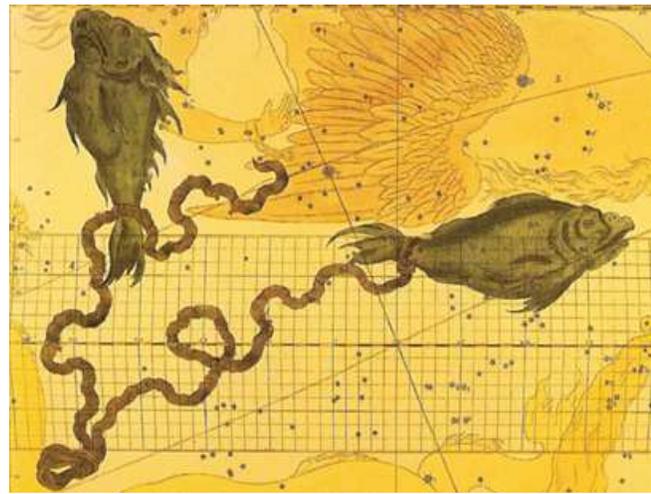
Virgo also rules health. In this phase of their evolution, Virgos must learn that wise men do not exhaust their body energies by worrying, fretting, or overworking. Fears and apprehensions can lead to illness, although Virgos have a marvelous physical resistance to disease, once the mind develops discipline. Virgos must be careful of being too critical. Their analyzing mind can cause them to criticize, irritability, and faultfinding.

In the universal scheme of things, Virgo represents the sign of the hidden Christ in every man, the seed planted in earth that must root in the darkness and break its sheath and struggle towards the Light. Virgo is the last of the personal or involving (in-turning) signs and is the threshold of the birth of the inner man. The personality is developed from Aries to Virgo; the soul is developed from Virgo to Pisces. □

—Barbara Joiner

Destiny and the Twelfth House

Part I



The Charles Walker Collection

18th engraved plate of the constellation Pisces, among whose attributes are those associated with “ripe destiny”.

IN THE DIVINE SCIENCE of astrology, the twelfth house is definitely linked with “fate,” or the individual destiny. It is the house which, more than any other of the twelve houses of the horoscope, reveals that part of the life’s circumstances and activities which constitute “debts” to be liquidated. It is the house which governs confinement in hospitals and prisons, secret enemies and plots, sorrow and self-undoing.

Astrological influence does not come from the physical planets. It is the Life of God diffused through the Rays of the Sun and mingled with the vibrations of the Indwelling Spirits of the Planets and of the beings who live upon their surface. These composite vibrations, impinging upon the earth at the moment of a child’s birth, stamp its finer vehicles with the pattern of its inherent character, and character is destiny.

Destiny, in metaphysical terminology, refers to the events, circumstances, and situations which come to an individual as a result of certain actions in past lives, and may be of an extremely fixed, or a more pliable nature. That is, the karma may be so definite and inevitable that it cannot be escaped; or it may be of a kind which can be averted by spiritual understanding and right attitude. Generally speaking, the twelfth house, judged specifically by the sign placed on its cusp, the ruler of that sign, and the planets it contains, indicates a type of “ripe” destiny—karma which will inevitably

Astrological influence is the Life of God diffused through the Rays of the Sun.

be manifested in the life.

In reading and judging a horoscope we must remember that this map of planets arranged at the native’s birth according to a certain pattern is the sum and substance of all his past lives up to date. It is a revelation of the person in character and temperament as unfolded during all past incarnations on the earth, and it indicates the events and circumstances which have molded and will further mold the character. It also reveals the time at which the major events of the life will occur.

However, the horoscope does not reveal a man’s will, nor his individual spiritual status, exactly. This we should bear in mind when we look into the sacred precincts of the chart. No astrologer can be certain that a person will eventually sink in the mire or rise to be a saint. Nor should he make categorical predictions, for it is apparent that our present knowledge of the great Star-Beings guiding our destiny is limited. But we can interpret the nature of the spiritual forces that are impelling an individual in his evolution and predict with considerable accuracy the principal events

of the coming years. Max Heindel sums up this point in these words:

“In the final analysis we are arbiters of our destiny, and it is significant that while it is possible to predict for the great majority of mankind with absolute certainty that the prediction will be vindicated, because they drift along the sea of life directed by the current of circumstances, predictions for the striving idealist fail in proportion to his spiritual attainment of will power which rouses him to self-assertion and resistance of wrong.”

The twelfth house in the grand circle of the zodiac is one of mystery. It is a “closed house,” meaning that its affairs are more or less secret and hidden from the public. It rules limitation, not only of a physical type, but also of a spiritual nature. From it one may experience a definite sense of frustration or of being held down. A denial of self-expression may be felt in one or more departments of life. Natives of Pisces, the natural 12th house sign, often feel this restriction in many ways.

The forces of the signs indicate the duration and the type of destiny to be paid. The fixed signs (Taurus, Leo, Scorpio, and Aquarius) are the most rigid of all. Payment of past debts of destiny indicated by these signs must and will be met. We cannot escape the events and circumstances indicated, and the sooner we realize this fact and the nature of the debts and take the right action, the sooner will fixed karma be liquidated.

Destiny covered by cardinal signs is of less duration but quicker in effect. Lessons in these signs are more easily learned than those of fixed signs.

Common sign destiny is the easiest to balance, but therein lies the danger. Because of the restlessness and changeability of natives of these signs, as well as their two-sided nature, with a hesitancy to make up their minds, they seek to evade the issue or to “put off until tomorrow” what could be done today.

The sign Aries on the twelfth house cusp brings Mars into the life to liberate karma by the native’s actions. Aries is the beginning of the Divine Circle,

and consequently, if Mars is afflicted, one must be careful that new karma is not created by rashness and impulsive action. The martial force may indicate a general “clearing up” of karmic conditions in the present life. There is likely to be karma connected with pioneering and reforms.

Taurus on the twelfth house cusp brings Venus as the ruler, and possessions and material things are likely to be instrumental in paying off past debts. Money affairs (Taurus is the second house sign) and their handling is important, and may carry a significant meaning to the native’s personality.

The sign Gemini placed on the twelfth cusp designates Mercury, the mental planet, as the ruler. There is a mental understanding of one’s karma, and a decision can be made as to how it can be worked out. Brothers and sisters, as well as neighbors, may be intimately linked up with the native and his life. If Mercury is afflicted, relatives can be secret enemies.

Cancer on the twelfth cusp brings rule by the emotional Moon. There is a possibility of the emotions being uncontrolled or extremely upset, denoting a lack of reign over oneself. Home conditions or one of the parents may be the focusing point of a debt to be paid off.

Leo, ruled by the Sun, placed on the cusp of the twelfth house indicates that people in authority, especially men, and one’s children, are linked with karma. Sorrow through the heart’s desire is experienced if the Sun is adversely aspected.

The sign Virgo on the twelfth brings Mercury as ruler. The ideal of “loving, self-forgetting service to others” thus becomes entwined with destiny. This is aptly demonstrated by those who serve in hospitals and institutions. Health is vitally important to one with this sign here, and he must take special care of the physical body because illness may result in hospitalization. Mercury points out that good health is prolonged by the right mental attitude.

Libra on the twelfth house again brings the influence of the cohesive and harmonious Venus into affairs of destiny. Partnership is emphasized. Problems involving others, either in business or

The forces of the signs indicate the duration and the type of destiny to be paid.

marriage, will come into the life and have to be “balanced,” as the scales of Libra signify.

Partnerships often carry a hidden motive or background, or one may be the silent partner in a partnership. Love possesses a deeper significance to the native with Libra here, and can bring a deeper sorrow, unless one is sufficiently evolved to understand its true meaning and tries to live up to its highest concept.

Scorpio posited on the twelfth house gives Mars as its ruler. Again, Mars action is emphasized, but here it is more secret than in Aries. All that comes under the rulership of Scorpio has importance in the life. The true keyword for this sign is “regeneration,” and according to the twelfth house we reap what we have sown. Thus the destiny becomes involved with the powers of regeneration.

Sagittarius is ruled by the expansive Jupiter, and when on the twelfth house cusp may denote a deep and philosophic understanding of the causes of sorrow and undoing in one’s own life, and in the lives of others. Debts of destiny are apt to be paid off in an understanding, cheerful manner.

The sign Capricorn brings the conservative Saturn as ruler. Saturn is one of the most important signatures of the past. Because of his limiting power, Saturn’s sign brings heavy responsibilities and crosses to bear, but through the carrying of these heavy crosses much soul growth may be made. Pursuing a career, or inordinate ambition not fulfilled, brings sorrow.

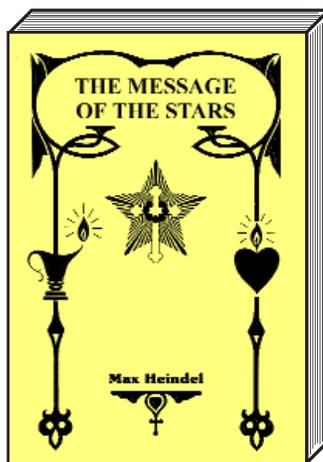
Aquarius is ruled by the altruistic Uranus. This twelfth house position places Pisces on the Ascendant generally, making the two spiritual planets, Uranus and Neptune, important in the chart. This may indicate the end of a cycle for the Ego, that he is getting ready to start the zodiacal pathway anew in the next life. Unusual and sudden events come into the life and carry a train of unexpected results.

Pisces is ruled by the spiritual Neptune, and the twelfth house is the home place for this sign. Here are many forces for good or evil, all presented in a subtle and mysterious manner. Neptune’s aspects are important and can indicate great spiritual progress, or merely confused events in the life with a background of deceit and trickery. (Continued) □

—Edward Adams

The Message Of The Stars

By Max and Augusta Foss Heindel



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Astrology and Modes of Communication

WE USE ASTRONOMY to track the seasons and to navigate boats, but we use spiritual astrology to understand people and track human behavior.

Astrology gives us the tools and insights to enhance communication in relationships as parents, wives, co-workers, and friends.

In today's world, communication skills are more important than ever. They are a major factor in informing people of current events, politics, and culture.

There are basic differences between all of us as communica-

tors. Read the following classifications and then employ your astrological knowledge to determine the planet, sign, and house focus which would correlate with the characterization of each personality syndrome. Answers may be found on page 37.

1) The *Entertainer* is a wonderful conversationalist. His stories are impressive, and he has quite good dramatic instincts. He uses the pregnant pause, the art of exaggeration, and a powerful, dynamic voice to make his impact. People will notice his tendency to overinflate accomplishments or use a bit of drama, but, all in all, he is fun to talk to. He shines in the field of advertising, promotions, and sales. His manner of gesture is often greater than life. He can not be overlooked because



Martin Luther King speaking outside the United Nations

UPI/Bettmann Archives

he naturally gravitates to the center stage of conversations, and is rarely found off in the corner.

2) The *Diplomat* has an unerring instinct for what people want to hear. She is the perfect hostess, knowing whom to seat by whom. She is clued into all the feuds and fights among friends and foes and manages to keep

feathers from being ruffled when parties are in her sphere. She is a master in soothing over awkward moments as well as defusing angry responses. Sometimes people wonder whose side she is on, or whether she may be about to change sides, but her ability to compromise and find common, middle ground is a great gift socially and spiritually.

3) The *Verbal Duelist* loves a good argument! He seems to seek them out and to thrive in an atmosphere of debate and confrontation. Anger does not faze him. Strong emotions seem to feed his competitive instincts. He is determined to be right and to prove himself superior to other people, verbally and otherwise. He does well in a crisis and thinks on his feet, but his blunt, abrasive

Astrology gives us the tools and insights to enhance communication in relationships.

style is hard for many people to take.

4) The **Wordsmith** reminds everyone of their English teacher. She's the one who corrects people's grammar. She changes the wording of what you have written or what you have said to get just the "right" phrase. She is a stickler about spelling, punctuation, pronunciation, enunciation, and all those details most people overlook. She is great at making lists and spotting areas in need of improvement. Many people describe her as too critical and always passing judgement on others. Helping her to direct her critical faculty toward the physical world, rather than people's statements or personalities, is a good idea. She shines in focusing attention on details, ordering and organizing them, and in logical thinking.

5) The **Rebel** is an unconventional thinker who loves to shock people. This individual may make statements just to upset others, to "push their buttons," to challenge their assumptions, to cause them to question their stereotypic thinking. The rebel is a nonconformist who can be unique and original in thinking and communicating. Computers and new age technology often appeal. This is the person who loves "e-mail" and modern forms of sending messages. This is also the person who can be chaotic, weird, and "off-the-wall" at times in what s/he says and how s/he says it. Rebels will finish your sentences, interrupt, and speak in blurts and spurts because their minds are constantly leaping from idea to idea.

6) The **Empath** is intuitive and relates in emotions more than words. She is alive to all the nuances behind and between words. Because she values silence and meditation, you may have to draw her out. She understands a great deal, however, particularly about what motivations drive people. She has an imaginative and poetic mind and can make beautiful music with her use of language. She would rather hold back than hurt someone, and she is as aware of what could be as what is.

7) The **Sage** is an adventurer and an explorer—mentally as well as physically. He will travel any and every mental byway and highway. Questions

COMMUNIQUE'S

OUR LIPS AND EARS

If you your lips would keep from slips,
Five things observe with care:
Of whom you speak, to whom you speak,
And how and when and where.

If you your ears would save from jeers,
These things keep meekly hid:
Myself and I, and mine and my
And how I do and did.

—Unknown

A WISE OLD OWL

A wise old owl lived in an oak;
The more he saw the less he spoke;
The less he spoke the more he heard:
Why can't we all be like that bird?

—Edward Hersey Richards



Owl photo: Jared Hobbs

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom.

—James 3:2,5,13

pertaining to ultimate issues haunt his days and he finds philosophical or religious discussions irresistible. Speak to him of meaning and be prepared for hours of dialogue! He prefers talking to listening, and has a great sense of humor to make up for his occasional pompous remarks. Obsessed with truth, moral principles, and issues of value, he can be accused of “putting his foot in his mouth” due to his uncontrollable bluntness. Many people appreciate knowing exactly where they stand with him. Thanks to his natural optimism, he is able to find the silver lining in almost any dark cloud.

8) The *Realist* is the “solid citizen” and is focused on results. He will often communicate in terms of tasks. Indeed, he may be rather silent in social settings, but quite articulate when it is time to accomplish a specific job. He prefers communication that is sensible, unemotional, points toward a predictable consequence and will help produce tangible results. He believes in right and wrong answers and strives to support what he believes is proper.

As the foregoing descriptions suggest, the potential for human conflict abounds. The Rebel fights the Realist. The Empath finds the Verbal Dualist painful. The Wordsmith is turned off by the Entertainer’s exaggerations and the Entertainer is frustrated by the Wordsmith’s nit-picking. The variations on these possible conflicts are manifold. But it is possible to modify our own messages so that we may get closer to each other. Astrology enhances knowing and understanding. It is up to each of us to so adjust our communication skills that we may most effectively and amiably communicate with other people. *With love all things are possible.* □

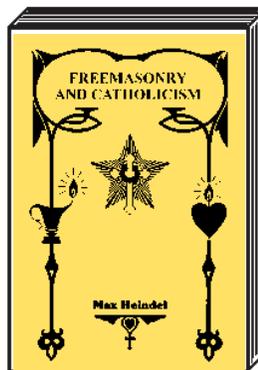
—Renate Shoemaker

Answers:

- (1) Sun, Leo, 5th house
- (2) Venus, Libra, 7th house
- (3) Mars, Aries, 1st house
- (4) Mercury, Virgo, 6th house
- (5) Uranus, Aquarius, 11th house
- (6) Neptune, Pisces, 12th house
- (7) Jupiter, Sagittarius, 9th house
- (8) Saturn, Capricorn, 10th house

Freemasonry and Catholicism

By Max Heindel



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The Year of the Paradigm Shift

WITH THE ARRIVAL of 1995, we find **Jupiter**—the planet of expansion—returning to his own sign Sagittarius for the rest of the year (Jupiter stays about one year in each sign.), spreading his conservative influence over the nations. (This was foreshadowed by the flamboyant return of the conservative GOP to the House and the Senate at the last elections.) This influence will be felt in the sphere of religion, medicine, law, governmental administration, foreign policy, philosophy, abstract thinking, spiritual aspiration, higher knowledge and education, publishing, travel, exploration in faraway lands and space, the expansion of virtual reality and inner space. We can expect a return of moral and spiritual values, a resurgence of spiritual quests and crusades, the renewed search for the meaning of life, the beginning of a religious revival, more philanthropic activities, an overall greater feeling of optimism, and a sense that we are seeing the light at the end of the tunnel with unlimited possibilities and opportunities.

As Jupiter returned home to Sagittarius, his brother Hades (**Pluto**) also joined him on January 15, 1995, to stay through January 26, 2008. But while Jupiter is a conservative who upholds tradition, his brother Pluto—the planet of transformation—plows through tradition like a bulldozer, or rather explodes it like an earthquake or volcano. So look forward to earth-shaking changes in the Sagittarian House with each passing year. Pluto's purpose is to cut the dead wood and eliminate what



is old and outdated so that we may erect higher and more splendid structures to the Glory of the Universal Spirit, the Inner or Higher Self, “the Light that lighteth every man and woman” from within. An era of great spiritual transformation and revival lies ahead. And because we will not voluntarily let go of old belief systems and crystalizing practices, Pluto is here to give us a hand in order to “let go and let God.” Remember to remain flexible and adaptable, because “he who resists change will be destroyed by it.”

Now **Uranus**, quick and unpredictable—the awakener—has returned, on April 2, 1995 through March 11, 2003, to his home sign of Aquarius,

1995 is a pivotal year in the last decade of the 20th century. We find six factors at work in 1995 that dramatically shift the balance of energy in the planetary psyche:

1. JUPITER	returning home in	Sagittarius	1994/12/10	to	1996/1/4
2. PLUTO	entering	Sagittarius	1995/1/15	to	2008/1/26
3. URANUS	returning home in	Aquarius	1995/4/2	to	2003/3/11
4. CHIRON	entering	Libra	1995/9/10	to	1997/1/1
5. NODE	entering	Libra	1995/8/1	to	1997/1/6
6. MARS	retrograde (2 yr. cycle)	Virgo/Leo	1995/1/1	to	1995/3/24

where he will raise issues that concern society at large, promote humanitarian endeavors, and contribute to positive changes on the planet. This progressive combination is bound to spur much scientific, technological, social and intellectual advancement. It will encourage quick and radical changes, design a revolutionary model of the global society, and bring us one step closer to the New Age of Aquarius (yet another 500 years hence). In order for each individual to express his creative originality, intuitive genius, and love of freedom, we will need to learn to express appreciation and respect for each other. We will need to replace competition with cooperation in order to realize our hopes and wishes for a better world in which to live. We will also need to transcend selfishness and greed with altruism, compassion and love and strive to develop the highest form of friendship, the kind that gives and unites soul to soul and asks nothing in return.

Chiron—the wounded healer—is a homeless planetoid which moves in an elliptic orbit between Saturn and Uranus in a 50-year cycle. He helps us learn from our wounds and failures by creating a bridge between the visible and invisible dimensions of consciousness and guides us to discover higher knowledge to heal our souls. He will be entering Libra—the sign of association—on September 10, 1995, and for 15 months he will teach us what we need to know in order to keep our sacred promises, heal the many wounds we both received and inflicted on others, and find liberation in the fulfillment of all our commitments. Expect much interaction with and through others in order to heal the relationship between your inner man and inner woman, which will bring

about the rebirth of your inner child during this healing period.

The Ascending Lunar Node (North Node or Dragon's Head), which runs backward around the zodiac in a 19-year cycle, will be leaving Scorpio to enter Libra on August 1, 1995, where it will stay for about 18 months through January 26, 1997.



Both the Ascending Lunar Node and its opposite, the Descending Lunar Node (South Node or Dragon's Tail), are indicators of spiritual opportunities for soul growth. The South Node offers opportunities to tie up loose ends and wrap up unfinished business, thereby enriching our souls by paying our karmic debts. The North Node, on the other hand, offers more possibilities and opportunities to apply our acquired skills to new ven-

tures so we may further refine our spiritual faculties, increase our experience and knowledge, and strengthen our soul power. South Node in Aries indicates the need to reform ourselves, curb bad habits, and acquire new skills. North Node in Libra opens new opportunities for solid associations and true commitments to others—to talk the talk and walk the walk.

Finally, Mars—the fiery planet of action—goes retrograde for three months once every two years. The three months retrograde period between January 2, 1995 and March 24, 1995 in Virgo (practical organization) and Leo (creative expression) offered us the opportunity to evaluate our past actions, redirect our passion, and focus our energy in a new direction. As we set our game plan on a new goal, we

The paradigm is shifting from imaginative, feminine signs to dynamic, masculine signs.

will work hard to reach it during the next two years (1995-1997), before Mars becomes retrograde again on February 7, 1997. At that time we will re-evaluate how successful we have been at reaching the goal we had selected in 1995, and hopefully learn from it so we may be more successful at reaching the

next goal in the following cycle (1997-1999).

As Jupiter, Pluto, Uranus, Chiron, and the Lunar Nodes all move from imaginative, receptive, feminine signs to active, dynamic, mascu-

line signs, the paradigm is shifting drastically from creative imagination to dynamic application, from immaterial dream to tangible action, activating change and transformation leading to a new world order. □

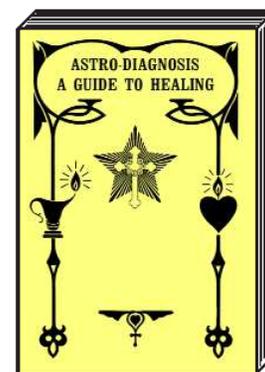
—Jean de Galzain

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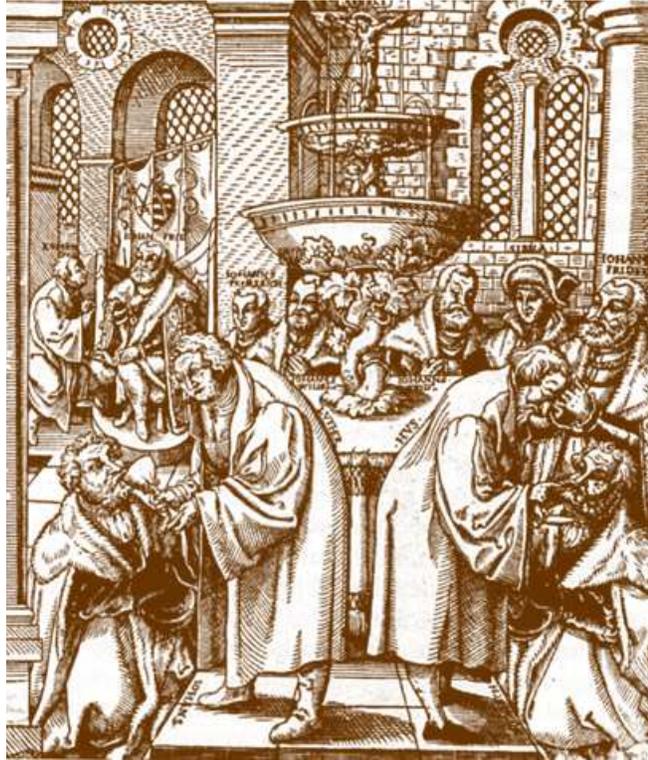
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Something Missing from Your Bible?

MOST AMERICAN BIBLE owners have either the King James or some other Protestant version. A great many of them believe this indeed to be the complete Bible. Unless, that is, they have seen the Douai (also spelled Douey) or some other Catholic version, which has not 66, but 80 books. Between the Old and New Testaments, there are 14 additional books, the Apocrypha.¹ The questions arise: Why are they not in the Protestant Bibles? How or why were they removed? Do they belong in the canon of Biblical books? A summary of pivotal facts will help the reader draw his own conclusions.

In the 3rd century B.C., some 70 or 72 Greek-speaking Jewish scholars in Egypt, at the request of Ptolemy II, prepared what has come to be known as the Septuagint (from the word 70) Version of the Old Testament. It *included* the Apocrypha. This was the Old Testament used by Our Lord and the apostles, and unreservedly endorsed by the early church fathers. “Our Scriptures do not include the . . . apocryphal books. . . . Yet the boy Jesus must have been familiar with them, and He remembered them in His manhood, for they are quoted in His speeches recorded in the New Testament, and the ante-Nicene Church accepted them.”²

In 382 A.D. a scholar we know as Jerome was commissioned by Pope Damasus to revise the Latin version of the Bible, which we know as the Vulgate.³ The apocryphal books were a part of it. For more than a millennium it was indisputably *the* Bible of the Church. When Wyclif and Purvey prepared the very first English translation of the Bible, 1382-1388, the apocryphal writings were



Woodcut (c. 1550) from Lucas Cranach the Elder's workshop, Wittenberg, Germany

Martin Luther gives communion to Duke John of Saxony, left, who was Luther's protector during the Reformation.

retained. This was also true of the first German translation of the Latin text made at about the same time.

The very first Bible issued with the Apocrypha *set apart* was in 1520, in Wittenberg, Germany, by one Andreas Bodenstein, known better by the name of his native town, Karlstadt, and a follower of Martin Luther. He added a note to the effect that these books were “worthy of the censor’s ban”—inferior. It was a Latin Bible.

The very first Bible in a *vernacular*—the Dutch—that segregated the apocryphal books,



Tempera on wood, c.1467, Francesco Botticini (1446-1497), Uffizi, Florence

The Three Archangels with Tobias

Although the artist pictures **Gabriel**, bearing the flowers of the future Annunciation, and **Michael**, who is mentioned in Daniel (8:16, 9:21) and Chapter 12 of Revelation, these two angels are not mentioned in the Book of Tobit. This is the only place in the Bible that **Raphael** is mentioned. Only Michael is called an “archangel” (Jude 1:9).

placing them all after the Old Testament, appeared in 1526 in Antwerp. It also included a note calling attention to the opinion that they were inferior to the other books. In 1530 a similar Swiss version appeared; both had been issued by non-Catholics.

In 1534 Luther’s German translation of the complete Bible came out. Again these 14 books were together, right after Malachi, with a preface: “Apocrypha—that is, books which are not held equal to the Holy Scriptures, and yet are profitable and good to read.” He did not explain who had determined that these writings “are not held equal,” or why.

The following year the first Bible in French was printed by Pierre Robert Olivetan near Neuchâtel, Switzerland. The Apocrypha was included, as also in later French editions. The great French Protestant reformer John Calvin quoted from the Apocrypha—though only 10 times, whereas 4,000 times from other portions—and never to support doctrinal positions.

Also in 1535 the first English Bible appeared, *printed* by Myles Coverdale. The 14 apocryphal books were all ensconced between the Old and New Testament. Thus also in all of the following Protestant English Bibles: the Matthew Bible of 1537; the Taverner Bible and the Great Bible of 1539; and the (Puritan-produced) Geneva Bible of

1560.

Meanwhile, to stem the Protestant revolt, the Roman Catholic Church had convened the Council of Trent (1545-63). There, the apocryphal writings received the strongest possible endorsement. Naturally, this was not going to be left unnoticed by the Protestants, though the reaction would come with surprising slowness. Thus, the Protestant *Anglican Prayer Book* of 1549 still accept the Apocrypha. Thirteen years later, the English government issued a most interesting document, the *Thirty-Nine Articles of Religion*, defining official orthodoxy. This was the time of Queen Elizabeth I, whose transcendent aim was to end religious controversy as part of her *Via Media* (Middle Way). Accordingly, Article VI can be interpreted as anti-apocryphal; Article XXXV as pro-apocryphal.

In 1581 the first Slavonic (Russian) Bible was issued. Here, the apocryphal books were distributed throughout the Old Testament. But the Russian Orthodox Church gradually shifted its position until, by 1839, its *Longer Catechism* excluded the Apocrypha from the Old Testament altogether.

Turning our attention once more to the West, we find that in 1599 new editions of the Geneva Bible began to omit the 14 books. This was a time of high tide for the Puritans; they had set out to “purify” the Church of England of all things they called “Romish.” That included the books so singularly

supported by the Council of Trent 53 years before. As the noted scholar Sir Frederick Kenyon put it, “the Puritans persecuted the Apocrypha.”⁴

But 1611 was a year of low tide for the Puritans, and that was when the King James Version appeared. The King James who had sponsored this translation⁵ was the same who had caused many Puritans to flee to America. This version included the Apocrypha. Not only that, but in 1615 George Abbot, Archbishop of Canterbury and thus the Church of England’s “acting leader” under the King, threatened anyone printing a Bible without the Apocrypha with a year in jail! But the “omitters” of the Apocrypha had a big advantage. Bibles without the Apocrypha had a competing edge—they could be offered for sale at a lower price. And due to the unsettled conditions in England under Charles I (1625-49) and the return of Puritan ascendancy under the Cromwell Commonwealth (1649-59), Abbot’s edict was not enforced. Bibles without the Apocrypha were circulated in big numbers. Except among one group, the mystics. In the spirit of Christian love, they sympathized with the Puritans’ aspirations, even though they had been persecuted by them, but considered the disputed 14 books to be on the same level with the other 66.⁶

Surely one of the major ancillary Biblical publications for many years has been *Cruden’s Concordance*. Its first American



Art Renewal Center

Oil on wood, 1637, Rembrandt (1606-1669, Louvre, Paris)

Tobias and the Angel

Raphael departs, after revealing his identity (for he had appeared to Tobit and his son Tobias as a human): “I am Raphael, one of the seven who stand before the Lord.” (12:15) As the principal healing angel, Raphael had cured Tobit’s blindness.

edition (1806) contained a special section for the Apocrypha; later editions started to omit it. One reason may have been that in 1827 both the British and American Bible societies, which had been including the Apocrypha in their Bibles, stopped doing so. Yet as late as 1894, when the English Revised Version of the Bible came out, the 14 books were included in some editions, though in smaller print.

A little known but significant event occurred in 1901, when England’s Edward VII was crowned. At the very last, just before the monarch was to kiss the Bible before signing the coronation oath, it was discovered that the Bible, dutifully provided by the British Bible Society, lacked the Apocrypha. Another one with the Apocrypha was

quickly procured, for the law of the United Kingdom still required an 80-book Bible to be used at royal installations.⁷

It cannot be denied that over the years the apocryphal books have exerted considerable cultural influence. England's famous poet of the 7th century, Caedmon, used excerpts. So did Chaucer, seven centuries later, in his celebrated *Canterbury Tales* and other writings.⁸

Columbus was influenced by the Apocrypha to set sail in 1492! It is a well-known fact that he was swayed by Pierre d'Ailly's *Imago Mundi* (shape of the world) to believe not only that the earth is round, but also that only one-seventh of the earth's surface is covered by water, so the fabled lands to the west couldn't be very far away. This notion was based on an *erroneous* interpretation of II Esdras 6:42, 47, 50, 52 by d'Ailly.

Shakespeare's plays include over 80 references to the Apocrypha,⁹ though it may be mere coincidence that two of his daughters were named after apocryphal heroines, Susanna and Judith. John Milton also was indebted to these books. For instance, his *Paradise Lost* has references to the Wisdom of Solomon, even as the American Transcendentalist Nathaniel Hawthorne can be tied to II Maccabees.

Every year at Christmas, millions sing "Silent Night, Holy Night" and "O Holy Night." Yet in Luke 2:11 we read that Jesus was born "this *day*." Whence the *popular* belief in a nocturnal nativity? It can be traced to the early church fathers' interpretation of Wisdom 18:14-16. Art connoisseurs know that Judith, Tobit, Susanna, and Holofernes have all inspired masterpieces. Their stories are all in the Bible's disputed books.

Even from this greatly abbreviated overview some undisputable facts emerge: for over three-fourths of the Christian era, the Apocrypha was universally accepted, and exerted a powerful cultural influence. There's also this: the huge 400-year gap between the Old and New Testament. If one were to read a history of the U.S. that had omitted events between the Civil War and World War II—less than one fifth the time span between Malachi and Matthew—one would at once realize something was missing. The same is true if one

From the Apocrypha

As the vine brought I [Wisdom] forth pleasant savour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is sweeter than honey, and mine inheritance than the honeycomb. They that eat me shall yet be thirsty. He that obeyeth me shall never be confounded and they that work by me shall not do amiss.

—*Ecclesiasticus 24:23-30*

For while all things were in quiet silence, and that night was in the midst of her swift course, thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword.

—*Wisdom 18:14-16*

To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb. She hath built an everlasting foundation with men.

—*Ecclesiasticus 1:16*

Wisdom is the breath of the power of God and a pure effluence flowing from the Glory of the Almighty....the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His Goodness.

—*Wisdom 7:25-26*

reads an Apocrypha-less Bible. As a famous theologian, while still a Protestant, put it: "Providence never acts with harsh transitions, one thing melts into another. Day melts into night, summer into winter." And the Apocrypha "melts," or joins, the two Testaments.¹⁰

In the margin of the 1611 King James Version,

there are no less than 113 references to related passages in the Apocrypha; 102 in the Old Testament 11 in the New.¹¹ To mention just one: John 10:22 tells of the Feast of Dedication; I Maccabees 4:59 relates its *post*-Old Testament origin. And there can be no doubt that the Apostle Paul borrowed heavily from the Apocrypha in his Epistle to the Romans.¹²

There's no better way to consider the relationship of the Apocrypha to the rest of the Bible than to read it. One will thereupon wonder on what basis the 14 books were excluded from the other 66. It is often said that they are not of the devotional quality as the rest. Of course this is a very subjective way of passing judgment. But aren't there many portions of the 66 books that can be said to be lacking in the same way? How about the Old Testament genealogies and the stories of the many bloody wars? It is also a fact that John Bunyan, famous author of *Pilgrim's Progress*, at a time of spiritual despondency found balm for his soul after searching the Bible for "above a year" in Ecclesiasticus 2:10.¹³ It might also be noted that a devout group of Protestant Christians has directed its clergy, at weddings, to read not only from the Old and New Testaments but also from the apocryphal book of Tobit, for it "presents a beautiful lesson which strengthens the pious and God-fearing in the earth, especially as regards marriage."¹⁴

Admittedly, the Apocrypha can be said to be "different." But this is really a vague claim. The other 66 books are also quite different from each other. In the Old Testament we have the historical books, the wisdom literature, the major and minor prophets. Some parts of even just one book of the 66 are very different, which is why, for instance, "Chapters forty to fifty five of the Book of Isaiah are known as the Deutero-Isaiah . . . Not of Isaiah's authorship but the work of another."¹⁵ In the New Testament there are the Gospels, Acts, Epistles,

and Revelation. Ruth and Revelation are very different, also Chronicles and Corinthians, Proverbs and Philippians. Anyone bent on denigrating the Apocrypha needs to be reminded that parts of the Old Testament, were they to be made into films, would get an X rating at best, yet they are not questioned. Is this consistent?

Perhaps the master key to what belongs in the Bible and what does not is found in this statement: "The increasing wonder of the Bible is found in the fact that actual physical events are used to conceal profound spiritual truths."¹⁶ Can there be any other viable basis for allowing certain portions of the Old Testament into the Biblical canon? Is there any other way in which the many seeming contradictions of the Bible, based on a literal interpretation, can be harmonized?

Because of its role as the link between the Old and New Testament, Bible students suffer a loss by neglecting the Apocrypha—but an even greater one by ignoring the key to com-

prehending all three—the esoteric approach as set forth by Mystic Christianity. The Western Wisdom literature has numerous references to the Apocrypha.¹⁷

"The word Apocrypha can also mean that the writers of the books *intended* their meaning to be cryptic or apparent only to the initiated. There was much writing of this sort in the period just before and after the beginning of the Christian era.

"Those acquainted with extra-canonical Scriptures aside from the Apocrypha will be interested that 'the Pseudepigrapha,' or the 'falsely inscribed' Scriptures, are not fraudulent; the false inscription is merely a device . . . by which a later writer could express his ideas under the shelter of an earlier and accepted writer's name."¹⁸ □

—a Probationer

The increasing wonder of the Bible is found in the fact that actual physical events are used to conceal profound spiritual truths.

1. From the Greek *apokryphos*, hidden, unknown.
2. *New Age Bible Interpretation, Old Testament, Volume II*, Corinne Heline, p. 212. "Ante-Nicene" means before the council of Nicea, 325 A.D.

3. Our English word "vulgar" comes from the same root; originally, it meant common, or ordinary.
4. *The Story of the Apocrypha*, Edgar J. Goodspeed, p. 6.
5. That is why the preface, or introduction, still found in some editions of the King James Version, is so highly flattering of him.
6. *Harvard Theological Review*, Vol. XI (1947), pp. 177-205.
7. *An Introduction to the Apocrypha*, Bruce M. Metzger, 202.
8. "The Monk's Tale," lines 3757-64; "The Tale of Melbeus," lines 2185, 2235, 2848, etc.
9. *Shakespeare and Holy Scripture*, Thomas Carter; *Shakespeare's Biblical Knowledge and Use of the Book of Common Prayer*, Richard Noble.
10. *Cardinal Newman's Doctrine of Holy Scripture*, Jaak Seynaeve, pp. 50, 51.
11. Some examples:

Matthew 6:7	Ecclesiasticus 7:14
Matthew 23:37	II Esdras 1:30
Matthew 27:43	Wisdom 2:15, 16
Luke 6:31	Tobit 4:15
Luke 14:13	Tobit 4:7
John 10:22	I Maccabees 4:59
Romans 9:21	Wisdom 15:7
Romans 11:34	Wisdom 9:13
II Corinthians 9:7	Ecclesiasticus 35:9
Hebrews 1:3	Wisdom 7:26
Hebrews 11:35	II Maccabees 7:7
Romans 1:20,21	Wisdom 13:5, 8
Romans 1:22	Wisdom 13;1, 12:24
Romans 1:26	Wisdom 14:24

Romans 1:29	Wisdom 14:25, 27
Romans 9:20	Wisdom 12:12
Romans 9:21	Wisdom 15:
Romans 9:22	Wisdom 12:20

13. *Grace Abounding*, John Bunyan, section 62 ff.
14. *Mennonite Quarterly Review*, Volume XV, p.101.
15. *New Age Bible Interpretation, Old Testament, Volume III*, p. 212. Corinne Heline,
16. *The New Age Bible Interpretation, Volume IV, The New Testament, Part II*, Corinne Heline, 116.
17. *The New Age Bible Interpretation, Old Testament, Volume I*, Corinne Heline, pp. 65, 67, 94, 100, 101. *Volume II*, pp. 211, 212, 243, 379. *Volume III*, p. 293. *The New Testament. Part I*, pp. 36, 37. *Part II*, pp. 128, 152; *Part III*, p. 153.
18. *The Meaning of the Dead Sea Scrolls*, A. Powell Davies, p. 58.

Suggested further reading for elaboration and verification of the above material:

- The Apocrypha, an American Translation*, Edgar J. Goodspeed.
- The Story of the Apocrypha*, Edgar J. Goodspeed.
- An Introduction to the Apocrypha*, Bruce M. Metzger.
- An Introduction to the Books of the Apocrypha*, W.O.E. Oesterley.
- The Shorter Books of the Apocrypha*, J.C. Dancy.
- Between Athens and Jerusalem*, John J. Collins.
- The Pseudepigrapha and Modern Research*, James H. Charlesworth.

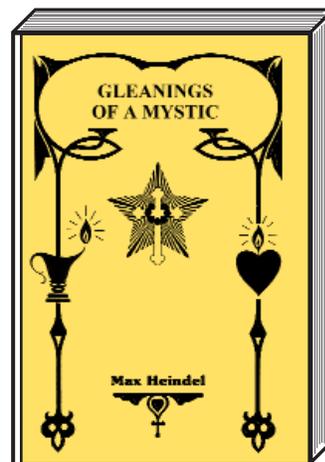
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by Max Heindel

"THROUGH ERROR AND THROUGH SUFFERING" Max Heindel was at last given that living water by which he was able to quench the spiritual thirst of many souls. This book contains some of his deepest thoughts—the results of many years of research and occult investigation. Notable chapters include:

- Initiation: What It Is and Is Not**
- The Sacrament of Communion**
- The Sacrament of Baptism**
- The "Mysterium Magnum" of the Rose Cross**
- The Unpardonable Sin and Lost Souls**
- Sound, Silence, and Soul Growth**
- The Immaculate Conception**
- The Sacrament of Marriage**
- Magic: Black and White**

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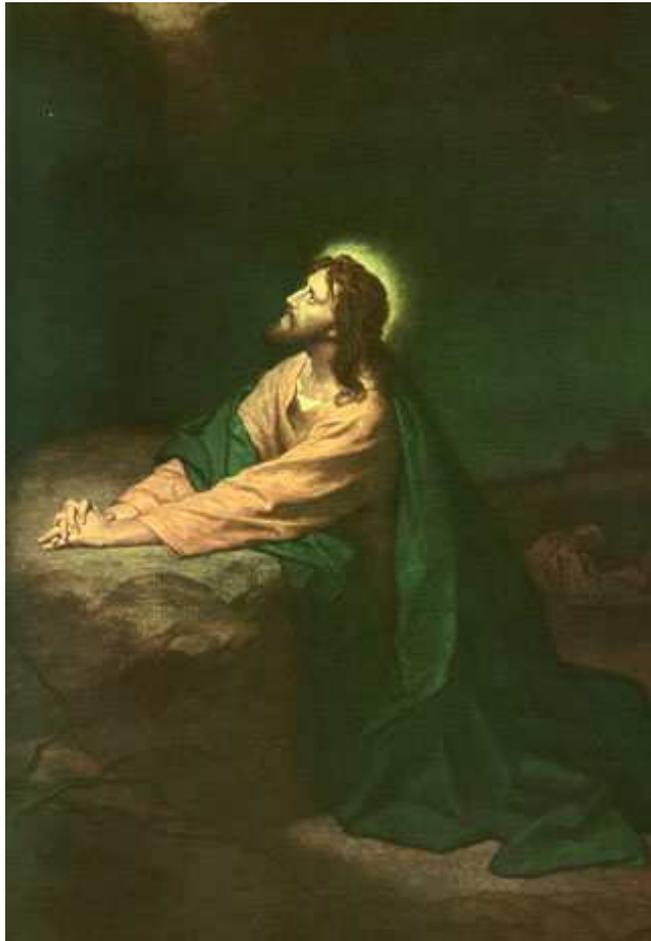
BOOK REVIEWS

Paying the Ultimate Price

AS HIS DEATH approached, Thomas Aquinas is reported to have said of his *Summa Theologica*, the *magnum opus* of Christian apologetics, that it was a failure: “All I have written is like straw.” We may assume that he was referring to the gulf that shall always exist between a faith defined and explicated, however profoundly and brilliantly, disembodied, as it were, and a faith put to the test and lived, a faith incarnate. For it is the living of faith that is its most persuasive proof, which explains its very existence as the substance of what is hoped for, though not seen. And it is just such a commitment of faith to all facets of day-to-day living that characterizes the life and writings of the twentieth century Christian martyr, Dietrich Bonhoeffer, whose book, *The Cost of Discipleship* (MacMillan Co., New York, 1963), is, as its title suggests, a statement of the uncompromisable nature of Christ’s calling.

Certainly Bonhoeffer lived his calling without extenuations or exceptions. To read his writing is to be caught up in a kind of rational doxology or lyrical catechism, to be lofted on the wings of his inspiring credo. Consider his description of the “costly grace” which is bestowed on each Christian:

“Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of his Son: ‘ye were bought at a price,’ and what has cost God much cannot be cheap for us. Above all, it is grace because God did not reckon his Son too dear a



Christ in the Garden of Gethsemane, Heinrich Hofmann, Riverside Church, New York

He humbled himself, and became obedient unto death, even the death upon the cross.—Phil. 2:8

price to pay for our life . . . Costly grace is the Incarnation of God.”

While grace alone (Christ’s Self-giving) can save, the invariable corollary, human self-giving, must reciprocate, which is the obligation of discipleship. And what is it to be a disciple, to be one who is called? For Bonhoeffer it means a “final,

radical renunciation of a self-willed life.” The personal, worldly “self” is here signified. Christ is to be the Self that wills the Christian’s life. So that the response of the disciple to Christ’s summons is not a confession of faith but an act of obedience. That call finds no sufficient personal grounds for compliance because no merely personal warrant exists. We, of ourselves, are totally inadequate to the calling and must act on the basis of the call’s inner authority, risking, indeed, perhaps sentencing to death, the old man secure in his worldly ways.

Bonhoeffer’s thoughts abound with understandings familiar to students of Rosicrucian Teachings, for whom Christ Jesus is their Ideal. Because Christ is the embodiment of the living Law, He has (is) the last word; so that an exclusive attachment to His Person “bursts all the bonds of legalism.” Here is the inner tribunal ratified as the aspirant’s supreme guide. We may be so bold as to call that tribunal the trinitarian spirit (divine, life, human) expressing in and through the Being of the individualized Christ.

There is a darkness, a dimension of the unknown confronting each Christ-obedient disciple, separating the familiar and received from the promised and devoutly-to-be-wished, and only holy obedience can traverse this dimension. Obedience defines what we do, not what we know. Knowledge does not get us where we want to be, though it may facilitate beginning the doing. For Bonhoeffer, obedience precedes faith. “Unless he obeys, a man cannot believe.” Interior assent is itself a form of obedience, predisposing the mind to the presence of grace and truth.

Disobedience consists in trying to keep some part of our life under our own (as versus Christ’s) control. Surely the “serious thinker” is familiar with “righteous doubting.” How does Bonhoeffer characterize this mental posture? It shows obedience to the devil’s call: “Keep on posing problems, and you will escape the necessity of obedience.”

You can only know about the truth by actually doing it, for it is only through obedience that you come to learn the truth.

Such is the cost of acquiring the freedom to enjoy moral difficulties. Do we not know the commandments? Why then these subtle gainsayings and devious efforts to exempt ourselves from demanding moral choices? “You must not ask questions—get on with the job.” “You can only know and think about it [truth] by actually doing it . . . for it is only through obedience that you come to learn the truth.” Live the life and ye shall know the doctrine.

Dietrich Bonhoeffer was put in a Nazi prison for proclaiming and holding fast to his beliefs. Refusing to recant, he was executed near the end of World War II. He embraced the ultimate cost of discipleship. Upon reading this book, one must believe that the price he paid secured his discipleship; but, much more, with his spiritual poverty he bought a surpassing spiritual glory, a communion with the Christ, for Whom his whole life was an act of unconditional love, intellectual homage and brave, existential obedience. □

—C.W.

The Philokalia

The *Philokalia* (Faber & Faber, London-Boston, 1979) is a three-volume collection of texts written between the fourth and fifteenth centuries by spiritual masters of the Orthodox Christian tradition. It was compiled in the eighteenth century by two Greek monks. All but two of the texts were first written in Greek. A partial Russian translation was made in 1793 and had an immense impact on Russian spirituality and culture in the nineteenth century. Dostoevsky was steeped in and profoundly influenced by the writings. Remarkably, an English translation was not begun until mid-twentieth century, and this was based on the Russian translation and covered only one third of the material in the Greek edition. The

first volume of the complete English translation was not published until 1979. This is an extraordinarily late submission for a work which “might well be one of the greatest single contributions to perpetuating in the West what is highest in the Christian tradition.”

How can this exceptional claim be justified? Let’s start with the book’s title, *philokalia*, which means love of the beautiful, the exalted, the excellent; love of that which is the transcendent source of life and the revelation of truth. It is by this love that “the intellect is purified, illumined and made perfect.” The texts in *The Philokalia* were selected for the purpose of fostering this purification, illumination, and perfection.

While much of western Christian patristic writing is doctrinal (and doctrinaire) and dogmatic, Orthodox writing is far more concerned with the science of the soul (psyche), with showing the way to awaken and develop attention and consciousness, to engender that state of watchfulness which is the hallmark of sanctity. Abstract speculation holds little interest for the holy persons represented by these texts. They are content to let God define Himself. Rather are they intent on recording the means by which the will and



Fresco, detail, Bernardino di Betto, called Pinturicchio, Borgia Apartment, Palace of Nicholas V, Vatican

The Encounter Between St Anthony Abbot and St Paul the Hermit in the Desert
A scene from the life of the anchorites in the desert, in which constant temptation and dark perturbation are represented by a group of (seductive?) maidens with bat-like wings, taloned feet, and horns. Over their heads flies a sinister black bird.

heart of man may be radically changed to enable spiritual fulfillment and union with God. So the writings are practical, prescriptive, often organized as a series of brief, pithy directives.

The authors of these writings make abundantly clear that all real knowledge lies within. They write from an esoteric perspective, setting forth the practices by which illusions can be identified and the mind may be made receptive to the Holy Spirit, Who teaches all things and brings all things to remembrance.

Two inner practices are stressed by all the writers represented in *The Philokalia*: guarding the intellect and pure prayer. A science and art is developed for effecting the purification and sanctification of the intellect, which results in the illumination of consciousness. Pure, breath-cleaving prayer (most commonly, the Jesus Prayer: “Jesus Christ, Son of God, have mercy upon me.”) achieves a purity of heart which prepares the soul for theophany.

A formal or technical terminology was evolved by the desert fathers (eremites, monks, anchorites) to articulate the stages by which the whisper of temptation works its way to becoming the woe of an ingrained immoral habit. The authors, veterans of soul wars, knew that half the battle was won if the enemy could be detected. And the enemy, no matter what its outer guise, was demonic. Twentieth century material man, grownup in these matters, consigns demons to late night movies, adolescent T-shirts, and tabloid-magnified cult practices. Yet these early Christian soul pioneers knew that

demons are ubiquitous and intimate, closer than hands and feet. They seek to ambush and waylay the spiritual pilgrim at every step, particularly as he advances in piety and purity.

The critical and unrelenting business of guarding the heart, of being watchful, begins with perceiving the dimmest shadow falling upon the soul's shrine and may devolve to a full and untrammelled assent to chronic immorality. The stages of temptation may be summarized as follows:

(1) *Provocation* designates the initial incitement to evil. This is an "image-free stimulation of the heart," proceeding from the devil, entering man's consciousness independent of his free will; for which, therefore, the soul is not responsible. Constant vigilance must be maintained so that, at its first appearance, the provocation can be identified and rejected, abruptly ending the temptation.

(2) *Momentary disturbance* of the intellect

***Guarding the heart
begins with perceiving
the dimmest shadow
falling upon the soul's
shrine.***

occurs if the provocation is not immediately dismissed but yet is not entertained by any movement or working of bodily passion.

(3) *Communion* occurs when the soul begins to converse with or entertain the demonic provocation, turning it over in the mind pleurably. This coupling is no longer "image-free." It has become a thought and one is now morally responsible for this soul activity.

(4) *Assent* refers to the decision to act upon the suggestion. At this point, God can judge according to the intention of the heart. ("As a man thinketh in his heart, so is he.")

(5) *Prepossession* or *prejudice* results from repeated acts of sin which predispose a person to yield to particular temptations. It is the "involuntary presence of former sins in the memory." In



Oil on canvas, 1538 or later, Master of Messkirch, Staatsgalerie, Stuttgart

St. Benedict in Prayer

The patriarch of Western monks spent three years in solitary confinement. Above, bread is lowered to him from a ledge.

principle, the soul retains free choice; but in practice, the force of habit makes it more and more difficult to resist further commission.

(6) *Passion* results if a person does not strenuously fight against a prepossession.

The key to arresting the process of temptation at the outset, at the portal to the heart's sanctuary, is watchfulness. Watchfulness signifies an attitude of attentiveness whereby one keeps watch over one's inward thoughts and fantasies, being a kind of benign Cerberus or microcosmic Michael, standing guard over the heart and intellect.

The advanced state attained by the diligent practitioner of ceaseless prayer and tireless vigilance is known as *hesychia* (stillness), which not only describes a soul which is imbued with tranquillity, but also is fixed, stable, and concentrated, or one-pointed. *Hesychasm* thus is frequently applied to the whole complex theory and practice which constitutes the path of soul purification and illumination.

The texts of the early Orthodox church fathers are eminently succinct and readable, often offered as a series of maxims or models for maintaining the economy and hygiene of the soul. Excerpts from but two of the authors follow. Saint Mark the Ascetic (fifth century) counsels:

“When you sin, blame your thought, not your action.”

“The devil belittles small sins; otherwise he cannot lead us into greater ones.”

“It is not helpful to know what comes later before you know what comes first.”

“Distress reminds the wise of God, but crushes those who forget Him”

“God is the source of every virtue, as the sun is of daylight.”

“Do not claim to have acquired virtue unless you

Demons’ unremitting purpose is to prevent the heart from being attentive, for they know such attentiveness enriches the soul.

have suffered affliction, for without affliction virtue has not been tested.”

“The conscience is nature’s book. He who applies what he reads there experiences God’s help.”

“Real knowledge . . . shows us that we deserve all we experience.”

“Prayer . . . is the mother of the virtues: for it gives birth to them through union with Christ.”

“Your words are only as wise and as profitable as your works.”

“If, as Scripture teaches, everything involuntary has its cause in what is voluntary, man has no greater enemy than himself.”

“Humility consists, not in condemning our conscience, but in recognizing God’s grace and compassion.”

“If you wish to make a blameless confession to God, do not go over your failings in detail, but firmly resist their renewed attacks.”

“He who wishes to avoid future troubles should endure his present troubles gladly.”

“Wisdom is . . . to accept as our due the malice of those who wrong us.”

St. Hesychios the Priest (eighth century) writes:

“Watchfulness is a continual fixing and halting



St Anthony, Eremite of the Egyptian Desert

A spiritual man quickly recollects himself, because he never pours forth his whole self upon outward things.”

—Thomas à Kempis, My Imitation of Christ

of thought at the entrance to the heart.”

Four types of watchfulness may be defined:

(1) the close scrutiny of every mental image or provocation;

(2) freeing the heart from all thoughts, keeping it profoundly silent and still;

(3) continually and humbly calling upon the Lord Jesus Christ for help;

(4) always having the thought of death in one’s mind. Demons’ “unremitting purpose is to prevent the heart from being attentive, for they know how greatly such attentiveness enriches the soul.”

“The Old Testament is an ikon of outward bodily asceticism . . . [The] New Testament is an ikon of attentiveness, that is, of purity of heart.”

“The more the rain falls on the earth, the softer it makes it; similarly, Christ’s holy name gladdens the earth of our heart the more we call upon it.”

“Every evil thought produces in the intellect the

image of some material thing; for since the devil is an intellect he cannot deceive us except by making use of things we are in the habit of perceiving by means of the senses.”

From the forgoing quotations it should be clear

**Real knowledge shows
that we deserve all we
experience.**

that the texts of the early “desert fathers” provide ample evidence that they have taken to heart the summons of John the Baptist (Prepare ye the way of the Lord.) as well as Saint Paul’s admonition to be transformed by the renewing of your mind.

The student of Western Wisdom Teachings can heed the injunction directed to all spiritual aspirants: For every step forward in occult (esoteric) development, take three steps forward in moral (character) development. *The Philokalia* can assist us in our efforts along these lines. It is a rich treasury of brilliant insights and luminous truths which, rightly used, will strengthen and purify our hearts and minds.

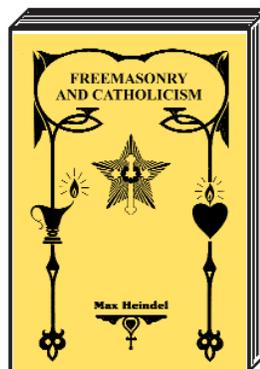
The caveat to watch and pray is, for service-oriented aspirants, subsumed under the motto, work and pray (*ora et labora*), a more comprehensive and demanding task since the physical body may be busy while the mind remains largely idle (and thus, potentially, the devil’s playground). But if one prays constantly, the engaged and God-directed mind smites all demonic (in modern parlance, “negative”) advances and insinuations.

As an aid to staying on course, as well as staying the course, *The Philokalia* has few peers. As its three translators/editors write in the introduction to Volume I, this work “is an active force revealing a spiritual path and inducing man to follow it.” It provides many resources for the practice of the contemplative life and it constitutes “a mystical school of inward prayer.” Its emphasis is on cleansing “the inside of the cup and plate so that their outside also may be made clean,” (Matt.23:26) thus hastening our growing unto “the measure of the stature of the fullness of Christ.” □

—C.W.

Freemasonry and Catholicism

By Max Heindel



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110 Pages. Indexed. Paper. Published by
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Sprouting For Health

THE HEALTH of the physical body should be the concern of every aspirant to the higher life. Spiritual evolution requires refinement of man's vehicles. In order to attain purification of the physical organism, the body must be provided with proper nutrition.

More and more people are discovering the benefits that can be received by adding to the diet the condensed energy hidden within the seed and released in the form of sprouts. The Western Wisdom Teachings stress the importance of nutrition, not only for the health of the physical body, but also as an aid to one's spiritual sensitivity. Therefore, anyone aspiring to the higher life should be aware of the healthful benefits to be obtained by the use of sprouts.

The sprouting of seeds is rapidly taking its place in the home as the housewife learns that the sprouted seeds contain vital nourishment needed by our bodies. Sprouts are very nutritious because they contain all elements a plant needs for life and growth. The endosperm of the seed is the storehouse of carbohydrates, protein, and oil. When the seed germinates, these become predigested amino acids and natural sugars upon which the plant embryo feeds as it grows to maturity. When used as food, the life force is released and supplies the energy which is capable of generating healthy cells in the body and supplying us with new vigor and life. Used as an adjunct to the diet, sprouts can retard the aging process, since they contain ample amounts of male and female hormones, available in their most assimilable form. Processed foods often lack the vitamins and minerals necessary to a balanced diet.

Research shows that sprouts are one of the foods



© Derek Shorter

Sunflower seeds may be sprouted for nutritional salads, crushed to obtain cooking oil and livestock and poultry feed, and used as bird seed. A sunflower head may measure more than 17 inches across.

highest in vitamin and mineral content. Sprouts should, therefore, occupy a prominent place in the diet. Among their other virtues is the fact that the seeds are low in cost, can be stored indefinitely, and are easy to grow, and, when sprouted, increase their nutritional value many times.

EQUIPMENT NEEDED

Very little is needed in the way of equipment for sprouting seeds: several two-quart, wide-mouth jars and enough cheesecloth or nylon to serve as



Radish Sprouts

covers for the jars. Rubber bands may be used to attach the cloth to the open end of the jar. The number of jars needed will be determined by the amount and frequency of the fresh sprouts desired. Preferably one kind of seed at a time should be sprouted in a jar.

With the equipment at hand, we now consider the sprouting procedures required for the three major classifications of sprouts: seeds, grains, and legumes.

HOW TO SPROUT

1. **SEEDS** include alfalfa, celery, clover, oats, radish, fenugreek, and sunflower. Soak the desired amount of seeds, about one to two tablespoonfuls, in a two-quart jar by filling the jar half-way with tepid water and covering it with cheesecloth or nylon, securing the cloth with a rubber band. Place the jar in a dark area, at room temperature, for about five hours. After five hours, drain, rinse, and let the seeds stand without water for about eight to twelve hours. Rinse again and drain well to prevent rotting. For the next six days, the seeds should be rinsed and drained twice a day using lukewarm water. They should be kept at room temperature in a dark place. After the sixth day, place them in the light for one more day to increase their chlorophyll content. When determining the desired amount of seeds for each container, consider that seeds will expand to about eight times their original size. One jar may be used as a starter and others added as the need arises.

2. **GRAINS** include rye, wheat, buckwheat, barley, millet, and rice. Their preparation is the same as for the seeds.

SPROUT SALADS

The following represent sample recipes. Most dishes can be enhanced by the addition of sprouts. The cook can use creativity in serving sprouts with favorite dishes.

1 1/2 cups sprouted wheat seeds (2-day)
1 1/2 cups water
dates or figs

Place wheat and water in blender and blend until thick. Add chopped dates to taste and blend until creamy. Figs may be used instead of dates.

A variation of the above is to strain the pulp and sweeten with honey or maple syrup. Carob or malt powder may be added. If allowed to stand at least 24 hours, it will taste like buttermilk and be very beneficial for the digestion.

1/2 cup water
1/2 cup pineapple chunks
1/2 cup alfalfa sprouts
2 tablespoons sesame seed

Place pineapple and water in blender and blend to the consistency of sauce. Pour the sauce over alfalfa sprouts. Sprinkle ground sesame seeds over the salad.

After rinsing wheat berries, soak them in water 24 hours. Pour out the enzyme-rich soak water and drink, or use in preparing other dishes.

1/2 cup 2-day chick pea sprouts
1/2 cup water
1/8 cup lemon
vegetable powder

Blend water and chickpeas until thick. Add lemon juice and vegetable powder. The taste is similar to cottage cheese.

3. LEGUMES include lentils, mung beans, and soy beans. Due to their hardness, they require an initial soaking of about fifteen hours. They should be rinsed twice a day and given three days for adequate germination. One cup of beans may be used for each two-quart jar, since expansion in their case is not as great as in the case of seeds and grains.

It should be noted that sunflower and lentil sprouts should not be larger than the original seed itself in order to be palatable. The time required for these seeds to sprout is about two or three days.

HOW TO OBTAIN SEEDS

Seeds, grains, and lentils for sprouting may be obtained in most natural food stores or grain outlets and provide an inexpensive, as well as healthful, way to provide food for the family table. Caution should be used so that only untreated seeds are purchased. In case of a drastic food shortage, war, or natural catastrophe, a quantity of them stored away could be utilized as a survival food.

NUTRITIONAL VALUE

One of the many benefits of sprouts is their high energy content. The following is a brief outline of the nutritional value of some of the more popular sprouts.

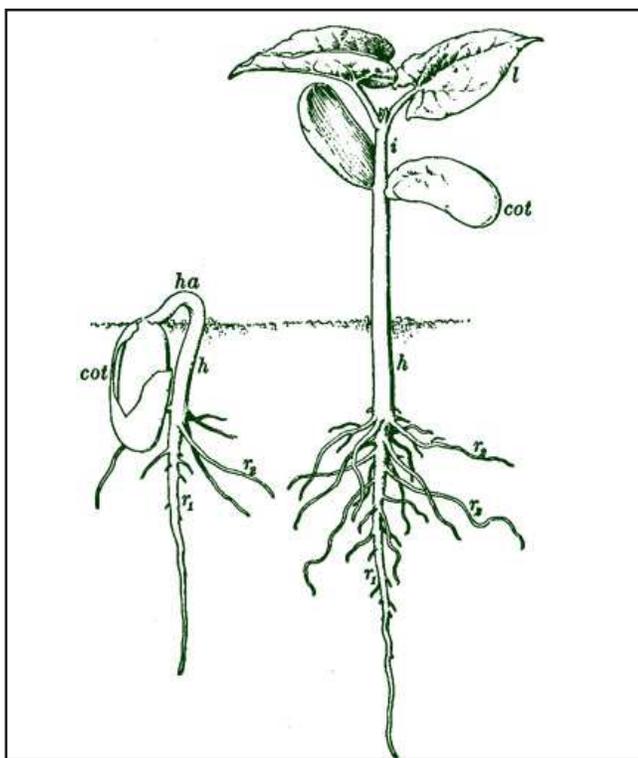
1. All LEGUMES such as those mentioned above have high concentrations of both protein and starch and are acid-forming unless sprouted.

When a proper diet of greens, seeds, nuts, vegetables, and fruit is followed, a proper balance of acid vs. alkaline foods is maintained. When the diet is heavy on the protein side, acidity results and then it is necessary to eliminate as many acid-forming foods as possible. Sprouting helps to reduce the acid-alkaline imbalance which might occur when grains, legumes, and other proteins are ingested.

Mung beans, similar in composition to fruits, are rich in vitamins A, C, and B complex.



Mixed Sprouts



Two stages in the growth of the bean seedling: showing the seed leaves or cotyledons (cot); hypocotyl (h) or little stem; hypocotyl arch (ha); internode (i) between two leaf levels; leaf; taproot (r_1) which proceeds from the tip of the hypocotyl; and secondary roots (r_2) branching off the taproot.

2. Most SEEDS contain a great deal of phosphorous, an important mineral for spiritual aspirants who want to increase their alertness and mental abilities.

Phosphorous is also necessary for healthy bones and teeth, a fact which makes sprouted seeds desirable for babies and children.

Sunflower seeds are rich in vitamins B and D and all the essential amino acids.

Sesame seeds are a rich source of calcium, iron, phosphorous, niacin, and protein.

Alfalfa, probably the most popular sprouted seed, contains much chlorophyll, as well as vitamins A, B complex, C, D, E, G, K, and U. It also has large amounts of iron, calcium, phosphorous, and sulphur.

3. GRAINS. Sprouted wheat has become a

SproutPeople

favorite with many who try to follow a natural diet. These sprouts contain vitamins C, E, B complex, magnesium, calcium, phosphorous, sodium, potassium, protein, enzymes, chlorophyll and possibly B-17 (laetrile). In its cooked form, wheat is unacceptable to some individuals, causing mucus congestion, allergic reaction, and constipation. In its sprouted form, a large portion of starch is converted to simple sugars, making it a wholesome food acceptable to many who would otherwise need to eliminate wheat as a food source.

Another way to use wheat is to grow the whole wheat berries as grass. The chlorophyll and laetrile content of wheat grass is very high. The wheat grass should be chewed to obtain the juice, discarding the pulp. Special juicers for wheat grass are now on the market.

Another grain we may mention is buckwheat, a food rich in lecithin and rutin.

SPROUTS IN THE DIET

For most people, sprouts would be an excellent addition to their diet. However, as no set dietary rules can be established to encompass the case of every individual, we suggest that the reader use proper discretion in their use.

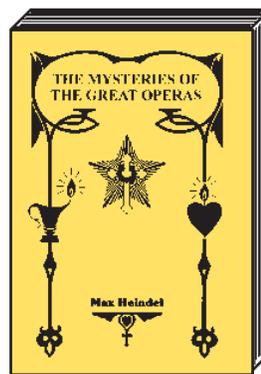
Sprouts are best because cooking always destroys a large part of the nutritional content. The entire sprout is eaten, including leaves and roots. Sprouts are good eaten by themselves, but can also be added to salads, sandwiches, or soups. They can also be blended for baby food, sauces, and dressings. They can be stored in the refrigerator in a jar or plastic bag for up to two weeks. It is preferable, however, to make small amounts at frequent intervals since seeds and sprouts tend to become rancid when held too long a time. Since harmful chemicals are created when foods become rancid, every effort should be made to provide fresh foods in the diet.

There are both physical and spiritual benefits when we try to purify our bodies by providing them with wholesome foods. Sprouts are an excellent adjunct to other pure foods in their natural state. Proper diet can help us in our efforts to raise our sensitivity to higher vibrations. As we become more sensitive individuals, we become better

enabled to use our purified bodies in the service of humanity. □

Mysteries of the Great Operas

By Max Heindel



THE Great Myths and Legends conceal deep Spiritual Teachings about the plan of evolution for Humanity and methods of Spiritual unfoldment.

In *Mysteries of the Great Operas*, Max Heindel, the illumined mystic, reveals the occult meaning of the plots of Richard Wagner's great masterworks:

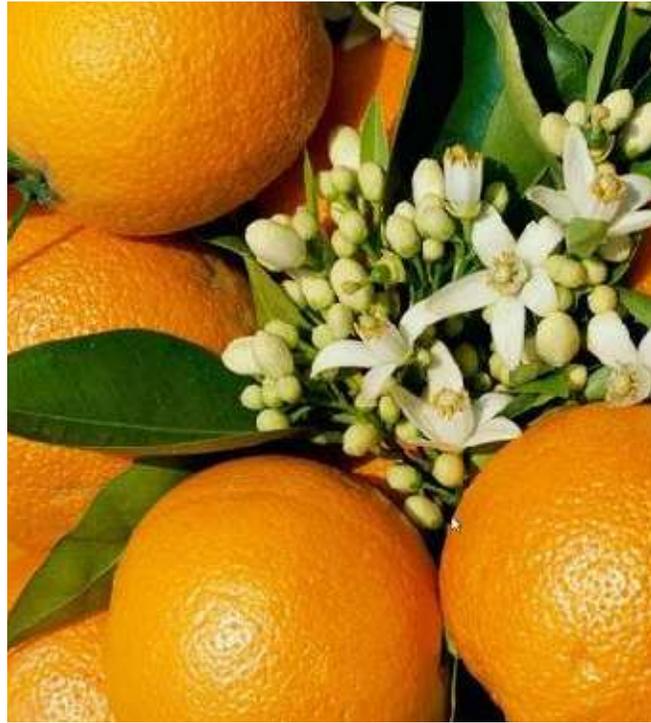
Faust
Parsifal
Ring of the Niebelungen
Tannhauser
Lohengrin

M*ysteries of the Great Operas* is enlightening reading for all spiritual aspirants, especially those who are music lovers.

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Fruit as Medicine



Shara Images

PROPER FOOD given at the right time and under the right conditions will not only cure but prevent disease. The truth of this statement is becoming apparent to an increasing number of people. Of all foods, fruits seem to rank first in the medicinal qualities needed by most people. A several-day diet of a particular fruit has proved effective countless times in curing tonsillitis, appendicitis, colds, and various other ailments. The citrus fruits, in particular, help free the body cells of poisons, accumulated largely by eating too much lifeless, starchy food.

Occult philosophy teaches that fruits are an ideal diet. They are, in fact, evolved by the fruit trees to induce animal and man to eat them. Fresh fruit contains water of the purest and best kind, capable of permeating the system in a marvelous manner. Grape juice is a particularly wonderful solvent. It thins and stimulates the blood, opening the way into capillaries already dried and choked up.

It may be said generally of the solid foods we take into our system, that fresh vegetables and ripe fruits contain the greatest proportion of nutritious matter and the least of earthy substances. Citrus fruits (oranges, lemons, grapefruits, etc.) are powerful antiseptics.

The king of all antiseptics, the pineapple, has been used very often with complete success as a cure for the dreaded diphtheria, which is only another name for a septic sore throat. Fruits cleanse and purify the system, and the pineapple is one of the finest aids to digestion ever known to man. It is far superior to pepsin, and no fiendish

cruelty is used to obtain it. Of fruits we assimilate about 85 per cent of the proteins, 90 per cent of the fat, and 90 per cent of the carbohydrates. □

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 each evening in the Healing Temple at 6:30 P.M. (7:30 P.M. when Daylight Time is in effect), and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

September4—10—18—25
 October.....1—8—15—22—29

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

The Boy Who Proved His Teachers Wrong

D ID YOU KNOW that when America was young it was believed that tomatoes were poisonous? That if people rode in trains that went faster than 24 miles an hour they would get heart attacks and die? And that nobody would ever be able to fly? That's a pity, because life always gets better when truth comes out. That's why some of the greatest people of all time have given their lives to the study of truth.

One of the most famous of these was born in Florence, a beautiful city in Italy, in 1564. His name was Galileo. Even as a young boy, he was interested in a great many things and how they worked. Above all, he believed everything should make sense. Nothing should be believed just because somebody had said so—not even if it was a man named Aristotle. Aristotle was a famous scholar who had lived about two thousand years before Galileo. Because he had discovered many wonderful things, people had come to believe that everything he had said and written was true. In fact, in Galileo's day, when somebody declared that Aristotle said so, that was the last word; no one was supposed to argue.

But Galileo thought that was wrong. He knew that people make mistakes; most likely that included Aristotle. He told this to his teacher in school. That made his teacher very angry, and he scolded Galileo. "How dare you doubt Aristotle!" he shouted at him one day.

Can't you just imagine how Galileo must have felt? After all, he was just a young boy. Who was he to challenge what scholars had believed for



Crayon portrait by Leonni

Galileo

Galileo, 1564-1642, made his own telescope with which he calculated the height of the moon's mountains, discovered four satellites of Jupiter, and located sun spots. His public confirmation of the Copernican system led to his imprisonment and the burning of his books, but he did not recant from the truth of his findings.

almost two thousand years? But he had to prove that Aristotle had made errors. That was the only way to convince others. So he had to keep his eyes wide open, to find something somewhere that showed Aristotle had actually made a mistake. Eventually, his opportunity came.

As you know, back then there were no electric lights. People used candles or torches. Sometimes they hung from the ceiling. They had to be lit. Sometimes, in the process, they started swaying a little. Galileo once watched that. He immediately remembered what Aristotle had written—that big and heavy things fall faster than small and light ones. Galileo now believed, after having seen torches and candles of various sizes swing the same way, that Aristotle had been wrong.

His big chance to prove this came when he was a professor at the University of Pisa. Perhaps you've heard of this city; it is famous because it has a tower that leans. What better way to prove that things with different weights fall equally fast than to drop two such objects from the top of the tower?

Of course, Galileo couldn't just walk up there and drop them. He had to get permission, and set a time for what he had planned—someone below might get hurt by walking by at the wrong time!

It wasn't easy for Galileo to get permission. After all, the very idea of even questioning Aristotle was unheard of. Wasn't he supposed to always be right? But finally Galileo got permission; a time was set; people would come and watch.

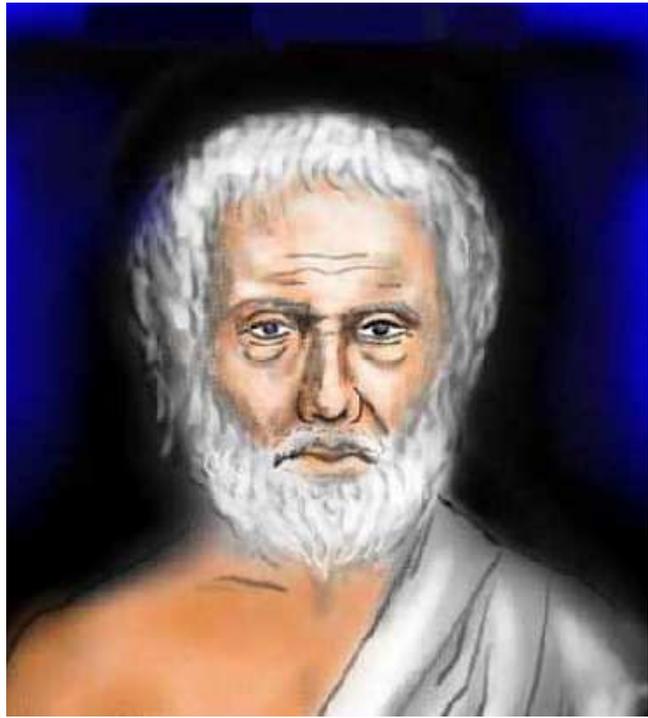
One object weighing about ten pounds was to be dropped, another of just one pound. They both reached the ground at exactly the same time. Galileo had proved he was right! But do you suppose the people cheered him? Only a few stayed to shake his hand; most just walked away. They didn't know what to make of it. Should they stick with what they had been taught all their lives, or believe what they had seen?

The leaders of the university knew what to do: they told Galileo to get out. Shouldn't they instead have rewarded him? But no, they said he had been hired to teach old knowledge, not to challenge it. They said he had disturbed the minds of his students, and that was not a very nice thing to do.

So Galileo had to look for other places to teach, like Padua and Florence. Most important, he was now more sure than ever that Aristotle had not always been right. That got him interested in a book he came across that had been written by a man named Nicholas Copernicus, a former student at Padua, where he happened to be teaching at the time.

In that book he read that Aristotle had been wrong to believe the Sun moves around the earth; it was the other way round, but it could not be proved. It made perfect sense to Galileo; it helped him understand a great many other things. But he couldn't prove it.

Not until 1609, that is, when he heard a traveler



Painting by S. Uchii

Aristotle

With respect to intellect alone, Aristotle has been said to be the most remarkable man that ever lived. He was the tutor of Alexander the Great and had been a pupil of Plato.

from a country far away tell an amazing tale. Someone in the Low Countries (presently known as Belgium and Holland) had invented something to make objects far away appear to come closer and look much bigger. This, of course, you know as the telescope.

But there was something wrong with the telescope that old man had invented: when one looked through it, things looked upside down. That was confusing. Galileo set about to correct this. And now, when one looked through it, distant objects could be magnified almost a thousand times and they were right side up. Galileo received much honor and fame for making his improvement, but of course his real interest was still in finding out whether the Sun moved round the earth, or the other way round.

He was greatly encouraged by one fact: shortly before, a beautiful bright new star had appeared in the heavens. But Aristotle, 2,000 years earlier, had said no new stars would appear. Since he was mistaken in this fact about the heavens, could he not also be wrong as to what moves around what?

