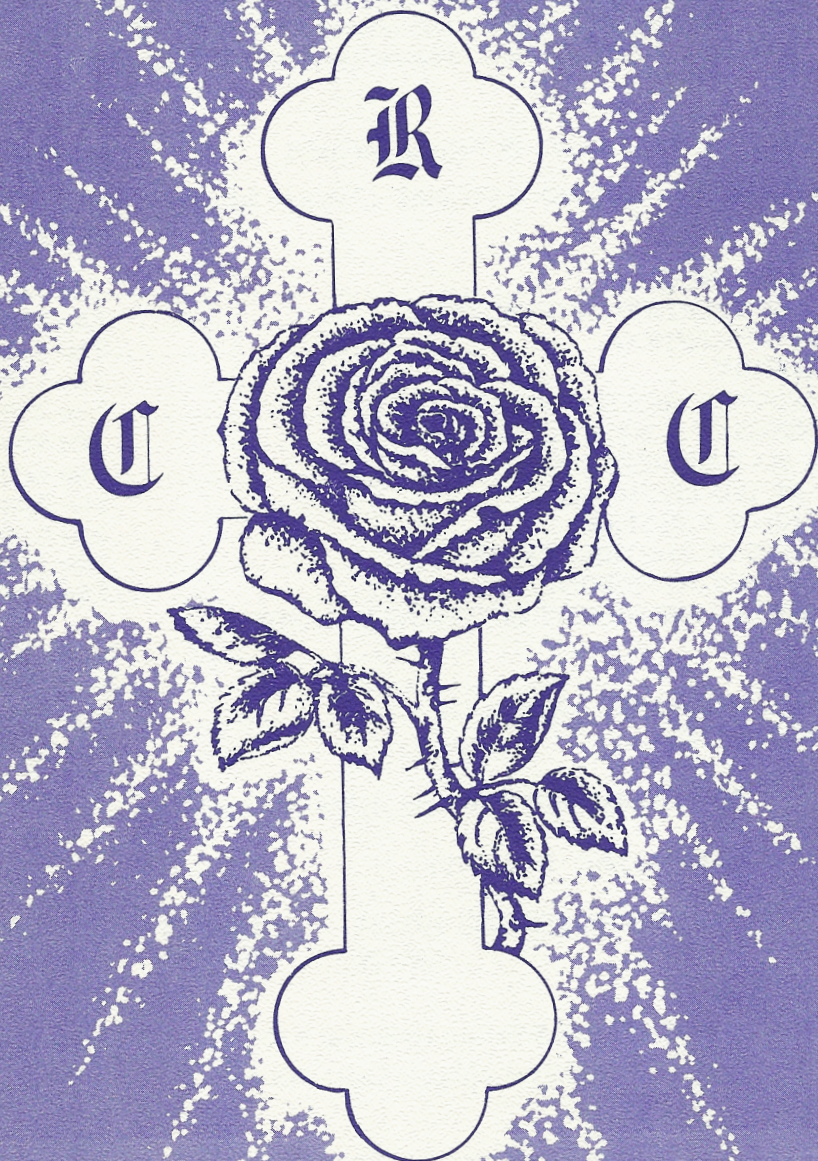


Rays from the Rose Cross

December, 1981 .65



THE ROSICRUCIAN FELLOWSHIP

Rays from the Rose Cross

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"A SANE MIND, A SOFT HEART, A SOUND BODY"

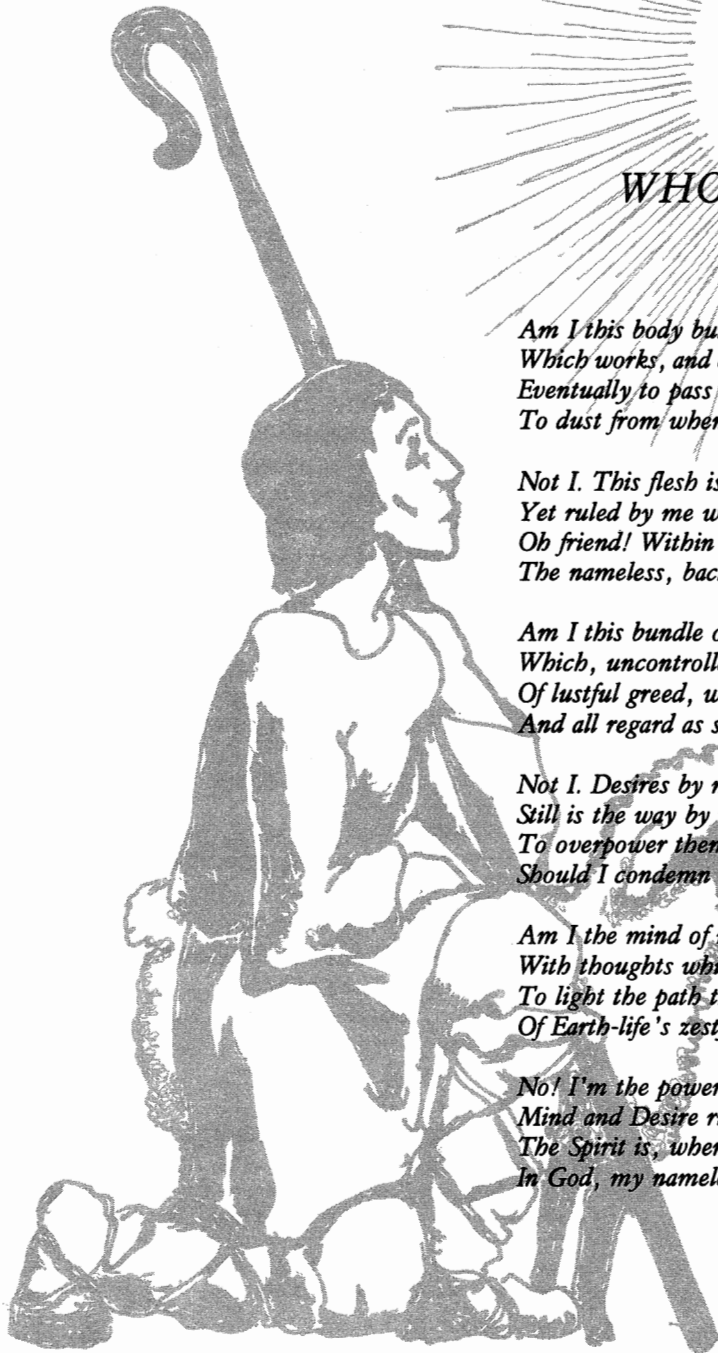
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WHO AM I?

*Am I this body built of clay,
Which works, and eats, and sleeps each day,
Eventually to pass away
To dust from whence it came?*

*Not I. This flesh is often weak,
Yet ruled by me when Will does speak.
Oh friend! Within this temple seek
The nameless, back of name!*

*Am I this bundle of desires
Which, uncontrolled, would burn in fires
Of lustful greed, which none admires,
And all regard as shame?*

*Not I. Desires by me are known.
Still is the way by knowledge shown,
To overpower them one by one,
Should I condemn the same.*

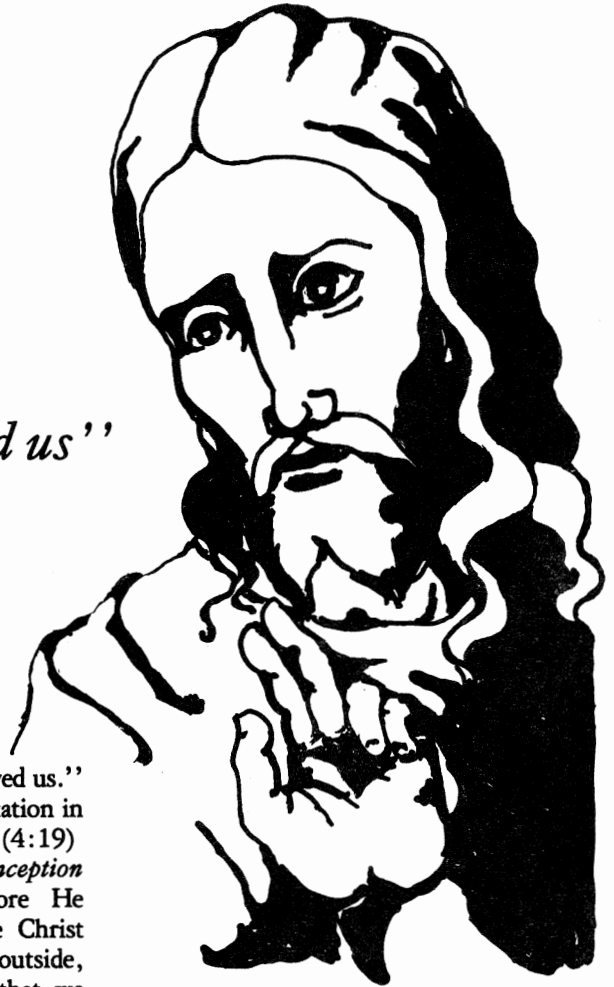
*Am I the mind of many parts,
With thoughts which fly like blazing darts,
To light the path through varied marts
Of Earth-life's zestful game?*

*No! I'm the power behind the throne;
Mind and Desire rule not alone;
The Spirit is, when forms are gone;
In God, my nameless name.*

— Myron T. Glover

“...because
He first loved us”

Dagmar Frabme



“We love Him, because He first loved us.”
There is tremendous scope for meditation in this passage from St. John’s Gospel (4:19)

We are told in the *Cosmo-Conception* that: “For many centuries before He actually came into our midst, the Christ Spirit worked on the Earth from the outside, to purify the Earth’s desire body that we might gain materials wherefrom to build purer and better desires and emotions.”

Thus, for eons before He appeared in physical guise on Earth and revealed His true identity to those illumined enough to comprehend, the Christ was aiding us in our evolution. During all the years of Jehovistic rule as recounted in the Old Testament, it may be assumed that the Christ was in the background, already then contributing as much of His spiritual luminosity as He could—as much as humanity then was able to bear—from without. Long before even the most advanced among mankind had any conception of this sublime Being, He already was giving of Himself for our sakes.

The determination that He eventually would enter the Earth to become the

indwelling planetary Spirit was not made overnight. Long years of preparation preceded this event, years during which the Christ already was favoring mankind with His beneficence. Biblical prophecies foretelling the coming of the Messiah were made generations before his advent. The Ego who came to be known as Jesus spent many lifetimes in perfecting his vehicles that they might be fit instruments for the use of the Christ.

In short, it seems safe to say that there has not been a time in all of recorded history, and even long before man began to keep records, that the Christ has not been giving of Himself in some measure for us. His supreme sacrifice, of course, began when He assumed the dense and vital bodies of Jesus

and first taught on Earth the fundamentals of what eventually will be the universal, unifying religion for all humanity. When He subsequently was crucified, the blood which had been the vehicle of the Race Spirit flowed and was cleansed of the contaminating influence of racial separatism and intolerance. In this way, the stage was set for the gradual development of world-wide human brotherhood.

When the Christ Spirit entered the Earth, a wave of spiritual sunlight flooded the planet and tremendously intensified the Earth's vibrations. From that moment on, He has continued to infuse the Earth from within with His spiritual emanations, furnishing us with infinitely pure desire stuff with which to fashion our own vehicles. His sacrifice continues unabated: each year He voluntarily restricts Himself to the physical confines of the Earth, at a cost of suffering which we materially-oriented and, for the moment, physically confined human beings cannot begin to imagine.

Before His Advent, human evolution had come to an unfortunate impasse. Under the Jehovistic rule of law and fear, we all had piled up monstrous debts under the Law of Cause and Effect. Man did not know—he could not comprehend—enough to substitute love of his fellow man for self and racial aggrandizement. Human evolution would have been long delayed if help had not been forthcoming. By entering the Earth and working upon its atmosphere from within, Christ provided us with the spiritual substance that is helping us in increasing measure to awaken the Christ within ourselves. Because the Christ is the first incoming of a direct spiritual impulse, all who *will*—all who are prepared to make their own spiritual self-sacrifice—now may advance to Initiation. Thus, because He first loved us, Christ not only endured the rejection and suffering of His physical manifestation, but also continues to endure the agony of annual earthly imprisonment, in order to “seek and save that which was lost” among mankind. Only through His intervention, prompted by His all-embracing

love, have the stragglers of the human life-wave been given another chance, and those who might once have been in danger of falling behind may now, by availing themselves of His sustenance, cause the necessary improvements in their vehicles and join the ranks of those who strive toward spiritual advancement.

An innovation brought by the Christ regime is the state of grace which, while not superseding the Law of Consequence, permits its purpose to be served in a way that does not always require the payment of debt in kind. Under the rule of law, man was punished for his sins, and there was no escaping the consequences of even the slightest infraction of the infinite rules and regulations under which he was controlled. Under the rule of love brought by Christ, however, although man is not exempt from the consequences of his sins, latitude is given for the cleansing effect of genuine remorse. With the exercise of sincere repentance, and following this by restitution and reform, a person now can achieve the state of grace and actually make evolutionary progress while at the same time expiating his misdeeds. Remorse, or repentance, which was not generally provided for under the Old Dispensation becomes, under Christianity, a keystone upon which progress can be built. One who genuinely is sorry for his sins and is aware of the contrition felt by his Higher Self determines not to repeat the error. If he can keep this resolve, he reforms and takes a step forward in character development. If, in addition, he succeeds in making restitution either to the person wronged or in some other way, he pays off a karmic debt which otherwise will plague him and retard his progress in a future lifetime. Again, then, because Christ first loved us, He made it possible for us to arrive at a state in which even our mistakes, our “sins,” can be transmuted into stepping-stones of progress.

The Christ in truth is our Saviour, although perhaps not in precisely the same way as is taught in the orthodox churches. By infusing His desire vehicle throughout the planet, He cleansed the *world* of its sins.

He did not take away individual sin; it still is up to us to do that. But He made it possible for us, by our own efforts, to surmount the very sins that once would have served only to contribute further to evolutionary backsliding.

One of the greatest services that Christ performs for us consists simply in His existence as the ultimate personification of His Teachings. As example, He is without peer, and since it is our own destiny to become Christ-like, we can do nothing more fruitful than to emulate Him in every respect. How far we have yet to go in this regard is obvious to anyone who gives even superficial thought to His achievement.

Consider, for instance, our relationship with the life-waves evolving behind us. Christ, as a member of the archangelic life-wave, is, within our terms of reference at least, as far removed from us in evolutionary development as we are from the members of the plant kingdom. How many of us would be willing to make the type of sacrifice for *plants* that He made for us? Naturally the circumstances are different: plants are neither individualized nor, strictly speaking, sentient, and human beings are in no position as yet to make cosmic contributions to their welfare. Nevertheless, would we be willing to make such a contribution if it were possible? Do any of us possess enough cosmic love that we would give ourselves so completely for another life-wave?

Or, to bring the matter closer to home, consider our relationship with the animal kingdom. Of course most of us love our pets and many of us are attracted to other birds and mammals, but rare indeed is the person who can regard an invasion of his home by ants with equanimity, to say nothing of love. Humanity at large must have been far from "lovable" when Christ first came to Earth. Although some progress in the cultivation of redeeming characteristics has been made in the intervening 2000 years, the human race still is hardly lovable. The Christ, however, with His cosmic compassion, penetrated and disregarded the "unprepossessing exteriors" and, aware of the "divine essence

within" each human being, made His supreme sacrifice so that the ability to cultivate cosmic love might be brought within our reach. How far we still are from regarding one another with similar compassion.

In addition to the Christ, of course, many other highly evolved Beings have made substantial contributions to human evolution. From the beginning of this cosmic Day of Manifestation, members of all the Creative Hierarchies about which we know, including some who have passed into liberation beyond our solar system, have given us the substance for our various vehicles and have aided us in building them. The Angels and Archangels continue to be of immeasurable help to us. In fact, were we to tally the cosmic "debt" that we owe to all the Beings who have made our evolution to this point possible, the list would be incalculable. Many of those Beings *voluntarily* gave of themselves and all, we may be sure, performed their services as a labor of *love*. Love is the guiding principle of the Universe and the more we contemplate the work which has been done for us on a cosmic level, the more we can understand the ramifications of this principle. When we more fully understand the extent to which the Creative Hierarchies have given of themselves, we also can say of them: "We love them, because they first loved us."

The continuing sacrifice made by Christ marks the culmination of all the service to humanity that previously had been rendered for, without Christ's help, much of mankind would have been retarded in evolution. If this had happened, the assistance given by the other Hierarchies could not have been as effective in terms of scheduled progress.

When Christ was present on Earth in the person of Christ Jesus, few people were ready to accept His teachings of brotherhood and self-sacrifice. Having lived for centuries under the domination of law without recourse, mankind could not absorb, in three short years, the significance of the New Dispensation. Both fear and selfishness were too ingrained in humanity, and although the

new Teachings undoubtedly had tremendous appeal among the downtrodden even then, only a relative handful of people in the known world joined to create the core of what eventually was to become the Christian Community. The words at the Crucifixion: "Father forgive them, for they know not what they do," recall perhaps more than any other incident in His ministry the condition of mankind at that time. Truly they did *not* know what they did in rejecting and scorning the One Who, because He first loved us, had come to lay the foundations of a more perfect way of life and a Path of Salvation for the human race. These people have been condemned down through the centuries by so-called "practicing Christians"—wrathfully by the righteous and sorrowfully by those inclined to judge with more understanding. There is a general tendency now to insist that "Had I been there I would not have reviled Him; I would have defended Him."

But before we join this indignant outcry, it would be wise to think about our behavior right now, almost 2,000 years later. How many times a day do we, for whom the excuse "they know not what they do" certainly does not apply, deny the Christ. We may not throw stones at people or scourge them, but in many subtler ways we are guilty over and over again of disavowing the Saviour Whom we at other times so ardently revere. Every unworthy thought, every base emotion, every selfish whim, every angry word spoken in haste, every display of temper, is contrary to the essential facets of His Teaching and, thus, a rejection of Him.

All that He did and continues to do for mankind is framed in love. So, too, should be all of our activities. It probably is too much to expect that we at this point in time should be able to incorporate universal uranian love in all our activities. Is it really too much to expect, however, that we should be better able to subdue our lower natures and retain around ourselves ready for spiritual advancement. We acknowledge the leadership of the Christ and, presumably, are familiar with

the true nature of His mission. We subscribe in theory to the notion that the reign of love and grace is superior to the reign of law and punishment, but we often fail to show that superiority in our own behavior.

Individual responsibility on the path of progress is the ingredient which eventually will make the religion of the Christ universally workable. The Christ continues to give unstintingly of the material with which we can fashion more perfect vehicles. The responsibility for making use of this gift, however, is solely ours. Only we can practice the discipline, purity, and devotion which will awaken fully the Christ within each one of us.

The Christ, as Lord and Light of the world, will be the great unifying Leader of the Sixth Epoch of the Earth Period. He then will fill the dual office of King and Priest and rule over a purged and regenerated humanity which has risen from possessive to universal love. Men then will have developed their soul bodies so that they can levitate the Earth, and the Christ will be freed from confinement. The Religion of the Son—the rule of love—will have replaced all other creeds, faiths, dogmas, and doctrines. Wisdom, goodness, and active concern for all men will be the hallmarks of human activity. Science and religion will have joined so that, instead of being at variance, they will complement and augment one another. As a result, ever-expanding cosmic horizons will be opened up for humanity. Mankind will have been raised to a state of spirituality in which the divine Spark which is each Ego will have been awakened into active participation in cosmic progress.

Then the sacrifice of the Christ, His continuous concern with our welfare, and His centuries of confinement as Indwelling Planetary Spirit, will have come to fruition. Because He first loved us, we finally will have reached that pinnacle of evolution which will permit us to divest ourselves of all materiality, including our confining physical bodies themselves, and to turn our attention to the greater tasks and achievements which await us in our ascent to godhood.

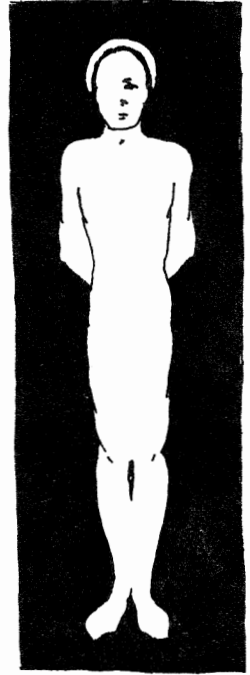


THE MANICHEAN LEGEND
THE PROBLEM OF GOOD AND EVIL

PART I

THE FORMULA

Ann Barkhurst



Writing in *The Rosicrucian Cosmo-Conception*, pages 417-419, Max Heindel says:

"The objective consciousness by which we obtain knowledge of the outside world is dependent upon what we perceive through the medium of the senses. This we call 'real', in contradistinction to our thoughts and ideas which come to us through our inner consciousness; their reality is not apparent to us in the same way as that of a book or table, or other visible or tangible object in space. Thoughts and ideas seem misty and unreal, therefore we speak of a 'mere' thought or, of 'just' an idea. The thoughts and ideas of today, however, have an evolution before them; they are destined to become as real, clear, and tangible as any of the objects of the outside world which we now perceive through the physical senses.

At present, when a thing or a color is thought of, the picture or color presented by the memory to our inner consciousness is but a dim and shadowy one compared with the thing thought of. In the Jupiter Period (the next coming evolution) there will be a marked change in this respect. Then the dream pictures of the Moon Period (a past

evolution) will return, but they will be subject to the call of the thinker, and not mere reproductions of outer objects. Thus there will be a combination of the pictures of the Moon Period (an animal-like state) and the thoughts and ideas consciously developed during the Earth Period (our contemporary state); that is, it will be a self-conscious picture consciousness.

"When a man of the Jupiter Period says 'red', or speaks the name of an object, a clear and exact reproduction of the particular shade of red of which he is thinking, or of the object to which he refers, will be presented to his inner vision and will also be quite visible to the hearer. There will be no mis-conception as to what is meant by the words spoken. Thoughts and ideas will be alive and visible, therefore hypocrisy and flattery will be entirely eliminated. People can be seen exactly as they are. There will be both good and bad, but the two qualities will not be mingled in the same person. There will be the thoroughly good man and the downright evil man, and one of the serious problems of that time will be how to deal with the latter. The Manichees, an Order of still higher

spirituality than the Rosicrucians, are at present studying that very problem. An idea of the condition anticipated may be gained from a short resume of their legend. (All mystic orders have a legend symbolical of their ideals and aspirations.)

“In the legend of the Manichees there are two kingdoms—that of the Light Elves and that of the Night Elves. The latter attack the former, are defeated, and must be punished. But, as the Light Elves are as thoroughly good as the Night Elves are bad, they cannot inflict evil upon their foes, so *they must be punished with good*. Therefore a part of the kingdom of the Light Elves is incorporated with that of the Night Elves, and in this way the evil is in time overcome.”

We have quoted the *Cosmo* at length because this legend is the keynote of the entire Manichean literature. The manuscripts unearthed by modern archeologists cannot be understood without the legend; yet we do not see the legend taught by them in the significant spirituality of the *Cosmo*. The legend is there, yes, scholars know of it; but their interpretation or re-interpretation lacks a spiritual quality. The *Columbis Encyclopedia*, under *Mani* and *Manicheism* gives an exceptionally clear discussion, brief and to the point, which we recommend.

Mani plainly purposed to create a universal religion. He aimed to harmonize all religions. But there are some points in every religion which cannot be harmonized into any great system. What Mani did was to take the inmost essence of the thought structure, and correlate all that could be correlated with the basic “legend.” The Babylonian and Persian cosmic legends formed a foundation because they were based on astronomy. Then upon this scientific and mystical substructure he built a superstructure which represented the flowering of all other religions.

Since a basic language was needed, he chose Eastern Aramaic, and when this language declined in popularity it continued in use as a vehicle for his own esoteric

concepts. His system was not religion alone, but also included all sciences, all philosophies, all esoteric traditions *in their quintessence*. This is not too difficult to do because of the unity of human consciousness in God.

Aramaic had been the language of commerce and communication throughout the Persian Empire west of the Euphrates, ever since the time of the Achaemenid kings of Persia. Aramaic was spoken not only in Syria, Palestine, and Arabia, but from Mesopotamia all the way down into Egypt. It was also not unknown to India. At the time when Mani was founding his religion, the Sassanid monarchy of the Persian Empire seemed in a fair way to become the dominant power in all Asia, and perhaps in Europe, too, for the Roman army had suffered a setback.

King Shapur I of the Sassanid dynasty accepted Mani and his religion; and during his reign the Zoroastrian High Priest Kartir was on a footing of tolerance with Mani. They even travelled together on military campaigns with the King. But then the later Sassanid monarchs turned upon Mani—in part, at least, it would seem because in his universalism he had collected a number of Roman and Greek disciples, with many Christians among them. And Mani must have come under suspicion from this source, as well as from the fact of his descent from the Kamsarikan family of the royal Arsacid dynasty of the Parthians. Persia and Rome were often at war during this century, and Mani’s followers may have come from both camps. Mithraism had already been spread throughout the Roman Empire, even to London!

Parthia is the name for West Persia. When Zoroastrianism, as reformed by the Sassanid kings, became the State religion; hideous persecution began under the direction of the High Priest Kartir. His own words boasting of his activities have come down to us from these ancient times.

The historical background of Mani’s career must be looked for as early as the death of Alexander the Great, circa 323 B.C.

when his empire was divided among his generals. General Seleucus became the ruler of the Mid-East, and the hellenistic dynasty reigned down into the third century B.C., at which time the Parthian Arsacids took the throne away from the Seleucids. As said, The Kamsarikan family of the Arsacid dynasty is that to which Mani belonged. The Arsacids ruled the persian Empire from about the third century B.C. until the third century A.D. in which Mani lived. About 226 A.D. the Sassanids in their turn were driven off the Persian throne. The Sassanids claimed decent from the older Achaemenid kings and Darius and Xeres are mentioned. We see then why Mani tried to solve the problem of good and evil, carrying on the Good Word where Jesus had left off.

Mani himself was more Magian than Zoroasterian, but the term Magi was universally used in any case to indicate the Wise Man. Mani, however, was in no least sense a fanatic or bigot. He was not interested in destroying other religions, but instead aimed at synthesizing them all into a world scheme. They were, so to speak, all facets of the same diamond of divine Truth; the believer might prefer one facet to another, but there was only one diamond. There can be no question but that he was making use of Guatama Buddha's concept of universality of religion: namely, that the religions of the world are like so many roads winding up a mountain to its summit, where all roads meet in God, the Infinite Sky. Mani was trying to form a religion which represented the summit. He said that when through many reincarnations souls had still not found their way to Liberation, they would find it in his teachings.

As for Mani himself, when he was asked to what religion or teacher he himself inclined, replied: "I make my vows to Jesus," and again he spoke of himself as the Apostle of Christ Jesus.

The ancient philosophers and spiritual teachers almost with one voice urged mercy and forgiveness upon their disciples. Even the Hebrew prophets said: "All judgment is

mine, saith the Lord"; and Enoch declared, "Forgive. . . . that there be no avenging (feuding) among you." Yes, vengeance belongs to God, but God is mercy, and love, and understanding, and these qualities liberate the soul (ego) from the laws of causation.

But is the good man to lie down and give the world over to evil? The ancient Persian and Babylonian religions possessed a cosmic legend, from which that of Mani derives, which presented to disciples a vivid and reasonable picturization of the origin of the universe and its eventual redemption. This consisted of a series of pictures relating to the past, present, and future of universe and man. On the popular level these might take shape as dramatizations, art-works, etc., but Mani undoubtedly not only possessed clairvoyance for himself but could, in special instances, awaken such powers in others. He understood the soul-pictures that arose before his vision. They were not mere unconnected scenes and shapes, or phantasmagoria, rapidly changing. Even in his childhood, as mentioned previously, he "uttered words of wisdom." He was a singer, and a dancer, and a painter, and a writer, and a teacher; and he used all his genius in the service of God.

"Living Pictures", known to the spiritually instructed, were active in him to a high degree because, like the prophet Jeremiah, he was called to be a prophet from his mother's womb—yes, and before conception. He knew he was walking the path of martyrdom, following Jesus, but after all, he was not at the last crucified, but died in prison, beaten and abused, surrounded by his close disciples and his father attending. Mani was then sixty years old.

His head was cut off and nailed to the gates of the city. His body was flayed, the skin stuffed with straw, and this caricature hung also upon the gate walls. It would appear to all that Mani was victim, not savior. For him there was no resurrection.

He had, however, solved the problem of how to overcome evil with good. The formula is contained in the fairy tale quoted

from the *Cosmo*—a good example, incidentally, of the way in which Manichean teachings were allegorized and rephrased to accommodate European folklore. His formula does indeed sound to the modern ear very much like “boring from within,” like revolutionist or terrorist infiltration; which is precisely what the more orthodox groups said about it. And it must be conceded that if the formula is used for evil its fruits may be evil, at least for a time, as well as its root. Nevertheless, the root of evil can be destroyed utterly and completely. As the kabbalists said, when Messiah should come, evil would disappear *As if it had never been.*

It is in this way that evil is forgiven. This is the forgiveness of sin.

The formula works in the hands of right-minded people; whose will is directed toward God, Good. Such people have the power to see evil where it exists, and they take the necessary human steps for its removal through *Good Measures.*

The Mind is the Path. Mani’s disciples called him *Glorious Mind.* Max Heindel has said (*Cosmo*, Page 124) that the real esoteric Christianity has not yet been taught publicly, and will not be so taught until humanity is ready to receive it; he has also said (*Cosmo*, page 502) that in the first Great Initiation the Initiate becomes the Adept, when he learns the Mystery of the Mind, that part of this being acquired on Earth.

Nor need we believe that the Jews had nothing of this. In the Books of Maccabees we read such terms as these: The Mind, a Sacred Guide; The Pure Mind; The Right Mind; The Good Mind; the Mind not double; Light in the Mind; the Cleansed Mind. Also, there is a discourse on Reason in Maccabees IV which is a surprise to many persons who study the Bible.

We may further say that the word AMEN, which is found in the Book of Revelation, 3:14, opens a whole new world of mystery and beauty; for here we are told that this word AMEN is *The Name of the Christ Himself:* Jesus Christ is the Great Amen.

• • •

If we are not to become evil ourselves, how can we battle against evil and remove it from the universe? It is done by teaching, and by healing, and by showing: these three. Evil is a sickness, a disease; it must be healed. Evil is darkness of ignorance, which flees away when a candle is lit by the Teacher. Evil is a nightmare, which fades away when the sleeper awakes at God’s call.

Christians and Manicheans alike were persecuted by their kings. The Christians were first, and the Manicheans took heart from their courage to sustain themselves in their own trouble. They could not know that one day the Christians in their turn would persecute the Manicheans!

It is said that the man who walks in the middle of the road receives the sticks and stones from both sides. So with Mani and the Manicheans. The universalist Teacher and his universalist disciples received stones from *every* side, because they were to be found on *every* side!

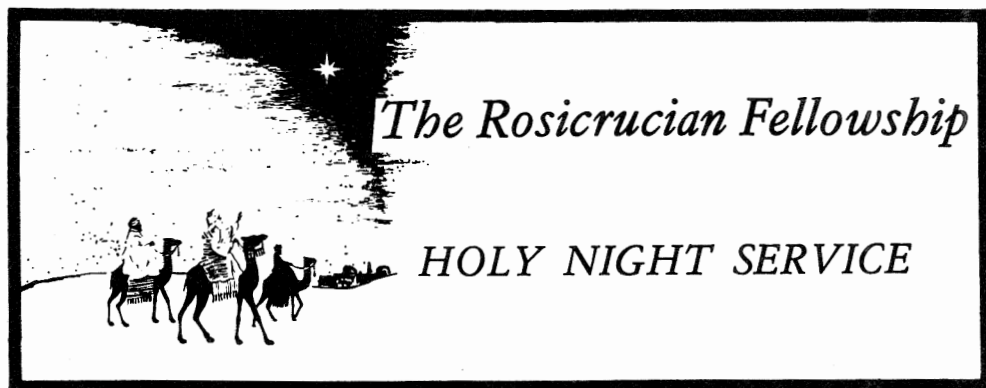
They knew that the serpent of evil had the world in its coils. For a time under Shapir I they had peace. Now, as one of the disciples stated: “The Serpent began to move.”

(to be continued)

NOTE

Please refer to the August, 1980 edition of the *Rays* magazine, page 346, for a short article that complements this series.





Each year the Rosicrucian Fellowship Holy Night Service is read by a Probationer in our Temple on December 24th, Christmas Eve at midnight. We are happy to share the service with you and hope that you will join us on this most Holy Night of the year. The service should be read at midnight regardless of where you live.

Music: Third verse of the Rosicrucian Fellowship Opening Hymn is sung by the congregation. (Hymn may be found in our Hymnal "Songs of Light")

Reader unveils the Rosicrucian Emblem and gives the greeting: "My dear Sisters and Brothers, May the roses bloom upon your Cross. (Congregation responds: "And upon yours also.")

Once more in the course of a year we are upon the eve of Christmas, the most vital event for all humanity.

To commemorate this night *par excellence* of the year let us read the story of the Annunciation and the Birth as told in the first chapter of Luke and the second chapter of Matthew in our Holy Bible, given to us by the Recording Angels.

And the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

And behold thou shalt bring forth a son, and shall call his name JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.

And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also this Holy thing which shall be born of thee shall be called the Son of God.

Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, in Bethlehem of Judaea, for thus it is written by the prophets:

And thou Bethlehem, in the land of Juda, art not least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

And he sent them to Bethlehem: and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the King, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts: gold, frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed unto their own country another way.



We learn from the Teachings of the Brothers of the Rose Cross that the summer and winter solstices, together with the vernal and fall equinoxes, form turning points in the life of the Great Earth Spirit, a Ray of the Cosmic Christ who came to enable humanity to supersede law with love. He took the dense and vital bodies of Jesus that he might appear as a man among men and demonstrate that only from *within* is it possible to conquer the separative race-religions and establish Universal Brotherhood.

In September there is a change in the Earth's atmosphere; a light begins to glow in the heavens and to pervade the whole solar universe. Gradually it grows more intense and envelopes our entire globe. Then it penetrates the surface of our planet and slowly concentrates itself in the center of the Earth. On Holy Night, when the zodiacal sign of the immaculate celestial Virgin stands upon the eastern horizon, this light attains its minimum size and maximum power and brilliancy. Then the concentrated light begins to radiate and gives new life to the Earth wherewith to carry on the activities of Nature during the coming year. This is the beginning of the great cosmic drama which is enacted annually during the winter months.

Thus Christmas is not merely a commemoration of the birth of our beloved Elder Brother, Jesus of Nazareth, but the advent of the rejuvenating love-life of our heavenly Father, sent by Him to redeem the world from the wintry death grip. Without this new infusion of divine life and energy we would soon perish physically, and our orderly progress would be frustrated so far as our present lines of development are concerned.

It is now that the Earth is nearest the Sun. The spiritual rays fall at right angles to the



Earth's surface in the Northern Hemisphere, promoting spirituality, while physical activities are held in abeyance on account of the oblique angle at which the solar rays strike the surface of the Earth. On this principle the physical activities are at their lowest ebb and the spiritual forces reach their highest tidal flow on the night between the 24th and 25th of December, which is therefore the most *Holy Night of the Year*.

However, it must not be forgotten that the birth of Christ upon Earth is the death of Christ to the glory of heaven; that at the time we rejoice at His annual coming, He is invested again with the heavy physical load which we have crystallized about ourselves and which is now our dwelling place—the Earth. In this heavy body He is then encrusted, and anxiously He waits for the day of permanent liberation.

What then should be the goal of the devout and enlightened aspirant who realizes the greatness of His sacrifice, the greatness of this gift which is being bestowed upon mankind by God at this time of the year; who realizes this sacrifice of the Christ for our sake, thus subjecting Himself to a virtual death that we may live. His wonderful love is being poured out upon the Earth at this time. The devout person's aspiration can be to imitate in however small a measure the wonderful works of God! He should aspire to make himself more the servant of the Cross than ever before, more closely to follow the Christ in everything by sacrificing himself for his sisters and brothers, by uplifting humanity within his immediate sphere of work so as to hasten the final liberation. If we sincerely work in our own sphere, no matter where it may be, then we shall find that wonderful soul growth may be attained; and all may see that Christmas light, the light of the newborn Christ, shining within our sphere of action.

Spiritual vibrations are strongest at midnight on Holy Night. On this night it is easiest to achieve conscious contact with the spiritual Sun, and retrospection and resulting resolutions for the new year are most effective.

Let us all unite our concentrated spiritual effort of aspiration and pray for individual and collective soul growth for a spiritually productive year.

My dear Sisters and Brothers, let us strive during the coming year to attain a greater measure of Christ-likeness than we have ever before attained. May we live such lives that when another year has passed and we again see the light of Christmas and hear the bells that call us to the Holy Night Service, we shall then feel that our lives have been fruitful in the service of Christ.

Let us, on the Holiest Night on the year concentrate on:

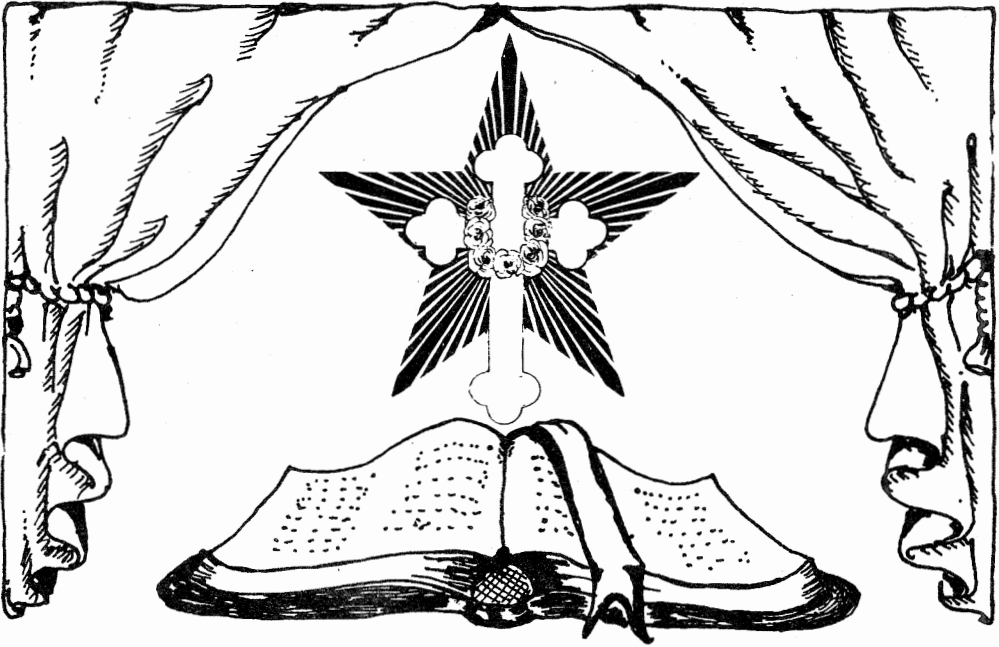
SPIRITUAL BIRTH THROUGH SERVING THE CHRIST.

Concentration period—broken by music. Reader closes curtain and gives Parting Admonition:

PARTING ADMONITION:

Now let us all go to our own rooms, speaking only that which may be necessary, and there meditate upon these things, consecrating our lives anew, forming resolutions for a spiritually productive new year so that day by day we may, as individuals and as a Fellowship, become more worthy to be used as self-conscious channels for the beneficial workings of the Elder Brothers in the service of humanity.





The Value Of Ritual

Whether we realize it or not, ritual is a constant factor in our lives. Consider the annual cyclic pattern of sunrise and sunset, and our own personal patterns of awakening, performing tasks in more or less sequential order, and sleeping.

For some, the word "ritual" equates with boredom, with meaningless ceremonies, or with monotonous routine activities that must be endured but not necessarily cheerfully performed. What we think of as ritual *can* have those connotations if we so choose. If we do, however, and if we fail to regard ritual in its true light as a spiritual tool, we undermine a valuable force for our own progress.

Occult teachings tell us that repetition is essential to the development and spiritualization of the vital body. Max Heindel writes: "The keynote of the vital body is repetition." That is easily understood when we consider that although the vital body has power to move the physical body, such movements result only from repeated impulses of the same kind. The vital body is taught

to coordinate the movements of the physical body as the Spirit wills. The child does not walk perfectly after his first effort, nor does the musician play his instrument perfectly after one lesson. Repetition is needed before the feet or the fingers can be made to move as the Spirit wills.

Again, Mr. Heindel tells us: "The occult schools of all ages have . . . addressed themselves to the changing of the vital body by working with its keynote, which is repetition. For that purpose, they have written various rituals suited to humanity at the different stages of its development and in that way they have fostered soul growth, slowly but surely, and regardless of whether man was aware that he was being worked upon in that manner or not."

There are those who complain that a formalized, continually repeated structure of any worship service is monotonous, that hearing or saying the same thing over and over does not stimulate the participants. They do not understand, however, that it is the desire body—which we sense as our

emotional nature—which always seeks for something new. The inconstant desire nature easily is swayed, caught up from one emotion to another and thus potentially destructive when uncontrolled.

Worship services in which flamboyant and hypnotic oratory or other appeals to the senses take the place of set liturgical patterns are particularly attractive to the desire natures of the worshippers. They react to the emotionalism of the service and momentarily are carried away by what they believe to be the wings of religious fervor. The effect is purely temporary, however, and the next appeal to their emotional natures will supplant the state of devotion with entirely different feelings. Thus the non-ritualized worship service, for all its “newness” or “difference,” has had no lasting effect upon the participants.

The repetitive effect of the ritual form of devotional service, however, working as it does upon the more stable vital body, is lasting, even though it may not make so dramatic an external impression upon the worshipper.

In the Atlantean Mystery Temple, known also as the Tabernacle in the Wilderness, certain rituals were observed which had been prescribed by the divine Being who was the spiritual Teacher at that time. Certain rites were performed on weekdays, others on the Sabbath, and still others at the time of the New and Full Moons and the Solstices and Equinoxes. No priest or other functionary of the Tabernacle was permitted to deviate from these established ritual patterns, under penalty of death. Other ancient peoples, such as the Hindus, the Chaldeans, and the Egyptians, also used divinely ordained rituals in their services.

The Chapel and Temple services of The Rosicrucian Fellowship also are organized along ritualistic lines. Here, too, certain distinct forms of devotional endeavor are observed during the daily, Sunday, Moon, and Solar rites and, in addition, a prescribed Healing Service is conducted once a week when the Moon is in a cardinal sign.

The unveiling of the Rosicrucian Fel-

lowship Emblem has been a major part of the Sunday Chapel Services and the Temple services at Headquarters since their inception. The Emblem symbolically incorporates all the aspects of the Higher Self which the spiritual aspirant is trying to develop. The golden star represents the golden wedding garment, or soul body, which we are endeavoring to build through right living and selfless service. The white cross represents the purified physical body. The seven red roses stand for the cleansed blood which is purified through right food, right feelings, right thoughts, and right action.

The repeated readings of the Temple Service—also read on Sunday mornings in Chapel—while the Emblem is unveiled and illuminated, have a profound spiritual significance. This beautiful and, in its way, all-encompassing Emblem “speaks” to the aspirant who sincerely meditates on it, sending out an encouraging and inspiring impulse. A force is generated which can be observed, by those whose spiritual eyes are opened, as a beautiful soft blue haze emanating from the Emblem.

Members who cannot be present at Headquarters but who, in the privacy of their own homes, read the service in the presence of an unveiled Emblem, similarly are spiritually uplifted. We have learned of some cases of healing accomplished in this way and of many cases in which members have been comforted, calmed, and revived by performing privately the ritual of the Temple Service.

The essential message of the Temple Service is divine, impersonal Love—the type of Love first spoken of on Earth by Christ Jesus—which is the keynote of esoteric Christianity and the goal of every spiritual aspirant. Powerful passages from *I John*, *Philippians*, and, particularly, the magnificent panegyric to universal Love, *I Corinthians 13*, are paraphrased in the text of the Service. The attentive participant in this ritual is imbued repeatedly with the impulse of selfless love that, again, strengthens his vital body and augments his ability to serve. (The Temple Service is available in pamphlet

form from Headquarters to anyone who requests it.)

The daily morning and evening Chapel Services at Headquarters, attended primarily by the workers on the Grounds, also are rituals. They are designed respectively to strengthen the individual in doing his forthcoming day's work "unto God" and, at the end of the day, to help him restore to harmony whatever jangled vibrations may have occurred and to turn his thoughts from his work in the material world once more to God. Both Services begin with a Bible passage chosen by the reader, followed by a prayer thanking our heavenly Father for the privilege of serving Him and for His Divine Love. Then occurs a concentration on the illuminating motto: "God is Light. If we walk in the Light as He is in the Light, we have Fellowship one with another." This is broken by the first verse of the hymn, "Nearer My God to Thee." The morning Service concludes with an admonition to be of service throughout the day and the singing of the "Doxology." The evening Service concludes with the stated desire to continue in service while out of the body during the night to come, and a moment of silent meditation to that effect.

Mr. Heindel also tells us that, "Before a ritual can have its maximum effect...those who are to grow thereby must become

attuned to it. This involves work on their vital bodies while those vehicles are still in the making." The vital body, born in a person's seventh year, is "in the making" up until this time. The rituals (and, indeed, all habits, good or bad) to which the child regularly is exposed during his first seven years have an indelible impression on his nature. The vibrations of whatever prayers, chants, songs, or other liturgical expressions regularly are repeated in the child's presence during this period, whether or not he understands them, are incorporated in his vital body and remain with him throughout his life.

The Catholic Church, whose undeviatingly ritualistic form of service has been the source of its power throughout its history, long has recognized this truth and worked with children accordingly. Similarly, rituals can be used to inculcate the principles of the Western Wisdom Teachings into children at a tender age. A foundation thus built will remain with the child so treated. Then, regardless of possible deviations and strayings from the Path during adolescent and later years, it will be there to offer a safe haven to the Ego once he *has* matured enough to know that his materialistic, passionate, or other worldly wanderings are destructive, and he wishes to return to right and spiritual living.



CHRISTMAS VIGIL

*O'er hills where shepherds gazed in awe,
Spread a luminous Star's supernal Light;
Bringing man Love to supersede Law,
Proclaiming the glory of Holy Night.*

*In a lowly stall, the infant King,
The Hope of all mankind, was given birth;
Angels were there the glad song to sing
Of goodwill among men, peace on our earth.*

*O Friend! How wondrous this story old!
What golden promise to brighten our Way.
Each a vigil must we keep, would we hold
A tryst with a King on a certain day.*

*Service to others, true love sublime,
Will shorten long hours before the morn;
Full well we know that at some glad time
For each one the Christ Within will be born!*

—Perl Amelia Williams

Christmas



AND THE SALVATION OF THE SORROWFUL STAR

The Cosmic timekeeper has again marked the anniversary of the day on which the most sublime event in the history of the universe occurred; an event the like of which never previously occurred in this or any other scheme of evolution; an event which changed the destiny of this Earth, which marked a turning point in the career of human evolution. The Great Sacrifice involved in the incarnation of the Sun Spirit Christ in the Earth.

The whole Christian world looks forward with joyful hearts to the return of this holiest night of the year to celebrate this great event, and it is fitting that we should pause awhile and contemplate what it really signifies; the necessity for this great sacrifice and the way of its accomplishment. We will briefly study each aspect:

Among the myriads of worlds sailing in the ocean of infinite ether, each contributing to the general harmony of the *Word*, one little star, one of the least, this our Earth, tempted by pride and self-glory sounded a discordant note and thus brought downfall to all humanity. She was found unworthy to hold a place in the Divine Band; she lost her lustre and was henceforth known as the *Sorrowful Star*. There was none of her children who could save her; death and destruction were inevitable had not one mighty Spirit, one of infinite compassion and of infinite daring, appealed to the throne of the Most High and offered to sacrifice Himself for the sake of humanity, to sacrifice His exalted position among the Celestial Hosts in order to save mankind; to crucify Himself unto this Earth and be her indwelling Spirit for ages; to give His life to revivify a dying world, to resuscitate a dying humanity.

Such altruism, such self-renunciation sent a thrill of wonder and awe among the innumerable Celestial Hierarchies. The offer

was accepted, and the birth of a little babe from humble parents in Bethlehem 2000 years ago was the first step in its consummation. This was the necessity for the *great sacrifice*.

We will now examine the way of its accomplishment:

Students of occultism know that however high a spirit may be, it is not possible for it to build a vehicle of grosser material than that of the lowest world of its own evolution. Christ is the highest Initiate of the Sun Period, and the lowest body He could build was the Desire Body. It was therefore necessary that a highly developed human being should build and surrender his body for the Christ spirit to function in.

When we study the early history of humanity, we find that at one time a mighty king, by name Solomon, unique among mankind by virtue of his sublime wisdom, built a temple for the Holy Spirit, Jehovah. This temple was built according to a pattern given by God Himself, and was perfect. God was pleased with the work. The secret art of building this temple was known only to the Grand Master Solomon. He alone held the key to this great secret.

Now if the Sun Spirit, Christ, greater in glory than Jehovah, having chosen to incarnate in human flesh in order to save the Earth from destruction, required a habitation more perfect than the temple of Jerusalem, a temple of flesh, a physical body perfectly built and pure in order that he might function in it, who but the great Master Solomon could build it? For he alone next to the Grand Architect of our cosmos knew this art. Initiates who have developed the faculty of reading the records in the memory of nature inform us that this great Master, this mighty King, this wisest man on Earth, came back to Earth in the person of Jesus—came back to take his part in a great drama that was about to be enacted. His was the mission to build a body and perfect it for the incoming Christ Spirit—for no common clay could withstand the tremendous impacts of Christ's vibrations. A body built of the purest material was required.

The great Solomon obtained for his temple the rarest timber from the forests of Lebanon, the best stone from the quarries in the mountains of Judea. Jesus likewise chose Mary and Joseph, two high Initiates of the spiritual order of the Essenes, two virgin souls vowed to the service of God and celibacy as the fitting avenue through which to enter into this physical world. Jesus was conceived immaculately, free from the taint of passion, and born without "original sin." His was the purest body ever built. He alone wrought the marvelous *philosopher's stone*. He alone held the key to the *Mysterium Magnum* and therefore was known for all time as the *First Fruits*. Jesus built and perfected his body, and at his thirtieth year surrendered it to Christ that the salvation of his younger brothers might be brought about.

The birth and life of a great spirit is a cosmic event, and the tragedy of Calvary is yearly enacted in the heavens. In fact, in Christmas we are celebrating three events: the sacrifice of the great Christ Spirit, the rebirth of the master Solomon in the person of Jesus, and the birth of a New Sun to the northern hemisphere to give life and light to humanity suffering from cold and famine.

It has yet a greater significance to us as Christians: As the savior of mankind and the Lord of Love was born in a manger where the animals fed so must the Christ be born within our hearts humbled by wisdom and amid the conflicting elements of human desires and human passions. And as the master Jesus perfected his body and made it a fit habitation for the Christ Spirit to be born in, if we too build both our physical and ethereal bodies with pure materials, the Christ will be born within us. This is an utter necessity, as Angelus Silesius says:

"Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul will be forlorn;
The Cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again."

A Christmas Story

"Whatever the test that rends the soul,
 Whatever the grief that floods thy
 sorrowing heart with tears,
 Whatever thy spirit fears.
 Let it all lift thee up,
 To kiss the very cross that blights thy life.
 For in the fullness of His grace
 Thou shalt see Him face to face,
 And after the darkness of the night
 Thou shalt rejoice in His glorious light."

Corinne S. Dunklee

It was Christmas Eve, and before the vast portals of light that opened into the realms of Paradise stood a weary spirit striving to gain admission. Inside all was bright and joyous.

The Angels were singing the chorus, *Glory to God in the Highest*, and the words trailed away in a tremolo of gladness and the waiting spirit could not distinguish the rest. At last one of the Radiant Beings saw the weary earth one at the gate and came to greet her.

"What do you most desire, O soul, from Earth?" sounded in tones of dulcet sweetness.

"To enter here and be at rest."

"To rest from what?" the Angel of Light queried.

"Oh I am so tired of the Earth and its pleasures."

The Angel smiled and shook his head while a tender light shone upon his brow.

"That cannot be as yet, for only those may enter here who have learned the *true* meaning of sorrow. You have only tired of the *pleasures* of Earth. Go back and learn the lessons sorrow has to teach."

"But these Beautiful Beings are joyous too," the earth one exclaimed. "Surely there can be no sorrow here!"

"Not here," the Angel replied, "but all these souls have served a long probation in the world of sorrow before they entered here. That is how they learned so well to know the meaning of joy."

The soul from Earth turned away disconsolate.

Years have passed and again the bells of Christmas Eve ring throughout the Earth

and are answered by the joyous paean of Angels singing. Once more the earth one has found the portals of Paradise. This time to her tired eyes the lights are more brilliantly beautiful, and the radiance from the Bright Ones envelop her with a new glory. The tones of the chorus triumphant sweep over her with an added meaning, and now she hears "Glory to God in the Highest, peace on Earth—" the remainder of the anthem sweeping away to the heights in indistinguishable echoes.

The Angel of Light opening the gate, takes her tenderly by the hand and inquires: "And for what do you wish now, O weary pilgrim of the Earth?"

"To enter here and find my best beloved. In all the world there is no surcease for my sorrow." Stretching out her hands imploringly, "Surely now I may come in. For have I not drained the last drop from the cup of woe?"

The Angel smiled sadly while his words of pity wrapped her about like some sun-kissed fragrance. "Dear soul, so weary of Earth's wanderings, your loss though too deep for words to tell, is but a personal sorrow. There is yet a deeper sorrow you must know before you enter here, but also in it lies a larger compensation."

He laid his hand upon her head in silent benediction, and the glory of it remained about her long after she had gone her way.

Once more the angels sing the chorus triumphant and very wide are flung the gates of light as though upon this eve of Christmas an honored guest is to be welcomed. A spirit comes eagerly toward the light. But now the stains of Earth are worn away. The face is softly luminous with a great shining. She hears the chorus singing "Glory to God in the Highest, peace on Earth, good will toward men." This time in all its glorious entirety the wondrous chorus flashes toward her, every note finding an instant response within her own soul.

The Angel of Light with a radiant smile beckons to her from a long way. She hesitates upon the shining threshold. "Shall I come in now? I have done so little upon the Earth and

there remains so much yet to do."

"Come in, my child," he answered gently. "Your exile from heaven is ended. Your lesson is learned. When you turned your personal sorrow into a beautiful flower of the soul and used its transmuted strength and power as a balm to soothe the great world woe, you gained the right to enter here. The cross that was set up within your own heart you have transformed into a crown of *service* to bless the heart of the world. Come in!"

As he finished speaking her spirit was absorbed in the great shining.

Reprinted from Rays, 1920-21



When the Christ has been formed in ourselves, when the Immaculate Conception has become a reality in our own hearts, when we have stood there at the birth of the Christ Child and offered our gifts, dedicating the lower nature to the service of the Higher Self, then and then only the Christmas feast is spread for us from year to year.

The harder we have toiled in the Master's vineyard, the more clearly and distinctly shall we hear that soundless voice within our hearts issue the invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you . . . for my yoke is easy and my burden is light."

Max Heindel



Max Heindel's Message

Christmas and Initiation

Under the race religions men have grown by obedience to the law. Under the Christ regime that is to come in, man is to rise above law and to be a law unto himself. As Goethe says:

“From every power that binds the world in chains,

Man liberates himself, when self-control he gains.”

Self-mastery—that is the goal which every one must gain before he is fit to be a law unto himself—to be above the law. By obeying every law, he rises above all law. By and by man will rise above the need of all law. Then, and only then, can he be a law unto himself. In the Christ regime, man will be impelled and guided by love, and “perfect love casteth out fear.” The race religions compel man to do right by means of fear, but the Christ religion will impel man through love. Then he cannot do otherwise than right.

The difference between the Christ of the Earth and the Cosmic Christ is best seen by an illustration. Imagine a lamp in the center of a hollow sphere of polished metal. The lamp will send out rays from itself to all points of the sphere, and will reflect lamps in all different places. So the Cosmic Christ, the highest Initiate of the Sun Period, sends out rays. He is in the spiritual sun.

The sun is threefold. We see the outside—the physical sun. Behind that, or hiding in that, is the spiritual sun whence comes the impulse of the Cosmic Christ

Spirit. Outside the two is something we call Vulcan, that can be seen only as a half-globe. In occultism we say that this is the body of the Father. There we have the Father, the Spirit in Vulcan. We have the Christ, the Spirit in the Sun; and we have Jehovah, the Spirit in the Moon that sends the reflected light both physical and spiritual.

Before the advent of Christ all spiritual impulses came to man by way of the Moon as race religions. Only by Initiation was it possible to get into direct touch with the spiritual solar impulse. A veil hung before the temple.

When the time arrived that the Christ Spirit could be entertained in the Earth, when we had risen so far, a ray from the Cosmic Christ came and expressed through the body of our Elder Brother, Jesus. After the sacrifice on Golgotha had been completed, after the death of the body that He had occupied He drew Himself into the Earth. Take His own words for this: in no other way can we account for that saying, “This is my body” as He showed the bread. It is the Earth Spirit that brings forth that bread. “This is my blood,” He said lifting up the wine cup. The juices that are in the plant make the wine. It was not said, “This symbolizes my body or blood.” He said unequivocally, “This *is* my blood.”

In John 11-13 in our New Testament is stated: “He that eats my bread hath lifted up his heel against me.” Luther, who translated it in Germany, and was not tied by any of

the restrictions of the translators of the King James' Bible, put it, "He that eats my bread has trampled upon me." We do trample at every step we take upon the Earth Spirit, and that Spirit's body and blood is consumed among us, and that Spirit is waiting for the day of redemption when we shall be lifted so far from our material conditions that it shall be possible for the Earth Spirit to become liberated from its present cramped and dense existence.

The Christ Spirit then, is the first incoming of a direct spiritual impulse. We know that at the time when the Sun Spirit is in the northern regions—when we have the sun away up here at the summer solstice we have all the physical impacts upon the Earth. We then get all the good there is in the sun along *physical* lines; that is the time when the grain and the grape are ripening and when everything is bringing forth in the physical world. Then the spiritual impulse is abrogated for the time being; but when later the sun goes into the winter solstice in December the spiritual impulse is strongest. Also we have the spiritual impulse stronger in the night than in the daytime. There were times when the churches were open all night, but closed in the middle of the day, for that was known to be the time of greatest darkness so far as spiritual influences were concerned. However, when we remember these things, we can see that at the time when the days are the shortest and the nights are the longest, on that Holy Night that we speak of, when the Christ is born as a Sun who is to lighten our darkness—the spiritual influence is then strongest, and can be reached easiest. This great truth is at the bottom of the vision of the Star in the Holy Night, illuminating the longest and darkest night in the year.

In the olden times, in the time before Christ came, only a chosen few could follow the Path of Initiation. No one could seek the Path, no one could get beyond the point where the rest of humanity were, save a few chosen ones, such as the priests and the Levites. These were brought to the temples and there herded together. They were

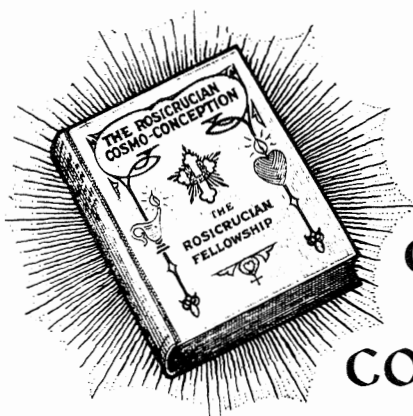
married to one another in a certain way, certain people were mated with a definite end in view, namely that they might develop the proper laxity between the vital body and the dense body that is necessary to Initiation. A separation has to take place in the vital body in order that we may lift the two higher ethers out, and leave the other two. That could not be done with the ordinary humanity; they were yet much in bondage to the desire body, they must wait until a later time.

Even with the people who lived around those temples it was very dangerous work to free them. It could be done best at certain times and this longest night was one of those times. When the greatest spiritual impulse is here, the Initiates have a better chance to get in touch with it than at any other time of the year. So on the Holy Night which we call Christmas, it was usual for the Wise Men—those who were beyond the ordinary humanity—to take the ones who were also becoming wise and therefore entitled to Initiation into the temples. Certain ceremonies were performed and the candidates were entranced. They could not at that time be given an Initiation in their full waking state; it had to be done in trance. When the spiritual perception was awakened in them, they could see through the Earth, not seeing any detail but the Earth became transparent, as it were, and they saw the Star at midnight, the spiritual sun.

Previous to the coming of Christ, the Earth was worked upon from without, as the group spirit works upon the animals. Christ came to work from within. Before that when neophytes were to be brought in touch with Him, they could see during that Holy Night, the Star of the Christ when the Immaculate Virgin was on the eastern horizon and the little Sun Child of the coming year was starting towards the Northern Hemisphere to save us from the darkness, hunger and want that would result without Him. Then these Wise Men could see the Star in the Holy Night which is the spiritual hope of

[Continued on page 576]

studies
in the



cosmo-
conception

Evolution Just And Logical

Q. Does the evolutionary process everywhere visible in Nature also apply to man?

A. Yes. Is it possible that this process, so universal in all other realms should be inoperative in the life of man? Shall the Earth wake each year from its winter sleep; shall the tree and the flower live again and man die? It cannot be!

Q. Does the same law govern the human kingdom?

A. The same law that wakes the life in the plant to new growth will wake the human being to new experience, to further progress toward the goal of perfection. Therefore the theory of Rebirth, which teaches repeated embodiment in vehicles that improve gradually, is in perfect accord with evolution and the phenomena of Nature.

Q. Is this a just law?

A. Regarding life from an ethical viewpoint we find that the Law of Rebirth coupled with the companion Law of Consequence is the only theory that will satisfy a sense of justice in harmony with the facts of life as we see them about us.

Q. Is it also logical?

A. Yes. It is not easy for the logical mind to understand how a "just and loving" God can require the same virtues from the millions whom He has been "pleased to place in differing circumstances" according to no apparent rule nor system but willy-nilly, according to His own capricious mood.

Q. What inconsistencies baffle the reasoning mind?

A. One soul lives in luxury; the other on "kicks and crusts". One has a moral education and an atmosphere of high ideals, the other is placed in squalid surroundings and taught to lie and steal and that the more he does of both the more of a success he is.

Q. How would this be viewed in the light of justice?

A. Is it just to require the same of both these individuals? Is it right to reward one for living a good life when he was placed in an environment that made it extremely difficult for him to go astray, or to punish the other who was handicapped to such an extent that he never had an idea of what constitutes true morality? Surely not!

Q. What is the logical view?

A. Is it not more logical to think that we may have misinterpreted the Bible than to impute to God such a monstrous plan and method of procedure? The inequalities of life can be satisfactorily explained by the twin Laws of Rebirth and Consequence and made to harmonize with the conception of a just and loving God as taught by Christ Himself.

Q. To what might we attribute our present status?

A. What we are, what we have, all our good qualities are the result of our own actions in the past. What we lack in physical, moral or mental excellence may yet be ours in the future.

Ref: *Cosmo*, 153-154

WESTERN WISDOM BIBLE STUDY

Corinne Heline

The Second Journey

Acts 18: 1-4

After these things Paul departed from Athens, and came to Corinth;

And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

In each city that Paul visited he found someone who, as a faithful pupil and disciple, compensated him for all the bitter opposition and persecution which he encountered. In Corinth these faithful friends were Aquila and his wife, Priscilla, tentmakers by trade. Like Jesus and his father, Joseph who were carpenters, they were mystic builders, working on the house not made with hands. By this key we know that Aquila and Priscilla were Initiates, having developed the body of the spirit and learned how to function in it.

An etherealized body will become the common possession of all humanity in the coming age; it is the priceless heritage of the Initiate in this the Piscean Day. Instruction regarding it comprises the principal teachings of mystic Christianity. Paul builds his work around this central theme. He refers to it in every one of his letters and, for the benefit of those who can lay hold of them, he

inserts many hidden keys in relation to the formation of this body of the soul.

Corinth was called the City Beautiful. It was one of the most magnificent in the world—a city of gaiety and frivolity. It was given over to every pleasure-loving device. Gorgeous pageants and elaborate temple processions frequently filled its streets. There were theatrical displays, and extremely licentious temple rites were practiced according to prescribed laws. Even the Christians were not immune to the prevailing immorality.

Acts 18: 9-11

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

And he continued there a year and six months, teaching the word of God among them.

It was necessary, therefore, that Paul remain in this most dissolute city for a long period, working both exoterically and esoterically for the people. An Initiate can do much for a place which has become a center of evil by purifying and refining the desire and mental currents which surround it. This constitutes a portion of the night work which is done by Illumined Ones and their pupils who have won consciousness when apart from the body. It has always been a part of inner school training and continues to be so. The populous centers of the world are

constantly benefitting by this work of purification carried on by those who have fitted themselves to perform such communal service.

The center of the life in Athens was the stately Parthenon, the temple dedicated to Minerva, goddess of wisdom. The life of Corinth revolved about the temple dedicated to Venus, the goddess of love and pleasure. Athens represents, symbolically, the path of the head (reason). Corinth represents the way of the heart (feeling). Paul, the true type of Christian Initiate, typifies the blending of the two, and was for that reason eminently qualified to help inhabitants of both these cities. From this viewpoint it is interesting to make a contrast study of the Epistle to the Thessalonians written from Athens and the Epistle to the Corinthians. The keynote of the former is a scientific exposition of preparatory requirements for the time of Christ's return. The pivotal theme of the Corinthian Epistle is the necessity of purity and chastity and the sanctity of the body temple in order that the sacred life force may be conserved for building a new etheric body as a more adequate habitation for the spirit.

No one can study the Epistles written to the Corinthians without realizing that Paul is repeatedly referring to an inner teaching that has not been given to the masses. He included many expressions that are used only by Initiates and their disciples, and which bear a significance for them not generally understood.

I Cor. 3:10

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

In the above passage the term "master-builder" is used the one and only time in the entire Bible. It was well known to Greeks who were connected with the Eleusinian Mysteries. It was applied only to one who had passed the Master's degree or third Initiation, and was thus able to lift his

consciousness above this mundane sphere and focus it as will in realms of the spirit. Paul was advising those who could receive it that he was a true Master Mason.

I Cor. 5:3, 4

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed.

Paul here refers to his ability to function apart from the physical body. This is the step in spiritual evolution to be demonstrated by esoteric Christians, requisite for pioneers of the New Age and new religion. Numerous are the allusions to this attainment. Paul points to it in some form or other in his several messages to the churches.

II Cor. 12:2-4

I knew a man in Christ above fourteen year ago. (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

I Cor. 3:2,3

I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

Here Paul is referring to hidden teachings to be found throughout the entire Bible.

(to be continued)



LIGHT

Elman Bacher

(PART I)

En-Light-en-ment is always an act of revelation. It does not mean, as some suppose, to give something new to the thing under consideration or even to give something new to the person who is considering the thing. It is always an act by which, in relative degree, the truth of the thing under consideration may be more clearly realized. Such realization can never be *given* by one person to another because realization is always a subjective experience. The person who experiences it can only do so when he is suitably conditioned and timed for it. His suitable conditioning and timing—synchronization of desire for Truth with capacity to utilize that which is realized—makes it possible for him to react to the stimulus of another person or an experience in such a way that his consciousness of the thing considered opens to a relatively higher degree of Truth. We may say that at that moment he has gained more wisdom about the thing and his awareness of the nature of the thing is then “wiser” than it was.

In these days of expanding inquiry into every facet of human experience and functioning it is really not surprising that many people all over the world are opening their minds to clearer realizations of the nature of the occult art-science call astrology. This series of articles under the general heading of *light*, of which this is the first discourse, is presented to these inquirers in the expectation that those who are now suitably conditioned and timed will find, upon perusal, the experience of realizing clearer pictures of what astrology really is and how knowledge of its nature may be



more constructively and philosophically utilized. Its purpose is completely consistent with its nature. Its purpose is to enlighten, and its nature is the symbolic presentation of the evolving consciousness of Humanity, en masse or individually.

Sometimes we become more vividly aware of a thing by consideration of what it is not. Basically and essentially, astrology is not a study of events. In terms of one person's horoscope it is not a study of the people in his life, it is not a superstition, though many people have used it in such ways as to give evidence of their superstitious fear of life and experience, and it is most certainly not a study of good and bad luck. Its primary purpose is not to delineate the timing of events, past or future; and—give this considerable reflection—it is not a study of the stars.

The “nots” of astrology mentioned above could well be referred to as the “knots” in most people's concepts of astrology. Two of them are based on untruth. The others contain sufficient content of knowledge or wisdom to make astrology of constructive utility but only when the practitioner is motivated by high ideals of helpfulness to others, and when he is the kind of person who is ever ready to consider new revealments of astrological truth. No person now incarnate who is able to use astrological knowledge is new to the subject. All such people are recapitulating knowledge of the subject gained in former lives and, in justice to that past effort, effort is now being required to unravel the “knots” of congealed concepts, superstitions, and half-truths

by expanding the mind and enlarging the "will to Truth." The name of this art-science contains the clue to what it truthfully is. Let us analyze it for continual use during the perusal of this series.

The "astr" of astrology is one of many hundreds of root-words derived from ancient languages which has both esoteric and exoteric meaning. Exoterically it refers to "star," and in this connotation astrology is understood to be a study of the influence on human character and destiny exerted by the stars in the heavens, as though we humans "have to do what the stars tell us to do or be or think or develop." Such an irrational concept of "starry influence" has the disintegrating effect of intensifying man's fears concerning fate as well as of his own weaknesses and ignorance. On the plane of intellectual exercise even the most exoteric approaches can be helpful in so far as people can become acquainted with a particular set of symbols, and the study of the interpretative key-words of these symbols does result in training the faculty of abstract thought. But, because knowledge without use is not astrology's reason for being, we must look more deeply into the word itself to realize the truths of its purpose.

Esoterically the "astr" of astrology refers to *light*. Man has, for countless ages, looked upon the stars in the heavens as symbols of purest light. The *astronomer* studies the heavenly bodies in terms of their distance from us, their size, weight, density, and spatial inter-relationships. The *astrologer* studies what they symbolize as lights of consciousness.

Again esoterically, there are two connotations to the word *light*. One is that form of light that makes visual perception possible to those who are incarnate. In terms of manifested life, light is a creative power, an attribute of all manifested things which possess a creative or manifestive potential. But, before such light can "be" there must be that which creates the visual light and that is the light of consciousness. The creative consciousness of that which we call life (for lack of a more specific word) through the

"stepped down," creative consciousness of galactic and solar logoi—all of which are evolving—originates any and all forms and degrees of light that can be perceived throughout the manifested universe. In other words, perceptible light is the negative polarity, the manifested reflection of the positive creative attribute—consciousness. The opening statements of the book of Genesis contain this one: "God said, 'Let there be light and there was light'." Whether one believes that the word "God" refers to cosmic creative essence or to the creative will and mind of a solar logos does not matter in this connection. What is to be considered is that consciousness of creative power was established and that light was the first gesture of the creative act. The darkness referred to refers to the state of unformed life which we call chaos. Chaos does not mean, as some think, nothing. It is the one life essence which is to be utilized by creative wills and minds for manifestivity. Manifested light is the projection into manifestivity of creative intelligence. Consciousness is that degree of awareness—enlightenment—of power that is the prime requisite of creative action. A solar logos is aware of the power to create through the establishment of a central body (Sun) and an emanation of other bodies (planets) which, in toto, comprise its field of evolution. The logos evolves through the evolution of its myriads of life waves and forms inhabiting the planetary bodies. Macrocosm and microcosm are interdependent. The evolution of each serves, and is coincidental with, the evolution of the other. By the attribute of consciousness and the faculty of choice, humans exert their creative potential to further their evolution. We humans are not creators but, having the power of *conscious regeneration*, we reveal the potential for creativity. As our solar Logos—God, is, so we are destined to become through the unfolding of awareness of our true identity and, correspondingly, powers. If, then, astrology is not a study of the stars but a study, in archetypal symbols, of *consciousness* we may shed our accrued misconceptions of the subject and look at

horoscopes—our own particularly—for what they really are and for what they really are for.

The statement that astrology is a study of the influence of Sun, Moon, and planets upon us as individual or collective humans is not untruthful but, for our purpose, there is another approach to the subject which goes deeper and must therefore be considered. As far as effect of planets on humans is concerned let us say that astrology is the study of the correspondences between planetary vibratory powers and our actual or potential powers. We, as humans, are fraternally related to all other humans as expressions of the same archetype on this planet. We are also, but more indirectly, fraternal to all expressions of life on this planet. Our habitation, the Earth, is the manifested body of a Being which, in its octave of functioning, is fraternal to the planetary Regents of our solar system, therefore, in myriads of levels of correspondences, all on this system are inter-related. And, all are the manifested ideas of our Creator—our Solar Logos, Father-Mother-God. Since the planets of our system are the embodiments of Beings whose consciousness of life qualifies them for that office, and each one has its particular evolutionary function and effect on the total system or any factor of it, we, as humans and students of astrology, study our horoscopes to become aware of higher levels of consciousness of life through knowledge or awareness of our potentials in correspondence to the qualities and significance of those beings whose consciousness provides structure and pattern to our system. The astrological symbols of Sun, Moon, and planets designate what we call rulership of parts of our bodies, qualities of personality and character, the principles inherent in our capacities for expression and reaction, the vibratory qualifications of our experiences and relationships. All of these factors are, together or individually considered, for the one purpose of enlarging and purifying consciousness, enlightening ourselves, or serving to make the self more aware of the

light of the *Self*, and the Self is the Spirit which identifies man's kinship and unity with his Creator.

In order more firmly to establish a new approach or understanding, it has been found to be very helpful to stop speaking of the subject under consideration in the habit patterns which one has used for perhaps a long time. There are several cliches which astrological students have learned and used and, in order to open more extensively to an awareness of Astro-Light, we may have to practice some new terms and references. For example:

We find it very easy and natural to say, in reference to a person's horoscope: "This person has a *bad* Uranus." Look at that statement for a moment from the standpoint of becoming more aware of what it says. In the first place no one can have any planet, and in the second place no planet is bad. How can it be, being a divine creation? Let's revise this a little "This person's consciousness of the principles symbolized by Uranus is congested, unorganized, disorganized, immature or unevolved." We do not say that the person, therefore, is a bad person or an unlucky one or an evil one or an unfortunate one. We simply mean that the person's development—for how long a time no one knows—has not included very much regenerative attention to the aspects of the Spirit which are characterized by the planetary symbol of Uranus. We mean that he has in store considerable experience in growth and development and integration to make on that point. But that does not make him bad, or evil, or even unfortunate. It simply means that he has development to make of a specialized kind in his evolutionary becoming. The horoscope is a symbolic registration of consciousness. It is not a picture of static darkness but its great value lies in picturing the essences of the person's life-assignments and relative evolutionary status.

We often say: "This position of Saturn and this aspect to Saturn makes this person a miser." Hold on a moment! All the heavenly host together cannot make anyone

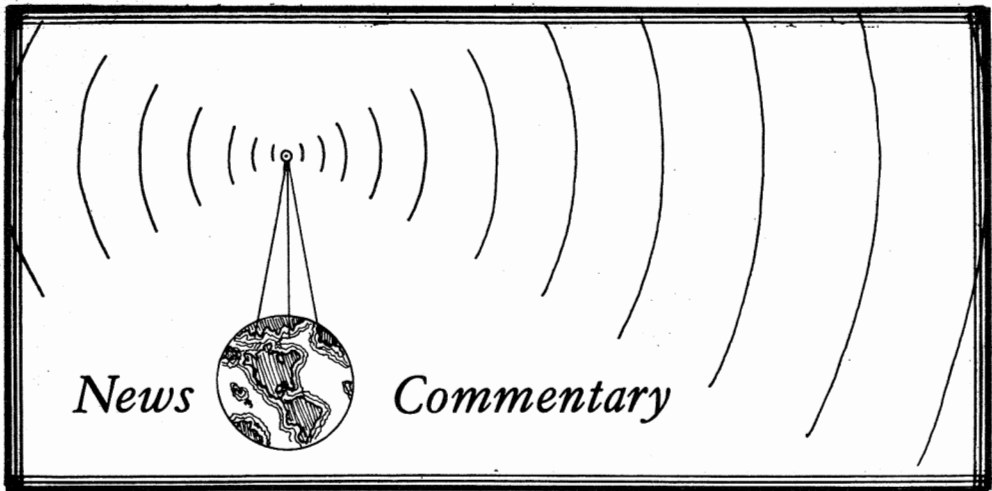
a miser. The Saturn registration in the horoscope pictures an action of the person's consciousness or lack of consciousness regarding possession of material goods. Miserliness is an unbalance in consciousness and over-attention to acquisition to counter-balance a deeply rooted fear of loss. Stop this unjust attitude toward Saturn for he tries so hard to teach us important lessons and one of them is intelligent utility of material means. He says: "My nature corresponds to your potential for learning to use material substance and means intelligently. Until you take into your consciousness the awareness of this principle for your own good, I shall have to speak to you through your fear of loss. When you learn to use, in a balanced way, the particular power of consciousness which I symbolize you will know that I have always been your friend and your teacher. Agree with what I represent as a power and quality of consciousness and your approach to your own Masterhood will be furthered in freedom and joy. You will then know that you do not have to blame me further for your fears and insecurities."

Sometimes we say with a little smoldering of envy: "What a lucky guy! he has something or other trine Jupiter." Jupiter smiles back at us in his kindly, understanding way and says to us—perhaps a little sad that we are envious: "I have so often been called the planet of abundance and good fortune. May I remind you that I simply symbolize your own consciousness of your own power to improve, enlarge, expand your nature and conditions. You do not 'get anything from me—you express my principle of enlargement and expansion through optimism, kindness, generosity, and fearlessness and what you give out, in expression, you attract back. If your consciousness of me is revealed through unbalances of extravagance, over-indulgence, false pride, or greediness I cannot register regeneratively in your chart because you, in your consciousness of me, have not qualified for such a registration as this man has. You need not envy his development. My principle serves all. Take it into your consciousness of

life, make it your own by good action and your consciousness will, sooner or later, unfold awareness and manifestation of that particular form of Light which I represent."

And so on with each of the other planetary points. In conclusion we must consider one other for its special significance in our horoscope and that is the symbol of the Sun itself.

The author suggests that each student of astrology who feels so inclined inaugurate the practice of placing the traditional symbol for the Sun—the point circumscribed by a circle—at the center of each horoscope. This symbol, by correspondence, is that of our Creator, our own spiritual essence, our seed-atom and the eternal, indestructible will to live which characterizes consciousness throughout all time and space. This is the most simply constructed, the most perfectly focused and the most purely archetypal of all astrological symbols. It is fitting that it should be used to designate the Human's consciousness of Divine Source, Identity, and Attribute. Another symbol—the author suggests a half-circle surmounting a horizontal line—may be legitimately and effectively used as the Sun in the horoscope, as a planetary factor—ruler of the fixed fire sign Leo. Since this symbol is subject to patterning and aspects, qualifications and movement as is any other planetary symbol, it may be studied to represent the evolution of the person's consciousness of his Sun nature. The appearance of the circular Sun symbol—the Spirit symbol—corresponds to the appearance of the horoscopolical circle both centered by the same point. The planetary Sun-symbol corresponds in appearance with the upper semi-circle of the horoscope, the horizontal line corresponds to the horizontal diameter of the horoscope—the "I AM of the individual's consciousness and the counterparting of the Ascendant by the cusp of the seventh house. Also, as a picture this symbol suggests the sunrise at dawn and its use in the horoscope is to keep us reminded of our consciousness of solar attributes which we are seeking to unfold through our evolutionary experience.



Gene Splicing On The Farm

When recombinant DNA ignited the genetic revolution in 1973, scientists and businessmen were attracted by its near-miraculous medical potential. But today, with a lingering energy crisis, impending food shortages and vanishing arable land, agricultural genetics has suddenly begun to attract its share of top talent and top dollars — and gene splicing is moving down to the farm. "Potentially any gene or genetic trait can be inserted into any plant to produce any results," says plant geneticist Raymond Valentine of the University of California, Davis. "This is the beginning of the second green revolution."

The range of traits that scientists hope to insert into plants is as endless as a field of Nebraska wheat. They are trying to induce crops to fix their own nitrogen and make do with less commercial fertilizer, to resist herbicides, to grow in salty soil and to secrete a toxic substance that would kill insect pests. The process is a painstaking one, and the payoff years away. But earlier this summer, researchers at the University of Wisconsin transplanted a gene for seed protein from one species of plant to another and, for the first time, made it start to function. If gene splicing like that became routine, a farmer's south forty could eventually sprout dozens of brave new crops.

Businessmen in biotechnology, oil and chemicals know there is big money to be made in agricultural genetics. Some estimates put the market at \$100 billion by the end of the century, compared with about \$10 billion in medicine. Cetus Corp., one of the pioneers in medical genetic engineering, will open a plant lab in Madison, Wis., next spring. At least 50 small firms have sprung up to pursue plant genetics and Monsanto is setting up a lab near St. Louis. This month biologist Valentine will open Calgene, a California company he founded with a businessman. Denver-based Agrigenetics, which spent \$2 million on plant research last year, began work at a new Madison lab last month. Since Federal support for plant genetics is an underwhelming \$6 million a year, the infusion of large amounts of corporate cash is vital. It is bringing "lots of sophisticated people into this area," says biologist Winston Brill of the University of Wisconsin, who will head Cetus's lab. "Things will break right and left."

Crossbreeding plants is older than the Biblical injunction against it. ("You shall not sow your field with two kinds of seed." — *Lev. 19:19*) Today seed suppliers create hybrids by pollinating one strain with another, but because plants have about 10,000 genes it is impossible to preselect just the trait

farmers want. All the breeders can do is keep on crossing and try to get one of the desired characteristics to show up in an offspring. This painstaking approach has pushed up corn yields by nearly a bushel per acre a year for 50 years, but it is so time-consuming that it took twenty years to breed the rice and wheat of the green revolution. Gene splicing, which promises to let breeders one day pluck only the trait they need, offers a tempting short cut to tailor-made plants. "It's a way to speed up nature and to augment gaps in her skills," says Tom Hiatt of the International Plant Research Institute in San Carlos, Calif.

Biologists John Kemp of the Department of Agriculture and Timothy Hall of the University of Wisconsin are prodding nature from their lab in Madison. Last June they transplanted a gene from a French bean plant into a sunflower to get what they whimsically call a "sunbean." The challenge was to slip the bean gene into the sunflower DNA in the cell nuclei. To do this, they used a tumor-causing plant bacteria called *Agrobacter tumefaciens* as a smuggler. They mingled the bean gene with the agrobacter genes and then injected the bug into a sunflower. The bean gene followed the bug to the sunflower's DNA.

The next goals are to disarm the bacterium's tumor-causing parts and grow a whole sunbean plant from a genetically engineered cell. That would provide living proof that agrigenetics works, but only a few crops — including carrots and potatoes — can be grown from single cells in tissue cultures. Eventually, however, the same steps that made the sunbean could make a soybean resist a herbicide. "One of the projects feasible now is single-gene transfers for resistance to nonselective herbicides," says Richard Meagher of the University of Georgia. "If you produce a protein that cleaves the herbicide and inactivates it, the soybeans would keep growing while everything around them dropped dead."

The first gene splices will probably involve manipulations of a single plant gene. Because of the high price of commercial fertilizer and the petroleum required to synthesize it, many biologists are concentrating on

engineering plants that fix their own nitrogen for fertilizer. At Cetus, Winston Brill is intent on making the roots of cereals, which have no nitrogen-fixing bacteria, act like those of legumes such as alfalfa and clover, which do. The legume roots, he says, secrete a protein that hooks onto a sugar on the skin of the bacteria. Brill and his colleagues are creating nitrogen-fixing bacteria that cling to cereal-root nodules. At Calgene, Valentine hopes to improve on nature by persuading natural nitrogen fixers to do it better. He finds that the most prolific nitrogen fixers have an enzyme that gulps hydrogen, an element essential for the task. Valentine would like to transfer genes for the enzyme into other strains of root-nodule bacteria. Similarly, researchers at Allied Chemical Corp. are attempting to keep the nitrogen that is already fixed from leaking out of a plant. About 20 per cent of U.S. soybeans are non-leakers; splicing that antileaking gene into other soybeans would increase yields by as much as 15 per cent.

Another single-gene trait promises to reduce the need for pesticides. Cetus is inserting into a plant genes that make chemicals that are toxic to a common insect. (The company won't name the insect; the agrigenetics race has already drawn a mantle of secrecy over the research.) Once the plant manufactures the toxin, scientists will try to regulate it so that it will move to the plant's surface. Then, when the pest lands, it will be killed.

Even qualities from genes that are easy to splice into a plant cell, such as salt resistance, higher protein yield or tolerance for heavy metals, may not be advertised in seed catalogs for years. As with the sunbean, genetically engineered cells still have to grow into complete, fertile plants. And no one knows if the plant will be able to use the proteins or will promptly chew them up, or whether fixing nitrogen, for instance, will sap its strength. But if speed breeding proves workable, custom-made plants are certain to become a new growth industry.

by Sharon Begley, John Carey,
Pamela Abramson and Mary Hager
Newsweek, Aug. 10, 1981

In *Teachings of an Initiate* (p. 111) we read: "The . . . application of scientific methods to . . . problems of life such as gardening has also secured wonderful results for the benefit and comfort of humanity, making two hundred blades of grass grow where formerly by the crude methods not one even could find sustenance. Wizards like Luther Burbank have improved upon the wild varieties of fruit and vegetables, making them larger, more luscious and palatable, as well as more prolific; and wherever else scientific methods have supplanted the crude, haphazard practices of former days, the same beneficial results have been achieved. But as said before, and this is very important for our consideration, *everything that has been done has been accomplished by working with the laws of nature.*"

The Laws of Nature refer, not only to laws regulating physical growth and reproduction, but also to more universal ethical and moral edicts. "Big money" no doubt is to be made in agricultural genetics, but are these potential agricultural achievements designed basically with an eye to meeting the nutritional needs of more people or to meeting the financial aspirations of the agricultural innovators and/or the commercial interests involved? A plant that contains chemicals toxic to an insect of course has considerable appeal to the public mind, but is the human race really intended to tamper with a second life-wave in order to cause some of its members to become lethal to members of a third life-wave? Large scale use of pesticides is bad enough, but is it wise to risk potentially unrestrained growth of a plant species that is designed to slaughter an insect species on contact?

The potential for human benefit here may be high, but we believe that caution in further development is essential. The more advanced the techniques and results of material scientific research, the more the scientists and their commercial supporters are responsible for examining the motives behind and the possible universal implications of their findings.

NEW DIMENSIONS OF MEDICAL ETHICS

Newsweek (Aug. 31, 1981) presents an intensive summary of the types of life and death decisions currently facing members of the medical profession. Doctors have evermore sophisticated life-prolonging equipment at their disposal, but the determination of when and under what circumstances to utilize such equipment has opened an entirely new chapter in the problem of "medical ethics." Highlights of this article, entitled "When Doctors Play God" and written by Matt Clark with Mariana Gosnell and Dan Shapiro, are reprinted below:

WHEN DOCTORS PLAY GOD

. . . Should babies doomed to a blighted life be enabled to survive? And who should decide? The doctor? The parents? The courts? This is only one of the myriad complex ethical issues that suffice and confuse the practice of medicine today. Doctors now have drugs and machinery to prolong the lives of the terminally ill and the hopelessly injured — should they always do so? Abortion pits medicine against religion. The cherished notion of doctor-patient confidentiality is threatened by insurance companies and government regulators who demand private information before they pay bills. Researchers, trying to be sure that the drugs they develop are both effective and safe for humans, need to test them on humans; under what circumstances should people be guinea pigs? And each new medical miracle — organ transplants, sophisticated diagnostic tools such as the CAT scanner, dialysis machines — has sharply escalated the cost of health care, forcing hard choices about who should benefit from these finite resources. From an ethical point of view, medicine is the victim of its own success. "Every advance in medical capabilities is an increase in our moral responsibility," says philosopher Joseph Fletcher of the University of Virginia Medical School.

The Hippocratic oath, with its simple injunctions against abortion, euthanasia and disclosure of a patient's illness, is clearly an inadequate guide. Modern doctors, many of whom swore to uphold its principles when they graduated from medical school, now violate it every day. To try to reconcile the discrepancy between a 2,400-year-old code and the exigencies of today's medical practice, a new discipline known as "bioethics" has emerged.

Bioethicists attempt to clarify ethical issues and help both health professionals and the public find their way through this medical-philosophical thicket. Ultimately, says Daniel Callahan, director of the Institute of Society, Ethics and the Life Sciences in Hastings, N.Y., "the emergence of interest in medical ethics is part of the questioning of the fundamental nature and purposes of medicine itself." The Hastings center and the Kennedy Institute of Ethics at Washington's Georgetown University encourage discussions between clinicians and ethicists. The Journal of the American Medical Association, the New England Journal of Medicine and other prestigious medical publications regularly carry thoughtful dissertations on ethical issues by physicians and philosophers.

A Presidential Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research is currently investigating such sensitive questions as human experimentation, genetic engineering, amniocentesis and the right to die. In June the commission issued a report urging that all states recognize cessation of brain function as a definition of death. Nearly every U.S. medical school now offers courses in ethics, many of them required alongside biochemistry and physiology. . . .

Yet the alliance between physicians and philosophers remains somewhat uneasy. Doctors are traditionally trained more for action than reflection. Ethicists appear to be far removed from the flesh-and-blood battlefield. "What we need to get a useful dialogue going," declares Dr. David L. Jackson of the University Hospitals of Cleveland, "is for the paternalistic physician to take courses in modern dynamic ethics and for the ethicists

to come with us to the bedside of a dying patient at 2 a.m."

The hopelessly ill or dying patient creates the weightiest issue in bioethics, and no wholly satisfactory way has yet been found to deal with it. Doctors are sometimes accused of carrying heroic measures too far, a result, perhaps, of their natural instinct and training. . . .

Today, many physicians believe it more ethical to permit the death of a hopelessly ill patient than to treat him aggressively. "There is a time and a place where prolonging suffering is not doing my job as a physician," says Dr. George A. Perera, former dean of the Columbia Medical School. If the patient is an adult and mentally aware, most physicians are willing to honor his wish to end treatment. . . .

Generally, the family's views play a major part. If family members are able to understand clearly the implications of continuing treatment, they may directly ask the doctor to stop it. Many families want to consult their clergymen before making a decision, but the particular religion, authorities say, makes little difference. . . .

If a family is unable or unwilling to make its position clear, the physician may find it necessary to figure out its wishes on the basis of indirect observation. "You're always reading the family," says Dr. Stephen P. Kelly, an Ardsley, N.Y., physician. "If they say, 'How long can she live like this?'" says another physician, "it usually means, 'We hope it doesn't last long'." Or, notes Kelly, a doctor will be asked what he would do if the patient were his relative, which means, "in the end you prescribe based on your personal ethics."

So, in many cases, the decision lies with the doctor. And it's never easy. A doctor may decide to end treatment when the patient loses his ability to socialize and communicate. (The physician should not forget, however, that a patient isn't talking because he has a tube down his throat.) A doctor may try to discern the patient's choice based on his own knowledge of the patient. "But in some cases we don't have enough information," says Jackson of the Cleveland center. "If we don't know what the patient's life was

like, we have to be supportive because not being supportive is irrevocable."

Some of the most painful decisions concern newborns. Not so many years ago, a premature baby weighing less than 3 1/2 pounds was unlikely to survive. With today's neonatal care technology, half the babies born at only 750 grams (1 pound, 10 ounces) can be saved; yet there is a strong chance that they will suffer serious physical or mental handicaps. "The technology has changed far faster than our ability to look at the outcome," says Dr. John Freeman, a pediatric neurologist at Johns Hopkins University School of Medicine. . . .

One consideration is the kind of home care the child could expect to receive if he survived. Even the best might barely suffice. On the other hand, there are forms of human misery besides birth defects — and no one suggests that they be eliminated by death. "The quality of life for a Down's syndrome child isn't what I'd want for myself," says Freeman of Johns Hopkins. "But maybe the child is happy. I wouldn't want to be born in the ghetto, either."

Increasingly, these questions are being answered in court. Judges' rulings tend to be just as various — even contradictory — as doctors' decisions. . . .

Partly to resolve disputes outside the courts, many hospitals are establishing their own ethical advisory panels. At Cleveland's University Hospitals, for instance, a critical-care committee consisting of doctors, nurses, social workers and laymen has been called in 25 times in three years. Its decisions are not binding, but they are "a real help, like getting a consultant when you need one," says internist Jackson. Boston's Beth Israel Hospital has outlined, as specifically as possible, certain guidelines for emergency cases. If a patient with the power to comprehend his circumstances refuses life-sustaining measures, the hospital abides by his decision, even over family objections. If a patient is a minor or unable to understand the situation, the hospital will do everything it can to help him unless the physicians, nurses, a family member and the chief of service agree that extraordinary measures are pointless. . . .

Laws about when death occurs can be as problematical as laws about when life begins. Fost, the University of Wisconsin bioethicist, thinks that laws defining death can be counterproductive. Legislators could pass laws permitting the termination of care, based on specific clinical signs, he says, "and not get into the issue of whether the patients were, in fact, dead." Philosopher Fletcher objects to brain-death statutes as being too limited. He would introduce criteria that would take into account the quality of the patient's life and his ability to think rationally, rather than relying on a "flat" recording on the encephalogram. "What is definitive," says Fletcher, "is the absence of cerebration of 'mind' even though other brain functions continue. A human vegetable is not a person." But to define life in so subjective a way offers the potential of serious abuse. "We should be very cautious about what lives we think may no longer be maintained," said the late Dr. Alvin I. Goldfarb, a psychiatrist who specialized in the care of the elderly. "People who are old, enfeebled, slowly dying, are still living existentially. They may enjoy their meals, the sunlight on their skin, sensory pleasures."

The "living will" has its own drawbacks. There is no way to tell whether the person who signs such a document when he's healthy may change his mind about being kept alive when *in extremis*. "You can pass living wills around a roomful of young people and 95 per cent will sign them," says Seattle internist Dr. Norman K. Brown. "But pass them around a nursing home and you'll get a different response. . . ."

These are questions to which there are not, in a scientific sense, any answers. No one should expect bioethicists, any more than courts of law, to produce neat guidelines or ready formulas for a question so fundamentally subjective as when it may be more humane to allow a person to die. No doubt it is useful to have these issues discussed out in the open, as they finally are, rather than shrouding them in taboo or professional silence. Even so, doctors and nurses and patients' families will still have to confront awful choices armed with little more than their consciences, their humanity

and their moral courage. As McIntyre suggests, these are dilemmas in which one "sins bravely" — however one decides.

It is good that experts in theology, law, and the social sciences in addition to those in the medical profession are endeavoring to define and propose solutions to the complex range of moral and ethical problems posed by advances in medical science. This type of "soul searching" is all to the good and, certainly, the more public attention focused on these matters, the better.

We also believe, however, that a general understanding of the occult teachings concerning the origins, basis, and permanent cure of disease and of the definitive role that each individual Ego must play in establishing and maintaining his own well-being is required to assure discovery and implementation of the most efficacious solutions to the problems. The fundamental spiritual nature of disease must be thoroughly understood, and mankind in general must become aware of the facts underlying rebirth and the operation of the various natural Laws. Only then will humanity clearly comprehend both the vast, and primarily spiritual, potential for permanent healing which does exist, as well as the errors of judgment which have been made by medical science, albeit in the name of progress. Only then will the solutions to the many complex problems of medical ethics become clear.

PASSIVE SMOKERS SUFFER, TOO!

A recent 14-year study of 122,162 families in which the husbands smoke and the wives do not has been completed. The survey revealed that death rates from cancer were twice as high for wives of heavy smokers compared to women whose husbands do not smoke.

So it's obvious that, when you continue to smoke, it's not just you yourself that is endangered. It's all of those around you including, most of all, your own family. They are "passive" smokers. Research has shown that their exposure to the smoke from your cigarette may be even more risky than yours

is, since the "sidestream" smoke contains more of some deadly poisons than the "mainstream" smoke which the smoker inhales.

A recent report by the surgeon general of the United States showed that smoking low tar cigarettes may slightly reduce the risk of lung cancer, but is just as dangerous where heart disease, emphysema, bronchitis, complications of pregnancy and other disorders are concerned. . . .

Meanwhile a Los Angeles physician has told *Medical World News*, December 8, 1980 that eating raw sunflower seeds is an ideal substitute for smoking. "Also," said Dr. John M. Douglas, "eating green leafy vegetables and walking daily help patients overcome their craving for cigarettes."

Sunflower seeds are rich in protein, many minerals and B vitamins as well as fiber. Green leafy vegetables contain lots of vitamin C, and vitamin A, many B vitamins, minerals and trace minerals plus fiber. Walking every day releases tension, gets your mind off your troubles, improves your circulation and otherwise helps you get through the day with little stress. Avoiding sugar, coffee and every other kind of drug will steady your blood sugar levels so that you won't experience that terrible plunge to low blood sugar which is usually what makes the addict reach for another cigarette.

Better Nutrition, June 1981

DON'T SMOKE WHILE THE BABY IS EATING

The reason why baby won't eat a certain food may be because someone in the family was smoking when the baby ate that food for the first time.

Dr. Frank T. Escorn, of New Mexico Institute of Mining and Technology, has shown that laboratory mice develop an aversion to sweetened water if they are exposed to cigarette smoke 30 minutes after drinking that water for the first time. Dr. Escorn says that babies are particularly sensitive to cigarette smoke because the brain's barrier to drugs, and the liver which detoxifies nicotine, are not well developed in infants. So nicotine probably stays in the baby's body

longer than in the adult's body and is more active.

One drop of pure nicotine on bare skin can kill a person. So it's not surprising that nicotine can nauseate babies when they are exposed to it in even small doses. If this happens at the time they are eating a food that is new to them, or even several hours after the food has been eaten, the child may associate the food with the feeling of nausea and may reject that food.

Better Nutrition, June 1981

One would think that by now everyone would have gotten the message about cigarette smoking. Evidently, however, there still are those who don't know or don't care — and so both the warnings against and the advertisements for continue. The danger to innocent bystanders of smoking is being ever-more emphasized, and we hope that articles such as these will induce smokers who are not concerned with their own well-being at least to develop consideration for that of their loved ones.

There seems to us to be something particularly repulsive about smoking in the presence of a baby, whether it happens to be eating or not. Endeavoring to eat in a smoke-filled room makes even sensitive adults feel uncomfortable, if not actually nauseated, so it is not hard to imagine the reaction of a helpless infant to such conditions.

The use of sunflower seeds as an aid to overcome the cigarette habit has been mentioned in these pages before (see *Rays*, September 1980, p. 418). Sunflower seeds are highly nutritious, being rich in protein, calcium, iron, thiamin, riboflavin, and vitamins A, B, and E.



SURGERY ON THE UNBORN

When University of California doctors scanned the womb of Rosa Skinner, the ultrasound pictures showed that she was carrying twins, a girl and a boy. But sonography also disclosed that the male fetus had

a distended bladder — a sign of a serious disorder called hydronephrosis. Many babies with this affliction die before birth, because the diseased bladder retains urine that can severely damage the kidneys. So physicians at San Francisco's Herbert C. Moffitt Hospital decided to perform a delicate operation on the fetus while it was still in the womb. The happy result of their pioneering surgery: a pair of healthy twins, Mary and Michael Skinner.

The case posed special risks because the mother was carrying two babies. Although each fetus had its own amniotic sac, pediatric surgeon Dr. Michael Harrison and geneticist Dr. Michael Golbus worried that the surgery might induce premature labor, threatening the survival of both babies. At first, they hoped to avoid an operation. But about seven months into the pregnancy, another sonograph indicated that the buildup of urine in the male fetus's bladder had reached dangerous levels, and the doctors decided to operate.

Using sonography to guide their instruments, the physicians inserted a spaghetti-thin plastic catheter through the mother's abdominal wall and uterus into the fetus's distended bladder. The tube was implanted and left in place, where it drained fluid out of the bladder into the amniotic sac. Two weeks later the twins were born. The next day surgeons removed the catheter from Michael and detached the kidney ducts from the bladder so urine could be passed through small holes in the skin. Michael will need further corrective surgery to be able to pass urine normally, but doctors expect he will make a full recovery.

Prenatal surgery is in its infancy, but physicians are excited about the implications. Surgery in the womb, Golbus believes, might be feasible to repair diaphragmatic hernias (defects in the muscle between the chest and abdomen). And while the results are not yet clear, a team of Denver surgeons last month attempted a similar prenatal procedure to correct hydrocephalus, an abnormal accumulation of fluid in the brain. We're starting to recognize the fetus

[Continued on page 570]



Readers' QUESTIONS

Trouble With Concentration Exercise

Question:

I am having a good deal of difficulty with the concentration exercise. Am I alone in this or do other students also have the problem?

Answer:

Many students experience difficulties in concentration, so you certainly are not alone in this regard.

The purpose of the concentration exercise is to discipline the mind so that it will learn to focus exclusively on one subject, regardless of external distractions.

In the *Cosmo-Conception*, p. 487, we read: "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. 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."

By faithful performance of both concentration and retrospection we are gradually purifying our finer vehicles, which means — whether or not we are conscious of this — dredging up long-forgotten problems from this life, as well as difficulties from past lives which remain to be dealt with. This can be a painful and arduous experience, and problems with concentration are but one of the effects.

Anyone who has diligently performed the morning exercise is well aware of the unwanted, extraneous thoughts that have crept unbidden into his mind and interrupted his efforts. The answer, as the esoteric student so often is admonished, is persistence, which if consistently applied will have eventual success. Do not be concerned if your apparent results in any exercise, including prayer and meditation, vary; it is the continuing effort that counts, and variation is to be expected.

USE OF MALE DESIGNATIONS IN FELLOWSHIP LITERATURE

Question:

In your publications and letters you talk so much about *sons* of God, *Lords* of Destiny, *mankind*, and many other male designations. Doesn't the female gender have a place in the cosmos too? As a woman, I feel slighted.

Answer:

Literature and letters sent out by The Rosicrucian Fellowship are not in any way intended to indicate or imply inequality of gender or inequality of the sexes such as understood in the material world. Perhaps in your studies of the Philosophy you have learned that the human Ego actually is both masculine and feminine in nature. We at one time were hermaphrodite — that is, incorporating the characteristics of both male and female — and we again will be so when we

have learned the lessons attendant to life in the Earth school of evolution. We then will have perfected both elements within ourselves and will require no outside assistance or reinforcement for creative purposes. At the present time we are born alternately into male and female bodies but, as said, this is only a temporary condition. For considerable information about the reasons for the separation of the sexes and the way in which this was accomplished, check the Index to the *Cosmo-Conception* under the heading, "Sex Separation."

There is no reason for a woman to feel slighted, therefore, when terms such as "sons of God" or "mankind" are used in Fellowship publications. The masculine pole is the positive, active pole, while the feminine pole is that of imagination and sensitivity. Often masculine designations are used to indicate the creative-active role in evolution. Masculine designations also sometimes are used to indicate the entire human kingdom simply to insure ease of expression and avoid awkward sentence construction.

AN ADMONITION TO HATE (?)

Question:

I'm having trouble accepting Christ's admonition to His followers to hate their father and mothers in order to become His disciples (*Luke 14:26*) Can you help?

Answer:

The word "hate" here is an unfortunate translation, and one that has caused much misunderstanding. Some translators have used the gentler term "set aside."

Of course Christ Jesus did not mean that we should hate our relatives, or our own lives, in the commonly accepted sense of that word. What He meant was that we must be prepared to forsake the outmoded concepts, codes of behavior, and ideas about spiritual matters which we have espoused in the past and which our relatives, perhaps, continue to espouse. We must be prepared to open our hearts and minds to the Truths of His Teachings and expand our own lives and behavior

accordingly. He intended for us to "be as little children," ready to accept that which He taught, unshackled by previously conceived, crystallized ideas which were necessary for human development in generations past but must now be replaced by more advanced spiritual knowledge.

We should not — we *must* not — hate our relatives or anyone else. We must learn to love all people under all circumstances. At the same time, however, we must not permit their outmoded outlooks on life and evolution to stand in the way of our following Him. If we do, we cannot be His disciples, because we will be unable to live the life that will unfold the Christ within ourselves.

CLONING THE SEED ATOM (?)

Question:

An idea seriously has been advanced that, in the light of the continuing advances of material science, it might be possible for one person to have and control several bodies, all gaining different kinds of experience. At first I scoffed, but then I wondered if it might not after all be possible, with assistance, to clone the seed atom and, from that basis, fashion several bodies. This would give added experience to the Ego and might also find favor because it would help fulfill the human need for love and understanding. Any comment?

Answer:

We do not believe it would be possible or permitted for humanity to clone the seed atom, even with assistance. Remember that this is a *permanent* atom, it has remained stable in every dense body ever used by a particular Ego, it gives the pitch for all other atoms of the dense body, and it contains the record of all the individual's life experiences. Most important, the force in the seed atom, like the forces in all other atoms, "is the undifferentiated life of God." (*Christianity Lectures*, p. 79) How could we clone that?

Frankly, too, we find the idea of one Ego controlling more than one physical body — even if it were possible and practical —

repugnant. Most of us have enough trouble controlling one body and trying to keep it in line with the demands of the Higher Self rather than of the lower nature. What would we do with several, all presumably involved in different matters?

If the idea is that one body would convey understanding and love to another body of the same Ego, this, too, seems repugnant to us. And as you also say, "it would thwart the evolutionary purpose of developing universal compassion and brotherhood." Of course we all require love and understanding, but our personal comfort ultimately must come from the god within, not from an artificially contrived physical entity.



BLOOD DONATIONS: EFFECTS ON DONORS

Question:

I believe I understand your teachings about blood transfusion and its possible effects on the recipient. However, can you tell me anything about possible physical and/or spiritual effects on someone who donates blood regularly?

Answer:

We would suppose that, if an individual is healthy and strong, judiciously spaced regular donations of blood would not be physically harmful to him or her.

It also is important, however, to consider the matter of motivation. If the motivation is sincerely to help another specific individual or to make a donation to blood bank reserves for emergencies, this may be considered praiseworthy. We understand, however, that some people give blood regularly for money, and that such people often are "down and out" simply because they have spent what money they have on such insidious substances as liquor or drugs. We cannot believe that selling blood, which is the vehicle of the Ego, for the very material coin of the realm will go unnoticed under the Law of Cause and Effect, and the people con-

cerned may well have some disturbing physical and/or spiritual consequences to contend with in future lifetimes.



The anti-CHRIST

Question:

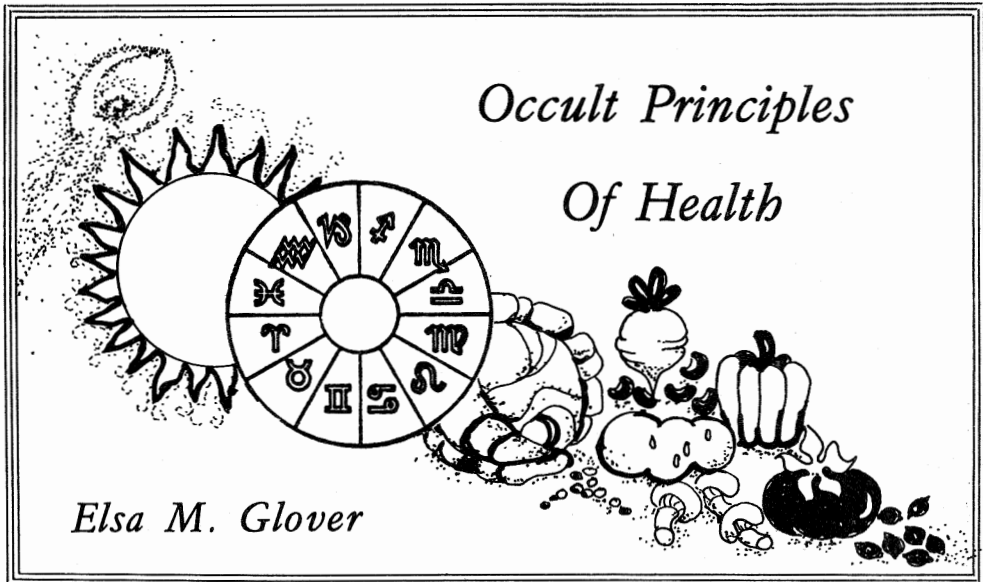
What is the Rosicrucian position on the anti-Christ?

Answer:

We do not regard the so-called anti-Christ as a single entity. Rather, we view it as a composite of the forces of the world's evil, all of which has been generated by man. Another name for this is the "dark forces." These forces are working for the overthrow of good. The planned overthrow is not to be a sudden process, as many people believe, but it is and has been a continuing process. Humanity itself conceivably could be overthrown (although we do not believe that this will happen) if mankind in general does not actively work to perfect his spiritual nature. A large part of this work includes moving away from preoccupation with materialism which, by its very nature, is opposed to and can be destructive of spirituality.

The efforts of the dark forces constantly are being countered by strong Forces for the Light, including very notably the Elder Brothers of the Rose Cross. The more we, as spiritual aspirants, strive to live each moment of our lives according to our best understanding of God's laws, the more help we can be to the Elder Brothers in their continuing endeavor for world illumination, and the stronger we become in withstanding the pressures of the dark forces. Such effort may seem insignificant if considered individually, but once all mankind collectively has learned to live according to the tenets of esoteric Christianity — the true Teachings of Christ Jesus — the dark forces will be powerless on Earth.





Cause and effect relations may form continuous chains. For example, a particular situation *A* may cause some situation *B*, then *B* may in turn cause a situation *C*. In such a case, it would be correct not only to say that *B* caused *C*, but also to say that *A* caused *C*. If *C* were some undesirable situation, then to prevent *C* from occurring one should not only try to avoid *B*, but also work to avoid *A*.

Inaccurate observation, lack of spiritual perception, and weakness of Will are the ultimate causes of all disease. Let us consider each of these in more detail.

Effects of Inaccurate Observation

The most immediate effect of inaccurate observation is the creation of disharmony between the conscious and subconscious minds. These warring vibrations disturb the rhythm and harmony of the dense body and can result in disease.

It is through observation that cause-effect relations can be learned. Should observations be inaccurate, then one will either be unaware of cause-effect relations or one will not correctly identify which causes have which effects. When one does not know cause-effect relationships, then one does not

know what actions produce disease and hence one is likely to ignorantly do things which result in disease.

Constant inaccurate observation and disregard for truth throughout a lifetime on Earth can so align the mind with falsehood that after death, when the time comes to create the archetype of the body for the coming life, the mind will then also see things in an oblique manner and the archetype will embody error. Consequently, when the body is brought to birth, various organs or parts will be malformed.

Effects of Lack of Spiritual Perception

Lack of perception of the loving guidance and care given to each individual by Christ, the archangels (including the race spirits), Jehovah, the angels (including the Recording Angels), and the Elder Brothers can lead people to worry about the future, fear that which they cannot see or understand, and be gloomy when their desires are not fulfilled. Fear, worry and gloom tend to paralyze the flow of the etheric currents in the vital body and to hinder the blood and lymph circulation in the dense body. Hence the body may become weak and clogged with impurities. Excessive fear may lead the Ego

to try to escape from the dense body and, if the impulse is strong enough, may cause the connection between the vital and dense bodies to be deranged. This may result in idiocy or nervous disorders.

Lack of perception of the inner beauty and divine potentiality of all people and things can lead to annoyance and anger. These emotions cause the arteries and veins to swell, which permits white blood corpuscles to pass through the walls of the arteries and veins into the tissues of the body where they form bases for the collection of earthy matter, which can cause parts of the body to become clogged and hardened.

Lack of perception of the purpose of one's life can lead to missing opportunities for soul growth and to entering paths in life which are 'blind allies' as far as soul development is concerned. Such actions are out of harmony with the archetype of the life and thus set up disharmonious vibrations, which can produce sickness and possible death.

If one persists throughout a lifetime on Earth in considering only the material side of things, and in completely ignoring all that is spiritual, then after death, when the time comes to create the archetype of the body for the coming life, the mind will not be able to properly balance the crystallizing forces. When the body is brought to birth, parts that should be soft may be hard, or parts that should be hard may be soft.

Effects of Weakness of Will

Inaccurate observation and lack of spiritual perception lead to ignorance of Cosmic Law and thence to disobedience of Cosmic Law and thence to disease. There may be times, however, when one knows what the Cosmic Laws are, but disobey them because the Will is too weak to rule the lower desire nature, which strives against the Will for the control of the bodies. In such cases, the effects are the same as if one had not known about the Cosmic Laws.

If inaccurate observation, lack of spiritual perception and weakness of Will are the

causes of disease, then accurate observation, spiritual perception and strength of Will are the keys to the prevention of disease. Through accurate observation and spiritual perception and strengthening of the Will one can learn to care for one's body and to live in harmony with Cosmic Law. In order to maintain health, harmony must be maintained in all the bodies — the mind, the desire body, the vital body and the dense body. Disharmony in any one can lead to disharmony in the others.

To have harmony in the mind, one must seek truth. One must view the world objectively, and not let prejudices or desires distort one's view of truth. One must seek to rise above the illusions which result from the consciousness being focused in the material world, and seek to become aware of and to understand the spiritual forces that lie behind all material occurrences.

To have harmony in the desire body one must control the passionate nature. Meat, alcohol, highly seasoned foods, noise and some types of music stimulate the passionate nature and make it more difficult to control. Quiet and some other types of music soothe the desire nature. Feelings of anger, fear, worry, and gloom also create disharmony in the desire nature. To overcome these, one may strive to cultivate the opposite qualities of devotion, courage, trust and joy.

For the vital body to function properly, the vital energy (which comes from the Sun) must flow freely in appropriate quantities throughout it. The flow of the vital energy can be affected by the conscious and subconscious minds, so thinking constructive thoughts is important. The vital energy is used when food must be digested and the dense body must be repaired. Thus one can avoid wasting vital energy by not overeating, by eating foods that are easy to digest (flesh foods require more vital energy for digestion than plant foods), and by avoiding causing unnecessary wear on the dense body (as occurs when one allows the passionate nature to run riot in fits of anger, or when one indulges the desire for sexual pleasure). Appropriate amounts of relaxation and sleep

are needed to restore the vital energy currents when they have been depleted.

For the dense body to function properly, appropriate foods must be eaten and assimilated, and waste products must be eliminated. The foods eaten must contain appropriate amounts of proteins, carbohydrates, fats, vitamins and (organic) minerals. A proper acid-alkaline balance must be maintained. For digestion, the food must be properly chewed and the mental and emotional state must be harmonious. For good elimination of wastes, the food eaten should contain an appropriate portion of fiber (to aid movement through the intestines), and an appropriate amount of liquid. Exercise stimulates blood and lymph circulation which helps carry poisons away from the cells and to the kidneys and lungs. Breathing fresh air and bathing help carry poisons away from the surfaces of the lungs and skin. The eliminative system has limits (even when it is working well). So one should avoid taking into the body things which the body does not need or want. In this category are inorganic minerals (such as those present in undistilled water, and salt), preservatives and other non-nutritive food additives, insecticide residues, uric acid and other toxic materials in flesh foods, nicotine and carbon monoxide and tars in cigarette smoke, and drugs which are not needed by the body.

Not only must one care for one's bodies if one wishes to maintain health, one must also live one's life in such a way that its purpose is being fulfilled, so that harmony is maintained between the actions in the life and the archetype of the life. The purpose of life, in general, is soul development. Prior to each rebirth, the Recording Angels help each Ego determine what experiences he should next encounter in order to further his soul development. The Recording Angels then set up the archetype of a life which will provide these experiences, and choose a birth time and place which will give the Ego the appropriate planetary forces for fulfilling the archetypal plan. In order to know how to live in harmony with the archetype it helps to study astrology so that one knows what

astrological force patterns one has to work with. One must then strive to make maximum constructive use of these forces.

The discussion so far has dealt with what one should do in order to stay healthy. The question may arise as to how one can regain health if one has become sick. Disease is caused by the breaking of Cosmic Law, and is designed to teach people to obey Cosmic Law. When people have awoken to their transgressions of Cosmic Law and have commenced to obey the Law, then healing will commence. Thus, the principles involved in recovering from disease are the same as those involved in staying healthy.

NEWS

(Continued from page 564)

as a patient," says Golbus.

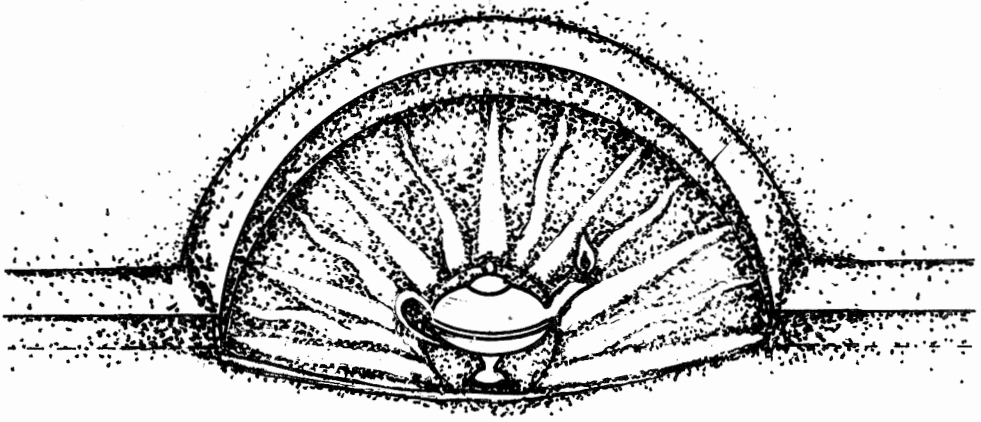
Newsweek, August 10, 1981

If the fetus is now going to be recognized as a patient, perhaps the rationale behind this point of view will be carried to its logical conclusion and used as an argument against the practice of abortion.



Feast of the Immaculate Conception

Sagittarius is the sign of idealism and mystic knowledge. The exquisite December ceremonial deals with the holy of holies—the immaculately conceived. White and azure are the colors belonging to Mary, and these are the Temple colors during the December Feast. In the New Day not far from us, the Ideal of the Immaculate Conception which she taught and successfully demonstrated will be a reality to the race, and upon this reality will a mighty civilization be founded such as only the pure in heart can build. In foreknowledge of this tomorrow Mary declared, "Future generations shall arise to call me blessed."



Beauty In The Sick Room

The appearance and nature of the room in which a patient must stay can contribute a great deal to his condition. A tidy room, with furniture and other objects artistically placed, is bound to affect the patient favorably. Much, of course also depends upon the principal colors surrounding the patient. If possible they should be those the patient likes, but in general the pastel shades, such as soft green or blue seem to have a healing effect.

Sometimes the addition of only one item is enough to brighten the room and cheer the patient. A picture, perhaps, or a vase of flowers, judiciously chosen, can work wonders for one's morale.

If there is a pleasant view and it is possible to place the patient in a position from which he can look out the window, by all means do so. Looking beyond the four walls helps one take his mind off himself. This is especially true when the patient is beginning to recover and apt to become restless and discontented.

If there is no agreeable view, and in any case if the patient is well enough to look at such things, one of the many excellent current books of Nature photography or a volume showing the works of a great painter may provide some of the beauty the patient needs.

Evidence of inner beauty in the people who surround him is most important. Not that those who care for and visit him need be physically handsome and attractive, but a sincere smile on the face of anyone in the room will do much to brighten it as will a careful, pleasing and relaxing manner of dress. Above all, the patient should be surrounded by thoughts and feelings of love, optimism and genuine interest. Persons who are ill are often more sensitive than usual and can more readily pick up the vibrations of another's aura.

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

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*.

December..... 6-12-19-26



Debbie sniffed and reached for the handkerchief under her pillow. She didn't know if the tears had made her nose run again, or if her runny nose was causing the tears.

It didn't really matter, though. She was miserable, either way. Here it was Christmas Eve, and everyone except Mother had gone to church. The Sunday school choir was going to sing Christmas carols for the grownups, and at their last rehearsal the minister said he had never heard such beautiful singing. Now Debbie had such a bad cold that she couldn't sing at all, and Mother wouldn't even let her get out of bed.

Debbie blew her nose and wiped her eyes, but in a minute she was sniffing again. Her nose was so stuffy she had to breathe through her mouth, and she was hot and uncomfortable. Christmas bells were ringing and she could see Christmas lights on the house next door. Instead of cheering her up, though, they made her more unhappy than ever. Why did she have to get sick just at Christmas, and miss all the fun?

Suddenly Debbie stopped sniffing and stared. A beautiful lady was standing next to her bed.

"Hello, Debbie," said the lady. Then

she asked, "would you like to go to church with me and hear the choir sing?"

"Oh, yes," breathed Debbie, who was sure that she knew the lady from somewhere, but couldn't remember where. "But Mother won't let me go."

The lady smiled. "Your mother won't mind if you come with me. Now take my hand; we have to hurry."

Debbie reached for the lady's hand, and felt herself gliding out of bed. Then she stopped. "I can't go to church in my nightgown" she protested.

The lady laughed, and it was like the sound of tinkling silver bells. "That doesn't matter, dear," she said. "No one will see us. We are going to be invisible guests."

They glided out of the house and above the city. Christmas lights were shining everywhere, and people in cars and people on foot were hurrying to church.

Nobody noticed them as they glided in through the door. Almost every seat was taken, and people were still coming in. Mrs. Pierce was softly playing the organ, and candles glowed here and there. A Christmas tree stood at one side, and pine branches and poinsettias were placed around the altar.

Just as Debbie found where her father

and grandparents were sitting, Mrs. Pierce stopped playing. Everyone was very still, and then softly, from far away, came the first notes of "Oh Come, All Ye Faithful." The choir was humming as they came up the stairs from the basement, just as they had done during rehearsal. The lovely sound grew closer and louder as the choir members gathered at the back door, ready to come down the aisle.

"Oh come, all ye faithful," they sang now, "joyful and triumphant," and the procession began, with the youngest children in front, where Debbie should have been. Slowly they walked down the aisle, heads held high. Debbie saw her sister walking with the sixth graders, and near the very end of the procession, with the other high school boys, was her big brother. His voice had changed last year, and now he could sing deep notes like a man.



The choir took their places at the front of the church, and the service began. They sang many carols, from many lands. Some were sung just by the older children, and the primary grades sang "Away In a Manger" by themselves. That was when Debbie forgot all about her cold and joined in before she

realized what she was doing. She stopped, startled. Her voice sounded all right, but she didn't think it was right to sing if she wasn't with the choir.

The lady, who could read her thoughts, said, "Sing some more, Debbie. Your voice sounds fine."

"Can't they hear me?" asked Debbie.

The lady shook her head, and so Debbie sang all the rest of the songs.

When the choir stopped, the minister read the Christmas story from the Bible. Debbie had heard it many times, but always loved to hear it again, and as the minister read, she looked at the manger scene at one side of the church, where the figures of Mary, Joseph, little Jesus, the wise men, the Angels, and the animals all stood in place.

Suddenly, while the minister was still reading, Debbie noticed that a white light which had not been there before was filling the church. It was a soft light, but somehow very bright, too, and the Christmas lights and the candles seemed pale next to it. The new light was everywhere—it seemed to go through the ceiling and the floor, and even through all the people.

Nobody else seemed to notice it, though, and Debbie watched it a while longer before she asked the lady, "What is that Light?"

"That is the Christ Light," said the lady softly, "I'll tell you about it later."

Debbie knew that she would have to be content with that for the time being, so she settled back to listen to the rest of the service. The minister said a prayer, and then the choir and all the other people stood up to sing "Silent Night" together.

As they sang, a figure appeared in the front of the church. It was surrounded by lights of dazzling colors — lavender, blue, bright gold, sparkling and brilliant. Debbie knew that it was an Angel. She wanted to go closer, but something held her where she was. The Angel's face was serious, almost stern, but very kind. Debbie understood that she could never complain to him about silly things like the arguments she sometimes had

with her playmates, but she also knew that he would be very understanding if anything were seriously wrong.

The Angel lifted his arms, as if he were blessing the people, and as he did so, the light became brighter than ever. It sounded to Debbie as though other voices, above and around them everywhere, had joined the choir. The people seemed different, too. Their faces looked just a little bit like the Angel's — solemn but very kind, and radiant. Even old Mrs. Corrigan, who wouldn't let the children come into her yard to look for their lost balls, had such a soft, far-away look on her face that Debbie wasn't afraid of her at all. "Why can't she look like that all the time?" thought Debbie, and then she forgot all about Mrs. Corrigan because what was happening was just too beautiful to think about anything else.

Finally the service was over, and, with joyful music from the organ sounding in their ears, the people slowly made their way to the doors.

As Debbie and the lady glided out, Debbie was astonished to see that the white light was shining everywhere outside, too. The whole world seemed to be ablaze, and it was brighter than the brightest day. The people still didn't seem to notice anything unusual, though, and the cars had their lights on as they always did at night.

"Is that still the Christ Light?" asked Debbie, and when the lady nodded, she went on, "Where does it come from? How come other people don't see it? And why..."

"Yes, my dear, I know you have many questions," interrupted the lady with a gentle smile. "I will tell you all about the Christ Light now, and you will understand."

And so, as they glided home, the lady began: "You see, Debbie, little Jesus was a human being—the best and purest human being who ever lived. Now, for many years before Jesus was born, a very great and wonderful Archangel was taking care of the Earth. This Archangel was the Christ, and he was the mightiest, most glorious, of all the Archangels.

"The Christ saw that many people on

Earth were selfish and cruel, and He knew that He had to help them to become better people or they were going to get into a lot of trouble. But the Christ didn't have a physical body like human beings do. Because He was an Archangel, He had a spiritual body made of a very fine substance that people on Earth couldn't see. He knew that if He came to Earth to help the people and they couldn't see Him, they wouldn't pay any attention to Him.



"So Jesus agreed to be born on Earth, and to let the Christ use his physical body for a few years when he grew up. And that is just what happened. Little Jesus was born in winter, on a day that we now call Christmas, and when he became a man, the Christ came down and entered into his body. Then He became Christ Jesus, because He was the Christ living for a while in Jesus' body.

"Christ Jesus taught the people for three years, telling them to love each other and take care of each other. He healed the sick, and there were many who loved Him. But the time came when he was crucified.

"You know the story of how Christ Jesus was killed on the cross, and then on Easter some of His friends saw Him, and they knew He was not dead after all. But

something else happened then, too, that was even more important. When Christ Jesus was killed, the great Archangel Christ left Jesus' body, and went straight down into the center of the Earth. Because He was an Archangel, He had no trouble doing that.

"When He reached the center of the Earth, a brilliant Light went all through the Earth and surrounded it — a Light so bright that the people were blinded by it. They thought it was dark and a terrible storm was coming, and they were very frightened. But it wasn't a storm at all. It was the wonderful Christ Light, which comes from the spiritual body of Christ. He was sending that Light out from the center of the Earth, so that all the people could use it to help make themselves better.

"When the Christ went into the center of the Earth, He became what we call the Indwelling Planetary Spirit of our Earth. That means that from then on, for a part of each year, He would live inside the Earth and send out His great Light to help all human beings. Every year at Easter time Christ leaves our Earth for a while, to go into the heaven worlds and rest. When autumn comes, though, He returns, and on Christmas He always reaches the center of the Earth again, and His Light is brighter and more powerful than at any other time. That is the real reason why Christmas is so important to all people on Earth.

"The Christ has been doing this for almost 2,000 years, and still very few people can see His Light. You have to be a very pure and a very good human being before you can see it. That's why the people in church and the people outside here don't notice it. They can *feel* the power of His Light, though. You were thinking in church how everyone looked 'different' — almost like the Angel. That was because they all felt the power of the Christ Light especially much, and all the very best of the goodness that is deep down inside all people showed on their faces. Someday all people everywhere will feel the power of that Light all the time, and then the very best of the goodness in them will always come out. Then they will never again do the

bad, selfish, thoughtless things that some people do now.

"So you see, Debbie, the Christ Light always shines, but now, at Christmas, it is stronger than at any other time. The more we think about it, and try to live the best kind of life that we can, the more the Light will help us to become even better human beings."

As the lady finished, she and Debbie found themselves back in Debbie's room. Debbie slid down under the covers before she said anything. Then she smiled.

"Thank you for taking me to church, and for telling me that story. It's wonderful to think about how the Christ Light shines to help us. I'm so glad I could see it."

Debbie closed her eyes, and the very next thing she knew; her sister was bending over her, whispering, "Are you well enough to get up? It's Christmas!"

Debbie blinked and sat up. She looked around, but the lady was gone. Her nose wasn't running any more, and her throat wasn't sore.

"I feel great!" she said. "Let's get our stockings."

They tiptoed into the living room, where brightly-wrapped packages were lying under the tree, and their stockings hung from the mantle. With many muffled giggles, they were exclaiming over their



surprises when Mother hurried in, followed by Dad stifling a yawn.

"Debbie, you shouldn't be out of bed with that cold, even if it is Christmas!" was the first thing Mother said.

"What cold?" asked Debbie, giggling.

Mother stared. "Your voice sounds well!" she exclaimed. "How is your throat?"

"My throat's fine. So's my nose."

"I can hardly believe it. I'm going to take your temperature anyhow, just to be sure."

"Oh —" began Debbie, but Mother popped the thermometer into her mouth and she should do nothing but sit quietly with it under her tongue. When Mother took the thermometer out, her temperature was normal.

"I've never seen such a quick cure in my life!" exclaimed Mother. "I really didn't think the orange juice and honey would work that fast."

"It wasn't just orange juice that made me well," said Debbie. "A beautiful lady came to my bed last night and took me to church and I heard the whole service and I sang, too. And I saw the Christ Light, when nobody else saw it, and it was wonderful, and the lady told me all about it."

"What a nice dream you must have had, Debbie," said her father. She had

rather expected him to say something like that, so she just smiled, nodded, and didn't try to explain that it was not a dream at all, but something that really happened.

"I don't think it was a dream, Dad," said her sister, unexpectedly. "A beautiful lady used to come to me, too, when I was little like Debbie. She doesn't come any more. Maybe she stops when you get older. But if Debbie said she did all those things, I believe it."

Debbie's parents looked at their two girls, and at each other. Then softly, Dad spoke and said, "*Something* cured her. Who knows"—

Nobody said anything more for a moment. Then Mother took a deep breath. "Go wake your brother, Debbie. Now that he thinks he's a man, he doesn't get everybody out of bed on Christmas morning the way he used to when he was little. He'll be anxious enough to open his presents once he's here, though."

Debbie laughed, and skipped off to her brother's room. She didn't see the Christ Light now, but knew that it was still shining as brightly as it did last night. She was sure that the lady was somewhere around, too, and just before she opened her brother's door she looked up, smiled, and whispered "Merry Christmas!"

MAX HEINDEL'S MESSAGE

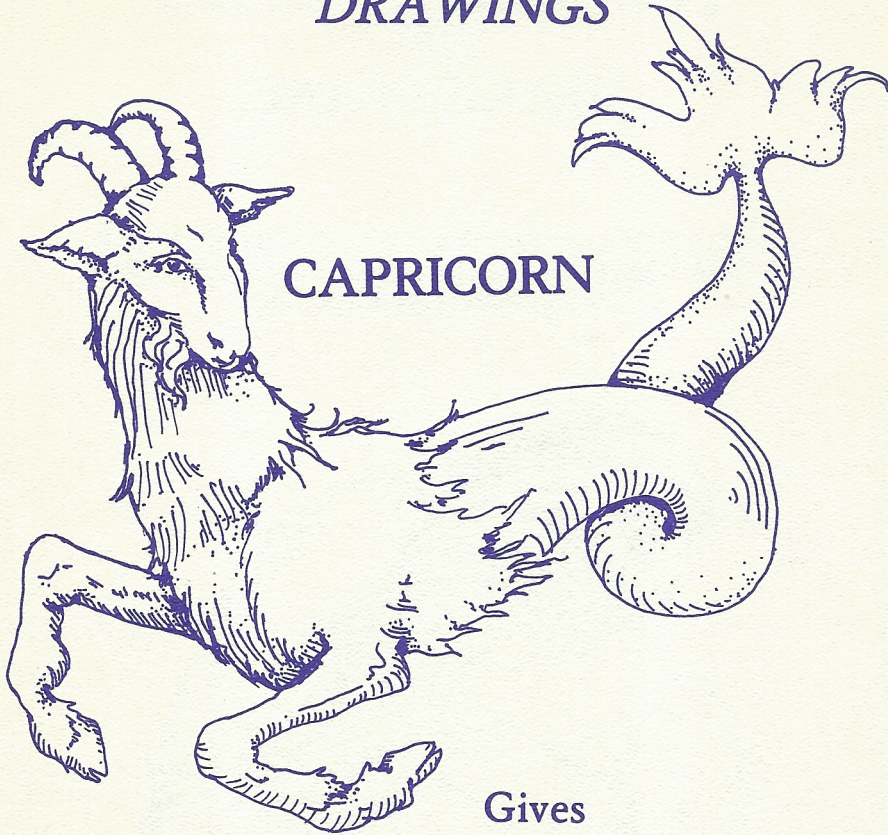
(Continued from page 550)

man as the physical sun then born is his material savior.

Do not think it shone only at that time: it is easier now than then to see it, for when Christ came He altered the vibrations of the Earth and is changing them all the time. He "rent the temple veil," He made the Holy of Holies, the place of Initiation, open to "Whomsoever will!" From that time on there is no more trance needed, no more subjective states in order to go through Initiation. There is a conscious going forth into the Temple by every one who *wills to come*.

And in time that religion that He brought to us will drive away all the sorrows, will dry the tears from all eyes. Where there has been war, there will be peace, and as surely as He came to bring that sword that will liberate man from the national spirit and make him an individual that is capable of being a brother to every man—so surely as He came to do this work so surely as the first part of His prophecy has been fulfilled, so will that other grand and glorious prophecy, that men shall bear their swords into plowshares and their spears into pruning hooks be fulfilled also.

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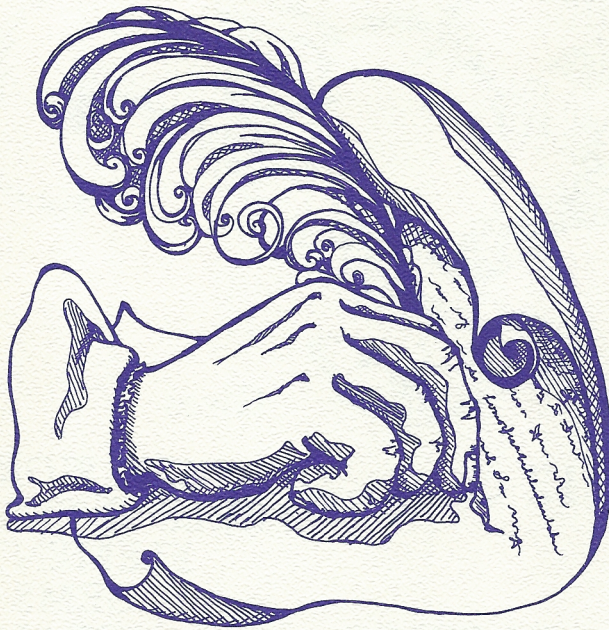
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