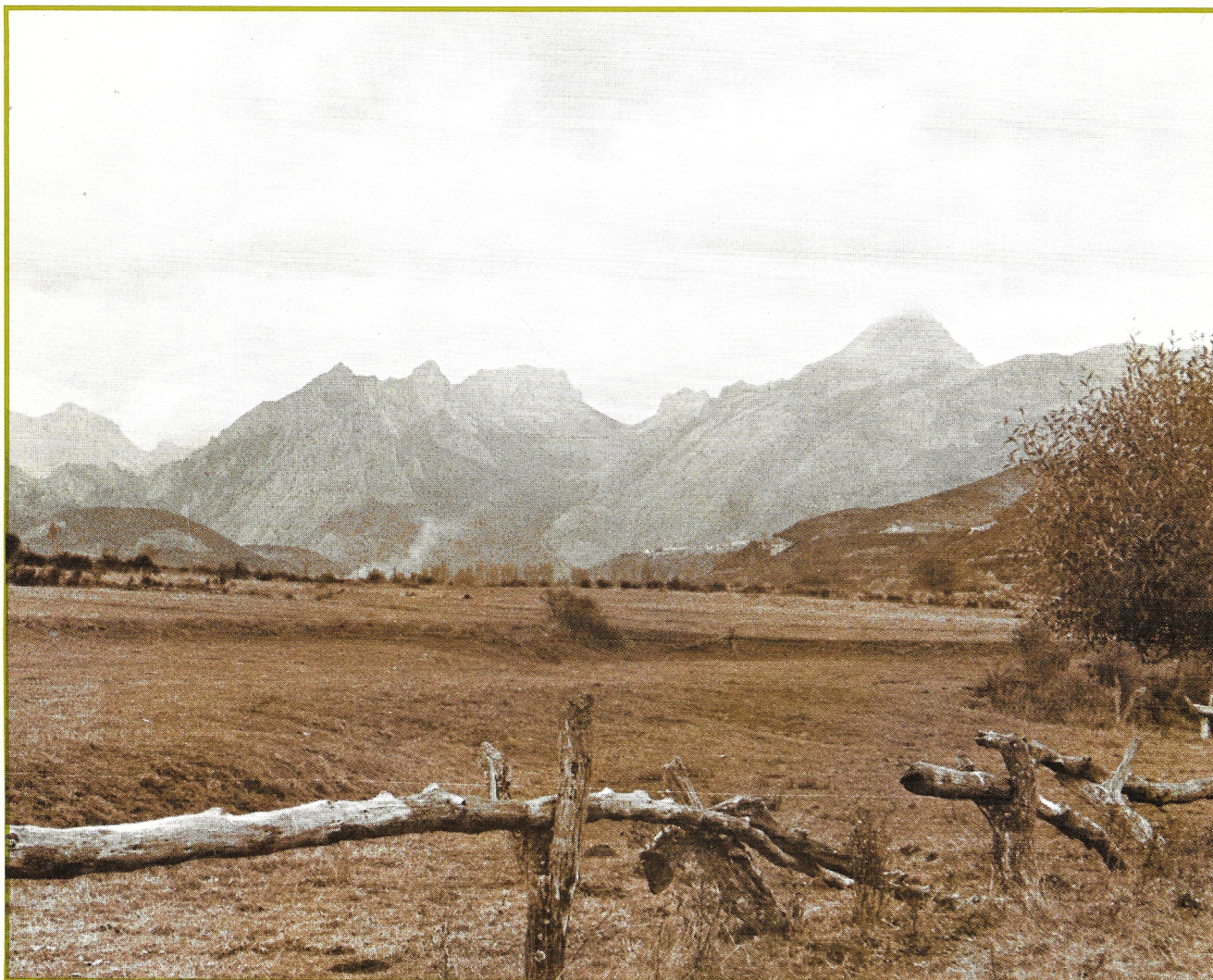


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BOTTOMLINE NUTRITION
ASTROLOGY AND INTUITION
THE ART OF GIVING THANKS
LIBERATION THROUGH GROUP WORK

THE ROSICRUCIAN FELLOWSHIP

OCCULT PRINCIPLES OF HEALTH AND HEALING

By Max Heindel

PART ONE—MAN AND HIS VEHICLES

PART TWO—DISEASE

PART THREE—HEALING

PART FOUR—“THERE IS NO DEATH”

The human is a complex being possessing: a Dense Body used to fetch and carry; a Vital Body, specializing energy of the Sun; a Desire Body, the emotional nature; a Mind, the link between the threefold Spirit and the threefold body. Disease is a manifestation of ignorance, and healing is a demonstration of applied knowledge, and points the way to permanent health by giving fundamental facts necessary for intelligent, constructive living.

CHAPTERS ON:

ASTROLOGY AS AN AID TO HEALING

HEREDITY AND DISEASE

THE THERAPEUTIC BASIS
OF LIGHT, COLOR, AND SOUND

244 PAGES

INDEXED

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



Feature

When we offer thanksgiving and praise we put ourselves in a favorable position to the Law of Attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light.

—Max Heindel

PRAISE YE THE LORD

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High.

Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Sing unto the Lord with thanksgiving: sing praise upon the harp unto our God.

Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power.

Praise him for his mighty acts; praise him according to his excellent greatness.

Let everything that hath breath praise the Lord. Praise ye the Lord.

—Psalms

AND HE...GAVE THANKS

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. —Matt. 26:27

And he took the cup, and gave thanks, and said, Take this and divide it among yourselves. —Luke 22:17

And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. —Acts 11:24

And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Acts 27:35

And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. —Mark 8:6

And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise as much of the fishes as they would. —John 6:11

Be filled with the Spirit...giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. —Eph. 5:18-20

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. —Heb. 13:15

And...those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever. —Rev. 4:9

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. —Rev. 7:11-12

Editorial



Giving Thanks

The need to give thanks—to acknowledge our blessings—is innate in all humanity. When rightly directed, the process of thanksgiving intensifies our receptivity to the strengthening Power of Divinity Itself.

Said Phillips Brooks: "Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellow men are dear, and duty is close beside us, and God is over us and in us. We want to trust Him with a fuller trust, and so at last to come to that high life where we shall 'be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God;' for that, and that alone, is peace."

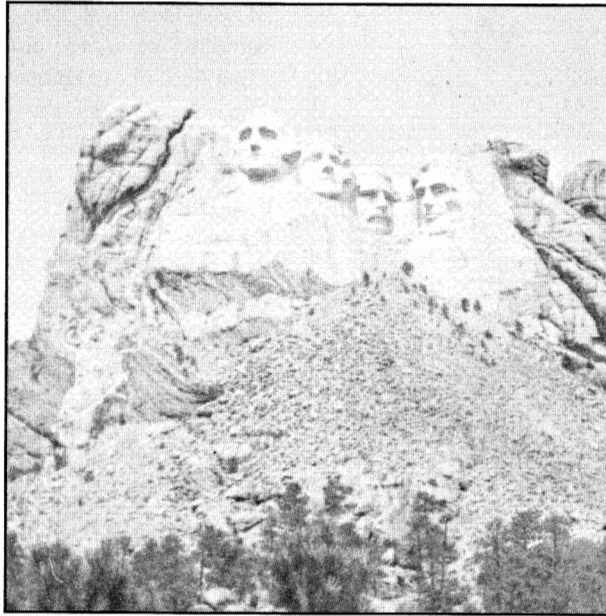
As we begin to express appreciation and gratitude, we find that the list of the blessings we can count grows by leaps and bounds. The Pilgrims who inaugurated the Thanksgiving festival in direct recognition of the bounty and richness provided for them in a new land surely also were grateful for the newly-found freedom from oppression and religious persecution which permitted them to worship and give thanks as they choose. Similarly, today, freedom of worship remains one of the greatest blessings for those fortunate enough to experience it. Although the religious prejudice and intolerance prevalent throughout most of recorded history has abated in many parts of the world, it still is a strong force to be reckoned with in certain areas.

Adherents of the *Western Wisdom Teachings* are blessed with the precious Teachings of the *Elder Brothers* and with the understanding of the role that they themselves, as individuals, must play in their own advancement. We all are blessed with the divine Love that remains constant and unfailing regardless of our shortcomings. We are blessed with the beauties of Nature and the cultural beauty offered by the artists, musicians, and other talented ones among us who are able to bring down from the higher worlds the essence of the lovely and inspirational fine art that now graces our lives.

We are blessed with all the unique, loving, caring people in our lives, so many of whom we tend to take for granted until, perhaps, it is too late. We are blessed with the very Life that flows through us and that in truth makes us, not only "human," but also Sons of God and eternal. We are blessed with opportunities for growth, for sharing, for caring, for work, and for recreation. Many of us are blessed with health, and if we must suffer, we certainly are blessed with the means of ending the suffering by living up to Nature's Laws. We are blessed, most of all, with the divine Truths that are changeless and unending, and with the magnitude of the love, care, and tender mercy that will continue to shower down upon us forever, however undeserving we may be.

Luke tells us that ten lepers were healed but only one gave thanks. To him, Christ Jesus said: "Rise, go thy way; thy faith hath made thee whole." (*Luke 17:19*) Let us also rise; let us lift our vision to those things which are good, true, and beautiful in our lives, and to all the munificence for which we can express gratitude. Let us endeavor always to aspire beyond the immediate challenges of Earth and to retain continually an attitude of praise and thanksgiving for God's bounteous gifts. □

Mystic Light



Three Hundred Years of Thanksgiving

Although the United States is only 208 years old, the first Thanksgiving was celebrated over three hundred years ago. In 1621 the Pilgrims and their Indian guests feasted for three days. This was truly a time of thanksgiving as they acknowledged, with humble gratitude, the help of the Divine in their survival through incredibly hard times.

After the first time, various such days were celebrated sporadically until, on November 26, 1789, President Washington proclaimed a nationwide day of Thanksgiving. It was his idea that this should be a day of prayer, devoted to giving thanks to God. He asked that it be observed by all religious denominations and so promote a spirit of common heritage.

Again, as the years passed, the day was celebrated only now and then, until Sarah J. Hale, editor and founder of *Ladies Magazine*, took up the cause. Her editorials in the magazine and letters to President Lincoln prevailed upon

him to establish a national, annual holiday of Thanksgiving. The year was 1863.

From that time on, Thanksgiving became a regularly celebrated event on the last Thursday in November, except for a brief period during the tenure of Franklin Roosevelt, who proclaimed it for a week earlier.

Throughout its history, it has remained a time of family reunion and national giving of thanks. The tradition is an abundance of food on the table. The ancient harvest symbol, the cornucopia or horn of plenty, is still a favorite centerpiece.

Through the centuries, the scene and settings have changed drastically. In earlier times, families could gather from the vicinity as generation after generation remained in the same locality. The tradition of "Over the river and through the woods to Grandmother's house" was a reality for many.

Americans are a restless people. How else could we have settled and subdued this vast land? Old ways have fallen, more from necessity than from lack of sentiment. Today airlines are swamped with reservations and highways are a-buzz with automobiles filled with returning family wanderers who have established their lives far from the homestead. In fact, the old homestead is becoming a rarity as adults move frequently to greener pastures.

But a good deal of the spirit of the day remains. Food and fellowship may take the spotlight, but church services are still held and attended. A feeling of thankfulness for blessings is acknowledged, if not verbally at least within the heart, as personal inventories are taken.

The United States is a nation under God. We make all the slips and errors any nation could make. Nevertheless, we pause to give thanks, ask forgiveness, and seek direction for the year to come. □

—Albert Carey

Mystic Light

Science and Religion

IV. WEATHER

Material scientists have observed that as the Sun shines, it heats some parts of the Earth more than others. As the Earth radiates its warmth to the air above it, some parts of the air become warmer than other parts. The warm patches of air are light and rise, the cool patches of air are heavy and fall, and a surface wind is created which blows from the high pressure region (where the cool air fell) to the low pressure region (where the warm air rose). As the winds blow, the rotation of the Earth also influences their motion. Warm winds may pick up moisture from damp regions of the Earth and carry this moisture until they cool down to such an extent that they no longer can carry the moisture. Then they release it as rain, snow, or some other form of precipitation. Based on these basic principles plus observed data as to current conditions, scientists are able to make forecasts about future weather conditions. At present, the accuracy of weather forecasts is quite limited.

Clairvoyants can give some added insight into the causes of weather patterns. The clairvoyant can see the inside of the Earth and the spiritual Forces there which are influenced by the moral development of men and which, in turn, influence natural occurrences on Earth such as weather, earthquakes, and volcanoes. Max Heindel notes that these Forces can be seen clairvoyantly in the seventh layer of the Earth, and that: "In the beginning of the conscious career of man (these Forces) were much worse than at present. But it appears that as humanity progresses in morals, these Forces improve correspondingly; also that any lapse in morals has a tendency to unleash these Nature Forces and causes them to create havoc upon the Earth; while the striving for higher ideals makes them less inimical to man....From the occult point of view, the "hand of God" which smites a Sodom or a Gomorrah is not a foolish superstition, for as surely as there is individual responsibility to the Law of Consequence which brings to each person the just results of his deeds whether for good or evil, so is there also community and national responsibility, which brings upon groups of men cor-

responding results for their collective acts. Nature Forces are the general agents of such retributive justice." *The Rosicrucian Cosmo-Conception*, pp. 506-7

One might ask if the views of the material scientist and the clairvoyant are compatible, since they each see weather patterns as arising from different causes. To answer this question, we may consider the following story: "We see two men conversing on the street and one suddenly strikes the other, knocking him down. One observer may say that an angry thought knocked the man down. Another may scoff at this answer and declare that he saw the arm lifted, the muscles contract, the arm shooting out and coming in contact with the victim, who was knocked down. That is also true, but it is safe to say that had there not first been the angry thought, the blow would not have been struck." *Cosmo-Conception*, p. 125.

Regarding weather patterns, the morality of people on Earth may act as a cause which influences the way in which the various parts of the air warm up or cool down or gain or lose moisture, and which thereby influences weather patterns. Emotions such as hate, gloom, and fear can influence the flow of vital forces and blood within the human body and can lead to disease. A similar thing may happen on a larger scale when a group of people have such feelings. They thus may influence the flow of energies through the Earth's atmosphere and, thus, may influence weather.

Another cause of weather patterns which the clairvoyant sees is astrological forces. These energize the thoughts and feelings of men (either harmoniously or disharmoniously); these in turn influence the flow of energies in the atmosphere, which in turn produce weather.

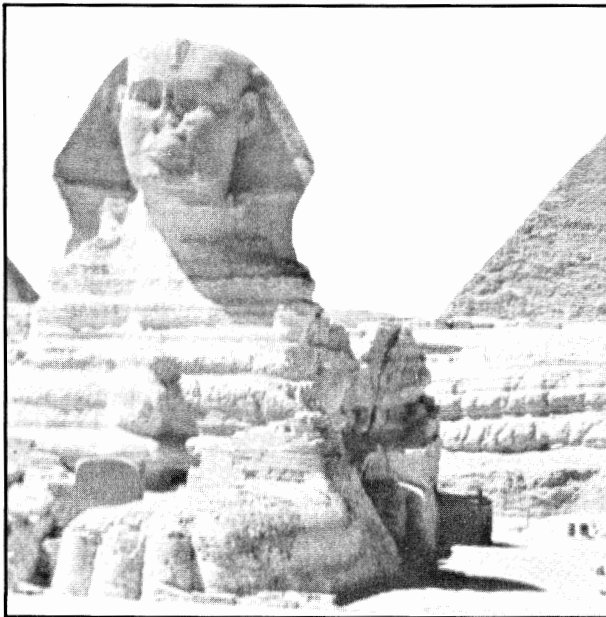
Above all these things stand the Recording Angels. They see all and know every person's evolutionary needs. They arrange the timing and location of natural events and the paths of people so that each and every one encounters exactly what he needs for his development.

Mark 4:35-41 tells the story of the time when Christ Jesus and His disciples in a boat were caught in a great storm and the boat was filling with water. But when Christ Jesus commanded, "Peace, be still!" the wind ceased, and there was a great calm. It is reasonable that just as disharmonious thoughts and feelings can cause violent weather conditions, so also harmonious thoughts and feelings (such as those that Christ Jesus radiated) can bring calm.

The next time we encounter violent weather or other inimical natural occurrences, we would do well to lift our hearts and minds to God. Or, better yet, if we can keep our hearts and minds lifted to God and can influence those around us to do likewise, we may help calm the winds of this troubled Earth. □

—Elsa M. Glover

Mystic Light



The Myth of the Sphinx

PART II

The Sphinx in Other Traditions

In addition to the Assyrian and Egyptian representations of the Sphinx, which seem to be connected with Atlantean traditions, we also find the myth of the Sphinx in Jewish, Greek, and Middle Ages' cultures.

A) In Solomon's Temple, two Cherubim were represented in the Holy of Holies, facing one another on each side of the Mercy Seat. They are, in fact, among the most difficult biblical entities to illustrate. We have no precise description of them and can refer only to Ezekiel's vision: "Also out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a Man...and their

wings were joined one to another. As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side. They four had also the face of an eagle."

Here again we find the four major components of the Sphinx: the bull, the lion, the eagle, and the man.

B) Closer to us in time, we find the legend of Oedipus and the Greek Sphinx of Thebes. We wonder why this capital had the same name as the main city of Egypt during the Middle and New Kingdom.

To everyone who passed her lair, the Theban Sphinx (who had the head and the bust of a woman) addressed the question: "What animal in the morning goes on four feet, at noon on two feet, and in the evening on three feet?" We know that the answer given by Oedipus was "man." We think that Oedipus was a wise man, and that the answer was easy for him to find. But we have to look closer at the riddle itself and try to find out how Oedipus found the solution.

In the text of the riddle, the word "feet" is repeated three times. This word is linked with man because it represents the twelfth sign of the zodiac, Pisces, which rules the feet and stands for the twelfth creative Hierarchy—that is, the Hierarchy of Mankind.

Neptune, a co-ruler of Pisces, is, according to the Pythagorean value of numbers, linked with the number 9. Going back to the text of the riddle, if we add the four feet, the two feet, and the three feet, we have nine, the number of man. This is another way to find Oedipus' answer.

The name Oedipus comes from two Greek words: "oidein," to be swollen; "pous," feet. Oedipus means "swollen feet." Here again is a link with Pisces, Neptune, and man. Neptune is the planet of spiritual understanding. Oedipus, having "swollen feet," had a deep spiritual knowledge and had incorporated within himself the answer to the Sphinx riddle. Just by looking at himself he could answer the question.

Oedipus represents any one of us on the way to spiritual understanding. The Sphinx, which questions him and which he faces as if in a mirror, is himself. Oedipus, the searching man, asks questions of himself. He puts into practice the Socratic injunction, "know thyself." This does not imply only the knowledge of our inner natures, but also an inner fecundation, in the same sense as is indicated in *Genesis*: "and Adam knew Eve." This inner fecundation is supposed to bring out the spiritualized man which, like an unborn child, waits inside each of us until the right time comes.

When man understands his hidden nature and has overcome the enigmas which he has to solve, all the false problems disappear. This is why the Sphinx of Thebes vanished by killing herself.

In numerology, the word "Sphinx" equals 36, which comes to 9 (again, the number of man).

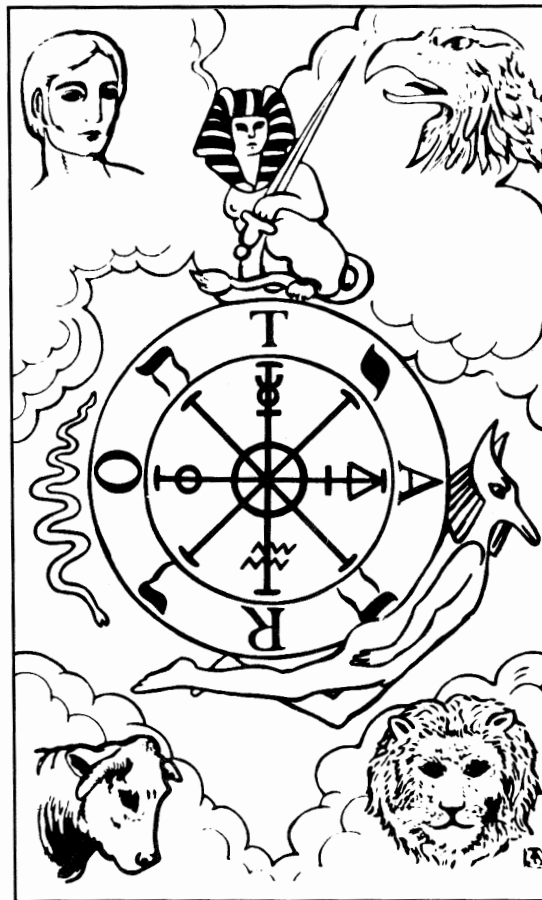
C) We also find the Sphinx in two of the major keys of the Tarot deck, the seventh and the tenth.

On the seventh key, the Chariot, a man is standing in a chariot, in front of which lie two Sphinxes, one white, the other black. The man has no reins in his hands, and we don't know, at first, if the Sphinxes are preventing the chariot from moving or if they will help it move—perhaps later, when the driver will have succeeded in a specific test.

In this perspective, the black Sphinx may represent the negative forces in man, his dark side, his unregenerated self, which obstructs evolution, symbolized by the chariot. The white Sphinx stands for the transmutation of the energies which will contribute to the ongoing of evolution.

The tenth key, the Wheel of Fortune, shows the four symbols of bull, lion, eagle, and man in the four corners, and a Sphinx seated at the top of the Wheel of Fortune. Traditionally on that card the Sphinx, painted in blue (color of the reflecting ether), represents the cosmic memory, which keeps records of the different stages of consciousness in human evolution, symbolized by the four sacred figures. These stages of consciousness are reached through successive reincarnations, suggesting the idea of a wheel spinning in space: the Wheel of Destiny, or Fortune.

When we reach the level of the Sphinx which dominates the Wheel, we possess the cosmic memory; our past is linked with our present and we become



masters of our future. The Higher Self and the lower self are united, and we are freed from the necessity of rebirth.

Back to the Egyptian Sphinxes and the Great Sphinx

The quantity of Sphinxes at the entrances of Egyptian temples was in direct proportion to the number of mysteries taught within the temples. Because Karnak and Luxor were great centers of initiation, they were linked by an avenue guarded by two rows of Sphinxes.

They were the guardians of the temples. The lion's side of their nature was supposed to inspire awe and reverence in those entering the sacred doors. In order to inculcate in them a respectful attitude, even the bolts of all the temple gates were made in the shape of lions' heads.

In general, the Egyptian Sphinxes were similar to the great Sphinx of Giza, except that they were far smaller. Sometimes, especially during the New Kingdom, the Sphinxes had rams' heads with curved horns, symbolizing spiritual understanding. Moreover, the ram was symbolical of the entry of the Vernal Equinox, by precession around 1680 B.C., into Aries.

Contrary to the feminine Greek Sphinx, the Egyptian Sphinxes were androgynous and possessed both the masculine and feminine creative powers. They were masculine in front: lion, man or ram aspects (or the ac-

tive signs Leo, Aquarius, and Aries). They were feminine behind: bull and eagle aspects (or the receptive signs Taurus and Scorpio).

We already have seen that the great Sphinx of Giza exoterically could be considered a representation of the Pharaoh's power. In some ceremonies, the Pharaoh wore the tail of a cow, as the androgynous Sphinx wore the tail of a cow. Thus he appeared masculine in front and feminine behind. Like the gods, the Sphinx and the Pharaoh had the two polarities within themselves.

Another symbol worn by both Pharaoh and Sphinx was the deadly snake, or Aspic, which adorned their foreheads and was named Uraeus by the Romans. It was considered by the common people to represent the Pharaoh's power of life and death. In fact, Uraeus means "pertaining to a tail." In this connection, the snake was the highest extremity of the serpent, rising from the bottom of the spine and, instead of going down, is raised up and illumines the spiritualized mind of the one who has mastered it. Uraeus is the Egyptian symbol of spiritual understanding.

Many Greek historians, in addition to Herodotus, have spoken of chambers and passages to be found within and below the Sphinx, which allow underground communication with the great Pyramid.

"The Sphinx of Giza," says P. Christian, author of *Traité des Mystères*, "served as the entrance of the sacred subterranean chambers in which the trials of the initiate were undergone. This entrance, obstructed in our days by sands and rubbish, may still be traced between the forelegs of the crouched colossus. It was formerly closed by a bronze gate whose secret spring could be operated only by the Magi...In the belly of the Sphinx were cut out galleries leading to the subterranean part of the Great Pyramid."

But, as Manly P. Hall notes: "Unfortunately, metal rods have been driven into the Sphinx in a vain effort to discover those chambers and passages; the bronze door referred to cannot be found nor is there any evidence that it ever existed. The passing centuries have wrought many changes in the colossus, however, and the original opening may have been closed."

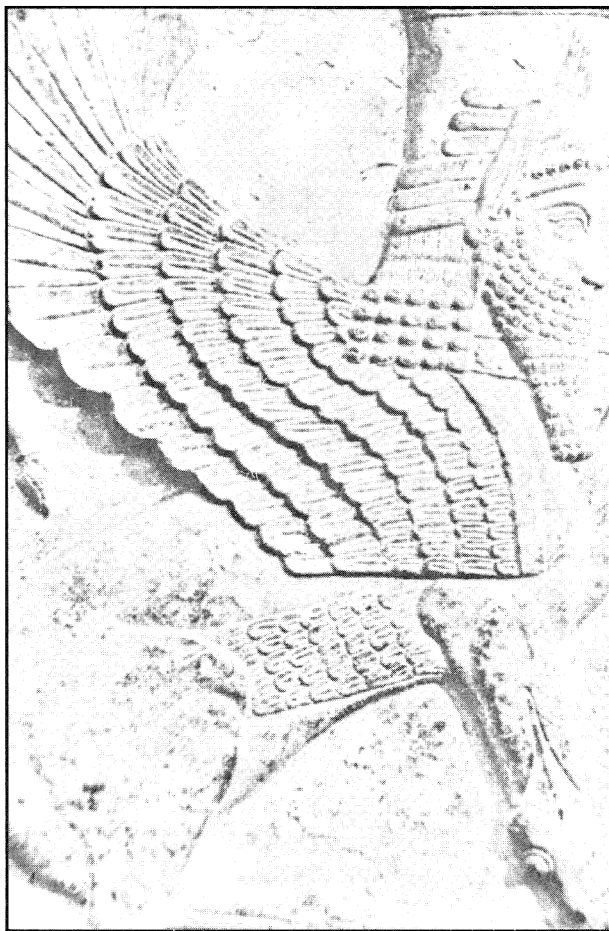
Nearly all students of the subject believe that subterranean chambers exist beneath the Great Pyramid and that the Sphinx is the gateway to it. Perhaps this is true not only in a physical sense, but also especially in a symbolic one: He who solves the riddle of the Sphinx, who understands its significance, may become an Initiate.

We know that during the Egyptian Initiations, the desire body had the strength to work on the etheric body only when the etheric body had been lifted out of the physical body. This was because the etheric body, had it remained connected with the physical vehicle, would have exerted so much resistance that it could not have received the imprint of what the desire body was able to perceive in the higher realms.

Max Heindel gives us further information about Initiation in the old mystery temples (*Cosmo-Conception*, p. 481): "This was done in such a manner that the vital body became separable into two parts, as were the desire bodies of all humanity at the beginning of the Earth Period. When the Hierophant took the pupils out of their bodies he left one part of the vital body, comprising the first and second ethers, to perform the purely animal functions...the pupil taking with him a vehicle capable of perception, because of its connection with the sense-centers of the desire body, and also capable of memory. It possessed these capabilities because it was composed of the third and fourth ethers, which are the mediums of sense perception and memory."

During those three and half days of sleep, the Initiate could see the evolution of Earth and man through the Saturn, Sun, and Moon Periods, and the beginning of the Earth Period. Those four stages of evolution appeared to him according to four types: the bull, the lion, the eagle, and the true man.

Rudolph Steiner says, in *Egyptian Myths and Mysteries*: "The Sphinx appeared to him as a real form. He could say: 'Oh, I have seen the Sphinx, man as he was when he still had an animal-like form, and his etheric body, similar to the human—only projected out of this animal-like form.'" The Sphinx was a *real ex-*



perience for the Initiate.

What also struck archaeologists is the fact that the great Sphinx stands alone and its dimensions are out of proportion compared to other Egyptian Sphinxes. Its size, isolation, and location in front of a Temple of Initiation seem to indicate that within it is concealed a message of prime importance—a message more specifically addressed to the present and future generations for, as has been mentioned, the Egyptian civilization has an esoteric link with ours. This fact is confirmed by the emphasis given to the lion and man sides of the great Sphinx, which stand for Leo and Aquarius. These signs represent: Aquarius, the outer or exoteric side of the new religion; Leo, its inner or esoteric dimension. In this connection, we also remember the importance given in the Fellowship Healing Temple to the Leo/Aquarius axis.

Furthermore, if the great Sphinx has validity for our time, it is that the vital body is the one special instrument to which we give particular care at this point of our evolution. As Max Heindel points out in the *Cosmo-Conception*, and in *Gleanings of a Mystic*: "All esoteric training is to so work on the vital body that the Life Spirit is built up and quickened"; "The Initiate has spiritualized his vital body and made it positive under all conditions, so that he has then an instrument of the highest efficiency."

The vital body is composed of four ethers in which our work is to be directed; knowledge of their functions and proper use will accelerate their development and open to the earnest aspirant the gate of Initiation. Each ether has to do most specifically with one of the first four lesser Initiations. They represent the alchemical forces active behind the elements earth, fire, water, and air, which can be recognized in the symbolism of the Sphinx through its bull, lion, eagle, and man aspects:

a) The bull aspect, linked to the second sign of the zodiac; Taurus, fixed and earthy, represents the physical nature when it starts to evolve and is connected with the Saturn Period and the chemical ether;

b) The lion aspect, linked to the fifth sign, Leo, fixed and fiery, represents the etheric nature and is connected with the solar energy, the Sun Period, and the life ether;

c) The eagle aspect, linked to the eighth sign, Scorpio, fixed and watery, represents the desire nature, and is connected with the Moon Period and the light ether;

d) The man aspect, linked to the eleventh sign, Aquarius, fixed and airy, represents our present stage of evolution when the mind begins to dominate, and is connected to the Earth Period and the reflecting ether.

The four fixed signs embodied in the Sphinx are motionless and immovable. The Sphinx, appropriately, is almost always represented as lying down or sitting, in an attitude of immobility, as if to illustrate the need to answer the questions it asks before entering the path of Initiation.

Conclusion

In the Old Testament, the Prophet *Daniel* (2:31-35) was invited to explain to King Nebuchadnezzar the following dream: "Thou, O King, sawest and beheld a great image, and the form thereof was terrible... This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands which smote the image upon his feet... and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together and became like the chaff of the summer threshing floors, and the wind carried them away... and the stone that smote the image became a great mountain and filled the whole Earth."

This description offers a hidden representation of the Sphinx: the head of fine gold and the breast of silver represent the androgynous aspect of the colossus; gold, ruled by the Sun, is linked with the sign Leo; brass is governed by Venus, ruler of Taurus; iron is under the dominion of Mars, ruler of Scorpio, the sign of the eagle; clay, the earthy matter, is linked with Saturn, the ruler of Aquarius.

Nebuchadnezzar's dream posits a stone "cut out without hands," smiting a great image; this stone is the missing capstone of the great Pyramid and represents also Christ. Several times in the Gospels Christ is called "the Capstone." In *Matt. 21:42* we read: "The stone which the builders rejected, the same is become the head of the corner." Only in a pyramid can a stone at the same time be a cornerstone and a capstone.

If, in the great Pyramid, the capstone "cut out without hands" is missing, it is to show that mankind did not behave according to the initial plan of evolution and each man within himself must build the capstone of his inner pyramid—must evolve the Christ within and answer the riddles of his hidden nature.

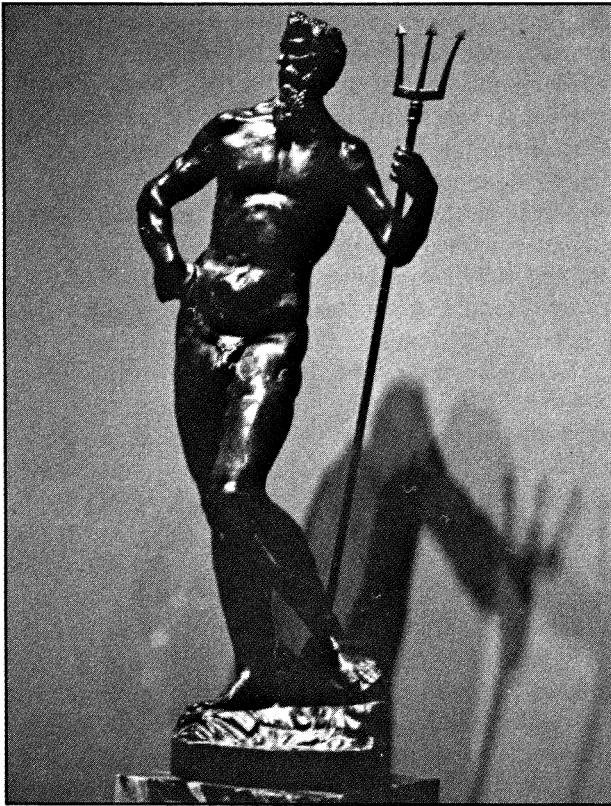
Today the missing capstone of the pyramid of mankind, which in *Daniel* is said to have smitten down our animality, is inside the Earth where "it became a great mountain and filled the whole Earth." This happened on Golgotha, when the Christ Spirit entered our planet in order to sustain it until the time when each man becomes the philosopher's stone in his own heart and humanity liberates the Christ from His earthly prison.

From the radiant face of the Sphinx shines the power of knowledge; the powerful grip of its lion's paws reminds us of the power of will; the taurean croup gives it the daring power to go beyond the veil; the wings of the eagle enable it to rise to the sphere of the silent mysteries.

The Sphinx reminds us that in order to build our inner living capstone, we must put into practice the four steps of the motto of the Alchemists: to know, to dare, to do, and to be silent. □

—Nadine B. de Galzain

Mystic Light



Liberation Through Group Work

We are to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of all the world to the stature of Christ—the Lord and Light of the World.

—Max Heindel

Knowledge in all its aspects is the recognized basis of progress. As new facts are discovered, new laws are formulated, technology expands continually, and the evidences of progress are manifested. Man achieves what was previously impossible. The growth of knowledge, however, does not take place at a constant, even pace. Rather, the amount of knowledge available for progress increases at a rate somewhat resembling compound interest. This is because each new fragment of knowledge in one field often provides the key to a mystery in another field. Hence, because of the inter-relationship that exists among all phases of life and knowledge, the more man knows of one sub-

ject, the more he can know of all others. Thus the light of knowledge grows steadily brighter.

This, as well may be expected, helps to solve many problems, but progress in itself challenges man with new and different situations. It makes almost all issues more vast than formerly, involving more people and reaching greater distances with increased swiftness. Events once isolated or local now take on global importance. Rapid travel and communication have annihilated distance, bringing humanity ever closer together, so that now all happenings affect people everywhere.

It is apparent that these rapid, extensive developments are but the beginning of the speeding up process to which humanity is being subjected. Obviously, no person today can absorb all that is known. No person acting alone can think and plan widely enough, or live rightly enough to avert tragedy for the whole. No matter how trying and confusing the times may seem, however, it is not the divine intent that mankind either yield to a sense of helplessness and despair or be incited to fear-inspired efforts. Fortunately, there are those who respond rightly. In them, out of their recognized need for more power, knowledge, and skill, is born the urge to join with others in groups that, through their amassed resources, will prove adequate to present needs. Hence, in conformity with evolutionary purpose, group work throughout the world is increasing rapidly.

The insufficiency of the individual which leads to cooperative effort is the beginning of a form of human activity with possibilities as yet little exploited. Group formation and work is still in its infancy. The techniques are still relatively unknown, and the cosmic forces which weld scattered individuals into groups are just beginning to make their impact upon human consciousness. These forces flow primarily from the indwelling Christ Spirit, and secondarily from the sign Aquarius, and as they become stronger, groups of a new and more spiritual nature will become common. Groups will usher in—and be the glory of—the Aquarian Age.

In the past, world changes and progress were usually the work of one enlightened individual who, through the power of his personality, attracted and dominated those who became his disciples. Through him and them the needed work was done. To such great men and women we owe not only the revelations of religion, but also progress in various branches of art, science, law, politics, philosophy, etc. Just as history largely has been the story of relatively few great people, so, too, the achievements in almost all fields until lately have been the work of a few unique people. Now, however, all this is changing: new methods and new men are rapidly emerging. Fewer exceptionally great individuals are appearing, but there is a great increase of able men and women in every field. Instead of the master-follower set-up, we may have many people of about equal ability working together, resulting in a wider distribution both

of opportunity and responsibility. People must learn to work together as co-equals, as friends, and without leadership, as Max Heindel predicted. Those unable to do so eventually will find themselves unsuited for the new order almost upon us.

Ambition to become a leader in itself is sufficient to make an individual unsuited for the highest form of group work. How unselfishly and benevolently one may be motivated is immaterial. The desire to exercise authority indicates a mistaken approach to the newer group activity, since it shows an emphasis upon personality rather than upon soul factors. In their work with pupils, the *Elder Brothers* never give orders, never blame, never praise. The urge to serve, to live rightly, must come entirely from within the individual, and this attitude eventually must be adopted by all groups.

The time is coming when the Higher Self within each will be regarded as the sole authority in the life of any individual, and as each learns to "love, honor, and obey his Higher Self," he will find revealed from within what is good and right, as well as what is required of him, making understanding and agreement of group objectives practically automatic. Intuition rather than intellect will be the ruling factor. Moreover, the need for rules and regulations imposed by leaders will disappear. In the new groups, the nearest thing to leadership may be vested in the chairperson. The latter is, in theory at least, the member who, through expressed consent of the group, has become its spokesman and representative. Because of particular qualifications, this person has been made the servant of all. This is far different from being a leader who alone shapes and executes group policies.

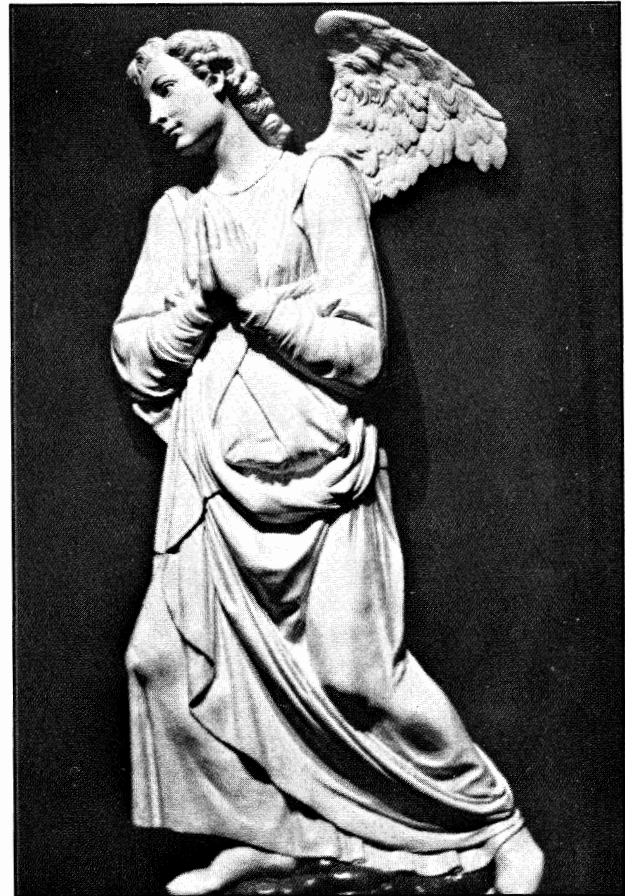
To exploit more fully the possibilities of the knowledge available, there is a tendency in most fields to specialize in one particular branch after having gained a general knowledge of the whole profession chosen. Specialists then are grouped together, each member contributing his talents to the use of all. Similar interdependence of experts also is responsible for the tremendous advances in medicine, science, and business. Exactly as the knowledge and brain power of many can be merged and focussed upon complex worldly problems, so, too, may the heart qualities and spiritual energies of many be combined, enabling a group to wield almost unlimited spiritual power in the task of world liberation. This is a matter which may profitably engage the attention of all aspirants.

We have been given ample reason to believe that through *The Rosicrucian Fellowship* one phase of the salvation of humanity can and will be worked out. In such a spiritual group, five major laws or principles may be observed.

The first of these is sacrifice. Sacrifice suggests the impulse to give, to relinquish, to salvage. Without sacrifice, spiritual work through groups necessarily

would remain impossible. As far as the group as a whole is concerned, all that may in any way hinder its work for God and man must be sacrificed. It is interesting to note that although there are a good many unselfish people in the world today, there are few, very few, entirely unselfish groups—that is, groups with no purpose other than to live and serve humanity. People will join forces to attain political changes, better living and working conditions, old age pensions, social contacts, and many other personal or mutual advantages. Strangely enough, unselfish people often are found in selfish groups, where, seeking nothing for themselves, they may be quite greedy and grasping for their group, their movement, their religion. The chauvinism and Jesuitism of the past reappear in more subtle form in the political and other ideologies of many groups today. Of course, the presence of these in such groups as we are considering here tends to hinder seriously true service. The work of helping humanity all too often is made secondary to group glory and group good. All that makes group gain an end in itself, whether that gain be in material things or in members, must go.

Sacrifice for the individual members means not only the self-denials which are the A.B.C.'s of spiritual living, but also the sacrifice of all which may in any way separate group members or interfere with the carrying forward of the group purpose. These include not only



what is obviously wrong, but all that is not essential to that purpose and which is of no importance save to the member's personal self as it pursues its petty ends. Toward the group itself, the individual needs to acquire a complete willingness to let go of his self-will, pet schemes, and every form of personal ambition. Moreover, he needs to remember that because at the present time all see "through a glass darkly," and because the vision of what God and His Agents, the *Elder Brothers*, desire to have accomplished in man is not seen with sufficient clarity, a perfect accord on detail, on methods, and on principles, is not possible as yet. Hence a partial unity is all that now can be expected. None should be disheartened because the individuals of a group cannot work with similar understanding and oneness of purpose. Such perfect cooperation lies in the future.

An inner contact based upon love and upon a deep realization of oneness in Christ is possible today, however, and it is what each member must cultivate and maintain—in spite of outer differences of opinion. We must realize that separations between friends and co-workers is always the work of the forces of evil. It is of greatest importance in group work that all learn to love one another with the Christ love of Spirit for Spirit, a love in no way influenced by personality factors. The service of the race can go forward satisfactorily only where there is a deep, abiding love, freedom from blighting criticism, and a determination to let nothing cause a rift between oneself and others with whom one is destined to work. Sacrificing the desire to interfere with each other's lives and way of serving, and at the same time standing side by side in the work of uplifting humanity, will cause an automatic overcoming of disagreements and differences.

Wise sacrifice brings into activity the second principle or law. As the units of a group lose sight of self in service and grow in awareness of group purpose, as they grow indifferent to the personality with its selfish claims, rights, and ambitions, they acquire an attitude of joy and confidence, and a deep and lasting love for each other. They learn to work together whole-heartedly for the helping of the race. The whole principle involved here is one of consciousness: it is "the realization of the fundamental unity of each with all, the fellowship of the Spirit," the realization of God which follows the forgetting of the exteriors of our brothers in serving the "divine essence hidden with;" it is a vivid awareness of group union, of oneness of Spirit in Christ.

Most of us have known this in fleeting moments of group meditation when perfect fusion can be achieved. On the principle that any instrument or machine is more than merely the sum of many parts, so too is a coordinated group more than just the bringing together of so many people; for in their totality they form an instrument which Christ actually can ensoul, being "in the

midst of them when two or more are gathered together in His Name." The more consecrated and attuned members there are in a group, the higher the vibration and volume of spiritual energy that can find a channel through it.

This law is the higher correspondent of the Law of Attraction. The latter, which, by bringing together people and things of a similar vibration, determines whom and what we contact in our daily lives. "Like attracts like." The higher Law can come into activity only when individuals as a *group*, and *only* as a group, unite in pure self-forgetfulness, and thereby form a channel of such lofty nature that it can exert a powerful magnetic pull that can and does draw down from interplanetary space such a flood of power that it definitely changes things here on Earth. Through the silent power of such groups, the Higher Ones can pour healing, strength, wisdom, and love into a needy world.

The matter is one of spiritual relationships and of self-abandonment; it comes through an actual knowing that all people are one in Christ; it puts Egos "in touch" with each other. Thus the consecrated aspiration and devotion to service carries the individuals of a group to greater heights than would otherwise be possible.

The third Law concerns service and is one from which there can be no escape. From the very highest to the lowest, service is the price, not only of all progress, but even of the mere right to exist. Any deliberate evasion is said to bring severe penalties and may in following lives necessitate compulsory service wherein one is forced to conform, willingly or unwillingly, to group conditions and needs, as is the case of some countries today. Service concerns the individual's identification with the interests of his group and the continual neglecting of his selfish personal interests. Service is a process whereby one gradually becomes responsive to the inner life of his group; it is a technique which releases the individual from bondage to his lower self, his personality, and leads him to at-one-ment with the group of which he is a part. True service is not easy. It requires much hard work. ("Mightily must they toil who would serve the eternal gods.") It means sacrifice of time, of interests, of one's pet ideas. It also means much wisdom and ability to work impersonally. It is not mere busyness, not interference, nor fanatical effort. True service springs from the combined head and heart faculties and is not motivated by emotionalism or sentiment. Nor is it based upon a desire for spiritual progress on the part of the server.

True service stresses *group* rather than individual aims and concerns itself principally with making it possible for individuals to approach nearer to God and also be free to be more useful to the race. This it does largely by helping each person to express more readily his own Higher Self, the Ego, which in everyone is instinctively good, loving, and group-conscious. True service is not

sought nor planned as an end in itself, but comes more or less automatically as one unfolds his latent soul-powers and enters more deeply into the light of his own Spirit. There gradually radiates from him a measure of love and other spiritual energies, and an instinctive helpfulness which frees and lifts those about him. The true server keeps his eyes off himself and his achievements, and, giving his whole attention to the need of humanity, drives himself to do his best to meet that need. Steady compliance with the law of service gradually draws the server into the very heart of his group, causing him to know beyond all doubt that the Spirits of men are one and that he is actually one with them. To his group comes the reward of all service—the power and opportunity to be of even greater service.

A fourth principle involves refusing to have anything to do with what is harmful to the group's highest interests. It resembles the Law of Repulsion, since it repulses that which is not of similar vibration. Through the manifestation of the latter principle, every group tends to repel what is foreign to it and involves conditions, objects, persons, etc. But the principles we are considering here have nothing to do with soul activities and powers. This fourth principle works lovingly in the interest of all, impelling nearer to God every thing and person contacted. Symbolically speaking, the entire group of dedicated members, having "amassed their coals," fan into flame a spiritual fire which is a powerful disperser of the darkness of ignorance and the cold of selfishness. Through its very existence, there radiate out from such a group light and heat which actually can shatter the negative thought forms and the miasmatic currents of the Desire World.

Acting upon the individual member of the group, this principle impresses on his consciousness a deep determination to shun or repulse in his own life whatever may in any way hinder or interfere with group activity. This means not only what may cast a bad reflection upon his group in the eyes of the world but also it means a constant watching of his every mental, emotional, and physical activity, lest it prove harmful to the group in less obvious ways. Realizing that his own consciousness is a part of the consciousness of the whole which in some mysterious way sustains, he seeks to discriminate, and is ever asking himself, "How will this influence the group? Will it increase or dim its spiritual Light?" He then seeks to act accordingly, refusing to yield to depression, resentment, criticism, etc., and deliberately cultivating the helpful vibrations of joy, compassion, and altruism. For group good rather than for personal motives, he labors for purity, emotional stability and thought control. Obedience to group purpose as it is revealed to him from within by his own Ego automatically sets the same principle to work repulsing the faults and imperfections he long may have fought unavailingly. He learns that it is not by strenuous effort and yearn-



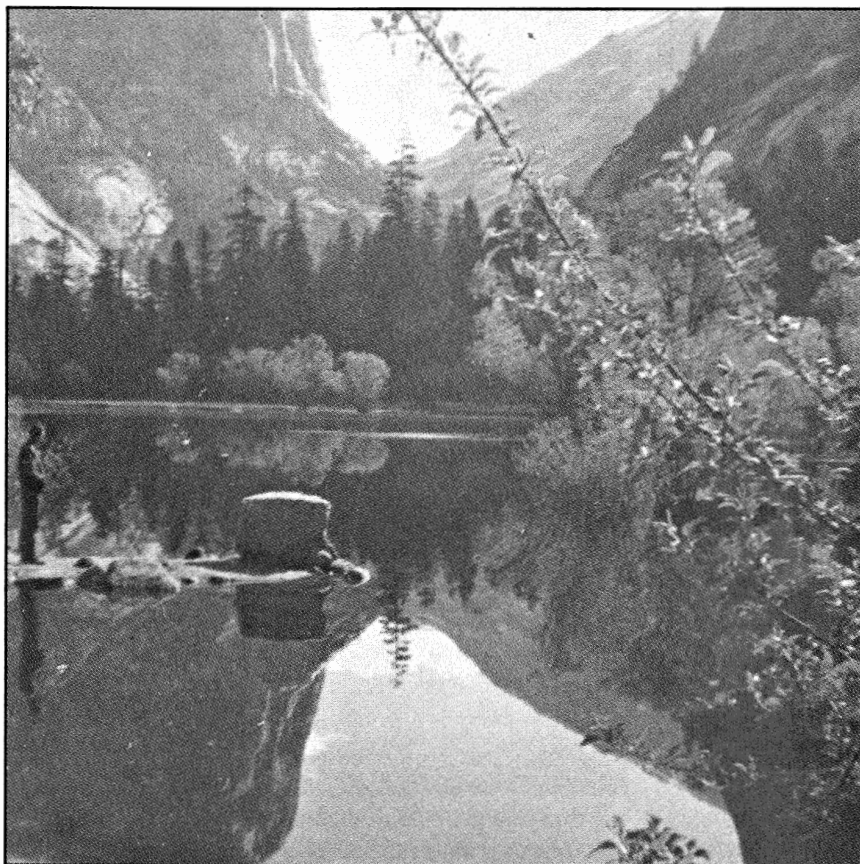
ing that one eventually liberates himself into the higher life, but by losing himself in service and in glad obedience to the Light within. He learns what Christ Jesus meant when He said, "He who loses his life for My sake shall find it."

When each member of a group has learned to work in close mental and spiritual cooperation with the rest, when even the desire for personal and spiritual growth has been transcended and each gives his all to the group, then a fifth principle can begin to act. This principle, through the essential oneness of each with all, causes an automatic distribution of group gain so that the progress of any one unit becomes the possession of all, although individually unsought. A fuller realization by one individual of the power of love, for example, eventually becomes a realization in the consciousness of the entire group. So it is also with every gain in evolution. It is this law which Christ Jesus enunciated when He said, "I, if I be lifted up, will draw all men unto Me."

Undoubtedly, there are at work in groups other laws and principles of which we can form but little conception as yet. However, a willingness on our part to conform to those we can observe should enable us to move a long way in the right direction in our efforts to improve the world. □

—E.J.N.

Mystic Light



The Principle of Cause and Effect

THE SIXTH HERMETIC PRINCIPLE:

“**A**s ye sow so shall ye reap.” The Law is inexorable and totally reliable. No one gets away with anything. Never mind appearances. There is always a reckoning, sometime, someplace, somehow; sometimes in this life, often in another life. But the Law works without fail. We could save ourselves a lot of grief if we recognized that fact. We also could look forward to a lot of joy.

We are talking now of the average, honest individual, not the criminal. He, too, will reap his destiny. It is one we would not wish to experience. The average person has no problem with robbery or murder. He has evolved beyond that. But he may have a problem with small things he fails to recognize.

Perhaps a padded expense account; a long distance phone call made on a company phone; the appropriating for oneself of some small—or not so small—item; all quite insignificant. Too insignificant to consider? Surely not criminal! No. But surely not entirely honest either. And, again, we do not get away with a thing. Sooner or later restitution must be made. Since this is so, we would be wise to so live that all actions are such that no ill effects can come from them.

Sadly, we do not always realize that we are paying a debt. If we could connect with a former action the apparently unfair bill that has come due, we would probably learn much faster that the Law, in fact, cannot be broken. We can only break ourselves upon it.

The temptation to get something for nothing is strong. It has come to all of us. When it comes it must be examined carefully. Is it truly for nothing? Who will pay for it? If there is another connection with prior right, we can be sure that in the end we will pay.

When we manage our lives with as much integrity as possible, we also are accruing a debt. A debt that will be paid to us in some future time and bring us unexpected joy. Our lives will flow smoothly, our needs will be met, and our guidance will prove reliable. Problems that arise will be solved, sometimes in unexpected ways.

The Law is inexorable, totally reliable and fair. It is also Love—love that patiently brings us what we need to grow into the perfection which is our ultimate destiny and command: “Be ye therefore perfect.”

The word “discipline” has unpleasant connotations for most of us, but discipline is what it takes to keep the Law working for us in ways we find pleasant. It is not the Law which brings punishment; it is our own actions. Likewise, our actions bring rewards. Nothing occurs by chance. All is in divine Order.

Isn't it expedient to live so that the results contribute to our well-being, peace, and happiness? The momentary acquisition of material gain is as nothing when compared to the joy of growth in the knowledge and wisdom of Spirit.

And let us not forget the mental attitude. The feelings and emotions which we bring to our actions are important too. To do the right thing but with resentful, negative feelings nullifies part of the good results.

Responsibilities are ever with us. Meeting them to the best of our abilities, without trying to squirm out of them or to ease our burden at someone else's expense and with as good grace as we can muster, eventually will bring us our reward, in this life or another. □

—*Olivia Barnett*

A Gift To Us All

Winter flock of wild geese
Trilling continuous
One-note melodia
Flies below snow and rain.
A hawk crosses their path
Scatters the formation;
Random, yet with neat flow,
Ranks merge together
Again.

If everyone could know
When events unforeseen
Interrupt our pathways
And force us off the line,
That we can return to goals
Through God's love and His power,
Gifts He has given all.
They are yours, the geese,
And mine.

—Jetta Gomes

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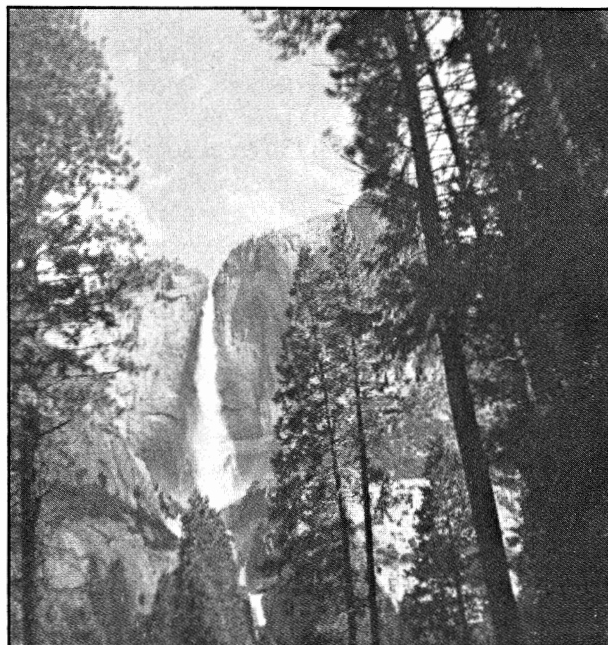
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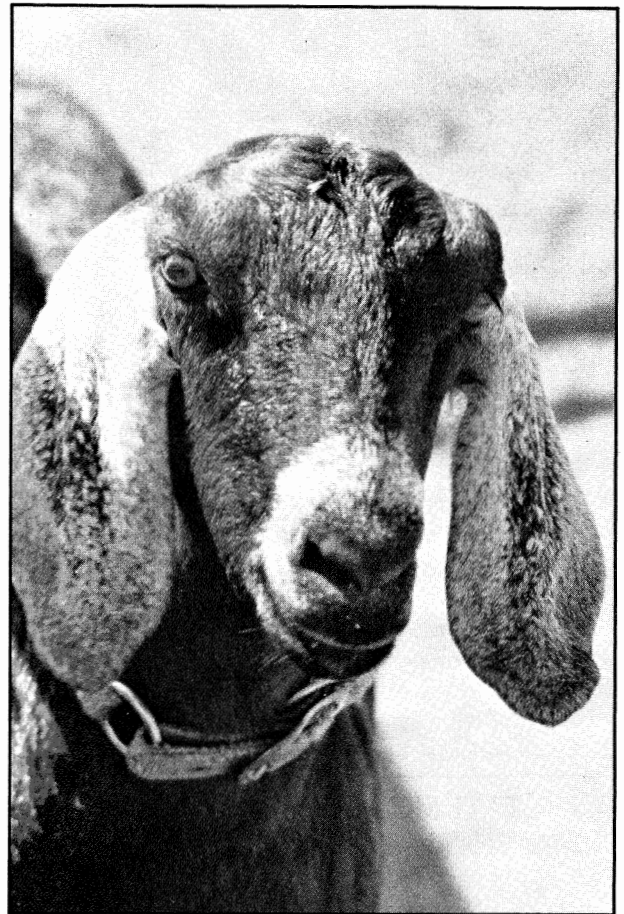


Sonora Saga

Hi. My name is Choice. I'm a Border Collie, and I live in Sonora, California, not too far from Yosemite. The people I own belong to something called *The Rosicrucian Fellowship*. Don't know what that is, but they like animals and that's good enough for me. I have two acres of land to wander around in, except they get mad when I run through the garden. Can't figure out why. Those pampered plants aren't nearly as interesting as the shrubs I have to investigate on my walks. I know a lot of dogs—some friends, some otherwise—in the neighborhood, and I have a house to go into and out of pretty much as I please except when I'm wet from the hose. More about that in a minute. My people go up into the mountains a lot, and I get to go too. Don't really like riding in the car (after all, if God had meant for dogs to ride, He would have given them wheels!) but I love exploring the meadows and woods when we get there. Meet the most interesting new acquaintances that way. The other day I visited with a deer in Yosemite, and you should have heard the uproar! "Choice, come back! Come BACK!" What did they think I was going to do? Eat it? I just wanted to say "hello" and maybe herd it around a little. I *do* have a herding instinct, you know! I couldn't hurt anything—wouldn't know how. The people I own have a baby—I guess that means I own a baby, too. She's cute, but she's going to start walking any day now and already I have to keep my tail out of her way.

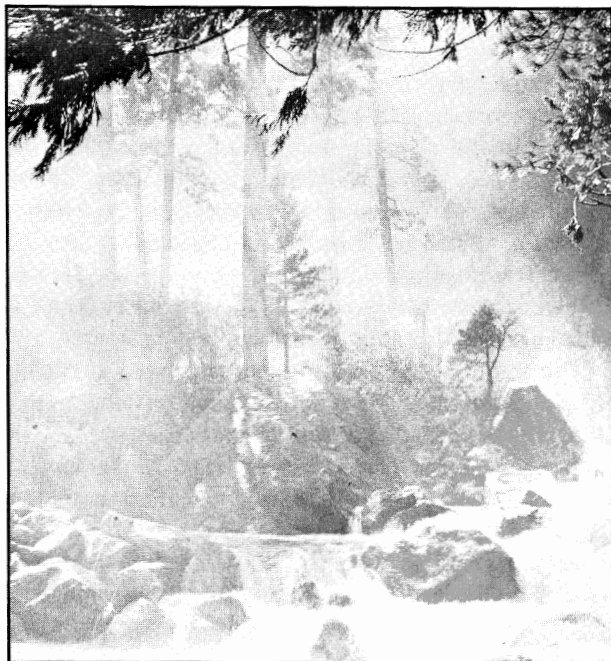
Doesn't worry me, though. I can run pretty fast if I want to. Ran after a cat not long ago. All I wanted to do was play, but the stupid creature didn't seem to understand. She ran faster than me, but not by much, and got away. A lot of people started shrieking then, too. People can be so silly! About the hose: I keep begging the people I own to get me some sheep to herd, since that's really why we Border Collies have been bred all these years. But no dice—and no sheep. So I'm reduced to herding water. Honest! They turn on the hose and I herd—not chase—the spray. Only way I've got now to keep my talent honed. Silly people think I'm doing it just to get wet, or because I'm still a "puppy." Puppy indeed! I'm three years old! I herd water to stay in practice, because I'm resourceful. My best talent, though, is sounding a "French R." Some people call it "gargling." The man I own teaches French and decided to teach me some, too. Now when they want to show me off they say, "Sit up. French R, please." Gets to sound like a broken record, but I do get "crunchies" as a reward, and I am rather proud of being able to speak a foreign language. Not many of my Scottish ancestors could do that. Oh, yes—almost forgot. The people I own also are owned by a goat. Strange animal—nothing at all sheeplike about it—but we get along. At milking time I get to lick up any goat's milk that's spilled, and it's surprisingly good.

Permit me to introduce myself. I am Stjärna. I am the "goat" to which our canine friend so unceremoniously referred in the previous passage. I must in all magnanimity forgive his lack of respect, however. As a Border Collie, he may be well versed in the characteristics and behaviour of sheep (although why anyone of breeding would *want* to be mystified by me), but of the aristocracy that is goat-hood, he is lamentably uninformed. Goats constitute the genus *Capra* of the family *Bovidae*. We are symbolized by the constellation Capricorn, and hopefully it is not belaboring the obvious to emphasize the significance of this cosmic relationship as distinguished from the ignominy of having one's celestial point of reference merely a single "dog star." Faugh! My given name, taken from the Swedish lexicon, means "star," and it is, if I may say so, singularly appropriate. I am a creamy-white shade, quite large, lively and agile, and contrary to popular misconceptions I neither offend with an unpleasant odor nor feast on tin cans. My diet, indeed, is zealously regulated by the people I own—except when they tether me in a patch of poison oak and order me to eat it. Certainly my digestive system easily handles this vegetation. I consider myself neither a lawn mower, a weeder, nor a cultivator, however, and to emulate one is beneath my dignity. Nevertheless, to humor my people—because



in all other respects they are invariably considerate of my feelings—I do make occasional inroads into the weed. I maintain a mature and amicable relationship with Choice, who is not a bad chap in spite of the fact that he is not a goat and in spite of his avowal of surprise that my milk is "good." Of course it is, although "good" is a feeble adjective. Goats' milk is palatable, savory, nourishing, and unrivaled, at the very least. But I digress. Choice and I have reached a *modus vivendi* of which much of the rest of the world would do well to take note. This becomes particularly apparent when our humans go away for the day and leave us together in the same enclosure. (The enclosure, incidentally, is large, shaded, and, despite my admittedly voracious appetite, possesses a still-adequate supply of plant life.) At any rate, during these times of enforced proximity, we play and rest together affectionately. Indeed, our humans on occasion have commented favorably when they returned to find us serenely lying down next to each other. My favorite location is the boulder in the back yard where I can stand and offer philosophical pronouncements. These gems generally are rendered grossly by people as "Maa-a-a-a-," but obviously much is lost in both comprehension and translation. A goat's eye view of the world offers entirely new dimensions to those who are willing to experience the novel and untried. I invite you to join me. □

Mystic Light



The Art of Giving Thanks

Giving thanks is one of the most important activities that we, as spiritual aspirants, can engage in every day. Giving thanks is not only a daily activity, but also a moment-by-moment experience—an art in itself.

In fact, it is a tool with which we can aspire on our journey to liberation. If we can learn to give thanks for everything so that gratitude becomes a part of our lives without our having to think about it, we are well on our way on the path of progress.

The art of giving thanks is not complex, once the understanding of Spirit and our relationship to it is achieved. To reach that understanding, it is said in the *Western Wisdom Teachings* that we must “recognize the fundamental unity of each with all, the fellowship of the Spirit, which is the realization of God.”

Throughout the Bible, there are references to giving thanks. These references deal with the process of prayer and/or meditation and also with the act of praising God. As we read and act on them, they become reality in our lives and help us to learn the lessons on which we are working.

As occult students, we should strive to develop ourselves and our vehicles to the highest point possible by continually endeavoring to live the life and by living it in gratitude. Our thanks for living then acts as a guiding, steering mechanism as we walk the “straight and narrow way” to Initiation and self-mastery.

Among the many references in the Bible to giving thanks, we are reminded in *Thes.*: “Rejoice always, pray constantly, give thanks in all circumstances.”

Many people believe the worst of life—that they have so many frustrations and difficulties there is no hope for anything better. Not so. The hardship and dark days of our lives are as necessary as are the good times, so that we can learn to live and work with the Christ Principle. We know that we are being tested by the circumstances of life which we have created for ourselves. In this way, we can work out some destiny in this lifetime.

What happens if we don't give thanks? One answer is found in *Rom. 1:21-22*:

Because they knew not God, they glorified Him not as God, neither were they thankful, but became vain in their imaginations and their foolish hearts were darkened.

Professing themselves to be wise, they became fools. And changed the glory of incorruptible God into an image made like corruptible man, and birds, and four-footed beasts and creeping things.

In other words, by refusing to acknowledge the existence of God or to give Him thanks, the thinking of these people ended in futility and their minds were plunged into darkness.

The use of the imagination to pursue the spiritual life and unfold the inner self was distorted because they misused the power for themselves. Thus, they were unable to open their hearts and recognize the Christ Within.

If we feel this happening to us, there is a way out: we must learn to face the realities of life and at the same time say, “Thank you, God.”

As Christians, we often come into contact with worldly Egos who have not yet arrived at a point where they safely can acknowledge God. In fact, in these contemporary times, it is in vogue to hear people proclaim themselves atheists or agnostics and say, “I don't believe in the existence of God.”

In rebuttal, we can give this example:

“If one were walking on the beach and found a watch, he would look at the object and see the order and precision of it, and immediately deduce that it was made by man. By the same token, we as humans can look at the order and precision of the universe and deduce that a higher Intelligence was behind it. No man who doubts the existence of an all-wise, all-ruling, God can be counted as really wise.”

We understand this as a universal truth, and also that we are co-creators with God and gods-in-the-making.

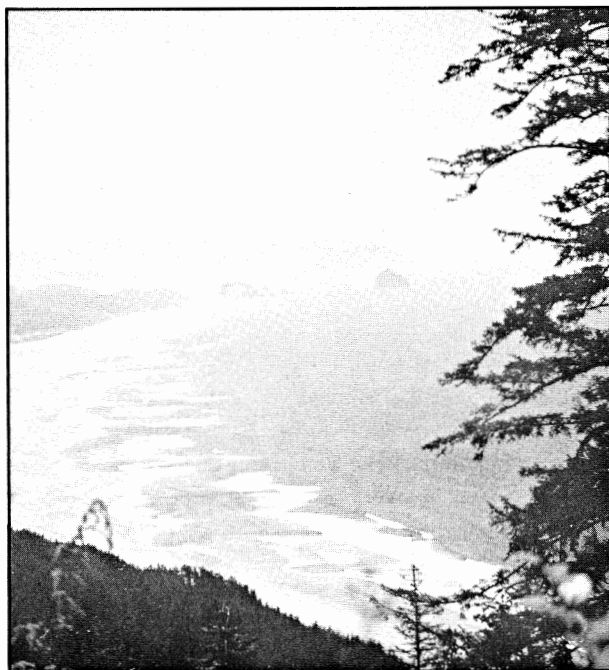
How do we give thanks? We learn to be loving. This begins with a sensitivity to the needs of other people and a humble and compassionate nature. Thanksgiving also takes into consideration a proper attitude toward the Law of Cause and Effect. The principle of thanking

for everything, including our pain and suffering, helps us see the light at the end of the tunnel on the path of virtue.

As we learn gratitude for our grief as well as our joy, and when we have cultivated a keen and ready sympathy and empathy for other people, we have elevated ourselves to a broader perspective on life. In this way, we can be of more help to others and at the same time more thankful for the opportunity of being able to do so. Then what comes to us is the desire to “seek and save those who are lost,” thanking them for being and helping them also achieve an attitude of praise in their own lives.

When mastering the art of giving thanks, we attain the true inner peace that is so necessary for advancement into the higher worlds. This true peace has its place in the heart or love center, and not in the head or will center. Peace and happiness, which are the outcomes of a thankful heart, radiate out from the individual so that the person becomes a channel for the light in his or her attempts to live the life by first remembering to give thanks for it. Thus the result is an expanded consciousness—another step toward Initiation.

In *Ancient and Modern Initiation*, Max Heindel gives us some clues that apply to the art of giving thanks. We know that we must express gratitude in times of adversity as well as of abundance. The act of giving thanks is effective in remedying a depressing situation and enhances even more a situation of elation or joy. This underlies the Bible message: “Pray without ceasing.” Actually, this also means to give thanks without ceasing and to maintain the balance of a centered state of consciousness.



The Christian Mystic must work with the Law of Alternation, which means that those on the spiritual path often go through more intensity of experience and feeling—great elation alternating with great depression. The emotional nature is the challenge to be overcome, that the emotional force might be harnessed in order to express light, love, and harmony in the world.

Mr. Heindel says that the brighter the light, the deeper the shadow; the greater the exaltation, the deeper the depression of spiritual experience which may follow. Control of the emotions can be achieved by giving thanks for all states of existence and by working through them. This dynamic energy then is transformed for use in building spiritual power. This force underlies the building of the spiritual vehicles.

The spiritual aspirant can use the process of giving thanks as a centering focus while moving toward Initiation. Knowing this, he or she is better able to cope with all circumstances. Giving thanks helps to master the emotional nature and to achieve equilibrium under the Law of Alternation.

Just as on Earth we experience seasonal changes, so also do we experience changes or transformations within. We must be prepared by developing the art of giving thanks. The person accepts life for what it is and lives by faith. Eventually, the prize is the ability to master the vital creative force and to rule our stars.

We are tempted just as much by depression as by elation when we allow our emotions to control us—when we fall into the extremes of life. We need to maintain a state of non-excitement, of indifference to nonessential externals, and thus to master life. Often people who meditate are tempted to stay in this state of exaltation and bliss; this can be harmful to an underdeveloped spiritual nature.

Developing feeling is essential, and that is the food of the Spirit. As we express gratitude this Thanksgiving for the abundance of material things and food, let us also thank God for the living bread which John describes as the Word. This Word, or bread, is built by the sound currents in the ether, also referred to as the “song of being.” We become co-creators. Our own individual keynotes are sounded in the inner realms of our own minds. Some of us already have been blessed to hear this song, which is a guiding light to us in our spiritual growth.

Mr. Heindel tells us there is one basic key for the mineral stone, which is indigestible, but a modification will turn it to gold, and another key peculiar to the vegetable kingdom will turn it into food.

Giving thanks builds the sound frequency with which we are working and allows further spiritual development. Eventually, we can turn into the sound current and to the key that will enable us to acquire first-hand knowledge, clairaudience, and clairvoyance, and to read the Memory of Nature. It also opens the door to

the invisible worlds and the ability to leave the body at will as an *Invisible Helper*.

Overcoming the temptation of having too much or too little is the next step. We strive for balance in all things. At Thanksgiving we should have abundant expectancy and hold this within our hearts. If we give thanks and "pray without ceasing," we can understand the message from the Psalms that: "we shall be like a tree planted by the streams of water that brings forth its fruit in season, whose leaf also doth not wither, and whatever he doeth shall prosper." We must retain abundant expectancy, and we must do this on faith. The 23rd Psalm reminds us that we are to have abundance: "The Lord is my shepard, I shall not want...Thou preparest a table before me in the presence of mine enemies...my cup runneth over."

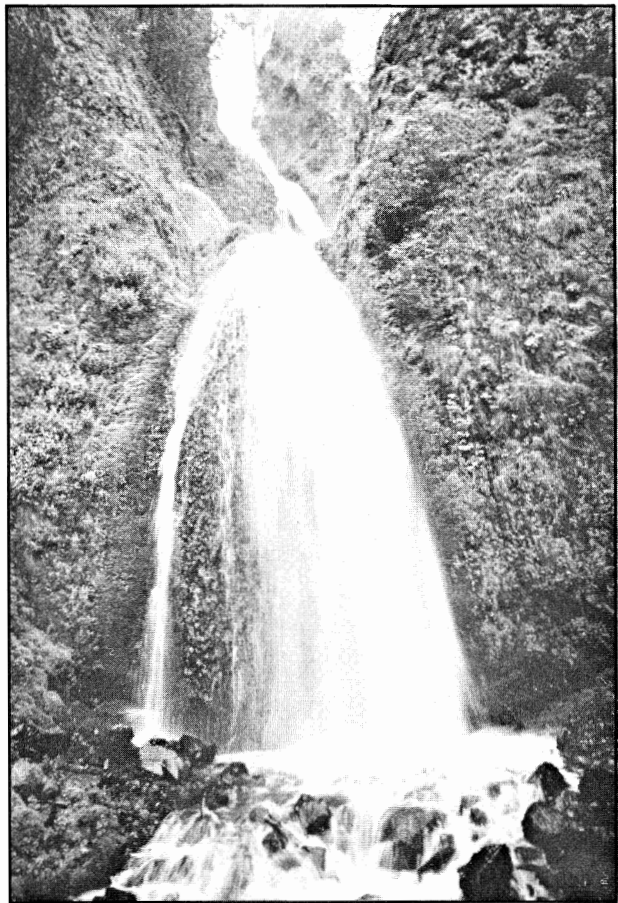
As occult students, we know that there is no lack in the universe. We must learn the proper use of the abundance available to us as its custodians in the world's work. Scarcity is a state of mind on the down-current of the Law of Alternation. We reach a mid-point at which we learn to control the emotions and rise to another level of growth, not for an instant, but permanently.

We experience lack because we succumb to the temptation to get bogged down in the pain or depression of life. The antidote is to keep moving forward from the point at which we find ourselves. Do not stop—go! The conditions can be transformed as we transform ourselves, in a spirit of gratitude.

Words of thanks and feelings associated with praise are radiated out into the ethers. This makes contact with the universal substance, which gives back to us what we put out, and more. We can rise above the Law of Alternation and pay our debts of destiny by thanking, releasing, relating, and letting go of the fears of life which have prevented us from knowing God.

We must use the substance at hand, giving thanks for everything. We must do as Christ Jesus did when He fed the multitudes—that is, to break the substance at hand and give it out so it can multiply. Our attitudes must be of abundance; we should not talk scarcity, cut-backs, or not having enough. If we give attention to financial lack, in the long run we may perpetuate that lack and suffer doubly. We should not think of ourselves as poor or needy. We should not talk unnecessarily about hard times or illness, for what we acknowledge, we are likely to get.

If we look at what is, face the problem, and give thanks for what we have, we move ahead in abundance and in higher consciousness. If we give thanks and live as abundantly as possible, our needs will be met through new channels. Let us make room for the things for which we have worked and cast away unhappiness, old ideas, and attitudes. Replace them with divine love and new ideas of prosperity and our conditions steadily will



improve. The secret lies in continually giving thanks, in keeping faith, and in accompanying prayer with good works.

Scarcity and stagnation resulting from fear of movement breed involution. Advancement on the path breeds evolution. We must eliminate the old in order to keep pace with growth. When we cling to depressing attitudes we hinder advancement and eventually stop it altogether.

"Man does not live by bread alone, but by every word that proceedeth from the mouth of God." This thought has special meaning for us at Thanksgiving. Mr. Heindel reminds us that there is no need for one who has access to the Fountain of Life to partake of earthly bread. We give thanks for the simple food, and at the same time we receive an illumination of Spirit impossible to one who indulges in a non-vegetarian diet or uses alcohol or tobacco. Mr. Heindel says the *Elder Brothers* use physical food only at intervals measured in years. The word of God is to them living bread.

This Thanksgiving and throughout the year, then, let us follow in the path of the *Elder Brothers* by giving thanks, controlling our emotional natures, overcoming temptation, and expressing gratitude for opportunities that we may grow and evolve in the body of Christ and bring service and healing to others. □

—Susan White

Max Heindel's Message



Tannhauser

MINSTRELS, INITIATES OF MIDDLE AGES

At the end of Wolfram's song Tannhauser starts as if from a dream. He rises and sings:

*I, too, drank from that well of pleasure;
Its waters, Wolfram, well I know;
Who that has life may dare ignore it?
Hear how its virtues I will show:
But I would not draw near its margin
Unless desire consumed my soul;
Then only would its wave refresh me,
My life and heart make new and whole.
O tide of joy, let me possess thee!
All fear and doubt before thee fly;
Let thy unfathomed rapture bless me!
For thee alone my heart beats high,
So that I own thy fiery splendor,
Let me with longing ever burn.
I tell thee, Wolfram, thus I render
What I have known of truest love.*

Here we have the true description of the two extremes of love: that of Wolfram being the love of soul for soul, Tannhauser's being the love of sense. One is

the love that seeks to give, the other demands possession that it may receive. This is only the beginning of the contest, of which we shall hear fully later, but these being the definitions first given by the two chief exponents of love, it is well worth noting that Wolfram von Eschenbach stands as the exponent of the new and the more beautiful love which is to supersede the primeval conception.

Even to this day, unfortunately, the ancient idea is entertained that possession is the signature of love. Those who believe in rebirths in alternate sexes should by this fact be sufficiently convinced that, as the Spirit is bisexual and our bodies contain rudimentary organs belonging to the opposite sex, so it is no more than proper and just that each human being regardless of the polarity of the present garb, should have the same privileges as the other.

THE UNPARDONABLE SIN

During the contest, the sublime and heavenly ideals of the companionship of soul with soul are sung by the majority of the minstrels, and at each presentation there comes from Tannhauser a passionate retort defending the sensual phase of love. At last, enraged at their seeming insipidity which he regards as sentimental nonsense, he cries, "Go to Venus. She will show you love."

With this remark his guilty secret is out. It is taken by everyone to mean that he has committed that which is the worst phase of the unpardonable sin: namely, intercourse with an etheric entity. Feeling that he is depraved beyond redemption, they rush at him sword in hand and would surely have killed him had not Elizabeth interceded, pleading that he be not cut off from life in his sins but be given a chance to repent. Then a band of pilgrims is heard in the distance and the minstrels agree that if he will go and seek the pardon of the Holy See at Rome, they will spare his life.

When Elizabeth reveals the grief of her heart in her plea for Tannhauser, he at last sees the enormity of his sins and is seized with an overwhelming sense of his depravity. He, therefore, anxiously grasps the suggestion given him, and joins the band of pilgrims, and journeys toward Rome. Being a strong Spirit, he does nothing by halves. His contrition is as sincere as his sin was brazen. His whole being yearns to cleanse itself from impurity that he may aspire to the higher and nobler love awakened in his breast by Elizabeth.

The other pilgrims sang psalms of praise, but he scarcely dared to look to Rome in the distance, saying, "God be merciful to me a sinner." While they refreshed themselves and slept in hospices on the way, he made his bed upon the snow. When they walked over the smooth road, he walked among thorns, and when he came to Italy so that not even the fair scenes of that land should give him joy, he blindfolded his eyes and thus journeyed toward the Eternal City.

At last the morn came upon which he was to see the



Holy Father, and hope rose in his heart. During the entire day he stood patiently while thousands of others passed by, the ecstasies of heaven on their countenances, and received there the pardon they craved, going away with lighter hearts, gladdened and ready to make a new start.

At last came his turn. He stood in that august presence and waited patiently for the Holy Father's message, waiting and hoping for a kind word to send him on his way rejoicing. Instead there came the thundered words: "If you have associated with demons, then there is no forgiveness for you, neither in heaven nor on Earth. Sooner will this dry staff which I hold in my hand blossom, than that thy sins will be forgiven."

At this heartless announcement, the last spark of hope died within Tannhauser, and lust, a thing of blood, lifted its head. His love was turned to hate, and blazing with anger he cursed everything in heaven and on Earth, swearing that if he could not have true love, then he would return to the cave and seek Venus anew. Telling his fellow pilgrims to keep back, he left them and journeyed back to his native home alone.

Meanwhile the prayers of Elizabeth, the pure and chaste virgin to whom Tannhauser's love had gone out, unceasingly called for forgiveness for the sinner. Hopefully she awaited the return of the pilgrims, but when at last they arrived and Tannhauser was not among them, despair seized her, and feeling that there was no other way she passed out of this phase of life, to present personally her petition at the Throne of Grace before our Heavenly Father. The funeral procession was met by the returning Tannhauser, who was bowed with unspeakable grief at this sight.

Then another band of returning pilgrims arrived, telling of a great miracle which had taken place at Rome. The staff of the Pope had budded to signify that a sinner refused remission on Earth, had found pardon in heaven. □

(To be continued)

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Studies in the Cosmo-Conception

The Riddle of Life and Death

Question: Is every birth a new life?

Answer: At every birth what appears to be a new life comes among us. We see the little form as it lives and grows until at last there comes a day when the form dies and goes to decay.

Question: What becomes of the life of that form?

Answer: The life that came, whence we know not, has passed to the invisible beyond, and in sorrow we ask ourselves, "Whence came it? Why was it here? Whither has it gone?"

Question: Are not life and death great mysteries?

Answer: Across every threshold the skeleton form of Death throws his fearsome shadow. Old or young, well or ill, rich or poor, all alike must pass out into that shadow. Throughout the ages has sounded the piteous cry for a solution of the riddle of life—the riddle of death.

Question: Is there an answer to these riddles?

Answer: As far as the vast majority of people are concerned, the three great questions, Whence have we come? Why are we here? Whither are we going? remain unanswered to this day.

Question: Can these questions be answered?

Answer: It unfortunately has come to be the popularly accepted opinion that nothing can be known definitely about these matters of deepest interest to humanity. Nothing could be more erroneous than such an idea.

Question: What types of persons may solve these mysteries?

Answer: Each and every one, without exception, may become capable of obtaining first-hand, definite information upon this subject, and may personally investigate the state of the human Spirit, both before birth and after death.

Question: Are special gifts necessary?

Answer: There is no favoritism, nor are special gifts required. Each of us has inherently the faculty for knowing all of these matters; but these faculties are present in all, though latent in most people.

Question: What keeps them latent?

Answer: It requires persistent effort to awaken them, and that seems to be a powerful deterrent. Few indeed are those willing to live the life that is required to awaken them. That awakening comes only by patient, persistent effort. It cannot be bought; there is no royal road to it.

Question: What is the first requirement?

Answer: The first and central requisite is an unswerving desire, a burning thirst for knowledge, a zeal that allows no obstacle to conquer it. The supreme motive for seeking this occult knowledge must be an ardent desire to benefit humanity, entirely disregarding self in order to work for others.

Question: Why should this be the supreme motive?

Answer: Because unless prompted by that motive, occult knowledge is dangerous. Without possessing these qualifications—especially the latter—in some measure, any attempt to tread the arduous path of occultism would be a hazardous undertaking.

—Reference: *Cosmo-Conception*, pp. 19-23

Western Wisdom Bible Study



Stilling the Tempest

And when he was entered into a ship, his disciples followed him.

And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

And his disciples came to him, and awoke him, saying Lord, save us: we perish.

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!

—Matt. 8:23-27

In this passage, we are taught the effects of fearfulness and the power of faith. Fear is one of the most destructive emotions known to man. It can play havoc with the physical body, deranging digestion, interfering with the metabolic changes and the elimination of waste, and upsetting the whole system. Those who indulge in it surround themselves with a steel-gray auric shell which acts as a barrier to the helpful thoughts and prayers of others.

Faith, on the other hand, "opens and expands our mental capacity as sunlight unfolds the beautiful flower." "Faith is the force in man which opens up the channel of communication with God and brings us into touch with His Life and Power." The poet Tennyson called it:

*The great world's altar-stairs
That slope thro' darkness up to God.*

We also find in this passage of Scripture an indication of a power man at some future time will possess—control of the elements. Christ Jesus possessed this power, so that "even the winds and the sea" obeyed Him.

Max Heindel pointed out that: "Scientists have attempted time and again to offer an adequate explanation of the phenomena of wind and storm, but have failed signally. Nor can they succeed while they seek a mechanical solution to what is really a manifestation of life. Could they see the hosts of Sylphs winging their way hither and thither, they would know who and what is responsible for the fickleness of the wind: could they watch a storm at sea from the etheric viewpoint, they would perceive that the saying 'the war of the elements' is not an empty phrase, for the heaving sea is truly then a battlefield of Sylphs and Undines and the howling tempest is the war cry of spirits in the air."

To explain fully what transpires in a storm we must consider the "semi-intelligent action of the Sylphs who lift the finely divided vaporized particles of water prepared by the Undines from the surface of the sea and carry them as high as they may before partial condensation takes place and clouds are formed. These particles of water they keep until forced by the Undines to release them. When we say it storms, battles are being fought on the surface of the sea and in the air, sometimes with the aid of Salamanders to light the lightning torch of separated hydrogen and oxygen and send its awe-inspiring shaft crashing zigzag through the inky darkness, followed by ponderous peals of thunder that reverberate in the clearing atmosphere, while the Undines triumphantly hurl the rescued raindrops to Earth that they may be again restored to union with their mother element." □

Astrology

Astrology and Intuition

Numbers of people approach the science of astrology, master the technique of erecting the birth map, acquire more or less knowledge of planets, signs, houses, and aspects, yet with this knowledge attained fail to make further progress, and at last completely fall away.

Why do these people go so far and then fail or fall away? Certainly not from a lack of absorbing interest or fascination, for these very qualities inhere in the subject; nor on the grounds that it is not a means of powerful spiritual help and growth. No, not for these reasons do they cease their studies. These students give up because they lack that provision within themselves which is the power of the truth-telling astrologer: the power of intuition, the *sine qua non* of the spiritual or esoteric astrologer.

Certain individuals, easily discovered by noting their birth charts, readily grasp not only the understructure of astrology—the mathematical part—but with keen avidity absorb the spiritual philosophy which lies back of planets and signs. By virtue of much earnest meditation upon their divine symbols they become *en rapport* not only with the various planetary Deities but also with the great purposes which those Deities outstream into our planet and through our common humanity.

The object of every true student of astrology should be—must be—to make a living inner contact with the living spiritual Power which constitutes the divine framework and foundation of the philosophy of astrology. In fact, until this object is achieved in some measure, until he becomes possessed in some degree of this living inner faculty of spiritual feeling as it relates to the divine Hierarchies of the zodiac, he never will attain to the rank of one who can be called an esoteric or spiritual astrologer.

It is a fact that those people who are truly qualified to read the horoscope with spiritual intelligence—with a truth-telling faculty—warm up to their work in such a way as quickly to grasp the spiritual purport of the nativity under their scrutiny. In short, this type of astrologer establishes a spiritual union with the soul of the horoscope, and through this union he becomes fused with the inner facts: not just the tendencies which most astrologers would note, but also the real, living message of the person, showing indubitably the real character of the native.

This faculty is a teaching from within—the power of intuition. Intuition is a heart or love quality, which, when fed by perfect purity of life and thought, serves the intellect of the spiritual astrologer with true information. “Blessed are the pure in heart for they shall see God.” Here is the key to the attainment of this quality for all who aspire to be astrologers in the deepest sense of the word. One need not be erudite, but one must live the life of love and purity to be admitted behind the scenes to gaze at Reality. The union of intuition with intellect—a Rosicrucian ideal—will provide the inner motivating force of the coming Aquarian teachers and astrologers.

Today, however, many individuals are ill-equipped, because they are ill-balanced, lacking the intuition to balance the intellect. This lopsided condition is the chief cause of their not being real, effective astrologers, able to discern swiftly, in rapid survey, the soul of the native.

A certain student who was well fitted, excellently qualified, for the study of astrology in many uranian respects, because of his preponderating earthy-saturnine quality of soul with its slow responding function of intuition and his Scorpio egotism had come to the conclusion that the birth chart could not reveal the soul. This man almost gladly gave up, as though he were relieved of the load, what constituted his library of books on astrology. He pitied those who continued to support astrology in the face of his absolute and majestic pronouncement on the subject.

No better or more powerful means of spiritual acceleration can be employed by the overintellectually developed than the use and study of astrology, because through its practice they may reach out in helpfulness to those who need their aid.

The more harmoniously balanced the individual through the equality of the forces of intuition and intellect, the higher his power to ascertain truth from the horoscope. This shows that he has an inner reach into spiritual facts, much as the classical Greeks had an inner reach for their models of artistic creation.

The Rosicrucian Philosophy makes its appeal to the intellect, yet the intellectual approach to life is merely a means to an end: Christ and Love. The essential aim is the coalition of heart with head—intuition and intellect. No better channel exists for the intellectually strong Ego to reach up into higher levels of love than the soul-service which may be rendered through his activity as a spiritual astrologer.

Unless the active, living, inner faculty of intuition is functioning in the soul of the student of astrology, comparatively little effective power will be his to declare the revelation of the stellar script.

Those who are weak in respect to the heart development necessary for intuition—and they are many—should not give up in disappointment, but work on with patience and perseverance, the essentials of all occult students. With these they will form gradually within themselves that quality which they so essentially need, namely soul symmetry or soul power.

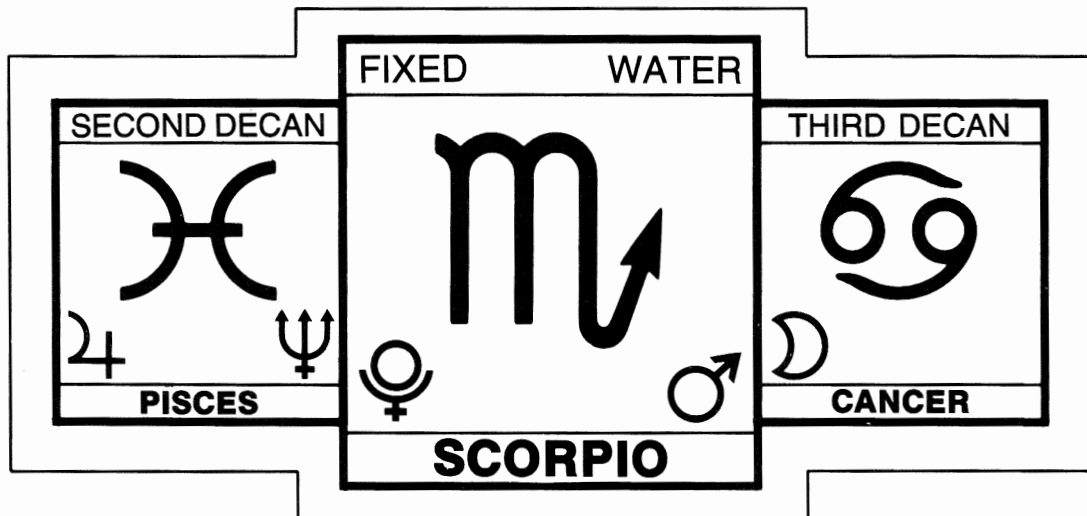
The Aquarian Age will “make straight” many of our violations and gross misconceptions of life, intellectual and spiritual. It will destroy the present mirage of human hatred and greed, with its attendant unbrotherly blight, our seeming sense of separateness, which is a flagrant illusion.

Now, this hour of crisis, is the opportune time for real, earnest helpers of humanity—lovers of men and Christ—to lend their aid through the far-reaching power which is to be found in the true use of astrology.

—J.J.

Astrology

“Courageously Walk With God In Gentleness Of Love”



The Children of Scorpio, 1984

BIRTHDAYS:

October 23 to November 22

SYMBOL—Scorpio (♏), the scorpion or the eagle.

QUALITY—Fixed; or consciousness directed steadily and consistently toward establishing and maintaining a stable center.

ELEMENT—Water; or a sensitive, feeling, subjective, and soulful orientation of consciousness. The essence of experience; the yearning for a sense of inner peace through self-conscious control of one's powers and faculties.

BASIC INFLUENCE—The basic qualities of ♏ are: intensity, resourcefulness, and consistency in the pursuit of goals; penetration, exactness, and the striving to learn *right feeling*. ♏ has the capacity to command and direct very powerful emotional forces. ♏ tends toward secretiveness and only reveals itself more fully to the careful, persistent, and tactful observer or investigator.

POSITIVE INFLUENCE—Development of positive ♏ traits tends to give a high degree of self-control and self-reliance, a ceaseless striving for greater perfection in oneself and one's abilities, and an innate interest in learning more about the occult, or hidden side of life.

NEGATIVE INFLUENCE—Development of negative ♏ traits tends to give vindictiveness, a sulking attitude when met with defeat, a tendency to manipulate others, and a somewhat morbid or coarse outlook on things. People under this influence often are swayed and controlled by strong negative emotional currents without being aware of it.

LESSONS—The positive traits of ♏ can be applied more effectively and the development of negative traits

KEY TO ASTROLOGICAL SYMBOLS

♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♋♌	♌♍	♎♏
ARIES	TAURUS	GEMINI	CANCER	LEO	VIRGO	LIBRA	SCORPIO	SAGITTARIUS	CAPRICORN	AQUARIUS	PISCES	CONJUNCTION	SEXTILE	SQUARE
☉	☾	☿	♀	♂	♃	♄	♅	♆	♇	♁	♊♋	♌♍	♎♏	
SUN	MOON	MERCURY	VENUS	MARS	JUPITER	SATURN	URANUS	NEPTUNE	PLUTO	PART OF FORTUNE	MOON'S NODES	TRINE	OPPOSITION	PARALLEL

counteracted by the integration into the \mathbb{M}_7 nature of the following traits: ability to compromise one's own personal desires in order to accommodate the rights and needs of others; ability to forgive those who disagree with or work contrary to one's own personal goals; and a careful regard for justice and fair play in applying the same standards to oneself as to others, and in giving credit where credit is due.

RULING PLANET—Mars(σ) is considered as a co-ruler of \mathbb{M}_7 , but Pluto($\♁$) is now usually considered as the primary ruler. $\♁$ in \mathbb{M}_7 has its greatest freedom of action to express its essential nature. It is the planet of regeneration or degeneration. $\♁$ inclines toward total commitment in either one direction or another with very little shading in between. $\♁$ can be aware of or knowledgeable in other areas or techniques, but usually will practice only the approach it has chosen, tending to have a distaste for mixing methods. $\♁$ tends to bring irreversible changes and transformations into a person's life. Once touched by $\♁$, a person is never the same again! Under a strong $\♁$ influence a person may be inclined to risk himself for some collective purpose, or to surrender personal desires for dedication to a more inclusive goal. $\♁$ rules collective motivation and purpose.

SYNTHESIS— $\♁$ in \mathbb{M}_7 represents the urge to express dedication to a common goal in a consistent, soulful, and intent manner. The ability to express this urge partially would depend upon an awareness of the fundamental unity of each with all. $\♁$ in the eighth house indicates that the desire for establishing individual accomplishments and inner qualities of lasting value tends to stimulate the quest for greater metamorphosis of consciousness.

EXALTATION—Uranus($\♅$) is exalted in \mathbb{M}_7 , and is therefore made more potent than normal through the reinforcement of \mathbb{M}_7 - $\♁$

influences. $\♅$ is the planet of design, innovation, intuition, altruism, and unexpected changes. When in \mathbb{M}_7 , the sudden changes and innovations inaugurated by $\♅$ become less tentative and acquire more depth and permanence; the designs and intuitions are more penetrating and far-reaching; and the feelings of altruism are rooted more firmly and are more likely to become motivations upon which the individual takes serious action.

DETRIMENT—Venus($\♀$) is in detriment in \mathbb{M}_7 , and therefore is more restricted than normal in its ability to express its essential nature. Basically, $\♀$ tends to be attractive, harmonious, peace-loving, delicate, and unassuming. When in \mathbb{M}_7 , the feelings tend to be more harsh, demanding, and suspicious than normal. This makes it less easy for a person to be imposed upon, but also tends to make him less able to express appreciation for, and respond gracefully to, beauty and refinement.

FALL—The Moon($\♁$) is in its fall in \mathbb{M}_7 , and therefore tends to sacrifice itself for the sake of greater \mathbb{M}_7 - $\♁$ fulfillment. $\♁$ in \mathbb{M}_7 tends toward dramatic upheavals in self-evaluation and feelings of self-worth. One's moods tend to be more intense and are likely to be powerful motivating factors. A person with $\♁$ in \mathbb{M}_7 tends to be more serious, harsh, and demanding of himself, and to project his values and standards more forcibly onto others. Often, there may be a feeling of being misunderstood, which could lead to too much self-pity or self-righteous indignation.

PHYSICAL ANALOGY—

Lakes, seas, and oceans.

EXOTERIC ANATOMY—Specific: bladder, urethra, large colon, rectum, excretory organs, appendix, pelvis, perineum, prostate gland, external generative organs, and nose. General: entire genitourinary system, and hemoglobin in the blood.

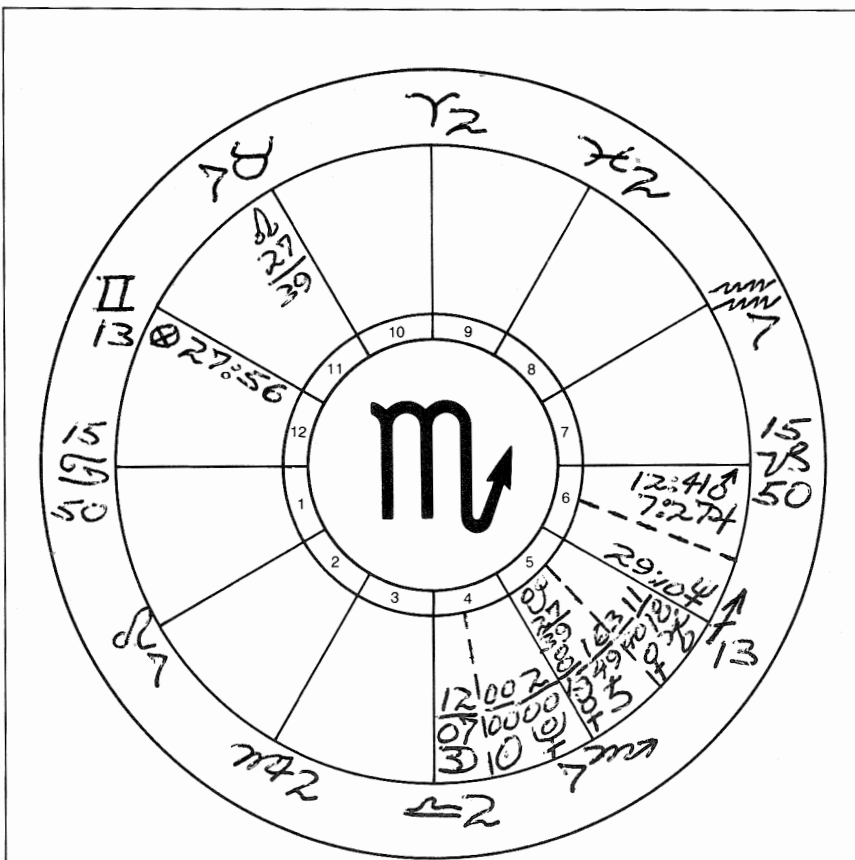
PHYSIOLOGY— $\♂$ as the co-

ruler of \mathbb{M}_7 rules the following physiological processes: blood heat, body temperature regulation, muscular energy, maintenance and distribution of the body's energy resources, production of male hormones, digestion of proteins, catabolism, excretion, function of motor nerves, production of red blood cells, and antibody and immune reactions.

$\♁$, the primary ruler of \mathbb{M}_7 , being one of the transcendental planets, does not seem to have much direct influence over physiological processes in the dense body. However, it may be that $\♁$ has something to do with reproductive processes and sex forces. On a spiritual level, $\♁$ governs the production and operation of the regenerative fluids produced in the gonads, spinal column, and brain. These fluids are produced when the sex force ceases to be expended in sense gratification and the mind is turned from selfish purposes to altruistic ones ($\♅$, the planet of altruism, is exalted in \mathbb{M}_7). These regenerative fluids have the power to heal and rejuvenate the dense body to a great extent, and to vivify the mind and increase its creative potential many-fold.

ESOTERIC ANATOMY— \mathbb{M}_7 is one representation of the Emotional Soul.

TABERNACLE IN THE WILDERNESS— \mathbb{M}_7 corresponds to the Laver of Purification, which contained the Molten Sea. This laver stood in the outer court of the Tabernacle and the priests were required to cleanse themselves in it before they were allowed to enter the Temple proper. This indicates that the aspirant to the higher life must purify himself of the negative side of his emotional nature and dedicate himself more exclusively to the service of holiness if he wishes to gain self-conscious entry into the invisible worlds as a lay brother or sister of a true Mystery School. He must make generative



Mt. Ecclesia **SOLAR INGRESS CHART** October 22, 1984
 Lat.: 33° N Long.: 117° W 09:47 PM (Pacific Standard Time)

purity his watchword and strive to transmute the sex impulse into higher creative channels. To a certain degree, he must master the alchemical processes of transmutation and regeneration.

♏ is a sign of great intensity, whose roots go deep and hold firmly. Thus, he who treads the path of initiation must consecrate his life to that end with an unwavering intensity. His whole heart and soul must be dedicated to the goal, and the intensity of his aspirations must permeate every fiber of his being and flow into every aspect of his daily life. He who lacks this intensity of effort will not find his way to the Temple door. Half-hearted or sporadic efforts will not suffice.

GREEK MYTHOLOGY—♏ is represented in Greek mythology by Hades, god of the underworld, of

the hidden wealth of the Earth, and ruler of the souls of the dead. Hades was one of the triumvirate of gods who ruled over the created universe. Through the casting of lots, Zeus was given dominion of the sky, Poseidon of the seas, and Hades of the Earth. We should note that Hades was not wont to punish or reward the souls of the dead according to some personal motive. It was merely his task and duty to administer the natural consequences of each man's life on Earth. Hades has a connection with generation and fruitfulness through his wife, Persephone, representing ♀, which is exalted in Taurus(♉), the opposite sign to ♏.

COSMIC CHRISTIANITY—As the Sun(☉) passes through ♏ the Christ Spirit penetrates more deep-

ly into the Earth and into the soul of humanity, aiming to re-awaken us to the need for regeneration and for greater consecration and dedication. The Soul is stirred to strive harder to purify itself of all the negative miasma which clings to it and holds it down in the mire of selfishness and self-indulgence. A deeper yearning toward spiritual development and attainment is awakened, being spurred on by an increasing disgust of stagnant self-satisfaction. This time of cleansing and purification prepares us to be able to receive more of the spiritual power radiated with increasing abundance as the Christmas season approaches.

THIS MONTH'S ASPECTS

The solar month begins on October 23, 1984 at 5:47 A.M. T.D.T. (Terrestrial Dynamical Time) with the following aspects:
 ☉ in ♏ * ♃ in ♏ until Nov. 10;
 ☉ in ♏ * ♀ in ♏ until Oct. 30;
 ☉ in ♏ * ♄ in ♏ until Nov. 2;
 ♃ in ♏ * ♃ in ♏ until Oct. 26;
 ♃ in ♏ * ♀ in ♏ until Nov. 5;
 ♃ in ♏ * ♀ in ♏ until Nov. 8;
 ♃ in ♏ * ♀ in ♏ until Oct. 24;
 ♃ in ♏ * ♀ in ♏ until Oct. 27.
 With the exception of the first one, all of the above aspects have been delineated in last month's Rays magazine in the article entitled "The Children of Libra, 1984." (Refer to the solar ingress chart in this article.)

☉(♏) * ♃(♏):

Children with this aspect may need to be encouraged to appreciate more fully the importance of self-reliance as they tend to experience life as a cornucopia in which even the slightest effort yields grand rewards. However, their knack of reassuring others of their self-worth and practical abilities may provide them with loyal friends who appreciate their idealism throughout their lives.

♀(♏) ♂ ♃(♏)
 Oct. 25-Nov. 3:

This conjunction tends to confer an impatience with relationships of all kinds, and these children may find that they must choose between living life according to their own rules and having many friends. Parents may be of assistance by helping them find a harmonious balance between the courage to stand up for often unpopular ideals and the sensitivity to appreciate the importance of compromise and flexibility in social interaction.

♃(♏) ♂ ♃(♏)
 Oct. 25-Nov. 2:

As Saturn tends to inhibit by focusing attention and fear upon any process it affects, we may say that its conjunction with Mercury in the penetrating, secretive Scorpio tends to result in a compulsive fear of making mistakes and a rigidly conservative mental outlook. These children may seem older than their years, but their aversion to non-serious, recreational activities may make them unnecessarily lonely. Parents may assist by demonstrating the necessity of a healthy informality at the appropriate time and place.

♃(♏) ♂ ♃(♏)
 Nov. 3-20:

Here we may find children who are simply too hard on themselves, and having ordinary fun in life may be a great difficulty. However, their self-discipline, persistence, and organizational ability, often displayed behind the scenes, may assure their material success. A cheerful, humorous early home environment may assist in counteracting their tendency towards chronic depression.

♀(♏, ♃) ♂ ♃(♏)
 Nov. 9-18:

The importance of discrimination in matters of the heart, be they of an emotional or spiritual nature, tends to be the emphasis of this

conjunction, and the children with this aspect may have some difficulty feeling that they deserve the same love they seek to offer. An appreciation of beauty combined with an acceptance of the world as it really is may insure a healthy self-image and positive outlook on life.

♃(♏) * ♂(♏, ♃)
 Nov. 10-end of ♃ month:

This sextile tends to confer great physical and mental vigor, and these children may need to be allowed to vent these energies freely and often. A capacity for teamwork and a sense of social justice are suggested here, and their loyalty may assure many close friendships throughout life.

♃(♏) ♂ ♃(♏)
 Nov. 11-20:

Impatience and the scattering of energy tend to be the major challenges of this conjunction, and these children may lose interest when the novelty of a new endeavor wears off. Parents are advised to encourage an interest in math and science, if talent in this area is indicated, as an above average capacity for abstract reasoning is a common feature of this aspect.

♀(♏, ♃) * ♃(♏)
 Nov. 12-end of ♃ month:

It may be difficult for children with this sextile to engage in relationships of a casual nature as emotional intensity and a deep involvement with others is suggested here. Commitment to others may be so important to them that their possessiveness actually may produce the condition they most fear—emotional isolation.

♃(♏, ♃) □ ♃(♏)
 Nov. 12-end of ♃ month:

Cooperation in group relationships tends to be the main emphasis of this square, and these children may experience almost intolerable emotional frustration

when they are not able to prevail. An early domestic experience of good-humored compromise and give-and-take between these children and their parents may result in adults who exercise patience and self-restraint with others rather than resorting often to underhanded methods to attain even worthy goals.

♀(♏) ♂ ♃(♏)
 Nov. 20-end of ♃ month:

This conjunction tends to blend feelings of love with a deeply rooted sense of responsibility, and the children with this aspect may indeed become quite wealthy in friendships as well as successful materially. The sign placement of this aspect may add a saturnine dimension which tends to reduce any problems concerning a lack of self-discipline and combines generosity with the ability to say "no" when it is in another's best interest.

In conclusion, thoughtful reflection upon verses 105-112 of the 119th Psalm may be of great assistance to the spiritual astrologer seeking to synthesize in his or her own consciousness the "soul" of this solar month's stellar configurations:

Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments.

I am afflicted very much: quicken me, O Lord, according unto thy word. Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments. My soul is continually in my hand; yet do I not forget thy law.

The wicked have laid a snare for me: yet I erred not from thy precepts. Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes always, even unto the end.

—Robert Jacobs

News Perspectives



ANTI-VIVISECTION UPDATE

"The discovery of the law of evolution, which revealed that all organic creatures are of one family, shifted the center of altruism from humanity to the whole conscious world collectively. Therefore, the practice of vivisection has been left, by that discovery, without any logical argument in its favor."

—Thomas Hardy

Since Thomas Hardy's day, the practice of vivisection has been "perfected" and "refined" most horribly, encompassing types and realms of torture probably undreamed of a century ago. Fortunately, however, more and more people are becoming aware of the extent and horrors of this practice and are banding together in a concerted effort to end it.

One such organization is the International Society for Animal Rights, Inc., 421 South State St., Clarks Summit, PA 18411. We recently have come into possession of this group's pamphlet, "The Argument for Abolition," by Steven Tiger, PA-C. This is an eloquently, succinctly, and logically stated review of animal experimentation and of moral, ethical, and scientific arguments for abolition of this nefarious practice.

We believe that this is a cause in which many of our readers are or should be interested, and therefore, with the permission of the International Society for Animal Rights, Inc., are reprinting the following passages from "The Argument for Abolition:"

There are three main issues involved with animal experimentation: the humane concern for animal welfare, the ethical issue of animals' rights, and the medical needs of human beings. It will be demonstrated that by all of these criteria, our goal must be abolition.

Animal experimentation is even more atrocious than most people can imagine. It isn't necessary to go into all the grisly details. Suffice it to say that vivisection involves the planned and observed destruction of tens of millions of conscious animals each year—by starvation, heat, cold, chemical and thermal burns, trauma, surgical mutilation, poisoning, electric shock, implantation of tumors and infections, deliberate induction of neurosis, and other methods too terrible for most people even to conceive.

Furthermore, much of this so-called research is not experimentation at all, but endlessly duplicated demonstrations, some procedures repeated hundreds or even thousands of times.

It is routine for the animals' vocal cords to be cut so that their cries of pain and terror will not disturb the experimenters at their work. When they are not being worked on, the animals are simply ignored, left alone and untended in their cramped and dirty cages. The reason for this callous treatment is found in the vivisectionists' own words: they regard animals as merely "tools for research," not sentient beings.

Anyone else doing such things would not only be arrested for cruelty to animals, but would likely be regarded as a dangerously demented individual. Yet we heap honors and awards on biomedical researchers because we expect great and miraculous things to come out of their activities....

Should we regulate murder so that at least it is done painlessly? Of course not; since it is wrong, we forbid it by law and impose a harsh criminal penalty upon anyone who breaks that law. Even if a bad person is murdered in order to make the world a better place, it is wrong.

But murder is a purely destructive act. So let's consider something more constructive: the building up of the United States. As it happens, much of the work was done by slaves. Should we therefore bring back slavery? No; it belongs to the past, to a shameful period in history in which the dominant group ruthlessly deprived another group of all rights. Today, we would justly condemn any suggestion that slavery be restored, no matter what the supposed benefits and no matter how "humane" it could be made.

Likewise, the ethical argument in the matter of animal experimentation is that animals have rights, just as people do. This is not at all a fantastic or farfetched idea; indeed, a growing number of attorneys and philosophers are writing scholarly papers and books analyzing the relationship between human and non-human inhabitants of this planet, and the conclusion is that animals' rights is a valid and legitimate concept.

So then attempts to regulate and reform animal experimentation are the moral equivalent of an attempt to restore slavery and regulate it to make it more humane. The attempt is misguided and irrelevant because the ethical issue makes the entire idea unacceptable, regardless of hoped-for benefits and humane conditions (both of which are illusory)....

Remember: evil exists to precisely the extent that we are willing to tolerate it and compromise with it. We do not have to compromise with the evil of animal exploitation any more than we have to compromise with racism and sexism. And we need not fear to work for total abolition of animal experimentation. It is an evil, just as slavery was. And like slavery, it can and must be abolished....

The overwhelmingly vast majority of conditions treated by doctors (including cancer, heart disease, lung disease, gastrointestinal disease, and diabetes) are traceable to lifestyle factors like smoking, drinking, drugs, poor diet, lack of exercise, and gross carelessness leading to accidents. With the savings that could be achieved by reducing these unnecessary illnesses, we could provide far better care to those who really need it than we now can provide. There is no argument with these facts.

The reliance on animal experimentation is particularly inappropriate on purely scientific grounds. One of the absolute requirements for a valid scientific experiment is that the test population and test conditions be representative of the population and conditions in the world where the results are to be applied. For example, if we used adults to test a skin cream designed to prevent diaper rash in infants, the results would be

meaningless, because the skin conditions are different. When we use different species as a population, as in animal testing, the results are even more unreliable. And the conditions of unending fear, pain, loneliness and confinement in which lab animals spend their sad lives are so bizarre that the results obtained are not even applicable to their own species, much less to human beings. For example, when researchers sew shut the eyes of newborn kittens "to study sight deprivation," we do not even learn anything useful about cats, and certainly not about humans....

Some questions may still remain:

"Isn't research necessary if we are to make any progress?"

Not unless you think that scientists are going to do a better job than God, nature, and evolution have done. If the goal is optimal human health, we don't need any research. Optimal health is achieved and maintained by adhering to four simple principles that have been known since Biblical times: eat sensibly; avoid poisons, intoxicants and pollutants (including cigarettes); use your muscles; take care and avoid accidents. (On the other hand, if the goal is for scientists to win prizes and awards, research is necessary. But do you really want your tax dollars supporting brutal experimentation for that purpose?)

"What about diseases that are not caused by people's lifestyle?"

Congenital and acquired illnesses for which the cause is unknown include multiple sclerosis, muscular dystrophy, cystic fibrosis (all of the diseases that have annual telethons; they represent a vanishingly small percentage of the patient population in this country). And because of that, very little research is done on these conditions. These are the so-called "orphan diseases." No one wants to deal with them because there is no potential for profit from any drugs or devices that might be developed (because there would be too few customers to cover the costs of research and development). Again it illustrates that medicine is a numbers game.

"If we didn't have animal research, we wouldn't have the polio vaccine."

That's true. But it is false to think that the vaccine wiped out polio. Epidemiologic data show that the disease was already on a sharp decline in the years immediately before the vaccine was introduced. In Europe, there never was any widespread and uniform vaccination program, yet the disease has disappeared there to the same degree as it has in the U.S. And within this country, the rates of decline were the same in rural areas, where vaccination was spotty, as in urban centers, where it was universal.

"What if we could find a cure for cancer? Doesn't that alone make it worthwhile?"

At least 3/4 of all human cancers are completely avoidable, according to the National Institutes of Health. Most cases are caused by smoking, heavy drinking, a meat-based diet, overexposure to the sun, and environmental pollution. We already know how to deal with cancer. Instead of funding more research, we should devote our resources to eliminating the known causes of the disease. Until we start working to eliminate those causes, we are not in any "war" against cancer; we are not even in a polite debate against it.

"What about the increase in people's lifespan? Isn't medicine responsible for that?"

No, it isn't. The increase in average lifespan is due mainly to improvements in public sanitation, which greatly reduced the incidence of infectious diseases.

"How are we going to develop new medications without animal testing?"

We don't need new medications. New drugs are developed not to meet a need but because they can be sold at a profit. We are already drowning in drugs in this country, and new "wonder drugs" add nothing but enormous expenses. (A recent report from Britain concluded that the "wonder drug" cyclosporin A, which was supposed to revolutionize transplant surgery, offers no advantage over existing drugs.)

"What about surgical techniques? How are surgeons to practice if not on animals?"

Practicing on an animal teaches nothing because the anatomy is so different in terms of size and configuration. Furthermore, we have far too much surgery done as it is. Most studies, even by the medical profession itself, conclude that a very great number of operations are unnecessary. As proof, every time physicians in hospitals go out on strike, the death rate in that region drops noticeably, and that is due mainly to the decrease in the number of operations performed.

"Hasn't medical research contributed anything?"

Medical research is like a slot machine that pays off once every thousand plays. So after a million plays, yes, you can point to a thousand payoffs. Its payoffs are splashy and they make headlines, but they have almost no impact on our national level of health. The mechanical heart used on Dr. Barney Clark is an example. Even so, if that were the only slot machine in town, we might feel obligated to keep playing it. But the wellness movement is a better way to invest our resources, because its payoffs are important and continuous. The insurance industry, which does not deal in vague theories, agrees, offering lower premiums to

people who don't smoke, don't get into accidents, are not overweight, etc.

So you can see that the notion of medical research being a conflict between scientists and physicians concerned with human health on one hand, and animal lovers who don't want to see animals made to suffer on the other, is false. Indeed, the abolition movement is attracting more and more clinicians who are every bit as concerned about human health as they are about animals' rights.

In summary, there are three main arguments:

1. The humane argument: vivisection is horrible.
2. The ethical (animal rights) argument: even if it could be made less horrible (more "humane"), animals have a right to live unmolested. Like slavery, its supposed "benefits" do not justify its continuance.
3. The medical argument: those benefits are a myth, anyway.

Each of these arguments is sufficient by itself. Together, they make an overwhelming case for ABOLITION.

Steven Tiger, PA-C, is a health care professional and an abolitionist. A Physician Assistant-Certified, registered to practice in New York State, formerly in clinical practice and editor of two medical journals, he is now a freelance medical writer-editor and a guest lecturer in medical physiology. □

NEW VISTAS ON HEALTH

Two articles in the July 15, 1984, issue of the *Blade-Tribune* (Oceanside, CA), are of interest with regard to our physical well-being. One, headlined "Painkillers May Worsen Headaches, Doctor Says," explains that recent research finds headache to be an illness in its own right rather than a "symptom" of something else, as traditionally has been thought.

The Director of the Michigan Headache and Neurological Institute, Dr. Joel Saper, noted: "One of the things coming out of research started just in the past two years is that people with headaches are born with a certain biology that makes them more susceptible and that headache is not simply a result of stress or a side effect of another disease....Now we are looking at headache as a legitimate biologic illness. We now know people have chronic pain without any other disease causing it. We think the pain mechanisms in these people are disturbed, like a smoke alarm going off when there's hardly any smoke."

Dr. Saper, discovering that 95 percent of the headache sufferers involved in his study took daily painkillers, added: "We found that overuse of medication may in part contribute to the very problem the medication is supposed to relieve. It's like scratching an itch and making it itch more."

Occult science knows that headache, as any other form of physical suffering, results from the individual's own disregard of natural Law. The permanent answer is not to keep taking "pills," but to make the necessary adjustments in behavior and/or attitude that cause the condition to cease. This is the foundation of all permanent healing, and although occasional medication or other physical palliatives, within reason, may be helpful to the healing process, permanent cure can be effected only when the person makes the required change in him or herself. If we live as best we can in the present life, the chances of being blessed with a far more healthy constitution in the next life are increased considerably.

The other article, "Cancer Patients Sing Away Pain," discusses the role of music therapy in easing the pain of terminally ill people in a Galax, Virginia, hospice. "When doctors, nurses, and counselors have done everything they can, music can help terminal cancer patients forget their pain and cope with the fact that they are dying. At a hospice in this small town...music is being used as an adjunct to drugs and counseling for the terminally ill. Patients involved with the experiment agreed...that music often works where traditional treatments fail." Spokesmen for the experiment agreed that "music reaches patients who don't respond to anything else." Said one: "Music reaches centers in the brain which are not reached by simple dialogue or rational thought. Music in and of itself is not a cure, but it is a catalyst." The patients eagerly await their music therapy sessions, in which they often participate by joining in singing along with the therapists. Acknowledged one patient of the results of his treatment: "It's miraculous. I have a completely different attitude—I'm not afraid to die."

We are told, of course, that music is the universal language, and it is the "message" from the World of Thought—the sphere of tone, where the Second and Third Heavens are located. It is no wonder that music reaches human dimensions that neither the spoken word nor certainly the nostrums of materia medica can attain. "Music hath charms to soothe the savage breast," and most certainly it also can reach the "threshold of pain" that incapacitates the suffering. There is little doubt that music therapy will become increasingly one of the most efficacious methods, not only of comforting the terminally ill in their last days, but also of implementing and maintaining well-being among the actively living.

INFANT MESSAGES

Evidence that the cries of infants can identify those with potential mental or physical health problems is discussed in *Newsweek*, July 16, 1984. It long has been known that brain-damaged babies make strange sounds, but only recently have scientists discovered that babies who appear normal also cry in two distinct ways. Most

"squall" in a seemingly healthy manner, but some "make short, high-pitched cries that resemble the squeals of mice." One scientist has proposed that the abnormal cries result "from incomplete or incorrect development of the central nervous system," which controls both the breathing that determines the length of wails and the tension of the vocal cords that determines the pitch.

"So far, the theory has fared well. Zeskind (Sandy Zeskind of Virginia Polytechnic Institute) discovered that babies who sound sick also show evidence of nervous-system problems. Normal infants, for example, have more complex cyclic rhythms of heartbeat, breathing and arousal than newborns with strange cries. Zeskind also found that heart rates of babies with sick cries rose and fell sharply.... (Zeskind) suspects that the result may be the tragic sudden infant death syndrome (crib death) that takes the lives of thousands of babies each year."

The article, "From the Mouths of Babes," by John Carey, continues, however, that the troubled cry "actually contains the prescription for its cure." It is true that some parents cannot stand the sick cry and that their children, in consequence, may be abused. "Many parents, however, instinctively respond by becoming more sensitive to their babies' needs.... (one scientist) found that those babies with unusual cries who did receive extra care actually outperformed normal infants on later mental tests. Scientists hope to unlock more of the messages hidden in babies' cries..."

This article is significant for several reasons. First, of course, is its acknowledgment of the increasing recognition being given to the fact that babies can "tell" a good deal about their needs if adults are knowledgeable and sensitive enough to comprehend. Secondly, from the occult point of view, is the connection between what the infant is communicating by way of its cries and the destiny with which it has come into the world. Some babies with weak constitutions receive the tender, loving care that helps them eventually grow strong and healthy. Others are born into unloving families, or into families who care but who do not understand, and they may either be abused or, even with the best intentions in the world, not receive the particular type of individual attention that they seem to require.

Truly, we lay the foundations of our future environment by our present behavior, and thus it has been for eons in the continuing cycle of human rebirths. Both the infants and those who care for them not only are reaping the consequences of what they previously had set in motion, but also are generating the stuff of which their futures will be made. The sooner all humanity becomes actively aware of the role that the Laws of Rebirth and Consequence play in our lives, the sooner we all will rid ourselves completely of physical limitations and begin to move much more rapidly up the ladder of spiritual progress. □

Book Reviews



***SUBLIMINAL SEDUCTION*, by Wilson Bryan Key, Signet Books, New York, 1973.**

In this book, subtitled "Ad Media's Manipulation of a Not So Innocent America," Wilson Bryan Key discusses the workings of the subconscious mind and reveals the devious practices of the advertising "big boys" who use highly sophisticated methods of camouflage to hide subtle yet powerful *subliminal* stimuli in their ads geared to manipulating the masses of consumers. He warns, "You cannot pick up a newspaper, magazine, or a pamphlet, hear a radio, or view television anywhere in North America without being assaulted subliminally."

Concerning the workings of the mind and what makes subliminal manipulation possible, Dr. Key discusses the rapid flow of impulses through neurons in the body at speeds of some 60 meters per second and the staggering amount of input the brain receives from its surroundings from moment to moment: "Information is collected at what might be called a cognitive or conscious level, a level where each human is consciously aware of what is going on. Information is also collected simultaneously and continually at a subliminal level, a level at which there is no consciously apparent awareness of data entering the brain...everything happens and is perceived totally." Three-quarters of a century ago Max Heindel gave a similar but more detailed explanation: "The involuntary memory or subconscious comes into being in a way altogether beyond our control at present. As the ether carries to the sensitive film in the camera an accurate impression of the surrounding landscape, taking in the minutest detail regardless of whether the photographer has observed it or not, so the ether contained in the air we inspire carries with it an accurate and detailed picture of all our

surroundings."

Whether or not we are consciously aware of all that we see, hear, and feel, the information still becomes accurately and completely recorded in our subconscious mind. With full knowledge of this, unscrupulous advertisers use a variety of effects to subliminally persuade their viewers. For example, a high-speed-shuttered film projector called a tachistoscope has been used to flash messages every five seconds at a speed of 1/3000th of a second, superimposed over motion pictures in theaters or television programs in our own homes—messages which bypass our conscious perception, but which are perceived at the subliminal level. In one of many experiments conducted on unsuspecting moviegoers, suggestions to "EAT POPCORN" and "DRINK COLA" were flashed subliminally upon the movie screen resulting in increased sales of those products. In reaction to this *The New Yorker* said, "We had reached the sad age when minds and not just houses could be broken and entered." And in a full page editorial *The Saturday Review* said, "The subconscious mind is the most delicate part of the most delicate apparatus in the entire universe. It is not to be smudged, sullied or twisted in order to boost sales of popcorn or anything else. Nothing is more difficult in the modern world than to protect the privacy of the human soul."

The tachistoscope was soon replaced by the sophisticated subliminal perception device "light intensity." Dr. Key writes: "A simple projector is connected to a rheostat and the light intensity is turned down below the level that the conscious eye perceives. The message, nevertheless, is still perceived by the unconscious mind...this is far more effective than the tachistoscope, because the message is transmitted *continuously* rather than intermittently and cannot be detected."

Subliminal deception also comes over the air waves. Today's youth are continuously assaulted through their musical entertainment by techniques which "mask" subliminals within the loud rock beat. In magazine and billboard ads, the methods used for injecting subliminals are a variation of the childhood game "How many animals can you find hidden in this picture?" In the game, animals are drawn so as to blend in with the background of the picture, thus they aren't easily perceived at first glance. In the advertising game, skillful artists are employed to retouch photographs with hidden subliminals, and knowledgeable psychologists are employed to supply the effective subliminal symbols. In cigarette and alcohol ads, for example, in leading magazines, Dr. Key helps his students to detect such things as skulls, grotesque faces, monsters, wolves, sharks, sex organs, and other "death symbols" designed to prey upon subconscious fears and self-destructive tendencies. "I have no doubt," said Dr. Key, "that America's heavy alcohol problem and high teen-age suicide rates are related to this type of advertising."

This book revealed to the spiritual aspirant a grave misuse of art and technology geared to deceiving and manipulating humanity. Those engaged in such activities are practicing black magic and hypnotism of sorts, tampering with the individual's sacred exercise of free will, hampering the evolution of humanity, and incurring severe debts of destiny for themselves.

This book is must reading for the spiritual scientist who is endeavoring to sharpen his/her faculties of perception and self-mastery. Dr. Key's guidelines can help in detecting the subliminals used in the magazine ads thus helping to disarm their effect upon us. (It is interesting to note that many of Dr. Key's test subjects were able to perceive subliminal plants in ads during relaxed, meditative states. When the outer senses are stilled, the light of the inner eye is better able to pierce the veil of illusion.) As for radio, movies, and television, we can do much by exercising discretion in limiting the amount of the programming to which we are exposed—and by using the remote control to at least spare ourselves of those television commercials!

We also, most importantly, can read and practice what Max Heindel outlined in *Rosicrucian Christianity Lecture #11* ("Spiritual Sight and Insight"). He wrote that "It is of the highest importance to our development that we observe the sights and scenes around us accurately, otherwise the pictures in our conscious memory do not coincide with the automatic sub-conscious records. The rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day." (Perhaps prophetically, Dr. Key wrote that "...the ability to differentiate between illusion and reality will soon become even greater a necessity to survival.") Practicing observation, concentration, retrospection, meditation, and discrimination, helps to arm us with the light of the Spirit within which burns through all illusion and reveals the truth which sets us free. Finally, we can include in our evening prayers for humanity, the request that all of God's children be delivered from darkness and deception into the Light of wholeness and Truth. —S.G.

THE COST OF DISCIPLESHIP, by Dietrich Bonhoeffer, translated from the German *Nachfolge*, 1937. Macmillan Publishing Co., New York.

This classic work by the famous Lutheran minister Bonhoeffer, who died at the hands of the Nazis in a concentration camp because of his work in the Christian underground during World War II, has a unique message which can be useful to students of esoteric and mystic Christianity.

The book is a theological attempt to outline the steps of discipleship by explaining the relevance of grace, the Beatitudes, the Sermon on the Mount, and the significance of living the life in baptism, meaningful com-

munity service, the body of Christ and, finally, by expressing some profound ideas about sainthood and the image of Christ.

Bonhoeffer describes the *Ecclesia Christi*, the discipleship community, and what it means to live in the physical world and not be of it. Bonhoeffer, who was a Flossenberg martyr, lived the life he professed. Although he had escaped from Germany for a time, he chose to go back to Germany as his Christian duty, to work for Hitler's defeat. As Christ Jesus surrendered His own body to death, so in a sense did Bonhoeffer, and so do we die daily in the ebb and flow of self-consciousness and transformation from visible to invisible helpship.

To reach this "sainthood"—or as the occultist understands it, the development of the soul body—we are obliged to discover our true selves in the death and resurrection of Christ Jesus and in the righteousness of God. This allows disciples to enter into fellowship and communion with Christ and to remain in that fellowship, Bonhoeffer suggests. We, as students of the Rosicrucian Philosophy, know that "if we walk in the light, as He is in the light, we have Fellowship, one with another."

In his discussion of the body of Christ Jesus, the importance of the body as the temple of the indwelling Spirit is emphasized. Sins of passion and covetousness in "a very special way" are sins against not only our own bodies (depletes building of vital body) but against the Body of Christ. These acts dissolve the spiritual unity with the Christ, and "by robbing the Christ of His body and lending it to sin, the Christian forfeits his communion and fellowship with Christ." The point is made that the physical body cannot belong to the world and to Christ. We cannot serve God and mammon. We must devote ourselves exclusively to the service of Christ, and as Students and Probationers of *The Rosicrucian Fellowship*, we do this in the vineyard of Christ on the inner planes as well as in the physical universe. If we fall victims to the flesh or desire nature, we become incapable of serving our neighbors. Disciples pay a high price to make the journey home to the Father, living lives of service to humanity, discipline, prayer, and self control, and with a different outlook and spirit from those of an ordinary person in the humdrum material world.

The disciples "seek those things that are above, not the things that are on the Earth and their true life is hidden with Christ in God in reflection of what they shall be." The disciples, Bonhoeffer writes, "wander on Earth and live in heaven, and although they are weak, they protect the world; they taste of peace in the midst of turmoil; they are poor, and yet they have all they want. They stand in suffering and remain in joy, they appear dead to all outward sense and lead a life of faith within." —S.W.

Readers' Questions



PERSISTENCE OF SAME FACIAL LIKENESS (?)

Question:

Does the dense body retain a similar facial likeness from one life to another, regardless of sex and race?

Answer:

To a certain limited extent it does. Each time that an Ego comes back to rebirth, it has an entirely new set of vehicles, which includes the essence of experiences of all its preceding lives. On the inner planes, just previous to rebirth, the Ego attracts to itself mind stuff, desire stuff, and ether of such a nature and quality as will correspond to the essence extracted from its preceding lives. When it reaches the material plane, these substances attract physical matter and build it into the new dense body. Therefore, the new physical features will be different from those of past lives to the extent that the Ego has added to its spiritual accomplishments by the experiences of the last preceding life.

The physical body corresponds to the Ego's spiritual character in every Earth life. There are some modifying conditions, however: in each Earth life the Ego is assigned to work out a certain amount of past destiny and is given a physical body that will enable it to accomplish the desired result. This may entail the temporary holding in abeyance of some of the forces and qualities which the Ego has generated in past lives, and that fact, too, will be reflected in the physical body and facial characteristics.

In other words, then, an Ego does not necessarily, in any particular life, reflect in the physical body all the forces and qualities acquired during its entire previous experience. Thus, the matter of facial contour is subject to a great deal of variation, although a certain resemblance usually can be traced.

DUAL PERSONALITY

Question:

Is it possible for a person to have a dual personality — to be, for instance, like the “Dr. Jekyll and Mr. Hyde” character invented by Robert Louis Stevenson?

Answer:

Yes, it is possible for a person to have a distinct dual personality of the “Jekyll/Hyde” type. Such cases were prevalent in Biblical times, although comparatively rare at present.

People who have led notably evil lives, particularly if they have fostered hatred and malice, thereby have caused their vital bodies to be composed almost entirely of the two lower ethers. Such a vital body becomes hardened and endowed with great strength. These peoples’ desire bodies at the same time have become coarse and vile in character. In time, then, the vital and desire bodies of such an individual become interlocked, so that at death the usual separation of the two does not take place. This interlocked vital/desire body is called the “sin body.”

These people, after death, gravitate to the lowest region of the Desire World, which interpenetrates the etheric region of the Earth. Here, they are in constant touch with those in the Physical World who are suited, by their own evil nature, to carry out the wicked designs of the disembodied Spirits in the lower Desire World. Sometimes these earthbound entities keep up their nefarious work for centuries, and there seems to be no limit to what they do. All this time, they are adding to their ever-increasing load of sin, for the vital body is reflecting and etching deeply into the desire body a record of each misdeed.

Finally, however, the earthbound Spirit is obligated to let go and enter the purgatorial existence, since it no longer is able to resist the purgatorial force of repulsion. The time spent in purgatory naturally is lengthy, in proportion to the time the Spirit has continued its evil practices after the death of the dense body, and it thus meets its due retribution.

After the purgatorial period is finished, the Spirit leaves its sin body. This, however, does not disintegrate as quickly as the ordinary shell left behind by the average person, for the consciousness in it is enhanced by its dual composition (of both vital and desire substance). It has what amounts to a sort of “personal consciousness.” Although it has no reasoning power, it is in possession of a low cunning which gives it the appearance of being endowed with a spiritual presence. This enables it to live a separate life for many centuries.

The person who created this sin body passes rapidly through the First Heaven and into the Second Heaven, where he sojourns only long enough to create a new environment for himself. He remains for only a short

time in the Third Heaven, and then is reborn on Earth much sooner than is normally the case, in order to satisfy material cravings which draw him strongly to the physical plane.

When such a person is reborn, the sin body is drawn to him by magnetic attraction, and usually stays with him all his Earth life. This Ego, then, is likely often to come under the influence of the sin body, which will cause him to lead an entirely different life than at other times when not under its influence. While under the domination of the sin body, he may be impelled to commit deeds which at other times he would despise. The influence of the sin body is so strong, however, that the Ego cannot rid himself of it.

Thus it is evident that an individual under the influence of the sin body can be led to perpetrate crimes befitting an archfiend, and at other times indeed be a humane, conscientious, law-abiding citizen.

THE AQUARIAN AGE AND THE SIXTH EPOCH

Question:

Are the Aquarian Age and the Age of the New Galilee the same thing?

Answer:

The Aquarian Age and the Age of the New Galilee (otherwise known as the Sixth Epoch of the Earth Period of evolution) are not the same thing.

During the present Earth Period to date, there have been five Epochs: Polarian, Hyperborean, Lemurian, Atlantean, and the present Aryan Epoch. The next Epoch will be that of the New Galilee.

The present Aryan Epoch is divided into ages. The ages are determined by the Sun’s passage through the signs of the zodiac. The Arian Age began when the Sun by precession passed into Aries, and lasted about 2,100 years until the Sun passed into Pisces, inaugurating the Piscean Age. The Sun has been in Pisces approximately 1,400 years and will remain there about 600 more years. Then it will enter Aquarius, and at that point the Aquarian Age will begin.

Some occult students believe that there is an esoteric relationship between the beginning of the New Galilean Epoch and the second coming of Christ. Regarding this, of course, Christ Jesus Himself said: “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” Max Heindel stated, as conjecture only, that since the precessional cycles, so far as they are concerned with the evolution of humanity, seem to commence with the Sun’s entrance into Capricorn, it is possible that the sixth, or New Galilean, Epoch may begin at that time. □

Nutrition And Health

PIES FOR THANKSGIVING

Quick Apple Pie Apple 'n Cheese Pie

Wheat Germ Pie Crust Pumpkin Pie

All recipes from *New Age Vegetarian Cookbook*.

QUICK APPLE PIE

1 cup cream, whipped stiff
1 can sliced apples (drained)

1/2 tsp vanilla
2 Tbs brown sugar

Beat vanilla into whipped cream; stir apples; add brown sugar. Pile mixture into favorite baked pastry shell. Dust with unsweetened coconut and cinnamon.

WHEAT GERM PIE CRUST

1-1/4 cups wheat germ, toasted
1/4 cup soft butter or margarine

1/4 cup brown sugar

Blend ingredients with fingers. Reserve 1/4 cup crumbs for garnishing pie. Turn remaining crumbs into 8" pie pan, pressing on bottom and sides, forming a small stand-up rim. Bake in preheated oven (350° F) for 8 minutes. Cool before filling.

APPLE 'N CHEESE PIE

5 to 6 apples, sliced
1 Tbs butter
4 tsp butter
3/4 cup sugar (brown)
Pastry for 2-crust pie

1/4 tsp nutmeg
3/4 tsp cinnamon
1/3 cup grated cheese
1/8 tsp vegetable salt

Combine sugar, salt, and spices, sprinkle over sliced apples in bowl, toss to mix well. Heap into pastry lined 9" pie pan. Dot with 1 Tbs butter. Roll out pastry for top crust, sprinkle with grated cheese, dot with butter. Roll up jelly-roll fashion, folding the ends into center; roll out as usual. Arrange on top of pie, sealing edges well. Bake in 375° F oven for about 50 minutes.

PUMPKIN PIE

1-1/2 cups cooked or canned pumpkin
1-1/2 cups rich milk, scalded
1/2 tsp vegetable salt
1/2 cup crushed walnuts
1/8 tsp allspice

1 tsp cinnamon
1 tsp ginger
3 eggs, beaten slightly
1 cup brown sugar

Mix pumpkin, sugar, salt, and spices together. Add eggs, milk, and nuts. Pour mixture into unbaked pie shell. Bake at 425° F for 10 minutes; reduce heat to 375° F and continue to bake for 30 to 35 minutes. □

Nutrition and Health



Bottomline Nutrition

The author is a dental hygienist and has operated a nutritional consulting service. This article represents her opinions and is based on her study of nutrition and her experiences in this field of endeavor.

Ten years ago I was in a state of dis-ease. I would probably have made my transition by now or be in a mental institution if it had not been for learning the truth about nutrition. Even though I am a dental hygienist, I was not taught about what sugar and incorrect combinations of foods could do to my body.

In 1974 I was on Valium for nerves and Codeine for migraine headaches: up one minute, down the next. I was always on a diet. I became so concerned and frightened, especially when none of my physicians could help me other than to offer more pills, that I began to study the so-called "quack" side of medicine. What an enlightening experience! (Please understand, I am in no way knocking the medical profession. Orthodox medicine certainly has its place in our world of health.)

It took me about three years to regain my energy and finally release my compulsive eating habits. I learned to lose weight mentally and, more importantly, I learned the "bottomline basics" of nutrition.

My friends were so impressed by my experience and example that they began to ask questions and seek my counsel. This eventually led to my establishing a nutritional consulting service in a large dental clinic in the Northwest and opening a Wholistic Health Center with eleven staff members.

One of the most challenging statements that can confront someone is: "you need to change the way you eat." If we truly want to help people with nutrition, we are well advised not to tell them all the things they're doing wrong as far as food is concerned. Transforming the way we eat is a life-style change. No one likes to be told that he or she needs to change, especially eating habits.

What can we do?

#1. SET THE EXAMPLE

Often, by the example we set, others will ask us about why we eat the way we do (a perfect chance to tell them). They want to know how we have so much energy. How do we have such clear skin, bright eyes?

#2. REMEMBER WHERE WE BEGAN

So many of us have a tendency to forget how confusing the study of nutrition was at first. Don't eat this with that; no liquids with meals; no fried foods; no alcohol; no pork; etc. The statement usually heard most often from beginners is: "Well, what do you eat?" Remember, for someone who is just opening up even to considering nutritional changes, *simple* basics are the answer: i.e.—It is better to eat a broiled hamburger than a fried one. (Remember, Mr. Heindel says in the *Cosmo*, that not everyone is ready to or can be a vegetarian immediately.)

I teach what I call the Three Q's: quality- quality-quantity. *Transform the quality of your thinking about yourself and your food, then you transform the quality of your food, then you can transform the quantity.*

My clients keep a food diary of everything they eat and drink for one week. I then go over this with them and explain where their individual problem areas may be: sugar, caffeine, digestion, fats, stress, milk, liquids, etc. I ask them on which they want to work. We work on that area alone until they begin to notice an improvement in the way they feel. They usually notice an immediate change. Just keeping a food diary is a revelation!

Sample Food Diary:

Date/Time/Food/Amount/How you feel (physically and emotionally)

#3. YES, SUPPLEMENTS ARE IMPORTANT!

I cannot legally prescribe vitamins and minerals. I can educate others as to their value. Mother Nature recommends moderation in all things; so do I. Ideally, we should be able to obtain all the vitamins and minerals we need from the foods we eat. However, aside from cooking most foods to death, not all of us raise our own

food. We buy it, often from a store where the produce has been sprayed, picked green, and on the shelf for days. It is my belief that if we get even 30% of the original food value from such ill-treated fruits and vegetables, we are doing well. Stress is another daily factor with which we must cope, thus inhibiting our ability to obtain full food values. (Note: Food must be eaten with vitamins to obtain full value of the supplements.)

#4. DIGESTION AND ASSIMILATION

I believe that digestion is the foundation of good nutrition. If we eat all the best foods and take the best supplements available but are *not digesting or assimilating* them, we are merely "middlemen."

Eight out of ten of my clients have improper digestion as their major problem. Gas, heartburn, excessive burping, headaches, mucus problems, weight problems, or irritability after eating may indicate digestion problems, not to mention possible allergies. Some good digestive aids containing only vegetarian products are on the market, available at many natural food and health food stores.

#5. MENTAL DIET

The great philosophical and religious teachers mention this in some form in their writings. We cannot expect to eat well and be healthy if our mental diet is one of criticism, gossip, and 'poor mouthing.' Anger will put an immediate stop to digestion.

It is my opinion that a person who has a joyous, thankful, loving attitude can eat less perfect foods and obtain more food value from them than can the person who eats "perfect" food and constantly is judging him or herself and others. "Think about what you think about."

#6. BLESS AND GIVE THANKS

No matter *where* we are or how large the crowds, we quietly can recognize the Source. Remember, the Laws of Manifestation teach that to obtain more of anything we must give thanks for what we already have.

#7. BE PATIENT WITH OURSELVES AND OTHERS

I have been working on my nutrition for 10 years now. I still have things to learn and accomplish. We must make haste slowly, otherwise we or the people we're trying to help may become overwhelmed and feel it's just too much to do. So, they give up and return to the old familiar ways. Patience, encouragement, and knowledge are the keys to better mental and physical health. It is our duty to share them. "If You Don't Take Care of This Body, What Are You Going To Live In?"

Most of us were born with Rolls Royce bodies, but by the time we are in our twenties, we've made junkies out of them. If you had a Rolls Royce, would you put sugar in the gas tank (or any other substance you knew was harmful)? Why do we take better care of our mechanical vehicles than we do of our physical vehicles?

—Patricia Gayle Bianconi, R.D.H.

Nutrition and Health



Bee Pollen and Propolis

Bee pollen and propolis are two products from the hive which ultimately may be as important in human nutrition as is honey.

Bee pollen consists of millions of tiny grains—the male sperm cells of flowering plants. These grains, which vary considerably in size among different plant species, are gathered by the bees, who mix them with nectar and take them to the hive.

This substance contains practically all the known nutritive essentials: all amino acids, most vitamins and minerals, and many enzymes. It supplies catalysts not available in most other foods, and is particularly useful in regulating and stimulating metabolism. If augmented with roughage and water, pollen can be used as a survival food.

Because of its high, easily assimilable protein content, pollen raises the gamma globulin level, thus helping build the body's natural immunity.

Some pollen particles require a particularly short digestive process since they pass directly from the stomach into the bloodstream.

Researchers have determined that pollen stimulates the rapid increase of hemoglobin in anemic children, stimulates the increase of energy and weight in convalescents, engenders a safe calming effect on the individual, regulates the action of intestinal functions, and generally serves as an accelerator of human growth. It is considered to be a splendid source of high energy and is used in the conditioning and training of Olympic and other athletes.

Pollen has been employed in the successful treatment of complaints ranging from sleeplessness and forgetfulness to colitis, the common cold, nervous disorders, and menstrual problems. It is said to be particularly useful in offsetting the effects of toxins, pollutants, and drugs in the system.

Propolis is made by bees from the resinous juice and sap of trees and tree buds—material with which the trees fight infection and heal themselves. Bees use this substance as a device against contamination and disease. They cover foreign matter that they cannot remove from the hive with propolis and a layer of wax; this retards decomposition and tissue decay for several years.

Propolis has been found effective as an antibiotic, while offering no side effects. In various parts of the world, it has been utilized beneficially in the treatment of mouth and throat infections, ulcers, skin disorders, wounds, excessive bleeding, and bad breath. It also has an anaesthetic property, found by some researchers to be more effective than novocain in the same concentrations.

Bee pollen and propolis both are available in many stores specializing in natural foods and "health foods." □

Healing

The Real Causes of Dis-ease

No matter how remote or improbable it seems, we may rest assured that we ourselves are accountable for our pains and ailments. Although environmental conditions, changes in weather, physical injuries, etc., may be the exciting causes of illness, the real causes are within.

All physical disorders make their appearance in the mental and emotional parts of one's being before they manifest physically. Wrong habits, whether mental, emotional, or physical, are the real causes of dis-ease. All ailments, diseases, and infirmities are either the direct result of past mistakes or of a deliberate disregard of the inner urge which is seeking to master the lower nature.

The Beings who guide human destiny from the higher worlds permit us to suffer the inevitable results of wrong actions in an effort to force the lower nature to loosen its grip on the higher vehicles. We all eventually must admit that everything from which we suffer is traceable to our own unwise actions in either this or previous lives. Unnatural conduct, ill feelings toward others, gluttony, immorality, and other forms of selfishness, tend to interfere with the functions of the various glands, nerves, and organs. Correct diet, medicines, and treatments are often able to relieve an ailment, but one can be permanently healed only by removal of that within oneself which manifests outwardly as disease.

For this very important reason, real healing enables the patient to learn the spiritual lesson indicated by his illness. A realization that illness is always attributable to our own ignorance and folly and not a sudden blow from a capricious or spiteful fate enables us to work in closer cooperation with the *Invisible Helpers* for the eradication of the habit or psychological condition which manifests painfully because it is not in harmony with the Divine Plan.

Once having discovered and accepted the inner cause, which may be ill-temper, greed, hatred, resentment, worry, lust, fear, or something else of a destructive order, we should go about the task of liberating ourselves with systematic persistence. This may be accomplished by resisting the undersirable quality, but there is a far easier and more natural method. A moment's reflection will show that the opposite pole of each vice is a virtue into which that vice

may be transformed. It will readily be seen that we cannot be both abstinent and self-indulgent; both patient and impatient; loving and spiteful; pure and impure, etc. Therefore, as we cultivate the one, the other necessarily in that measure eradicated. By living a life of devotion to high ideals, by cultivating the good and true within ourselves and thus seeking to attune ourselves to the higher vibrations of Love, we automatically overcome and crowd out our evil tendencies as easily as light dispels darkness. It is much easier to overcome a fault by building in a good habit than it is to attack a fault directly and tear it out by the roots. This is undoubtedly what St. Paul had in mind when he said: "Be not overcome with evil but overcome evil with good."

It cannot be denied that many of us have inharmonious habits which are almost beyond the strength of our individual will to change. However, since the *Invisible Helpers* work with us mentally, emotionally, and spiritually to restore harmony, as well as physically to relieve pain, they are always more than ready to help us liberate ourselves through self-regeneration. Their strength added to our own enables us to do what we might not be able to accomplish alone. We must keep in mind, however, that the amount of benefit derived from their aid depends largely upon our own willingness to cooperate with them in their efforts to bring our lives into harmony with Natural and Divine Law.

No divine agent can be expected to release one forcibly from habits or faults which he may know to be wrong but may not be willing to abandon. It has always been true that "God (through His Helpers) helps those who help themselves." □

—E.N.

Healing Dates
November.....5—12—19—25

For Children



Orville, the Singing Owl

Mother Owl looked at Father Owl and smiled. Father Owl closed his eyes, leaned back in his chair, and sighed.

Upstairs, little Orville Owl was getting ready for bed. He was, as a matter of fact, taking his bath, and doing a very good job, too. He carefully washed behind his ears and scrubbed his claws. He didn't splash water over the side of the tub any more, and he even remembered

to wash out the tub when he was finished.

Then what was Father Owl sighing about? Well, if you had been listening closely you would have heard, mixed up with the sound of running water and the scrubbing of the claw-brush, the sound of Orville singing. It was a rather pretty song and had a nice melody. Orville had learned it one evening when he was having supper with the Oriole children and Mother Oriole was teaching it to her family. Orville's voice was quite pleasant—rather loud, but he could hold a note for a long time and could sing high notes and some low ones.

Then, you're still asking, what was Father Owl sighing about? But don't you know? Owls aren't supposed to sing. Good gracious, no! Owls hoot, and wh-o-o, and make scary sounds on dark, foggy nights and especially on Halloween. But no well-brought-up owl ever sings!

Orville, however, had been singing ever since he was two years old. At first his parents thought it was just a "phase." (You know what a phase is—something children do at a certain time because they're a certain age, and after awhile they don't do it any more.) And so Mother and Father Owl thought this singing was just a "phase" and would stop when Orville got older. But when Orville was older, he was old enough to remember the words of songs better, and so he sang more instead of less.

Then his parents thought that if they took him away from the other birds for awhile he would forget all that singing nonsense and settle down to be a proper owl. So they took a vacation and went to the desert where there weren't any birds at all. But one night Orville heard a coyote howling, and from then on imitated the coyote every chance he got, morning, noon, and night, and finally his parents were only too happy to get him back home where after awhile he forgot about being a coyote and began to sing again.

Later, his parents sent him to nursery school—which, his father had said ever since, was a big mistake. There were no other owls in nursery school, but there were robins, wrens, cardinals, orioles, bluebirds, and even a canary. And the teacher had sung in church choirs and even once in the chorus of an opera, and liked nothing better than to have the children sing all day long. And so of course Orville learned even more songs and sang oftener and liked the songs he learned so much that he sang them over and over again when he got home, even though Mother and Father Owl didn't like that a bit.

Orville started kindergarten, and there the children sang even more than in nursery school. And by this time Orville had become a very experienced singer, and was often asked to lead the songs, and once even to sing a solo.

Mother and Father Owl simply didn't know what to do. They were embarrassed every time owl friends came to visit, because Orville was apt to burst out sing-

ing at almost any time. If the owl friends were not very polite, they would say things like, "Goodness, Louise, why are you letting your son ruin his voice making all that racket?" Or even, "That boy doesn't seem to know that he's an owl. You'd better do something about him before it's too late."

And if the owl friends were polite, they would simply look at Orville when he started to sing, then look at each other, lift their eyebrows, and shake their heads sadly. And Orville's mother and father felt even worse when the polite owls did that than when the impolite owls made their remarks, because they could tell exactly what the polite owls were thinking—and it was not complimentary.

And the worst thing of all was when Great-Aunt Hortense came to visit. Great-Aunt Hortense was a very proper owl indeed, and the first time she heard Orville sing she simply could not believe her ears. She was holding a cup of tea in one wing and nibbling daintily on a cookie she held with the other. Orville, who was upstairs doing something to his football, began to sing a loud song which echoed all over the house. "I didn't know Orville had any company up there," said Great-Aunt Hortense. "It certainly must be a raucous bird. I'm surprised you let him play with children like that."

Orville's father hid behind his newspaper, and Orville's mother swallowed her cookies and said nothing. Orville sang louder than ever. Great-Aunt Hortense put down her teacup. "Really, Louise, can't you do something about that noise? It can't possibly be good for Orville to have such a bad example, and right here in his own house, too."

Orville's mother looked at Orville's father, who seemed to be trying to cover himself completely with his newspaper. Then she whispered, "I—I'm afraid that is Orville."

"WHAT?" exploded Great-Aunt Hortense, completely forgetting, for the first time in many years, that she was a very refined lady. "THAT is ORVILLE? Really, Louise, I don't think that is very amusing."

"It wasn't meant to be amusing, Aunt Hortense. It is, I'm afraid, quite true that Orville sings. It's been a problem for years, and we have not been able to stop it."

"Well, I never—," began Great-Aunt Hortense, leaning back in her chair as if she was completely exhausted. "Louise, I am *shocked*. Such a scandal in our family. We haven't had anything to ruin our reputation since that old reprobate Blackjack Owl became a buccaneer in 1620. Oh, dear, I don't even wish to think about that."

(If you don't understand some of the big words that Great-Aunt Hortense used, don't worry. Great-Aunt Hortense, knowing that she was a very refined lady, liked to use very refined words. I think you can get the idea that she was not at all pleased.)

Mother Owl sat very still, her face white and miserable, not saying a word. Father Owl coughed, muttered something about having a "business appointment," put down his newspaper, and went out.

For a few minutes, all that could be heard was the sound of Orville singing, happier and happier and louder and louder. Mother Owl's face was getting whiter and whiter, and Great-Aunt Hortense's face was getting redder and redder. Finally Great-Aunt Hortense stood up.

"Louise, I certainly don't want to interfere with the way in which you raise your child, but this situation cannot be allowed to continue. Since you and Henry have obviously been unable to cope with it, I shall have to take matters into my own hands and talk to the boy. His singing is a blot on the family honor which I simply cannot tolerate."

And after saying all those big words, Great-Aunt Hortense marched out of the room and started upstairs, leaving Mother Owl staring after her.

Orville looked up in surprise when Great-Aunt Hortense came into his room. She never had very much to say to him and, to tell the truth, he was just a bit afraid of her, although he couldn't have told you why. Maybe it was because Mother and Father Owl had both told him, many times before her visit, that he must be especially polite to her, that he must remember to be quiet when she was around and let her do the talking, and that he should try not to annoy her. Just why he should be more polite to Great-Aunt Hortense than to any other visitor was something he hadn't figured out. But, anyhow, he certainly had been polite, he never spoke to her unless he had to to avoid being impolite, and he stayed out of her way as much as he could so that he would not annoy her. Mother and Father Owl



certainly could not complain about the way Orville had behaved during Great-Aunt Hortense's visit—except, of course, about the singing.

Great-Aunt Hortense had never been in his room before, and Orville stood up as she walked in. "Would you like to see my football?" he asked, trying especially hard to be polite.

Great-Aunt Hortense sat down in a chair and said, "Orville, sit down. I want to talk to you."

She didn't even tell him if she wanted to see his football or not, and Orville didn't think that was very polite of her. But he said, "Yes, Ma'am," and sat down on the edge of the bed.

"Orville," Great-Aunt Hortense began, "your mother tells me that you were doing all that singing a few minutes ago. Is that true?"

"Yes, Ma'am," said Orville again, beginning to feel a little uncomfortable.

"Orville, don't you know that it is considered very bad form for an owl to sing? In fact, no owl who expects to make anything of himself ever sings. You never hear your father singing, or Uncle James who is a lawyer, or Lawrence Owl who is a doctor, do you?"

"No, Ma'am," said Orville.

"Surely your parents have explained all this to you, have they not?"

"Yes, Ma'am," muttered Orville.

"Then why do you do it?"

"Because I like to, and it makes me feel good, and we learn these wonderful songs at school and they're such fun that I want to sing them all the time."

The moment Orville said that, he knew he shouldn't have, because he could see right away that it certainly had annoyed Great-Aunt Hortense. But she had asked him, after all, and his Mother had told him always to tell the truth.

Great-Aunt Hortense took a deep breath. "Orville," she said, looking sternly at him, "your attitude is disgraceful. You have obviously not been taught to think about the family honor at all but only about yourself. I am quite ashamed to have such a person in the Owl family, and I certainly hope that you will develop a sense of responsibility as you get older. I shall assuredly urge your father to send you to an owl preparatory school while there is perhaps still some chance of instilling the proper attitude in your mind."

And with that, Great-Aunt Hortense strode out of the room, leaving Orville wondering what she had meant with all those big words and worrying about what Mother and Father were going to say when they found out that he had annoyed her.

Orville thought about the big words. He knew what "disgraceful" meant, although he wasn't sure about "attitude." He had a vague idea about "responsibility"—it had something to do with things you had to do whether you wanted to or not—and his cousin had gone to a

"preparatory school" once and had not liked it a bit. But what in the world were "family honor" and "instilling"? And why was Great-Aunt Hortense "ashamed" to have him in the family? Orville didn't know what to make of all this, but he knew it meant trouble.

It all seemed to be just because he liked to sing. What was so bad about an owl singing? Orville sang, as he had told great-Aunt Hortense, because he liked to and it made him feel good. And couldn't owls feel as good as larks and canaries and robins? It wasn't as if he didn't do his chores when he sang. In fact, when he sang while doing his chores, they got done faster and often better. And it wasn't as if he bothered people when he sang—that is, he didn't bother any people except owls. All the other birds liked it when he sang, his teacher certainly liked it, and one day when he was singing in the woods some human children stopped their play and smiled up at him. The more he sang, the more they smiled, so they must have liked it too. Why didn't owls like it?

Supper that evening was not a success. Great-Aunt Hortense ate determinedly but with a very disapproving look on her face. Mother Owl ate almost nothing and looked miserable, Father Owl tried to tell a few jokes, but when nobody laughed he gave that up and didn't say another word. And Orville ate what was on his plate, just to keep people from telling him that he should eat it, but he didn't taste his food and couldn't have told you what he was eating.

As they were getting up from the table and Mother Owl began to clear the dishes away, Great-Aunt Hortense turned to Father Owl.

"Henry," she said, "I would like to talk to you in your study. Right now, if you don't mind. I have tried all afternoon to get Louise to see the wisdom of sending that child to a preparatory school, but she is too soft-hearted. However, we know that it must be done, and soon, for the sake of the whole family. I know personally the headmaster of a very excellent school, and I'd like to see you send a letter off to him tonight. Come along, Henry, don't dawdle."

Orville watched rather surprised as Father Owl followed Great-Aunt Hortense meekly into his study. No one, at least as far as Orville knew, had ever told his Father not to dawdle. That was not the sort of thing one said to Father Owl. But Father Owl had done exactly what Great-Aunt Hortense wanted, without saying a word.

Orville went into the kitchen where Mother Owl had started washing the dishes. He perched on a chair and watched her for a while. She looked unhappy.

"Do I really have to go to that per—per—per—whatever it is, school?" he finally asked.

"I don't want you to go, Orville," said Mother Owl, "but a lot will depend on Father and Great-Aunt Hortense. Oh, Orville, why do you have to sing? If it weren't for that we would have no trouble with you at

all, and even Aunt Hortense would have nothing to criticize.”

Orville sat watching his Mother some more. “What’s wrong with singing?” he asked as she started to dry some glasses. “All the other birds do it.”

“And that’s just what the trouble is, Orville,” said his Mother. “All the other birds do it, but owls don’t. I’m sure it doesn’t seem important to you yet, but some people get very disturbed when someone in their family does something that other people might not approve of. And Great-Aunt Hortense thinks that other people’s opinions of us are very important indeed, and if one of us does something that owls just don’t do, then other people’s opinions of all of us will not be very good.”

“But why does she want me to go to that school?” asked Orville.

“Because she thinks that at the school they will teach you to do just exactly what owls are expected to do and nothing different,” said Mother Owl.

“Oh,” said Orville. “But why does it matter to other people if owls sing or not? I wouldn’t care if they sang or not, except they seem happier when they do sing.”

“I know, dear,” said his mother, “but that’s just the way people are. Everyone is put into his own little place and expected to stay there. If they do something different, there are people who don’t understand and get upset.”

Mother Owl finished her work and went upstairs with Orville to read him a story. Much later, when he was already in bed and supposed to be asleep, he heard Mother, Father and Great-Aunt Hortense talking in the living room. He couldn’t hear too many words, but knew they were talking about him and that school, and he could tell that they were not agreeing with each other. He tried to stay awake and listen, but fell asleep while they were still talking.

Next morning, Father called Orville into his study as soon as he came down for breakfast. Mother and Great-Aunt Hortense were there, too.

“Orville,” said Father, “Great-Aunt Hortense and I want to send you to a preparatory school, maybe just for a year or two, so that you can learn to do what is expected of owls and be a credit to us all. But your mother doesn’t want to see you go, and so we have agreed on a compromise.”

Orville didn’t know what a compromise was, but didn’t say anything.

“Louise, you’d better tell him,” said Father.

“Orville, dear,” said Mother, “we have decided that if you will promise never to sing again we will not send you to that school. I know that seems hard right now, but you will get used to it. And wouldn’t you rather live at home than live at a school far away and only come once in a while?”

Orville nodded his head. Of course he didn’t want to go away to school. But to have to promise never to



sing again—that seemed awfully hard. He wasn’t sure he’d be able to keep such a promise. Sometimes, he knew, he sang even without realizing that he was singing.

“You know, Orville, that if you went to preparatory school you wouldn’t be allowed to sing either,” said Mother.

Orville had never thought of that but, of course, it would be true. Well, if he couldn’t sing no matter where he was, he’d rather not sing at home than not sing at a preparatory school.

“All right,” he sighed. “I promise never to sing any more. And I will try very hard to keep that promise.”

“I certainly hope you mean that, Orville,” said Great-Aunt Hortense.

“Of course he means it,” said Mother Owl, looking at Aunt Hortense with surprising sternness. “Now let’s have some breakfast.”

And so from then on, Orville tried very hard not to sing. He told his teacher at school that he was not allowed to sing any more, and everyone in his class felt bad about that. He remembered his promise pretty well, and only forgot once in awhile when he was working or playing by himself and started without thinking about it, to sing a little tune. But he never did that when Great-Aunt Hortense was around, and when he did it at other times he usually remembered a few minutes later and stopped quickly—sometimes right in the middle of a note.

After two weeks, Great-Aunt Hortense said her good-bye and went home. Orville’s mother and father seemed happier after she left, but poor Orville was getting sadder and sadder. It was so hard not to sing; sometimes he wanted to so much, and he knew that if he could, he would feel good all over, just as he did when he was

flying. It was very hard to hold the songs back, and the more he did, the more unhappy he felt.

Orville's mother and father watched him and got more and more worried. They knew how hard he was trying to keep his promise, and were very proud of him for that. But they also knew how unhappy it was making him. He never seemed to laugh any more and, although he was just as good about doing his chores as ever, there seemed to be no joy in him as he worked and he seemed to have a drop in his shoulders and a wistful look on his face all day long.

Then one day Orville's teacher asked his mother to come to school for a conference. She was worried about Orville too. His work was as good as ever, but he seemed to be very unhappy and never enjoyed school anymore the way he used to. This was especially true when the other children sang and Orville just had to sit and listen—often, said his teacher, with a few tears in his eyes that he tried to wipe away before anybody noticed.

Orville's mother said that she didn't really know what to do, but she would talk to Orville's father. Of course, she really did know what to do, which was to let Orville sing again. But she had to talk to Father Owl first to see what he would say about that.

Father Owl wasn't too happy about letting Orville sing again. "What," he asked, "would Aunt Hortense say?"

"Henry," said Mother Owl, "I don't care any more what Aunt Hortense says or thinks. And besides," she went on, "what is so bad about an owl singing? Orville sings because he is happy, and the more he sings, it seems, the better he feels. Is there really anything wrong with that?"

"Well—I suppose not," said Father Owl. "But owls don't sing, and I know many happy owls who would



never think of singing a note. Why does Orville have to be different?"

"What is wrong with being different?" asked Mother Owl. "Just because owls have not sung before, is that any reason why an owl shouldn't sing now? He sings well, sings nice songs, makes himself happy, and most important, he makes many other people happy when he sings. What is wrong with all that?"

"Nothing, nothing," said Father Owl reluctantly, "only—"

"Only what?" interrupted Mother Owl.

"Only Aunt Hortense won't like it," finished Father Owl.

"Then she just won't like it," said Mother Owl. "She is so concerned with having everything the same as it always was, that when something good comes along that is different, she wants no part of it—just because it's different. Does that make any sense to you?"

"Oh, I suppose not," said Father Owl, still reluctantly.

"Then are we or are we not going to let Orville sing again?" asked Mother.

Father Owl sighed. "All right, all right, let him sing," he finally said. "But let's just hope that Aunt Hortense doesn't get wind of this."

"Don't think so much about Aunt Hortense," said Mother Owl, smiling at him. "Think about Orville instead. And you know, if you listen to his singing and try to enjoy it, I think that after awhile you really will. He's quite good."

"Humph," snorted Father Owl, but said nothing more.

And that is how it happened that Orville once again was singing gaily in his bath, feeling as good as he did before he had to stop singing. He was a very happy little owl now, going about with a big smile on his face and doing his chores even better than before. He enjoyed school more than ever, too, and his teacher had asked him to sing a solo at the school concert.

Mother Owl was happy too. She thought Orville had a very good voice, and had almost decided to let him take singing lessons when he got older. She didn't care any more what her owl friends said, and once in a while when she was working around the house—if you listened very closely—you could hear her humming a little tune herself!

Only Father Owl didn't seem too happy, and Mother Owl felt rather bad about him until one day, when he didn't know that she was around, she saw him standing at the door of Orville's room with a big smile on his face, enjoying the song Orville was singing. After that, Mother Owl didn't worry about Father Owl any more. It was just a matter of time, she said to herself, before Father Owl would be boasting to all his friends—and maybe even to Aunt Hortense!—about what a good voice his son, the singing owl had. □

—Dagmar Frahme

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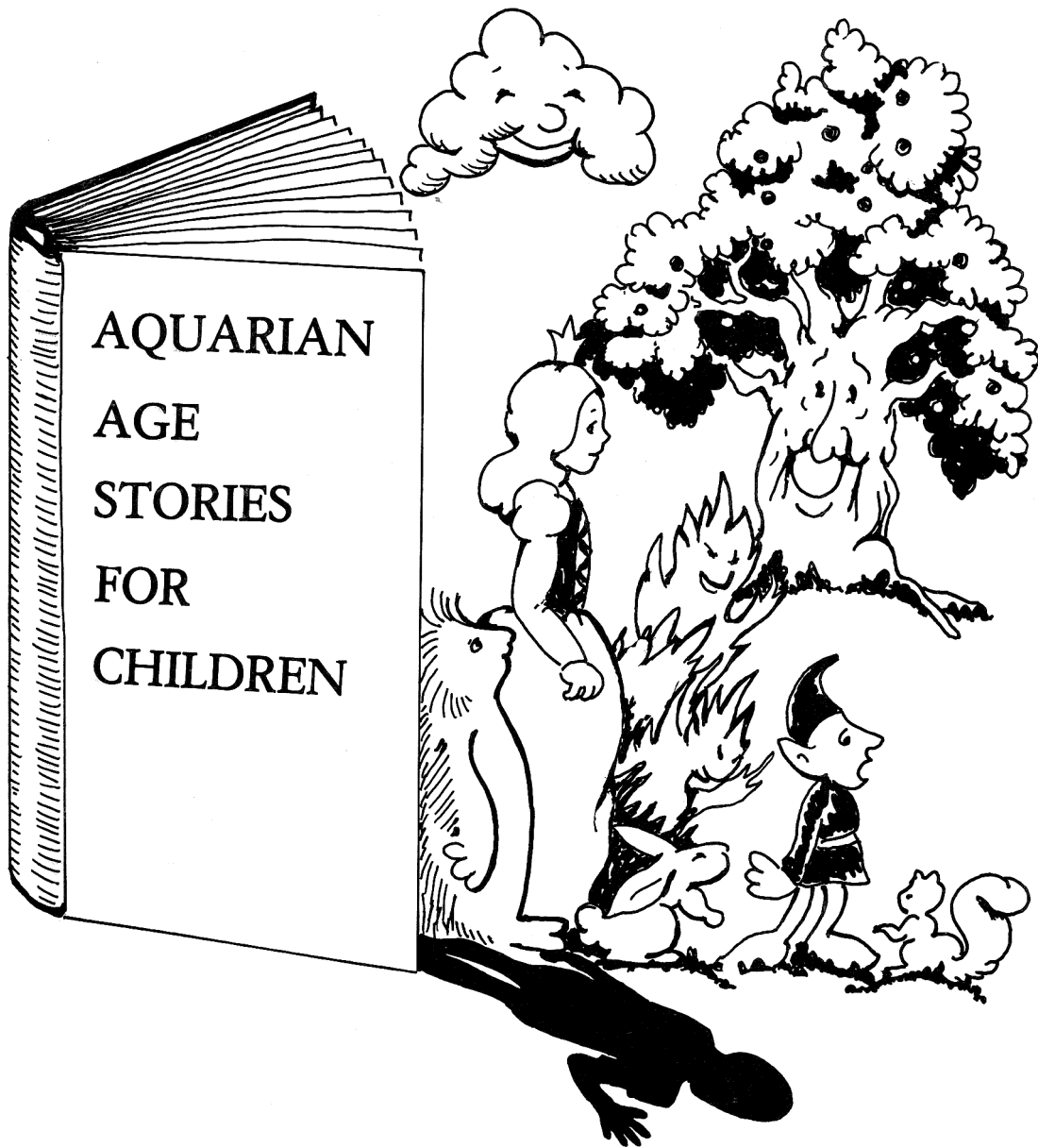
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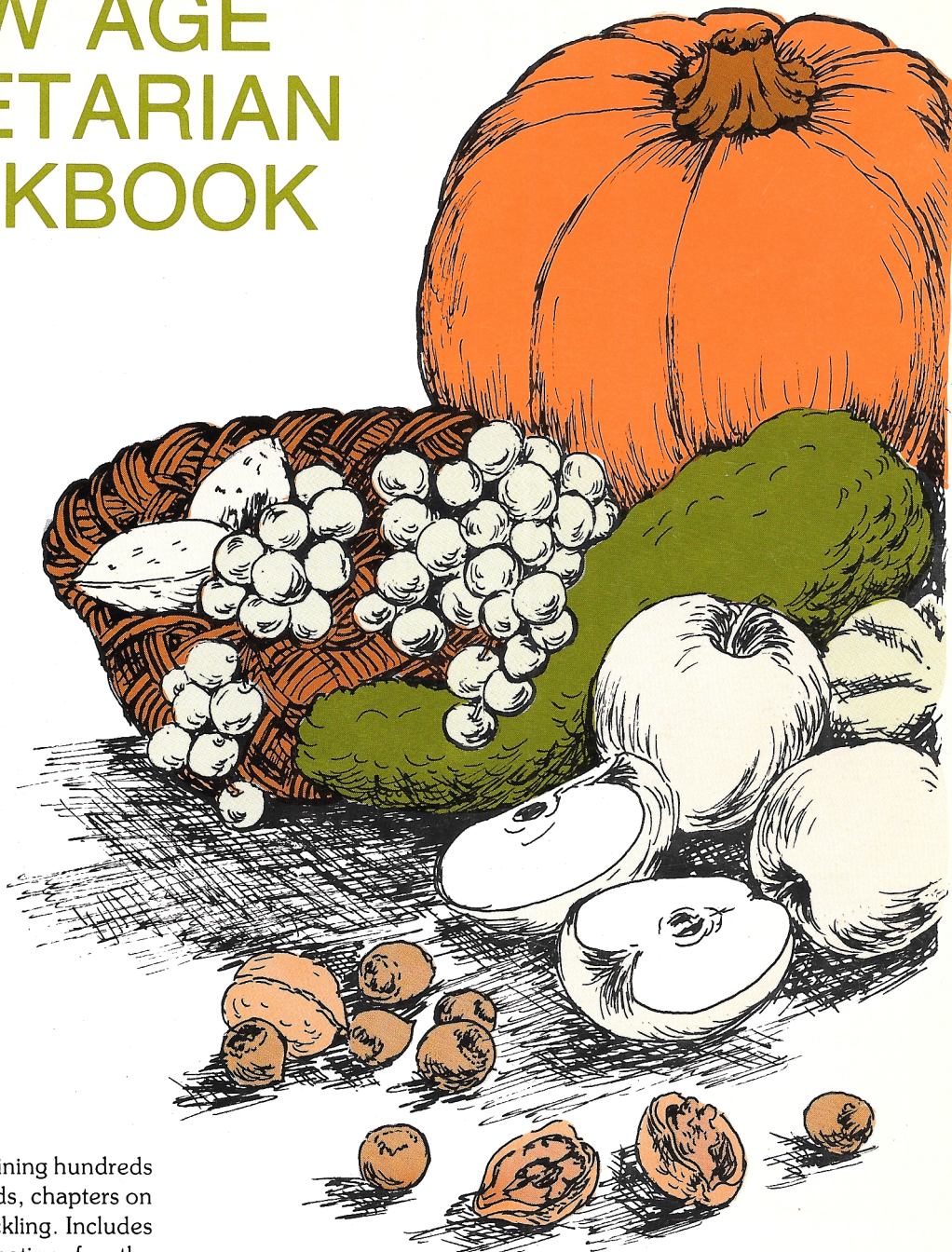
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