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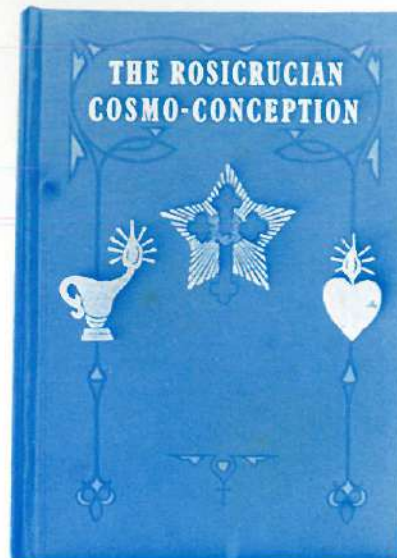
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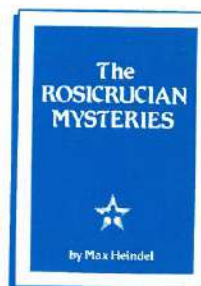


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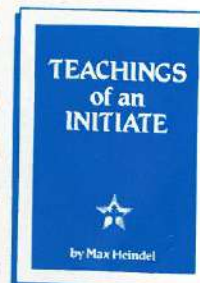
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In This Issue...

Feature

The Aspen Tree Legend...Martha Morgan Dawson.....98
The Greater Gift...Martha Morgan Dawson.....98
There is a Stillness...F.C.....98

Editorial

Crucifixion and Resurrection.....99

Mystic Light

Spiritual Discipline and Power...N.D. Willoughby.....101
Letters from a Rosicrucian (III).....104
Science and Religion XX. Human Values...Elsa M. Glover.....108
Knights of the Grail.....110
Challenges in Today's World...Ganael Jandiez.....111
The Beauties of Easter.....116

Max Heindel's Message

Teachings of an Initiate...The New Sense of the New Age.....120

Studies in the Cosmo-Conception

Desire Body in Man and Animal.....121

Western Wisdom Bible Study

The New Relationships.....122

Astrology

The Sun and Your Health.....123
Pluto and Your Personal Power Plays...Karen Mendoza.....126

News Perspectives

New Moon for Uranus.....130
Looking Back to Look Ahead.....130
AIDS Hospice Founded by Mother Teresa.....130

Book Review

The Missing Link in the Medical Curriculum.....131

Readers' Questions

The Soul Body.....133
Spiritual Sight and Its Revelations.....133
How Faith Cure Works.....134
The Higher Self and Its Relation to Sin.....134

Nutrition And Health

The Virtues of Raw Vegetable Juices...L.R.C.....135

Healing

The Mind's Construction.....137

For Children

When the Flowers Woke Up...Dagmar Frahme.....138

Miscellaneous

Contact Persons—The Rosicrucian Fellowship.....142
Centers and Study Groups—United States.....142
Correspondence Courses Available.....143

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



Feature

The Aspen Tree Legend

Once long ago the aspen tree
Was sound and sturdy as the oak.
Its trunk stood straight and stout and strong
And all trees listened when it spoke.

Its mighty limbs stretched up so high
They seemed to touch a new-born star.

"I am a powerful tree!" it cried,
"None but a king could reach as far."

The summer breeze played lullabies
On branches of the aspen tree.
The winter wind would strike deep chords
In some strange, wailing, minor key.

Two men with axes gleaming bright
Stood staring at the lofty tree.
"This one will do," they both declared,
And raised their axes instantly.

They felled the aspen with firm strokes.
"We need a gallows-tree,"
They said, and brushed their beads of sweat,
"One for The Man of Galilee."

The great tree bled and wept with shame.
"A cross for Him of Galilee,"
Where He was nailed and bled and died,
The cross must share His agony.

Today, the aspen is a ghost.
Its trunk is slim and parchment white,
And fragile are its graceful limbs—
No more a king with force and might.
Its voice is stilled. When winds are low,
We only see its quaking leaves
That tremble for the aspen's shame,
Grow fearful while the pale tree grieves.

On darkened days some say it moans,
"We need a gallows-tree—
A cross that's strong enough to bear
The Man of Galilee."

—Martha Morgan Dawson

The Greater Gift

Is there a greater gift than life itself?
The soldier facing death would know the truth,
For all his hopes and lives of life seem lost,
When Hell's wide mouth spits out its bursting bombs.
It's then he clings the stronger to his gift.

Is there a greater gift than life itself?
Or saving life from pain or hate or fear?
That each may breathe clean air and eat good food;
That each may dream his dreams and plan and build
That each may know the depth and breadth of life.

Atop a hill, two thousand years ago
A man was nailed upon a wooden cross.
He died that men might know the greater gift,
And knowing, cherish it eternally.

Though spending be the after-glow of birth,
There is no greater gift than life itself.

—Martha Morgan Dawson

There is a Stillness

All Nature whispers the promise
Of things to come.
Through the silence of the night,
And with the wind that blows the grass
Of the plains, do we hear its song,
Its tender and loving song,
Its song of joy, of love, of blessing.
The morning Sun is rising, and in the high plains
A meadowlark calls.
On a blade of grass a grasshopper
Flexes its legs in the first warm rays.
There is a stillness and a waiting;
A breathless pause
and in this moment we know;
We know, Oh, we know
That He is risen!

—F.C.

Crucifixion and Resurrection

The Crucifixion symbolizes the lowest point of attainment in the descent of the Logos into matter; the Sun (Logos) reaches the lowest meridian for the northern hemisphere at the time of the culminating act of the drama. Then it ascends. After Spirit has become involved in Matter to the extent necessary to develop a fund of experiences, evolution begins and the spiritual powers become manifest. It is only after humanity has reached its lowest point in matter or world experience that it truly begins to ascend in permanent progress toward the higher planes or spheres of being.

All the elements of this sacrifice on Golgotha are peculiarly our own elements and experience. Every human being meets a lowest point or Nadir in human existence at some time before passing beyond, and everyone is destined to personal crucifixion on a cross of his own making before rising in spiritual power. The personal crucifixion is absolutely necessary to develop the desire and the stimulus to rise; otherwise humanity would be more or less content passively to accept things as they are. Our personal crucifixion is derived from the fact that "in Him we live and move and have our being." It is the outer symbol of a "divine discontent," a Spirit moving humanity to progress to a higher and better estate.

The veil that must be rent is the veil of spiritual ignorance. Many people, some placed in very humble positions in the world with little of the mundane that might give cheer or optimism, nevertheless have a clear vision of life. As they live up to it according to their abilities, they are blessed in the possession of an inner light or radiance denied to many who may enjoy great worldly blessings.

The purpose of life consists in first understanding it and then trying to shape it in accordance with knowledge, using creative energies wisely and well, subjugating selfish desires, and purifying the mirror of the mind so as to reflect divine wisdom.

If humanity is to experience personally the Day of Days, Easter, when death shall be swallowed up in victory, it must put away childish things, grow in spiritual manhood and womanhood, and realize its nobility. To preach the death of Christ alone does not seem to disturb the selfish heart of man. It often flatters him with the thought of what had been endured for his sake. It makes a free offer of forgiveness, which it pleases him to hear of, always supposing that he needs it. It tells him that he has nothing to "do" to be saved. It even frowns upon self-sacrifice, as if it were the same thing as self-righteousness.

Men and women will not be persuaded to better living by the fact alone that one rose from the dead. "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead." Even a Lazarus can continue to come forth from the tomb without much effect upon humanity's life and ways. There may be temporary wonder and awe among a few bystanders, but the large majority of humanity would be unaffected.

Reflecting upon the Resurrection of Christ, we read in it not something peculiar to Him, but the token of a higher destiny toward which all Creation moves. The period of night, of weeping, is to pass; the morning of joy is to come. Already the dawn of that morning of joy has arrived, with the Resurrection of our Forerunner, the Christ.

So many good things are coming to humanity that we, like the Apostles, may believe not for joy, and wonder. To Egos who first awake to the higher life, Earth becomes a fairyland. Their hearts, now light

and brave, can face the things to be. They keep the feast of Easter, eating the unleavened bread of sincerity and truth. Malice and guile are extinguished within them. Ambition and self-love, which harden the heart, cease to abide with them. Nature dons her most beautiful robes, the birds sing their sweetest songs, the flowers give forth their fairest hues and sweetest scents. The lamb and the lion become friends; the Holy Child leads.

Humanity is bound in so many ways. It is suffering from self-inflicted wounds. In vain, it seems, the voice cries: "Ye are not bound, the soul of things is sweet." The Christ wants to share His Glory and Power with humanity—with all Creation. He wants us to be free with the glorious liberty of the children of God.

Now is the moment to make past failures into steppingstones to future virtues. If an act we are about to commit is selfish, unbrotherly, unkind, we know that it will add another fetter to the chains we have put around ourselves; it will crucify anew the Christ Within, which is our hope of glory. Wisdom will not enter the soul of a base individual nor dwell in a body weakened by foolish practices. The higher Truths are reserved for those who are "athletes" in piety and virtue. Only wisdom enables one to lift the veil that hides the Virgin of eternal Truth from the careless eyes of men.

From the heights of eternity a voice proclaims: "Behold, I make all things new." At the time of the Vernal Equinox, our cosmos is vibrant with a new release of energy, to which man and Nature respond. It is the

festival time on the inner planes, when the hosts of celestial Beings join in the triumphant song of the new, the nobler, resurrected life in which men are not a little breed, and in which kindness is not regarded as weakness or folly.

There always will be some who strive after real spiritual values, refining their inner awareness to the point at which they become the recipients, the "grails," into which flows, and into which alone may flow, the "wine of significance." The heart of humanity goes out to them as to the promise of the future as well as the splendor of the past, for all the beauty of Divinity that is revealed in them shall be revealed in us. As the Father in Heaven is perfect, so also is perfection the inevitable goal of man.

A new light dawns for us; we are exalted to a higher state of knowing, raised to greater powers of performance. In other words, we are initiated into more of the divine plan for humanity, and definitely commissioned to carry it forward among the worthy and understanding ones. We are pioneers, Elect, Chosen. What an astonishing elevation this is for us, "who dwell in homes of clay, and who are crushed before the moth."

Truly we are to fight, but it is to be the good fight of perfection against corruption, health against sickness, Spirit against flesh, the happy future against the sad past. We are to bring joy to the heavy-hearted.

We can hear the Risen Lord's "Peace be unto you," and, hearing, we can do our share in the creation of a new, better, happier heaven and Earth. □

NOTICE:

Due to many requests from our readers, the *Rays Magazine* will be establishing a "Letters to the Editor" column commencing with the April '86 issue. If you wish to make contributions to this column, please write:

**Rays from the
Rose Cross
"Letters to the
Editor"**

**P. O. Box 713
Oceanside, CA
92054**

Mystic Light

Spiritual Discipline and Power

Sometimes we might say it would be easier if only we had proof, in a physically manifested way, of the presence and power of Christ Jesus in our lives. Yet in many ways it is easier to believe in the spiritual perfection of one who is not manifest for then we do not have to approve of the way he combs his hair or takes his coffee!

To see Christ Jesus appear in true form before you would be a glorious thing and living proof of His spiritual power. But did His countrymen who saw His performance of miracles believe that He was the Son of God or did they question why He healed a man on the Sabbath?

Total perfection in anything on this physical plane seems almost impossible. It is easier to accept the ideal when there is nothing before our eyes to block the desired vision. Thus, the people of Christ Jesus' time were looking at the "outer man," expecting Him to show them and letting Him do all the proving.

Signs are distinct from miracles in that they are like signposts along the highway designed to direct the attention toward deeds which symbolize spiritual truths, or lead the way to spiritual understanding. Most persons approaching the spiritual life experience some kind of private signs which interest them in the path. Signs show what is ahead of us and point out the direction in which to go, but once their objective is accomplished and once we are there, no further signs are needed. They cease because we have arrived at the place which is sought.

Miracles, on the other hand, are spoken of as mighty works in which there is a putting forth of Divine Power. These miracles are sometime explained away by the "skeptic" as natural cures or the effects of mob psychology. However, they are actually events which appear neither

as part nor result of any known Natural Law and are attributed to a supernatural or divine source.

Christ Jesus did not break any of the Laws of Nature in the performance of miracles, but He did know the Laws as they really are, on the inner planes. So it was easy for Him to use them, relying on the power of the Spirit to do the work.

Not all of Christ Jesus' miracles are recorded in the Bible, but all of them were performed for the benefit of others and not Himself. He would never perform a sign at someone's challenge. But He did point out these "miracles" as proof of His divine Mission. Certain of His miracles were performed with elaborate symbolism in order to teach a needed lesson.

In the end, even one of His own disciples, Thomas, doubted His Resurrection and needed physical proof to confirm his personal belief!

One does not obtain spiritual powers without maintaining a regular program of spiritual "disciplines." These disciplines should include, but not be limited, to concentration, retrospection, prayer, and meditation.

How do we get organized with regular disciplines and still carry out our responsibilities in the world?

If we feel that our spiritual powers are not being developed, how can we begin to embark on this "mystical" journey? For some people, this can create difficulties in their home life, for others it is just a matter of getting better organized in their daily activities.

In his introduction to the *Cosmo-Conception*, Max Heindel makes the following state-

ment. "The path to first-hand knowledge is not easy. Nothing worth having ever comes without persistent effort. It cannot be too often repeated that there are no such things as special gifts of luck. All that anyone is or has is the result of effort. What one lacks in comparison with another is latent in himself and capable of development by proper methods."

Perhaps when we first came to the Teachings we felt that it would only be a matter of time before we would be transformed into an "all-seeing Adept" with clairvoyant vision!

Don't be too surprised if this

hasn't happened to you in the last "few" months or years of your diligent study and practice of the occult exercises! As Christ has stated, "many are called but few are chosen."

Patience is a quality probably as important to the spiritual aspirant as are concentration and retrospection. Without it, we can become disappointed and unfulfilled in our quest for spiritual gifts. Patience is the "ingredient" that helps us keep going when nothing really seems to be happening in our spiritual development. Sometimes God moves very slowly in giving us our rewards; we must be pre-

pared to wait.

Just what is Spiritual Power? Is it something that must manifest in the physical plane or can it be observed only on inner planes of consciousness? This is a question that we should ask ourselves in order to get a clearer picture of what we are truly seeking to find.

St. Paul says, in *Romans 13*: "Let every soul be subject unto the higher powers. For there is no power but of God—the powers that be are of God."

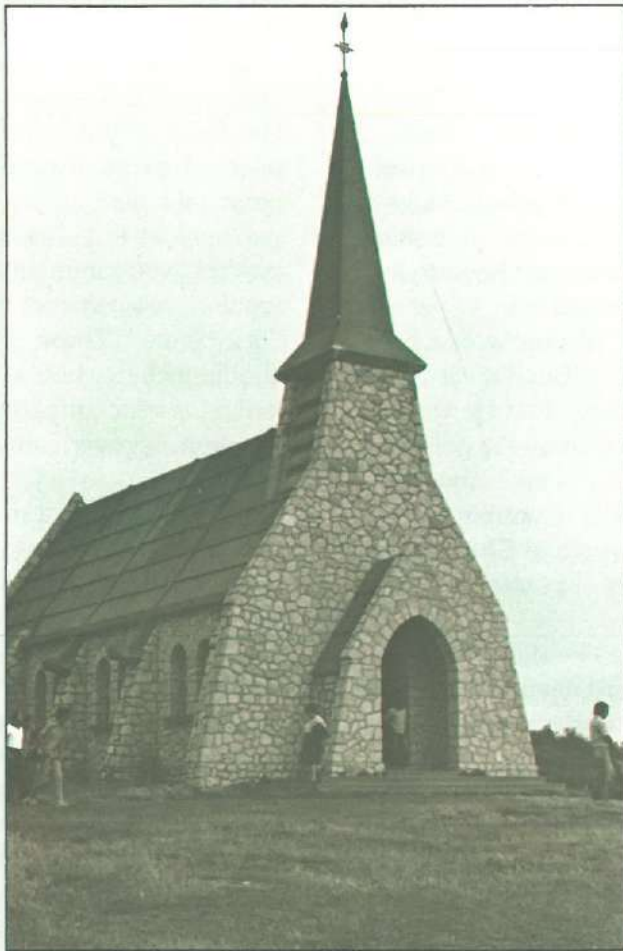
The Spiritual Powers that we seek are given to us from on high—as gifts from God!

The power to heal, to see into the higher worlds, to prophesy to serve mankind unceasingly through all times of doubt and opposition—these are granted to us by God after we have proved ourselves worthy to receive them!

Sometimes it may take years of devotion and hard work to begin to see and know that God's powers are truly working in us. Sometimes it can come in just a short space of time. Your "patience" will help to pave the road with understanding, faith, and perseverance as you strive to climb the winding path upward to the Kingdom of Heaven, which has always been within you!

In order to gain wisdom and strength we prepare ourselves to sit in silence each night and morning. At night we go back over the day's events in reverse and judge ourselves, with remorse when necessary, but also with the full knowledge that the events of this day are over and gone.

Every morning our concentration on divine, spiritual concepts brings us closer to the



heaven worlds which we seek to inhabit consciously while still in the body. We aren't looking for an "escape," but for an expanded awareness and experience on the inner planes.

If you are one with all creative force, all power is yours. Hold this truth in your mind and forever banish every doubting thought from your consciousness so you will be able to allow only that to come to you which you have accepted.

Assuming that you have awakened or have never been trapped in a nightmare of ignorance and that God means to you, above all, Intelligence—you accept the fact that within this Intelligence is substance, the Creative Force of the Universe made manifest, and that you are one with that Creative Force! The creative force of this Universe is flowing—you to it and it to you.

Our one great goal should be to stay in tune with this Universal Creative Force—the power of God! Learning of the power we possess is not a dry and uninteresting task. It can be an exciting adventure and a new frontier with many unlimited horizons. The great creative mind of God possesses a "boundless energy" if only we will discipline ourselves sufficiently to receive it.

The quality of "self-reliance" will aid us in our efforts to be in harmony with God's creative powers. By our work, study and service, we will draw to ourselves the things we truly want to have in our lives. Being responsible for our thoughts, words, and actions will give us the self-confident, self-reliant attitude that allows God to bestow greater gifts and even greater



responsibilities on us!

The first and one of the most important things to learn is that the Creator of this Universe does not reach down and set a condition into existence or create a certain individual situation just because He thinks we have earned it. We are the creators on Earth and we must be of that consciousness to realize that we bring what we want or don't want into our lives. Through our knowledge of the Law of Consequence we know that the great Creative Force will fill our life with joy, pain, health, sorrow, plenty or poverty, depending on which we have chosen by our thoughts and actions!

If we are lax in our efforts regularly to complete the basic exercises of concentration and retrospection, how could we ever expect to be given greater gifts and responsibilities?

If we do not function as "visible helpers" during the daylight hours, how could we expect the Elder Brothers to be able to employ us in the aid of others

as Invisible Helpers when the Sun goes down?

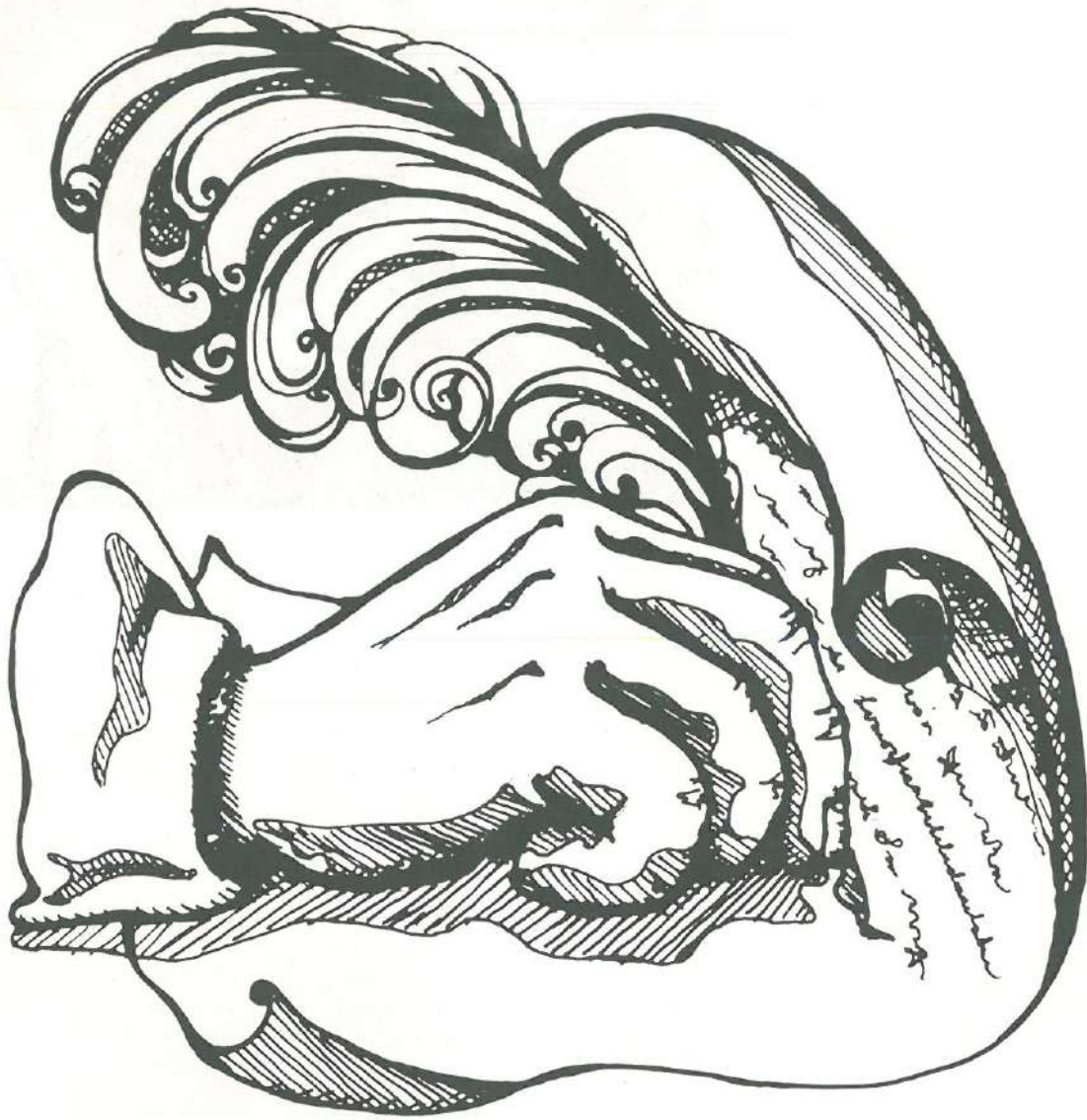
Where must we go to find the "truth" that will unlock these secret spiritual gifts of power? Is it to be found in the high mountains of Tibet or the Valleys of India? Must we sit at the feet of a teacher or guru and have our spiritual eyes opened by daily devotion?

Perhaps if we are seeking some abstract, ethereal, mystic message—such journeys are needed. However if we just want to change our lives and see things as they really are, we have the keys to the kingdom already.

As we know, Initiation is a process whereby latent powers within are released in order to become active forces in our lives. If we prepare our spiritual vehicles and develop our soul bodies, Initiation will come when the time is right. This wouldn't always be when we want it, but when we have grown to accept the responsibility of these creative gifts! □

—N. D. Willoughby

Mystic Light



Letters from a Rosicrucian

*Written to Karl von Eckertshausen,
Munich
1792–1801*

III. ABSOLUTE AND RELATIVE TRUTH

All the science of the world is based on the assumption that things are actually as they appear to be, even though it requires but little thought to understand the error of this supposition, for the appearance of things depends not only on what they really are, but in addition depends upon our organization and the constitution of our perceptive faculties. The greatest of the obstacles which the student of occult sciences encounters in his path of progress is having to abandon in himself the erroneous belief that things are as they appear to him; and unless he can raise himself above this superstition and consider things not merely from the relative point of view of his limited ego but from the Infinite and the Ab-

solute, he will not be capable of knowing absolute truth. Before we proceed further in our instructions respecting the practical method of approaching the Light, it will be necessary to impress with great force on the mind the illusory character of all external phenomena.

All that the physical man knows concerning the outer world he has learned by means of the impressions that come to his consciousness through his senses. Receiving repeated or continually similar impressions, comparing one with another, and taking what he thinks he knows as a basis for speculations concerning the things that he does not know, he can form certain opinions with reference to things which transcend his power of physical perception; but as to the true or false character of his opinions with respect to things inner or outer, these opinions can be true only with respect to himself and with relation to other beings constituted the same as himself. In regard to other beings with entirely different organizations from his, his arguments and logical speculations will find no application whatever; and there can exist in the universe incalculable millions of beings with entirely different organizations superior or inferior to ours to whom the world and all things appear under a completely different aspect, and who see all things in a different light.

Such beings, though living in the same world in which we live, can know absolutely nothing of this world which is the only one conceivable to us; and we are not able to know anything intellectually of their world in spite of the fact that both the one and

the other are identical. In order to see their world we need to be of sufficient strength to dismiss from ourselves all hereditary and acquired errors and preconceptions; we must raise ourselves to a higher level than that of the self that is bound to the sense world by a thousand chains, and must mentally occupy a place from which we can contemplate the world in its higher aspects. We must die, so to speak, to that with which spiritual being is inconsistent, in order to acquire the consciousness of superior life and to see the world from the plane and point of view of a god.

All of our modern science is for this reason only relative science, which is equivalent to saying all our modern scientific systems teach simply the relations existing between the outer and mutable things and the mundane manifestation of man, which is transitory and illusory, and in reality no more than an external apparition originated by a certain inner activity concerning which material science knows nothing. All scientific thought, apparently so high and important, is nevertheless nothing more than superficial knowledge, referring to one perhaps of the infinite number of aspects by means of which God manifests Himself.

Those who are in the ignorance above illustrated believe that their special manner of considering the world of phenomena is the only true one, and cling desperately to their illusions, believing them to be realities, and that those who realize their illusory character are dreamers. But as long as they cling to these illusions, they will not raise themselves above

them; they will continue believing an illusory science, and will be incapable of realizing the true character of Nature. They will ask in vain for such knowledge to be shown them by God, while closing their eyes and withdrawing themselves from eternal light.

It is not in any way our intention to ask that modern science shall attempt to enter the plane of the Absolute because in that case it would cease to be relative to external things, and would lose its utility in these things. It is admitted that colors have no reality in themselves and that a certain number of undulations or wave motions of light cause them; but this fact is no impediment whatever in the manufacture and use of colors. Concerning all material sciences we may present similar arguments, but we have no intention in the foregoing statements of discouraging purely scientific investigation, but only to instruct people for whom superficial and external knowledge is insufficient, and also to moderate if possible the presumption of those who think they are possessed of wisdom and who, chained to their illusions, lose the view of the external and the real and carry their presumption and blind vanity even to the point of denying their own existence.

It will be admitted that it is not the external body that sees, hears, smells, reasons, and thinks, but that it is the inner man, to us invisible, who discharges these functions by means of the physical organs. There is no reason for us to believe that this inner man ceases to exist when the body dies; on the contrary, as we shall see later, to suppose such a

thing is opposed to all reason. If this inner man loses by the death of the physical organism the power of receiving sensible impressions from the external world, and if in consequence of the loss of the brain he loses the power of thinking, it will change completely the relations under which he lives in this world, and his future existence will be quite different from ours. His world will not be our world, although in the absolute sense of the word, both worlds are one. Thus it is that in this same world there can exist a million different worlds, in which there are millions of beings whose constitutions differ one from another; in other words there is but one nature, but it may appear under an infinite number of aspects. According to each of the changes of our organization, the world is presented to us from a different angle; at each death we enter into a new world, although it is not necessarily the world that has changed, but only our relations with it which vary in the course of time.

Who knows the world according to absolute truth? What is it that we really know? There can in reality exist neither Sun nor Moon nor Earth; neither fire nor air nor water can have real existence; all of these things exist with relation to ourselves only while we are in a certain state of consciousness, during which we believe that they exist. In the kingdom of phenomena absolute truth does not exist; not even in mathematics do we find absolute truth, because all mathematical rules are relative, and are founded on certain suppositions referring to magnitude and extension which in themselves possess no more than a

phenomenal character. Change the fundamental concept upon which mathematics is based, and the entire system of necessity suffers complete change. The same may be said in regard to our concepts of matter, of movement and of space. These are words, pure and simple: merely expressions for indicating to ourselves certain ideas that we have formed concerning really inconceivable things. In other words they indicate certain states of our consciousness.

If we look at a tree, an image is formed in the mind, which is equivalent to saying that we enter a certain state of consciousness that puts us into relation with an external phenomenon concerning whose real nature we know nothing but to which we give the name of tree. But to a being organized differently, it would not be a tree but something quite different, possibly transparent, and without solid matter; in fact, to a thousand beings with constitutions differing one from another, this would appear under a thousand different aspects. We can see the Sun only as a globe of fire; but to a being whose perceptive faculties are superior to ours, what we call the Sun would be seen in a manner totally indescribable to us; because lacking the necessary faculties to describe it, the description becomes inconceivable to us.

The outer man maintains a certain relation with the outer world, and as such can know no more of the world than this external relation. Some people may object that we should be content with that knowledge and not attempt to go deeper. This, however, is equivalent to

depriving one of any further progress and of condemning one to remain sunk in error and in ignorance, because his only means of knowledge is a science that depends entirely upon illusions and which is therefore no more than an illusory science. Moreover, the external aspect of things is the consequence of an inner activity, and unless the true character of this inner activity is known, the true character of the external phenomenon will not be really understood. Besides the real inner man, who resides in the external form, maintains certain relations with the inner activity of the cosmos which are no less strict and definite than the relations existing between external man and external nature; and unless man recognizes the relations which link him to that power, in other words, to God, he will never comprehend his own divine nature and will never reach the true knowledge of himself.

To teach the true relation existing between man and the infinite Whole and to raise him to that plane of exalted life that he should occupy in nature, is and must be the one and true object of all true religion and true science. The fact that a man may have been born in a certain house and a certain city does not indicate that he must remain there all his life; the fact that a man has been for a long time in any condition physically, morally, or intellectually inferior, does not impose upon him the necessity of remaining forever in such state, nor debar him from elevating himself to greater heights.

The highest possible knowledge is that having the highest object; and there can exist no

higher nor more worthy object for consideration than the cause of universal good. God is, therefore, the highest objective of human knowledge, and we can know nothing regarding Him that is not manifested by His activity in our inner minds. To obtain a knowledge of the ego is equivalent to obtaining a knowledge of the divine principle within ourselves: in other words, a knowledge of our own inner self after it has turned to the divine and has awakened to a consciousness of its divinity. Then the inner divine ego will recognize the relations existing between itself and the divine principle in the universe, if we can speak of *relations* existing between two things which are not two but are one and the same. In order to express ourselves more correctly, we should say the spiritual knowledge of the One Self is attained when God recognizes His own divinity in man.

All power whether pertaining to the body, the soul, or the intelligent principle in man originates from the center, Spirit. To spiritual activity man owes the fact that he sees, feels, hears, and perceives with his outer senses. In the greater number of men this inner spiritual force has awakened only the intellectual ability and brought into activity the outer senses. But there are exceptional persons in whom this spiritual activity has reached a much higher plane, and in whom have been unfolded the highest or inner faculties of perception. Such people can perceive things that are invisible to others, and can exercise powers not possessed by the rest of mortals.

If so-called wise men encoun-

ter such a case as above referred to, they consider it to be caused by a sickly condition of the body, and designate it as the effect of a "pathological condition;" for it is a fact of everyday experience that external, superficial knowledge embracing absolutely nothing respecting the fundamental laws of Nature, continually and repeatedly mistakes causes for effects and effects for causes. With equal reason and with the same logic a flock of sheep might say to one of their number which had attained the faculty of speech with man, that he was sick, and might concern themselves with its "pathological condition." Thus it is that wisdom appears foolishness to the foolish: to the blind the light is but darkness; virtue is a vice to the vicious; truth seems trickery to the false; and everywhere we see that man perceives things not as they are but as he imagines them.

Thus we see that whatever men are accustomed to calling good or evil or false, useful or useless, is so perceived in but a relative sense. It may be true relative to one person and be quite the contrary with respect to another whose opinions, objectives, or aspirations are different. It is also a necessary consequence of this state of things that where language commences, confusion begins, because owing to the differentiations continually taking place in the diverse constitutions of men, their manner of forming concepts will differ one from another. This being the truth in ordinary affairs, it is yet more in evidence in questions relating to the occult, concerning which the greater part of men possess only false ideas, and it is doubtful

that one sentence could be uttered which would not give rise to disputes and false interpretations. The only truths found to be outside the reach of all disputes are absolute truths, and these need not be stated as they are self-evident. To express them by means of language is to say what all the world knows and what no one controverts; for example, to say that God is the cause of all good simply means that we are symbolizing to ourselves the unknown origin of all good with the word "God."

All relative truth refers only to the unstable personalities of men, and no one can know truth in the absolute excepting the one who, rising above the sphere of self and of phenomena, reaches the region of the *real*, eternal and immutable. To do this it is necessary in a certain sense to die to the world; or what is the same, to unburden one's self completely of the idea of self, which is an illusion, and to become one with the Universal, in which being there is not the least sense of separation. If thou art disposed to die thus, thou mayest pass through the door into the sanctuary of the hidden knowledge; but if the illusions of the outer worlds, and above all if the illusions of thine own personal existence lure thee, in vain wilt thou seek the knowledge of that which exists in itself, and which is entirely independent of all things; that which is the eternal center, the flaming center, from which all proceed and to which all return: the *Father*, to Whom none may draw near other than the *Son*, Who is the *Light*, the *Life*, and the *Supreme Truth*. □

(To be continued)

Mystic Light



Science and Religion

XX. HUMAN VALUES

The sociologist, Pitirim A. Sorokin, has made an extensive study of what various peoples throughout history have considered to be of value. He divided human value systems into two main classes, which he named *sensate* and *ideational*. The *sensate* value system places value on that which can be externally perceived with the physical senses. The *ideational* value system places value on intellectual and spiritual things. Sorokin found that what people consider to be of value influences their beliefs, their social and political structures, and their art and music.

The people who hold the *sensate* view obtain truth from physical observation and believe that the relation between cause and effect is invariant or determined by pure chance. The people who hold the *ideational* point of view obtain truth from inspiration or revelation from God and believe that true causes lie in a world beyond the world of the senses. The people who hold the *sensate* view equate good with happiness; the people who hold the *ideational* view believe that good is determined by principles. The people who hold the *sensate* view believe that the individual is of prime concern and that society is of value only as it helps the individual achieve a fuller realization of his self-seeking impulses. The rich, or the military, or those who physically dominate are the rulers in the *sensate* society. The people who hold the *ideational* view believe that the good of the whole is of prime consideration and that individual "rights" may be abrogated

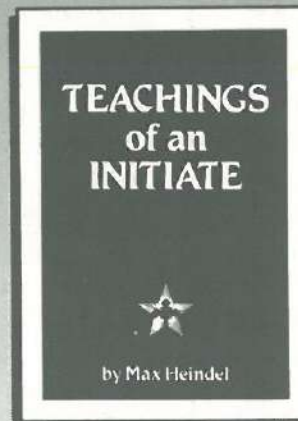
for the good of the whole. The priests or religious leaders rule in the ideational society. Sensate art and literature tend to be realistic and based on familiar objects or persons. Ideational art and literature are symbolic, impressionistic, and allegorical. Sensate music is made to be interesting, enjoyable, entertaining, and spectacular. It may be accompanied by dancing, elaborate scenery, and food. Ideational music is meant to convey a hidden meaning, something which is beyond the sounds and for which the sounds are mere signs and symbols.

Throughout history, at some times the sensate view has predominated and at other times the ideational view has predominated. Often there have been conflicts between the proponents of the two views. Which view is best? Which view should we adopt? To answer this question, we need to view the overall evolutionary scheme, as seen by clairvoyants. At the beginning of the evolutionary scheme, we were united in consciousness with God. We then had the ideational viewpoint in its purest form. In this state we had All-consciousness, but no self-consciousness, and so we could not exercise initiative or act creatively. In order to gain self-consciousness we were helped to build bodies. These bodies acted as walls around the self, so that we lost the All-consciousness but gained self-consciousness and the ability to act as independent, creative entities. This state of self-consciousness is the sensate view in its purest form. In the self-conscious state, conflicts arise between individuals and there are fights, wars, and much suffering. The ultimate aim of evolution is to regain the all-pervading harmony of the All-consciousness but at the same time to maintain the individual initiative and creativity associated with self-consciousness. Thus our aim should be to blend the sensate and ideational points of view, to unite the secular and the religious, the head and the heart, and the good of the individual with the good of the whole. Causes must be sought in both the supersensory and in the domain of the senses. Evidence of both the senses and the intuition must be allowed and fit into our world view. Through love, we must unite societal interests and individual interests. If all, through sympathy, feel the hurts and joys of any one, then the good of the one becomes the good of the all. Political leaders must be both statesmen and religious leaders. Art, literature, and music need to blend outer beauty with inner meaning.

TEACHINGS OF AN INITIATE

by Max Heindel

The process of preparation for the Aquarian Age has already commenced and as Aquarius is an airy, scientific, and intellectual sign, the new faith for this age must be rooted in reason. In this volume by Max Heindel, a scientific method of spiritual unfoldment is revealed that if persistently followed will develop the latent spiritual powers in any individual just as surely as constant practice will make a person proficient in any material endeavor.



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When unification has been achieved, then the "mystic marriage" will occur and we will be able to enter the Holy City (state of being) in which there will be no more death or pain, where the water of life flows and where the glory of God is the source of light (as described in *Revelation* 19: 7-9 and *Revelation*, chapters 21 and 22). This is the Kingdom of Christ, and well may we pray, "Thy Kingdom Come." □

—Elsa M. Glover

Reference: R. R. Cowell, *Values in Human Society—The Contributions of Pitirim A. Sorokin to Sociology*, An Extending Horizons Book, 1970.

Knights of the Grail

Easter commemorates both the Resurrection of the Christ and the triumphal emergence of the Sun from the lethargy of winter into the rejuvenating season of spring. Easter reminds us that man, too, must pass through his periods of trouble and darkness, break through the shadows of despair, and see once again the light of life shining through the clouds which have surrounded him.

To the spiritual aspirant, Easter also emphasizes the understanding that the home of the Spirit is in the heaven world, and that our earthly journey is but a pilgrimage away from that home. It reminds him that to end his pilgrimage, he should address himself to learning life's lessons as quickly as possible. Then will come liberation from earthly bonds and he, at last, will experience the realization of that glorious immortality which is the reward of the perfected Spirit. In time, all mankind, as well as the Christ, permanently will be freed from material confines to return to the Father's house "from which they shall no more go out."

The sacred Grail Cup, used to catch the blood of the Crucified Saviour and the Holy Spear with which His body was pierced, both of course are associated particularly with this season. They are emblematic of the path

to purity which all humanity must follow to become Christlike. The cup containing the blood symbolizes the seed pod of the plant and, as a parallel, also symbolizes the individual who conserves the sacred creative Force, using it only for generation or spiritually transmuting it into creative activity of service and upliftment. The Grail Cup has been considered a panacea for all ills, the fortunate possessor being untouched by all ordinary sorrows and in a position to help those who are troubled or distressed.

The ideal of the Holy Grail, of course, is that the human race eventually must come to epitomize creative purity. This is the destined panacea for all the world's woes. Then man himself will become, as it were, a pure and holy cup, filled with the pure essence of the spiritually transmuted creative Force. The human body is the seed pod holding the seed from which eventually comes the flower of creative physical and mental effort which furthers the upward trend of evolution.

The Holy Spear also is seen as symbolizing a means of healing the sick. The solar force which is specialized by humanity as a creative essence is to be used in ever-increasing measure as a Holy Spear which contains healing power for the upliftment

of the human race.

It is possible through a passionless state to become the living embodiment of the Holy Grail. Individuals who attain to this exalted state will have offspring who are truly immaculately conceived, the roses of purity having literally bloomed upon the cross of the body. Some great Egos among us already have found the Sacred Cup, drink daily of its life-giving properties, bathe in its rosy light, and are scented with its exquisite fragrance. By virtue of their purity, they literally have become all that the Holy Grail symbolizes. Their soul bodies are ablaze with holy ardor, their spiritual sight has been restored, and their cup of regeneration is brimming over with the spiritual essence.

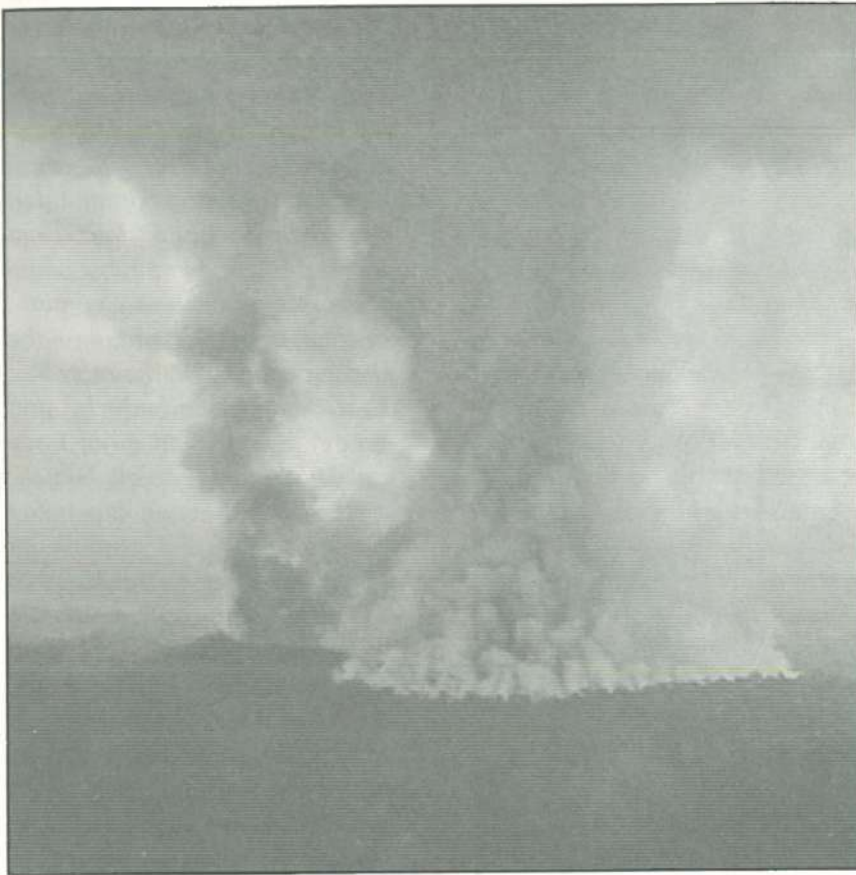
These individuals, who truly can be called "knights of the Grail," feel sympathetically the pain experienced by their suffering brothers. In their compassion, they guide and help them and administer to them the panacea of the Healing Spear.

The world has lost the Holy Chalice—the original cup of Joseph of Arimathea—but we are told that it is destined to be returned in all its glory. When humanity once and for all has learned the lessons of regeneration, purity, and harmlessness, the service of the Holy Grail will be reinstated in our hearts, for all will have earned its holy Presence.

Then, too, the Christ will be afforded His final liberation from physical imprisonment, for we at last will have become pure and evolved enough to levitate the Earth for ourselves, thereby, in truth, assuming our full responsibility with regard to this planet.

—A Probationer

Mystic Light



Challenges in Today's World

Have you listened to the news lately? Have you noticed how many mass-disasters have happened in the world recently? Something is going wrong on Earth. Don't you think that God is trying to tell us something? It looks as if the forces of destruction are getting the upper hand. Maybe we should review some of these events: ETHIOPIA—Tens of thousands are dying in Ethiopia because of the drought, and in spite of all the money, the food, and help they are given, the death toll is still heavy. INDIA—Thousands of people died because of a leak of toxic gas in Bohpal, as a result of negligence. JAPAN—Over 500 deaths in the Jumbo Jet crash near Tokyo, Japan, and this is one out of many other plane crashes or explosions in other countries. IRAN/IRAQ—A war in which brothers of the same faith rise up against each other, killing thousands upon thousands. LEBANON—A wave of terrorism in the name of God produces killings, kidnappings, bombings, and destroys BEIRUT, one of the most beautiful cities of the middle east. MEXICO—A chain of earthquakes which ravaged the heart of Mexico City, leaving thousands dead and homeless. COLOMBIA—A volcano erupted several times, 40 miles north of Bogota, destroying two cities under tons of mud and lava and leaving around twenty-five

thousand dead. UNITED STATES—A series of hurricanes leaving thousands homeless: hurricanes Danny, Elena, Gloria, Isabel, Juan, and Kate, which destroyed many communities in Florida, Alabama and all over the southland. SICKNESSES—What about the new vein of venereal diseases such as "AIDS" (Acquired Immune Deficiency Syndrome), springing up in every community, killing people the world over ...and we could go on.

Now the question everybody asks is: Why? Well, everyone will come up with his or her own answer, most of us blaming the trouble on every possible culprit that we can imagine, from the weather to the governments, the air, chemical companies, or the Gay community. Even God in Heaven gets to be blamed. But we know all this is not right! If any culprit is to be found, let us face it: We are it, all of us. The sum of our collective wrong doing is catching up with us, collectively. We eventually must learn to assume our own responsibilities and stop blaming the world for our faults, failures, and shortcomings. We must learn about our weaknesses and diligently strive to transmute them, by cultivation of their opposite virtues. We are not living right, and instead of preparing the world for the coming New Age, we are indulging in all the things that lead us away from the Kingdom of God, thus delaying our evolution.

We live in a time of change, a time of transformation, this is why we are given so much freedom. But let us use such freedom to work for the Spirit rather than against it. The Western Wisdom Teachings ex-

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plain that when man follows a godless, immoral, degenerate, dishonest, deceitful, careless, and materialistic way of life, he crystallizes himself and his environment. Eventually, when enough people follow this crystallizing pattern, as is the case at present, they create a condition which awakens certain Forces of Nature which cause earthquakes, volcanic eruption, and other devastating natural phenomena in an attempt to break the crystallization and to heal the planet. (For more information read: "The Rosicrucian Cosmo-Conception, by Max Heindel, Chapter XVIII, section (7) "Refracting Stratum.") But

this state of affairs was foretold thousands of years ago in the Bible. In *Matthew 24:5-8* and 27 we read:

For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.

For as the lightning cometh out of the east and shineth even

unto the west; so shall the coming of the Son of man be.

And in *Mark 13:33-37*:

Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house and gave authority to his servant, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

It seems that we are being prepared for the coming of Christ. But let us realize that Christ must come within us. We must build the Christ consciousness within ourselves first, if we ever want to be able to recognize the Christ without, when He returns. Most of us have been taught about an outer Christ, but now we must prepare to meet Him within. This is what He was teaching His disciples in private.

We live in one of the most fascinating periods of time. We live in a time of change. But what do we mean by living in a time of change? It means a time when we may be renewed in the Spirit of our mind, a time when we must put on the New Man after which God is created in righteousness and true holiness, a time when we attune ourselves to the inner, our invisible, spiritual side. The time has come for all of us to transcend the five senses and learn to perceive with our hearts new meanings in our lives. It is a time for significant learning and revelation, when we can embrace new concepts or bring

new light to old concepts in order to transform our lives. We have been taught that God is up in Heaven, seated on His throne in the clouds, but actually Heaven is inside of us and God's throne is in our hearts. This new perspective should help us cope with our challenges. If Heaven is within us, so is God. Consequently, if God is within us, we should be able to cope with all challenges from Heaven, whether inside or outside of us.

Now we would like to talk about time, space, and consciousness. Time can be broken down into various cycles of definite length, and we find that there are cycles within cycles, spirals within spirals, all repeating the same pattern on various scales. And as one ends, another starts. Time is a very important element of the Bible, and in order to understand its Prophecies, a thorough knowledge of the concept of cycles, which is the master archetype in the universe, is required.

For example, let us start with the daily cycle. At sunrise the Sun appears on the eastern horizon and illumines the heavens, a new day is born, and we wake up and start our daily tasks. At noon, the Sun culminates at its highest point in the heavens, the day is brightest. Our daily activities culminate, and we also have a pause for lunch before returning for the afternoon. At sunset, the Sun disappears below the Earth under the western horizon, night falls, our day ends and we go home and prepare for the night and fall asleep. Then around midnight the Sun is directly below our feet, this is the darkest moment of the twenty-four hour cycle and we are in the deepest

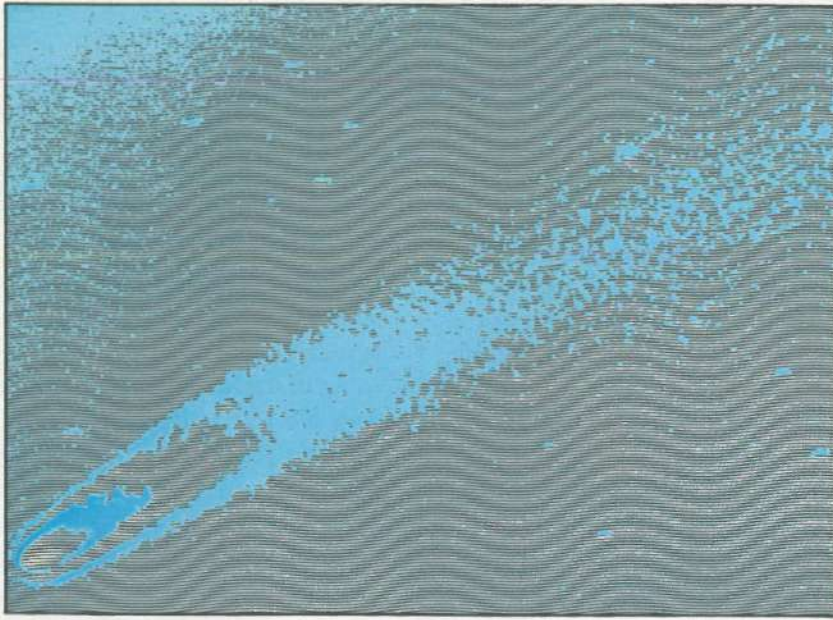
of sleep. Then as the Sun returns to another sunrise, a new day dawns.

On a larger scale, the yearly cycle reflects the daily pattern perfectly by analogy. The Spring Equinox marks the beginning of the Spring Season when Nature is reborn out of its wintery sleep, analogous to the daily sunrise. Spring brings the vegetation back to life. The Summer Solstice, comparable to the daily noon culmination, indicates the culmination of Nature's life; the days are longest and most full of light. The Fall Equinox marks the end of productive season, and the harvest festival demonstrates man's preparation for the low season, as the daily sunset marks the transition between day and night. Finally, the Winter Solstice is the time when nights are longest and the Earth is in its darkest and coldest period of wintery sleep, corresponding to the midnight hours of the daily cycles.

Between these two obvious cycles one could recognize the lunar or monthly cycle with its four phases: New Moon, the darkest point (midnight, Winter Solstice), First quarter (sunrise, Spring Equinox), Full Moon, the brightest point (noon, Summer Solstice), and finally the Last Quarter (sunset, Fall Equinox).

Similarly we could study the sidereal or precessional cycle wherein the vernal point retrogrades full circle through the heavens in about 26,000 years, creating four celestial seasons of 6500 years each. If we really looked, we would find an infinite number of cycles in the universe following this circle or spiral—the grand archetype—which is "The" manifestation of God's Word.

So when we read about various time elements in the Bible, we know that we are talking about specific cycles. The end of the world means the end of a cycle. But when we are told of everlasting life, we are presented with the ever-recurring cycles of the Cosmic Word and the transition of consciousness from the time element to the space element. This transition of consciousness requires that we train ourselves and apply in our daily life the New Age Philosophy given to us by Christ 2000 years ago. This philosophy helps us shift our consciousness from the time-bound left brain to the space-bound right brain. Once we have learned to shift from time to space consciousness, we see Life as a united whole and no longer as a mere succession of timely events. Then we become able to enter the Eternal Now or Eternal Cycle of infinite creation, and see that there are cycles within cycles and spirals within spirals. Then, and only then, do we begin to understand the words of the Prophets. When we behold Ezekiel's vision of the Cherubim and the wheels we know what he means. Or when we read the *Revelation* of St. John the Divine, there is no more mystery because, as he said in *Revelation*, 21:5 "*He that sat on the throne said, 'Behold I make all things new.'*" When the Christ within ourselves sits on the throne of our hearts, all becomes clear as crystal, as is further described in verses 10 and 11: "*And he carried me away in the Spirit to a great and high mountain and showed me that great city, the Holy Jerusalem, descending out of heaven from God, Having*



the Glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." As the Christ awakens within, He reveals to us in Truth the new consciousness that we are to develop—the consciousness of the New Jerusalem.

At present we see through a glass darkly, and all the world's catastrophies, in fact, are blessings in disguise. They aim at destroying the thick veil of crystallization that separates us from the True Light of God—the Spirit—our Source and our Destination. But our pilgrimage back to God must go through various phases. We know that we are preparing ourselves for the New Age of Aquarius, but we must put things in perspective, and set some time markers to evaluate what is in front of us.

The New Age Aquarius is still 500 years in the future; it will take several generations before the whole world realizes what this means. There are other steps on the scale of time which are closer to us and for which we can start working right now. For

example, the millennium.

We will be reaching the year 2000 and entering the third millennium in less than 14 years; this will be within the lifetime of most of us. Do we realize that the third millennium will introduce a new civilization and a new environment—the Space Age? Yet, before we may organize the Space Age, we must change our planetary society and create a better world for all nations. Obviously, we cannot peacefully conquer space as long as we have wars, revolutions, terrorism, crime, strife, and division on our own planet. We are at the end of a cycle—not the end of the world, but the end of A world—and because of this, we must prepare ourselves for tremendous changes soon, very soon! Among the needed changes, the most urgent is to change ourselves, to wake up rapidly to what is happening at this time so that we can contribute some positive effort in the cosmic plan of evolution.

The triple conjunction of Saturn, Uranus, and Neptune

which will occur in Sagittarius and Capricorn between 1988 and 1993, points in that direction. But how much longer can we afford to remain asleep? We only have two more years! Closer to us yet is the visit of Halley's Comet, whose flaming tail frightened our ancestors and cleansed man's heart in previous civilizations. Every time the Comet visited the center of our Solar system, major changes of consciousness manifested. The Elder Brothers tell us that comets are the remains of aborted solar systems. They also tell us that the celestial bodies we see in the heavens are the manifestations, or the vehicles, of spiritual Beings, as our Sun is the embodiment of the God of our solar system. From this we can understand that the Comet is the manifestation of some great spiritual Being who, like our Solar Logos, will bestow a great spiritual upliftment during his visit. Since most of us are not ready, or do not know how to use such high energy for the better, the invariable result is likely to be problems and catastrophies for a while, until we learn to live right.

During the next few months we will learn more from the celestial impulse of this fiery visitor. It's message will speak "loud and clear" to the individual self. It will be an eye-opener, demanding that we reform our characters, forcing each and every one of us to become a better person and to live a more spiritual life. This is referred to, in the Bible, as "entering in at the straight gate." This will be a challenge for us to live according to our ideal, in deed and in truth. As there is no standing still in Nature, we either

progress or regress. So if we do not take advantage of this spiritual gift and use it to uplift humanity, it will bring us down to our knees until we rise above our darkness or pass out. We can be sure that the energy thus brought will not vanish in a few months either, for it will be with us for the next 38 years, and if we had hoped to escape the lessons, we might as well forget it. We will have to make the changes whether we like them or not. If we make them willingly or voluntarily, then all will be fine, but if we resist, we simply will be brought to our knees until we give up our old ways and learn to walk the path of light.

It is a truism that most people are convinced that problems only happen to others. The earthquake was in Mexico, not in Oceanside; the volcano was in Colombia, not in California; terrorists are in the middle east, not in the U.S., and so on. But, what about AIDS? It is close by and can strike anytime, anywhere; what about the San Andreas fault? Its quakes can strike anytime, anywhere, also. What about ourselves? Are we so sure we are living the right way, even though we may be on the spiritual path? Is it not time that we made a grand retrospection of our lives and considered making some serious adjustments?

After listening to the news during the earthquakes in Mexico, I kept thinking of the nine year old boy who had survived under the rubble. There was much hope to save him. Several tunnels had been dug through steel and concrete toward the air pocket, where, by a miracle, he was still alive. Sophisticated equipment and electronic de-

vices were monitoring the faint signs of his location, guiding the rescue team and maintaining their hopes. And I imagined the millions of people throughout the world who were thinking of this little boy during the seemingly endless battle between life and death. Millions of brief and silent prayers must have been rising from everywhere, from fields, factories, offices, cars caught in traffic, and from living-rooms where people were gathered together around TV sets—all these prayers rising as millions of golden stars toward the Divinity in order to make it possible for this little child to be resurrected from the dead and see the light again.

The tunnel crumbled. He will not see the light again! Now the bulldozers will level stones and bodies alike to rebuild a new city.

But a question now remains in the world's mind: Why, Lord? Why did you raise so much hope, to cut it so short?

Obviously there is no answer to that, and the skeptics will say,

"I told you there is no God! It is about time you woke up to the fact that God is a myth!"

But we know there is a God!

So, maybe we do not know everything! Maybe death does not end it all, after all. Maybe, maybe life continues after death, and maybe some glorious things happen then.

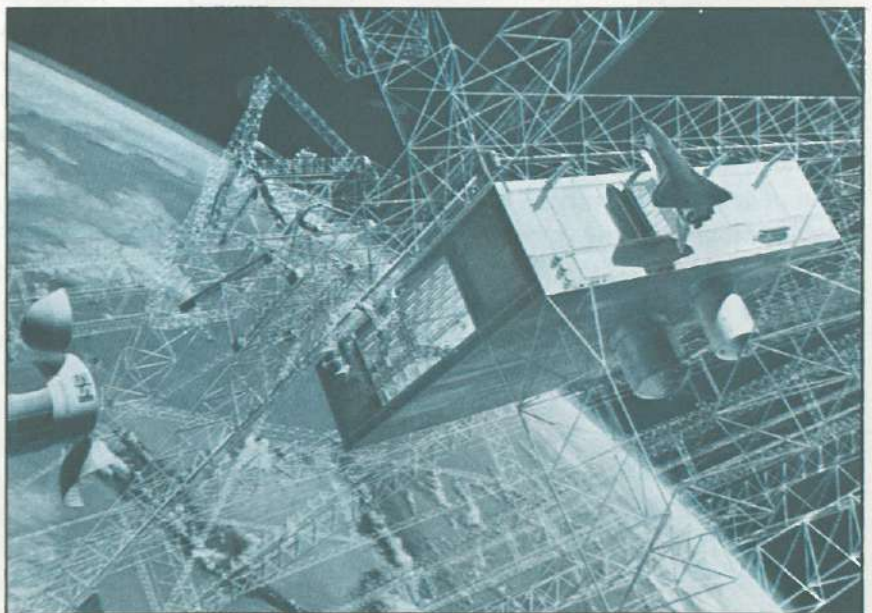
Did not someone speak about that, some 2000 years ago? What was all this fuss about resurrection and eternal life? Maybe there is something to it, maybe we should investigate.

Maybe it is time we learned new concepts about Life, and maybe it is time we brought new light to the old concept of death. Who knows? Maybe death is not what we were told it is!

But where should we look? We cannot trust all these self-appointed messengers, Bible pounders, and other false prophets. Christ warned us about them, so who can answer this?

The answer is WITHIN. Ask the Christ within, and He will show you. □

—Ganael Jandiez



The Beauties of Easter

The Easter season traditionally marks a time of emphasis on various forms of beauty—some immediately obvious, but some far less so. Poems, songs, and volumes of literature of course have been written in response to the beauties of Nature manifesting during this season. The spring flowers, the soft green of newly emerging leaves, the little snow drops gently but defiantly pushing their way through the residue of winter that still remains on mountain slopes, the freshness of virtually everything outdoors, the heightened song and activity of the birds—all this and much more has earned its share of rapture expressed by painter, poet, musician, and layman alike.

These beauties of Nature, however, never could materialize were it not for the spiritual beauty—the Cosmic Verity—which gives this season its unique character. Both Esoteric Christianity and Christian Orthodoxy, as we well know, celebrate the Resurrection of Christ. The stone has been rolled away, and the announcement echoing through the centuries has been made: “He is not here; for He is risen as He said.” Mary Magdalene, the other women, the disciples—eventually including Thomas the Doubter—the two followers on the road to Emmaus, as well as many other followers, all came to know the heartening, the almost unbelievable, truth that death, indeed, has

no victory. The Master lives! A few more times He appeared to them and then, inevitably, “It came to pass, while he blessed them, he was parted from them, and carried up into heaven.” (Luke 24:51)

This, then, is where Orthodoxy leaves the story: Christ remains in heaven, seated at the right hand of the Father, and on the Day of Judgment He will return and we will be held accountable—some to join the ranks of the blessed and some to join the ranks of the “damned.”

The Esoteric Christian Teachings, however, although also stressing the fundamental concept of Easter—that of the victory of life over so-called “death”—present the narrative in a far more reasonable, greatly expanded, and cosmically much more accurate context. Christ Jesus indeed was crucified, but at this point the scenario changes, and we are made acquainted with what is probably the most significant development of all human evolution on this planet: a Ray of the Cosmic Christ, the second aspect of Deity, quite literally entered the Earth to become its Indwelling Planetary Spirit. This is a far different concept from that of a benign Christ in human form who departed to occupy His throne in heaven until the time comes to return. Because the Christ Ray entered and fully penetrated the Earth, the miasma of centuries of collective human sin and evil was dispelled by that divine Force, and humanity was given a new lease on life—a powerful new impetus to progress. Had this event not taken place, we are told, it would have been impossible for much of humanity to continue on the upward path. The residue of malignancy with which we had surrounded ourselves had become impenetrable, forming a barrier through which we could not have ascended without divine aid.

But it was not sufficient for the Christ Ray to perform this miracle of sacrifice only once. Humanity, most of whom were and continue even now to be totally unaware of what actually happened, still has a long way to go before the selfish and separatist tendencies responsible for all our malfeasance are fully transmuted. True, the influence of the collective “sins of the world” was done away with, but individual man still remained accountable for his own deeds and misdeeds. The difference was that the sublime Christ Force now was made available as a tool of transmutation for all who willed to use it. To be effective, however, it was and remains necessary for this Life Force to be renewed each year. Cosmic Wisdom was well aware that even

with divine aid, human progress would be painfully slow. Therefore, the advent of the Christ Ray into the Earth had to become an annual event for untold centuries to come.

This is where we stand today. We now are celebrating another in a series of hundreds of temporary releases of the Christ from Earth. He has, once again, given His Life for us, and the spiritual beauty of the day most immediately centers around two facts: His liberation, for a time, and our renewed opportunity for resurrection. The music of the heavenly hosts which now hail Him, and our own echoes of that music, contribute greatly, of course, to the sense of both upliftment and enchantment that many people experience at this time of year. There also are strong feelings of anticipation, of aspiration, of joy and gratitude, and of rejuvenation, energy, and a desire to move forward.

In the midst of all this, however, it is essential for all of us not to lose sight of one sobering reflection: we are nowhere near the ultimate release, either for Him or for humanity as a whole. By all means, let us share in and build on the enthusiasm of the season as part of our individual and collective striving to become better men and women. Let us also remember, however, that, being human and still very imperfect, we remain subject to extremes. We will do well if we do not allow the present enthusiasm to dwindle in the ensuing months. Each one of us best can answer privately the question: "How often in the past have I allowed my enthusiasm to dwindle and my efforts to lag?" If we bear this in mind and watch ourselves, hopefully when next Easter comes we will have closed another portion of the gap between our present state of being and the perfection for which we strive.

In our consideration of the beauties of Easter, it might be valuable for us to think briefly about a few events linked to the Crucifixion itself. In spite of all the horror associated with it, we can, if we will, recognize beauty even in the Crucifixion.

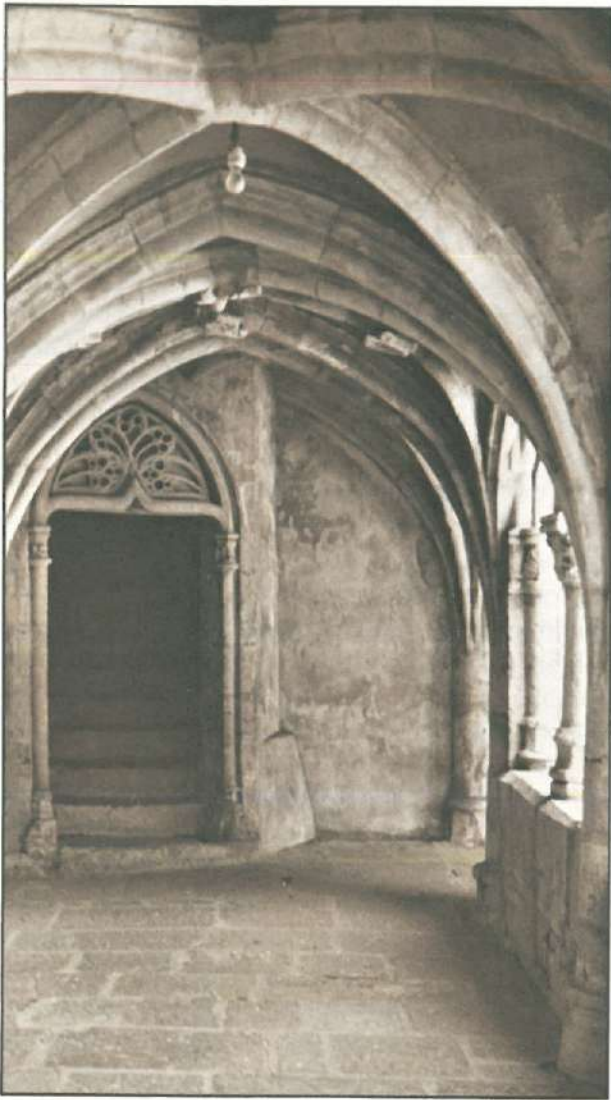
"Verily I say unto thee today, thou shalt be with me in Paradise," said Christ Jesus to the thief on the neighboring cross. No promises or prospects on Earth then could or now can offer more beauty of comfort and solace than does this statement. Despite all our continuing misdeeds, despite our insistence so often on going our degenerate ways instead of His Regenerate Way, His Love for us is so great that He will continue to offer His divine Life for us, year after year, until we come to our

senses once and for all and are ready indeed to join Him in Paradise.

If someday we truly are to be with Him in that heaven World that for now can be called "Paradise," we first will have to be forgiven over and over and over again for the mistakes we continue to make. "Father, forgive them, for they know not what they do." This prayer remains applicable to all humanity even today. As long as we continue to crucify ourselves on the crosses of our own making, we are hurting not just ourselves. We also continue to crucify Him, for there is no doubt that the Planetary Spirit feels the pain of all earthly infractions even more than do the perpetrators—even more than do we ourselves. Still, there also is no doubt that He has been imploring the Father's forgiveness for us, and forgiving us Himself, during the intervening 2000 years, and that He will continue to do so until the need no longer exists.

Finally, then, on that first Good Friday, when from the material standpoint the drama was almost over—but when, cosmically, it just was beginning—Christ Jesus said: "Father, into Thy hands I commend my Spirit." Perhaps this is the most beautiful thought of all, for it signifies most perfectly the ultimate form of unity, the oneness with God, toward which all Creation is striving. If our Spirits truly are in His hands, we can know only cooperation with His Plan, at-onement with His Laws, serenity in His Being, and, indeed, conscious co-evolution with Him. When we once have, with no reservations of separativeness or self-interest, committed ourselves utterly into His hands, we will experience the perfection that is our destiny.

We have considered some of the physical and spiritual beauties which now so abundantly bless us, but there still is another very eloquent form of beauty especially inherent in and founded on the season's events. That is moral beauty. This type of beauty most particularly represents the present and the forthcoming contributions of the human race. As we know, by His acceptance of the role of Indwelling Planetary Spirit, Christ has made it possible for us to unfold both the spiritual strength and the moral beauty latent within us. In the Western Wisdom Teachings we are taught that: "Cleansing the blood from egoism is the Mystery of Golgotha; it commenced when the blood of Jesus flowed; it has continued through the wars of Christian nations whenever men have fought for an ideal, and will last until the horrors of war by contrast have sufficiently impressed mankind with



the beauty of brotherhood." Herein lies the essence of moral beauty.

Our path of progress is the path of moral beauty—or, moral integrity. This quality manifests in the life which enables us successfully to meet our daily tests and trials—those so-called "obstacles" that actually spur our latent powers into activity associated with service to others. This is the life of self-conquest and self-sacrifice—the life most powerfully personified by Christ Jesus and the life that is our continuing challenge as long as we are pilgrims on Earth. The sooner we learn the lessons of this life school, the sooner we will perfect that moral beauty on which will be based the individual and collective liberation from matter now exemplified for us on a cosmic scale by the glories of the Resurrection.

In the midst of the magnificent cosmic drama now taking place, humanity still faces the varied and complex problems resulting from centuries of

disobedience to God's Laws. From the outer viewpoint, of course, there still is much that might be called "un-beautiful" beyond redemption. From the inner viewpoint, however, in the light of the Laws of Rebirth and Consequence, conditions in the mundane world are revealed as natural results of collective human activity. As the unquenchable spirit of progress surges more and more forcefully in the consciousness of humanity—aided by the Love Power of the Christ that is more strongly directed toward us with every passing year—we are encouraged to believe that, traversing all the degradation, evil, and selfishness which still surround us, there is a path on which those who seek a higher beauty than that of the material world are walking. This is the path of moral beauty, a path illuminated by the eternal effulgence of the Christ Ray.

Those who attempt to walk on this steep and narrow, but lustrous, way constantly face the demands of self-reliance and individual responsibility. While present on Earth, Christ Jesus spoke to the indwelling Spirit of individual humanity, urging it to live a love-imbued life of constructive activity based on the cosmic Laws that insure our progress on the journey from clod to God. This call was not merely for obedience to a set of Laws imposed from without, however. It was for the infinitely more difficult achievement of learning to hear and obey the admonitions of the inner Self—the Spirit Within which alone is the well-spring of individual human moral beauty.

Thus, once again it is obvious—as we so often forcefully are reminded—that if we would unfold our latent powers into that moral beauty which is our heritage, we must first look within and examine ourselves. An expansion of consciousness is required of each one of us, but in order for the human consciousness to be expanded, we must be willing to move beyond the present limited mundane, self-centered view still generally held by the majority of mankind.

This will not be accomplished without a great deal of effort. Although the indwelling Spirit is essentially good, its reflection, the personality, is innately selfish, tainted with the Lucifer influence and preoccupied with the process of acquiring material possessions and prerogatives. It suggests all kinds of excuses in self-justification, and resorts to an attitude of self-righteousness when accused of being responsible for undesirable conditions. This is the lower self, that part of us which must be

transmuted before we can expand our consciousness, thus opening the way for an intensified expression of moral beauty.

This transmutation can be accomplished once we learn to heed and consciously respond to that spiritual Power which today once more has been freed from earthly bonds and which also someday will be freed from physical confinement in each human being individually. The Higher Self—the Christ Within—gives promptings which lead to a rightly-fashioned life, motivated by high ideals and underscored by dedication. This life of moral beauty, once again, is the life exemplified by Christ Jesus Himself.

When moral beauty is present, there is evident what Max Heindel calls that “intangible something cognized by the spirit of introspection. It is unnameable and indescribable; it evades the most persistent efforts to fathom it, yet it is there just as certainly as the vehicle (the soul body) which it fills—yes, and more so. It is...the sum of all human faculties, attributes, and concepts of good, immeasurably intensified. If everything else were taken from us, that prime reality would still remain, and we should be rich in its possession, for through it we feel the drawing power of our Father in Heaven, that inner urge which all aspirants know so well.”

Through the fact of the Resurrection, the Risen Christ has proven His invincibility. He who conquers death conquers all, be this on a level somewhat compatible with our understanding, as in the case of the Elder Brothers, or on a more cosmic level that defies present human comprehension, as in the case of the two nameless creative Hierarchies, at one time involved with our evolution, who, we are told, “are said to have passed beyond the ken of anyone on Earth.”

The beauty of *this*, of course, is that, just as the external Christ is invincible, so also is the Christ Within invincible. “The things that I do, ye shall do also, and greater than these.” But Christ Jesus also said, “O ye of little faith..” Why are we so reluctant to believe? To be sure, at this moment we are caught up in the joyous proclamation of eternal life that is the Easter message, and people who profess to be Christians do look forward to whatever may be their particular conception of that eternal life. Still, how many even among esoteric aspirants actually can and do picture themselves as invincible, endowed with Christlike powers beyond even those recorded in the scriptural nar-

atives? It is virtually impossible for most people to consider themselves in such light. Under those circumstances, aspiration necessarily is limited at least to some degree, and the activity that gives practical meaning to aspiration also is limited accordingly.

Let us, then, try to think of ourselves as invincible: invincible in all the virtues that spell out spiritual progress; invincible in all activity that underlies service; invincible in all ability to work with Cosmic Law for universal good. As we picture ourselves in such a context and as we work and pray to make this picture a reality, we will be strengthened beyond our wildest dreams.

Then, finally, there will come the day when we will realize the ultimate beauty foreshadowed by all the past Easters and by all the Easters yet to come. That will be the epilogue to Easter as we now know it, and the prologue to an eternity which we now can postulate only very inaccurately. That will be the moment when we all triumphantly can proclaim, with our Risen Lord: “Consummatum est!”—at last, it is accomplished! □

—A Probationer



Max Heindel's Message

Teachings of an Initiate

THE NEW SENSE OF THE NEW AGE

(Continued)

The etheric sight is similar to the X-ray in that it entitles its possessor to see right through all objects but it is much more powerful and renders everything as transparent as glass. Therefore in the Aquarian Age many things will be different from now; for instance, it will be extremely easy to study anatomy and to detect a morbid growth, a dislocation, or a pathological condition of the body. At present, medical men of the highest standing admit regretfully that their diagnoses are only too frequently erroneous as shown by post-mortem observation; but when we have evolved the etheric sight, they will be able to study both anatomical structures and physiological processes without hindrance.

The etheric vision will not enable us to see one another's thoughts for they are formed in still finer stuff, but it will make it largely impossible for us to live double lives and to act differently in our homes than we do in public. If we were aware that invisible entities now throng our houses, we should often feel ashamed of the things we do; but in the Aquarian Age there will be no privacy which may not be broken into by anyone who desires to see us. It will avail nothing that we send the office boy or maid out to tell an unwelcome visitor that we are "not in." This means that in the new age honesty and straightforwardness will be the only policies worthwhile for we cannot then do wrong and hope to escape detection. There will be people whose base characters will lead them into ways of wickedness then as now but they will at least be marked so that they may be avoided.

The student can easily conjecture a number of other conditions that will result from the extension of sight which will come with the Aquarian

Age, and by living as near to that state as possible he will be placing himself in a position to become one of the pioneers of that age when "there shall be no night," and when the "tree of life" shall bloom unceasingly by the transparent etheric "sea of glass" which permeates all things.

Let us pause and take stock of our actions and accomplishments in the past year; then let us make such resolutions as we feel will make the future more profitable from the standpoint of the soul.

In the first place let us acknowledge that we have been especially favored by receiving the Rosicrucian Teachings from our Elder Brothers. Let us hope that we have expressed our gratitude to them through all the past year, and let us at this time send them special thoughts of love and gratitude. Needless to say they do not crave our gratitude, they are beyond that; but we may make more soul growth by being grateful.

Then let us consider how we have used these precious teachings during the past year: have we dealt justly with our fellows, have we been lenient in our judgments and criticisms of others, have we striven to curb our temper, cultivate equipoise, and overcome whatever may be our particular besetting sin?

What measure of success have we had? Let us hope our accomplishments have been at least moderate, for, right or wrong, the teachings of the Elder Brothers will be rated in the community by the actions of those who profess to be their followers. □

(To be continued)

Studies in the Cosmo-Conception

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

Desire Body in Man and Animal

Question: Where is the desire body connected to the physical body?

Answer: The desire body is rooted in the liver, as the vital body is in the spleen.

Question: How do the currents in the desire body operate?

Answer: In all warm-blooded creatures, which are the highest evolved, and have feelings, passions, and emotions that reach outward into the world with desire—which may be said really to live in the fuller meaning of the term and not merely to vegetate—in all such creatures the currents of the desire body flow outward from the liver.

Question: What course do these currents follow?

Answer: The desire stuff is constantly welling out in streams or currents which travel in curved lines to every point of the periphery of the ovoid and then return to the liver through a number of vortices, much as boiling water is continually welling outward from the source of heat and returning to it after completing its cycle.

Question: How does this apply to plants?

Answer: The plants are devoid of this impelling, energizing principle, hence they cannot show life and motion as can the more highly developed organisms.

Question: Can there be a desire body without red blood?

Answer: Where there is vitality and motion, but no red blood, there is no separate desire body. The creature is simply in the transition stage from plant to animal, and therefore it moves entirely in the strength of the Group Spirit.

Question: Is this also true of cold-blooded animals?

Answer: In the cold-blooded animals which have a liver and red blood, there is a separate desire body and the Group Spirit directs the currents inward, because in their case the separate Spirit (of the individual fish or reptile, for instance) is entirely outside the dense vehicle.

Question: What causes the currents to flow outward?

Answer: When the organism has evolved so far that the separate Spirit can commence to direct the currents outward, we see the beginning of passionate existence and warm blood.

Question: What is the effect of these outgoing currents?

Answer: It is the warm, red blood in the liver of the organism sufficiently evolved to have an indwelling Spirit which energizes the outgoing currents of desire stuff that cause the animal or the man to display desire and passion.

Question: Is the Spirit indwelling in the animal?

Answer: In the case of the animal, the Spirit is not yet entirely indwelling.

Question: When does it become indwelling?

Answer: It does not become so until the points in the vital body and the dense body come into correspondence.

Question: How does this affect the animal?

Answer: For this reason the animal is not a "liver." That is, he does not live as completely as does man, not being capable of as fine desires and emotions, because it is not as fully conscious. □

Reference: Cosmo-Conception, pp. 68-69

Western Wisdom Bible Study

To aid those interested in a deeper understanding of the scriptures, we offer a correspondence course of 28 lessons compiled from Max Heindel's writings. These lessons reveal the basic harmony of religion and science, and offer logical explanations for many misunderstood basic doctrines of the Church. This Western Wisdom Bible Course is available on a free-will offering basis.

The New Relationships

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak unto thee.

But he answered and said unto him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matthew 12: 46-50

Here Christ Jesus teaches the lesson of right human relationships based on the essential oneness of all living things.

Prior to the coming of Christ as indwelling Planetary Spirit of the Earth, the idea of separateness held sway—separateness of individuals, of families, of clans and tribes, and of nations. Conflicting interests growing out of this selfishness and feeling of separateness led to the wars and bloodshed that exist even to the present time. But as stated in *The Rosicrucian Cosmo-Conception*: "Christ came to prepare the way for the emancipation of humanity from the guidance of the differentiating Race and Family Spirits, and to unite the human family in One Universal Brotherhood.

"He taught that 'Abraham's seed' referred to the *bodies* only, and called their attention to the fact that before Abraham lived (the) 'I'—the Ego—was in existence. The threefold individual Spirit had its being long before all tribes and races, and it will remain when they have passed away and even the memory of them is no more.

"The threefold Spirit in man, the Ego, is the God within, whom the personal, bodily man must learn to follow. Therefore did Christ say that, to be His disciple, a man must forsake all that he had. His teaching points to the emancipation of the God within. He calls

upon man to exercise his prerogative as an individual and rise above family, tribe, and nation. Not that he is to disregard kin and country. He must fulfill all duties, but he is to cease identifying himself with part and must recognize an equal kinship with all the world. That is the ideal given to mankind by Christ."

"There is much foolish, even dangerous talk of giving up the Self to the Not-Self; only when we have cultivated a 'Self' can we sacrifice ourselves and give up the Self to the whole. So long as we can only love our own family or nation we are incapable of loving others. We are bound by the tie of kin and country. When we have burst the tie of blood and asserted ourselves and become self-sufficient may we become unselfish helpers of humanity. When a man has reached that stage he will find that instead of having lost his own family, he has gained all the families in the world, for they will have become his sisters and brothers, his fathers and mothers to care for and help."

Family relationships will continue for centuries to come, but already the tie of blood is becoming less binding among the most advanced peoples of the world. Each year, as the unifying power of the Christ becomes stronger and urges all humanity toward the higher ideals of selflessness and service to others, there is an increase in the number of those who recognize the unity of each with all and strive to live as brothers to all other humans. Through the great Love Power of Christ, Universal Brotherhood is being accomplished. □

Astrology



The Sun and Your Health

As its symbol, the circle, indicates, the Sun is the center of all spiritual faculties, the fountain of all life. In the horoscope, the Sun represents the individuality, the divinity within. As a spark of the Divine Flame, man is capable of perfection in life, energy, and health, and it is God's will that he attain that high state. Why then, we may ask, does man have ill health? Why does he come so far short of his divine possibilities and ultimate goal of godhood?

Man is in the process of evolution. He has free will—freedom of choice. If he had chosen correctly throughout all his past, he would be manifesting perfect health today. Divine Order does operate, and this includes divine Justice or the Law of Destiny. Our today is the result of all our yesterdays, whether we consider this in relationship to the physical body or to our position in evolutionary understanding and unfoldment. No matter how much our divine Creator loves us, we are still stuck with the results of our past activities, be they good or bad. It is possible for us to achieve balance and have instant healing, but we have to take the step which will bring about such a manifestation. Through our realization of the Father's love and desire for us to have perfect health, as well as of all His other wonderful gifts, we may be brought to take such action. As individuals, human beings create the aura about them. As a collective group, they have created

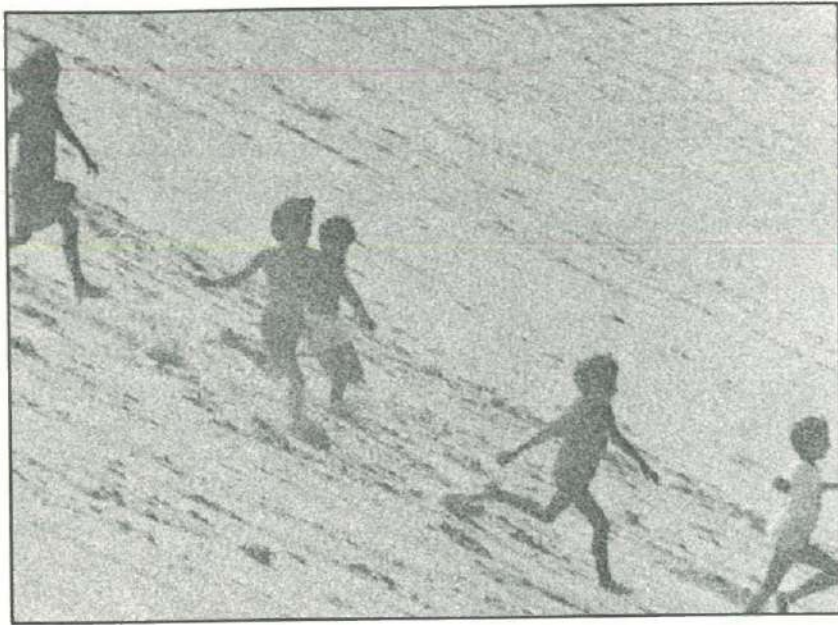
an aura about the Earth. That which reaches us from the divine Source must come through this man-made auric body. That which is sent in pure Love is received by us according to our unfoldment, individually and collectively.

In the horoscope, the Sun represents the individuality, or inner self, and is allied to the male power, or the Will. Thus the Sun is the point of power in the nativity, the highest expression of the individual self, and its sign position and aspects determine the basic power, both physical and spiritual, of the individual.

Ill health as indicated by positions and aspects of the planets to each other can be considerably modified by the strength of the Sun's position and relationships. If the individual is experiencing ill health through planetary positions in relation to each other, yet has a powerful Sun, then it is evident to the astrologer that he is not using the power for health at his command through the solar orb. A strong Sun at birth favors general good health, strong resistance to disease, and rapid recuperative powers.

The Sun in a positive or solar half of a sign indicates greater physical strength and a stronger Spirit than the Sun in the lunar half of a sign. The first fifteen degrees of the positive signs are the solar half and include: Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius. The second half of the negative signs are the solar half and include: Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces.

When the Sun is rising, or the birth is in the morning, the native has greater power to



command his health than when the Sun is setting, or the birth is at night. In the latter case, should the Moon also be beneath the horizon, the native's resistance to disease is further lessened.

If the Sun is strong by house position, especially if the birth is during the daytime, the individual will express the positive qualities of the Sun sign. That is, provided of course there are not sufficient other configurations to overrule this indication.

Some astrology students overlook the importance of the first aspect the Sun makes by progression after birth, whether it be a conjunction or other aspect. This is especially true if such an aspect is not immediate or within an orb of aspect at birth. If the aspect is close to being exact, it will operate from the beginning of life, but if the aspect is quite far away, the native will have the opportunity to express the indication when he matures. Let us suppose that the Sun is not approaching a conjunction in the birth sign, but comes to a conjunction with Venus in the

next sign. The native would then have the opportunity to change him or herself from an unattractive personality into a most attractive one. Kindliness and affection should be intensified, as well as an interest in music and the arts.

In the consideration of health matters, long range study of oncoming vibrations (through progression) are important, and especially so in connection with the progressions of the Sun. In this way the individual may plan and follow a health-building program that will enable him to avoid serious consequences from an unfavorable vibration. A real health building program, of course, involves mental and emotional adjustments as well as physical ones.

When the Sun's position is natively weak, the individual will be sensitive to conditions involving health, and the state of his affairs in other departments of life will react more readily upon his physical well being. In such cases, there are usually lessons the native must learn in strengthening the will—particularly the

will to live according to God's immutable laws. When the solar orb is passing by transit through the sign opposite the one where it was at birth, as it does each year, the individual may feel less power of resistance and tend to become negative.

Favorable aspects (sextile or trine) between the Sun (individuality) and the Moon (personality) make for general success in life, because of the inner harmony that exists in the individual. The native rises in life because of his own innate ability and efforts. The conjunction between the Sun and the Moon gives great emphasis to the matters ruled by the house in which the conjunction occurs. Max Heindel states that if the conjunction occurs in the first house, the native is an out and out egotist; if in the seventh house, the native's world pivots on the partner; if in the tenth house, the native will sacrifice all other considerations to rise in public life. The aspects which the conjunction makes to the planets will of course be a strong determining factor in its effects. When the Sun and Moon are either square or in opposition, there is a clash of forces within the individual. This inner turmoil naturally puts a strain on the physical body, so that ill health may result.

The Sun in favorable aspect to Saturn is not only most propitious for health, but it is also an indication of longevity. The vitality of the Sun, coupled with the stability of Saturn, results in continued good health. Adverse aspects to Saturn lower the vitality, so that illness may come to teach needed lessons, such as unselfishness.

When in favorable aspect to

Jupiter, the Sun increases physical growth and gives vitality to all the benevolent tendencies. However, when the Sun progresses to a conjunction, sextile, or trine to Jupiter in the natal chart, care should be taken to practice moderation. Even the "favorable" aspects have a tendency to encourage the native to over indulge in the good things of life.

All aspects between the Sun and Mars give much physical energy, courage, and determination. However, when the square or opposition occurs, there is a tendency toward lack of moderation and thus danger of ill health through anger, tensions, etc.

The favorable aspects between the Sun and Venus indicate earned good health that results from an inner harmony. The kidneys, venous circulation, and throat are all fortified against disease.

Aspects of the Sun to Uranus and Neptune, the two mystery planets, increase the sensitivity of the native to the higher vibrations, so that more than the usual care should be taken to subject the body only to wholesome conditions. Uranus rules the pituitary and Neptune the pineal gland, so that adverse aspects between the Sun and these planets may cause an imbalance in the functions of the glands which the latter rule.

The part of the body ruled by the Sun sign is usually quite sensitive, particularly if the Sun is adversely aspected. A breakdown in health in that part of the body may take the nature of the planet involved, though it will be in the part of the body indicated by the Sun sign. Thus, a person with the Sun in Leo square to

Saturn would be likely to have an obstructed (Saturn) heart (Leo) function.

The Sun is classified as hot, dry, masculine, constructive, vital, fruitful, and active. It rules the heart, the right eye in a man and the left eye in a woman, the vital fluid, the spleen, and the pons varolii; it supplies oxygen to the blood, and presides over blood making and the distribution of bodily heat. The Sun is said to be organic—the chief index of the organic constitution. Its afflictions tend to fevers and inflammations.

The Sun in Aries brings attention to the eyes, the brain, the cerebral hemispheres, the cranium, the upper jaw, the face, and the internal carotid arteries. Its opposite sign, Libra, rules the vasomotor system, the skin, the ureters, the lumbar region, kidneys, and adrenals. An afflicted Sun in either sign may encourage illnesses arising in any of these parts of the body, as there is a reflex action between the opposite signs.

In Taurus, the Sun brings attention to neck, throat, palate, lower jaw, tonsils, occipital region, ears, cerebellum, external carotid arteries, jugular veins, thyroid gland, and cervical vertebrae. Scorpio, opposite Taurus, rules the red coloring matter in the blood, the genitals, the bladder, urethra, sigmoid flexure, prostate gland, nasal bone, and the pubic bone. Adverse aspects to the Sun in these signs may express in such diseases as tonsillitis, laryngitis, diphtheria, goiter, rupture, syphilis, piles, and nasal catarrh.

Gemini rules the arms, hands, shoulders, lungs, upper ribs, bronchi, and oxygenation, while Sagittarius rules the hips, thighs,

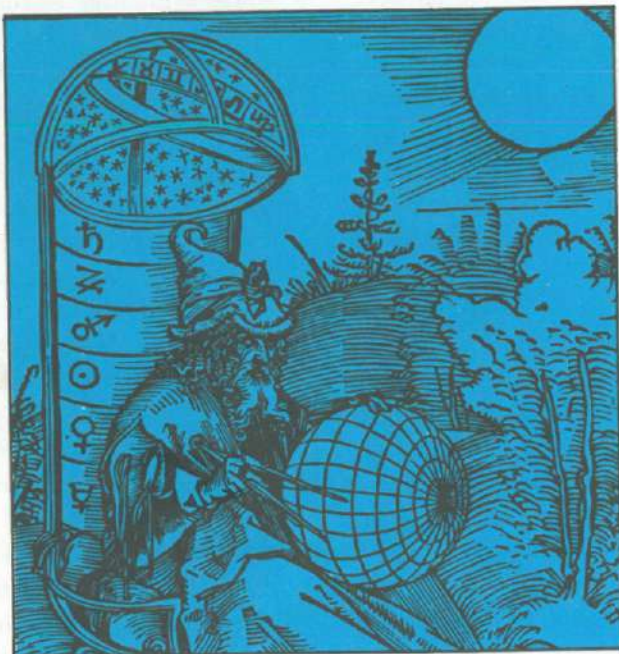
sciatic nerves, sacral region, femur, and coccygeal vertebrae. Adverse aspects to the Sun in these signs may result in bronchitis, abnormal breathing, anemia, asthma, pneumonia, tuberculosis, sciatica, lumbago, and locomotor ataxia. Two illnesses may be in expression at the same time.

The stomach, upper lobes of the liver, oesophagus, pancreas, and the serum of the blood are ruled by the sign Cancer, while the joints, skin, knees, and hair are ruled by Capricorn. An adversely aspected Sun in either of these signs may manifest in indigestion, ulcers, exzema, gastric catarrh, hiccough, flatulence, erysipelas, or melancholy.

Leo has rulership over the heart, spinal cord, aorta, dorsal region of the spine, and the inferior and superior vena cava. Its opposite, Aquarius, rules the lower limbs and the ankles. An afflicted Sun in these signs may result in heart trouble, spinal meningitis, locomotor ataxia, angina pectoris, varicose veins, or nervous diseases.

The abdominal region, large and small intestines, spleen, duodenum, and peristalsis of the bowels are ruled by Virgo, while the fibrin of the blood, toes, and feet are ruled by Pisces. Adverse aspects to the Sun in these signs may express in malnutrition, constipation, diarrhea, appendicitis, tumors, dropsy, gout, or deformed feet. General sickness resulting from the individual's allowing himself to become negative may also be indicated. Living toward the ideals symbolized by the sign and planet involved gradually will eliminate the spiritual cause of any disease. □

Astrology



Pluto and Your Personal Power Plays

The planet Pluto was discovered on March 12, 1930. It is approximately 3.64 million miles from the Sun and the slowest moving of all the planets. It takes 12 years to transit its own sign of Scorpio and nearly 30 years to move through the opposite sign of Taurus. A new planet is added to our awareness when humanity is ready for another step in its evolution. Pluto, of course, has been in our Solar System, but it was not discovered until the Divine Hierarchies felt that we could withstand its planetary vibration.

Coinciding with the discovery of this planet were the existence of mobsters and the underworld, the speakeasy, the Great Depression in the United States, the kidnaping of the Lindberg baby, the formation of labor unions and the beginning of the New Deal which totally changed the governmental system in the United States. Sigmund Freud and Carl Jung were publishing works about the unconscious mind and the feeling processes during this period. It is believed, therefore, that Pluto rules the "underworld" in all of us and is the power which is helping us to transmute our hidden fears and desires.

Pluto is the natural planetary ruler of Scorpio, which deals with death, sex and regeneration, among other things. In order to shine the brightest Light within ourselves, we must first overcome earthly desires and die to our old ways. Out of the ashes of our own personal deaths comes the rise of the Phoenix. Through Pluto, all evils that have been submerged and hidden must come to light, must be purged, cleansed, and changed. Pluto represents an intense energy working beneath the

surface in the depths of our beings, like a volcano that erupts suddenly after years of inner work. It is the murky, swampy waters from which a rich life grows after the Sun dries out the dark past.

The house in which the planet Pluto falls represents a difficult area of life with which a person must deal until the planetary energies of this planet are transmuted for good. The sign on the cusp of the house will show how the energies will be used. If the sign is masculine, the energies will be used aggressively and in an outgoing manner. If the sign on the cusp is feminine, the energies will be more passive and subtle.

We are all learning to deal with our own dark sides and this planet will show us how we respond to our need for personal power in our own lives. Are we showing it in a domineering way? Selfishly? For the use of the Ego? Do we use personal power for the good of the many in kindness and universal love? Where Pluto falls in the chart shows the area in which we misused our energies for power in the past. Pluto is like the Janus face, it shows both sides of the issue—the dark and the light. It brings out both the best and worst at different times.

Pluto in the first house indicates a person with a powerful presence, one with a magnetic gaze and personality. This person may also erupt suddenly like a volcano after seething quietly for long periods of time. The personality needs to be regenerated. On the outside, the person may appear bombastic, arrogant and even assertive while on the inside he or she is insecure and unhappy.

He or she wants to be the boss in the immediate environment and will tolerate no interference from anyone. The need is to learn to be a channel of light and unselfishness. A tendency to brood and hold onto hurts, a desire to be vindictive, must be transmuted through an understanding of one's own motives and those of others. Unconditional love for all humanity is the lesson that is needed for Pluto in the first house.

Pluto in the second house shows a need for regeneration of one's values and resources. This person, functioning on the lowest level, could be a mobster, or in the least, obtain funds through dishonest means. The focalizing of this planet's energies shows a hidden power to gain money from secret sources which should not be revealed, as some of it will be lost in the telling. This person would be a good resource person for developing means of earning money. These energies could be used to great advantage as a fund-raiser for a non-profit organization. The lesson here is to understand that there is really only one Source for all things and materials in this life, and that Universal Bank needs to be relied on first for the upliftment of the many. This person needs to learn how to be a steward of wealth.

Metals, mining, oil and all things hidden in the earth, especially if Pluto is well aspected to Venus and Jupiter, can prove to be sources of great wealth. This person can experience guilt from others over money matters or have to deal with the feeling that there are "strings attached" to finances. Money needs to be given un-

conditionally. This person needs to let go of a personal need to have control over how the money that is donated is spent.

Pluto in the second house also indicates the need for a sane attitude toward sexual and sensual appetites. In the past, this person may have made sex and desire an all-consuming pastime and there needs to be balance here. This person also has lessons to learn about treating people as possessions, and may attract partners with a possessive attitude until regeneration of this attitude takes place. People are not things to be owned and then thrown away like material objects!

Pluto in the third house shows a desire for power through communication, especially with neighbors, brothers and sisters. Writing can be used as a catharsis for negative feelings. This person has a need to express the hidden energies and intense feelings that emerge from within them. Pluto in this house gives a serious mind, depth of concentration, caution in communication, but a sharp tongue when roused. Pluto's aspects to Mercury and Saturn need to be considered in connection with this aspect, for these two planets will serve to modify or increase the energies present. This person can be a good writer, researcher, or counselor.

Pluto in the fourth house would affect the foundations of life and one's ability to see oneself in a realistic light. It would show a quality of soul operating in the depths of the individual. This person would have a desire to be the dominating, powerful person in the

home. He or she could earn money through mining or real estate or even ecology, as the fourth house is the house of the earth and all that is hidden there. Gardening would be a positive means of releasing pent up energies.

The fourth house also is the mother influence and, with Pluto here, may indicate a very dominating mother or parent figure. The person would need to transmute any energies causing one to become a demagogue in the home, by displaying love and sensitivity and developing the nurturing side of character. Other aspects of the Moon, Venus, and Saturn would soften or sharpen the energies of this planet in the fourth house.

Pluto in the fifth house would indicate intense energies revolving around romance, recreation, gambling, or children. This person would need to curb a tendency to be jealous or misuse the creative force. Lessons of love would be learned through children, especially one's own children. Romantic involvements could be intense, but this person would make all breaks final. He or she would have no qualms about bringing a romantic affair to a sudden end. This person's greatest need for regeneration comes through the creative force and the use of it through intense, positive, activities such as art, music, drama, and recreation. Other aspects in the chart would influence how this would be used to the highest good of the individual.

Pluto in the sixth house shows a person who has tremendous recuperative powers. If involved in a healing

profession, he or she could be, at the highest, a wonderful channel of healing for others. At the lowest, this person could be a hypochondriac. Since this is Virgo's natural house, there is a tendency to be critical and judgmental of others, especially in a work situation. Work or service to others would allow no time to be sick. Learning to love others would purge judgmental attitudes. With Pluto in this house, there is a tendency to over-react to affairs in the work area. This person would have difficulty working under a strong, dominating boss and would have lessons to learn about cooperativeness and working for the good of the whole. With Pluto in the sixth house, it is important to consider all the aspects of Mercury which would modify or increase the tendencies of this house.

Pluto in the seventh house shows that lessons of love in partnership are needed. No other house position shows more clearly the two sides of the Janus face than does this one. It is the house of open enemies, and this person would experience that to the fullest until the desires completely to dominate others were purged. In the past, the person could have been domineering, willful, and selfish and, by the Law of Cause and Effect, now interacts with people who exemplify those qualities, until the lesson is learned. This person must be willing to serve others, to overcome a desire to serve only him or herself, especially in the area of personal relationships. In the most extreme situation, a "slave/master" relationship may develop. Open enemies would be very powerful if this con-

figuration were to appear in the chart of a political leader. This person especially needs to look at the way in which others react to him or her as they will mirror past motives and past misconduct.

Pluto in the eighth house is at home! This is an important planet in the charts of those interested in reform. It is easy here to choose the path of degeneration. Victory over one's appetites and desires is essential for regeneration. This person must learn to have the desire to control no one and, especially, relinquish the desire to control other people's money. A legacy or financial independence may be promised if other aspects bear it out and the eighth house shows no strong afflictions. This person could work with taxes, insurance, banking interests, or even with matters dealing with the dead, such as mortuaries. If he or she uses others for selfish ends, drastic repercussions will follow at some time in life. This person would gain immensely from the study of esoteric Christianity and the correct uses of the power of Light. There may be a desire to use the occult for the powers of darkness with this configuration. Here the person would truly begin to work in conjunction with the higher side as the death of the personality occurs. The eighth house rules the occult and the inner worlds which are unseen to our five senses. This person would have the power to transform his or her life and may be able consciously to explore inner realities.

Pluto in the ninth house would indicate an emotional desire to know and

understand the purpose of life. This is the house of the super-conscious mind. The person would want to break down orthodox beliefs and fixed opinions in order to be satisfied that there is a meaning and plan behind all manifestations. There would be a strong desire to be a pioneer in spiritual teaching. This person can be a fanatic or a true channel for Light and Truth. In an institution such as a college, this person may want to be the power that makes things happen. If Uranus is involved in this house or in some way shows a tendency for reform, there may be a desire to overturn the institution and change it.

Pluto in the tenth house is at the highest point in the chart and in Capricorn's natural house. Saturn rules this house and is the conscious drive for power, whereas Pluto is the unconscious drive. On the positive side, this person could help to break up crystallized conditions that may exist. On the negative side, the combination of the two energies could show the desire to get to the top regardless of how many are trampled on. If ambitions are pursued in such a ruthless manner, they may not be sustained for long, and the fall from power can be swift and hard. This person would not be able to work for others and would want to be self-employed. The need here is to cleanse one's consciousness of materialistic and selfish drives for power. Diplomacy and patience need to be developed in order to be successful to the highest degree. The saying "seek God first and all else will be given to you" is especially necessary for this position of

Pluto. Until regeneration is made in this person's motives for power, there could be constant power struggles with other more powerful and dominating persons. This configuration indicates a need to be careful of being the omnipotent dictator in business or political arenas.

Pluto in the eleventh house brings great care in choosing of one's friends. This person needs to serve through friendships, humanitarian organizations, and properly defined goals. Wrong friends, those with negative attitudes, could bring the downfall of this person. There can be sudden disruptions through friends. Friends may also just disappear or cut this person off for no apparent reason. There is a need to have a devotion to principles and ideals of the highest degree which are personified by the eleventh house, Uranus' natural home. There may be power plays through friends, i.e., "I have a friend in the right place to get me into this or that position." This person needs to learn to not use others for his own ends.

Pluto in the twelfth house. This person can be bogged down in selfishness, self-pity, and self-recrimination. There is an intense energy that remains hidden and emerges like a volcano behind the scenes. This person may have difficulties following the rules of others, and the enemy here lies within. Regeneration needs to come from the highest willingness to be a channel for those who are limited and afflicted. As long as the person continues to enhance his or her own personality, confusion will remain together with a loss of a sense

of identity. Freedom comes through service and dissolving the personal will. Those willing to be purged will find light instead of the darkness they have been living in.

This person has a tremendous depth of psychological insight, will power, and ability to withstand stress and self regeneration. There may be a denial or fear of inner power and potential for violence may lurk in the unconscious mind. This person may store, rather than use the intense Plutonian energies. He or she may use the penetrating psychological abilities to explore the motives of others only to then manipulate and use them. Personal issues involving money, death, or sex are kept private.

Pluto in the signs is considered to be more of a generational influence than an individual one. When Pluto was discovered, it was in the sign Cancer and there was much patriotism.

Pluto in Cancer would have indicated a need to purge emotions, and nurturing would need to be on a world level, not just a home level. World War II and the Great Depression took place during part of the Cancerian transit. Pluto made its transit in Leo when dictators were reigning in some of the most powerful countries of the world. There was a purging in the wrong use of political powers during this era from 1939 to 1957. Many very strong-willed and highly advanced egos were born during this time and when they became adults, during the 60's and 70's, many changes began to occur on all levels of life.

Pluto entered the sign

Virgo during 1957 and remained there until 1972. A study of all that took place during those years would shed much light on the effects that this planet, and the other transpersonal planets, Uranus and Neptune, had on the whole world. The rights of the individual came to the front, racism and all the anger which had been seething underneath, exploded like a volcano. Women began to stand up for their rights at this time. When Pluto entered Libra in 1972 and all the issues of the 60's were drawn into law and cooperation, common-law marriages became very prevalent. Divorces sky-rocketed. This period made us take a closer look at law and at the balance of the male/female roles on a more personal and business level. Lessons of cooperation were paramount.

Pluto will be in Scorpio from 1984-1996 and a concentrated power level will force us to face our dark sides, our lower natures. Many hidden issues and matters will come to public awareness and be dealt with. Issues involving sexual abuse and misuse of the sex force will need to be dealt with. The disease AIDS is forcing us to regenerate our creative energies which Scorpio and Pluto rule. Occult issues are becoming popular in all media forms. The dark side of political issues on all fronts will be revealed as this power works to uncover all that is hidden. We will begin to see more of the dark side within ourselves and all humanity, so that it may be purged and we may be regenerated in the light of Christed Love. □

—Karen Mendoza

News Perspectives

NEW MOON FOR URANUS

Voyager 2 has sent back photographs of a previously undiscovered moon orbiting 37,500 miles above the atmosphere of the planet Uranus. The temporary designation of this new moon, 1985 U1, will probably be changed when the International Astronomical Union meets this summer. *Time Magazine*, "Science," January 20, 1986.

LOOKING BACK TO LOOK AHEAD 1985 AND THE AGE OF AQUARIUS

If one is to believe the comments of news analysts made at the end of 1985, that year will go down in history as one replete with plane crashes, terrorist attacks, espionage activity, and famines—all items on the gloomy side. Students of the Western Wisdom, who know that the Age of Aquarius is drawing near, should be able to find confirmation for their belief that God is in His Heaven and that things are getting better in this world as they see the development of Aquarian principles, foremost of which is that of "brotherhood."

No doubt the leading example of this is what transpired in South Africa, where the government embarked on a course of melioration. Followers of the lowly Nazarene and believers in Aquarian ideals cannot endorse the violence that seems to be accompanying this progress, be it personal or institutional, but surely the Psalmist spoke the truth in saying that "the wrath of man shall praise Thee" (Psalm 76:10), for ever so slowly the population of this vast continent is moving closer to brotherhood.

One of the big events of the year was the Vatican Council that convened in November. The secular press at times is inept at handling religious news; in this case the forest might have been missed for the trees. The underlying issue was "authority." Did it reside entirely with the Pope, or could the bishops expect to share it more? That hope on their part was spoken of as "collegiality," and asserted itself very strongly because something like two thirds of the bishops represented the Third World. As such, they no longer wanted to be so thoroughly dominated by a European, and as these bishops assume more power, less will be retained by the Pope. That makes him appear less authoritarian. The Catholic Church is moving toward a sort of federalism and thereby the Church of Rome

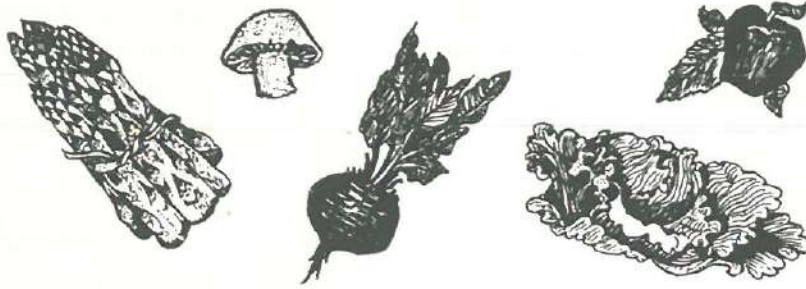
gradually is becoming less a Piscean institution and more of an Aquarian one.

A news story happening right here in the United States in '85 also reminds us that the terrestrial response to Aquarian vibrations is becoming more pronounced. Japanese auto production in this country has expanded tremendously along with other new Japanese enterprises. These additional operations are staffed by United States labor, but the methods are Japanese. Perhaps the most startling innovation is this: the barriers between management and labor are coming down. Managers now share parking lots and dining facilities with the "blue collar" workers who in a way are no longer "blue collar", for everybody wears the same uniforms! Because of the astounding success of the Japanese economy, American firms are beginning to imitate these practices. There is much talk of the next century becoming the "Japanese century" and there is nothing on the horizon to cause one to doubt the possibility of this happening. Next century Aquarian ideas will certainly be more widely accepted than now, and it seems as though the Land of the Rising Sun will also contribute much toward the dawning of the New Age through the sharing of cooperative efforts in the areas of business and manufacturing.

AIDS HOSPICE FOUNDED BY MOTHER TERESA

Mother Teresa, the 75-year-old nun, and winner of the 1979 Nobel Peace Prize has succeeded in establishing a New York AIDS Hospice for patients in the "terminal" stages of acquired immunodeficiency syndrome. She was on hand at the dedication on Christmas Eve and said of AIDS patients, "Each one of them is Jesus in a distressing disguise." Even though these AIDS Hospices have been blocked by neighborhood groups in various parts of the city, Mother Teresa, with the backing of Mayor Edward Koch and New York's John Cardinal O'Conner, persuaded the Greenwich Village residents to allow nearby St. Veronica's Church to open its rectory to 14 patients dying of AIDS. Mother Teresa who started in Calcutta, India in the early 1950's by helping dying street dwellers, has built her *Missionaries of Charity* into an organization of over 2000 sisters and 400 brothers seeking to help the homeless, hungry, and sick in 52 countries around the world. We can see by her example that if one is called to serve God, the doors will be opened even if the obstacles of man persist. Perhaps, she will be instrumental in encouraging others to do the same. *Time Magazine*, "American Notes," January 13, 1986. □

Book Review



The Missing Link in the Medical Curriculum: Which is Food Chemistry in its Relationship to Body Chemistry (A Ready Reference Guide to Nutrition and Health, by Jay Milton Hoffman, Ph.D. Professional Press Publishing Company, 13115 Hunza Hill Terrace, Valley Center, CA.

It is hardly a frequent occurrence for a Ph.D. in Nutrition, a President Emeritus of some distinguished organizations and a member of many others, a world traveler, and a minister of a very "orthodox" denomination, to publish a book on health which, it seems to us, would be about 98% "approved" by the health ideas of the Western Wisdom Teachings. Surely many if not all the readers of this magazine can list numerous nationally "recognized authorities" who condone the eating of meat, the use of tea, coffee, alcohol in "moderation," etc. But not so this author; on all these and many other distinct teachings of The Rosicrucian Fellowship he stands foursquare on the bedrock of Truth.

By glancing through the index, one easily might get the impression that here we have just a "rehash" of the "fundamen-

tals." To an extent, this is true, but the author has included much fresh material that makes a careful perusal of this work eminently worthwhile. For instance: everybody is agreed on the nutritive importance of minerals, but not many know how they fit together in the general scheme of things. Dr. Hoffman tells a story that may impress some folks who may have thought that they were quite deeply "into health." After one of Hoffman's lectures, a man came up to him who explained that he had lived by the rules of health, yet many of his teeth were badly ground down. On careful questioning, Hoffman learned that the man was using liberal quantities of yeast, lecithin, wheat germ—all foods very high in phosphorus content—but that he had failed to take the precaution of also fortifying his diet with lots of extra calcium, which, Hoffman explains, is absolutely necessary when the diet is high in phosphorus. Knowing this fact alone might save the reader many times the price of the book in dental bills!

The most interesting chapter for this reviewer was #11, "Why the Vegetarian?" It has often been said that "maybe there is some argument for being a

vegetarian, but it can not be proved from the Bible!" Hoffman buries this line of reasoning. His lucid argument runs something like this: according to *Genesis 1*, man's original food was fruits, vegetables, and nuts. After the Flood, there was no vegetation on the Earth, so flesh food was "allowed" as a sort of emergency food, but the "flesh with the life thereof, which is the blood thereof, shall ye not eat." In *Genesis 9:4*, Hoffman goes on to explain the complicated and "messy" process of drawing the blood out of the flesh. He reminds us that this is the method of making meat *kosher* as still practiced by orthodox Jews, but emphasizes that this process was not designed for Jews only, since Noah wasn't a Jew. That race didn't start until a couple of centuries later, with Abraham. Of course, students of Western Wisdom know that a deeper truth is concealed in the early chapter of *Genesis*—as in so much else of the Scriptures—but we recall the dictum of the Church Father Origen, as quoted by Corinne Heline among others, that the Bible has many interpretations—truths at various levels.

But—surely to the delight of vegetarians—Hoffman doesn't stop his line of reasoning just by saying, in so many words, if you insist on feeding on fleshpots, just be sure and draw all the blood out! He tells us that people wouldn't eat meat without the blood: "Do you know what it tastes like? If you want to eat it, I will spell it out for you. BLAH!" Then he tells us that the blood in the meat contributes not only to its flavor, but also to its potential risks, such as gout. But what really might take away

the appetite of a meat-eater is the description of the aging process meat undergoes in order to further enhance its flavor. The prime agents of this are said to be certain bacteria "identical in character with those of manure and are more numerous in some meats than in fresh manure. All meats become infected with manure germs in the process of slaughtering and the number increases the longer the meat is kept in storage."

Equally forceful is Hoffman's attack on all forms of drinking, social or otherwise (see chapter 22, "Your Brain vs. Alcohol). He provides scientific documentation that alcohol thickens the blood, cuts off oxygen from the brain, and thus contributes to an unnecessary death of brain cells.

The one phase of healthful living to which the author has devoted the most space is the subject matter of chapters 8, 9, 10: "Benefits of the High Fiber Diet;" "What Really is Constipation;" "Why Stomach Trouble?" Here he quotes extensively from the writings of John Harvey Kellogg of Battle Creek fame, and offers graphic illustrations of the dangers of irregularity. More important, the reader learns that one bowel movement a day is not proof of regularity, but is evidence of the opposite. He also learns that even copious elimination may be proof of blockage and how to tell whether or not this is so. There also is much counsel on how to remedy the situation.

Evidence of the author's broad-based knowledge is reinforced also by some of his seeming digressions. For instance, it is fairly well known that Kellogg originated peanut butter, but it is not so well known that Kellogg

regretted this. Why? We suggest that the reader make a careful study of chapter 5, "The Low Fat Diet;" its message most certainly would improve the well-being of all who heed its admonitions.

Health advocates often are accused of being "killjoys;" of depriving one of life's pleasures. Readers of this magazine know that discipline is the real way to enjoyment; we deny ourselves expression on a lower level to find it on one higher and more rewarding. But in all fairness it should be stated that there are some "goodies" Hoffman lets us enjoy: he demolishes the argument that honey is no better than white sugar, and he provides sufficient information to permit even the most guilt-ridden to take those extra winks in the morning as he sets forth the need for adequate sleep. But he suggests an easy way to lessen our need for long hours of sleep: no big, late suppers—which is in full harmony with Rosicrucian health principles.

Perhaps the most practical part of this massive work of 424 pages is the list of 100 health problems, in alphabetical order, that in the author's view can be meliorated or even cured by simple methods that circumvent professional medical attention. To select just a few at random: acne, arteriosclerosis, cancer, colds, cramps, epilepsy, insomnia, low blood pressure, migraine headaches, prostate trouble, varicose veins. The author has been studying and lecturing on health for four decades; he's still jogging though in his seventies; there's no doubt, he's basically sound.

It was stated above that our "approval rating" for this book

is only 98%, so an explanation is called for. In chapter 14, "What You Should Know About Vitamin B-12," he leaves the impression that for the vegetarian this nutrient is difficult to obtain unless supplements are taken; he claims that vegetable sources of this item are inadequate. This reviewer has come across considerable material to the contrary: readers of this magazine may recall that in the November 1984 issue, bee pollen was described as a survival food, able to sustain human life for long periods; elsewhere we have read seemingly well-substantiated material stating the same thing about mung bean sprouts; we have also seen material supporting the claim that just a few grams of dulse adequately fill this need. But, since Hoffman points to the efficacy of supplements of Vitamin B-12, this may just be quibbling over semantics, and we are ready to exonerate him.

But not on chapter 27. Here he speaks of "Water—the Elixir of Life;" he urges us to drink it even when we're not really thirsty; he warns of the dangers of dehydration, but he has omitted one very important fact: only *distilled* water is safe for human consumption. In the *Cosmo-Conception*, p. 445, we read: "Undistilled water, when taken internally, is man's worst enemy." And in the *Rosicrucian Christianity Lectures, #8, "The Science of Nutrition, Health, and Protracted Youth,"* Max Heindel offers incontrovertible evidence that this is so. This omission by Hoffman on the matter of drinking only *distilled* water is surely the "missing link" in his "The Missing Link!" □

—A Probationer

Readers' Questions

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

THE SOUL BODY

Question:

Just what is meant by the soul body? Of what is it composed, what is its use, and how do we get it?

Answer:

In order to form a conception of the soul body, one must first have some understanding of the vital body. This vehicle is the medium through which the solar energy is specialized and distributed throughout the dense body. It is composed of four ethers, namely: the chemical ether, which is the avenue of the forces which assist the Ego in accomplishing assimilation, excretion, and growth; the life ether, which is the medium of manifestation for the forces which assist in the propagation of the species or race; the light ether, which is the avenue of sense perception and the medium of manifestation of the forces which produce heat, motion, and the circulation of the blood in man and animal and of the sap in plants; the reflecting ether, which is the storehouse of the Memory of Nature and of man, also the avenue of ingress whereby the Ego makes an impression upon the brain, manipulates the nervous system, and controls its dense vehicle.

It is possible to separate the two higher ethers from the two lower ones; even now the pioneers are making the cleavage between the two, and in time all who keep up with evolutionary progress will do the same. When this cleavage is completed, the two higher ethers will form the vehicle known as the soul body. This is the vehicle used by the conscious Invisible Helper, and as it contains the sense perceptions and the memory, he is in full possession of all of his faculties while out of the dense body. He knows all that he knew in the material world and has the ability to bring into the physical consciousness all that he learns while on the invisible planes. The soul body is the densest vehicle that the Ego will use in the Jupiter Period. The cleavage between the two higher and two lower ethers is made by a conscientious practice of the evening exercise known as retrospection, by

concentration, and by repentance, reform, and restitution—in short, by “living the life.”

SPIRITUAL SIGHT AND ITS REVELATIONS

Question:

Would you please define etheric sight, clairvoyant sight, and other forms of “non-physical” vision. Are they all the same?

Answer:

No, they are not all the same. Etheric sight depends on the sensitivity of the optic nerve and is but a slight extension of physical sight. Ether is a physical substance and therefore is responsive to the laws which regulate and govern the Etheric Region of the Physical World. Clairvoyant sight is dependent upon the vibration of the pituitary body and the pineal gland, both of which are situated in the brain. In the ordinary individual these two organs are in a state of dormancy, but it is possible to arouse their latent vibratory powers. Once this has been accomplished, the individual has clairvoyant sight.

When a person possessing etheric sight looks at an object, he can see entirely through it in a manner similar to the way in which the X-ray penetrates dense substances. First he sees the outside covering, then he sees that which directly contacts the covering from within. If the object being examined is the human body, for instance, the viewer would see, first the outer form, then the muscles permeated by nerves and blood vessels, then the internal organs, then the spinal column including the cord, then the muscles of the back, then the skin, and finally the clothing. It is quite possible, then, for a person with this grade of sight to look right through the human structure and watch the various internal organs in operation. Etheric sight penetrates an object layer by layer, so to speak. Objects viewed with etheric sight seem very much alike in color. They are reddish-blue, purple, or violet, the exact shade depending on the density of the ether.

When a person who has developed the grade of clairvoyant vision known as the Desire World

sight turns his attention to an object, he also sees through it, but he sees it from all directions at once—both inside and out. If he looks closely, he can see the atoms spinning on their axes. An object viewed with Desire World sight flashes, gleams, and scintillates in myriad ever-changing hues, so beautiful in their varying shades of color that they are comparable to nothing short of palpitating, living fire.

When the spiritual vision of the individual becomes developed to such an extent that he can see forms in the Region of Concrete Thought, then all objects will appear to him as "cavities." That is, he will see a cavity where he previously saw a form. For instance, if viewing a box, he would not see the form of the box, but a cavity where the box should be. He then would discover that a constant flow of sound continually is being issued forth from the cavity. The colors seen by this grade of sight are more ethereal and much more beautiful than those seen with Desire World sight.

There are still higher grades of clairvoyant sight, but at the present time nothing of real value has been made public concerning them.

HOW FAITH CURE WORKS

Question:

What is faith cure? How are the so-called miracles brought about?

Answer:

They are effected by the raising of the vibrations of the mind and desire body under the stimulus of an extraordinarily strong belief. When the vibrations have been sufficiently raised and harmonized, there is an influx of solar life force in such quantities that in some cases it is enabled almost instantaneously to remove the inharmony which may be existing in some part of the physical body. In other words, it is exceedingly rapid materialization of creative thought. Moreover, the intense belief which accompanies such manifestations also stimulates the will, and the will, the highest aspect of the Ego, is a powerful factor in directing the subconscious bodily processes which build up the physical body. The Ego contacts the physical body through the blood. Through intense belief and the raising of the vibrations of the entire mechanism, the Ego is given much greater freedom in the blood than is ordinarily the case. Therefore, it is enabled to exert its spiritual power in a regenerative way to a far greater degree than usual. Thus it may be able to throw off physical disease almost instantly—disease which previously had been handicapping

it because it was not in close contact with its vehicles.

Another important element is the fact that intense belief in the power or potency of any remedial agency kills fear by replacing it with confidence. Fear is the great crystallizing, inhibiting agent. It paralyzes more or less all of the physiological processes, and the result is imperfect functioning and eventual disease. If we can kill fear, we have taken one of the greatest steps possible towards averting disease. Therefore if our faith in the healing power of any being or object can be stimulated, the result is the killing of fear and an instant removal of its crystallizing effect. Then the life force jumps through the tissues and through the blood at a great rate, just as a vehicle can jump forward when the brakes are removed. The result is an instant improvement in the functioning of the various parts of the body and, in extreme cases, instant cure. Under certain exceedingly unusual circumstances, the thought forms created under the stimulus of faith in some higher Being actually may attract that Being and enlist its aid in raising the vibrations of a person and bringing about a cure. But in the great majority of cases the process is carried on solely within the organism of the individual himself, without the interposition of any outside Being or agency.

THE HIGHER SELF AND ITS RELATION TO SIN

Question:

Can the Higher Self, or the god within, sin?

Answer:

In the ordinary sense of the term the Higher Self cannot sin. On the other hand, the Higher Self, or the god within, is responsible for the vehicles which have been built by it under the instruction and with the assistance of the great Creative Hierarchies. The Higher Self should gain control over the lower self and direct it into spiritual ways of living. However, it occasionally happens that the Ego does not make sufficient use of its will power and of Epigenesis, in consequence of which it does not display enough energy and enthusiasm to accomplish this object. In such cases, the lower self gets beyond the Ego's control in much the same way as a spirited animal may break away from its keeper and get into trouble. The Higher Self is responsible for this lack of control, and for that reason must suffer the consequences along with the lower self. In this sense the Higher Self may be said to sin, but not otherwise. □

The Virtues of Raw Vegetable Juices

The tender leaves and stems of raw vegetables contain the largest percentage of alkaline bases and hence not only are they essential as garnishes but also they should be a substantial feature of our diet. Many people moreover, owing to defective teeth and haste in eating, are hindered in their efforts to masticate raw foods thoroughly, and their digestive juices are not powerful enough to extract adequate nourishment therefrom. Hence a knowledge of the virtues of fresh raw vegetable juices as protective foods—quickly and readily assimilated for use in special and restricted diets—may be regarded as a distinctly progressive contribution to rational dietetics.

Raw Carrot Juice: Carrot juice is the richest source of Vitamin A which the body can quickly assimilate and contains also an ample supply of Vitamins B, C, D, E, and G. It helps to promote the appetite and is an aid to digestion. For the improvement and maintenance of the bony structure of the teeth, it is an invaluable aid.

For increasing alkalinity and for helping to combat fatigue, carrot juice is unequalled. If properly extracted from fresh, clean raw carrots, it abounds in

the organic alkaline elements of sodium and potassium. It also is possessed of a liberal amount of calcium, magnesium, and iron which are perfectly balanced by its organic supply of phosphorus, sulphur, silicon and chlorine. Carrot juice is particularly palatable and beneficial when combined with celery juice, parsley, and spinach juices. Its nutrient properties likewise are fortified by the harmonious blend of raw, freshly pressed coconut milk, extracted from the meat of the coconut; unroasted and unsalted coconut butter will substitute for raw coconut milk juice when the latter is not available. It is necessary simply to dilute the unroasted coconut butter with warm water to the consistency of a nut cream or milk.

Raw Celery Juice: Celery contains more than four times as much organic sodium as it does calcium. Organic sodium is an efficacious solvent of inorganic calcium; hence raw celery juice has been found helpful in dissolving and removing years of accumulated inorganic calcium lodging in the cartilage of the joints. Celery presents a prolific source of magnesium and iron, invaluable adjuncts to the formation of red blood corpuscles. Green celery stalks

are more valuable than the blanched, the latter being devoid of some vital elements.

The sodium in celery, which helps hold calcium in solution, also may help prevent the formation of gall and bladder stones. It moreover has been found beneficial in treating rheumatism and efficient as an eliminant of irritating drug poisons. It is quieting to the nerves and conducive to sound sleep. A little parsley juice or tomato juice blends harmoniously with celery juice, making a delightful cocktail. The blend of celery juice and carrot juice is particularly valuable in the regeneration and remineralization of the tissues, cleansing the system of excessive acids which ultimately may lead to degenerative troubles.

Parsley Juice: Raw parsley juice is one of the most potent aids available in concentrated form. It should not be taken in quantities of more than one or two ounces at a time, unless mixed with sufficient quantities of carrot or other raw vegetable juices such as celery, lettuce, or spinach, and even then in not too disproportionate an amount in combination with these other juices. Its high concentration may result in derangement of the nervous system; properly mixed, however, parsley juice is extremely beneficial. Raw parsley has properties which are essential to oxygen metabolism. Like celery juice, it is a sedative and an effective poisonous drug eliminator. It is helpful, too, in removing garlic and onion odors. Parsley is an important cleansing herb, rich in vitamins and strongly alkaline, abounding in iron, calcium, potassium, and magnesium. Its value lies chief-

ly in its stimulating, invigorating, life-giving qualities.

Raw Beet Juice: While the actual content of iron in red beets is not high, it is nevertheless of a quality that furnishes excellent sustenance for the formation of red blood corpuscles. The great virtue of the beet root lies in its chemical elements, predominating by fifty percent in sodium, while the calcium content of its roots and leaves is slightly over five percent. This is a valuable proportion for maintaining the solubility of calcium, particularly where inorganic calcium has been permitted to accumulate in the system and to form deposits within the blood vessels with resulting toughening of the walls. In combination with carrot juice, beet juice furnishes a good percentage of phosphorus and sulphur on the one hand, and potassium and other alkaline elements on the other; this, together with the high content of Vitamin A, completes an excellent natural builder of red blood corpuscles.

Carrot and beet juice make an invigorating beverage when combined with pure coconut milk, yielding intensive body-building properties along with potent cleansing properties. If properly prepared, this combination embodies the alkaline elements of potassium, sodium, calcium, magnesium, and iron in abundance, amply and correctly proportioned by the other elements of phosphorus, sulphur, silicon, and chlorine.

Cabbage Juice: Sulphur, iodine, and chlorine comprise the most valuable properties of cabbage; its combination is effective in cleansing the mucous membrane of the stomach and intestinal tract, but this purifying

property is most potent only when cabbage juice is taken in its raw state.

The addition of raw cabbage juice to raw carrot juice provides an excellent source of Vitamin C, particularly where infection of the gums, resulting in pyorrhea, is present. It is also a good muscle builder and valuable for teeth, gums, hair, nails, and bones.

Lettuce Juice: Appreciable quantities of iron and magnesium are found in lettuce juice. Since iron is the most active element in the body, it must be replenished frequently. The liver is the emergency storage house of iron, alert as a sentinel on duty if suddenly called upon for the rapid formation of red blood corpuscles, as in the case of a heavy loss of blood through bleeding or hemorrhage. An abundance of iron therefore will permit the blood to coagulate more readily when suddenly caused to flow and will minimize the extent of the menstrual discharge, thus conserving the blood supply for other physiological functions. The storage of iron in the spleen, however, acts as an electric storage battery where the blood is recharged with the necessary electricity for its proper functions.

The magnesium in lettuce has exceptional vitalizing powers, particularly in the muscular tissues, the brain, and the nerves, magnesium also assists in the maintenance of the normal fluidity of the blood, in the absence of which proper metabolism is impossible. Magnesium salts only can operate efficiently when there is sufficient calcium present. Containing as it does a fifteen per-

cent calcium content, lettuce presents a combination of magnesium with calcium to a degree that makes this food exceedingly valuable.

When combined with carrot juice, the properties of lettuce juice are intensified by the addition of Vitamin A in the carrot and are further enhanced by the valuable contribution of sodium. This combination holds the calcium of the lettuce in constant solution until utilized by the organism. Lettuce also contains thirty-eight percent potassium more than nine percent phosphorus—and the latter being one of the principal constituents of the brain. Also assured is an ample supply of sulphur, one of the component parts of the hemoglobin of the blood which acts as an oxidizing agent. Together with silicon, of which lettuce contains more than eight percent, sulphur and phosphorus are essential to the proper maintenance and development of the skin, sinews, and hair.

Spinach Juice: Spinach has been recognized since time immemorial as a vital food for the entire digestive tract, including the small and large intestine and colon. In raw spinach, Nature has furnished man with fine organic material for the cleansing, reconstruction, and regeneration of the intestinal tract. Raw spinach juice also has been found of value in preserving teeth and gums, thus serving as a natural adjunct in the prevention and progression of pyorrhea. Spinach, lettuce, and watercress, together with carrots and carrot tops, are among vegetables containing the best supply of Vitamins C and E. □

—L.R.C.

Healing

The Mind's Construction

*"There's no art to find the mind's construction in the face."
—Duncan in Macbeth*

Just as surely as the expression of the face shows the kind of thoughts one habitually thinks, so does the whole body reflect the general nature of those thoughts. Vibrant, radiant health bespeaks constructive thinking—thinking that is used to build, or add to the sum total of progress and harmony in the world. Such thinking is directed toward the betterment of all, not merely of one or a few, for one can never successfully lose sight of the fact that we are all one in God.

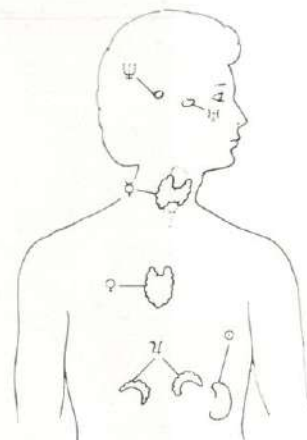
Looking for the good in every person we meet and in every situation about us is a high type of constructive thinking. Seeing the good and giving it thought and attention increases the good and builds a power unconquerable within the thinker. Thus we learn to "overcome evil with good," as taught in the Gospels.

The constructive attitude—constructive thinking—comes with a free action of the Spirit, while the lack of desire and effort to use the mind in the service of humanity indicates crystallization. Self-centeredness, always plainly indicated by our thoughts and words, is an infallible sign of mental crystallization, which always manifests outwardly in some physical imbalance. The more we devote our thought-power to the welfare of others, the more easily we are able to think constructively in harmony with God's divine Laws. The more constructively we think, the more we manifest vibrant, radiant health.

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

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For Children



When the Flowers Woke Up

Mother put down the carrot she was grating and went to the back door. Marcie didn't cry often, but when she did, the whole neighborhood knew it. "What's the matter with your sister?" asked Mother.

"Awww," said Doug, "she's crying because the flowers are dead. She wants them to bloom all winter."

Doug had just started first grade. He sometimes got disgusted with Marcie because she didn't know as much as he did.

"Did you explain that flowers rest in winter?" asked Mother.

"Awww," said Doug again, "I tried, but she wouldn't listen. Besides, she's crying so loud she can't hear me."

Mother sighed. "All right, dear, run along and play. I'll talk to her."

Mother led Marcie into the house, took off her coat, wiped her face, and took her onto her lap.

"Now, honey," she said, "tell me all about it."

"The flowers got all brown and funny and they don't look pretty any more," sobbed Marcie. "I don't like them that way."

"I know," said Mother. "It is sad to see the flowers wither in fall. But that happens every year."

"Every year?" sniffed Marcie. "Did it happen last year?"

"Yes, it did" said Mother, "and it will happen again next year."

"Why?" asked Marcie.

"Because the flowers have to rest from their work just as people do. You know how tired you sometimes are when it's time to go to bed?"

Marcie nodded solemnly.

"Well, the flowers feel the same way. All spring and summer they have been working hard, growing stems and leaves and blossoms and making seeds, and now they are so tired they just can't grow any more."

"Oh," said Marcie, looking as though she still didn't quite understand.

"Remember the night you made such a fuss about going to bed that we let you stay up as late as you wanted to?" asked Mother. "What happened?"

Marcie giggled. "I fell asleep on the floor."

"And why did you do a silly thing like that?" asked Mother, smiling.

"Cause I was so tired I couldn't stay awake," said Marcie, still giggling.

"Right," said Mother. "And the same thing would happen to the flowers if they tried to stay up all year long without any rest. That is why God has arranged it so that after the flowers have grown up and let their pretty blossoms bloom and made their seeds, they have a chance to sleep underground all winter long. Then when spring comes they're ready to grow up as beautiful as they were the year before."

"But how do the flowers know when to wake up. Do they have an alarm clock?"

"No," said Mother, "they don't need an alarm clock. The Nature Spirits get them up and help them start growing again in spring."

"Are you sure the Nature Spirits won't forget?" Marcie looked worried.

"They won't forget," assured Mother. "Before we know it, spring will be here again, and all the

flowers will be back in the garden. Just have a little patience, and you'll see."

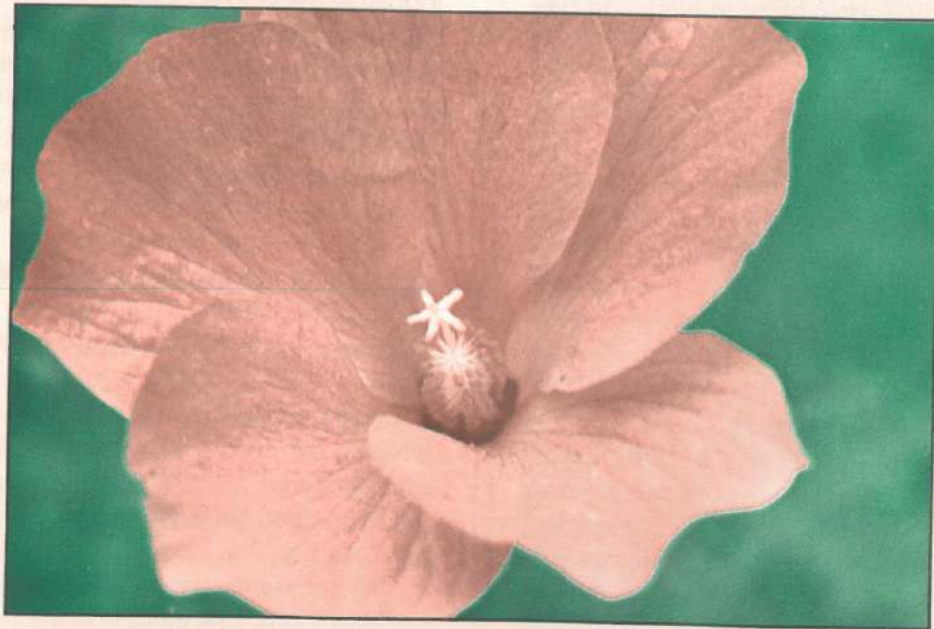
So Marcie tried to get together as much patience as she could. It wasn't too hard, because so many exciting things had to happen before spring would come again.

Halloween arrived very soon. Doug was a goblin and Marcie was a witch, and Mother took them to a party at the Community Center. All the children in their costumes had a parade and games and good things to eat.

Then there was Parent's Day at Doug's school. Mother and Daddy were invited to visit Doug's room and see what was going on in first grade. Marcie went too, and had such a good time she said she couldn't wait to start kindergarten next fall.

Soon after that came Thanksgiving. Daddy took them to visit Aunt Maureen and Uncle Earl on their farm. Doug had been teaching Marcie to count, and she counted 16 people at the table for Thanksgiving dinner. Aunt Maureen said she was a very smart girl.

Then, very soon, Mother read the story of the baby Jesus who was born in Bethlehem. Even Doug, who had heard the story before, for once didn't say, "Oh, I know that already." They went to a concert of Christmas carols, and on Christmas morning Marcie found the dollhouse she had wanted so much.





Two days before Christmas it started to snow, and after that there was snow on the ground for weeks and weeks and weeks. Marcie played in it in the mornings, and after her nap waited impatiently for Doug to come home so they could play in it together.

One day Doug came home coughing and blowing his nose. "Everybody's got a cold at school," he said, and it wasn't long before Marcie had it too. But Mother fed them plenty of orange juice and honey and vitamin C, and soon they were as good as new.

Daddy's birthday came in January. Marcie and Doug were allowed to stay up for some of the party. They laughed harder than anyone when Daddy came home and people jumped out from behind doors and furniture, yelling "Surprise!"

Marcie made her valentine when the time came, crayoning big red hearts on pieces of white paper. The hearts looked a little lopsided, but Mother said they were just fine, and Grandma wrote a letter addressed to Marcie and said she had never seen such a beautiful valentine in all her life.

But then the exciting things seemed to stop hap-

pening. The snow became dirty and gloppy. Daddy helped Marcie and Doug make a snowman, and *that* was fun, but the next day it looked very sad and droopy.

Some days Mother didn't let Marcie stay outside very long because the snow was so wet it soon soaked through her mittens and into her boots. Indoors she played with her dollhouse, and drew pictures with her crayons, and built houses with Doug's blocks. She helped Mother bake cookies and make beds and wash clothes and dust furniture.

But finally the day came when Marcie said something she hadn't said all winter. She said, "Mother, I don't have anything to do.

Mother smiled. "Well, I'll give you something to do. Something new and different. Go outside and look for spring."

"Spring?" said Marcie. "But spring isn't here yet. And I don't know how to look for spring."

"You look for spring the way you look for anything else," advised Mother. "Open your eyes, and use them the best way you can, and pay attention to what you see."

Marcie wasn't sure what "pay attention" meant, but Mother was helping her into her snowsuit and didn't act as though she wanted to answer any more questions.

So Marcie went outside and looked for spring. She looked at the dirty snow, and up into the bare branches of trees, and all over the driveway. She looked in the garage, and stretching on her tip toes she tried to look into the mail box. She looked hard at the lump of snow that had once been the snowman, and at the puddles on the sidewalk, but she couldn't find anything that looked like spring.

She was about to tell Mother that she couldn't find spring when Doug came home.

"Whatcha doin'?" he asked.

"Looking for spring," she answered.

"Huh?" he said.

"Mother told me to look for spring, but I can't find it."

Doug looked at Marcie as though he wasn't sure what to say next. Then his face lit up, his eyes sparkled, and he said, "Hey, I know. C'mon!"

He grabbed her hand and pulled her along after him.

"Where are you going?" she asked breathlessly.

"You'll see," he said.

In a minute, Doug stopped so suddenly that Marcie bumped into him. They were in front of

Mrs. Blake's house. Mrs. Blake had the prettiest garden on the block. Mother said that was because she had no children who ran through her flower beds.

"What did you stop here for?" asked Marcie.

"Aren't you looking for spring?" said Doug.

"Yes."

"Then look."

Marcie looked. In Mrs. Blake's yard there were dirty snow, bare tree branches, and puddles, just as there were everywhere else. There was nothing that looked like spring.

Marcie was about to say so, when she saw something that made her draw in her breath and stare. Under the maple tree was a circle of flowers, their heads held proudly above the snow. There were fourteen flowers altogether, purple, yellow, and white.

"I found spring!" Marcie said excitedly. "I *did* find it! And the flowers *did* wake up!"

"Those are crocuses," said Doug, trying to sound important.

"Cro-cus-es," she repeated slowly. "I like cro-cus-es. I found cro-cus-es and I found spring. I have to tell Mother."

And Marcie raced home so fast that for the first time Doug had trouble keeping up with her.

After that, Marcie found a little more of spring almost every day. The snow melted, and green baby plants appeared in all the yards. The trees were covered with the beginnings of delicate little leaves.

Marcie didn't need boots or snowsuit any more, but Mother gave her a little umbrella of her very own and she had to use it almost every day. The more it rained, the greener the flowers, trees, and grass seemed to get. Soon yellow daffodils and pink and white hyacinths were blooming everywhere.

Then one day Mother said that Marcie and Doug had to get to bed on time because they were going to the Easter sunrise service next morning. Marcie wasn't sure what a "sunrise service" was, but she knew about Easter because Mother and Doug had told her.

It was still dark when they piled into the car, and a few stars were twinkling here and there. It was chilly, too, and Mother buttoned Marcie's new spring coat up to the very top.

They soon came to the top of a hill that looked down over their city. Many people were already there, sitting in rows of folding chairs. There was

a pink glow in the sky now, and they had no trouble finding their own places to sit.

Suddenly Marcie heard singing. Daddy explained that the choirs from many churches in the city had come together to sing on Easter morning.

As the choirs sang, the pink glow grew brighter, and suddenly the Sun appeared above the horizon. It warmed up, and in the bright light Marcie saw several Easter lilies in pots that someone had brought along.

"I'm glad the flowers woke up on time," she whispered to Mother. "Are they rested?"

"Yes," said Mother, squeezing her hand, "they are rested. The whole world is rested and ready to start again with new life. That is what Easter is all about." □

—Dagmar Frahme

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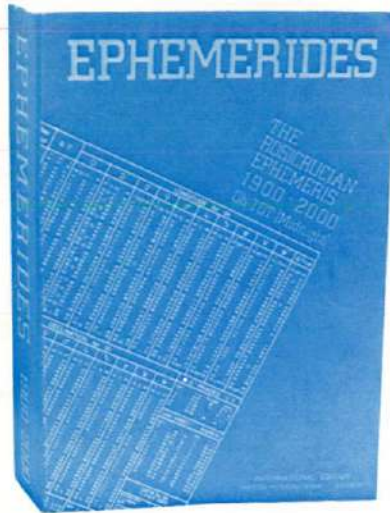
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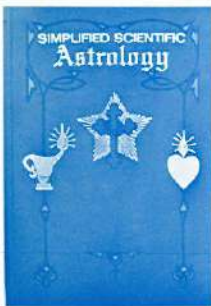
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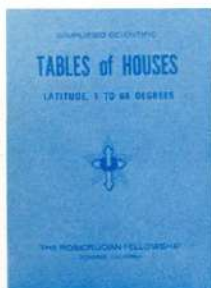
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