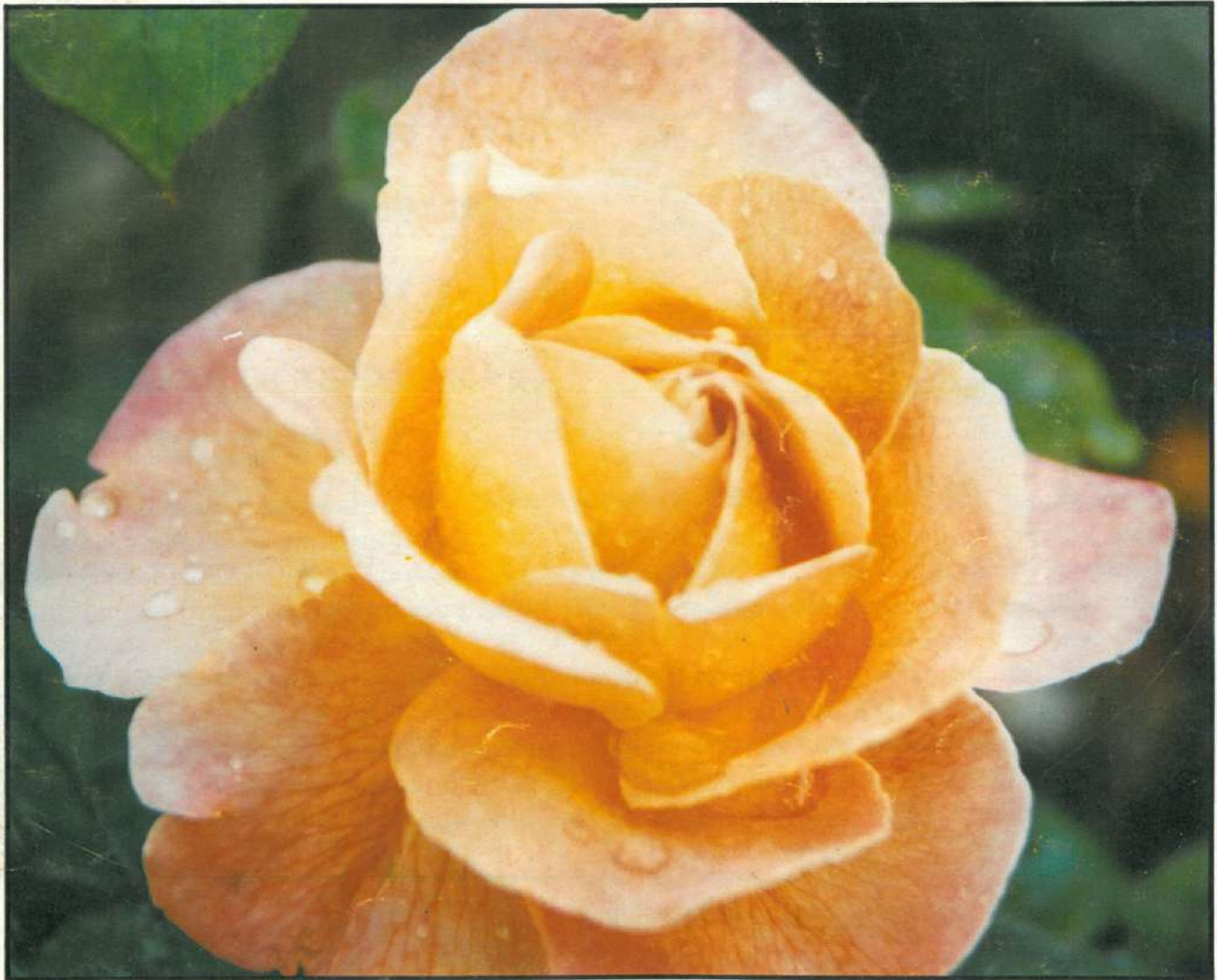


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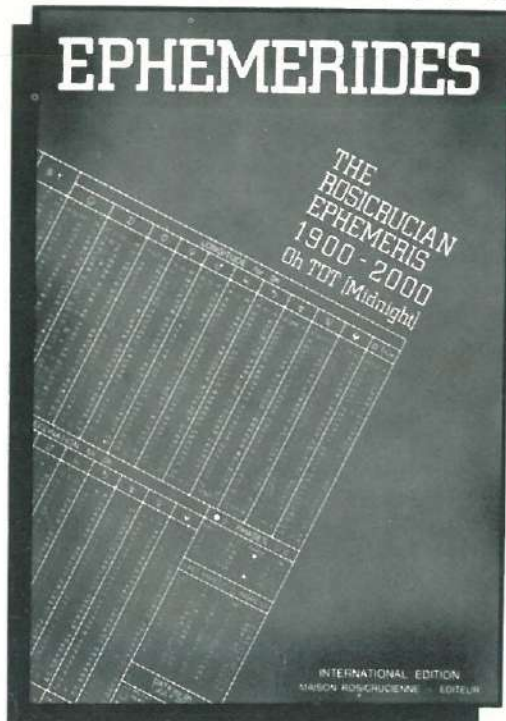


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**"A Sane Mind,
A Soft Heart,
A Sound Body"**



Feature



A Growth Experience

Today I said, "I love you, Lord,
Please bless this day you've given.
I thank you for the blessings, Lord,
And the joys of living."

"My cup is full to overflow,
You have been so good to me.
I thank you for your gift of love
To us at Calvary."

Before the day drew to an end
My heart had known much pain.
From the mountain top where I had been
Through the valley once again.

I'll not ask why, just simply trust
In Him to lead the way.
It must be best for me, I know,
So close to Him I'll stay.

"A little more," I hear His voice,
"My child, keep sweet and pray,
And soon you'll know the joy you had
On the mountain top today."

Measure Your Life Time In Blessings

Measure your life time in blessings,
Not in the years you have known..
Count up the people you've touched,
Add up the love you have shown.

Measure your days in the gladness
That you and your loved ones have shared..
Tally the smiles on the faces of friends,
Total the times you have cared.

Yes, measure your life time in blessings,
And you will always remain in your prime—
For youth is a feeling you keep in your heart
Whether seven or seventy-nine.



Motherhood

When a mother calls her children to her knees
to speak to them of God, she is herself the grandest
object in their affections. It is by her power over
them that God becomes venerable; by the purity
of her eye that He becomes holy; by the silence
of the hour that He becomes awful; by the
tenderness of her tones that He becomes dear.

—James Martineau



Editorial

The Eternal Feminine

The cosmic creative force operates on all planes in duality. One of the chief goals of the Rosicrucian Teachings is to instill the comprehension and appreciation of this dual nature of the creative force in its devotees. As most human beings readily accept the positive-masculine aspect of this dual force, it is enjoined upon the Teachings to elevate the position of the feminine-negative pole to its rightful place.

This feminine aspect is not negative in the sense that it is harmful or destructive in any way. Quite the contrary. The Cosmic Feminine builds and restores that which has been disintegrated by the Father Fire. *Creation, preservation and dissolution* are the functions of God the Holy Spirit, God the Son, and God the Father respectively, as we are told in *Gleanings of a Mystic* by Max Heindel on p. 168. The positive pole of this dual force, it is therefore understood, drives forward continually while the negative pole receives, holds and builds.

At the level of the seventh cosmic plane, our physical Earth, the Cosmic Feminine is manifested in the function of motherhood, which is honored in the month of May. Motherhood, in the animal and human kingdoms, is the microcosmic expression of the eternal, macrocosmic feminine, constantly building and rebuilding, creating and restoring. Within the body of Mother Earth, the positive energy from our Sun, wherein God the Father dwells, mingles with the creative fluids in the veins and arteries of our planet and myriads of life forms are created and recreated continuously. The never-ending wonders of the plant kingdom are a ceaseless vivid testimony to this continuous process of Mother Nature.

Written into the Biblical account of humanity's history and progress are several beautiful examples of motherhood, each one here chosen being the personification of some attribute of the soul qualities associated with the feminine gender. Holy Scripture abounds with shining examples of virtuous mothers; these few are outstanding among them.

Initially, the feminine aspect of the dual creative force is embodied in the prototype of womanhood, Eve, mother of Seth and Cain, the two streams

of humanity. Esoterically, this is the descent of Divine knowledge into the seventh cosmic plane.

A symbol of enduring patience, a crowning virtue of motherhood, is the mother of Joseph, Rachel who waited for her destined husband for a total of fourteen years. Her story, recorded in the twenty-ninth chapter of Genesis, is an inspiration to all who would assume the awesome responsibility of motherhood; Joseph became a very important link in the history of the chosen people.

Jochebed, mother of Moses, is a sterling example of faith, a second virtue to be cultivated. In hiding her three-month-old child in the bulrushes, she exhibited implicit trust in the infinite Wisdom of God to guide the destiny of her beloved son. Who could argue the ultimate role that Moses has played in the evolution of humanity, receiving and delivering to mankind the Ten Commandments of Love?

Hope, the magic potion of life, is illustrated in the life of Hannah, mother of Samuel. This little child, who matured into the prophet that anointed King David, was the outpicturing of her hope in the Lord. He was her answered prayer and she kept her promise to the Lord by dedicating the young Samuel to the service of holiness.

Supreme among women is Mary, the mother of Jesus. Self-sacrificing love is epitomized by this very high initiate who had perfected her character to the point of having the honor of preparing the body of Him who was to receive the Christ. Her own words inspire and infill us with the holy desire to emulate her great love: "My soul doth magnify the Lord."

The mother of Timothy, protegee of St. Paul, is Eunice of whose noble works we read in the second epistle of Paul to Timothy. Her perseverance in the daily training of the child entrusted into her care evidenced itself in the stalwart character of this famous pioneer of the Christian faith.

These Bible mothers—Eve, Rachel, Jochebed, Hannah, Mary and Eunice afford us much food for thought regarding the qualities of knowledge, patience, faith, hope, love and good works. □

—Editor

Mystic Light

Parsifal

*The Story of Attainment
Through Service*

PART II

Klingsor spends much of his time and energy in forming plans to ensnare the Knights of the Holy Grail, but it is a noteworthy fact that the Knights who fell under his power were those only who had elements in their nature corresponding to his own. There is one special thought which comes when one thinks of the inglorious ending of Klingsor and his magical gardens, and that is that unbridled liberty leads one to waste his own life and sadden the lives of others and is always conducive to unhappiness.

In the weird and much understood character of Kundry we find symbolized the physical body. Kundry is anxious to serve the Grail, but when she is awakened by Klingsor she must serve him. When she is awakened by the Knights of the Grail, however, she then gladly serves them. When we rest our bodies in sleep at night, we know the spirit travels into the inner worlds, there to serve others, or to learn from them, according to our stage in evolution. If in the morning we wake the body with a greeting and blessing to all mankind, then indeed do we serve the Grail. But if on the contrary we awaken our bodies with the thought of "How much of this world's goods can I grasp today; what shall I eat, how gratify my senses?" then the work of this God-given instrument, the body, goes to serve Klingsor, the evil in man. Not only do we retard our own progress, but by selfishness and sensuality we cause others to fall, as did Kundry when compelled by the baneful power of Klingsor to tempt the Knights of the Grail.

We might liken the sleep of Kundry to the time intervening between rebirths. And right here we see the great benefit to be derived from the evening exercise recommended by the Rosicrucian Teachings, by which every deed of the day is gone over and carefully weighed, so that each succeeding day shall be a continual growth in wisdom, enabling us to avoid tomorrow the mistakes of today. We progress by observing the results of our actions in the light which radiates from the higher man.

By this method we purify the vehicles that correspond to the lower spiritual planes, and when we lay down our physical bodies at death our stay in the lower Desire World may be very short. Then we pass on to what are termed the First and Second Heavens, there to build into our next body the material we have earned in our previous lives. Thus if each time we live the best possible life we continue to weave finer and finer bodies which will respond to higher and higher rates of vibration. When such a body is awakened by one of the Knights of the Grail, the spirit, it will joyfully and willingly serve it, for the material which has been worked into that body will respond readily to spiritual impulses.

At length we shall build for ourselves an instrument with which to serve humanity from the inner worlds, having returned to the elements the physical bodies we have used. In the meantime, however, the care of our bodies should be an important consideration. We should be careful in the selection of the food we eat, but even more so of the thoughts we think because they mold the body in their own likeness.

In the character of Amfortas we have symbolized the aspirant on the Path in whom powers, both spiritual and temporal, are vested, and we know that to such a one will always come the time of trial and temptation. He will have many opportunities to use these powers without discrimination to injure an enemy, as did Amfortas when he took the sacred Spear to vanquish Klingsor. The encounter ended as do all such undertakings—for some time, somewhere, the point of the Spear turns homeward; and whether it be in this life or another, the aspirant is permitted to see the evil resulting therefrom. Then will come the pain of remorse, the wound that will not heal.

The Spear is always used to symbolize spiritual power—it is seeing and hearing; it is teaching and healing; it is the physician of tomorrow, and like the Grail Cup should only be used for spiritual illumination and the giving of strength to others; never for personal gain or glory. This is the sacred stewardship for which man must account to the last farthing, for he to whom much is given, of him much will be required. This should be a subject for very deep thought, more especially for those who are forging ahead—the leaders of the race, who are fast becoming the guardians of the sacred Cup and Spear. Their everyday life should be lived that they will develop their moral and spiritual strength equally, so as to thoroughly understand and appreciate the high and regenerative tasks awaiting them.

Every age and nation has its Bastille or its Siberia. In our own country, our boasted "Land of the Free," have we not locked up in our penitentiaries and so-called reformatories thousands of our brothers without providing the means by which the mental and moral diseases that led them into crime could be cured? The one weak spot in their nature caused them to fall. But we through the power entrusted to us have indiscriminately shut them away where the wound in their sides may bleed unceasingly. For these and all those in like conditions we pioneers of the race must find the healing Spear.

Is there anything more difficult, after we have thought out what we consider ideal living, than to be forbearing with what we think is beneath us? For in-

There he learns to conquer by strength, but he must learn to conquer by love, hence he is directed to Monsalvat to the suffering King.

stance, to be patient with the hampering conditions of Earth, while we look up to the higher birthplace; to know that poverty, disgrace, and suffering—nay, even sin and crime—are not apart from God, and in their own way are preparations for what is higher. For it is impossible to have growth without experience, and it often happens that the life of the recluse, though he may be spiritually inclined, is one of extreme selfishness, and knows no joy compared to that found in a life of loving activity and attainment through Service.

The seeker after the Grail may travel far and wide, his horse's bridle or the sleeve of his coat may brush the walls of Monsalvat, but he will not find the Grail unless he has learned to forget his own sorrow in his sympathy for that of others. But when he has found it, it speaks in all tongues—whispers in all hearts—it leads to the mystic union of mankind.

Around the character of Parsifal centers much of the interest of the drama. We may liken this character to the spirit, tracing its way from the descent into matter back to the Godhead. We find Parsifal (as we find man in the early stages of evolution) innocent, and living in a dense wood. But one day he meets a Knight from the Court of King

Arthur, who tells him of the world outside. Parsifal seeks to find this outside world. There he learns to conquer by strength, but he must learn to conquer by love, hence he is directed to Monsalvat to the suffering King. Here he learns how he has increased the suffering of Amfortas by killing the sacred Swan.

Then through sorrow and pity, he feels in his own side the wound that will not heal. He hears the story of the Spear, of how Amfortas received his wound, and in deep sympathy he makes a firm resolve to recover the Spear and heal the wound. It is significant that this resolve is made after he has felt the suffering of Amfortas. When he turns from his former thoughtlessly cruel life he of course will be tempted, for how else could he find his strength?

Innocence which has never resisted temptation, and unselfishness which has never been asked to renounce represent very feeble shades of goodness. But Parsifal's spirit has been baptized in suffering and his resolve to return with the Spear and heal Amfortas was born of a great desire to help another. And note this difference: Amfortas would have used the sacred Spear against an enemy, but Parsifal would not use it even to defend himself

against the wild beasts of the forest through which he traveled in his search for Montsalvat. The hardships and trials of this search were many but his courage never failed him, for, be it remembered, he had made the promise to himself to return with the Spear and heal the wounded King. At last he finds his way back to Montsalvat, where he heals Amfortas, baptizes Kundry, and is himself anointed King of the Grail.

In Gurnemanz, the oldest and most faithful Knight, we find symbolized the workings of faith on this plane supported by the intellectual faculties of observation and discrimination. He it is who instructs all the younger knights who come to the Castle. He is the constant companion and comforter of Amfortas. He sees that the healing bath is prepared each morning and that from far and near remedies are sought for the relief of the stricken King. He it is who understands and recognizes the good in Kundry—the body—and protects her when she would have been destroyed by those less experienced. He it is who welcomes Parsifal, the spirit, when he returns with the healing Spear. And it is Gurnemanz who anoints the new redeemer and proclaims him King of the Grail.

But there is one incident in the life of Gurnemanz that must not pass unnoticed—the occasion upon which he forcibly casts Parsifal from the Temple, because he did not seem to understand the Service, not recognizing in him the long looked for redeemer. It is a very common thing for the intellect alone to judge quickly and



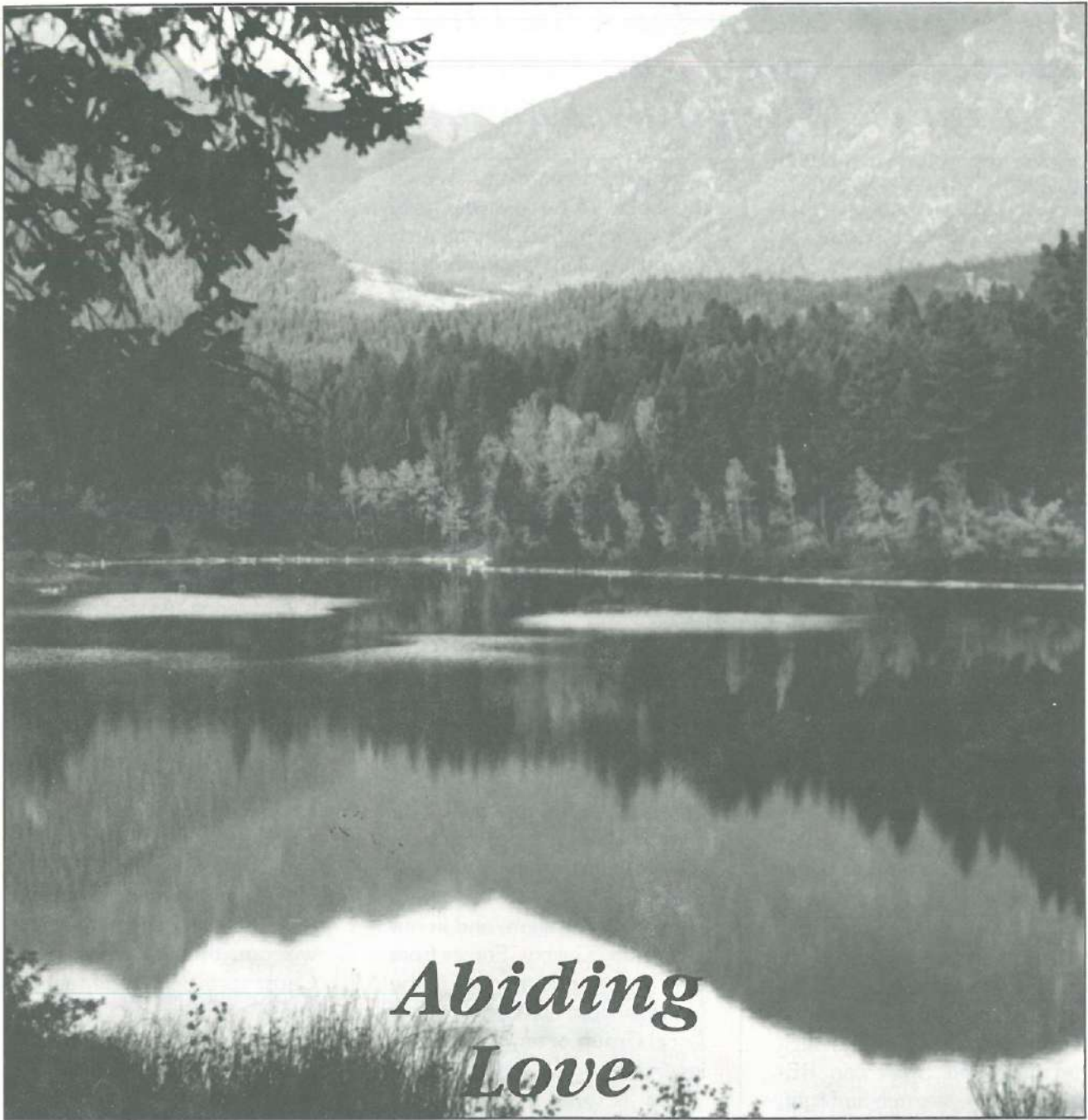
harshly, and it often causes others to wander far from Montsalvat, as did Parsifal, who searched for long years before he found his way back, causing needless suffering to Amfortas during all this time. And there is still another lesson we may draw from this incident, which is that no matter how well meaning or how highly developed one may be, at any stage short of Godhead he is liable to make mistakes.

Wagner tells us that when Parsifal resists temptation in the magical gardens Klingsor hurls at him the sacred Spear, which remains suspended in the air. Parsifal grasps it, and with it makes the sign of the Cross, and immediately Klingsor and his gardens vanish. Now in the sign of the Cross we may recognize all mankind. Within this symbol we dwell while we manifest through matter; and it is within the province of each one of us to make this sign with the sacred Spear, namely our spiritual powers, so that all darkness and evil will vanish.

The Grail itself is a symbol of the Divine Essence uniting mankind, and we must through love become able to recognize in all our brothers the sign of the Cross. We must know good that we may do it, and also we must know evil that we may find strength to overcome it. May the Dove, the symbol of the presence of the Father, hover over us all that, having completed our pilgrimage, we may become Kings of the Grail and keepers of the Holy Spear. □

—Jule Hagan

Mystic Light



Abiding Love

It is the time of the Summer Solstice, when the Cosmic Christ is replenishing itself at the fountain of the Father of our Solar System. It is also the time of the year when we set aside one day to give honor to our earthly fathers. This is highly significant that these two events coincide, that the Son is returning to the Father to receive its own rejuvenation after serving the younger brother, humanity, for a season. This refreshment He will bring to the Earth once more at the Fall Equinox, beginning another year of self-sacrifice on His part.

The Cosmic Christ became the planetary Christ in the Initiation of Jesus. Christ Jesus is our link between man and the great Sun-Spirit who became our indwelling guiding Light.

Father Love is agapéan, constant, strong, unconditional and enduring. Father Love is therefore abiding. *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.* Psalm 90:2. This God who is our Heavenly Father, is the Source of all Love, the universal solvent, breaking down all barriers.

Because of the attribute possessed by the God of our Solar System of love, the Sun is able to sustain and support civilization on our planet and, we believe, life forms vibrating at other wave-lengths or frequencies on other planets. Each person can tap the cosmic root substance, the glue of the Universe, and function as a miniature sun, generating and radiating new energy and love daily. Even as the Cosmic Christ returns to the Father once a year for rest and rejuvenation, so each individual needs rest periods regularly, during which the mind and Spirit can RE-generate love, warmth and light.

In his wonderful book, *Gleanings of a Mystic*, Mr. Heindel writes about the constancy of eternal Love. "As the lake which empties itself into the ocean is replenished when the water that left it has been evaporated and returns to it as rain, to flow again

ceaselessly toward the sea, so the Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the Sun to all the planets, giving a rhythmic urge to the evolving creatures there." p. 169. And later, he adds: "...endlessly wells the divine love; as a father pities his children, so does our Heavenly Father pity us for He knows our physical and spiritual frailty and dependence." p. 171.

The four sacred seasons represent the four cardinal points of the solar journey through one year. The crossification of the forces from these cardinal points holds our Sun in its place—at the center of our Solar System, and in our Milky Way Galaxy. Forces from the corresponding points in the Universe hold our Galaxy in our Local Group or family of galaxies and the whole scheme intact. There is one unifying force throughout the entire realm, and that is Divine Love.

There is a connection between the Cosmic Christ, whose revitalization at the eternal fountain of the Father at Summer Solstice time is accomplished, and the different members of

our planetary chain. The Cosmic Christ became the planetary Christ in the Initiation of Jesus. Christ Jesus is our link between man and the great Sun-Spirit who became our indwelling guiding Light. His life was and is our example. We are to perpetuate this universal light and love in our lives by striving to achieve the lofty plane upon which agapéan love radiates from the Father to us.

Abiding love does not play favorites. The Sun shines constantly on all planets. Neither should our love be exclusive. As the planets revolve about the central orb at different distances from the Sun and therefore absorb the solar rays in different amounts, so individuals are receptive variously to the light. But ALL are receiving it in some measure.

An important aspect of light is knowledge. As students of the higher Truths, we strive for knowledge. But knowledge needs always to be tempered with love. Our founder points this out in *Teachings of an Initiate* on page 37: "...Though I have all knowledge so that I could solve all mysteries, and have not love, I am nothing. Only when knowledge has wed love, do they merge into wisdom, the expression of the Christ principle, the second phase of Deity.

To achieve this wedding of knowledge and love, the higher aspirations must coalesce with the thinking. The higher desire to be selfless, compassionate, merciful and forgiving MUST supersede the lower desire to hurt, get revenge or retaliate. Our strong emotions, which are necessary as a base, must be transmuted into the intense feel-

ing required to accomplish our healing work, as is said in The Rosicrucian Fellowship Healing Service. It is the force of the strong emotion which we extract from the dense body which will be incorporated into the vital body of the Jupiter Period to become a link in our creative vehicle.

We strive to work from erotic through brotherly to the agapéan level of love, which is abiding, constant, disinterested and free-with no strings attached. Abiding love is not subject to the vicissitudes of erotic love; nor is it tempted by the human emotions that may still exist within the level of brotherly love. As we all know, brothers often wage the most fierce battles.

One very important aspect of the level of Godly Love which human beings need to develop is that of *regularity*. Many people have a tendency to be quite erratic in their attendance to small matters, such as being faithful to a group or society to which they belong. Their involvement through participation could be categorized as "lukewarm." They participate spasmodically, tending to fluctuate more than remain stable. The world over, people tend to ride in on the crestwave of an event or high point of an experience. This is evidenced in the swell of attendance at church or other religious gatherings at high points in the year, such as Christmas or Easter. Persons involved in the world of theater manage to be front and center at the performance, but fail to show up for the important rehearsals. Members of a group arrive for the yearly meeting, but somehow cannot be present at the regular periodic gatherings.

This is not abiding. On the other hand, there are those who are both regular and un-usual. They are there in the everyday occurrences AND at high points.

***The
quality
of his
daily
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and
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our ideal
Christ Jesus
as
He
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among
the
common
people.***

They have and display an abiding love for whatever it is that they do. These people have also an abiding, a constant, love for those who benefit from their work and contribution. With people such as these latter, the Higher Self overrules the lower, less dedicated self.

Attaining this high level of love is surely the work of a lifetime. But the goals of the Rosicrucian student are very high. When the aspirant has

striven consistently over the years, a measure of this lofty ideal is realized. The quality of his daily work and expression approaches that of our ideal, Christ Jesus, as He went about among the common people. The weights which so easily do beset us are cast off. Though in the world, he is not a part of the worldly pursuits, but willingly chooses a life of self-sacrifice upon the altar of humanity. He begins to extricate himself from the fetters of materiality and is able to move about more unhampered in the etheric realms. Here Spirit is free to unite with the free-flowing universal life and approach the abiding character of the Eternal Father.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Romans 8:35-39

Godly Love cannot be severed. A father's love endures temporary breaks in communication with his children. God will not sever His connection with His created beings. As He loves us, how can we not enter into the same everlasting covenant with Him? □

—*Shirley Sharpe*

Mystic Light

“One Coal Will Not Make a Fire”

When we accept ourselves as part and parcel, of something bigger, we can more easily identify with our environment and learn from it what we need to know to evolve. There is no single educational process that will prepare us for life. No one moves from what we are, how we are, where we are, like a single coal in the field, from our comfort zone of experience and existence, into a new dimension without some anxiety, yet it is the basis for new learning and requires confidence to de-fuse and utilize it and build upon. While we are growing up, we have clear images of what we will be and how our life will be at a certain age. As we reach each period, we discover that life is very different than we had imagined. Often the things we thought very important no longer had any appeal and previously unknown factors had come to life. In fact, as we continue to peel away layers of conditioning, we often get excited about what is emerging in our life.

I believe that growth and development have three aspects: vision, hard work and mission.

1. **Vision.** We have to develop vision, see something to move towards and constantly challenge ourselves to attain a higher level in the spiral of evolution.

2. **Hard work.** We have to be able to work hard and take some discouragement without quitting.

3. **Mission statement.** Perhaps the most important is to have a mission. Ours is a genuine desire to help people; to help people improve their lives. There is a saying, “If you give, it gets given back to you.” I believe it works. The more we do for people, the more successful we are. If we strive for excellence we must continue to share and to serve. If we feel we have attained all that there is, then immediately we start to go backwards. We soon realize that the right kind of life brings a good reward because selfless love is powerful.

As we participate as one for all, we are able to see our strengths and our weaknesses. We see how easy it is to get feedback from people who would not usually say things because the feedback is too painful or because they were too concerned about what others thought.

Our place in the spiral is one where people are growing and wanting a spiritual life that is better. That is where I can fit. And that is anywhere in the spiral. And anywhere is the place where we come in, where people want better relationships, good relationships, along with mutual respect, tolerance, common goals, harmony, people in concert with selfless living in the Vineyard of Christ.

Often in the past I thought knowledge is all. Now I know that knowledge without experience will not help. We need to get out and plant a lot of seeds in people. Plant seeds “of growth and of helping” people. The bottom line is the law of cause and effect, “as ye sow, so shall ye reap.” The more you do, the better you get.

More than ever, this is the time to bring people together for reflections of how we have progressed and the potentials and possibilities of evolving.

As we were taught by Max Heindel in the early years, we all can become committed to spiritual literacy, trust, truth and a fire for love of one another.

We know an infinite number of people hungry for spiritual development and healing. Where do they get this help?

From us, of course! Certainly, spiritual life-style helps balance all other aspects. Just doing what we know how to do, with love to all, will lead others down the path of lifelong selfless service.

We started out eagerly in school, but soon some of us developed a negative attitude about learning. Learning is a lifelong process and vitally important to successful living. It is a misconception to say, "We go to school to learn about life." Life is the school. The Rosicrucian Teaching is "the way of life," living and learning about life by learning from life and learning throughout life. We will always be learning and planting.

Each step in the spiral is a new learning and living experience. We are always student beginners if we are evolving. Yet, spiritual mobility is not a top priority value in our society, mainly because in most educational systems, students are taught "what" to think. Growth, changes and development are, however, inevitable. Those of us that endeavor to live the Rosicrucian Teachings move with anticipation and positive willingness toward change, and upward and forward despite the discomfort. If we hide from it, pain and sorrow are inevitable. Rather than "what," we learn "how and why." We are naturally spiraling up, and say that life is indeed darkness save when there is light, and see through a glass darkly, save when there will be knowledge, and all work is empty save when there is love, and when we selflessly serve with love, we bond ourselves to one another and to God. What is it to work with love? Selfless service, teaching

In our own individual lives, and collectively, the teachings can serve the purpose of guiding us through various situations, transformations and crucial transitions.

and healing are love made visible.

In a society where we have to find our own means of initiation and transformation, the Rosicrucian Teachings have a particularly valuable role to play. But we must remember that the teachings are not a thing separate from life. It is not a religion in itself, nor is it a science which encompasses all other approaches to human understanding. It is simply a tool, one of many possible tools, which may be used in any number of ways. In our own individual lives, and collectively, the teachings can serve the purpose of guiding us through various situations, transformations and crucial transitions. It can provide us with that cosmic framework and meaning which infuses every way or experience with deep significance, something which many religions try but fail to do. Hopefully, by understanding the higher principles at work that "govern" all life in the planes below, in our lives, we can more easily and harmoniously accommodate ourselves to the cosmic purpose behind our immediate experience. What can we, as students, do, to make this world a better place?

The answer lies within each one of us. It is up to each of us to find the answers. "If it is to be, it is up to what we do from morn till night, from day to day." I found the expression of my major purpose in life in a quote of Dwight Moody, and as each day goes on, I repeat it to myself: "I wish to do all the good I can, in as many ways as I can, for as long as I can."

It has been said and it is known that "one coal will not make a fire," "one ray will not make light," "one by self will not make friends." In *The Rosicrucian Cosmo-Conception*, Max Heindel says on page 156 regarding the law of attraction: "We know that people of like tastes will seek one another." He continues, saying, "it cannot be sufficiently emphasized, however, that though there are some things that cannot be escaped man has a certain scope of free will in modifying causes already set going." P. 163. The great point to grasp is that our present actions determine future conditions. On page 164 he continues, "It would seem as though the labors of missionaries could profitably be diverted from 'heathen' countries and from slum work to enlighten the college-bred individuals of our

own country on the principle that charity begins at home."

The Religion of the Son, Christ, is to further uplift mankind by forming it into a Universal Brotherhood of separate individuals. The ideal of the Religion of The Father will be the elimination of all separateness, merging all into One, so that there will be no "I" nor "thou" but all will be One in reality (individuality without separateness).

We have forgotten that we are, in fact one organism, which is an evolving part of the evolving planetary organism. We will enter a new phase, we will understand that we cannot operate under the belief that we are separate from or superior to nature, but that we are part of a large, symbiotic relationship with the total planetary environment and all life forms: Max Heindel wrote (page 427), "Our present humanity will have to work with the new life wave, which entered evolution in the Earth Period. We are going to have a new understanding of ourselves and of our relationship to other living life."

understand that that is actually so and begin to see how it works, then we will be able to develop a planetary civilization, a galactic family. It is important to understand that the preparation begins now. The key factor in the preparation is a sense of surrender to the higher evolutionary purpose, to the intelligence of our Elder Brothers. That sense of surrender obviously is an individual responsibility but it is undertaken, necessarily with other people. In some ways it is a very subtle and in others a very radical shift to an intensified and renewed appreciation of the simplicity of just living, of everyday living.

Waking, objective consciousness, obtained in the present Earth Period, also refers to the bonds of psychic energy that connect us, not only to each other, but to everything that exists. This power will become not only increasingly important but increasingly dominant in the structure and organization of our life and of the planetary life that we are creating. In a sense, a real science of the spirit is developing, which will no longer

already been developed. The role of the great spiritual traditions and mystics has been to develop the tools, the language, the actual living proof that this is not only possible but that, as we know, the Elder Brothers are happy, joyful and enlightened teachers. This is not just something for rare, aberrant mystics, but is everyone's birthright. The purpose of the long millennia of tradition or development of spiritual wisdom is to make available at this time these very tools and possibilities. We have been shown and we will continue showing that this is not only possible but is the natural condition of a human being in the great cosmic sea.

What a wonderful thought that each of the teachings and traditions has been there so that everyone could find their particular tools, exactly what they needed for their own development: and yet these various doctrines are in a sense teaching one truth. Many have said that the truth of this whole solar system is love—unconditional love, unobstructed light, as He is the light, and of complete panoramic wakefulness.

How can we, recognizing all people as our sisters and brothers, help others through this transitional phase? Those of us who self-select with the guidance of our Elder Brothers, into this, have to understand the spiritual basis of our doing so. And it is important that we offset mundane materialism and unresolved personal problems as much as we can through the cultivation of really genuine, universal selfless compassion, a very key guide and factor.

Another key is the understanding of the basic cosmic

Many have said that the truth of this whole solar system is love—unconditional love, unobstructed light, as He is the light, and of complete panoramic wakefulness.

As a star with its planetary system the Sun is actually the mediator of Galactic energy. The Mediator Himself, Christ, is an unalterable foundation of force. When we begin to

be treated as a strange religion or occult study. We might say a genuine science of the spirit, a genuine science of mind, that is grounded in cosmic principles. All the tools that we need have

laws, to help people become more literate in terms of spiritual purpose and progress.

"And they lived happily ever after": That familiar line from childhood stories unfortunately has not held true for the many millions of people that have been filled with resentment, jealousy, hatred and in many cases, violence.

Through the years our students have shared numerous examples of how their friends and themselves have benefited from our Teachings. And these benefits have often been as dramatic as going drug-free, preventing suicides and repairing broken hearts. Those of us who have shared our learning material with others with this purpose in mind already understand this as a reality, not just a dream.

How do we keep the flames alive? My understanding is that the elements for a good fire include fuel, a spark and oxygen in a favorable environment. The spark, a desire within us to be involved in the lives of people and help them achieve fulfillment. The fuel, our values and beliefs about the importance of what we are doing. The oxygen, the principles of the Rosicrucian Teachings and services that we provide in the course of our daily activities. The favorable environment, our students and friends who encourage us, who help us fan the flame. The flame of the coals has to be continually nurtured to get and keep the fire burning. Differences in people are like differences in coals, and we should respect each one and work collaboratively with all, regardless of their style differences, or size, shape, and burning qualities.



It is better to "light one coal than to curse the darkness"; we can make that difference.

Our flagship, *The Rosicrucian Cosmo-Conception* in congruence with the scriptures, has impacted the lives of millions since its publication. By studying the Rosicrucian Teachings and applying them to our lives, and then sharing its principles with those around us, we fan the flames of evolution.

What would happen to our collective living if we re-kindled each coal into a flame to see that every man, woman, and child was taught the principles of our teaching? My guess is that we would see a fire so strong that nothing could stop it. And the results of such fire would not be millions of acres of trees burned but millions of lives touched by the non-consuming fire in a positive way and turn the lukewarmness into an intense heat.

Now—which was the future in the time of Initiate Max Heindel, and of the time of his initial teachings—is a covenant with "us"; we get the benefits of it and accept its blessings. The Rosicrucian Teaching is not a covenant but a gospel, a revelation. We enjoy indeed all the essential privileges of learning, and this should be our covenant made with us and by us, and it is to us, to our Higher Self, to secure the perpetuity, the eternal blessedness of all who learn and teach to new students, with faith, love, hope, and selfless service. The future is ours, now. Love can set off "live fireworks." "Love cures people. Both the ones who give it, and the ones who receive it."
—Dr. Karl Meniger. One coal will not make a fire, yet selfless compassion, love and service can set off live fireworks. □

—Emmanuel Winocur

Mystic Light

The Western Wisdom Workshop Experiment

November 18—20, 1988
Marine-on-St. Croix, Minn.



*The Dunrovin Christian Brothers Retreat
Center, Marine-on-St. Croix, MN.*

Spreading the Western Wisdom Teachings has always been a priority of the Twin Cities Rosicrucian Fellowship Centers; i.e., the St. Paul Center and the Minneapolis Center.

Over time, we have sponsored lectures, audio tapes, video tapes, meetings and conclaves.

For the past three years, members of the Twin Cities Centers have been driven by a desire to pioneer at least "one more way" to spread the Teachings.



*Edith Josephb, Founder of the
Minneapolis Center*



WWW-1 Breakout Group

Targets for this experiment were set, idealistically high:

- . To attract the interest of entry level seekers.
- . An appropriate forum that would provide enough time to present an "executive summary" of *The Rosicrucian Cosmo-Conception*.
- . A forum that provided for a balanced delivery of the technical information of *The Rosicrucian Cosmo-Conception* with mystical heart-side meditations.
- . A forum with contemporary appeal that would integrate:
 - Periods of silence for personal reflection.
 - Guidance for developing written, individual life mission statements.
 - A joyful, happy environment.
 - A total immersion into a vegetarian diet.
 - An opportunity for dynamics geared to encourage group consciousness.
 - An opportunity to evoke leadership.
 - An opportunity for the advanced probationer to share his knowledge of the Teachings and to increase his personal life of service.
- . A format that could serve as a model, could be replicated, and could be used to spread the Teachings globally.

**WESTERN WISDOM WORKSHOP NO. 1
Report (WWW-1)**

Nineteen persons, including presentors, participated in our WWW-1 Experiment: Barbie Anderson, Madison, WI; David Fox, St. Croix Falls, WI; George and Esther Friberg, Osseo, MN;

Mae Fruhstuck, St. Paul, MN; Thomas Hawkinson, Columbia Heights, MN; Richard Hesyck, Eden Prairie, MN; Wilhelmina Ingham, St. Paul, MN; Gary Johnson, Farmington, MN; Edith Joseph, Minneapolis, MN.; Andrea Miller, Minneapolis, MN.; Celso and Lupita Moreno, Cleveland, OH; Peter Morris, Minneapolis, MN; Lowell Niewinski, St. Paul, MN; James Noel, Lakeside, CA; Laurie Paquin, Amery, WI; Timothy Sexton, Minneapolis, MN; Ann Turner, Balsam Lake, WI.

The reaction of our nineteen participants, at the conclusion of our workshop ranged from pleased to elated...everyone seemed to have received some degree of satisfaction from the weekend; some less, some more.

Those of us who worked in the planning and preparation of the WWW-1 feel rewarded. We feel that we addressed every target that we developed in our project design.

The Western Wisdom Workshop is specifically designed for the busy professional who has only one or two weekends a year to give to some "wholistic" type of personal development. We feel that it is an effective way to spread the Teachings to a busy world.

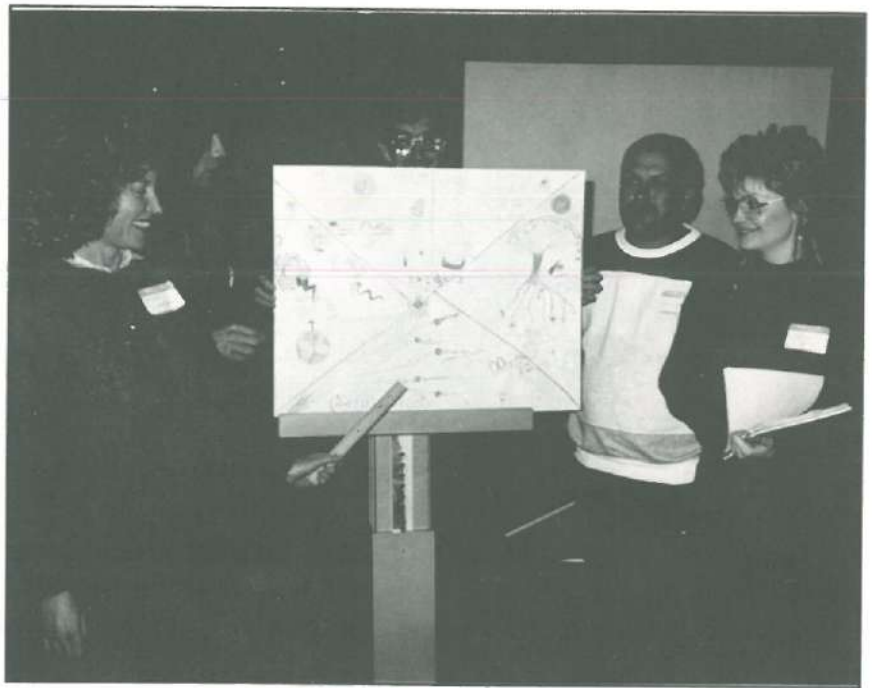
The format provides for a sequentially-connected, ever-unfolding agenda that covers the entire *Rosicrucian Cosmo-Conception* from beginning to end. Because of the continuity of subject matter presentation, we strongly recommend that all participants attend the entire workshop in a community retreat environment. ✓

All of our lectures are complemented with overhead transparencies.

THE WWW FORMAT DESIGN

Every didactic approach possible has been utilized for the effective delivery of our WWW subject matter:

- . We ask the participants to *listen* to the lectures in small breakout groups.
- . We ask the participants to *take notes* of the lectures.
- . We ask the participants to *discuss* each lecture collectively in their breakout groups.
- . We ask each breakout group to *collectively develop* an abstraction of each lecture.
- . We ask each breakout group to *collectively draw and color* their group-developed abstract design.
- . We ask each breakout group to *present* an explanation of their abstract design to their peers.
- . A *lively competitive* group session is conducted to



The "winning" WWW-1 Poster Board

select the winning breakout team's abstract poster board drawing.

Every effort is made to make the participants aware of realistic applications of the occult principles given to us in the *Rosicrucian Cosmo-Conception* in their every day life.

The WWW agenda provides for an intense, but yet well-balanced weekend of learning, spiritual development, fun, competition and bonding through Fellowship. The agenda consists of six philosophical lectures and four devotional meditations. We planned our pilot model WWW for presentation after the Fall Equinox.

The next Western Wisdom Workshop is tentatively scheduled to be hosted by the Foothills Study Group in Tucson, Arizona in the fall of 1989.

□

—Celso Carlos Moreno



The WWW-1 Graduating Class

For further information contact:
Tom Hawkinson, President
The Minneapolis
Fellowship Center
1701 Taylor St., N.E.
Minneapolis, MN 55418

Max Heindel's Message



The Lord's Prayer

Diagram 16

THE LORD'S PRAYER

showing how it fully meets the needs of all the seven human principles

(INTRODUCTION) "OUR FATHER IN HEAVEN THE FATHER

PRAYER OF THE DIVINE SPIRIT TO THE FATHER FOR THE DENSE BODY

III
THY WILL BE DONE ON EARTH

THE SON DEITY THE HOLY SPIRIT

PRAYER OF THE LIFE SPIRIT TO THE SON FOR THE VITAL BODY

II
THY KINGDOM COME

DIVINE SPIRIT
LIFE SPIRIT



PRAYER OF THE HUMAN SPIRIT TO THE HOLY SPIRIT FOR THE DESIRE BODY

I
HALLOWED BE THY NAME

PRAYER FOR THE MIND

VII
DELIVER US FROM EVIL

MIND

HUMAN SPIRIT

VI
PRAYER FOR THE DESIRE BODY
LEAD US NOT INTO TEMPTATION

PRAYER FOR THE VITAL BODY

V
FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US

VITAL BODY

DENSE BODY

IV
PRAYER FOR THE DENSE BODY
GIVE US THIS DAY OUR DAILY BREAD

PART II

Properly to understand this sublime prayer and to be able to render it understandingly and efficiently, let us briefly state some of the teachings given in earlier lectures.

The Father is the highest Initiate of the Saturn Period.

The Son is the highest Initiate of the Sun Period.

The Holy Spirit is the highest Initiate of the Moon Period.

The Divine Spirit and the dense body of man started their evolution in the Saturn Period and are therefore under the special care of the Father.

The Life Spirit and the vital body started their evolution in the Sun Period and are consequently the particular charges of the Son.

The Human Spirit and the desire body commenced to evolve in the Moon Period and are therefore the special wards of the Holy Spirit.

The Mind was added in the Earth Period and is not cared for by other or outside beings, but is to be subdued by man himself, without any outside assistance.

In the Lord's Prayer there are seven prayers; or, rather, there are three sets of two prayers and one single supplication. Each of the three sets has reference to the needs of one of the aspects of the threefold spirit and its counterpart in the threefold

Throne of Grace, the threefold Spirit in man prefers its requests concerning the personality, the threefold body.

The Divine Spirit prays to The Father for its counterpart, the dense body, Give us our daily bread.

Therefore ways and means must be found to reunite the scattered nations and weld them into one universal Brotherhood.

body. The opening sentence, Our Father who art in Heaven, is merely as the address upon an envelope. The student is referred to the chart on page 145 for a key to this prayer, showing diagrammatically the relation between the Trinity, the threefold Spirit, the threefold body, and the mind, each aspect of the Spirit being connected by a line with the prayer specifically suited to its counterpart in the threefold body and addressed to its guardian aspect in the Trinity.

The Human Spirit lifts itself upon wings of *devotion* to its parent aspects in the Holy Trinity and intones the opening incantation, Hallowed be Thy name.

The Life Spirit raises itself upon pinions of *love* and addresses the fount of its being, The Son: Thy Kingdom come.

The Divine Spirit soars with superior *insight* to the fountain head whence it sprang at the dawn of time, The Father, and manifests its confidence in that all embracing Intelligence in the words, Thy Will be done.

Having thus reached the

The Life Spirit prays to The Son for its counterpart, the vital body, Forgive us our trespasses as we forgive those who trespass against us.

The Human Spirit utters the supplication for the desire body in the words, Lead us not into temptation.

Then all join in a concerted appeal concerning the mind, Deliver us from Evil.

The affix, For thine is the Kingdom, and the Power, and the Glory, forever, are not given by Christ and are not prayers.

Looking at the foregoing explanation from the analytical standpoint, we find that there are three religious teachings to be given to man in helping him to attain to perfection. One is the Religion of The Holy Spirit; the next is the Religion of The Son, and the last is the Religion of The Father.

Under the regime of the Holy Spirit the human race was divided into nations and peoples segregated by their adherence to one group from fellowship with other nations. Each group was further cut off from the rest because of speaking another

language. They were all put under certain laws and were taught to reverence *the name* of their God. One people worshiped him as Lao, another as Tao, others as Bel. Everywhere the name of this *Lawgiver* was holy. The method of segregation had the advantage that the Race Spirit in chief, Jehovah, could use one people to punish another who had transgressed his law, but it has the disadvantage that it fosters egotism and separates humanity in a manner detrimental to universal good. It is an axiomatic truth that what does not benefit all cannot really benefit any. Therefore ways and means must be found to reunite the scattered nations and weld them into one universal Brotherhood. That is to be the work of the Religion of the Son—Christianity. The warring of nations is fostered by the Race Spirit, but the Christian Religion will eventually unite them, cause them to beat their swords into ploughshares and bring peace and good will on Earth when *the kingdom* of the Son has superseded the tribes and races. Then a still higher religious teaching, the religion of the Father, is to unite mankind still closer. In the Kingdom of the Son there will be a Universal Brotherhood of *separate* individuals having varying interests, but ready to give and take through love, sinking individual preferences for the common good, but when the religion of the Father becomes a fact in life, the self will be entirely submerged in a common purpose, a single will. *The Will of God* will then be done on earth as it is in heaven, where there is neither me nor thee, but where God is All and in All.

In the meantime a certain work has to be performed by the threefold Spirit upon the threefold body, to spiritualize it and extract the threefold soul.

The dense body is but an irresponsible tool, but, nevertheless, it is a most valuable instrument, to be cared for and prized as a mechanic cares for and prizes a valuable tool. We hold firmly before our mental vision that we are not the body, any more than the mechanic is identical with his tools, or the carpenter is the house. That is plainly evident when we consider that our body is a constantly changing aggregation of cells, while we keep our "I"-identity amid and despite all the changes, which would be impossible if we were identical with our dense body. That body is to be valued and cared for. "Give us our daily bread," says the fourth prayer. Most people eat too much, and for them an occasional fast may be good, but fasting is unnecessary for those who do not feast, but live the simple life from day to day. When the body is overfed, the Spirit may be ever so willing, but the flesh will be correspondingly weak. Therefore, when a young Spirit gains ascendancy, it seeks to overcome the lower nature by fastings, tortures, etc., as best exemplified in Hindu Yogis who emaciate the body, causing the limbs to wither, etc., that the Spirit may shine.

That is a mistake as much subversive of true spiritual growth as is the habit of overeating. As said, where a man can control his appetite and feed his body on pure food he need not fast, but may give to his body its daily bread.

In Asia, where the Laws of Consequence and Rebirth are commonly known, and clearly enunciated, people readily see that their action will, in time, raise humanity to a state of supernal glory, but it is necessary to the evolution of accuracy of thought, whereby man will, in time, create, that his

***The
doctrine
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sequence.***

whole attention should for a time be focused in the dense Physical World, and his knowledge of spiritual matters must therefore be curtailed. To attain that end, the leaders of man gave the pioneers of the human race the lethal drink—Wine—and they have forgotten

temporarily the above. They have come to look upon the present life as the only one to be lived here, and are therefore at the greatest pains to make the most of it; thus occidental energy is conquering the material world by leaps and bounds, while oriental lassitude is looking on. In coming ages they will also have to forget for a time and follow our path of conquest.

But as the Western Religion, Christianity, does not teach how a cosmic law makes haste slowly to purge man and raise him to God hood through many lives, there must be given him a compensatory teaching, or he would despair, for his intelligence tells him his imperfection and forces him to realize the utter impossibility of spiritual attainment in a single life which he is, by force of circumstance, compelled to devote mainly to material pursuits. Therefore, he was taught the doctrine of the *remission of sins*, by faith in the righteousness of the Christ, the Beacon Light of Hope, the "Sun of Righteousness."

It is self-evident that in a universe of law and truth the Great Leaders could not teach a lie to save man from a despair which must inevitably have crushed all spiritual effort if he had had only the teaching of the Law of Consequence which decrees that we reap as we have sown. Therefore, the doctrine of the remission of sins must be a law in Nature as much as the Law of Consequence; in fact, it must be a higher law as it is able to supersede the Law of Consequence. Both have a certain scope in human life, and the Catholic Church still teaches the scientific way of obtaining remis-

The greater the sinner, the greater the saint is a true adage; it takes energy to sin; when that energy is turned in the right direction, it is as much of a power for good as previously it was for evil.

sion of sins when it encourages its members to go over the happenings of the day each evening when retiring, blaming themselves for any wrong deed, substantially as has been taught in our previous lectures where, however, the occult teaching is more clearly enunciated, and the far-reaching effects of this exercise are particularly set forth in Lecture No. 11. The beneficent action of the Law of Consequence in purging us of evil not repented of and forgiven is also enunciated in the Catholic teaching concerning Purgatory, though they mistake by regarding that state as a *punishment*, and fail to see that even if there were a personal devil to torment us while there, the pain he would cause in cleansing us from sin would be analogous to the pain a surgeon would cause in extracting a bullet from a self-inflicted wound; the devil would be no more vindictive than the surgeon.

The vital body being the storehouse of the panorama of our life, our own sins and the wrong we have suffered at the hands of others are there inscribed, hence the fifth prayer, "Forgive us our trespasses as we forgive those who trespass against us," enunciated the needs of the vital body, and be

it noted that this prayer teaches the doctrine of the remission of sins, in the words, *forgive us*, and the Law of Consequence in the words, *as we forgive*, making our attitude to others the measure of our emancipation.

"Lead us not into temptation" is the prayer for the desire body which is the storehouse of energy, and furnishes incentive to action through desire. An oriental maxim says, "Kill out desire," and the Orientals furnish good examples of the indolence resultant upon the attempt to do that. "Kill out your temper" is the foolish admonition sometimes given those who lose their temper. Desire or temper is a valuable asset, too valuable to be stunted or killed; the man without desire is like the steel devoid of temper—of no account. In Revelation, while the six churches are praised, the seventh is utterly anathematized for being "neither hot nor cold," a wishy-washy community. "The greater the sinner, the greater the saint" is a true adage, for it takes energy to sin and when that energy is turned in the right direction, it is as much of a power for good as previously it was for evil. A man may be good because he cannot summon up sufficient energy to be bad, then he is so good that he

is good for nothing, like the Nicolaitanes. While we are weak our desire nature masters us and may lead us into temptation, but as we learn to control our desire nature, our temper, we may guide it in harmony with the laws of God and man.

The guiding power which directs this energy of the desire nature is the mind, hence the seventh prayer, "Deliver us from evil," is made with regard to the mind.

The animals follow desire blindly and commit no sin. To them there is no evil; that only comes to our cognition by and through the discriminating mind which enables man to see various courses of action and to choose. If he chooses to act in harmony with universal good, he cultivates virtue; if the contrary, he becomes tainted with vice. It should be noted that the much-vaunted "innocence" of a child is not by any means virtue. The child has not yet been tempted and tried, therefore it is innocent. In time, temptations from the desire nature will come to test its mettle, and it depends upon the control of the mind over desire whether it will stand for the right or fall by the wayside. If the mind is strong enough to "deliver us from evil" desires, we have become virtuous, which is a positive quality and even if we fall for a time before we realize our wrong, we acquire virtue as soon as we repent and reform. We exchange negative innocence for the positive quality of virtue.

Thus does the Lord's Prayer cover the various parts of the human constitution and enunciate the need of them all, showing the marvelous wisdom laid down in that simple formula. □

Studies in the Cosmo-Conception

Maturity of Higher Vehicles

Question: How does the child's mind mature?

Answer: After the fourteenth year, when the individual desire body is born from the womb of the macrocosmic desire body, the mind is in turn brooded over and nurtured by the macrocosmic mind, unfolding its latent possibilities and making it capable of original thought.

Question: How important is this to the Ego?

Answer: The forces of the individual's different vehicles have now been ripened to such a degree that he can use them all in his evolution, therefore at the twenty-first year the Ego comes into possession of its complete vehicle.

Question: By what means does the Ego take possession?

Answer: It does this by means of the blood-heat and by developing individual blood.

Question: Which ether is here involved?

Answer: This is done in connection with the full development of the light ether.

Question: How does this relate to the blood?

Answer: In infancy, and up to the fourteenth year, the red marrow bones do not make all the blood corpuscles. Most of them are supplied by the thymus gland, which is largest in the foetus and gradually diminishes as the individual blood-making faculty develops in the growing child.

Question: How does this affect the child?

Answer: The thymus gland contains, as it were, a supply of blood corpuscles given by the parents and consequently the child, who draws its blood from that source, does not realize its individuality. Not until the blood is made by the child does it think of itself as "I," and when the thymus gland disappears, at the age of fourteen, the "I" feeling reaches its full expression, for then the blood is made and dominated entirely by the Ego.

Question: How does this relate to the light ether?

Answer: During the third of the seven-year periods the light ether, which is the avenue for the blood-heat, is developed and controls the heart so that the body is neither too hot nor too cold.

Question: Can the temperature of the blood affect the Ego?

Answer: Yes, it can drive the Ego out of the body. In the hot-headed unrestrained youth, passion and temper very often drive the Ego out by overheating the blood, causing the person to "lose his head," i.e., become incapable of thought.

Question: Has such a person actually "lost control of himself?"

Answer: Yes, because the Ego is outside of his vehicles and they are running amuck, bereft of the guiding influence of thought which can act as a brake on impulse.

Question: Are such outbursts dangerous?

Answer: The great and terrible danger of such outbursts is that before the owner re-enters his body some disembodied entity may take possession of it and keep him out. This is called "obsession." Only the man who keeps cool and does not allow excess of heat to drive him out can think properly. □

—Ref: *Cosmo*, 142, 144.

Western Wisdom Bible Study

The Revelation of St. John the Divine

VISION OF THE LAMB

And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

And I heard a voice from heaven as the voice of many waters and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God. Revelation 14:1-5.

A gracious, loving, and just Creator of our universe and its inhabitants decrees that none of His children shall be "lost." Every human being has been endowed with the latent godlike powers which he may unfold and thus progress from clod to God. If he chooses to ignore the divine laws which govern our unfoldment and thus lags behind the evolutionary pace (having free will), he will be given other chances in later evolutionary schemes. Eventually all of humanity will be redeemed, and so it was that John's vision revealed the Christ and a redeemed humanity, "having his Father's name written in their foreheads."

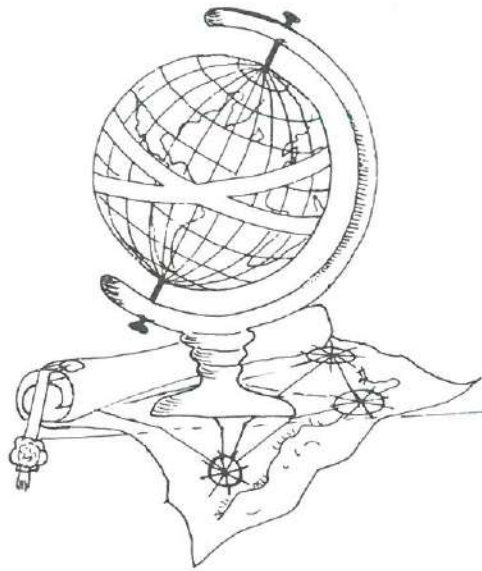
"There is a point between the eyebrows and about half an inch below the surface of the skin, which has a corresponding point in the vital body...It might be called 'the root of the nose.' When these two points in the dense and vital bodies come into correspondence, as they do in man today, the trained clairvoyant sees them as a black spot, or rather as a vacant space, like the invisible core of a gas flame. This is the seat of the indwelling Spirit in the man—the Holy of Holies in the temple of the human body."

In the head also is the brain, through which functions the mind, the bridge between the Spirit and its bodies. Within the brain itself are two important organs: the pineal gland and the pituitary body, the activation of which brings the ability to see in the invisible worlds. The spiritually illumined, those who have heard the call of the Christ Within and followed its way of the Cross, are identified by the golden auric flame of the Christed mind about their heads. They indeed have the "Father's name written in their foreheads."

The song sung by these illumined ones is truly a "new song," the soul-stirring chorus of the Christ and His followers. From every individual who has embraced the life of purity, chastity, and service there wells forth a note in harmony with the Divine Song of Love given by the Word Incarnate, swelling the effulgent notes of the invisible choir and helping to bless the world with the Divine Rhythm of peace, fellowship, and love.

Those who have completely transmuted the creative power within them (and this is the goal for which all humanity is destined) from the physical plane to the spiritual are truly "virgin" and "the first fruits unto God and to the Lamb." □

Astrology



America's Favorite Newscasters

Of course you know their names: Paul Harvey, who has been the most-listened-to radio and TV commentator for more years than many care to remember; and Peter Jennings, “who at twenty-seven became the youngest anchor ever on prime-time television” and more recently was “voted most trustworthy of the anchormen.”¹ The former was born in Tulsa, Oklahoma, just a few years after it had still been one of America’s last frontiers; the other, in Toronto, Ontario, Canada, a city imbued with Old World ways, 1,000 miles distant, and five weeks short of twenty years later. One would expect them to be very different. But they are not; astrologically, they’re surprisingly similar:

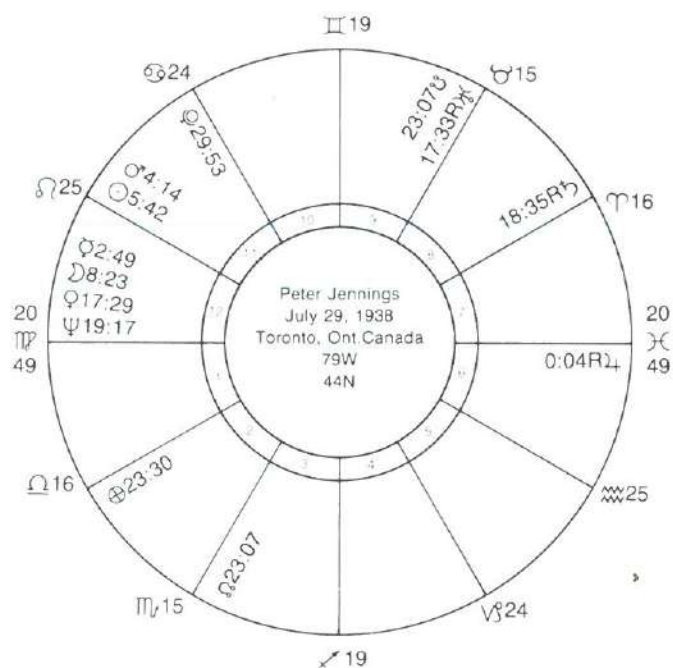
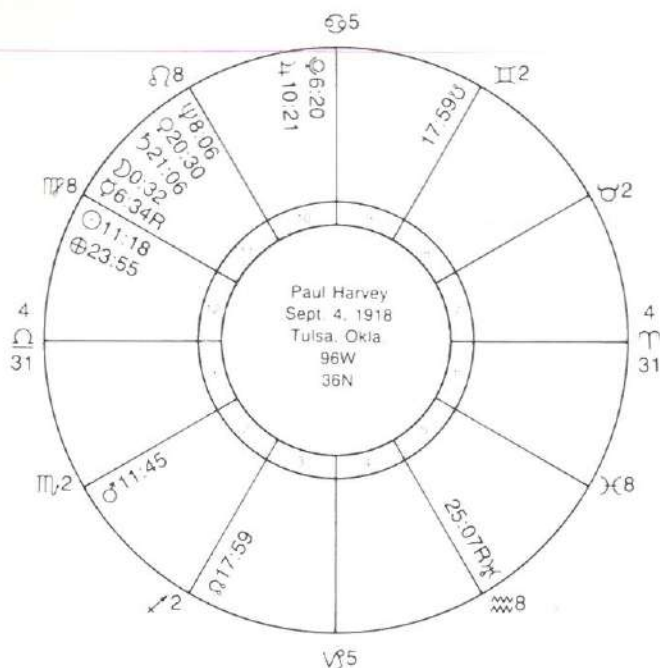
1) Virgo is their common sign signature. The sign of purity loves the unvarnished truth, to analyze and assimilate precise, specific data, to separate the chaff from the wheat, ferreting out the significant.

2) Both have the See-Saw pattern, two groups of planets opposite each other, with two vacant areas of at least sixty degrees separating them. This enables them to view all sides of an issue objectively, certainly a most basic requirement for their work.

3) The man from Tulsa as well as his colleague from Toronto have the overwhelming majority of their planets—eight and seven respectively—in the fourth quadrant of thought. This greatly enhances all their other talents.

4) Both have Sun, Mars, and Pluto tied together. The Oklahoman has the solar orb sextile to the other two; the Ontarian has them conjunct. This endows them with tremendous vitality, necessary for the long hours and lengthy journeys which are part of their task.

5) Both patterns could also be called Locomotive. This implies having a single area of at least 120 degrees unoccupied. Both are energetic self-starters, ready for all kinds of spontaneous initiative, improvisations, etc.



Saturn's Solstice Point: Virgo 11:25

6) Both have Saturn weak by sign and Jupiter strong. Mr. Harvey's Saturn is in its detriment in Leo, and Jupiter exalted in Cancer. Mr. Jennings' Saturn is in Aries, its fall, and Jupiter is co-ruler of Pisces. This brings hard work, at times like treading water, but also "lucky breaks." After all, the latter generally come to those not afraid to toil even when no light

at the end of the tunnel beckons one on.

7) Both have the Dragon's Head in the third house, so naturally the Tail in the ninth. Communications is their life's destiny.

8) The Tulsan and the Torontan have most of their orbs—Harvey ninth, Jennings seven—in that half of the chart going in clockwise order from

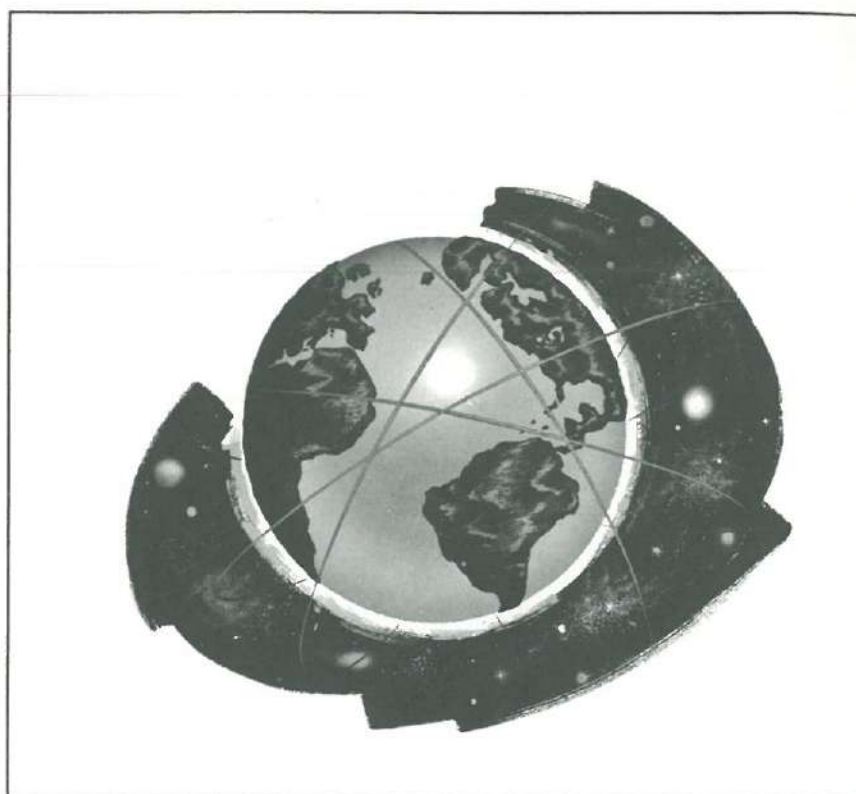
the North Node. This means their assignment in this incarnation is spiritual.² Truth—that which they handle—is a sacred commodity. No one will ever know how many personal decisions are made on the basis of news reports; the genuine newscaster is aware of his sacred trust; it is the spiritual person who is ever most conscientious in fulfilling on the material plane.

9) Both have two stelliums, one in Leo, one in Virgo.³ This is beautiful balance. Virgo is the factual sign; those primarily interested in cold facts tend to have cool personalities, lacking the magnetism and warmth to sustain popularity. This is where Leo comes in, with ardor and enthusiasm, the stuff of the positive personality. According to a Pennsylvania U. psychologist, "Optimism attracts. Life's winners score on saying pleasant things."⁴

10) Paul Harvey and Peter Jennings both have Moon conjunct Mercury in Virgo's first decan. This enables them to be brief, bright, breezy.⁵ After all, in the few minutes at their disposal, they can but barely skim the surface, yet must somehow convince their listeners that they're getting the full story.

11) Both men have three planets in their own signs.⁶ Orbs thus posited endow charts with the strength that facilitates success.

12) Both men have Venus, Saturn, and Neptune together. Paul Harvey has them conjunct; Peter Jennings actually has only Venus and Neptune conjunct, and very close to the Ascendant, but Saturn joins them by dint of its solstice point. Venus, planet of beauty, makes the personality appealing and attractive when strong in the map; Neptune adds charm, but it is basically of a feminine or ethereal nature. Saturn renders it more masculine, robust, palpable—charm that comes with age. And the entertainment-sated public not only craves good news, but wishes it dished up with eye appeal; Venus, Saturn, Neptune in sync can do that.



Undeniably, while these two charts have a dozen very basic factors in common, there are bound to be differences as well. Two especially are worth noting. Two especially are worth noting. Paul Harvey alone has also a Bucket pattern—within a space of 180 degrees there is but one planet, which is at least sixty degrees from its closest neighbor. In his natus it is Uranus, strong in its own sign, in the fifth house of creative self-expression. This veteran broadcaster doesn't just "read" the news; he puts the unmistakable stamp of his own personality on his presentation. It's been said that a sermon is truth plus personality; this is also true of the Paul Harvey Commentary.

He also has Mars in Scorpio, in double-septile to Uranus. The fiery orb in the eighth sign is always highly opinionated. It is absolutely impossible for his listeners to be left long in the dark concerning his views on things. Speaking of being left in

the dark, the reader no longer needs to wonder why this dynamic duo, Harvey and Jennings, has progressed to the very pinnacle of broadcast journalism. Surely the stars above still best explain what makes "stars" here below.

—A Probattoner

¹*The Saturday Evening Post*, November 1988, p. 42.

²Professional Astrology, March Edmund Jones, chapter 20.

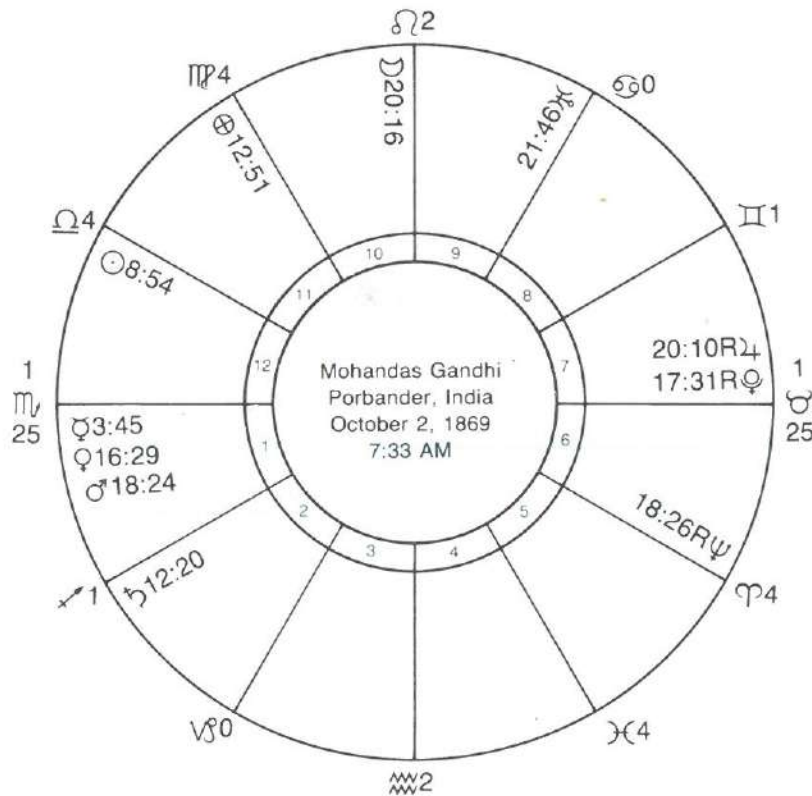
³Peter Jennings *technically* has but two planets in Leo, which makes a conjunction rather than a stellium. But since Pluto is in 29.53 Cancer, a mere seven minutes away from Leo, the preponderance of its influence falls in this sign.

⁴*Newsweek*, October 17, 1988, p. 80.

⁵For an excellent, detailed description of this conjunction, see *Heaven Knows What*, Grant Lewi, p. 161.

⁶Mr. Jennings has the Sun in Leo, Mercury in Virgo, Jupiter in Pisces; Mr. Harvey: Mercury in Virgo, Mars in Scorpio, Uranus in Aquarius.

Astrology



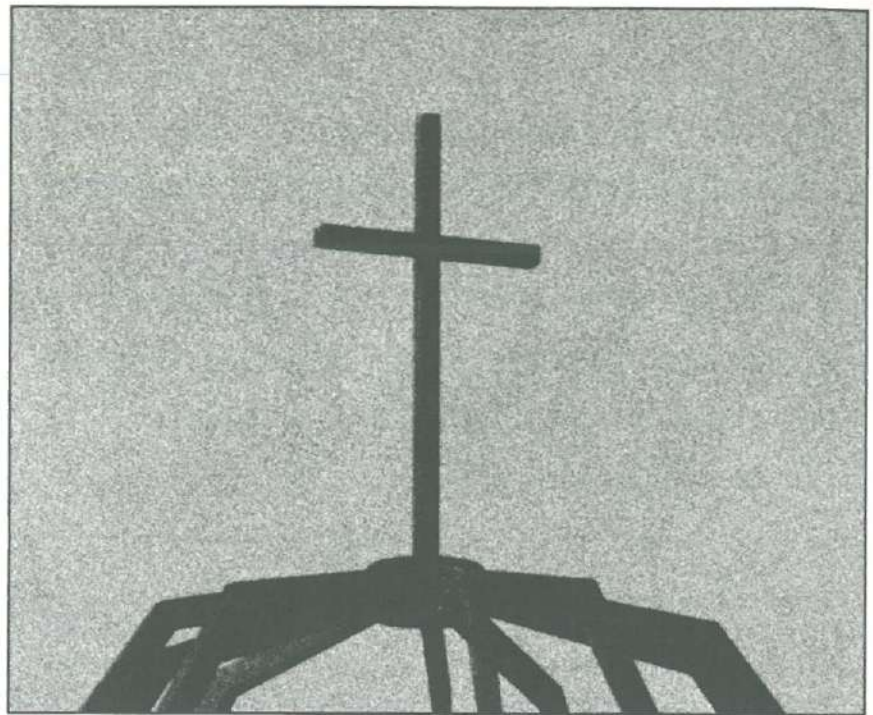
120 Years After His Birth— Gandhi Remembered

The world reveres him as the apostle of nonviolence; New Age students take a special interest in his mission since his ideas were derived from American 19th century Transcendentalists, early New Agers.¹ During the 1930's, when his efforts were reaching their zenith, with Pluto his ruler transiting his M.C., an interesting saying was making the rounds:

Who's the strongest man in the world? Stalin with his red shirts? Hitler with his brown shirts? Mussolini with his blue shirts? No, the man who wears no shirt—and everybody knew who that was, having seen his picture, dressed in loincloth and sandals, sitting at his spinning wheel.

Material resources certainly were not his strength: Saturn in the second house, in a separating sextile to the Sun and square the Part of Fortune, his power surely was spiritual. The ninth house confirms this. Its cusp as well as its ruler, the Moon, in critical degrees; the latter dominating the chart, and also the apex of a powerful² T-Square. Its member Uranus square Neptune but sextile Jupiter and Pluto, trine Venus and Mars, conjunct Saturn's and Pluto's north nodes;³ Neptune is the house's esoteric ruler;⁴ the fact that exoteric and esoteric rulers are harmoniously aligned in a trine is a strengthening effect; with all three New Age planets thus involved in this sector, the New Age influence is unmistakable.

A further source of strength is the mutual reception, involving Venus and Pluto. Since these bodies are rulers of the Ascendant and Descendant, and peace-loving Venus is one of them, this shows the man's strong desire for harmony and reconciliation. And is there—can there be—a more powerful manifestation thereof than *genuine* nonviolence, which says to those who take an adversarial stance, "Our ability to suffer and love is stronger than your capacity and desire to inflict pain, and will overcome in the end."



Let it be noted that not every movement claiming to be non-violent *in the tradition of Gandhi* actually is. When a protest is a minority undertaking, it cannot really be compared with Gandhi's activity; minority movements really have no choice; they are too weak to try force. And it is no sign of spiritual maturity or anything noble to pursue a certain course because there really is no other choice. But in the 1930's there were about 400 million Indians arrayed against no more than 2 million Englishmen at most residing in their country. This vast majority could easily have resorted to force, and won. But Gandhi refused, bitterly deploring the sometime lack of discipline by overly zealous followers.

What is there about Gandhi's chart that might explain the high level on which he functioned? We read in the *Western Wisdom* that there exists an "Eternal

Principle" which "operates in a two-fold manner: by expansion and contraction.... These may be termed the positive and negative, the masculine and feminine principles of all that is. They are the dual or androgynous force which is called in Mystic Christianity *Father-Mother-God*. The point of equilibrium between these two aspects is the Eternal, the goal of every esoteric seeker.... It was this great blending that produces beatific vision and divine atonement with God.... The point of equilibrium is the Holy of Holies from which all miracle-working powers flow forth, even the secret of life itself."⁵

Let us examine Gandhi's chart to view its power blending of opposites, the feminine and masculine. The Moon, the lesser light, is in the sign of the Sun, the greater light, and in the tenth house, whose natural ruler is Saturn, its natural opposite. The Sun is not only in the sign of balances, Libra, showing the

Gandhi has shown what can be achieved thereby; having completed his work, moved on to other mansions of service in His Father's house; the day he died, the Moon transited his natal Sun—time for new beginnings!

beautiful basic balance of his life, but the solar orb, the source of light is also in the twelfth house of "drawn shades," of darkness.

Coming to the Ascendant, we find something unique. We know that adjacent signs are opposite in nature; hence also their rulers. And here we note the rulers of the first three signs—opposite in nature—yet working together, being adjacent; and Pluto's presence here by mutual reception lends intensity to this!

Next we come to Saturn, ruler of the tenth sign, posited in sign eleven. Then we see Neptune, ruler of the twelfth sign, in Aries, sign one. And on the descendant is Pluto, ruler of the eighth sign, working with Jupiter, ruler of the ninth!

At last we reach Uranus, planet of the *deep inner will*, ruler of the eleventh sign. It is conjunct the North Node of Saturn,⁶ and its *esoteric* dispositor—that of Uranus—is Neptune, ruler of the twelfth sign, and the planet identified with *giving up the will*. As St. Augustine put it, "Our wills are ours to make them Thine"—for only thus can one open oneself to an infilling of the Divine.

The Sabian symbols of Gandhi's natus testify also to the sublimely beautiful balance between the masculine and feminine. His degree symbol for the Sun contains three men; those of Venus, Saturn, and Pluto, a woman each!⁷

When a frail, unarmed old man changes the destiny of 400 million, a Higher Power surely is at work. Thus we find no less than four septiles, aspects of destiny, involving half his planets.⁸ Destiny, or fate, not only controlled his life's mission, also its conclusion. Less than six months after his task was accomplished and India became an autonomous nation and member of the British Commonwealth of Nations (August 15, 1947), he fell victim to an assassin's bullet (January 30, 1948); Saturn of fate was on his Moon. But the emphasis was on Uranus: the previous New Moon had been in opposition (awareness): the closest transiting configuration of the day was Jupiter opposite Uranus; Mercury, ruler of his eighth house of death, was in Uranus' sign, Aquarius. Surely it was an advanced ego and pioneer of

the New Age of whose life's assignment it could be declared, it is finished.

"The great work of evolution is to establish perfect balance between the masculine and feminine qualities within every individual....Those who unite the two principles here and now are already equipped to meet the etheric Christ of the Aquarian Age, and they will help Him usher in the New Dispensation."⁹

Gandhi has shown what can be achieved thereby, and having completed his work, moved on to other mansions of service in His Father's house; also on the day he died, the Moon transited his natal Sun—time for new beginnings!

¹See the New Age treatise, *Gandhi, the Prophet of Love in Action*, by Theodore Heline. Readers might also be interested that because he "borrowed much of his political philosophy, in particular the idea of nonviolent civil disobedience, from 19th century American writers," Congress has "authorized a memorial" to him in Washington. See *Insight*, June 27, 1988.

²Moon, Venus, Mars, Jupiter, Pluto—half the planets.

³*Here and There in Astrology*, Ivy M. Goldstein-Jacobson, p. 51.

⁴*Astrology, the Divine Science*, Moore and Douglas, p. 700.

⁵*New Age Bible Interpretation, Old Testament, Volume III*, Corinne Heline, pp. 46,47.

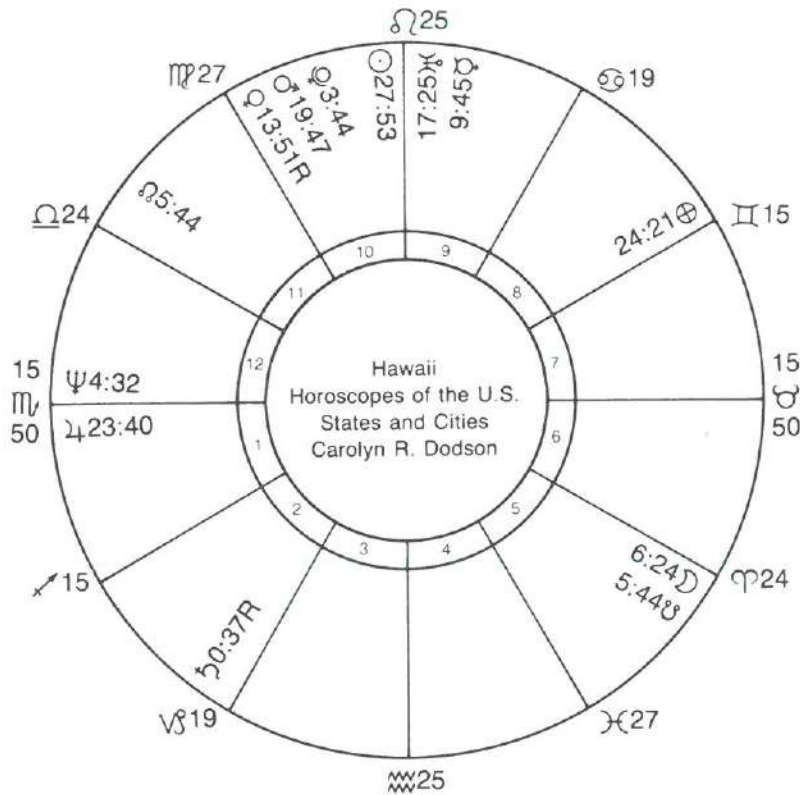
⁶Ivy M. Goldstein-Jacobson, *loc. cit.*

⁷Marc Edmund Jones, *The Sabian Symbols in Astrology*, pp. 159, 196,197,223.

⁸Sun and Moon; Mercury and Part of Fortune; Uranus and Part of Fortune; Saturn and the I.C.

⁹Corinne Heline, *op. cit.*, p. 503.

Astrology



30 Years of Statehood: Stars over the Aloha State

It's also known as the playground of the Pacific—which ties in beautifully with its chart: the Moon (people) in energetic Aries, in the fifth house (recreation, amusement), ruled by Neptune of the ocean, which surrounds it, and the fact that its fifth cusp is exactly conjunct Venus' point of exaltation¹—all this increases the inclination to carefree self-indulgence, even more with Neptune in the twelfth house. This somewhat sybaritic tendency is further augmented by the fact that the Moon is the apex, or handle, or singleton of a Bucket pattern, which makes the lunar orb very important. Regrettably, the Moon being closely conjunct the South Node increases the negative overtones of this "fun in the Sun."

Psychology would confirm that putting the past behind has much to do with overcoming pride and prejudice.

The chart's Leo signature intensifies the fifth house indications even more. Naturally, some recreation is needful for the balanced life, but the Bible warns against idleness, easily tending to pride.² And Hawaii has the Sun, Mercury, Uranus, and M.C. in Leo; *negatively*, the sign of pride. Also on top of the chart are three bodies in Virgo—Venus, Mars, Pluto—*negatively*, the sign of prejudice.

What is at issue? Hawaii is a tremendous ethnic melting pot, and very fittingly, the Sabian symbol of Pluto, chart's ruler, is "A colored child playing with white children."³ Clearly, the emphasis here is on race, else it would have simply said, children playing together.

Pride and prejudice! What demons! But they can be exorcised, and Hawaii's chart shows how, for it is strongly New Age.⁴ We study the strongest helpful aspects to Pluto of regeneration, the chart's ruler. Heading the list is Neptune, the planet that dissolves things.⁵ Here, it is in the twelfth house of the past. In other words, by "dissolving" the past, putting it behind us, we can overcome pride and prejudice.

The second closest aspect to Pluto is by Saturn, "Chronos," planet of the past.⁶ It is not direct in motion, but retrograde: Saturn is not carrying the past forward, but putting it behind!

Also Venus, ruler of the twelfth house of the past, is approaching Pluto by *retrograde* motion, augmenting the message of Neptune and Saturn.

The Sabian symbols add confirming testimony.

Venus: "A family tree."⁷ This has to do with the past.

Saturn: "Advantage gained by birth or through experience."⁸ This points to the past.

Neptune: "A massive, rock shore."⁹ Is there anything on Earth that can boast of a longer past?

Psychology would confirm that putting the past behind has much to do with overcoming pride and prejudice. After all, what is pride if not an inordinately favorable opinion of one's own past? And what is prejudice if not an exceedingly denigrating view of another's past?

History adds its testimony. We look at places like Northern Ireland¹⁰ and the Middle East, where neighbors cannot get along due to pride and prejudice, and an objective examination reveals that inability to forget the past is at the bottom of it all.

Naturally, the Bible also is in full harmony with the above. If ever someone had reason for pride and prejudice, it was Joseph. Pride, because of his exalted position and second

ruler in Egypt; prejudice because his brothers had tried to kill him. But he overcame: "For God, said he, hath made me forget all my toil."¹¹ Because the overwhelming majority of Hawaii's people and their forebears are of relatively recent arrival, there is little if any memory of past friction. This, no doubt, has helped Hawaiians to achieve their high level of harmony—there is no big backlog of battling. "God...hath made me forget....God hath caused me to be fruitful"¹²—the great truth that one's attitude toward the past has so very much to do with success—being "fruitful"—in the present, may well be the great contribution by Hawaii to New Age truth.

¹*The Message of the Stars*, Max Heindel, p. 410.

²Ezekiel 16:49.

³*The Sabian Symbols*, Marc Edmund Jones, p. 302.

⁴The Sun and M.C. are flanked by the New Age planets Uranus and Pluto; Neptune, the other one, is close to the Ascendant and its solstice point is opposite (awareness) Sun and M.C. Pluto is especially strong, being chart ruler and also because Hawaii is "under" Pluto's constellation, Scorpio. See *The Zodiac Looks Westward*, Katharine Q. Spencer, chapter 1.

⁵*A to Z Horoscope Maker and Delineator*, Llewellyn George, p. 562.

⁶Llewellyn George, *op. cit.*, p. 560.

⁷Marc Edmund Jones, *op. cit.*, p. 312.

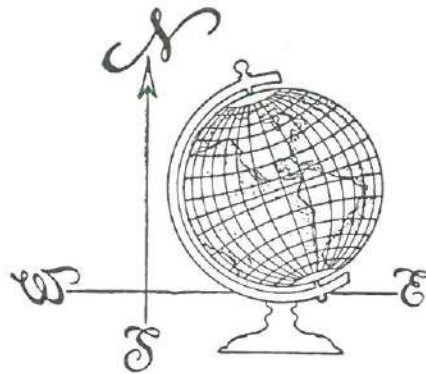
⁸Marc Edmund Jones, *op. cit.*, p. 241.

⁹Marc Edmund Jones, *op. cit.*, p. 185.

¹⁰Here, each July, when one "side" commemorates a victorious battle fought 300 years ago, it invariably sparks new violence.

¹¹Genesis 41:51.

¹²Genesis 41:51, 52.



The French Revolution of 1789, America in 1989, and the Coming New Age

All roads lead to Rome, the saying goes, but this year some of the most travelled ones will lead to France's celebration of the bicentennial of one of history's highlights, the French Revolution. Doubtless many Americans will take that road; whether or not, it is to be hoped that the American people as a whole may recognize that their country in 1989 is moving in the identical direction as France just before 1789.

PARALLELS

1. America today, even as France then, can be considered the world's cultural leader. In the 18th century, French was the language of the elite. France's famed "Sun King," Louis XIV (1643-1715), may have failed in his military aims, but his vision of cultural supremacy was fully realized by the 1780's. And today, is there any "civilized" place on Earth where American TV, movies, fast foods etc., are not enjoyed? The two organizations in all the world most widely represented are said to be a U.S. soft drink and sewing machine company!

2. America in the 1980's as France in the 1780's, has passed its zenith. France crested in 1763, with the Treaty of Paris, whereby she lost most of her empire to England. There can be no doubt today that America no longer is undisputed, unchallenged master of the world as she had been immediately after World War II.¹



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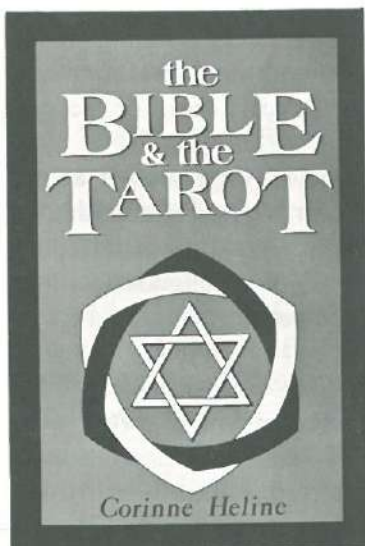
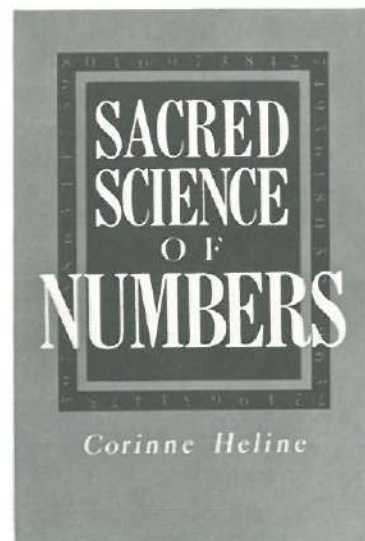
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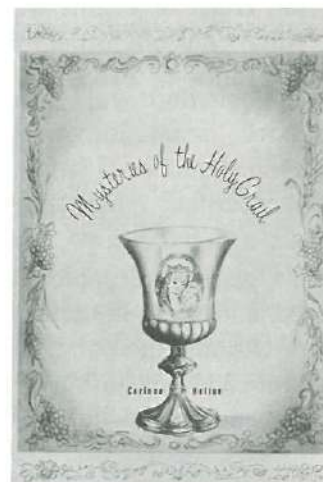
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3. Of France then it was said by Charles Dickens in his *Tale of Two Cities*, that it was the best of times, and the worst of times. Presently America has more millionaires than ever, but there is also an "underclass" of perpetually poor, which is "roughly three times what it was in the '70's."²

PRELUDE

4. France in 1789 had accumulated what might well have been the world's biggest national debt until then. There is no doubt that America's present indebtedness is unprecedented. If one of those planes that scatters advertising leaflets were to drop a trillion \$1.00 bills, it would take 15 years!³ But the U.S. federal debt exceeds two trillion!

In France, the situation had become so desperate by the fall of 1788, that King Louis XVI called the estates-General (legislature) to convene in May 1789. It had not met since 1614; France had been governed by the King, of the people, for (the benefit of) the nobles and clergy. But with the opening of the Estates-General, the "people," about 98% of the population, who had been deprived of all power, were encouraged to take matters into their own hands. On July 14, a mob stormed the Bastille, an old jail, the event popularly hailed as the revolution, though that actually came three weeks later, when the *ancien régime*, the hated old system whereby the vast majority had no power but paid all taxes, was overthrown with the issuance of the "Declaration of the Rights of Man." And the most important factor in starting the chain of events was the financial crisis. Let Americans not forget this as their minds turn back to France of 1789!

PERVERSION

It is generally accepted that three Aquarian revolutions in the 18th century signalled the epiphany of Uranus: the American, the Industrial, and the French. It will hardly be disputed that the first two were successful; but the French Revolution? Within half a decade it had spawned a "Reign of Terror" during which the French fought not only most of Europe, but also each other. Within another half

decade a young Corsican seized control and inaugurated the egregiously exploitive and ruthlessly repressive regime of Napoleon Bonaparte. Most assuredly a powerful case can be built in behalf of the claim that the French Revolution went astray. Why? Because it so very much differed from its American counterpart. How?

Basically, thus: the American Revolution had deep spiritual foundations; the French did not. In North America the preachers were the foremost fomenters of ferment. The word "parson" (clergy) stems from "person"—the preacher was number one, *the* chief person, political as well as spiritual leader in the community. Too, for about four decades before the American *political* revolution, a *spiritual* revolution, the "Great Awakening," had been under way. It injected a strong mystic element into the ethos of these colonies; its people were directed to look up to God as well as down into their souls for salvation, not to rituals or organization; they themselves were to be masters of their spiritual destiny. Obviously, it was just a short step from this to the kindred belief that they were also in charge of their political destiny. Then, when the course of events convinced them that English economic policy was affecting them adversely, "No taxation without representation" became a convenient rallying cry for action, revolution.

The clergy were also well represented at the Constitutional Convention. The chairman, James Madison, was one of them. They built on the foundations of the Declaration of Independence, that liberty is a privilege bestowed from above; hence, liberty under God.

Not so in France. The philosophers whose thoughts had inspired the events of 1789 were skeptics and scoffers. Voltaire, perhaps the most famous, gleefully predicted a time when there would be no more Bibles. And during the Revolution itself, the same spirit prevailed. Church property was summarily seized and used to back up the currency, the *assignats*; clergy by the thousands became *émigrés*. A ten day week was tried, in open defiance of the weekly Lord's Day, but it just didn't take hold. For the French Revolution attempted to set up liberty while rejecting its Author. Not liberty under God, but liberty for its own sake was the aim. But this doesn't work! "My will is not mine own, till Thou hast made it Thine," wrote Scotland's blind poet, George Matheson, for nothing is truly ours till first "made...Thine," in-

cluding Liberty! "Where the Spirit of the Lord is, there is liberty."⁴ Where that Spirit is absent, so is liberty! The issue is not what one *wishes* to be free from, but what one *needs* to be free for! A train is free to run on the rails; to seek freedom by jumping track is disaster; liberty without God becomes license, as was demonstrated again during the avowedly atheistic Russian Revolution of 1917.

PERFECTION

It's been truly said, Nothing is as powerful as an idea whose time has come. Can one really believe that after Uranus "publicly" began playing a role here on Earth, that its impact could be frustrated? Of course not. Neither is it therefore correct to assert that the French Revolution was an outright or complete failure. Let us remind ourselves that the American Revolution was not flawless either: though it provided more freedom and prosperity than any previous society, it was not perfect. Slavery continued till 1865, and the Civil War that ended it produced 600,000 casualties, more than France's Reign of Terror. One must keep this fact in mind: because the soil of France was spiritually barren, whereas America's was not, the fruitage of the French Revolution was harvested largely abroad.

1. The American Revolution was greatly helped by the seminal thinkers of the French Revolution. Thomas Jefferson called France his second home and spent considerable time there, as did Ben Franklin and many other colonial luminaries.

2. What happened during the French Revolution inspired much of Europe to struggle for liberty. Also the French revolutions of 1830 and 1848, a direct result of the one of 1789, provoked kindred uprisings throughout the Old World. There was a saying, When France sneezed, Europe caught cold; in this case, a desire for liberty!

3. Under Napoleon, France briefly occupied Spain, then mistress of Latin America. With the mother country under foreign rule, the lands south of the Rio Grande grew restive and eventually threw off the foreign yoke.

No, the French Revolution of 1789 has not failed; France, 1989, is proof! France, more than any other Old World country, shares a most basic Aquarian trait with the U.S.: it not only offers asylum to victims of oppression, plus naturalization and citizenship, but also full acculturation and social integration, the precious

sense of belonging. Many nations offer citizenship to foreigners, but those naturalized citizens will always still be regarded as different, outsiders. Here in America, the line between native-born and naturalized is often completely indiscernible, for anybody can be an American—even as anybody can become a bona fide Frenchman regardless where he was born! This is genuine brotherhood, this is Aquarian, this is living proof, *loving* proof, that the Aquarian Revolution of France, 1789, is alive and well in the France of 1989.

¹ *Time*, February 15, 1988, p. 91

² *Newsweek*, March 7, 1988, p. 20.

³ WPTF (Raleigh, N.C.), March 31, 1988.

⁴ 2 Corinthians 3:17.

Facts, Figures, and Fiction

A record 63,800 new "Christian" books were expected to be published last year, according to an estimate by a senior faculty member of the University of Chicago.¹ This sounds impressive, but one wonders: is really that much new information coming to light? How much of that material is relevant, reliable, significant? This publishing feat comes shortly after an American science writer was hailed for having authored his 200th book, which might raise similar questions. But perhaps the real question should be: does our age pay too much attention to quantity over quality, records, numbers?

Stalin at one time sneered, How many legions does the Pope have? On paper, of course, none; but those "non-existing legions" for decades have been a thorn in Communism's side. Statistically, Stalin was right; realistically, wrong.

In a country where government sets production goals, undertakers were at one time reprimanded for having failed to hold their allotted quota of funerals. One wonders how they replied!

During the 1936 U.S. Presidential election, a poll of 11 million "indicated" a massive victory for the candidate who later was buried in a landslide. A

dozen years later, all “scientific” polls were wrong; only a whimsical “popcorn poll,” based on moviegoers’ snack preferences, proved correct. Did the numbers lie?

At the height of the Vietnam War, pertinent facts were fed into a computer to find out how long it would take the U.S. to win. It sputtered out that America had already won two years earlier!

Or take some commercials. “More”—whatever that means—“experts” are said to recommend one product above all others. Sounds convincing; but who are those “experts?” In whose opinion are they viewed as such? What was their reward for the endorsement? Are “experts” infallible? Only a few short years before that first airplane flight at Kitty Hawk, N.C. in 1903, leading (?) “experts” solemnly proclaimed this would never happen!

Then there are the juries. If all twelve or so members agree, they can announce a verdict; if but one holds out, they cannot. Where is proof that a conclusion reached by twelve persons chosen at random, not even “experts,” is always reliable? Even if capital punishment were morally acceptable, is it right or rational to deliver a defendant’s fate into a process based largely on who happens to be available for jury duty? The Supreme Court itself, comprised of top legal minds, has often reversed rulings of previous years; in light of just that one single fact, does it make sense to let mere laymen make irreversible life-and-death decisions?

Periodically, statistics are published on the punctuality records of airlines. The average traveler would be tempted to choose those most nearly adhering to their schedules. But does he know that in order for planes to make it on time, safety regulations might be skirted? “The most dangerous untruths are truths moderately distorted”;² could the emphasis on saving a few minutes, or even hours, over saving lives, be one of those “dangerous untruths?”

If the Bible teaches anything, it is that there is a right and wrong way of looking at numbers. Gideon had to learn that victory does not depend on numbers, and David that they should not be relied upon. (Judges 7; 2nd Samuel 24; 1st Chronicles 21.) Churches and Sunday Schools proudly post attendance records as though this were evidence of Divine endorsement, but the Saviour promised that His Presence does not depend on crowded halls but consecrated hearts. (Matthew 18:20) We read of His watching “how

the people cast money into the treasury.” (Mark 12:41; Luke 21:2) Generally, concern centers on *how much*. Neither was He interested in how much they *gave*, but how much they *had left*. His was a strangely detached way of viewing numbers; indeed they have their place; they are good servants, but bad masters!

Adults lament the waywardness of adolescents, often attributing this to “peer pressure”—they’re all doing it! But isn’t this actually just one of the forms of the tyranny of numbers? And might this not carry over into adulthood, perhaps in a different way, like other teen-age traits, but continue nevertheless?

What produces the tyranny of numbers, other tyrannies; how do things generally gain control over the life? *Through overdependence*. It is not enough to shun the bad, one must also avoid becoming *overly dependent* on the “good.”

When America was young, the federal government was called the states’ “agent”: its role was to do their bidding. Thus, during a meeting in Washington in the early 1830’s, *Vice-President* John C. Calhoun said in a toast, “Our federal union, *next to our liberties* (states rights) the most dear.” But the states gradually became too dependent on the power on the Potomac; to enable it to do all they wanted, they had to strengthen it, until it has become so powerful that nobody can doubt its current ascendancy over the states.

Everything in life one depends on too much—*except our Heavenly Father*—is a false god, an idol, poised to become master and even tyrant, through an age-old process with a modern name—addiction!

¹The Christian Century, July 6-13, 1988, p. 655.

²Reader’s Digest, August, 1988, p. 101.

A Question of Life or Death

“Suppose there were a pill that can make you a champion but will kill you in five years—would you swallow it?” This was the query put to one hundred specially selected athletes. Some fifty-two responded affirmatively!¹ There is no reason

to doubt their sincerity; all too frequently zealous competitors are found guilty of taking steroids and other drugs promising better performance plus major health risks later.

"Winning isn't everything, it's the only thing," the late great coach Vince Lombardi used to intone, but no doubt even he would have repudiated the folly of the fifty-two. He might have recalled words of another celebrity, Ben Franklin, who after a bad deal lamented, "I've paid too much for my whistle." Surely sacrificing life for a few moments' glory falls in this category. And the fifty-two athletes' response underscores a major fact of life: the eagerness with which multitudes are ready to risk all for foolish, worthless reasons.

In the year 1212, some 20,000 European youngsters embarked on the Children's Crusade. They were assured that because of their supposed youthful innocence, the Mediterranean would open up and let them march to and retake Jerusalem from the Turks. The only thing that opened up for them was the greed of those who sold them into slavery.

Of course these were children, but adults many times have done no better. Some 600 years later, after Napoleon had lost most of his Grand Army of half a million after his rout in Russia, he was able to raise another big force. And yet even after it was battered and he banished, on his escape from Elba's exile thousands rallied to his banner once more!

During World War II, the Japanese had no trouble recruiting the *kamikaze*, suicide pilots who crashed their tiny planes into big American ships. They also had thousands of *fukuruku*, frogmen ready to blow themselves up to destroy the ships of the expected U.S. invasion fleet. And in our day, we've been witnessing suicide Mideast terrorists as well as the huge Iranian waves of humanity flinging themselves at Iraqi gunners in the recent war.

Here in America, in addition to millions of various addicts, many risk life in other ways. For instance, an estimated 240,000 pursue the dangerous "sport" of cave diving "without proper training—a figure that scares the experts."²

Why all this? The most concise explanation comes from the science that holds life's key, Astrology: *negatively*, Neptune is the planet of both suicide as well as false glitter, glamor, glory! But more important than concern over this human folly should be regret over yet another: there does not

seem to be nearly the same zeal and fervor in behalf of good causes as for the bad!

A Communist-turned-Christian was asked to compare his past with the present. He contrasted how on joining the Communist Party one has to agree to do just about everything that might be required of one any time at all. By contrast, he lamented, in many churches it seems impossible to get members out even to meetings unless special speakers, special music, suppers, bazaars etc. are featured. Surely the late Bishop Sheen commented correctly that Christians had abandoned the cross (symbol of sacrifice) and others had picked it up!

"Present your bodies a *living sacrifice*,"³ the Good Book admonishes us. At one time Dietrich Bonhoeffer and some fellow clergy were in a restaurant when a Nazi dignitary requested those present to rise and join in a Party song. Bonhoeffer jumped to his feet, asking his friends to do the same. Later they asked him why he, a fervent anti-Hitlerite, had done so. He replied, "If we'd remained seated, they would have arrested us; if they ever do, let it be for something really big!" He didn't say this out of cowardice; eventually he was arrested and executed for "something really big"; but he saw himself called to be a *living testimony*. In this he was far wiser than that missionary, who on landing exclaimed, "And now let me burn out for Christ!" He did; he was dead within months; he could have accomplished so much more had he understood that in the call to be a "*living sacrifice*," the emphasis is on the first word.

It is sad when some sacrifice themselves for wrong causes; but more so when others wrongly sacrifice themselves for worthy ones, especially since the formula is so simple: Do as much good as possible to as many as possible for as long as possible without violating principle. For, as Max Heindel put it, "Loving, self-forgetting service to others is the shortest, safest, most joyful road to God."

"I slept and I dreamt that life was all joy,
I awoke and I saw that life was but service,
I served and understood that service was joy,"⁴□

—A *Probattoner*

¹USA Today, September 2-5, 1988, p. 13C.

²Newsweek, August 15, 1988, p. 85.

³Romans 12:1.

⁴Rabindranath Tagore, quoted in *The Liguorian*, February 1987, p. 10.

Book Reviews



In His Steps Charles M. Sheldon Whitaker House, Springdale, Pa. 1979, 250 pages

“An all-time best seller!” “Over 8,000,000 copies sold!” Perhaps no other “Christian” book can put such statements on its cover. This remarkable volume may well be the #1 best seller in Christian literature, with the possible exception of the 17th century’s *Pilgrim’s Progress*, for which no accurate sales records are available.

Truth is said to be stranger and more powerful than fiction but “factual fiction” can have a stronger impact in some ways than plain non-fiction. Consider the effect of *Uncle Tom’s Cabin*, whose author, on being introduced to Lincoln in the White House, was asked by him, “Are you the lady who wrote the little book that started this big war?” *In His Steps* conveys a message at least equally powerful.

It all starts on a Friday morning in the city of Raymond, where the Rev. Henry Maxwell was hard at work on his Sunday sermon, based on I Peter 2:21: “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.” He was interrupted by a young man asking for assistance in locating a job. Maxwell resented the intrusion and, almost rudely, blurted out that he couldn’t help.

How shocked he was, as well as his entire congregation, when at the conclusion of the sermon, the same man came walking down the aisle, turned around to face the worshippers, and started to give what became the real sermon of the morning. He told how he had walked all over town looking for work, but had received a very cold shoulder. His wife had died some months before; his little girl was with another family; but nobody had shown him any sympathy. He stated that 500 men in Raymond were similarly unemployed; he wondered how Christian people could talk and sing about following in the steps of the Master while being so callous about human need in their midst. What did it really mean to be a Christian, he asked.

His words were cut short as he fainted and collapsed. He was carried to the pastor’s study, then to the parsonage, where early next Sunday morning he expired.

But that was only the beginning of his impact! Shaken to his spiritual foundations, the Rev. Maxwell made the deceased tramp’s challenge the core of his next sermon, as he preached on what it really means to walk in the steps of the Nazarene. He didn’t merely discuss it; he called for action, for his parishioners to pledge to make no decisions for a year without asking, What would Jesus do were He in my place? Each was to seek prayerful guidance on how the precepts set forth in the first century were to be applied to contemporary America.

Even far more than guidance, it seemed, the members of the congregation needed strength. There was Edward Norman, editor of the *Raymond Daily News*. He felt very deeply that if the Master edited a paper, he would omit stories of prize fights and other non-uplifting material. But many of his subscribers bought his paper mainly to read of sports, scandals, and various sensational fare, and switched to the competition.

His newsboys were losing income; advertisements dropped. It looked as though some of his employees might lose their jobs; numerous lives might be disrupted. Ed Norman had second thoughts about walking "in His steps." Would Jesus jeopardize the lives and income of others? Did he, Norman, have the right to do so as part of what many of his friends thought was just a fanatical experiment anyway? And, more basically, was it possible to really practice the teachings of the Saviour in America, supposedly Christian America? Was it even expected of believers to try? For a while, it looked like the paper would have to shut down—until Miss Virginia Page, an heiress, became convinced that following "in His steps" meant making a substantial donation to the *Raymond Daily News*. If colleges, hospitals, etc., were endowed, why not newspapers?

Following the Christ also brought more perplexity than peace for a while to Alex Powers, superintendant of the local railroad shops. By "mistake," a letter had been delivered to him that implicated his employer in a flagrant violation of the law. It seemed to him that the Christian thing to do was to inform the authorities. But then he would most certainly be dismissed, and how was he to support his family?

Also affected by the pledge of total discipleship was Miss Rachel Winslow. With her youthful beauty and marvelous singing voice, the world lay at her feet. But she turned her back to it all and dedicated her talent to God's service. She would not sing for entertainment, only in church, or where God would call—like the mission in the Rectangle, Raymond's slum. That inspired other parishioners to labor lovingly in behalf of victims of alcohol and other sins, whereas before they had proudly shunned "the other side of town."

Inevitably Raymond's Christian revolution aroused widespread interest. Clergymen from other areas came by, observed, and returned to challenge their own congregations to a deeper commitment. Word drifted back to Raymond, deeply touching the Rev. Maxwell, who out of an overflowing heart challenged his people again with a stirring sermon, the conclusion of which each aspirant on the Path can profitably prayerfully ponder:

*Jesus, I my cross have taken,
All to leave and follow Thee.*

"If we can sing that truly, then we may claim discipleship. But if our definition of being a

Christian is simply to enjoy the privileges of worship, being generous at no expense to ourselves, have a good, easy time surrounded by pleasant friends and by comfortable things, live respectably and at the same time avoid the world's great stress of sin and trouble because it is too much pain to bear it—if this is our definition of Christianity, surely we are a long way from following the steps of Him who trod the way with groans and tears and sobs of anguish for a lost humanity; who sweat, as it were, great drops of blood, who cried out on the up-reared cross, 'My God, my God, why hast Thou forsaken me?'

"Are we ready to make and live a new discipleship? Are we ready to reconsider our definition of a Christian? What is it to be a Christian? It is to imitate Jesus. It is to do as He would do. It is to walk in His steps." P. 246 □

The Complete Book of Walking

***Charles Kuntzleman and the editors of
Consumers Guide. Simon and Schuster,
New York, 1979, 312 pages.***

Suppose you could buy a potion that will help you fight heart disease, cancer, diabetes, overweight, aging, etc. Wouldn't you be happy to pay a considerable sum? But you don't have to; it's free; it's walking! And according to Hippocrates of old and numerous authorities since, it's the very best medicine there is.

To be perfectly honest, the word "free" needs just a bit of modification. It is very important, for instance, to have the right kind of shoes, and they may cost a little extra. But not necessarily. The authors are very broad-minded; if the shoes one has cause no discomfort, they are all right; albeit they highly recommend running shoes for maximum comfort. For hiking, one better wear boots; various kinds of both are discussed in detail, including brand names.

Clothing must be right too. In extreme heat, light garments and head protection are urged; in extreme cold, several layers of light wear are best, having an insulating effect; nothing breaks the wind's impact like nylon. During heavy rain, they

advise plastic bags over one's socks to keep the feet dry. The only kind of weather for which they don't provide advice on how to handle is ice; when it covers the roads, it is best to do one's walking indoors.

The authors go to great detail as to all other possible problems that arise. For instance, a group of walkers experienced continual pain in their left knees, and nothing seemed to help, until their instructor decided it had to be due to their walking on the banked edge of the road only in a certain direction. On reversing it, the pain almost instantly disappeared!

Back pain experienced during walking may actually be due to a bed that's too soft; a blister may indicate one is wearing the wrong kind of shoe, and proper treatment is prescribed: it should only be punctured after having attained maximum size, and then only with a sterile needle to release the pus; the skin shouldn't be removed, but a pad of gauze and possibly also foam rubber should be placed over it. Chest pains could be due to faulty breathing; much pain, the authors claim on basis of examples given, is but psychosomatic, and hence no excuse to avoid regular walking.

Numerous other alibis are also demolished: Do dogs threaten? Talk to them sharply, as though they were yours, and point at them with your fingers. You live too far from your place of work? Park the car a ways from it and walk the rest; the cost of parking may be cheaper away from downtown or there may even be none, and you're also saving money on gasoline. Do people stare at you? Take it as a compliment; most likely they're just envying you, wishing they had your will power and trim figure.

And this, avoiding obesity, is what the authors have especially singled out as a reason for regular walking. They cite figures that the average person in our sedentary, push-bottom society needs 600 calories less daily than someone living in pre-automation days. Exercise does not increase one's appetite, they assure us. Quite the contrary, it affects the metabolism in a way conducive to maintaining normal weight. Walking, they explain, is superior to many diet foods, some of which may provide temporary satiety, but being low in glucose, they quickly retrigger the appetite, and the craving for food reappears.

They discuss the usual cycle of overweight: stress, compulsive eating, obesity, inactivity. They outline a careful program whereby the obese can

start a regimen of walking. They urge them to work up to walks of at least one hour, for at the start of a walk only glucose is consumed; the fat doesn't start to melt until later. Greatly lamented is the fact that our civilization, directly or indirectly, has gone to great lengths to discourage walking, not only by the many modern conveniences, but also by such facts as many localities not even having pedestrian paths; even the very word "pedestrian" has come to denote that which is dull!

So, Kuntleman et. al. offer ideas on how to make walking exciting: set goals; record your progress and enjoy the satisfaction of improving your achievements; make a time commitment; become aware how much good you're doing your body, etc.

The book offers not only information, but also inspiration: an entire chapter, "Feats of Walking," is devoted to what a human body can endure. On June 1, 1926, one Gene Hassler Johnson, 5'6" tall and weighing 157 pounds, set out from Chicago for New York without eating! He had to quit in Chambersburg, Pa., after 577.88 miles and twenty days, not due to hunger or fatigue, but because his feet were too sore, according to his physician. One Jesse Casteneda covered 142 miles and 448 yards in twenty-four hours of continuous walking; one Plennie L. Wingo, *at age 81, walking in reverse*, made the 452 miles from Santa Monica to San Francisco in eighty-five days, to celebrate an 8,000 mile backward walk undertaken forty-five years before. John Lee crossed the U.S. from L.A. to New York, 2,876 miles, in fifty-three and a fraction days.

The inspiring conclusion: "There is within all of us the power to do more than we think possible. We only have to try." □

Thomas Merton, A Pictorial Biography. James H. Forest, Paulist Press, Ramsey, New York, 1980. 102 pages.

Most likely he was America's most famous mystic of the post-World-War II era; millions of his two dozen plus books have been sold. His life began inauspiciously in the French Pyrenees as the son of a New-Zealand-born artist on January 31, 1915. Sorrow came early; his mother passed on when he was six, his father a decade later. He

obtained his early education in an English preparatory school, Oakham, after which he entered Cambridge. While still in his teens, he became a seeker for life's meaning. The first major impression on him was made by the religious art he observed while visiting Rome; this interested him in Christianity, but only temporarily. He embarked on the kind of carousing for which "hangovers were the very least of Merton's troubles." P.24.

In 1934, after having travelled extensively in Europe, he moved to New York, where some of his relatives resided. He entered Columbia University, where Communism was very much in vogue. Its strongest appeal to him was not only its pretension of pacifism and justice, but that its philosophy of blaming capitalist society for human ills absolved him from responsibility for his immoral past. He attended meetings, but one such turned him forever against it: a machine-gun nest was being installed in a party cell on New York's swank Park Avenue.

His intellectual quest revived as he came under the tutelage of famous Mark van Doren, his literature instructor at Columbia. One day in a bookshop, *The Spirit of Medieval Philosophy*, by Etienne Gilson, caught his interest; it started him on an irreversible road to Roman Catholicism. On November 16, 1938, he was received into its fold. Now his philosophy professor, Daniel Walsh, became his chief mentor, inspiring him to seek his vocation as a religious. He was drawn to the Franciscans by the joyful spiritual abandon of its famous founder. But when he revealed his sinful past on applying, he was barred.

He didn't make it into the army either, for which he had to sign up under the newly enacted draft law, which he did as a conscientious objector. But he didn't have enough teeth to pass the physical. So, on December 10, 1941, he sought and obtained admission to the "Trappist" monastery in Gethsemani, Kentucky. The full name of the organization is, "Order of Cistercians of the Strict Observance"; the emphasis belongs on the last two words, even though the discipline has been somewhat relaxed since.

The monks' days were strictly regulated. Prayer, meditation, work; there were long periods of compulsory silence; sleeping was on straw-covered boards; the diet consisted of bread, fruits, and barley coffee; they were completely cut off from the world.

Merton was undismayed; he was ready even to sacrifice his great love—writing—but he was not only given permission, but also encouragement, to continue. The author claims that Merton spent only four hours a day on his beloved craft; the rest of the time he lived like every other monk. Not only that, he received important responsibilities as master of novices, having to do with the spiritual training of the students. But in 1965, he was granted permission to live in a place of his own, about a mile from the monastery; this allowed him more time for solitude.

His literary output truly has been monumental. He dealt with his own experiences, the story of the Trappists, the devotional life, peace and justice, and discussions of other religions. The last aroused considerable controversy, but he persisted. After all, with the powerful Aquarian stellium in his astrological chart, he could not be confined to narrow sectarian limits!

It was this interest in other religions that inspired his last journey, the Asian Pilgrimage. "He was like a kid going to the circus," someone remarked about his eager anticipation. For a major symposium in Bangkok, Thailand, he had prepared a paper on "A Marxist and Monastic Perspective"; its theme: the Communists build the material, the monks the spiritual.

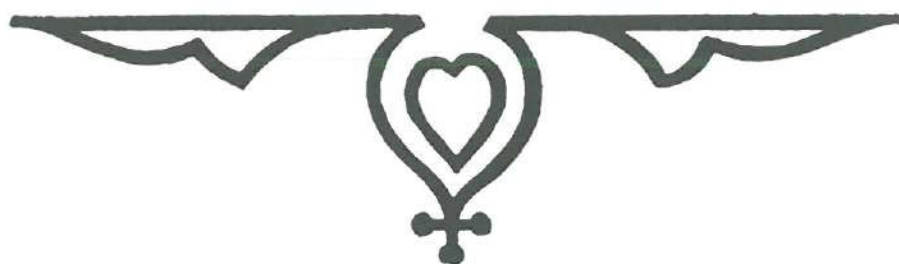
On December 10, 1968, between an afternoon and evening session, he took a shower, after which he grasped a fan where the cover of the electric cord had worn thin, exposing him to deadly 220 volts of current. He was only 53; it was exactly twenty-seven years to the day after having joined the Trappists.

A way of life that virtually severs one from society is not endorsed by the Western Wisdom Teachings. But many of his deep mystic insights, culled by disciplined devotions and serious solitude, are glowing gems to inspire the spiritual seeker, creating in the soul the joyous hunger to hunger for still more. □

—A Probationer



Readers' Questions



Soul Life and Growth

Rosicrucian Viewpoint of Capital Punishment

Question: Do the Rosicrucians believe in capital punishment, and if so, please state the reasons why. When a man has been executed, does he come under the law of infant mortality in his next life and die as a child the same as victims of accidents?

Answer: The Rosicrucian Teachings are never in conflict with the Christian religion, and we know that according to the doctrine of Christ the principle of retaliation, "an eye for an eye, a tooth for a tooth," is absolutely wrong. Besides, from the occult standpoint there are other good and sufficient reasons why capital punishment is emphatically the worst possible manner of dealing with a dangerous man. So long as such a man is in the physical body it is easy to restrain him and put him in a place where he

cannot do society any harm, but when we hang or electrocute him we actually set him at liberty in the Desire World where it is possible for him to influence others to a much greater extent than here.

Such people who are a menace to society are not slow in finding out their possibilities and taking advantage of them. They incite others who have a grievance against the community to do their work by encouraging them to wreck buildings, commit murder or rape, or perhaps gratify a personal grievance against some enemy by taking his life. Thus one murder will result in a number of other crimes by the practice of capital punishment. On the other hand, if the murderer were imprisoned for the safety of the community it is possible that during the years of his life in such an institution he would change his views. A great many of them do repent of their crimes, and then when released from the body and sent out into the Desire World at death

they are no longer a menace to society and will not have an evil influence upon others.

For these reasons capital punishment is really subversive of the purpose for which it is meted out. It does not act as a deterrent to others, but actually fosters crime. Thus, even apart from the facts that the practice of retaliation is absolutely wrong, that we have no right to take a life which we cannot give, and that at times the wrong man is found guilty and executed for a crime he never committed while the real murderer goes free, capital punishment should be abolished to lessen crime.

Referring to your question as to whether a murderer who has been executed will have to die as a child in the next life, we may answer, yes. According to the law of infant mortality, anyone who dies under horrible circumstances so that he does not attend to the panorama of his life, which is reviewed just after death, does not reap the fruits of his past life. When a person is executed, the shock,

the anger, and the resentment he feels—the horrors of the whole proceeding—deprive him of the peace and quiet necessary to the post-mortem work so that he will not obtain a record of the life just ended. Therefore, this lack will have to be supplied by educational work done after he has died as a child in the next life exactly on the lines we have shown in other places in our literature where the law of infant mortality is explained.

YOUNG SOULS AND OLD

Question: You speak of young souls. Were not all started into this Earth life at the same time, or did some come on a previous life wave?

Answer: The detailed explanation of this great question is given in *The Rosicrucian Cosmo-Conception*, particularly in the chapter on stragglers and newcomers, but we may say briefly that the human life wave now in evolution on the Earth comprises about six billion spirits. At the present time about 1,500 million are embodied, so that there are about three fourths of the human life wave in the invisible worlds. At certain periods of our development as many as fifty per cent inhabit the Earth, clothed in the earthen vessel of physical bodies. It must also be remembered that in addition to these, which belong to the Earth ray only, there are other hosts inhabiting Mars, Mercury, Venus, and the other planets.

However, the whole vast company of Virgin Spirits commenced their evolution in our solar period at the same time in a mineral-like existence. Dif-

ferences soon developed, however. Some were found to be much more adaptable than others and they naturally progressed faster upon the path than their brethren who then became stragglers. As we advanced along the evolutionary course the number of pioneers became smaller and smaller, and the company of stragglers increased proportionately, until we now find the pioneers of the human life wave evolving on Earth in the Western World, clothed in bodies having a white skin. We speak of them as older souls because they are older in experience, while members of other races may be called younger souls because they are young in experience and development.

It should be noted, however, that this is the general rule only. There are many young souls drawn to the West by ties of kindness and service, or by hate and desire of vengeance on account of association in past lives. We also find old souls born among the so-called lower races for the purpose of helping them to rise to a higher level. Therefore, the color of the skin is no certain indication of the age of the soul any more than the color of the cover of a book reveals its nature. It should also be understood that the terms "higher and lower races" and "older and younger souls" are not to be considered in any wise as reflecting or indicating superiority and inferiority. The Lords of Venus and the Lords of Mercury who helped us in our evolution are also Spirits belonging to our life wave and they have evolved so immeasurably far beyond our present status that they may look upon us as

a grown young man regards his baby sister or brother.

SOUL AGE

Question: You sometimes speak of young souls and old souls. Were we not all started in this Earth life at the same time, or did some come on a previous life wave? Are not all the white people of the same soul age?

Answer: Yes, we started at the same time as the Virgin Spirits on our pilgrimage of evolution, but from the very start there were some who were more adaptable to their environment than others. Therefore from the very beginning there have been some who have straggled behind in life's school, just the same as we find children in our schools at the present day. Some are more precocious than others, and these precocious ones in life's school are naturally able to pass into phases of evolution carrying with them a higher degree of consciousness than others.

Thus the life wave which is now human has been automatically divided into a number of classes which we now see as white, black, red, and yellow people, and the lowest of the school are now the anthropoid apes. On the other hand there are also some who have been particularly precocious and who have taken higher steps in evolution than the majority of mankind. They are, comparatively speaking, very few, however, and we find them as Initiates, Adepts, and Elder Brothers of humanity who stand at the top of the ladder of the human life wave. Therefore, it is true that we have been on

the road of evolution the same length of time, but some have been more adaptable, more diligent. Consequently they have gathered for themselves a greater amount of experience. That is what really makes the soul age, so that those who have attained the highest amount of knowledge may probably be called "old souls," while those who are behind them are comparatively speaking "young souls." Those Spirits who inhabit the anthropoids we may say are "soulless."

JUDGING SOUL AGE

Question: I should like to ask a question regarding a statement made by Mr. Heindel in some of his writings to the effect that when the Ascendant is in Aries it shows that the native is a YOUNG SOUL, or in other words, as it were, in the beginning of material manifestation. Opposing this, Mr. Heindel also says that whenever the Ascendant occurs in Scorpio, it indicates that dissolution has taken place as a beginning.

Now while the Aries aspect indicates a physical proposition, the Scorpio aspect leaves one in doubt. Is this Scorpio aspect related to the physical alone and in what manner? Does dissolution follow immediately or is it of a gradual nature, finally culminating in the passing through the sign Pisces?

Mr. Heindel also states that the chart of a seven months' child is difficult to handle in that it seems out of line with the native concerned. I am a seven months' example and can vouchsafe for the truth of this statement, but taking the forepart of this letter into con-

sideration, I am at a loss as to just how I can reconcile conditions in my home as regards the Ascendant of each member and the apparent indication and inclination of each as opposed to myself.

Answer: Even if it were true that we have made the statement you ascribe to us that those who have Aries on the Ascendant at birth are young souls, that would be no guide in your case, because you admit being a seven month's child. Therefore, the general principles could not be applied in your case, but as a matter of fact we have never made such a statement. If you look up the passage to which you have reference, you will find that your memory played you a trick. What we have said, and still say, is that the Spirit is born under all the twelve signs in order that it may gain the experience which comes from each and it may be taken on general principles that *those who are born with Aries on the Ascendant have just entered upon a new life cycle, a higher spiral on their path of evolution.*

Thus it is evident that others in their immediate family or environment may have any of the other eleven signs rising and still be one or more rungs or spirals below or above the one who has Aries on the Ascendant. When this is understood you will also readily realize that when a person reaches Scorpio, the sign of death and dissolution, the fruits of all the lives under the various preceding signs are beginning to ripen and dissolve, so that when the Spirit progresses through Capricorn, Aquarius, and Pisces, these fruits are gradually assimilated and the seed

ripens for the entrance of the soul into Aries and the commencement of a new life cycle.

It should also be understood that the number of births under any particular sign varies according to the adaptability of the Spirit and the readiness where-with it learns the lessons that have been set for it by the divine Hierarchies. There may be only one birth under Aries in a certain life cycle and perhaps five or ten under other signs, and vice versa, so that if two Spirits were to enter birth under the sign Aries on the same spiral of evolution and one were diligent in learning his lessons in the school of life, he might be promoted to the Taurus or even Gemini class before the other left Aries. Then he having a particular liking for Gemini work might speed on past the other who would be slow in the Cancer path, and so on. There are no definite rules. Everything depends upon the inherent quality of the Ego, and what one does is no criterion whatever for what another may do. Thus you cannot judge the status of any one merely by examining his Ascendant.

There is only one method that gives an approximate solution of the problem and shows what is the intention of the divine Hierarchs concerning a particular life, and that is by comparing the relative progression of the Ascendant and the Midheaven. When you do this you will note that one of them moves faster than the other. Supposing, for instance, that you progress the horoscope of a person for forty years. Let us say that one degree of Aries is on the Midheaven and one degree of Cancer on the Ascen-

dant at birth. Suppose, then, that at the age of forty the Midheaven has progressed to Taurus 5 and the Ascendant to Leo 15. This shows that the Midheaven has traveled thirty-five degrees while the Ascendant has traveled forty-five. The Midheaven denotes the spiritual tendencies and opportunities in life, while the Ascendant shows the material side. Thus it is evident that the opportunities placed before that Ego have been mainly material and the tendency of his evolution in the particular life under consideration would be of the earth, earthy.

But, mark this: the horoscope, as we have repeatedly reiterated, shows only tendencies, and it is quite possible for a person with such a horoscope to determine to go his own way and cultivate all the spiritual opportunities he possibly can. If he has sufficient will power to do this he may change his life entirely. Another, whose Midheaven progresses faster than his Ascendant, might find it difficult to attain material success, but would have all the opportunities for soul growth he could wish placed in his path. He also may determine that he will rule his stars and succeed in worldly things, but whether he does or not depends upon the strength of his will pitted against the suasion of the stars.

SPIRITUAL ASPECTS OF BIRTH CONTROL

Question: Will you please explain the Rosicrucian viewpoint toward birth control?

Answer: In the first place we should remember that there are

about sixty billion Spirits in our life wave, going through the cycle of life and death, living part of the time in the visible and part in the invisible worlds. At the present time there are only fifteen hundred millions of people in physical existence. This is about the lowest ebb, and that usually happens at the end of an age. During the million years or more since we came out of Atlantis the average has been fifty to sixty million people. It may also be stated that the Western people are the cream of this evolution, and therefore it has fallen to our lot to grapple with the great problems which are always incidental to a transition stage.

Woman has been the arbiter of the world's destiny in past civilizations, while man has had his way in others as is now the case. We are now upon the eve of a transition to a new Age where woman will again wield the scepter of power and man will have to submit to her dictates, but before that comes to pass an era of equality will come. This is called the Aquarian Age by occultists, and we are beginning to feel its effects since the middle of the last century when the Sun by precession came within orb of the cusp of Aquarius. It is, however, at the present time, still in ten degrees of Pisces. At the slow rate of travel of equinox the Sun will not reach the last degree of Aquarius until about six hundred years have passed. But during that time there will of course be so many wonderful changes in our physical, moral, and mental status, that we are unable at the present time to conceive what we shall be like then.

We who are now in the body will be followed by groups of Spirits still more evolved than we, who will bring about great reforms, and by the time the people on Earth at the present time are reborn about four hundred years of the Aquarian Age will be passed, so that the world will be well started on the line of development peculiar to that time. The backward Spirits who are born into that atmosphere of great intellectual attainment will thereby gain an immense uplift on the same principle that an electric conductor which is brought into close proximity to a highly charged wire will automatically receive a charge of a lower voltage. Thus each class or group which rises helps also to raise those who are below it in the scale of evolution. The matter of population, then, is not entirely governed by individuals, or by man-made laws. The divine hierarchs who guide our evolution arrange the matter as required for the highest good for all concerned, and the number of the population is in their hands rather than in our own.

This does not mean that we cannot or should not exercise birth control in some degree as suggested by those who are responsible for that movement. It is also true that one must help people where they are and not where they ought to be. The Rosicrucian Teachings emphasize the fact that like attracts like, and therefore it is a duty upon the part of those who are well developed physically, morally, and mentally to provide an environment for as many incoming Spirits as their physical and financial circumstances will permit. This duty is still more

binding upon those who are also spiritually developed, for a high spiritual entity cannot enter into physical existence through a vile parentage. But when a couple has reached the point where

moderate circumstances can usually not afford to have separate sleeping quarters. Therefore it may be necessary to teach these people birth control by scientific means. However,

The attitude of the mother's mind just prior to the reception of the seed atom is all-important in determining what sort of child she will bring into the world.

it is deemed either dangerous to the health of the mother to bear more children, or where the financial burden would be above their means, then they should live a life of continence, not indulging the passional nature and seeking by artificial means to bar the way for incoming Egos to take advantage of the opportunity for rebirth offered them by the sexual indulgence of such a couple.

This naturally requires considerable spiritual advancement and self-control. There are few who are capable of living such a life, and one might as well preach continence to a stone wall as to the average specimen of humanity. He cannot understand that it is necessary. He even believes that it would interfere with his health, for false statements about the necessity of exercising the natural function has led to many deplorable results. Even if he could be persuaded that he ought to deny himself for the good of his mate and the children he has already brought into the world, he would probably be utterly unable to restrain himself, particularly because people in such

we submit that though they are unable to understand the reason why continence should be practiced, and unable to practice it because of lack of self-control, *the spiritual teachings should be given repeatedly* so that as the steady drop wears the stone, in time the coming generations will learn to depend upon their own will power to accomplish the object of keeping their lower nature in check. Without this educational feature looking towards a spiritual emancipation, information concerning physical methods of limiting the birth rate in families that are overburdened is dangerous in the extreme.

There is another phase of the matter which deserves elucidation. It has been said that, "the attitude of the mother's mind just prior to the reception of the seed atom is all-important in determining what sort of child she will bring into the world. A fit of temper or violent passion at this sacred moment leaves the gateway unguarded and invites the wrong sort of entity to enter." Besides the people in the world we see, the whole atmosphere about us teems with different other entities who are

attracted to beings of a like nature. Just as musicians congregate in music halls, sportsmen in yacht clubs and on race tracks, etc., so do these entities gather around people of a nature similar to their own. As drunkards and gangsters gather around our physical saloons, as immoral men and women meet in so-called redlight districts, so also *immoral spirits gather around a home where the passions of the lower nature are indulged perhaps many times during the night or day.*

There is a certain class of beings, male and female demons living in the ether, who were called by the ancient alchemists *incubi* and *succubi*, which feed upon the passions of others. What chance has a mother in such an environment of attracting a desirable Spirit to take rebirth through her? And although conception is almost never synchronous with the union of the parents, but may take place at any moment within two weeks or more of that event, a mother surrounded by such influences in the home is never free from them. Some of the religions of some of the people we call savages require to this day that the generative act be performed in the temple, and that is as it should be. There is no more important act in life; instead of being condemned as a shame it ought to be exalted to the dignity of a sacrament and performed under the holiest and most inspiring circumstances possible. Were this done today as in the so-called Golden Age, we should find an upliftment and an improvement in the conditions of the world as we would not deem possible to accomplish in centuries. □

Nutrition AND HEALTH



Can One Be Too Healthy?

Evidently a great many Americans think so; otherwise a news weekly would not have reported that while “health conscious Americans are eating more veggies and whole grains than ever—they’re washing them down with pints of premium ice cream, handfuls of salty snack foods, bags of jumbo cookies and other nutritional nightmares.” Asking, “What’s behind the shape-up, pig-out diet?” it answers in a startling statement by a university professor: “The human frame can stand only so much goodness. Once you demonstrate that, then you have a perfect license to be self-indulgent”—and goes on to recite how the food industry is profiting from this.¹ But the consumer—specifically the person persuaded that one “can stand only so much goodness”—is very much the loser. Here’s why:

Everything on Earth operates on some rhythm; the seasons, the tides, day and night, etc. If periods on the rhythm of activity and good food are punctuated by spells of inactivity and bad food, it cannot but be disrupting.

1. The "nutritional nightmares" mentioned above clog the system, arresting the digestion of what is eaten along with them. If therefore, the "veggies and whole grains" remain in stomach or intestines too long, they decay and turn toxic. A famous health authority, Dr. Norman Walker, has written extensively proving that the person on the very best of diets, if constipated, has no real advantage over the one with faulty eating habits.

Moreover, mixing the heavy, hard-to-digest fare with wholesome food not only reduces the amount of the "good" food one has room for, greatly limits the benefits derived therefrom, but also tends to render the blood acid rather than alkaline, which is not desirable. Bad apples always spoil the good ones, not vice versa; nowhere is this more true than in "washing down" health-building foods with junk.

2. Certain food combinations are not beneficial. For instance, generally it is best not to combine fruits and vegetables at the same meal. And nothing combines worse than junk food.

Gas, heartburn, headaches, enervation, insomnia are some of the ways in which the body voices its protest.

3. Some of the people on the "shape-up, pig-out diet" faithfully eat "good" meals all week and then, during the weekend, toss health habits to the winds. Even these brief hiatuses from healthful ways are worse than may appear on the surface. The human system thrives on consistency, stability, regularity. One great advantage of the wage earner over the risk-taking entrepreneur is that he knows how much money to expect when. The digestive system similarly "likes" to know what is coming, and when. Then the right digestive juices can always be ready. This is important, for it takes different ones for different types of foods. Ptyalin, for instance, converts starch into dextrin; hydrochloric acid takes care of protein, etc. If the digestive system is used to getting one kind of food at a certain time of day, but along comes something entirely different, it is confusing, to say the least.

Much has been written of late regarding the side effects facing

the "yo-yo dieter," the person whose weight is in constant flux. We also know that extremes of temperature are not desirable. The human body seeks stability, and shuns surprises.

Many of the people who rigidly stick to "veggies and whole grains" all week and "pig-out" only briefly over the weekend are weight watchers. They think keeping calorie intake extremely low for five days "allows" them to exceed the intake the other two and still avoid adding pounds. Their bathroom scales may go along with this, but not their bodies.

During the week, when most active, they need the most nourishment. If they're not getting it, they function to some extent on nervous energy, not a wise course. Weekends, when they overeat, they cannot exercise too well because of being too full. So if, as the *Newsweek* report states, they "plop down in front of the VCR or TV," the system is less able to handle all the hard-to-digest extra food because of their reduced level of physical activity.

4. Everything on Earth operates on some rhythm; the seasons, the tides, day and night, etc. If periods on the rhythm of activity and good food are punctuated by spells of inactivity and bad food, it cannot but be disrupting.

5. It is a well-known fact that chronic boozers generally start out as social drinkers. If one never takes the first drink, there can be no eventual addiction. There is a similarity between alcoholics and foodaholics; the latter also often start out with occasional indulgence; why play with temptation?

6. Life sometimes comes up with emergencies. Accidents on the highway, the job, even at home, occur constantly. At such times, one simply can't be too healthy. The late Duchess of Windsor reputedly said, "One cannot be too thin or too rich." That is debatable. But it is a fact that in crises, when the proverbial "chips are down," one cannot be in too good a physical condition. Often, if one is to pull through at such times, a great deal depends on the state of one's health, which in turn depends on *consistent* adherence to cosmic law.

On Waterloo's eve, when asked who'd win, Napoleon said, "The side with the most reserves." He was right. Late that June afternoon, when General Blucher arrived to join the Duke of Wellington, Napoleon knew he was defeated. In the great struggle for health, reserves also make a difference; they are built up by physical probity, not prodigality. The late Dr. Albert Imre von Szent-Gyorgyi, discoverer of Vitamin C and 1937 Nobel Prize winner, used to say he was spurred on in his work by the belief that man is unaware of the possibilities and implications of total health. Indeed, why settle for life's second best? That way, one is sure to get it. But if one strives for the very best—one just might be pleasantly surprised!

Youth, it has been noted, believes in inherent immortality. That concept dies slowly; even in middle age many still act as though life were endless. Such might ponder this question: If I learned, just before dying, that by having adhered *consistently* to a healthful life style I would



still have several years ahead, wouldn't I wish I'd lived differently?

Some years ago, an insurance company produced a TV ad featuring actor Raymond Burr in front of a burning house and saying, "Now it's too late to buy insurance!" There's also a time when it might be too late to quit life-shortening habits.

Those on the path of on-again-off-again "pig-outs" may tickle the palate for a few minutes, but they miss out on a pleasure infinitely more satisfying. The greatest conquest in all life is self-conquest. Nothing is more fulfilling or more improves one's positive self-image, which in turn adds immeasurably to total well-being.

7. The student on the spiritual path has additional reasons for shunning indulgence at all times: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Matthew 5:48. Is there any way in which eating junk food can be described as glorifying God?

We also have the words of the Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect." I Corinthians 10:31. This is no mere suggestion, but a command applicable to every aspect of life. The materialist who believes death ends it all might be "excused" for living to "eat, drink, and be merry, for tomorrow we die"; he has nothing else to look forward to. The devotee of orthodoxy, believing that mere mental assent to the Christ is all there is to Christianity, also has little incentive for the more excellent way. But one who knows of the Great Scheme of Life, many incarnations on the way to perfection, yet functions below top potential, is like someone paying expensive ivy-league college tuition but studying only sporadically. With this difference: the one is only wasting his college years; the other, his life! □

—A Probationer

¹Newsweek, October 10, 1988.

America's #1 Killer

It's SDS—the initials stand for sudden death syndrome, also called sudden cardiac arrest, and according to Dr. Robert Eliot, Director of the National Center of Preventive and Stress Medicine in Phoenix, Arizona, its annual toll tops 400,000, with men falling victim more than twice as often as women. (*Omni*, August 1987, p. 22.) New evidence given in the article suggests the phenomenon is not always sudden—often the result of stress built up over a period of time. In case the lab report given does not convince the reader of the health-impairing results of stress, a few instances from life:

In the fall of 1872 Horace Greeley—he was the one who said, “Go west, young man, go west” but remained in the East!—within a few days lost his wife and the presidential election; a few more days later, he was dead! When President Wilson toured the nation 47 years later to enlist support for the League of Nations and was rebuffed, he suffered a stroke! When Robert Taft lost his party's presidential nomination in 1952, he soon took ill and died. A few months after the stress of “Watergate,” Richard Nixon was felled by illness and had to battle for his life.

One might also mention that during the Civil War, the members of the losing side's cabinet, under constant stress, were continually ailing. And during World War II Germany's General Von Stumme, suddenly given command of North Africa, keeled over on the spot!

All this is not intended to hint that one should shun all stress. A certain amount is imperative; as one might say in astrological argot, Mars needs to be fulfilled! And people tend to seek stress! The same month that the *Omni* piece on SDS came out, the media reported on a 91-year-old lady from Loma Linda, California, who had just climbed Japan's Mt. Fuji (12,388 feet)—just one of scores of peaks she had scaled in the previous twenty-five years. Also featured was the daring of a blind man who set out to cross the Atlantic alone in a small boat, a talking computer his sole companion. Both these and more—like the 11-year-old youth who flew a plane from coast to coast—voluntarily pursued stress; God alone knows their motives.

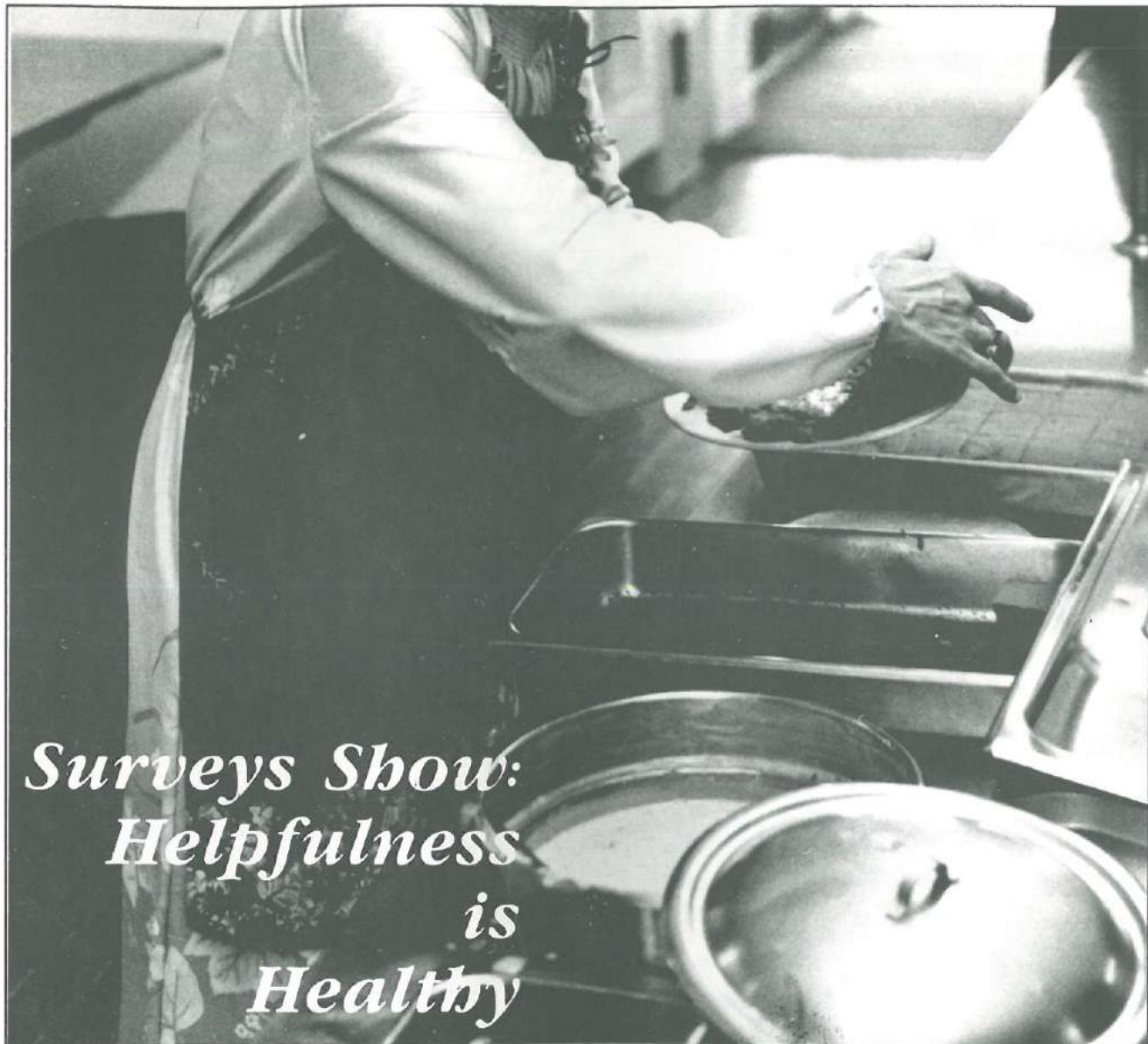
But many would like to know how much stress is beneficial. Obviously, too many personal factors are involved for hard and fast rules, except for this: the important factor is what kind of stress there is in the life. The kind that is forcibly thrust upon one is the most dangerous; that which is voluntarily sought for gold or glory or such is less so. But there is yet a third kind: which one embraces joyfully and gladly for the love of God and one's fellow humans! Yes, love can be stressful, for it is a commitment. Every mother who has had to get up for the 2 o'clock feeding knows about this, but less stressful than knowing the child is in need and nothing is done about it!

“Whether we know it or not, every act of our lives hastens the end or defers it in a measure dependent upon whether it is in harmony with the law or not.... When we live in harmony with the plan of life inscribed in the archetype of our dense body, there is a constructive consonance in their vibrations which lengthens the life of the archetype and consequently also the life of the physical body.” (Max Heindel, quoted in *New Age Bible Interpretation*, Old Testament, Volume III, pp. 289, 290.)

What is this “plan of life?” “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.” (1 Peter 2:21) To “follow his steps” entails stress, but it “lengthens the life.” Surely anything that does this, even though apparently stressful, is a boon to be gratefully received and cherished. □

—A Probationer

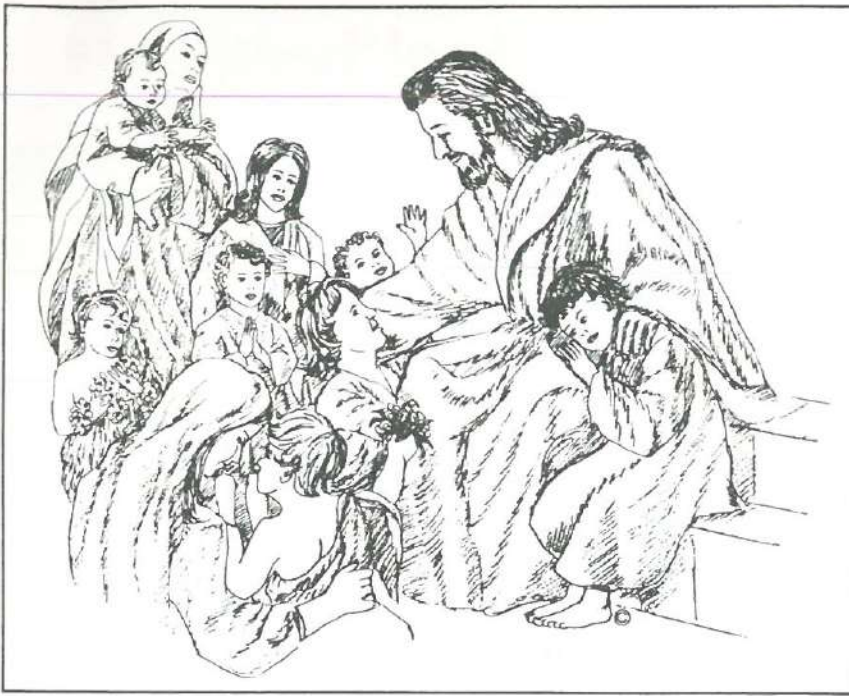
Nutrition and Health



Surveys Show: Helpfulness is Healthy

There's not only an athlete's high, also a "helper's high," according to two careful canvasses of more than 1,700 women.¹ Some 246 responded to a questionnaire from *Better Homes and Gardens*; there were 1,500 replies from an unnamed "large women's volunteer group." Of the former, 68% reported feeling "an identifiable physical sensation—best described as stimulation... highs, warmth, an increased energy"; of the latter, 88%.

This report suggested that this euphoria might be due to "the decrease of endorphins, the body's natural pain-reducing chemicals...our own natural opiates." The "helper's high" was also described as "the opposite of the body's agitated condition under stress," and even having "several advantages over exercise," like capable of being recalled at will with definite pleasurable sensation. Best of all, persons altruistically active "tend to have less disease and longer lives than those who do not serve," which confirms Max Heindel's statement that "when we live in harmony with the plan of life inscribed in the archetype of our dense body, there is a constructive consonance in their vibrations which lengthens the life of the archetype and, consequently, also the life of the physical body."²



During World War II, the late Dr. E. Stanley Jones appealed to inmates of a mental institution to volunteer to roll bandages. None did; according to the late Ruth Carter Stapleton, the former President's brother and founder of the Inner Spiritual Healing Movement, he was correct in concluding that refusal to help, to volunteer, is symptomatic of mental illness. In light of this, it is all the more readily understandable why acts of altruism, by contrast, should exercise a euphoric effect.

It is always satisfying to learn that science and observation corroborate spiritual law; it is to be hoped that findings like these will raise the number of Americans who regularly do volunteer work from 25%; the need is great. But the aspirant of Life's Highest, on perusing a report like the one on "helper's high," needs to remind himself that while it is gratifying to know that there is a reward for good deeds in the form of good health, yet he should never engage in them for something in

return. Genuine love, Divine love, agape, the very highest—never seeks rewards. Anything done for hope of recompense, regardless how noble, is not really motivated by unalloyed love.

Is the mother who joyfully interrupts her repose for the 2:00 A.M. feeding concerned about any kind of compensation? Nothing could be further from her mind. Her satisfaction is the pure pleasure of being able to do what needs doing.

Years ago, the story of why England's Edward VIII had abdicated his throne so he could marry Mrs. Wallis Warfield Simpson was published under the title, *The Heart Has Its Reasons*. It had been "borrowed" from the writings of the French mystic Blaise Pascal more than three centuries earlier. And indeed the heart-felt love that inspires mystics and aspirants also has its reason for doing what contravenes earthly wisdom. It is "addicted...to the ministry," to the service of love. I Corinthians 16:15

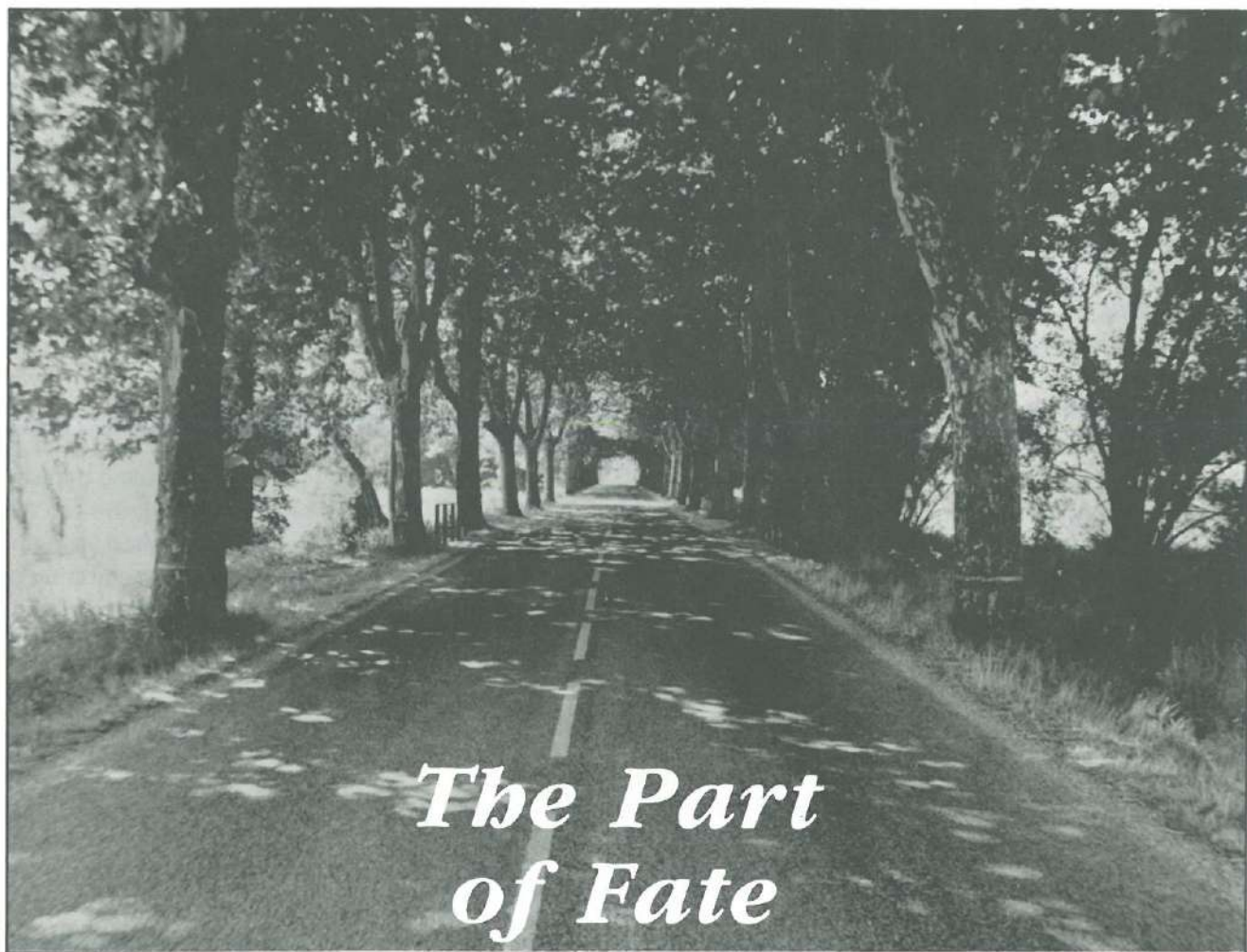
What does it mean to be addicted? Why is a person a drug addict? It is because of his *sensual nature*; this is the irresistible compulsion. And those who have become "partakers of the *divine Nature*" ever say with the Apostle Paul, "the love of Christ constraineth us," impelling them to give themselves to the things the *divine Nature* craves—without thought of compensation. 2 Peter 1:4; 2 Corinthians 5:14.

Our Lord's longest recorded discourse, the Sermon on the Mount, says much about rewards, perhaps best summed up in a statement made three times: "They (the hypocrites) have their reward." Matthew 6:2,5,16. People sometimes wonder if their "good deeds" will be rewarded. Because of the immutable law that "whatsoever a man soweth, that shall he also reap," (Galatians 6:7) *all* acts have results, which might be called "rewards"; there is no need for anxiety about this. There should be concern as to the location of the reward. The tragedy of the hypocrites, like the Pharisees—whose "good deeds" indeed were many—was that their reward was all here on Earth; that was where they sought it; that's where they got it; for they were *by nature* of the Earth, earthly. Had they instead lived and labored not for earthly reward but for the Love of God, that would have indicated they were partakers of the *divine Nature*, the heavenly, and they would eventually have been rewarded accordingly. □

—A Probattoner

¹ *Psychology Today*, October, 1988, pp. 39-42.

² *Letters to Students*, Max Heindel, p. 84.



The Part of Fate

*Health and a good constitution are better than gold,
and a good spirit than wealth without measure. —
Ben Sira.*

The above quote points out two of the most necessary ingredients in life, i.e., *health* and a *good spirit*. We may carry this thought still further and say that healing and a proper spirit—or attitude of mind—are integral parts of the same whole.

This may sound like strange jargon, but oftentimes a complete healing by the Rosicrucian method is not contingent so much on the power of this healing force, which is far greater than we could put into words, but is far more dependent upon the receptivity of the person asking for healing help. An electrician may wire your house and hookup to all the power necessary to light the house inside and out, but unless you throw the necessary switch, the power will not be realized.

There are three great factors in healing: first, the power from our Father in Heaven; next, the healer, and third the obedient mind of the patient upon which the power of the Father can act.

Many persons halfheartedly ask for aid, and their need is great, but they have a fixed attitude of mind that their sickness is a result of some trick of fate; or by some act in the past they are doomed to suffer for a certain period of time. The Rosicrucian message teaches that if we have made our own fate we can also unmake it. And this is accomplished by correcting our habits of thought, act, or vice which manifests as illness in life. Even a recognition of the human fault and a determination to improve oneself may throw the necessary switch to perfect wholeness.

God is not a beast who would uselessly punish you; and when, by looking into your heart, He sees a change of mind and a lesson learned, His forgiveness is immediate. Again and again the Scriptures and Jesus teach us this simple but sublime truth.

This matter of having a change of mind, and being receptive to spiritual instruction and help are well illustrated in the healing ministry of Christ. The person who was healed had to do something; he had to cooperate actively with the Great Healer before his healing could be accomplished. He said,

“Stretch forth thy hand,” and when the man did so the hand was healed; to another, “Take up thy bed and walk,” and when he did so the malady disappeared; to the blind, “Go and bathe in the pool of Siloam”; to the leper, “Show thyself to the Priest, offer your gifts,” etc. In every case there was *active cooperation* upon the part of the one to be healed, which helped the Healer. They were simple requirements, but such as they were they had to be complied with, so that the spirit of obedience could aid the Healer’s work.

When Naaman came to Elijah and thought that this prophet was going to come out with a great show of magic and ceremony to dispel the leprous spots from his body he was doomed to disappointment. And when the prophet sent word to him, “Go and wash seven times in the river Jordan,” he was enraged to the point of crying out, “Have we not great rivers in Assyria and why should I go and wash in the Jordan? What nonsense!” He lacked the spirit of submission which is absolutely necessary in order that the work may be done and it is safe to say that had he persisted he would not have received

the healing of his malady. Neither would any of those who were healed by the Christ have been affected unless they had obeyed and had done as they were bidden.

This is a law of Nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether that involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm.

There are three great factors in healing: first, the power from our Father in Heaven; next, the healer, and third the obedient mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills.

Unless the Invisible Helper of the Rosicrucian healing ministry has complete empathy for the person who has asked for help, and feels keenly the suffering of the patient, he cannot be an instrument through which the healing force of the Father comes. And it is as one who shares your mental distresses and physical pains that the Invisible Helper sends forth a healing message which is that as you cooperate in sending in the necessary reports, also seek ways daily of overcoming your own personal shortcomings, entertain a mind filled with thoughts of love, compassion, and forgiveness, and rise above any feelings of fear, for fear breeds illness, but knowledge and love dispel fear and establish health and wholeness. *Create in me a clean heart, O God; And renew a right spirit within me.*

—Psalm 51:10

Healing



“Prompted by Love”

An optimistic, courageous attitude is essential to maintaining one's own health, as well as in aiding others who may be ill. There is a scientific reason for this, as fully revealed only by occult philosophy.

“The energy from the Sun constantly pours into our body through the spleen, a specialized organ for the attraction and assimilation of this universal ether. In the solar plexus it is converted into a rose colored fluid which permeates the nervous system. By means of this vital fluid the muscles are moved and the organs perform their vital functions.

“The better the health the larger the quantity of this solar fluid we are able to absorb, but we utilize only a part of it. The surplus is radiated from the body in straight lines. Disease germs cannot enter from without because of these invisible streamers of force, and micro-organisms which enter the body with food are quickly expelled. However, the moment we think thoughts of fear, worry, or anger, the spleen closes up and ceases to specialize the vital fluid in sufficient quantities. The lines of force become crumpled, and thus allow easy access to the deleterious organisms which may then feed unobstructed upon our tissues and cause disease.”

Furthermore, “the thoughts of fear and hatred take form and in the course of time crystallize into what we know as bacilli. The bacilli of infectious diseases are particularly the embodiments of fear and hate, and therefore they are vanquished by the opposite force—*courage*. If we enter the presence of a person infected with a contagious disease in fear and trembling, we most assuredly draw to ourselves the death dealing poisonous microbes. If, on the other hand, we approach that person in a perfectly fearless attitude, we shall escape infection, particularly, *if we are prompted by love.*”

HEALING DATES

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

May..... 3-9-16-23-30
June.....5-12-20-26
July.....6-13-20-26

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

A Garden Fantasy

The Moon came slowly up over the hill and looked down on a mass of gaily colored flowers which were growing in an old-fashioned garden.

When the Moon saw the Blue Dragon-fly, for whom she was looking, her round face beamed brighter, and she said: "Blue Dragon-fly, it is time to get up."

Blue Dragon-fly was asleep in the heart of Pink-rose, but when the Moon spoke to him, he moved his wings a little, and went to sleep again.

"Is that the way you behave when I take the trouble to call you?" chuckled the Moon, as she looked at her dainty little friend of whom she was very fond. "I must make a brighter light and see if that will rouse you," she added as she sent a strong ray to him.

Blue Dragon-fly opened one eye; closed it again, and went back to sleep.

The Moon looked very much puzzled and said: "Dear me, I wonder if there is anything the matter with him? He usually gets up at once when I call him."

"No, he is all right," replied Pink-rose, in whose heart Blue Dragon-fly was sleeping. "I wished him to stay here, so I have given him a large dose of perfume to make him sleep for a long time; then when I waken him, he will have forgotten all about his work, and will stay with me. So please go away and leave us alone."

Pink-rose drew herself together in such a way that the Moon saw it was of no use to argue with her, for the little rose had folded her soft petals round Blue Dragon-fly like a curtain, which completely hid him from view.

"Well, well," mused the Moon to herself, "of course I do not blame Pink-rose for loving the little fellow, for we all do, but that is no reason why she should wish to keep him all to herself. I had no idea Pink-rose was so selfish. Anyway, seeing that Blue Dragon-fly asked me to awaken him, I must do so, and see that he goes to his work; but how shall I do it?"

The Moon remained quiet for a few minutes, wondering who might be able to help her. Then her eyes turned in the direction of a small village a short distance away.

"Hello, Breezie," she said, addressing a small puff of wind, "I see you are at your pranks as usual."

"Yes," replied Breezie laughing, "I am trying to blow this old man's hat off. Look!" and he gave a sharp puff that nearly did the trick. However, the old man was too quick for him, and caught his hat in time.

But Breezie was a persistent little fellow, and always liked to have his own way. He laughed and said: "Good for you, old fellow, but I shall get your hat yet." So after waiting a few seconds Breezie gave another unexpected puff; but again, the old man was too quick for him, and the wind did not get his hat.

After watching him a few minutes, the Moon whispered mysteriously: "Breezie, I know someone with whom you can have a better time."

"Indeed," replied Breezie, turning to the Moon for a moment. "I think that is hardly possible, for I am having a wonderful time right here."

Then the Moon beamed brighter, for she saw something that Breezie did not see. Just then the old man went up the steps leading to a large house, opened the door, and went in.

Now the Moon loves a joke, and a merry twinkle crept into her eyes as she remarked: "Perhaps you had better remain here, for you certainly are having great fun. I shall find your cousin instead."

Breezie turned a somersault as he replied: "Yes, I think so too, but thanks for the offer. Good-bye," he called, as he blew round to continue his pranks. When he saw the man was not there, he became very boisterous, and roared: "Shivering icicles, where has he gone!

"Behind that green door at the top of those steps," said the Moon with an unusually sweet smile. "Now you can come with me."

Breezie twisted and turned for a few seconds, in a very bad mood, but seeing nothing could be done, he burst out laughing and replied: "It is all right with me. Now I am ready to give someone the best teasing he ever had," and he gave several more wild twists and turns.

"That is good," said the Moon, "I want you to waken Blue Dragon-fly, to whom Pink-rose has given an over-dose of perfume. You must creep around him and make him shiver. Then maybe his soft couch will not seem quite so comfortable. He lives a few miles from here in Mrs. Brown's garden; I am sure you have been there many times."

Breezie shook with laughter as he said: "Indeed I have. I had a great time last winter teasing that nice fat old lady. I am only too glad to have an excuse to go there again, and renew our acquaintance. I will be there in a few minutes."

"Very good," said the Moon, as she turned toward the garden. A few seconds later Breezie blew in, full of mischief, and went from one flower to the other calling: "Blue Dragon-fly, where are you?"

The Moon watched Breezie's wild capers for a few minutes,

Suddenly she caught sight of the garden lawyer, Brown Owl, standing at the door of his house in the hollow stump of an old oak tree.

and then said: "It is quite possible I can tell you where Blue Dragon-fly is."

"Of course you can," Breezie replied, as he danced lightly round a rose, "but I do not want you to tell me, for I am having a splendid game of hide and seek." Then he bounded off to another rose which he shook quite roughly, saying: "Is Blue Dragon-fly's perfumed couch hidden in your heart, Regal-rose?"

"No, Blue Dragon-fly did not favor me with his company. Go your way, you are disturbing my petals," Regal-rose replied in a peevish tone.

"My dear," Breezie whispered in a tantalizing way, "you look far more attractive when you are slightly ruffled. I really must loosen your petals a little more," and he gave her another playful shake.

"Go away, you rude fellow, or I shall prick you," said Regal-rose with a toss of her head.

"My dear, your prickly temper cannot hurt me. In fact, the more you prick me, the better I like it, for then I want to go on teasing you," and Breezie shook her so hard, that her silly dignity fell from her.

Breezie danced merrily round Regal-rose saying: "Now you look more like a regal rose. But I must go, for if I stayed with you, I might like you too well, and it would never do for Breezie to fall in love with

anyone. Good-by, my dear," Breezie called airily as he blew off to continue his pranks somewhere else.

"What a wild little fellow he is," thought the Moon. "It may be a long time before he finds Blue Dragon-fly; perhaps it was not the wisest thing to have brought him here. There is no telling what damage he may do. I wonder what I had better do?"

The Moon looked around the garden hoping to find a solution to her problem. Suddenly she caught sight of the garden lawyer, Brown Owl, standing at the door of his house in the hollow stump of an old oak tree.

"Why of course he is the one to give me advice," thought the Moon. Then she called: "Brown Owl, I wonder if you can spare me a few minutes of your valuable time on a matter of great importance?"

Brown Owl drew himself up with great dignity and blinking his eyes several times by way of a bow, replied slowly: "I am always glad to be of service to you, Madam Moon. What is the trouble?"

"Thank you," said the Moon, "I felt sure you could help me. A terrible thing has happened. Blue Dragon-fly has been drugged by Pink-rose, who has suddenly turned very selfish and wants to keep him to herself. She has locked him up in her heart and keeps him asleep with her perfume."

The owl settled himself comfortably, and fixing his large round eyes thoughtfully on the Moon remarked: "You did quite right in coming to me; this is a very serious matter, and will need much careful thought. I am the one to handle such a delicate affair. Please go away; I must be alone to deliberate over the case quietly and carefully."

Knowing that Brown Owl prided himself on his "slow but sure" method of thinking, the Moon after thanking him added most emphatically: "Blue Dragon-fly has most important work to do, and must be awakened within the next half-hour."

Drawing himself up a little straighter, the Owl remarked: "Please do not try to hurry me, for it is against my nature to think a matter over quickly. I am sure Blue Dragon-fly did not take time to think, before he entered Pink-rose's heart. I have often told him he was too hasty, and I"

Once started on that subject, the owl would go on for hours,

if he could get anyone to listen, and realizing that time was precious, the Moon hastened to interrupt him; "Yes, I know how you feel on that subject, Brown Owl, but I repeat, that if you do not find a solution of the problem in thirty minutes, your thinking will have been of no use," and she turned away quite annoyed.

With a look of mournful wonder in his big yellow eyes, the owl slowly shook his head and sedately entered his house to ponder over the matter in his own way.

Just then the Moon caught sight of Honey-bee, whom she was amazed to see about at that hour.

"What on earth are you doing out of your hive, Honey-bee?" called the Moon. "All good bees should be at home this time of night."

"Hush," whispered Honey-bee. "Please do not speak so loud. I know what you say is true, but I am so tired of making honey that I am playing hookey."

Looking very serious, the Moon remarked: "What would happen if Mother Nature saw you?"

"Oh, please do not mention it to her," pleaded Honey-bee, looking around nervously.

The Moon smiled, saying: "I never tell tales, unless I am obliged to. But probably it is a good thing you did leave the hive, for I need someone to help me, and perhaps you will do."

"Yes, indeed, if I can help you in any way, I shall be glad to do it," replied Honey-bee, very much relieved.

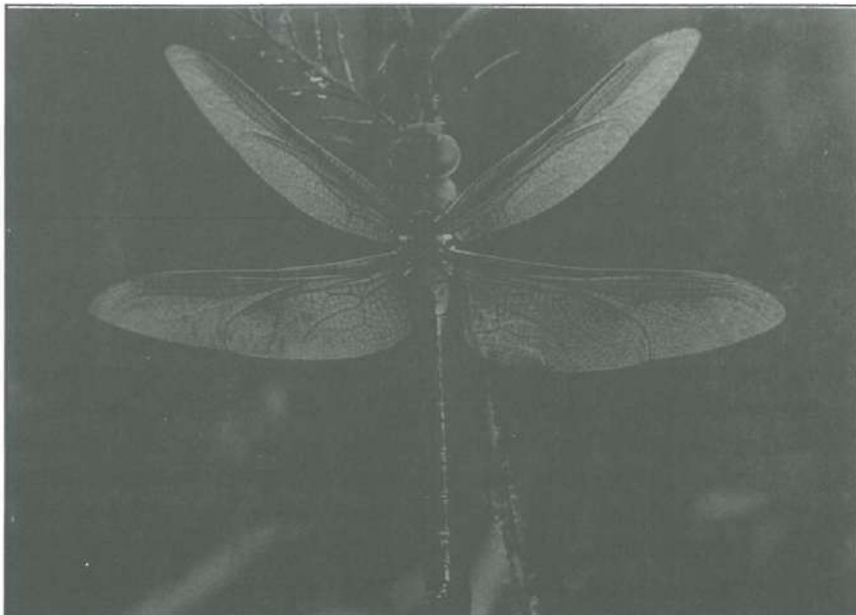
Then the Moon told her about Blue Dragon-fly, adding: "If you could get inside Pink-rose's petals, and buzz loud enough, I believe you could awaken him."

"Dear me," the little bee replied flippantly, "what strange creatures roses are; you never know what they are going to do next. We certainly must do something at once. The situation needs quick action and thought, and I am the one to do it. I shall fly right over and demand that Pink-rose release Blue Dragon-fly at once. If she refuses I shall tell her that no bee will ever visit her again, and that will be a great disgrace." And off she flew.

The Moon watched her go with a look of despair.

"I am sure she will never succeed," mused the Moon sadly. "Honey-bee acts too quickly, and the Owl too slowly; what a pity they cannot be put in a bag and shaken up together. There is only one thing to do; I must try and find someone else to help me."

After a moment's thought, her round face beamed with pleasure.



"How stupid of me, to have wasted all this precious time," she exclaimed. "Why did I not think of Love-bird? He is the very one to help me. He is always so charming, and has such coaxing ways with him, that he does more to keep the garden in order than anyone else."

Turning her bright rays on the slender drooping branches of a beautiful weeping-willow tree in the corner of the garden, the Moon called softly: "Love-bird, I am sorry to disturb you, but there is a serious matter which needs straightening out; you have always been so good in helping us when things went wrong, that I felt I must come to you."

Love-bird looked up at the Moon, and replied in a soft, happy little voice: "You know, Madam Moon, there is nothing I really enjoy better than unraveling tangles; tell me all about it."

As Love-bird listened, a sad look crept into his eyes, and putting his head on one side he remarked: "Poor Pink-rose, does she not realize that keeping Blue Dragon-fly to herself will never really make her happy? I will go over at once, have a quiet talk with her, and show her a better way." So, kissing his little mate, and telling her where he was going, Love-bird flew off.

"At last, I have found the right one," beamed the Moon breathing a great sigh of relief.

When Love-bird reached Pink-rose, he could hear Honey-bee as she buzzed and threatened Pink-rose; but the more noise she made the closer Pink-rose drew her petals together and refused to



listen. Finally, Honey-bee turned to the Moon, saying in a disgusted voice: "I have done all I can to make Pink-rose listen to me. If I cannot do anything with her, no one else can, so I think you are foolish to waste any more time trying to save Blue Dragon-fly. Anyway, I have other matters to attend to, so goodbye," and she sailed away.

"Good-bye," said the Moon. "I hope Mother Nature does not see you," she added thoughtfully.

Love-bird perched on a branch near Pink-rose and began cooing softly. After a few minutes, Pink-rose unfolded her petals a bit, and sent a waft of perfume to him, by way of a friendly greeting. Love-bird took no notice, but went on quietly cooing. He seemed to have a magic power, for Pink-rose gently opened her petals saying: "How charming you are, little bird; your singing is very soothing. I cannot understand what you are saying but I am sure it is something wonderful."

"Yes, love is always wonderful," gently replied Love-bird.

"Love! What do you know about it?" asked Pink-rose in a dejected voice.

"A great deal, and it makes me very happy," Love-bird answered, coming a little closer.

Pink-rose gave a deep sigh and whispered sadly: "I, too, was very happy before I loved Blue Dragon-fly. I locked him up in my heart, because I was afraid someone would take him from me, and since then I have been very unhappy." Pink-rose gave another sigh and two dewdrops fell from her eyes.

"My dear," said Love-bird, "the reason you are so unhappy is because you have tried to keep Blue Dragon-fly all to yourself. That is a very selfish thing to do; and you know selfishness will rob you of your beauty, and you will become bad-tempered, withered, and have no more delightful perfume to send to your admirers. Then Blue Dragon-fly will leave you."

“I did not realize how wrong it was, until someone showed me a better way,” answered Pink-Rose quietly, “then I let him go.”

“If you will take my advice, my dear, send Blue Dragon-fly back to his work; for we must all help to keep our garden beautiful. While he is away, send out your sweetest perfume, and you will grow more charming, for that is the work Mother Nature has planned for you. The Blue Dragon-fly will come back. When he sees how busy you have been, how well you have done your work he will love you more than ever.”

“Can that be true?” Pink-rose whispered hopefully.

“Yes, it is very true,” smiled Love-bird.

“And now that you know the secret of happiness, and how to keep your beauty, I must bid you goodbye, Pink-rose,” and Love-bird flew away.

As Pink-rose watched Love-bird disappear over the tree-tops, a radiant light shone in her face. Then unfolding her petals very gently, she let the cool night air lightly touch her little lover. After a moment she whispered tenderly, “Blue Dragon-fly, it is time to go to your work.”

“Dear me,” said Blue Dragon-fly drowsily, “I suppose it is. Do you know, Pink-rose, I really believe you must have some magic power, for I have never had a more refreshing sleep.” With an admiring glance, he added: “I wonder if you know

how lovely you look in the moonlight, or how very sweet your perfume is? When I have finished my work, I should like to come back and see you again, if I may, Pink-rose.”

Pink-rose was so happy that she did not even hear Breezie as he came puffing along. Finally he blew into her face, saying: “Perhaps you are the rose, my beauty, who has locked Blue Dragon-fly in her heart, and will not let him go to his work. Do you realize what a wrong thing that is to do?” continued Breezie giving Pink-rose a gentle shake.

“I did not realize how wrong it was, until someone showed me a better way,” answered Pink-rose quietly, “then I let him go.”

Breezie twisted and turned, working himself into a terrible fury as he roared: “There, I have been fooled again. Now I will play the very mischief!” and he blew away.

As Pink-rose watched Breezie going off in such a temper, she sent her sweetest perfume to him, and with a wise look she smiled to herself saying: “I hope Love-bird pays you a visit before long, Breezie. I am sure it would do you a world of good.”

No sooner had Breezie disappeared, than up flew Brown Owl and settled himself on a nearby tree. Turning his mournful eyes upon Pink-rose, he an-

nounced solemnly: “Pink-rose, I hear that you have broken a garden law, by keeping Blue Dragon-fly from his work, and after much careful thought I..”

“I am sure what you are about to say is very wise, Garden Lawyer,” interrupted Pink-rose sweetly, “but you are too late. Love-bird has been here ahead of you. He told me the right thing to do, in a kind and beautiful way, so I have released Blue Dragon-fly, that he may go to his work.”

Brown Owl blinked his yellow eyes in a bewildered way, and after taking time to think over Pink-rose’s reply, he remarked in a dejected voice: “All my careful thinking is wasted. Too . . . Whoo to you.” And he flapped heavily back home wondering why it was that someone always got ahead of him.

Pink-rose could not help feeling a little sorry for Brown Owl. “It does seem too bad that all Lawyer Owl’s thinking should be of no use,” she added with a mischievous twinkle in her eyes.

Then she looked up at the Moon and sent a waft of sweetest perfume to her as she whispered: “I have kept you busy, Madam Moon, but I do not feel badly about it. I know that you always enjoy making lovers happy, so you also have had your enjoyment out of trying to help us.”

With a merry twinkle in her eyes the Moon replied: “You are right, my dear, but remember: keep busy yourself, and you will keep your beauty. So goodnight, little Pink-rose.”

With a broad smile on her round placid face the Moon disappeared behind the tallest tree in the old garden. □

—Maude H. Wilkinson

**RAYS
from the
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**"A Sane Mind,
A Soft Heart,
A Sound Body"**



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STUDY WITH US

The Rosicrucian Fellowship is an association of Christian men and women banded together for the purpose of helping to make Christianity a living factor in the world. Its teachings give a definite, logical, and sequential explanation of the origin, evolution, and future development of the world and man, from both the spiritual and scientific aspects. The Fellowship has no connection with any other organization.

Upon completion of the Preliminary Philosophy Course, one becomes a Regular Student, and receives monthly a Student Letter and Lesson. These are to be studied, though no written answers are required. A postal card is sent with the Student Lesson and is to be signed and returned each month, so that connection with the spiritual forces of the Fellowship may be maintained. After two years of Regular Studentship, during which time the aspirant has striven to raise his spiritual standard of living, practicing self-control and "loving, self-forgetting service to others," the next step may be applied for: Probationership.

The following courses—offered on a love offering basis—are open to all except hypnotists, and professional mediums, palmists and astrologers, and are available in several languages.

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