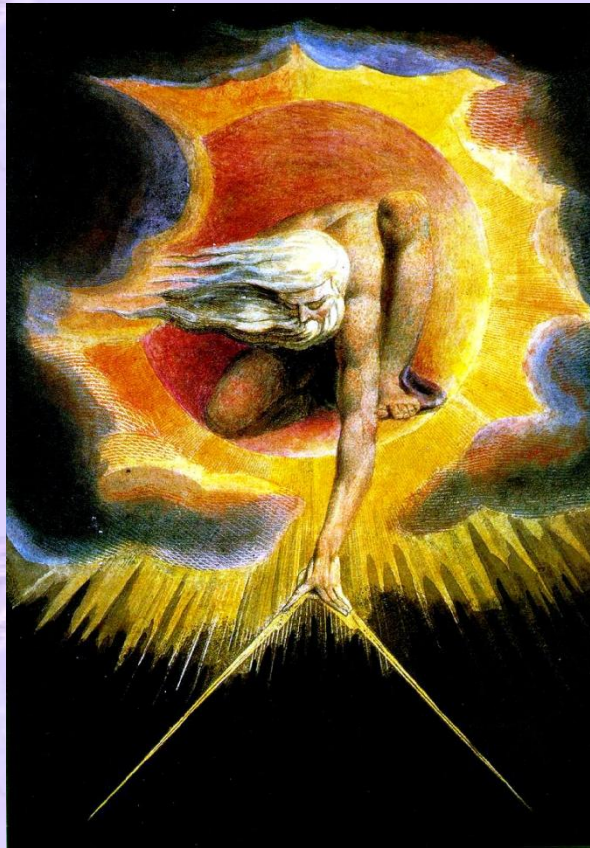


ROSE CROSS



A QUARTERLY ROSICRUCIAN MAGAZINE OF MYSTIC LIGHT
NUMBER III - SUMMER SOLSTICE 2010



THE ANCIENT OF DAYS (Illustration by William Blake for his poetic work "Europe", 1794) ; Relief etching with watercolor, 23.3 x 16.8 cm; British Museum, London

O ALMIGHTY GOD, help us to put away all bitterness and wrath and evil-speaking, with all malice. May we possess our soul in patience, however, we are tempted and provoked, and not be overcome with evil, but overcome evil with good. Enable us, O God of patience, to bear one another's burdens, and to forbear one another in love.

Oh, teach and help us all to live in peace with all men and walking in love, as Christ loved us, of whom let us learn such meekness and lowliness of heart that in Him we may find rest for our souls. Subdue all bitter resentments in our minds, and let the law of kindness be in our tongues, and a meek and quiet spirit in all our lives.

Make us so gentle and peaceable that we may be followers of Thee as dear children, that Thou, the God of peace, mayest dwell with us forevermore - Amen.

-Benjamin Jenks (1646-1724)

ROSE CROSS

A QUARTERLY ROSICRUCIAN MAGAZINE

NUMBER III - SUMMER 2010

ROSE CROSS is a Quarterly Rosicrucian Magazine , created and supported by students of the Western Wisdom Teachings , dedicated to promote Rosicrucian Teachings, Spiritual Astrology and related subjects. It is related to *The Rosicrucian Fellowship* but not formally affiliated with it. Writers of published articles are alone responsible for statements made. This Magazine does not promote, nor sanction mediumship in any form, nor association with familiar spirits as in divination, nor sorcery , nor hypnotism nor any practice of the black arts. We renounce the application of astrology as a tool of divination in concert with unseen entities, as a commercial practice, but recognize it as part of God's design, the Wheel of Time. *"The wheels of God grind slow, but they grind exceedingly fine."* While we would distinguish between white and black magic, we reserve the term "witchcraft" to denote the black, and various shades of grey. We distinguish between "*occult*" practices which are in compliance with God's Law and those which are in opposition to it. This broader definition of the term "*occult*" recognizes that there are invisible realms and that all that pertains to those realms are occult, or obscured from ordinary sight.

ROSE CROSS – A Quarterly Rosicrucian Magazine is dedicated to Max Heindel as a token of gratitude for his value teachings.

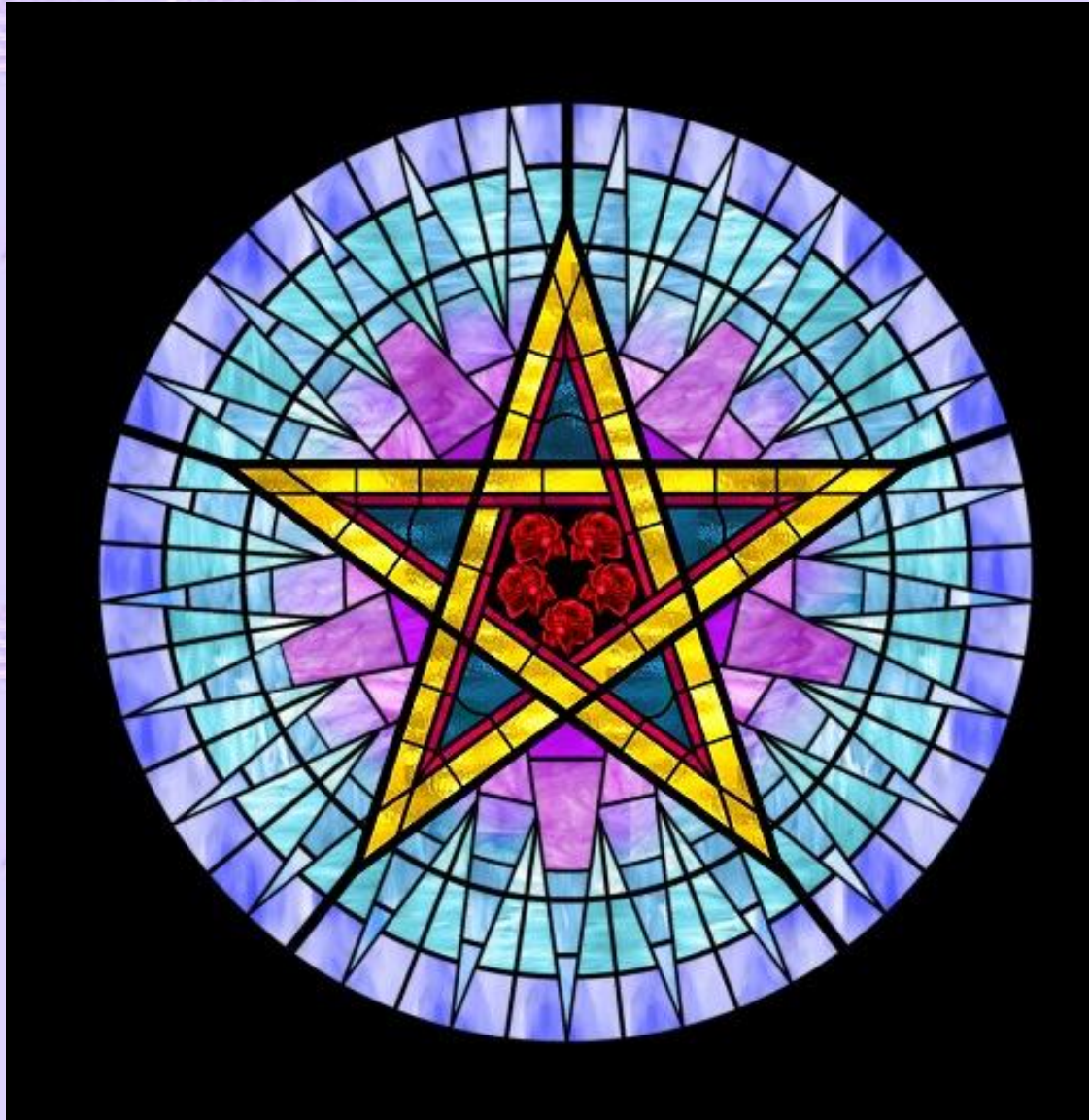
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St. John Edition – Summer Solstice , 2010

Give us your feedback !
frater_rosecross@yahoo.com.br



The Golden Rose Breaks Free, Johfra, Courtesy Lectorium Rosicrucianum
<http://www.rozenkruis.nl/>



Modified version of the Rosicrucian emblem in cupola of the Healing Department Chapel, Mt Ecclesia.

"Truth, like a golden thread, binds together all the religions that have been given to the world, making of them a crystal rosary through which shines the eternal White Light of the Cosmic Christ."

- Corinne Heline

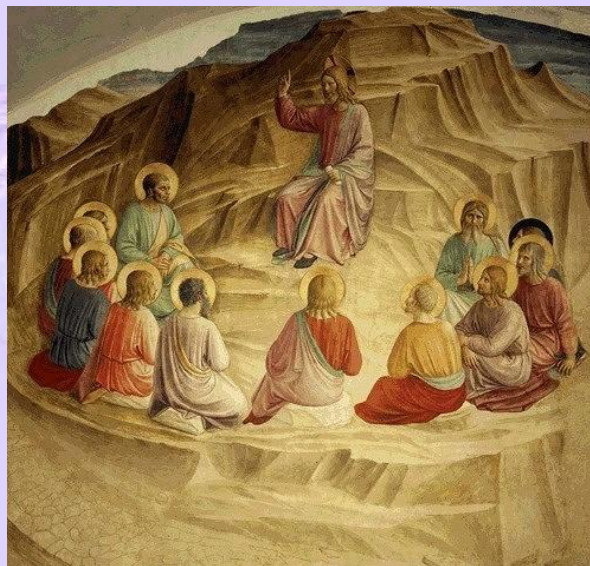
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The Mystery of the Summer Solstice

The Summer Solstice is to the esoteric Christian a Festival of the Ascension of the Christ. The joy of the cosmic Ascension sets its impress of ineffable loveliness upon the whole earth, with each tree, each shrub, each plant, crowned in glory; while Angels chant and fairies frolic in a perfect abandon of delight.



"Sermon on the Mount"

Fresco, Fra Angelico (1387-1455), Museo di San Marco, Florence

THERE IS A PLANETARY entity which is built by the thoughts and deeds of humanity. As man finds the path of redemption through chastity, the body of Earth is correspondingly purified and refined. The Earth's ultimate destiny is to become a ball of light floating in a sea of golden ether. The "redemption" of the Earth, its future status, position, and function, constitutes part of the work belonging to the exalted ninth degree of the Lesser Mysteries. This degree is celebrated on Midwinter and Midsummer nights; in fact, it is not possible to observe the celebration at any other time. The solstice marks the time when the Earth's vibration is highest and when the cosmic rays of the Christ Life are either entering or being withdrawn from it—the former occurring at the Winter Solstice and the latter at the Summer Solstice.

Christ, the Grand Hierophant of these Mysteries, after having called the Twelve, gave His Mysteries on Midsummer Day as the foundation work of the New Age religion, the fragments of which were gathered together in the Sermon on the Mount. The Great Work was permeated with the spirit of love, unity, and harmony which emanates from

the home world of the Christ. Consequently to such as have not touched the Christ world of unified consciousness, the Sermon on the Mount seems illogical, sentimental, and impractical. But to such as have contacted the Christ realm it strikes the very keynote of the true Christian dispensation.

And seeing the multitude, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them.—Matthew 5:1-2

“He went up into a mountain.” This was the mountain of spiritual consciousness, the inner planes where are located all the Mystery Temples. Churches, schools, study groups—organizations of any kind on the physical plane—are but preparatory agencies which aim to fit disciples for entry into the deeper spiritual work. The spiritual work itself, however, lies beyond their scope. No man becomes an Initiate by merely joining this or that body; but when he has prepared himself properly an esoteric teacher or emissary from a Mystery Temple approaches him. At this point he may be said to have “graduated” from the preparatory agency.

He is not yet an Initiate though he has been called out by his esoteric teacher; he has, so to speak, matriculated in the University of Spirit where the course of work occupies thousands of years and uncounted lifetimes. Through continued work he eventually qualifies for Initiation.

In the Christ story this is the time when the disciple follows the Master up into the mountain. The body is no longer a prison house. He is free to work with the Christ on the inner planes, as a younger brother may work with an elder one who instructs him and supervises his labors. Such inner-plane work given to pioneers of one age becomes the established religion for the masses of the succeeding age. Thus, through spiritual evolution or progression, God is constantly revealing wider and larger vistas of His plan for the ultimate destiny of man.

All of the most important works of the Master bear both an inner and an outer significance. The masses were not ready for the inner meanings of the Sermon on the Mount; they are not even now able to receive it with the heart. Only intellectually does the twentieth century man accede to its precepts.

—Corinne Heline

From RAYS FROM THE ROSE CROSS, May-June, 2001.

Note: In the **south hemisphere** the seasons and Christian Festivals are reversed. It is the astronomical aspects of the seasons which are important in the Mysteries, not where one may be located on the planet.

FUNDAMENTALS

Rosicrucian Fellowship *- Purposes, Aims, and Activities*



The Rosicrucian Fellowship is a Christian organization composed of men and women who are students of the Rosicrucian Philosophy as presented in The Rosicrucian Cosmo-Conception. This philosophy is known as the Western Wisdom Teaching and establishes a meeting-ground for science and religion. Its students are located throughout the world; but their International Headquarters is located at Oceanside, California, USA.

The Rosicrucian Fellowship has no connection with any other organization. It was launched during the late summer and autumn of 1909, after a course of lectures in Seattle by Mr. Max Heindel. A study center was formed and the Headquarters were temporarily located in that city. Arrangements were also made for publishing **The Rosicrucian Cosmo-Conception**. With the issue of this work by the Rosicrucian Fellowship, the Association was definitely started.

The General Work of The Rosicrucian Fellowship

The work of the Fellowship is to preach the gospel (of the coming Aquarian Age) and heal the sick. This is achieved by making the Western Wisdom Teaching available to all who are ready to receive it and by conducting a Healing Department which emphasizes spiritual healing along with principles of right living. The work of the Fellowship is done through the efforts of its entire membership assisted by Headquarters. Many friends in the world work through Centers which hold classes in the Philosophy and in spiritual astrology, the study and teaching of which is an integral part of the work of the Fellowship.

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The Rosicrucian

F. B. Leyns

Thus in a vision the picture
— a grave and stately man
From ancient precepts expounding
as only a Master can.

A sheltered, cryptic temple,
in a land where thought roots deep,
And I seemed to be hearing words like
these:
“May your heart this lesson keep!”
Death and Birth are but portals,
then why fear the reaper’s blade?

The rose full blown in the sunshine
is the fruit of the work with the spade,
The way of the wind through the forest
in ripples of living green
Is a type, so the Master has told us,
of the Way of the Spirit unseen.

“Art thou a Master of Israel?
and knowest not these things?”

Re-birth, after Regeneration—
how a new embodiment brings,
A spotless page in a purer age
for the record of better deeds,
And a Form of finer adjustment
for compassing greater needs.

When Azrael’s summons calls thee,
dost all earth’s wisdom know?
Shall one brief span evolve “Superman?”
The mills of God grind slow,
And grind to exceeding fineness.

He will show thee in pictures bright,
Thy life—and „twere rare if here or there
some matters come not to sight,
And the Voice of the great Teacher
whisper,
“This task must be done aright.”

When we’ve scanned to the end of that
record,
a debtor with judgment confessed
We shall rest, then a holy ambition
will bring us again to the test.

Shall a Crown be acquired lightly?
Is the Rose without thorns on the Cross?
Shall we gain without effort Perfection
as the tombstone gathers moss?
Immortality? Aye! but conditioned
on good work, square work, and true,
Just such work as is needed
for building the Temple anew.

Our task on earth is to gather
the fuel for that sacred Flame
That shall bear the Soul through the
ages
when the body is but a name.

There are legends of Christian Mystics,
who have seen the pathway clear,
And returned like the spies from Canaan
with prophetic light and cheer.
The Lamp on the cloistered altar
is a living light, and today
There are those who are able and willing
to show to the Seeker the Way.

The author, **F. B. Leyns**, 33rd degree in the **Oriental Consistory**, dedicates this poem
by permission to the Rosicrucian Fellowship.

Keynotes of Max Heindel's Teachings



MAX HEINDEL STATED that “The Rosicrucian Fellowship has been charged by the Elder Brothers with the mission of promulgating the gospel of the Aquarian Age, and of conducting a campaign of education and enlightenment, so that the world may be prepared for what is in store.”¹ He frequently reiterated that The Rosicrucian Fellowship is to be the herald of the Aquarian Age.²

The Aquarian Age is to be an age in which the Christ is born within each individual. ³ Aquarius is governed by the planet Uranus⁴ and Uranus promotes independence. ⁵ Thus, people will want freedom in the Aquarian Age. The Aquarian Age will foster the development of originality, creativity, and pioneering.⁶ The sword had its reign in the Piscean Age, but science and reason will rule in the Aquarian Age.⁷ Aquarius is governed by Saturn and Saturn promotes diplomacy and justice.⁸ Thus, in the Aquarian Age, when conflicts arise attempt will be made to determine *by means of reason* what is the logical and just solution. The Aquarian Age will also stimulate the development of an embracing love and altruism.⁹

Max Heindel gives a number of indications as to the directions in which people need to move if the Aquarian ideals are to be realized. It is the purpose of this article to tabulate some of these indications.

Developing the Christ Light Within

Max Heindel states that “all limitations must have been swept away before we can hope for success in the quest for truth.”¹⁰ A wall of creed inhibits the flow of universal light and knowledge.¹¹ In order to find Truth “we must leave father and mothers, creed, dogma, conventionalities, preconceived opinions and worldly desires behind; we must never fear conflict with established authorities, but we must follow the inner voice through fire if need be.”¹² The Spirit of Truth can only be awakened by one who is fearless and free.¹³ He adds that we will never find Truth in his or any other books. So long as we run after outside teachers, we are simply wasting energy. Books and teachers may arouse our interest and urge us to live the life, but only in so far as we make their precepts a part of our inner selves are we really seeking in the right direction.¹⁴ Where

then are we to find Truth? Max Heindel says, “There is only one answer—within.”¹⁵ We must learn to follow the Christ within, and that Christ is different for different people.¹⁶ Self-reliance is the cardinal virtue which aspirants are required to cultivate in the Western Mystery School. No one is allowed to lean on Masters, nor to blindly follow Leaders. The Brothers of the Rose Cross aim to emancipate the souls that come to them; to educate, to strengthen, and to make them co-workers.¹⁷ No one who is a ‘leaner,’ can at the same time be a helper; each must stand alone.¹⁸

How are we to find the Christ Light within? We must attune our inner nature to the Christ vibrations of Love and live a life of sacrifice and service.¹⁹ We must perform the exercise of Retrospection so that we learn to recognize our mistakes and to judge between right and wrong.²⁰ We must learn to perform the exercise of Concentration because only in proportion as the mind is stilled can the spirit reflect itself in the threefold body.²¹

Individual Freedom

The baby must crawl and fall; it must rise, fall again and hurt itself. The experience is unpleasant but unavoidable, and far to be preferred to the consequences of tying the infant to a chair to save it from falling; then its limbs would become useless. This is why in The Rosicrucian Fellowship there must be *absolute personal freedom*.²² Each must become master of his own fate and captain of his own soul.²³ It is contrary to the divine plan in any way to coerce a man into doing that which he does not want to do.²⁴ Liberty is the most precious possession of the soul.²⁵ There is no greater crime than to fetter a fellow-being in any manner.²⁶

The Elder Brothers take care that pupils do not obligate themselves to them or any one else.²⁷ The Elder Brothers never under any condition demand obedience to any mandate of theirs or command pupils to do this or that. At most, they advise, leaving the pupil free to follow or not.²⁸ The Elder Brothers never urge, never praise, and never blame. The urge must come from within the pupil.²⁹

Within the Rosicrucian Fellowship the Teacher recommended that the organization be made as loose as possible because “in the measure that the free will of members is interfered with, the object of the Rosicrucian Order, to foster individuality and self-reliance, is defeated. Laws and by-laws are limitations, and for that reason should be as few as possible.”³⁰ The Rosicrucian Fellowship should be an association which is entirely voluntary. The members are not bound by any oaths.³¹ Members must permit one another to have free will,³² must not force their opinions on one another, ³³ and must be careful not to infringe upon the rights of one another.³⁴

Individual Initiative

We, ourselves, have a prerogative, for we are divine.³⁵ We should seek for opportunities to initiate actions and exercise our creative powers.³⁶ If we see that a task has to be performed, we should say to ourselves: Someone will have to do that. Why not I?³⁷ We need to learn the lesson of working for a common purpose, without leadership, each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of the world.³⁸

Conflict Resolution

Although we seek the Christ Light within, our vision of it may yet be imperfect. Therefore, individuals who exercise their right to free thought may sometimes find their ideas as to what should be done may be in conflict with the ideas of others. What then is to be done? Max Heindel states that might does not make right,³⁹ and that “the harmless life is an absolute essential prerequisite to the helpful life.”⁴⁰ The sacred spear, which symbolizes the creative power in man, including the power of speech, must never be used to hurt, only to heal,⁴¹ and gentleness is an ideal to be striven for.⁴² Thus, conflicts are not to be resolved by force. There is another way. The sword had its reign in the Piscean Age, but science (reason) will rule in the Aquarian Age.⁴³ The principle of arbitration of difficulties needs to be established, ⁴⁴ and tact and diplomacy are always better than force.⁴⁵ Peace is a matter of education and to achieve it people need to learn to deal charitably, justly, and openly with one another, as nations as well as individuals.⁴⁶

Universal Brotherhood

Max Heindel states that “The Fellowship disregards national and racial differences, endeavoring to join all together in a bond of love,”⁴⁷ and he recommends that people practice Universal Brotherhood by never mentioning or recognizing differences of nationality, for we are all one in Christ.⁴⁸ He urges people to look beyond the sharply differentiated forms which blind them to the inalienable unity of each soul with all others,⁴⁹ and to forget the often unprepossessing exteriors of others, and serve the divine essence hidden within.⁵⁰

Max Heindel adds that as long as one is tied to the family, the nation, the tribe, one is siding with the old blood, the old ways, and cannot amalgamate into a Universal Brotherhood. That can only come when people marry internationally, because when there are so many nations the way to unite them is through marriage.⁵¹

May we all strive to achieve the goals of the Aquarian Age as Max Heindel has outlined them for us.

—Elsa Glover

- ***From RAYS FROM THE ROSE CROSS, July-August, 2002.***

Note: All references in this article are to books written by Max Heindel and published by the Rosicrucian Fellowship, Oceanside, CA

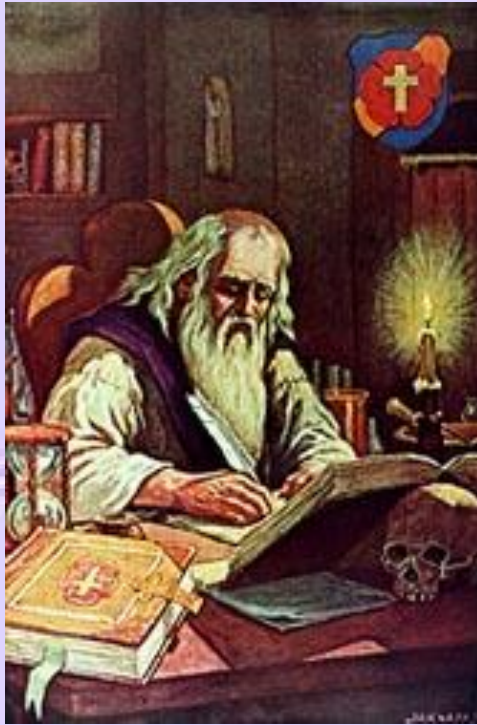
1. *Teachings of an Initiate (TI)*, p.58
2. *Questions and Answers, Vol. 2 (2Q&A)*, pp. 366, 465;
Rosicrucian Mysteries (RM), p.12
3. *Message of the Stars (MS)* p. 28
4. *Simplified Scientific Astrology (SSA)*, p. 81
5. *MS*, p. 348
6. *MS*, p. 348; *2Q&A*, p. 361
7. *Gleanings of a Mystic (GM)*, p. 82; *TI*, p. 56
8. *SSA*, p. 81; *MS*, pp. 248-249
9. *MS*, p. 347
10. *MGO*, p. 92
11. *MGO*, p. 81; *Letters to Students (LS)*, p. 69
12. *LS*, p. 71
13. *LS*, p. 71

14. *LS*, pp. 98, 205
15. *LS* p. 98; *Web of Destiny (WD)*, p. 84; *TI*, p. 29
16. *2Q&A*, p. 501
17. *Mysteries of the Great Operas (MGO)* p. 23; *WD*, p. 36
18. *LS*, p. 61
19. *Ancient and Modern Initiation (AMI)*, p. 40; *GM*, p. 159
20. *Rosicrucian Christianity Lectures (RCL)*, pp. 183-184
21. *RCL*, pp. 179, 184-187
22. *LS*, pp. 51-52
23. *LS*, p. 61
24. *LS*, p. 27
25. *LS*, p. 72, 94
26. *LS*, p. 72
27. *LS*, p. 94
28. *TI*, p. 151
29. *2Q&A*, p. 226
30. *TI*, p. 150
31. *TI*, p. 150
32. *LS*, p. 29
33. *LS*, p. 94
34. *LS*, p. 94; *RCL*, p. 265
35. *LS*, pp. 19, 134
36. *LS*, pp. 207-208
37. *LS*, p. 12
38. *LS*, p. 53
39. *GM*, p. 38
40. *RCL*, p. 200; *MGO*, p. 59
41. *AMI*, pp. 44-45; *MGO*, pp. 65-66
42. *TI*, p. 95; *LS*, p. 10
43. *GM*, p. 82
44. *LS*, p. 226
45. *GM*, p. 119
46. *LS*, p. 226
47. *LS*, p. 156; *Freemasonry and Catholicism (F&C)*, p. 88
48. *LS*, p. 167
49. *GM*, p. 70
50. The Rosicrucian Temple Service
51. *F&C*, pp. 54-55

"Man knows himself only to the extent that he knows the world; he becomes aware of himself only within the world, and aware of the world only within himself. Every object, well contemplated, opens up a new organ within us."

—Goethe

A Brief Resume of The Rosicrucian Philosophy



ROSICRUCIAN PHILOSOPHER

Father C.R.C (Christian Rosie Cross or Christian Rosencreutz)—considered not only as a personality, but also as a personification of the system of spiritual philosophy which he is reputed to have established—which explains why no authentic portrait of Father C.R.C. has ever been discovered. The Great Book of the Rose Cross lies unclasped upon the table, beside it an hour glass, intimating that in time all shall be revealed. Artist: JAKnapp

The Rosicrucian Order was founded in the thirteenth century by Christian Rosenkreuz, a messenger of the Divine Hierarchs who guide Humanity upon the path of evolution.

Its mission was to blend **Esoteric Christianity**, **Mystic Masonry**, and **Spiritual Alchemy** into one great system of Religious Philosophy, adequate to meet the advanced spiritual and intellectual needs of the Western World, during the Aquarian Age of two thousand years, when the Sun, by precession of the Equinox, passes through the constellation Aquarius.

This Western Wisdom School, like all earlier Esoteric Orders, is secret, but **the Rosicrucian Fellowship** is its **Herald of the Aquarian Age**, now at hand, promulgating this blended scientific soul science: **The Western Wisdom Religion for the Western World.**

Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like

heredity and ether. They desire religion as much as their fathers but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical and sequential teaching, concerning the origin, evolution and future development of the world and man, which is strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind. The following is a brief resume of **Facts about Life here and hereafter**. A list of the lectures referred to is found in the back of this magazine.

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death!

When the mind has thus become aroused by thought of the leap in the dark which must some time be taken by all, the question of questions—Whence have we come?—Why are we here?—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated in their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh and compare them one with another with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read “**The Riddle of Life and Death.**”

If we have come to the conclusion that death does not end our existence, it is but a natural question to ask: **Where are the dead?** This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud and then falls to earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an invisible World of force and matter, as independent of our cognition of it as light and color exist regardless of the fact they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes and for the lack of size in a degree unreachable by the most powerful microscope. It penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In Lecture No. 3 **Spiritual Sight and the Spiritual Worlds**, this faculty is described, and Lecture No. 11, **Spiritual Sight and Insight**, gives a safe method of development.

The Invisible World is divided into different realms: The **Etheric Region**, the **Desire World**, the **Region of Concrete Thought** and the **Region of Abstract Thought**.

These divisions are not arbitrary, but are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity, in the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds, as we need a carriage to ride on land, a boat at sea and an airship in the air.

We know that we must have a **dense body** to live in the visible World. Man also has a **vital body** composed of ether, which enables him to sense things around him. He has a **desire body** formed of the materials of the Desire World, which gives him a passionate nature and incites him to action. The **Mind** is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse. It gives purpose to action. The real man, **the Thinker or Ego**, functions in the Region of Abstract Thought, acting upon and through its various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as **Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity**. The previously mentioned finer vehicles are all concentric with the dense body in the waking state, when we are active in thought, word and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has made exhaustive repairs necessary, the tenants move out that the workmen may have full scope for restoration. So when wear and tear of the day has exhausted the body, it is necessary to restore its tone and rhythm. During the night the Ego hovers **outside the dense body** clothed in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out, then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is mental assault. The unsuspecting victim is driven out of his body and the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit-controls are really invisible hypnotists. Their invisibility gives great scope for deception and after death they may take possession of a medium's desire

body, use it for ages, and keep their hapless victim from progressing along the pathway of evolution. This latter phase of Mediumship is elucidated in Lecture No. 5, which deals with **Death and Life in Purgatory**.

What we call death is in reality but a shifting of consciousness from one World to another. We have a **science of birth** with trained nurses, obstetricians, antiseptics and every other means of caring for the incoming Ego, but are sorely in need of a **science of death**, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with the force of a catapult.

After the heart has stopped on account of the partial rupture of the **silver cord**, (which united the higher and lower vehicles of man during sleep and remains unsevered for a time varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should therefore be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons.) These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether regardless of whether the photographer observed details or not. They form an absolutely true record of our past life, which we may call the subconscious memory (or mind), far superior to the view we store in our conscious memory (or mind.)

Under the immutable **Law of Consequence**, which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we make under the Law of Consequence. Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World, **where Purgatory** and the **First Heaven** are located.

The Panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-panorama, the etching will be clear and sharp, but if the relatives distract his attention by loud hysterical lamentations during the first three and one half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next Earth-life in early childhood before the desire body has come to birth, as described in **Birth a Four-fold Event** (Lecture No. 7), for that which has not been quickened cannot die, and so the child goes into the first heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had in life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in Purgatory arises from two causes: Desires which cannot be gratified or the reaction to the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel, the panorama of life radiates back upon us the pictures of ourselves and our victims. Conditions are reversed in purgatory. We suffer as they suffered. Thus, in time, we are purged of sin. The coarse desire matter which forms the embodiment of evil has been expelled by the centrifugal force of Repulsion in purgatory and we retain but the pure and the good which is embodied in subtler desire stuff dominated by the centripetal force—attraction, which amalgamates good in the first heaven when the life panorama depicts scenes in our past life where we helped others, or where we felt grateful for favors, as described in Lecture No. 6, **Life in Heaven**, which also deals with our stay in the **Second Heaven**, located in the Region of Concrete Thought.

That is also the realm of **tone**, as the Desire World is of **color**, and the Physical World of **form**. Tone, or sound, is the builder of all that is on Earth, as John says: “In the beginning was the **Word**” (sound)—and the Word was made flesh,” the flesh of all things, “without it was not anything made that was made.” The mountain, the moss, the mouse and the man are all embodiments of this Great Creative Word, which came down from heaven.

There the man becomes one with the nature forces. Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will build in Heaven unexcelled material environment, a wealthy land with facilities for ease and comfort, as the Western World has done. But as we always long for what we lack, the possessions we have are satiating us beyond comfort and we are beginning to aspire to the spiritual life as the Hindus, our younger brothers, are aspiring now to the material prosperity we are leaving behind, as more fully elucidated in Lecture No. 19, **The Coming Force—Vril?** which shows why Hindu Yoga practices are detrimental to Westerners. They being behind us in evolution.

When the Ego has helped to build the creative archetype for the environment of its next earth-life in the **Second Heaven** it ascends into the **Third Heaven**, located in the Region of Abstract Thought. But few people have learned to think **abstractly**, as in mathematics; the majority of people are therefore unconscious, as in sleep, waiting for the **Clock of Destiny**—the stars, to indicate the time when effects engendered by the action of past lives can be worked out. When the heavenly time makers, the Sun, Moon and planets, have reached a proper position, the Ego wakes and desires a new embodiment.

The Recording Angels look up the record of all our past lives, which is stamped upon the **super conscious mind** each time an Ego withdraws to the third Heaven, as outlined in Lecture No. 7, **Birth a Fourfold Event**. When there is no particular reason why a certain environment should be taken, the Ego has a choice of various embodiments. These are shown to it as a panorama giving the great outline of each proposed life, but leaving scope for individual freewill in the detail.

Once a choice has been made, the Ego is bound to liquidate **ripe** causes selected by the Recording Angels and any attempt to evade that will be frustrated. It should be carefully noted that evil is eradicated in Purgatory. Only tendencies remain, to tempt us till we have consciously overcome. Thus we are born innocent and **at least every evil act is an act of free will**.

When the Ego descends toward rebirth it gathers the materials for its new bodies, but they are not born at the same time. Birth of the vital body inaugurates rapid growth from 7 to 14, ripening also the propagative faculty. Birth of the desire body at 14 gives rise to the impulsive period from 14 to 21. At that age the birth of the mind furnishes a brake on impulse and gives a foundation for serious life.



A PRAYER UNDER PRESSURE OF VIOLENT ANGUISH

*O Thou great Being! what Thou art
surpasses me to know:
Yet sure I am, that known to Thee
Are all Thy works below.
Thy creature here before Thee stands,
All wretched and distressed;
Yet sure those ills that wring my soul
Obey Thy high behest.*

*Sure, Thou, Almighty, canst not act
From cruelty or wrath!
O, free my weary eyes from tears,
Or close them fast in death.*

*But if I must afflicted be,
To suit some wise design:
Then, man my soul with firm resolves
To bear and not repine!*

—Robert Burns

MYSTIC LIGHT

Letters from a Rosicrucian

Written to Karl von Eckershausen, Munich, 1792-1801



Karl von Eckartshausen

(1752-1803)

This article was begun in the 2009 CHRISTMAS Issue.

LETTER III

ABSOLUTE AND RELATIVE TRUTH

All the science of the world is based on the assumption that things are actually as they appear to be, even though it requires but little thought to understand the error of this supposition, for the appearance of things depends not only on what they really are, but in addition depends upon our organization and the constitution of our perceptive faculties. The greatest of the obstacles which the student of occult sciences encounters in his path of progress is having to abandon in himself the erroneous belief that things are as they appear to him; and unless he can raise himself above this superstition and consider things not merely from the relative point of view of his limited ego but from the infinite and the Absolute, he will not be capable of knowing absolute truth. Before we proceed further in our instructions respecting the practical method of approaching the Light, it will be necessary to impress with

great force on the mind the illusory character of all external phenomena.

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

Such beings, though living in the same world in which we live, can know absolutely nothing of the world which is the only one conceivable to us; and we are not able to know anything intellectually of their world in spite of the fact that both the one and the other are identical. In order to see their world we need to be of sufficient strength to dismiss from ourselves all hereditary and acquired errors and preconceptions; we must raise ourselves to a higher level than that of the self that is bound to the sense world by a thousand chains, and must mentally occupy a place from which we can contemplate the world in its higher aspects. We must die, so to speak, to that with which spiritual beings are inconsistent, in order to acquire the consciousness of superior life and to see the world from the plane and point of view of a god.

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

Those who are in the ignorance above illustrated believe that their special manner of considering the world of phenomena is the only true one, and cling desperately to their illusions, believing them to be realities, and that those who realize their illusory character are dreamers. But as long as they cling to these illusions, they will not raise themselves above them; they will continue believing an illusory science, and will ask in vain for such knowledge to be shown them by God, while closing their eyes and withdrawing themselves from eternal light.

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

It will be admitted that it is not the external body that sees, hears, smells, reasons, and thinks, but that it is the inner man, to us invisible, who discharges these functions by means of the physical organs. There is no reason for us to believe that this inner man ceases to exist when the body dies, on the contrary, as we shall see later, to suppose such a thing is opposite to all reason. If the inner man loses by the death of physical organism the power of receiving sensible impressions from the external world, and if in consequence of the loss of the brain he loses the power of thinking, it will change completely the relations under which he lives in this world, and his future existence will be quite different from ours. His world will not be our world, although in the absolute sense of the word, both worlds are one. Thus it is that in this same world there can exist a million different worlds, in which there are millions of beings whose constitutions differ one from another; in other words there is but one nature, but it may appear under an infinite number of aspects. According to each of the changes of our organization, the world is presented to us from a different angle; at each death we enter into a new world, although it is not necessarily the world that has changed, but only our relations with it which vary in the course of time.

Who knows the world according to absolute truth? What is it that we really know? There can in reality exist neither Sun nor Moon nor Earth; neither fire nor air nor water can have real existence; all of these things exist with relation to ourselves only while we are in a certain state of consciousness, during which we believe that they exist. In the kingdom of phenomena absolute truth does not exist; not even in mathematics do we find absolute truth, because all mathematical rules are relative, and are founded on certain suppositions referring to magnitude and extension which in themselves possess no more than a phenomenal character. Change the fundamental concept upon which mathematics is based, and the entire system of necessity suffers complete change. The same may be said in regard to our concepts of matter, of movement and of space. These are words, pure and simple: merely expressions for indicating to ourselves certain ideas that we have formed concerning really inconceivable things. In other words they indicate certain states of our consciousness.

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

The outer man maintains a certain relation with the outer world, and as such can know no more of the world than this external relation. Some people may object that we should be content with that knowledge and not attempt to go deeper. This, however, is equivalent to depriving one of any further progress and of condemning one to remain sunk in error and in ignorance, because his only means of knowledge is a science that depends entirely upon illusions and which is therefore no more than an illusory science. Moreover, the external aspect of things is the consequence of an inner activity, and unless the true character of the external phenomenon will not be really understood. Besides the real inner man, who resides in the external form, maintains certain relations with the inner activity of the cosmos which are no less strict and definite than the relations existing between external man and external nature; and unless man recognizes the relations which link him to that

power, in other words, to God, he will never comprehend his own divine nature and will never reach the true knowledge of himself.

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

The highest possible knowledge is that having the highest object; and there can exist no higher nor more worthy object for consideration than the cause of universal good. God is, therefore, the highest objective of human knowledge, and we can know nothing regarding Him that is not manifested by His activity in our inner minds. To obtain a knowledge of the superior self is equivalent to obtaining a knowledge of the divine principle within ourselves; in other words, a knowledge of our own inner self after it has turned to the divine and has awakened to a consciousness of its divinity. Then the inner divine self will recognize the relations existing between itself and the divine principle in the universe, if we can speak of relations existing between two things which are not two but are one and the same. In order to express ourselves more correctly, we should say the spiritual knowledge of the One Self is attained when God recognizes His own divinity in man.

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

If so-called wise men encounter such a case as above, referred to, they consider it to be caused by a sickly condition of the body, and designate it as the effect of a "pathological condition"; for it's a fact of everyday experience that external, superficial knowledge embracing absolutely nothing respecting the fundamental laws of Nature, continually and

repeatedly mistakes causes for effects and effects for causes. With equal reason and with the same logic a flock of sheep might say to one of their number which had attained the faculty of speech with its "pathological condition." Thus it is that wisdom appears foolishness to the foolish; to the blind the light is but darkness; virtue is a vice to the vicious; truth seems trickery to the false; and everywhere we see that man perceives things not as they are but as he imagines them.

Thus we see that whatever men are accustomed to calling good or evil or false, useful or useless, is so perceived in but a relative sense. It may be true relative to one person and be quite the contrary with respect to another whose opinions, objectives, or aspirations are different. It is also a necessary consequence of this state of things that where language commences, confusion begins, because owing to the differentiations continually taking place in the diverse constitutions of men, their manner of forming concepts will differ one from another. This being the truth in ordinary affairs, it is yet more in evidence in questions relating to the occult, concerning which the greater part of men possess only false ideas, and it is doubtful that one sentence could be uttered which would not give rise to disputes and false interpretations. The only truths found to be outside the reach of all disputes are absolute truths, and these need not be stated as they are self-evident. To express them by means of language is to say what all the world knows and what no one controverts; for example, to say that God is the cause of all good simply means that we are symbolizing to ourselves the unknown origin of all good with the word "God."

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

(TO BE CONTINUED)

Self-Knowledge and Spirituality



Irene Gómez de Ruggiero

My Brother ...

Have you ever thought at the time to listen to yourself?

Do you want to start today, to make real efforts to achieve that ineffable virtue?

It is so precious to the Spirit, that Goethe, an enlightened being, said:

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

Well .. if you want to start right now, then first, shut up the tumult of your internal voices.

Sit comfortably. Breathe in peace and naturalness.

Close your eyes.

Then ask yourself: "Who am I in reality?"

Think slowly, but with determination. Seeking to meet you in all your facets. Probe deeply your mental world, defining it with fair accuracy.

Question yourself honestly: "What is my purpose on earth?"

If you get the answer, according to the knowledge you have, as a conscious and clear, your chances of progress are vastly improved .

The objective of the human being on earth moving parallel to their degree of intelligence.

When it comes to a conscious level of responsibility, outlining the very broad and spiritual purposes that you have, is to be in proportion to fifty percent in the true path.

From nothing worth all philosophies about life, if human beings cannot define themselves.

A person can spend twenty, thirty years, or the whole existence studying things of the spirit , and no more achieve that an intellectual erudition.

So, friend, be your own judge, with the utmost rigor, with the greatest severity, making the necessary inquest into your inner life.

What is guiding your own heart? What are you looking for on the Spiritual Path?

What do you wish? Would you like to know or to ignore thyself?

Will you spend all your existence unnecessarily, without trying to achieve your internal reform, without real self-intimacy and clear hopes and aspirations?

Or ... do you want to , by contrast, see your own flaws , faults and weaknesses in order to transmute them and undertake a new stage in your life, consciously , living what you study and understand, looking thyself in raising achievement of the celestial development , and be, at this stage, for the first time in your learning on Earth, spiritually honest and fair with your own Spiritual Being?

If you, in your bosom, respond positively and with conviction, acting in harmony with the answers you give, then you no longer represent a simple sheet brought to will of the wind. You are able to govern, wisely, the helm of your own life, your destiny or divine purpose!

- Irene Gomez de Ruggiero

Summertime



Pentecost - Painting by El Greco - 1610

Pentecost

Occurring the fiftieth day after Easter, also called Whitsunday, Pentecost commemorates the descent of the Holy Spirit. Union with this "Spirit of Truth" gives the power to speak all human tongues.

SUMMERTIME REFLECTS the bounty of nature and the fullness of life. We are all naturally seekers of wonders. We will travel far to see the majesty of old ruins, the venerable forms of hoary mountains, great waterfalls and galleries of art. And yet we need not leave where we are to observe marvels of nature and art: the splendor of the setting sun, the liquid pulsing of stars, the slow-motion magic of plant and animal transformations — the myriad wonders of Divinity and its boundless revelation are all about us. Summertime unbars our gates and carries us forth amidst the ever renewed wonders of the world.

During the six months following the Winter Solstice, Earth and its life forms consciously or unconsciously respond to the spiritual impulses that emanate from the Solar and incarnate Christ. During the summer season human consciousness is profoundly influenced by the spiritual influx associated with the powers of the Holy Spirit, first evidenced in Pentecost. In June, as the Sun passes through Gemini, the peerless Love Processional is celebrated and those exalted Beings known as Seraphim and Cherubim, Hierarchies of Gemini and Cancer respectively, are ascendant in the Heavens. Their work is to pour mighty currents of love upon Earth, which is the principal stabilizing force of the planet. Love is the greatest power in the world. It can change all things, people and conditions, and its unlimited transforming potency is operative in this magnificent June observance.

In an ecstasy of vision, St. Paul witnessed the Holy Love Processional with the glorious Mary, the Mother of Jesus, as its Queen. He returned on wings of inspiration and wrote one of the most sublime love songs the world has ever known: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal."

We speak of June as the month of love and unions. In the highest sense this refers to the regeneration incident to the joining of the higher and the lower self in man, known as the mystic marriage of the golden glory of the Sun and the silvery beauty of the Moon. Marriage involves the union of opposites, the most sacred of all unions. Gemini is the sign of opposites, positive and negative, high and low, black and white. In Gemini mankind is introduced to the path of light and the path of shadow. Gemini sets a dual impress upon the human body, lungs, shoulders, arms and hands in particular, and it holds a cosmic pattern for perfected man when masculine and feminine potencies shall be in equilibrium and there will be immunity from disease, old age, suffering, and sorrow and humanity will live in peace and joy.

During summertime the higher and the lower, the spiritual and the material are conjoined in a closer and more effective union than at any other time of the year, and we experience a new sense of freedom and expansion. At this time energies from earth rise to mingle with a downpouring of golden rays from the sun and our cosmic evolution is carried another step forward.

In Autumn, when all nature returns to its primordial home, man's thoughts and feelings inevitably revert to *his* divine Source. He too seeks his home in the heaven of his Creator. Yet the quest is not ours alone. He Whom we seek is seeking us and waiting for us to manifest as sons of the most high, that all-pervading Spirit, the invisible Light of the Sun, though we may be distant in degree from the magnitude of its splendor and potency.

That Spirit which pervades all is like a refiner's fire: it leads us in straight paths through the strait gate to the riches of beatitude and through its fiery purging it removes every foul taint from our souls.

Astrologers generally refer to the United States as a Gemini-ruled country because adaptability, versatility, restlessness, changeability, and a Love of the new and unexpected are all characteristics of Gemini as well as being an accurate summation of the traits of the American people, and when their consciousness is raised and transformed to the New Order of the ages, all bonds of oppression and inequality will be loosed and mankind will know and experience his God-given heritage of freedom. The Divine Polarity manifesting in the original state of man devolved into the duality which marks his present physical state of being. Under the rule of duality we experience inequality between the Masculine and Feminine principles.

With the loss of whole spiritual consciousness has come a freight of ills. But a new world is in the making, a world that is being built on love, forbearance, human sympathy and tolerance. These are fruits of the spirit and can emanate only from a society founded on the conquest of self rather than on the self-defeating conquest of others.

Year after year, from Easter to Autumn, as the Sun transits the signs north of the equator, we are able to draw ever finer desire substance for our desire bodies as a result of the flowing of Christ Jesus' blood on Calvary. This will slowly but surely effect a refinement and purity in our natures. The gross elements will be gradually expunged. The amount of effort we devote to this process depends on our dedication to the Christ ideal and our gratitude to the Christ for his Cosmic oblation. Through His Person and by His example man's fragmented self can be healed, made whole, and brought into the true Presence that is joy and everlasting peace. Christ gives for our inspiration and imitation the perfect example of One who began and completed the work. He is the Mediator, the perfect Teacher Who points the Way that all may come safely and securely and take comfort unto their souls.

"My Judgement is just because I seek not my own will but the will of him Who sent me." "I will hold him in perfect peace whose mind is posited in Me." All spiritual beings are the same in kind with the Supreme Spirit. The pure enlightened soul assumes a luminous form having no gross body. This is our goal, and being a Ray from Infinite Spirit which knows the past and the future and pervades all, that Spirit which created all things in ages most remote, our quest is assured. No force, overt or hidden, can stay us. We shall climb from star to star.

The process of reversing and resolving matter goes on continually. Work on the physical body correlates with the masculine pole of spirit which is will. Work on the etheric vehicle correlates with the feminine pole of spirit, which is imagination. Work on the desire body conditions the third aspect of spirit and pertains to the masculine and feminine forces in equilibrium. Matter is crystallized spirit, which itself is cosmic "substance" not yet crystallized. By the wedding of Chaos with Cosmos there is something new brought forth, which is genius.

The solidification of the Earth commenced in the Sun period as humanity was unable to vibrate at the high rate needed to remain on that fiery globe. We were removed from the sun sphere and took up residence on a planet and in bodies that became increasingly dense, until, by the end of the Atlantean Epoch, humanity was inhabiting this present hard earth and this too solid flesh. We ourselves made the Earth what it was and if no special help had been given us, we should not have been able to extricate ourselves from the meshes of matter. We were given laws to curb the instinct of the flesh. But laws, as Paul paradoxically shows, teach sin, and the end of sin is death. A new impulse had to be given which would inscribe the law into men's hearts so that they unto Him. He has promised to remain with us to the end of this age of alternating cycles—until we ourselves can float the Earth.

The appearance of the first rainbow marked the beginning of the era of alternating cycles. These changing seasons are the basis for most of our religious observances and truly are turning points in the life of the Great Earth Spirit Who is born to the Earth at Christmas and is freed at Easter to soar to finer realms and abide in the bosom of the Father. In July He occupies His home world, the World of Life Spirit, characterized by cosmic unity and harmony. The realm of the Father is the World of Divine Spirit. This is where Christ works with the Supreme power of love, the stabilizing force of the earth.

Only the most advanced humanity will have reached the state of consciousness found in the World of Life Spirit at the end of this Earth Period. In our present stage of development, the highest sphere that humanity can attain is the World of Abstract Thought. During the summer months the Christ has left us while He journeys in the domain of the Father.

In a sense the physical body is a loan to us from angelic Hierarchies which helped infant humanity with their first faltering steps on their pilgrimage through denser realms. We are now learning how to recreate these bodies to better serve our evolutionary needs. We are using them as tools to extract the essences of earthly experience. Christ said "I will pour out my spirit on all flesh." We are called to be done with intercessors, be they priests or doctors. Our one infallible guide is now within, the Paraclete. It is imperative that man refer all matters to the one Source through the office of the indwelling Divine Spark, the One within his own heart and soul. Thus will man learn to "know himself" and heal himself, for all healing and all knowing are but a process of enlightenment about Who made him and for what purpose. The Prophet Isaiah knew Who this was: "The Lord shall guide you always, and satisfy your needs in the sun-baked land, also strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail. He maketh the grass to grow on the mountain and herbs for the use of man." The things we now esteem fixed shall one by one detach themselves like ripe fruit from our experiences and fall. The soul looketh steadily forward.

Physical influences reach their highest expression in midsummer, and spiritual effects are dormant during the time the Sun is high in the Heavens. On June 20th we celebrate Summer Solstice Services and at the Full Moon the great festival of the fairies takes place. These etheric creatures have wrought their magic and they dance with joy and thanksgiving at this feast of accomplishment. Nature spirits play an important part in the world's work and this season sees a crescendo of their creative activities. Without the life giving vitality so evident at this time, our progress would cease. It takes little imagination to realize what the outcome of such prospect would be.

In July the essence of the earth is steeped in ecstasy. Heaven and Earth are engaged in the divine interchange of spiritual forces. The marriage of Heaven and Earth is consummated. For a four-day interval all desire currents are stilled. Spirit reigns supreme and earth is filled with pure white light. In time everyone will learn how to attune themselves to this mighty inflow of energy and so become spiritually renewed. Indeed, we shall bring ourselves into conscious harmony with the dominant chords all the months of the solar year making us more effective channels for the administration of the Christ force.

Let us go forward in full appreciation of what these changing seasons mean, that we may garner the fruits of opportunities as they are presented and so make the best possible use of our talents and God's blessings in this great school of experience.

—Caroline Lederman



Planet Art

Michelangelo Buonarroti (1474-1563), Vault of Sistine Chapel, Vatican, Rome

The Prophet Isaiah

Isaiah's prophetic power was based on his accessing the Memory of Nature, whose highest source is in the World of Life Spirit, wherein one can read events "from the earliest dawn of our present manifestation...so sublime and wonderful that we have no word that will give even the slightest idea thereof" (Cosmo, p. 212). Corinne Heline states that both Isaiah and Ezekiel attained to this sublime degree (New Age Bible Interpretation, Vol. 3, p. 278).

MAX HEINDEL'S MESSAGE

In the years 1907-08, after being tested for sincerity of purpose and selfless desire to aid his fellowmen, Max Heindel was selected by the Brothers of the Rose Cross to give out publicly the Western Wisdom Teachings and thus help prepare humanity for the coming Age of Universal Brotherhood. By means of intense self-discipline and devotion to service he earned the status of Lay Brother (Initiate) in the exalted Rosicrucian Order.



Carl Louis F. Von Grasshoff
MAX HEINDEL
(1865-1919)

Carl Louis F. Grasshoff (Max Heindel) [1909-1919]

Under the direction of the Brothers of the Rose Cross, spiritual giants of the human race, Max Heindel wrote *The Rosicrucian Cosmo-Conception*, an epoch-making book which has now become the Western World's leading textbook on occultism. By means of his own spiritual development he was able to verify for himself much that was given in the *Cosmo-Conception*, as well as to gain additional knowledge that later become embodied in his numerous books.



What is Spiritual Work?

*At the gate the poor were waiting,
Looking through the iron grating,
With that terror in the eye
That is only seen in those
Who amid their wants and woes
Hear the sound of doors that close,
And of feet that pass them by;
Grown familiar with disfavor,
Grown familiar with the savor
Of the bread by which men die!
But today, they knew not why,
Like the gate of Paradise
Seemed the convent gate to rise,
Like a sacrament divine
Seemed to them the bread and wine.
In his heart the Monk was praying,
Thinking of the homeless poor,
What they suffer and endure;
What we see not, what we see;
And the inward voice was saying:
'Whatsoever thing thou doest
To the least of mine and lowest,
That thou doest unto me!'

'Unto me!' but had the Vision
Come to him in beggar's clothing,
Come to medicant imploring,
Would he then have knelt adoring,
Or have listened with derision,
And have turned away with loathing?
Thus his conscience put the question,
Full of troublesome suggestion,
As at length, with hurried pace,
Towards his cell he turned his face,
And beheld the convent bright
With a supernatural light,
Like a luminous cloud expanding
Over floor and wall and ceiling.

But he paused with awe-struck feeling
At the threshold of his door,
For the Vision still was standing
As he left it there before,
When the convent bell appalling
From its belfry calling, calling,
Summoned him to feed the poor.
Through the long hour intervening*

*It had waited his return,
And he felt his bosom burn,
Comprehending all the meaning,
When the Blessed Vision said,
'Hadst thou stayed, I must have fled!'*

Ages and ages ago--so long in fact that it was almost as far away as yesterday--darkness enveloped the Earth and men were groping for the light. Some there were who had found it and who undertook to show men the reflection thereof, and they were eagerly sought. Among them there was one who had been to the city of light for a little while and had absorbed some of its brilliancy. Straightway men and women from all over the land of darkness sought him. They journeyed thousands of miles because they had heard of this light; and when he heard that a company was traveling toward his house he set to work and prepared to give them the very best he had. He planted poles all around his house and put lights upon them so that his visitors might not hurt themselves in the darkness. He and his household ministered to their wants and he taught them as best he knew.

But soon some of his visitors murmured. They had thought to find him seated upon a pedestal radiant with celestial light. In fancy they had seen themselves worshipping at his shrine; but instead of the spiritual light they had expected they had caught him in the very act of stringing electric lights to illuminate the place. He did not even wear a turban or a robe, because the order to which he belonged had as one of its fundamental rules that its members must wear the dress of the country in which they lived.

So the visitors came to the conclusion that they had been tricked and swindled and that he had no light. Then they took up stones and stoned him and his household; they would have killed him had it not been that they feared the law, which in that land required an eye for an eye and a tooth for a tooth. Then they went away again into the land of darkness and whenever they saw a soul headed towards the light they held up their hands in horror and said, "Do not go there; that is not true light, it is a jack-o-lantern and it will lead you astray. We know there is absolutely no spirituality there." Many believed them and thus came to pass in that case, as so many times before, the saying that was written in one of their old books: "This is the condemnation, that light has come into the world, but men love darkness rather than light."

As it was in that far-away yesterday, so also it is today. Men are running hither and thither seeking for light. Often like Sir Launfal they travel to the ends of the Earth, wasting their whole lives seeking for the thing that they called "Spirituality," but meeting disappointment after disappointment. But just as Sir Launfal, having spent his whole life in vain search away from his home, finally found the Holy Grail right at his own castle gate, so every honest seeker after spirituality will, shall, and must find it in his own heart. The only danger is that like the company of seekers mentioned, he may miss it because he does not recognize it. No one can recognize true spirituality in others until he has in a measure evolved it in his own self.

It therefore may be well to try to settle definitely "What is Spirituality?" to give a guide whereby we may find this great Christ attribute. In order to do this we must leave our preconceived ideas behind, or we shall certainly fail. The idea most commonly held is that spirituality manifests through prayer and meditation; but if we look at our Savior's life we shall find that it was not an idle one. He was not a recluse. He did not go away and hide Himself from the world. He went among people, He ministered to their daily wants; He fed them when that was necessary; He healed them whenever He

had the opportunity, and He also taught them. Thus he was in the very truest sense of the word a servant of humanity.

The monk in "The Beautiful Legend" saw Him thus when he was engaged in prayer, rapt in spiritual ecstasy. But just then the convent bell struck the hour of twelve and it was his duty to go and imitate the Christ, feeding the poor who had gathered around the convent gate. Great indeed was the temptation to stay, to bathe in the heavenly vibrations; but there came the voice, "Do thy duty; that is best; leave unto thy Lord the rest." How could he have adored the Savior whom he saw feeding the poor and healing the sick while at the same time leaving the hungry poor to stand outside the convent gate waiting for him to perform his duties? It would have been positively wicked for him to have stayed there; and so the Vision said to him upon his return: "Hast thou stayed, I must have fled."

- Max Heindel



The "Mysterium Magnum" of the Rose Cross

Occasionally we get letters from students voicing their regret that they are alone in the study of the Rosicrucian Philosophy, that their husbands, wives, children or other relatives are unsympathetic or even antagonistic to the teachings, despite all efforts of the said student to interest favorably these friends and thus obtain companionship in their studies, or at least freedom to follow their bent. This friction causes them a certain amount of unhappiness according to their various temperaments, and we are asked by these students to advise them how to overcome the antagonism and convert their relatives. This we have done by personal letters and have been privileged to help conditions in not a few homes when our advice has been followed; but we know that frequently those who suffer most acutely are silent, and we have therefore decided to devote a little time to a discussion of the subject.

It is truly said, very truly, that "a little knowledge is a dangerous thing," and this applies with the same force to the Rosicrucian teachings as to any other subject. Therefore, the very first step is to find out *if you have enough knowledge* to be on the safe side. So let me ask the question: What is the Rosicrucian teaching which you are so anxious to have others share and to which they object? Is it the twin laws of "*Causation*" and "*Rebirth*?" They are excellent for explaining a great many problems of life, and they are a great comfort when the grim reaper appears and robs our home of some one near and dear. But then you must remember that there are many who do not feel the need of any explanation whatever. They are constitutionally as unfit to apply it as a deaf mute is to use the telephone. It is true that we work to better advantage when conscious of the law and its purpose, but let us take comfort from the fact that these

laws work for good to all whether they know it or not, and therefore *this knowledge is not essential*. They will suffer no great loss because they do not embrace this doctrine, and they may escape the danger incident to the possession of "a little knowledge."

In India where these truths are known and believed by millions, people make little effort at material progress because they know that they have endless time, and what they do not accomplish in this life may wait till the next or a later life. Many Westerners who have embraced the doctrine of rebirth have ceased to be useful members of their community by adopting a life of indolence, thereby bringing reproach on these so-called higher teachings. If your friends will have none of this teaching, leave them alone. Making converts is by no means the essential point of the Rosicrucian teaching. The Guardian of the Gate will not examine them as to knowledge, and he may admit some who are entirely ignorant of this matter and shut the door in the face of others who have devoted their lives to studying, lecturing on, and teaching these laws.

Then if the doctrines of "Causation" and "Rebirth" are unessential, what about the *complex constitution of Man*? Surely it is essential to know that we are not merely this visible body, but have a vital body to charge it with energy, a desire body to spend this force, a mind to guide our exertions in channels of reason, and that we are virgin spirits enmeshed in a threefold veil as egos. Is it not essential to know that the physical body is the material counterpart of the Divine Spirit, that the vital body is a replica of the Life Spirit, and that the desire body is the shadow of the Human Spirit, the mind forming the link between the threefold spirit and the threefold body?

No, *it is not essential to know these things*. Properly used, this knowledge is an advantage, but it may also be a very decided disadvantage in the case of those who have only "a little knowledge" in that direction. There are many such who are always meditating on "the higher self" while entirely forgetful of the many "lower selves" groaning in misery at their very doors. There are many who dream day and night of the time when they will take their daily *soul flights* as "invisible helpers" and ease the sufferings of the sick and sorrowful, yet would not spend a five cent car fare and an hour's time to bring a poor, friendless soul in a city hospital a flower and a word of cheer. Again I say that the Guardian of the Gate is more likely to admit him who did what he could than him who dreamed much and did nothing to help his suffering fellow man.

If you could get people to study the Rosicrucian teachings about death and the life after, you would feel it important that they should also know about the silver cord remaining unbroken for a period approximately three and one-half days after the spirit has left the body, and that it must be left undisturbed while the panorama of its past life is being etched into the desire body to serve as arbiter of its life in the invisible world. You would like them to know all about the spirit's life in purgatory--how the evil acts of its life react upon it as pain to create conscience and keep it from repeating in a later life the acts that cause the suffering. You would have them know how the good acts of life are transmuted into virtues usable in later lives as set forth in our philosophy.

You have no doubt been surprised at the assertion that a knowledge of the great twin laws is unessential. Probably the next assertion that it is immaterial whether others learn about the constitution of man as we know it may have scandalized you; and you will undoubtedly feel shocked to have it stated that the Rosicrucian teachings concerning death and the passing of the spirit into the unseen worlds are also comparatively unnecessary to the purpose we aim to accomplish. It really does not matter whether your relatives understand or believe in these teachings. So far as your own passing is concerned, an earnest request that they leave your body quiet and undisturbed for the proper period will probably be carried out to the letter, for people have an almost superstitious regard for such "last requests"; and if any of your friends pass over, *you* are there with your knowledge and can do the right thing for them. So never mind if they refuse to take up that part of the Rosicrucian teaching.

But the student may say, "If a knowledge of the before mentioned subjects which seems of such practical value is immaterial to advancement, then it follows that study of the Periods, Revolutions, World Globes, etc., is entirely so. That disposes of everything taught in the '*Cosmo*' and there is nothing left of the Rosicrucian teaching which we have embraced and to which we have pinned our faith!

Is nothing left? Yes, indeed, ALL IS LEFT, for those things mentioned are only the husks which you must remove to get at *the meat in the nut*, the kernel of it all. You have read the "*Cosmo*" many times perhaps. Maybe you have studied it and feel proud of your knowledge of the world mystery, but *have you ever read the mystery hidden in every line?* That is the great and essential teaching, the one teaching to which your friends will respond, if you can find it and give it to them. The "*Cosmo*" preaches on every page THE GOSPEL OF SERVICE.

For our sakes Deity manifested the universe. The great creative Hierarchies have all been and some of them still are *our servants*. The luminous star angels, whose fiery bodies we see whirling through space, have worked with us for ages, and in due time Christ came to bring us the spiritual impetus needed at that time. It is also significant in the extreme that in the parable of the last judgment Christ does not say, "Well done, thou great and erudite *philosopher*, who knoweth the Bible, the Kabala, the "*Cosmo*" and all the other mysterious literature which reveals the intricate workings of nature" but He says, "Well done, thou good and faithful servant: * * * enter thou into the joy of thy lord. * * * For I was an hungered, and you gave me meat: I was thirsty, and ye gave me drink; * * * ." Not one single word about knowledge; *the whole emphasis was laid upon faithfulness and service.*

There is a deep occult reason for this: *service builds the soul body*, the glorious wedding garment without which no man can enter into the kingdom of the heavens, occultly termed "*The New Galilee*," and it does not matter whether we are aware of what is going on, so long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the Mysteries without the need of books, and one who is thus God-taught knows more than all the books in the world contain. In due time the inner vision will be opened and the way to

the Temple shown. If you want to teach your friends, no matter how skeptical they may be, they will believe you if you preach the gospel of service.

But you must *preach by practice*. You must become a servant of men yourself if you would have them believe in you. If you want them to follow, you must lead, or they will have the right to question your sincerity. Remember, "ye are a city upon a hill," and when you make professions they have a right to judge you by your fruits; therefore *say little, serve much*.

There are many who love to discuss the harmless, peaceful life at dinner, oblivious of the fact that the red roast on the table and the cigar in the mouth dull the effect. There are others who make a god of the stomach and would rather study dietetics than the Bible; they are always ready to buttonhole their friends and discourse upon the latest food fad. I knew one man who was at the head of an esoteric group. His wife was antagonistic to occultism and the meatless diet. He forced her to cook his vegetables at home, and told her that if she ever dared to bring meat into *his* kitchen or contaminate *his* dishes with it, he would pitch her and the dishes into the street, adding that if she must make a pig of herself she could go and get flesh food in a restaurant.

Is it to be wondered at that she judged the religion by the man and would have none of it? Surely he was to blame, being "his brother's keeper," and though this is an extreme case, it makes the lesson more obvious. It is to the everlasting praise of Mahomet that his wife became his first disciple, and it speaks volumes for his kindness and consideration in the home. His is an example we should all do well to follow if we would win our friends to the higher life, for though all religious systems differ outwardly *the kernel of all is LOVE*.

- Max Heindel



LETTER NO. 82

September, 1917

TAMING AN UNRULY MEMBER

As you probably know, we have here on Mt. Ecclesia a short service morning and evening, which includes a reading from the Bible. Mrs. Heindel and myself are very fond of reading from time to time the third chapter of James because we find there such an important lesson. I thought it might be well to call it to your attention, particularly because of an incident which happened here a short time ago that served to drive that lesson with great force into my consciousness. I believe that we shall all be able to

profit by taking that lesson to heart. Let me quote a few verses from the chapter mentioned, and then I shall tell you the incident to which I refer.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell, For every kind of beast, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. My brethren, these things ought not to be. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits. And the fruit of righteousness is sown in peace of them that make peace."

We have on Mt. Ecclesia several swarms of bees. Some time ago the gardeners were endeavoring to move a swarm from one place to another. The bees became enraged at this interference with their life and work; they stung their aggressors severely and painfully in a number of places. When this incident was reported to me and I thought it over, it struck me that there was in it a very important lesson. The bee loses its sting whenever it has stung, and then it dies. Just think of it! How strictly the law of justice deals with it! It automatically kills itself when harming anyone else. It is not an avenging God but its own act that brings the retribution. Just think of it!

If we died when we had stung others with sharp words, how many of us would be alive? And again, if we knew that we would die when we had stung, would we not curb our tongues to the benefit of ourselves and all others concerned.? This is surely an example that we may well take to heart and ponder repeatedly until we learn to snap our teeth together and keep our mouth closed whenever we are tempted to speak unkind words. If we can only do this, the time will come by and by when we shall cease to FEEL unkindly towards people, no matter what they do to us.

I can assure you in the case of Mrs. Heindel and myself, particularly since we came to Headquarters, that this chapter has been of more spiritual benefit to us than any other. It has helped us more than all the rest put together, though of course we are far, far from perfect yet. But what we have done, and what others have done with us here, is ample warrant for recommending this chapter to your earnest attention--coupled, perhaps, with the little story of the bees--for it will do as much for you if you read it and take it to heart one or twice a week.

- *Max Heindel*



APHORISMS

FROM MAX HEINDEL'S WRITINGS

As our body is the visible garment of the invisible ego, so does the visible fire clothe the true invisible fire. Fire and the ego are both spirits and both manifest under analogous laws.

A good memory is one that forgets the faults of others, but remembers the lessons.

A small man is always anxious for a big position because he feels that the position will confer dignity and prestige upon him, but there are ninety-nine chances that he will disgrace the position. A big man dignifies any position, big or little, by the efficient way he handles it.

No matter how high that ideal seems or how far below it we feel, Saints have realized it. They were men, and what man has done man can do again.

THE LOST WORD--You cannot say it unless you have first learned to live it.

PRAYER is magic incantation, but unless your life is a prayer, you will never get the answer.

When you have set your goal, never harbor a thought of fear or failure, but cultivate an attitude of invincible determination to accomplish your object despite all obstacles, holding the thought of success constantly.

The Black Grail feeds on evil, while the Holy Grail feeds on Love. If evil did not exist the powers of darkness would starve.

Prayer is like the turning on of the electric switch, that does not create the current but simply provides a channel through which the electric current may flow. In like manner prayer creates a channel through which the divine life and light pour itself into us for our spiritual illumination.

There is but one safe way to develop our latent faculties. No matter what anyone may say to the contrary, experience will prove that attainment to spiritual powers depends upon purification and unselfish aspiration; and that is what the mysteries taught in olden times.

Nature is the symbolic expression of God. She does nothing gratuitously, but there is a purpose behind everything and every act.

It is one thing to go out in the mountains where there is no one to contradict or to jar upon our sensibilities and keep our poise; but it is another thing entirely to maintain our spiritual aspirations and keep our balance in the world where everything jars upon us; but when we stay on this path we gain a self-control which is unattainable in any other manner.

When we work and pray, and make our lives a living prayer for opportunities to serve others, then all earthly things will come of their own accord as we need them, and they will continue to come according to the degree that they are used in the service of God.

A great and wonderful allegory is written in cosmic characters in the sky. It is also written in our own lives, and warns us to forsake the fleeting life of the material and to seek the eternal life of God.

There can be no contradiction in nature, therefore the heart and mind must be capable of uniting. To indicate this common ground is precisely the purpose of this book; to show where and how the mind, helped by the intuition of the heart, can probe more deeply into the mysteries of being than either could alone, where the heart by union with the mind, can be kept from going astray, where each can have full scope for action, neither doing violence to the other, where both mind and heart can be satisfied.

The Founder of the Christian Religion stated an occult maxim when He said, **"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."** (Mark 10). All occultists recognize the far-reaching importance of this teaching of Christ, and endeavor to live it day by day.

If, having knowledge and choice, man ranges himself on the side of good and right, he cultivates virtue and wisdom. If he succumbs to temptation and does wrong knowingly, he fosters vice.

In service is the only true greatness. Yet no matter how efficiently we may serve, if we glory in our services, that self-glory is our only reward.

It should be our aim to think little of that which we do, to esteem ourselves as nothing, for no matter how well we work, none of us are able to serve God worthily even for one single day. So HUMILITY in service should be our chief end and aim. The more thoroughly we can attain to that ideal, the smaller we are in our own eyes, the greater shall we be in the sight of God.

It is always easy to get people to do big things, where they are bolstered up by the dignity of the position. Lots of little men can always be found to fill the conspicuous places, for this man enjoys to have everybody bowing before him, but it takes a BIG MAN to do the little things, the things which are called menial, which are not menial for the personality dignifies the task.

No matter what people say to us or about us their words have no intrinsic power to hurt. It is our own mental attitude towards their utterances which determines the effect of their words upon us for good or ill. Paul, when facing persecution and slander, testified that, "None of these things moved us."



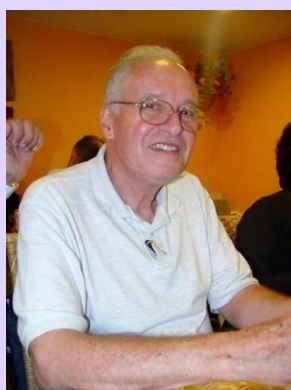
STUDIES IN THE ROSICRUCIAN COSMO-CONCEPTION

The Visible and Invisible Worlds Their Inhabitants and their Relation to Humankind



Milky Way, JoeTuccione, Space.com.

**A Cycle of Lectures Given in Celebration of the 100th Anniversary of ROSICRUCIAN
COSMO CONCEPTION First Edition**



**By Roberto Gomes da Costa
President of the Chartered Center of Rio de Janeiro**

This article was begun in the 2010 SPRING Issue.

PART TWO

THE DESIRE WORLD



INTRODUCTION

The Desire World, like the others, has the 7 subdivisions called regions and through the cosmic forces present in those regions the living beings find incentive for doing and moving. Desires, emotions, aspirations, passions and feelings express themselves in the matter of the different regions of the Desire World, as forms express themselves in the Chemical Region of the Physical World. In the Desire World the distinction between matter and force it is not as clear as in the Physical World. If the law ruling the Chemical World is the inertia, a tendency of the matter to remain in status quo, it is not so in the Desire World, where matter itself is fluid and in unceasing motion. The Desire World is color and light, changing all the time, in which the forces of animal and human being intermingle with the forces of Hierarchies of spiritual beings which do not appear in the Physical World ([COSMO CONCEPTION, Chapter I](#)).

The Desire World is in constant movement and it wouldn't be different with the desire body of man, moving incredibly fast. The desire stuff, which in one moment is in the head, in the next instant will be at the feet and will keep moving permanently. The desire body of man, due to its time of evolution, does not have organs like the physical or vital bodies. There are, however, perception centers, looking like vortices and which keep the same position all the time, in spite of the continuous moving of desire stuff. In the major part of humanity, those centers are mere eddies and of no use as means of perception. Those centers are more developed in clairvoyants, voluntary or involuntary like the mediums. It is the direction of rotation of these centers, clockwise or counterclockwise, that differentiate the voluntary from the involuntary clairvoyants (See [COSMO CONCEPTION, Chapter II](#), and "[TEMAS ROSACRUCES, Tomo II](#)", El Mundo del Deseo). The desire body is rooted in liver, as the vital body is rooted in the spleen. The desire stuff, as said before, is permanently flowing through currents moving along curved lines to all the points in the desire body periphery which forms an ovoid and come back to the liver through a certain number of vortices. This happens to all beings with hot blood having feelings and emotions. These curved lines formed by desire stuff in continuous moving tint themselves according to the nature of emotions and feelings of their possessors. The humid emotions we've mentioned in the preceding part of this work look like full clouds, with delicate and sparkling colors and hues. The


lower emotions show themselves as heavy and obscure colors and like fire lightening in case of anger or hate. In the case of appetites gratification the red color prevails, in hues that will vary according to the nature of these appetites, reaching at times the scarlet. The feeling that reduces the vibrations of the desire body, freezing it, is fear. Its effects are immediately felt in the desire body, creating lines of gray color, waving through the person's aura. With the continuation of the process, the light and beauty of normal colors seem to be covered and hidden by this heavy and gray mist. In cases of extreme fright, the desire stuff freezes entirely, provoking eddies around the vortices. Max Heindel warns us against fear, as a great hindrance to soul grow.

The emotions, feelings and all others forms made of desire stuff are under the dominion of two great forces – Attraction and Repulsion, which act in a different way in the three denser Regions of the Desire World from that in which they act in the three upper Regions, while in the central Region, the fourth, is a neutral region, the Region of Feelings. In the fourth Region, interest or indifference provokes or not the action of one of the two forces (See the Regions of Desire World in Diagram 2).

Only the Attraction Force acts in the three upper Regions of Desire World. The Attraction Force is also found in the lower Regions, where it works against the Repulsion Force, to balance its destructive action. In the densest Region of desire World, the region of the coarsest passions and desires, the Repulsion Force is stronger. In the Second Region, the Region of Impressionability, there is equilibrium between the two forces. The impressions generated by facts are neutral and result from the sensorial perceptions of the Vital Body. In the Third Region, the Region of Wishes, the Attraction Force is greater than the Repulsion Force. The wishes generated in the Third region are egoistic in nature.

All forms in the Desire World tend to attract to itself other forms of the same nature to expand thereby. In the upper regions of the Desire World, this tendency finds adequate conditions to come through, due to the fact that only the Attraction Force is active and Good becomes stronger and grows without limits. In the First Region, evil would have the tendency to grow without limits were not the destructive action of the Repulsion Force. When a coarse desire form is attracted to another of the same nature, there is a disharmony in their vibrations, whereby one has a disintegrating effect upon the other. A good example is shown in COSMO CONCEPTION, when it describes the destructive action of a lie. The two descriptions of the same fact, one true and another false, act with mutual destructiveness one upon the other.

DIAGRAM 2

THE SEVEN WORLDS		
WORLD OF GOD	Consisting of  7 Regions	
WORLD OF VIRGIN SPIRITS	This World consists of 7 Regions and is the abode of the Virgin Spirits when they have been differentiated in God before the pilgrimage through matter.	Vehicles of Man
WORLD OF DIVINE SPIRIT	Consists of 7 Regions and is the abode of the highest spiritual influence in man.	Divine Spirit
WORLD OF LIFE SPIRIT	Consists of 7 Regions and is the abode of the second aspect of the threefold spirit in man.	Life Spirit
WORLD OF THOUGHT	REGION OF ABSTRACT THOUGHT 7th Region contains the germinal idea of form in mineral, plant, animal and man. 6th Region contains germinal idea of life in plant, animal and man. 5th Region contains germinal idea of desire and emotion in animal and man; abode of 3rd aspect of spirit in man.	Human Spirit
	REGION OF CONCRETE THOUGHT 4th Region contains the archetypal forces and the human mind. It is the focusing point through which the spirit mirrors itself in matter. 3rd Region archetypes of desire and emotion. 2nd Region archetypes of universal vitality. 1st Region archetypes of form.	Mind
DESIRE WORLD	<div> 7th Region Soul-Power 6th Region Soul-Light 5th Region Soul-Life </div> } — Attraction <div> 4th Region Feeling </div> { Interest Indifference <div> 3rd Region Wishes 2nd Region Impressionability 1st Region Passion and Low Desire </div> } — Repulsion	Desire Body
PHYSICAL WORLD	ETHERIC REGION 7th Region Reflecting ether, memory of nature. 6th Region Light ether, medium of sense perception. 5th Region Life ether, medium for propagation. 4th Region Chemical ether, medium for assimilation and excretion.	Vital Body
	CHEMICAL REGION 3rd Region Gases. 2nd Region Liquids. 1st Region Solids.	Dense Body

THE EGO

THE LINK BETWEEN

THE PERSONALITY

Diagram 2 gives a comprehensive idea of the seven Worlds which are the sphere of our development, but we must carefully keep in mind that these Worlds are not placed one above another, as shown in the diagram. They inter-penetrate—that is to say, that as in the case where the relation of the Physical World and the Desire World was compared, where we likened the Desire World to the lines of force in freezing water and the water itself to the Physical World, in the same way we may think of the lines of force as being any of the seven Worlds, and the water, as in our illustration, would correspond to the next denser World in the scale.

By this reason, evil cannot be fought if the intention is to destroy it, because another form is generated in the lower regions of Desire World, where the Repulsion Force is prevailing. Evil must be transmuted into good, by means of emotions generated in the higher regions of the Desire World, where there is only the Attraction Force. We must always seek the good in evil things. The intention any one has to face this situation is a form of desire stuff made of material from the Fourth Region. If our attitude is of indifference, there is no intention and the subject does not reach our conscience. If our attitude is of interest, the nature of our intention will determine the quality of desire stuff to be used. The intention to destroy leads to a form using desire stuff from the lower regions. The intention to find the good in the evil actions will lead to a form using desire stuff from the higher regions.

One of the remarkable characteristics of our evolution process is the strong presence of duality in our lives, forcing us to make choices, at every moment. This also happens with the feeling of indifference, which can make contributions to our development, in a positive or negative way. Negative, when we waste an opportunity for a good deed and we sin by omission. Positive, when we are tested and indifference can be a god strategy to “lead us not into temptation”, because the intention to fight against it can arouse the kind of emotions we are trying to avoid.

ACTIVITIES OF LIFE

The activities of human Ego, in waking consciousness, are of great intensity in the Desire World, in the present stage of human evolution, as described in the [Chapter II of COSMO CONCEPTION](#), from which we have extracted a résumé.

As Egos, we observe, through our senses, the impressions made by the external world upon our Vital Body. We observe also the feelings and emotions generated by these impressions on the Desire Body. All these impressions, feelings and emotions, reflected through our mind, reach the Ego's consciousness.

From the mental images thus produced and with the help of our own mind we make our conclusions. These conclusions are ideas. With our will power we project these ideas through our mind. Clothed with mental stuff extracted from the Region of Concrete Thought, these ideas take concrete shape as thought forms.

The mind is like a projecting lens of a movie projector. The mental image is projected in one of the following directions, according to the will of the thinker that ensouls the thought form:

1 – The image can be projected against the desire body to arouse the feeling which will lead to immediate action. The aroused feeling may be of interest or indifference. If the feeling aroused is indifference, it depends upon the spiritual energy contained in the

thought form whether it will be able to compel action or not, leaving in the last case a weak impression in the reflecting ether when its energy has been nullified.

If the feeling aroused is interest, one of the two twin forces, Attraction or Repulsion, will be stirred up. In case of Attraction being the force aroused, it seizes the thought, adds life to it and clothes it with desire stuff, making it able to act in the etheric brain, propelling the vital force through the voluntary nervous system and voluntary muscles to perform the desired action.

In case of Repulsion being the force aroused there will be a struggle between the will of man and the desire body, a struggle between the higher and lower natures. The spiritual force, in spite of resistance established by the repulsion force, will seek to clothe the thought form in the desire stuff needed to manipulate the voluntary nervous system and muscles. If the spiritual force is stronger than the repulsion force, the action will be performed, leaving in the memory a vivid impression of the struggle and the victory. If the Repulsion Force is stronger, the action will not be performed and an impression of the process is also impressed in memory for future use.

The mastery of the desire body by the will of man is related in the parable of impotent man, described in Chapter 5 of St. John's Gospel, of great interest for those following the mystic side of spiritual development, but equally important to all aspirants to higher life.

According to this story, there was a pool in Bethesda having five "porches". At intervals an angel came and troubled the water. The first person who stepped into the water after the angel had stirred it was made whole of whatever disease afflicting him. There was a man who had a disease for 38 years, but was never able to be the first one to step into the pool. Someone else always got into the water before him. Christ cured the man and told him to go his way and sin no more lest a worse thing come upon him.

The five porches represent the five physical senses, through which contacts with the physical world are made and emotions aroused in consequence. The angel who stirred the water is a highest spiritual force which, while it is in our emotional nature, will cure any and all diseases. Thus, while our pool of Bethesda is being troubled (higher vibrations), our diseases disappear. But the man in the story could not get into the water soon enough. He had flashes of higher emotional activity, but before he could derive any benefit from them, a physical or lower emotion, symbolized by another man, would step in before him. This is quite common to happen to us. We have a beautiful and lofty ideal, but it does not last too much time before another thought or emotion of lower or egoistic nature, related to our ideal takes its place, driving us back to our original

position of waiting for the angel to stir up again the pool. Max Heindel described this situation as the one in which we think we have pure gold, but in fact we have a less valued alloy. But when the Christ is formed within us, He will cure our sins. But He

tells us that if we do not cease committing the sin that caused the disease, it will come again upon us, as a reference to the Law of Cause and Effect, which decrees that we must reap as we sow, because we must always walk in harmony with the Laws of God.

2 – When the mental images of impacts from without do not call for immediate action, these images may be projected upon the reflecting ether, together with the thoughts originated by them, to be used in some future time.

3 – A third way of using a thought form is when the thinker projects it toward another mind to act as a suggestion or to provide information, as in telepathy.

When the designed for a thought form has been accomplished or its energy exhausted, it gravitates back to his (her) creator, bearing with it an indelible record of all the process. The success or failure is registered on the negative atoms of the reflecting ether of the creator, where it forms that part of the record of the thinker's life, known as sub-conscious memory. This memory has an important role in the evaluation of man's life in his post-mortem state, where the twin forces of Attraction and Repulsion also plays a preponderant role, as it will be described afterwards.

The conscious and sub-conscious memories are related to one life experiences. There is also a super conscious memory, storing all the faculties and knowledge obtained in previous lives. This memory is engraved in the Life Spirit, the spiritual counterpart of the vital body. It manifests in our lives as character and conscience.

From the experiences lived by the human being derives the building of a triple soul (See Diagram 5 of COSMO CONCEPTION):

Emotional Soul	-	extract from the Desire Body	-	feeds the Human Spirit
Intellectual Soul	-	extract from the Vital Body	-	feeds the Life Spirit
Conscious Soul	-	extract from the Dense Body	-	feeds the Divine Spirit.



DIAGRAM 5 SHOWS THE TENFOLD CONSTITUTION OF MAN

Man is a threefold Spirit, possessing a Mind by means of which he governs a threefold Body, which he emanated from himself to gather experience. This threefold Body he transmutes into a threefold Soul, upon which he nourishes himself from impotence to omnipotence.

The Divine Spirit The Life Spirit The Human Spirit	{ emanates from itself	{ The Dense Body The Vital Body The Desire Body	} extracting as pabulum	{ Conscious Soul Intellectual Soul Emotional Soul
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The mirror of mind also contributes increasingly to spiritual growth as the thoughts which it transmits to and from the Spirit polish it to greater brightness sharpening and intensifying its focus more and more to a single point, perfectly flexible and under the control of the Spirit.

DIAGRAM 5

THE DESIRE WORLD AND THE ARCHANGELS

The Archangels Hierarchy acts mainly in the Desire World, in the same way that the Angels act in the Etheric Region. In the Desire World we can find also the humanity, at night, during the sleeping period, and in the interval between rebirths, in its post-mortem existence.

The Archangels are the “humanity” of Sun Period, the second Cosmic Day of Evolution of our Solar System. As in any other life wave, there are the more and the less advanced in their evolution, but the Divine Plan provides opportunities for all to evolve. Some Archangels became Race Spirits, guiding and taking care of human nations or races, other Archangels work as Group Spirits, taking care of and guiding animal species.



Archangel Michael, Guido Reni

Santa Maria della Concezione dei Cappuccini, Rome, 1630

The Archangels that are guiding peoples and nations do that in during peaceful days but also in days of war. The sacred literature show cases in which an Angel leads His people to fight another people guided by another Archangel and one of them allows that the other people are winners, because that was a necessary lesson to be learned by the latter. The Good is always the ultimate goal to be attained.

The division of mankind in different nations and peoples was necessary to form evolving groups more homogeneous but, at the same time, brought the inconvenient of promoting a strong separation between all those groups and stimulating fights, envy and hate with one another. One of the consequences of all these struggles and disharmony was that, in the past, the Regions of Soul Life, Soul Light and Soul Power are almost inhabited by human beings, because they seldom were able to make a good deed.



Raffaello Sanzio da Urbino (1483 –1520)
Transfiguration, 1520.

Raphael's 'Transfiguration' depicts the Ascension of Jesus Christ in a mixture of High Renaissance and Baroque style shows the direction his art was taking in his final years—more proto- Baroque than Mannerist.

Christ is the Highest Initiate of the Archangels Hierarchy and none, save Him, is qualified to bring the relief that shall fully meet our needs. His Mission will be described in the last part of this work. But we may mention now that a tremendous spiritual impact was caused by Christ when He diffused His own Desire Body throughout our planet, thereby cleansing it from all the vile influences which had grown under the regime of Race Spirits. Being urged by Him to follow the ways of love and service, human beings became able to function in the Higher Regions of Desire World, after death and sometimes during their sleep. Christ gave us a command, essential to human redemption and able to unify all human beings: to preach the Gospel and to heal the sick, symbolizing the two developing poles that humanity will use, respectively the rational side, through the mind and the devotional one, through the heart.

THE MOMENT OF DEATH

In Western World, death is a traumatizing event, because a great number of people see death as the end of everything, differently from a much smaller number of people that consider death as a moment of transition in a process which culminates in rebirth as a new starting point. There are a good number of religions, especially the oriental ones, adopting the theory of rebirth. In the Western World, which is still in the leadership of technological development, to believe in rebirth is far from being the dominant thought, even in the Christian Religions, what suggests some kind of correlation between the rejection of laws of Consequence and Rebirth and material development. [The COSMO CONCEPTION, in its Chapter IV](#), gives us the clue to solve this question, when talks about wine as a factor in evolution. When humanity have reached the present epoch of evolution, the Arian Epoch, and has to face consciously the existence of the Physical World, found out extremely adverse conditions, especially having as a reference the present conditions of life in the world. Since then, the material progress has grown exponentially and life conditions became much more amenable than the conditions prevailing in a remote past. Besides that, the acquisition of conscience in the Physical World has been premature, as we have tried to show in the precedent part of this work, when we talked about the Lucifer Spirits. And, last but not the least, the memory of consciousness of the inner worlds was still very vivid in humanity at that moment. Then, the only way in which an appreciation of concrete physical existence could be aroused in man was by depriving him of the memory of his higher, spiritual existence for a few lives. The knowledge of the Laws of Rebirth and Cause and Effect was not convenient for the human being, at that moment, because it would reduce or even eliminate the interest of man in conquering the material world. A new product was added to the human meal, the wine, because of its restrictive effect on the spiritual principle of man. This procedure was approved by Christ, being meaningful that His first act was to change water into wine, as related in John's Gospel.

The evolutionary needs are now different. Humankind has reached a higher level of material development, notwithstanding its usage is mainly directed to the richest classes and the wealth distribution is not even. The prevalence of materiality over spirituality is the main source for those distortions and it is more and more necessary that humanity reconciles itself with the knowledge of the laws of rebirth and consequence. With this knowledge, humanity would be able to understand more clearly the evolutionary process, to collaborate with it and to become free of a very sour materialism, a hindrance to its spiritual progress.

When death occurs, the higher vehicles, vital body, desire body and mind, are seen to leave the dense body with a spiral movement, taking with them the soul of one dense atom. This dense atom not only remains stable during all life in Earth, but it is has been and it will be a part of every dense body of this Ego during its evolution, since the beginning of Period of Saturn. This dense atom, by this reason, is called the seed atom. During life, the seed atom is situated in the left ventricle of the heart, near the apex.

Each of the four vehicles of human being has a seed atom. The seed atom of the vital body is located in the solar plexus, when man is in a state of waking consciousness. The seed atom of the desire body is located in the vortex of the liver, when man is in waking consciousness and the seed atom of the mind is located in the frontal sinus. The four seed atoms are linked by a chord, called **silver chord**, composed of three segments: one segment of mental stuff, linking the seed atom of mind to the seed atom of desire body; another one of desire stuff, linking the seed atom of desire body to the seed atom of vital body and a third one of ether, linking the seed atom of vital body to the seed atom of dense body (Temas Rosacruz, volume II). Animals have also a silver chord, but the segment of mental stuff is connected to an Archangel, the Group Spirit, belonging to Him.

There is a great similarity between the processes of sleeping and death. In both processes, the Ego is seen leaving its body taking with him (her) the higher vehicles, the mind and the desire body. The Ego takes with him (her) also the silver chord and, attached to it, the seed atoms of vital body, desire body and mind. During sleep, the vital body remains close to the dense body. In the case of Invisible Helpers, their higher ethers get out with the Ego, making the Helper conscious and able to function in the inner worlds. The silver chord maintains its integrity, in this case.

When death occurs, as a result of a collapse of archetypal forces responsible for life, the vital body leaves the body together with the higher vehicles. The silver chord breaks off in the junction of heart and it leaves also the dense body. The Ecclesiastes, when talking about death, in its Chapter 12, says: "or ever the silver chord be loosed...Then shall the dust return to the earth as it was; and the Spirit shall return unto God who gave it." The connection of the etheric segment with the desire stuff segment is kept, after death, for three and a half days, to allow the reading of the previous life panorama by the Ego. This connection looks like two figure sixes reversed, as it is described in COSMO CONCEPTION. The images of previous life are registered in light and reflecting ethers, which are connected to the seed atom of dense body. The reading of these images, the previous life panorama, is accomplished by the Ego, while these images are impressed in the desire body, in reverse order, that is to say, from the old age to the infancy. During the reading, the Ego feels nothing about the images, being merely a spectator. All these images will form a basis for the activities to be developed by the Ego in the Purgatory and First Heaven, where he (she) will reap the fruits of all experiences he (she) had in the past life. When the resistance of vital body reaches a limit, it becomes paralyzed and it follows the rupture of the silver chord at the point where the two sixes unite. The vital body returns to the dense body but no longer interpenetrates it, decaying synchronously with the dense body.

The occultists recommend that, during the above mentioned three and half days, the body should be kept in a silent and harmonious place, avoiding lamentations and noise, where the Ego may make a calm and deep retrospection of its life. When he (she) wakes up, there always will be friends and angelic assistants by its side. He (she) will never be alone. After this period of three and a half days, Max Heindel recommends the cremation of the body, for sanitary reasons.

If noise and lamentations should be avoided near the lifeless body, what to say of the growing practice, due to the development of medical techniques, of organs removal for transplanting. Medical doctors say that, for a successful transplant, the heart must still be beating. For occultists, this means that the donor is still living. To make feasible the transplants, medical doctors defined the encephalic death. This is diagnosed when there is irreversible absence of the brain stem functions, determined by a clinical examination. This practice of collecting vital organs from patients diagnosed as dead by encephalic death was argued by a number of catholic specialists in a meeting sponsored by the Vatican, in February of 2005. Some critics of this practice call the attention to the fact that the complete absence of brain activity does not mean necessarily the real death of the patient, what is in concordance with the Rosicrucian Teachings. Besides that, patients with encephalic death may still feel pain when its organs are taken off for donation. In May, 2000, the Royal College of Anaesthetics Magazine recommended, in its editorial, that the donors should be anaesthetized before the surgical operation to extract vital organs, considering the arbitrariness of criteria used to declare an encephalic death.

“The original seed atom of a recipient of a transplanted heart, we believe, would remain with the etheric counterpart of his original heart, which continues a part of its vital body. We also believe it likely that, once a heart transplant has taken place, the Angelic Beings in charge of such matters would transfer the recipient’s seed atom to the apex of the donor’s heart, which now is pumping blood through the recipient’s body” (Pamphlet of Rosicrucian Fellowship on organs transplants). Before the donor’s heart is transferred to recipient’s chest, it is filled with recipient’s blood, product of the recipient’s Ego, an important point to the success of transplant.

Normally, the encephalic death is an outcome of an accident that deprived the person from its life, before it occurs by natural causes. In natural death, the archetype stops its vibration but, in a provoked death, the archetype continues to vibrate until the moment in which the natural death is planned to occur. In the provoked death, the higher vehicles are maintained, but there is no more a dense body to accomplish the activities in the Physical World and the archetype of this body, in the Region of Concrete Thought, persists as an empty mold.

The Rosicrucian Fellowship students do not approve vital organs transplants in which it is a requisite that the heart is still beating at the moment of its removal, by the following reasons.

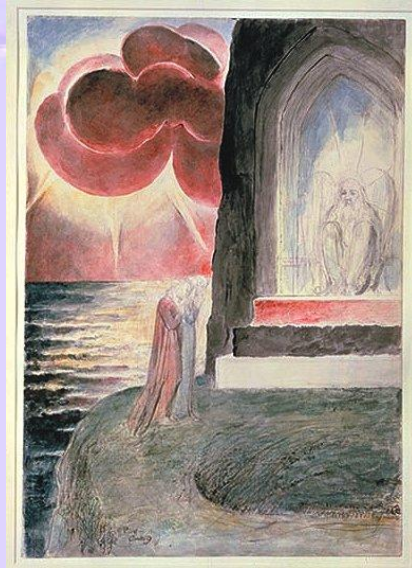
From the donor’s point of view, to have the heart removed still beating characterizes a provoked death, in spite of the fact that death (from an occultist’s point of view) would be inevitable as a consequence of encephalic death. According to the Rosicrucian Teachings the recently dead person needs tranquility to concentrate itself in its past life panorama reading and feels when its body is perturbed, because the silver chord has not yet been broken where the two sixes unite and where is located the vital body seed atom. The surgical procedure needed to remove the heart interferes, brutally, in the Ego’s concentration on its past life panorama, preventing him (her) to have all the benefits that this task was designed to provide.

From the recipient's point of view, the utilization of a transplanted organ does not help him (her) to build an archetype of a better organ for next life. The ability to do that would be an outcome of the spiritual progress it would be able to develop in present life. If he (she) does not correct the spiritual reason for having a debility in the organ concerned, it is probable that similar or worse troubles will occur in a forthcoming life. It is a known fact that it happens to occur a change in recipient's personality after the transplant. In our opinion, this is possibly explained by the fact that the archetype of donor's life keeps vibrating until the natural death is expected to occur. These vibrations may reach the recipient, possibly influencing its personality.

On the other hand, the motivating factor that leads a person to be a voluntary donor, when this person is still living, will give this person a credit in the Universal Bank in Heavens. The usual form of compensation, provided by the Recording Angels, for those Egos who had problems in concentration and fail to have an adequate retrospection of its past life, is to cause him (her) die as a child, as described in COSMO CONCEPTION. Therefore, the child has no purgatorial existence and goes straightforward to the First Heaven, to be taught by friends, in order to compensate the lost of its past life experience.

THE PURGATORY

The three lower regions of Desire World form the so called Purgatory. Its mission is to eradicate the bad habits acquired during previous lives, by making impossible its gratification. Besides that, the Purgatory experience deals with the specific actions of evil nature practiced by the Ego during its past life. The images of past life panorama were impressed in the desire body. This panorama is presented to the Ego in reverse order, in order to show the cause that has produced the effect. The person suffers exactly what he (she) made others suffer being dishonest, cruel and intolerant and so on. Through this suffering, it learns to behave kindly, honestly and with tolerance to others. Furthermore, the clearer the images were etched in his (her) desire body, the more efficient will be the conscience formation process. This is the main reason to keep an environment of peace and harmony during the three and half days that succeed death. Nobody should be afraid of Purgatory, because it is really an hospital to the soul, in which people morally sick receive the necessary care to restore their health. The treatment may be too painful for those which keep themselves firmly attached to their vices and bad habits and resist to the action of centrifugal force trying to liberate those people from the lower desire stuff which are responsible for feeding those bad habits and vices. But there are angelic and human helpers trying to give comfort to them in their suffering. As long as the Ego get rid of this lower desire stuff from its desire body and starts to think in a constructive and spiritual manner, its wishes, hopes and desires get better. These new conditions make him (her) able to rise to the First Heaven, the higher regions of Desire World, where the Attraction force is the only force present in those regions, making it possible to build a world of beauty and order.



The Gate of Purgatory, painted by William Blake

The experience in purgatory is etched in the seed atom of desire body as the essence of past life, proportioning to the Ego, in future lives, a more active consciousness which will allow him (her) to behave righteously and mercifully.

The Elder Brothers of Rose Cross, with an ardent desire to help humanity, designed an exercise which reproduces, during life, the conditions of Purgatory and First Heaven. It is the Retrospection Exercise, whose procedure we recommend to be carefully read in the COSMO CONCEPTION. This exercise consists of thinking over the happenings of the day after retiring at night. We must review each incident of the day, in reverse order, trying to reproduce the same conditions of Nature. In this revision, we should take note of the moral aspects, considering whether we act rightly or wrongly, in each particular case. We should blame ourselves for wrong doing but also approve of the good we have done. When we realize the wrong of certain habits and determine to eradicate them still in this life, we are expunging the pictures of them from the sub-conscious memory and making it not necessary to face them in the purgatory after death. By this procedure, the Ego will have an extra time in the Desire World to serve his (her) brothers, using its conquered talents during its preceding life. By this manner, the Ego is accomplishing in one life what he (she) is expected to do in perhaps two lives.

THE BORDERLAND

There is a class of people for which the post-mortem existence is particularly empty and monotonous: the business human being, so absorbed in his (her) activities that he (she) thought nothing of the higher life and of the actions leading to soul growth, the actions aiming at serving their brothers in God. Those people may live a good life, following honest and moral standards which may keep them free from vices and bad habits that make people suffer in Purgatory but, as they did not do actions leading to soul growth, they will not feel any joy at the First Heaven. They go to the Fourth Region of Desire World, the Borderland, an intermediate region between the Purgatory and

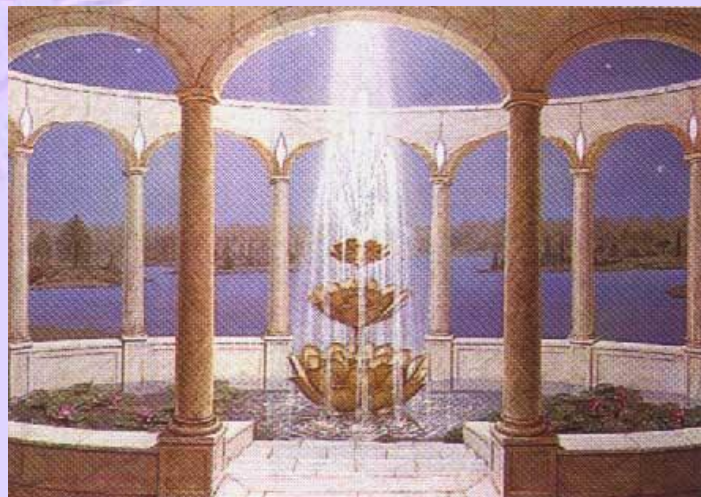
First Heaven, a region where feeling is more intense. Due to their lack of interest in higher emotions, what they feel is a great monotony. But this condition leads them to learn the lesson that they need to fill their lives with activities of real value. The materialist that denies God and thinks that death is the end of everything, is in a pitiable condition. He (she) realizes its error but, as he (she) always denied spirituality, thinks that he is suffering a great hallucination and remains in this condition until suffering brings him (her) some enlightenment.

THE FIRST HEAVEN

After leaving the Borderland, the Ego rises to the three higher regions of Desire World, where the results of its suffering are incorporated to the seed atom of the desire body as consciousness. Then the panorama of past life unrolls itself again before the Ego, backwards, showing only the good acts of its life. The Ego lives then all the joy of right doing and feels all the gratitude he (she) deserves from those he (she) has served or helped, in the same manner that the Ego will feel again all the gratitude he (she) felt when he (she) have been helped. The First Heaven is a place of joy, without any bitterness. All have the opportunity to build, through their thoughts, the things that could not be done in Earth for benefic purposes.

The human beings which die as children have a beautiful life in the First Heaven. The plasticity of desire stuff and the fact that Desire World is the world of color make it easy the building of marvelous living toys for those children. At the same time, their instruction is not neglected and the children are grouped into classes, according to their temperaments. As the desire body of these children was not quickened yet, the Ego goes directly to the First Heaven to return to Earth in a new life, with the same desire body and mind. If the Ego in the life previous to the one in which it dies as a child has died in conditions in which the reading of the panorama was disturbed by lamentations or by a violent death, this Ego will have its compensation in the First Heaven. He (she) will be helped by friends to learn the lessons that were lost by a weak etching on the desire body.

In all Worlds, God's Justice is always present, nourished by Its Infinite Love.



SANCTUM INTIME by Ellen Lórien

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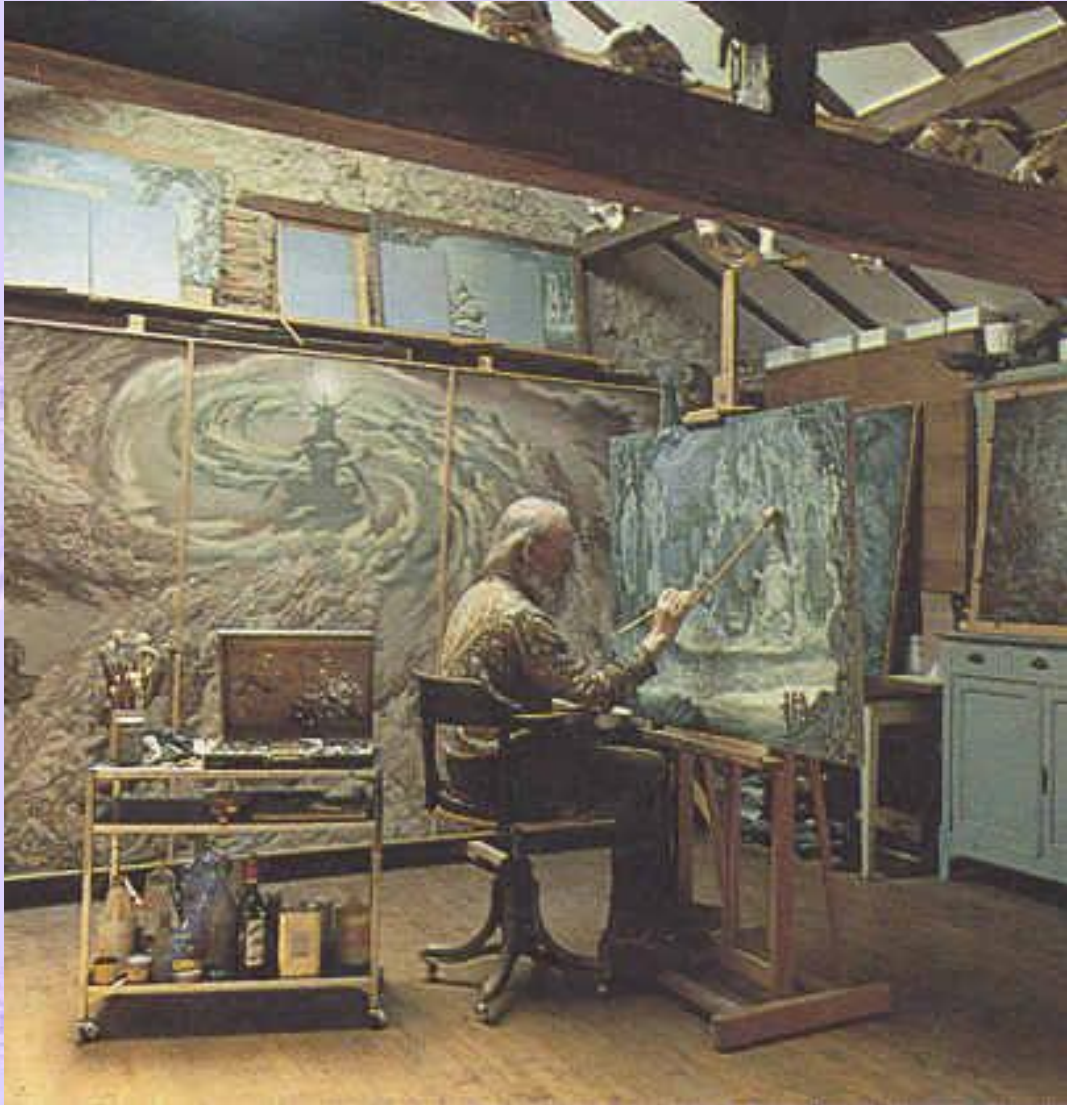
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From a professional point of view, Roberto is a Chemical Engineer, retired, with 40 years of experience in Planning, Organization & Methods and Quality Management. He strongly believes in team work, the only effective way to fulfill our mission: "Spread the Teachings and Heal the Sick". He also believes that all the efforts to be done to fulfill that mission should be supported by love, plenty of love, tolerance and humbleness. Above all, Love is the true incentive to work and to live the Life.



A group of students from the Rosicrucian Chartered Center of Rio de Janeiro

Johfra and the Signs of the Zodiac



Johfra Bosschart in Vezere France, June 1990

This is the second in a series of articles on the twelve signs of the zodiac as conceived and painted by the Dutch artist Johfra, coupled with his personal commentary.

Johfra, deceased in 2000, studied the Rosicrucian teachings. Thanks to this association, his wife, Ellen Lorien, has graciously granted the Rays from the Rose Cross permission to reprint his artwork and text.

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Cancer



CANCER, THE CRAB, is a negative sign, water in generation. The sun is in Cancer around 22 June, just after its highest point at the beginning of summer, the period of growth. The moon rules Cancer.

The correct symbol for this sign is not, as commonly illustrated, the rather large crab but the small hermit crab whose behavior more effectively expresses the character of this sign. The hermit crab puts its weak hindquarters in abandoned snail shells for protection. If it grows too big for the shell then it goes in search of a bigger one and quickly rehouses itself. From this secure position, the creature lies in wait for its prey which it grabs quickly with its large claws and pulls into its house to polish off at leisure.



The sideways or oblique backwards movement typical of crabs is also illustrative of this star sign.

These two main characteristics show the psychological insight of the ancient astrologers in choosing the crab as symbol for the natives of this sign. The experiences collected under Gemini are consolidated, classified and advanced under Cancer. Cancer is a collector, at every level. At the material level, the Cancer native collects beautiful things; at the emotional level—and he is emotional by nature—he gains deep experiences. Mentally, he collects knowledge in a scientific fashion and spiritually he tries to gain insight into the basis of the existence of things. His fixed point is his house, his castle, to which he always retreats at the end of each foray with his newly obtained treasure. Here he is surrounded by everything he has collected during his existence. He is domestic by nature and convivial.

The rapid retreat into protective armor at a sign of danger is characteristic of the tortoise, too, which explains why this animal was used as symbol for Cancer in ancient Babylon (1).

The backwards locomotion of the crab relates to the way the Cancer native gladly loses himself in the past. He lives in a state of historical awareness and, looking back, can appreciate the continuity of events. Hence the representation of the sign in ancient America as the feathered snake that moves backwards. To the Chi-nese, it was the

cross-section of a tree whose y
the painting's frame.



The crab itself sits on its treasure buried under the sand (2). It is later). Hands emerge from the aquamarines and moonstones material level (3).



I have chosen the pearl to represent the classic symbol of suffering through the process of illness in the oyster. Should the oyster's shell, its weak, sensitive object with layer upon layer of defense, the way suffering brings about the

Next to this open oyster the
pearl up the slope (5). There
beetle that lays its egg in man
ball into a hole already dug f
plenty of food, the egg in the
Egyptians did not know that

that a beetle had created itself from the rotting matter: spontaneous generation (*generatio spontanea*). Many of the ancients believed that life appeared spontaneously from dead matter without the usual implanting process being first involved. This is why the dung beetle Kephera was also seen as a shadow of the godhead who constantly recreated himself. In this case, the ball of dung was the golden sun which Kephera rolled every day across the path of the heavens from east to west. It was the ultimate symbol of rebirth, the constantly self-renewing life using the power of Ra, the sun.

Because consciousness develops and revives through grief, I have substituted a pearl for the ball of dung, so turning the sun symbol into a moon symbol because the sea and all that lives in it, just like the soul, are bound to a great extent to the moon. This is not only because the moon has the greatest influence over the ebb and flow of the tides, but also because many creatures of the sea clearly follow the lunar cycle in their sexual behavior. There is a complex interplay between the moon, procreation and the sea. The moon is the giver of form and rules over implantation and growth. She is directly concerned with the primordial matter, the primordial ocean from which all is formed and, more substantially, with the sea from which life evolved. The ocean is mother to us all. She is called Mara, the Bitter one. She is *Mater materia* and Mary, Mother of God, just as she is Maya, Buddha's mother. These are all aspects of the same principle coming from Binah, the primordial mother on the left-hand pillar of form in the cabbalistic tree of life.

Next to the moon I have drawn her material revelation in the form of Diana or Artemis, the chaste goddess of hunting and the animal kingdom, the eternal virgin. She represents the most spiritual aspect of the planet (6).

Let us now say something more about the attitude of the Cancer native to the spiritual, outside this world of inner feeling which, because of the rule of the moon, we have explored rather more deeply. There is a series of symbols in the top left-hand corner of the painting, in variously shaped alcoves.

The most general ones are right at the top: the key and the keyhole (7). Here they represent the Mysteries (quite apart from their popular psychoanalytical symbolism for sexuality). I shall say nothing more than that the four emblems following on from this form the key to the universe. Specifically, they are the four suits of the Tarot, which always make up the attributes, the 'magic weapons,' of ritual magic. The staff represents the element of fire, (8) the goblet that of water (9), the sword air (10) and the pentacle with its inscribed pentagram the element of earth (11). According to classical tradition, these elements together make up the astral formulae according to which all things are tuned in the universe. If the magician controls these powers then he possesses the key to creation and he is depicted as the King of the World in the orb to the right (12). Here too comes regulation, classification, with which man tries to get a grip over the numerous revelations.

Right over to the left is the Ankh cross, Egyptian symbol of immortality (13). Under it is a small triangle that points downward: the alchemical symbol for the element of water (14).

Top right, as a magic emblem, is the planetary seal of the moon (15) with the snake that moves backwards under it (16).

Leo



LEO, THE LION, is a positive sign: fire in being, because this is the second fire sign, Aries being the first. The sun stands in Leo from 23 July to 22 August and is also the ruler of the sign.



After becoming aware of dualism (under Gemini) and with this awareness collecting experiences (Cancer), the accent under Leo falls on the relationship between self and non-self. Or rather, one might say, the accent falls totally on the self which takes the centre of the stage in Leo, the self's surroundings being the theatre where the Leo native performs with distinction. Hence my positioning of the lion in the centre of the composition, sharing the centre with the ruling sun. The lion, just like the sun, shines out over good and bad. He is the Royal Heart (1) because Leo and the sun rule the human heart. He brings a festive, luxuriant touch to his surroundings.

He bathes everything in a golden light, gold being the sun's metal, hence the richly decorated gold border. But this sign also has its particular afflictions. The egocentrism of the Leo native can make him prey to vanity and ambition and can make him tyrannize his surroundings. Then, like all sun heroes in mythology, he has to fight both the lion in himself and other animals too (as Hercules did) that are put in his path as obstacles to be overcome. This classic fight is shown in the right forefront of the landscape where Hercules, or Samson, is involved in a deadly tussle with his own negative Leo power (2). If he wins he will become the sun god Apollo who bewitches the whole world with the beautiful music of his lyre (3).

The regality of this sign is brought out in the luxuriant landscape with its majestic palms, erect cypresses, unflowers and citrus bushes. These plants all come under the dominion of the sun, as does the oak in the right foreground. This hollow oak has another significance which I must explain since it involves one of the deepest, most fundamental mysteries of virtually all religions: the birth of the self-sacrificing Sun God. There is a wide-spread common myth, however much it may differ in form and presentation, which seems to express one and the same idea. All these stories concern a risen being, born of a human (frequently a virgin) and absorbed into a godhead. This dual being houses the human as well as the godly. During his period on earth he has to perform various tasks and in so doing he symbolically overcomes his baser nature. In the end he dies after completing his work; then, however, he is aroused from death and ascends to heaven, completely deified. During this process, the hero is betrayed, frequently imprisoned, locked up or buried. The godly part appears to die, yet it lives on secretly because of its eternal nature. This immortality is later revealed in the

resurrection which is manifested at different levels: during the course of the year plant growth apparently dies yet the plant goes on secretly living underground to burst out again in its full glory in the new spring. Then again, at a high spiritual level, we are told that the Creator imprisons himself in his creation and descends to earth to transform this material revelation, working out from the inside, then returning it from its nadir to its original state. In one of these stories, Osiris (light) is betrayed by his twin brother Seth (darkness) and tricked into a chest that is soldered with lead and committed to the Nile. In Jesus' case, he is betrayed by Judas, killed on the cross (the fourfold substance) and buried in a cave.



Moses is entrusted to the Nile in a basket made of rushes. Adonis underwent mystic growth rather like the dead Osiris whose coffin was overgrown by a tamarind tree. These figures all had a similar history; through their particular birth, works, betrayal, death and resurrection (deification), they formed an intermediary, a bridge over which two fundamentally different worlds were bound together or 'reconciled'. Their mixed origins fitted them for the role of intermediary.

In fulfilling this commission, their godly nature was sacrificed at birth by being imprisoned in the baser nature, human personality. In their further existence, this personality is sacrificed in the service of their calling. In death, the vessel is broken and the imprisoned spirit freed to radiate without obstruction.



The sun also occupies a central place on the middle pillar of the cabbalistic tree of life. It is Tiphereth, the sixth sephira, also known as the 'Sun fire' or the 'Son of the All Father' (Kether, the first sephira which stands directly above Tiphereth). The spiritual function of the intermediary is expressed clearly and sublimely here ('No man cometh unto the Father but by me'). This principle is like the neck of an hour glass that links the five higher macrocosmic sephiroth with the four lower microcosmic sephiroth (baser personality). Tiphereth represents the higher self in man, the inner Christ through Whom the personality can consciously reach the Father.

This principle is sometimes expressed in the form of a child: the royal child in the crib or in the hollow tree (4). This shows how sacred the heart is to the personality. In alchemy, the hollow oak was the image of Athanor, the alchemical furnace, which had to be kept at a critically constant temperature for the Philosopher's Stone, the godly child, to be born. Using 'the powder' prepared from this stone, the alchemist would be able to transmute base metals into gold, limitlessly. A very clear symbolism. A word of explanation about the magical signatures: the sign of Leo is depicted in a shield at Apollo's feet (5).

The cartouche in the top left-hand corner bears the most important seal of the sun (6). The large cartouche on the right (middle) contains the seal of the Olympic spirits who control the domain of the Olympic spirits who control the domain of the sun (7, top), the sign of the Gnostic spirit Sorath (8) and the sign of the planetary intelligence Nakhriel (9, bottom).

The smaller cartouches contain various signs which the alchemists used to illustrate gold, the sun metal, or the "Spiritual Sun" (10).

Virgo





VIRGO, THE VIRGIN, is a negative sign, earth in being. The sun is in Virgo at the end of August, the harvest month when the ripe corn is harvested. The planet Mercury is its ruler. In the first six signs the self is central to the development of the personality. This stage ends with Virgo. Everything here is broken down as finely as possible (1) and this great mass is now regulated by man. This is the stage when details are examined. Matter is characterized by the fact that it can be split up into atoms. Because of this Virgo represents material nature in the form of the Fertile Mother. She is the Greek Demeter with the ear of corn (2), the Roman Ceres, the Egyptian Isis with her green veil of growth (3), and Maria, the bridge of the heavens and, mediator, the world soul or *Anima mundi*. In the Egyptian *Book of the Dead* the sign of Virgo is also represented as the 'gateway to the kingdom of Osiris' (4). From a macrocosmic point of view she is the universal primordial substance from which the material cosmos is condensed (5). That is why I have added four cherubim to the frame, those from the vision of Ezekiel; they represent the four Evangelists as well as the four elements. The angel in the top left-hand corner is Matthew and the element of air (6). The eagle at the top right (the elevated scorpion of astrology) represents the water element (7). The lion is Mark (fire) (8). The ox is Luke (earth) (9).

The life that inspires matter—fertility, in other words—is symbolized by the transparent egg with its burning flame that the virgin holds in her hand (10). The virgin wears a garland of corn and cornflowers (11). The accent here is on grain, bread, symbol of the 'Heavenly Manna'. Her white wings bear witness to her state of chastity (birds are an ancient symbol of the soul) (12). A pentagram, the sign of the fivefold person (the five senses) glows above her head (13).

All other symbols in this painting are determined by the ruler of the sign, Mercury. Hermes or Mercury, in his Graeco-Roman form, is shown on the left. He tries to encompass the universe—in the background—with his intellect (14).



In his Egyptian form as Thoth, the scribe to the gods, he is seen on the right in the shape of the Abyssinian baboon (15). As Thoth, he is, above all, the judge of souls. He sits at the gate of Osiris through which the dead must go to reach the fields of Aalu (the name given by the Egyptians to the the *cynocephalus hamadryas*, the Abyssinian baboon (15). As Thoth, he is, above all, the judge of souls. He sits at the gate of Osiris through which the dead must go to reach the fields of Aalu (the name given by the Egyptians to the kingdom on the 'other side').

Thoth weighs every soul in his scales. The heart of the dead one is placed on one scale and the feather of *ma'at* (measure) in the other. The feather represents universal order and measurement of all things (Truth) 16). The two snakes from Mercury's staff are brought in too as astral factors (17).

The bottom corners of the painting are taken up by aspects of Mercury. To the right is wisdom, represented in Egypt as the holy Ibis (18). In front of that, to represent Jewish tradition, is a cabbalistic book, opened to show the drawing of the tree of life (19).

Pythagoras' proposition is shown on the papyrus roll (20) to represent the Greek doctrine of the universe, and the closed book M (*materia mater*) refers to the most sacred text of the ancient Rosicrucians that contained their universal knowledge (21): A bringing together thus of three important traditions of wisdom.

In the bottom left-hand corner symbols are shown that refer to another function of Mercury, that of Transmutator: the leader of the dead to paradise, the Psychopompus. In Egypt, this function is illustrated in the form of a jackal, an animal that frequents burial grounds (22). If one takes this up in the alchemical sense, it means that if an initiate into the Mysteries manages to shake off his human existence through death, he will be resurrected as a new and eternal being. Hermes- Thoth plays the most important role in this transmutation. He is the embalmer who renders the body eternal. He is the thought that, transmuted as *Mercurius sublimatus*, leads to a new universal consciousness. This is a process of distillation (23) and takes place in Athanor, the alchemical furnace (24), where the new human being is formed.

Now come the magical seals and signatures. The astrological symbol of Virgo is below the Virgin's foot, contained in an eight-pointed star; this is because Mercury the ruler is

associated with Hod, the eighth sephira on the tree of life (25). Top left, behind Mercury's left foot, is his planetary sign (26). Above his head is the seal of his Olympic planetary spirit Ophiel (27).

Top centre is the signature assigned to the archangel Michael under which Mercury comes (28). To the right is the sign of the spirit Taph Thar Tharath (29). Right below the baboon is the sign of the planetary intelligence Tiriël (30). The planetary seal of Mercury is shown on the shield in Thoth's hand (31). Both signs below are alchemical symbols for *Mercurius sublimatus*, the noble quicksilver (32).



(Continued)

Johfra Bosschart



Franciscus Johannes Gijsbertus Van Den Berg
(1919-1998)

Johfra Bosschart, 1998
Fleurac, France ©Jesse Haye

Johfra Bosschart was born in Rotterdam, Holland on December 15, 1919, and died in Fleurac, France on November 6, 1998 at the age of 78. He signed his works "Johfra," an acrostic of his full name **FR**anciscus **JOH**annes Gijsbertus Van Den Berg. He sometimes added his mother's maiden name, "Bosschart," to his paintings as well.

At an early age he showed a remarkable talent for drawing and was enrolled at the Royal Academy of Arts in the Hague. The Academy made an exceptional case so he could enter as he was only 14 years of age. Inevitably Johfra came across the surrealist works of Dali, Ernst and Magritte and in 1941 began painting surrealist works with a classical technique. However, towards the end of WWII (1945) an Allied bomb destroyed all Johfra's work to date - some 400 paintings and 1000 drawings. Feeling a sense of renewal rather than despondency, Johfra was inspired and began painting self-portraits and dream-like landscapes. A year later he met another artist, Angèle Thérèse Blomjous and after the event wrote in his journal, "*when I saw her, I was seized by an inexplicable panic and an urge to escape.*" In 1952 they were married and Angèle became known as the artist Diana Vandenberg.

Through the next 6 years both Johfra and Diana travelled around Europe painting and often exhibited their work together.

In 1958 Diana met fellow artist Ellen Lórien whilst attending some art courses and invited her to their home in the Hague so Ellen could study some old master's techniques.

Unexpectedly for them all, Johfra and Ellen fell in love and although Johfra and Diana tried to make things work it finally fell apart in 1962 and Johfra followed Ellen to Amsterdam

In 1964 they moved permanently to France where Johfra was to remain for the rest of his life.

By the 1970s Johfra began to experience some success with his masterwork *Unio Mystica* which was completed in 1973. In 1973 Johfra was commissioned to do the above twelve *Zodiac* pictures by Engel Verkerke. And at the same time Walter Kamp also commissioned seven paintings from him that have come to be known as known as *The Maldoror Series*. By April, 1974, working in his new studio in the tower of *Moulin du Peuch*, Johfra had completed the three signs *Cancer*, *Leo* and *Virgo*. A few months later *Scorpio* and *Libra* were finished, and towards the end of the year *Sagittarius* and *Capricorn* as well. The next year he completed the series with *Aquarius*, *Pisces*, *Aries*, *Gemini*, and *Taurus*.

Having studied for years at a modern Esoteric School, the *Lectorium Rosicrucianum*, Johfra applied his understanding of ancient traditions to this now world-famous series of paintings so that they became more than mere zodiacal symbolism. Incorporating images, ideas and symbols from the Tarot, the Kabbalah, alchemy, gnosticism, Hermeticism (of Hermes) and Rosicrucianism, the paintings can be experienced as meditations and doorways to spiritual growth.

Johfra's last years were his most productive and he was creating one painting a month. However, in May 1998, with cancer spreading through his body, he completed his final canvas entitled 'The Journey Home'.

He described his own works as "Surrealism based on studies of psychology, religion, the Bible, astrology, antiquity, magic, witchcraft, mythology and occultism." An autobiography of Johfra Bosschart, "Symphony Fantastique," ISBN: 90 804422016 (de Verbeelding/Woerden) has been available since 1998. For a wonderful pictorial biography, click:

<http://visionaryrevue.com/webtext2/jofworks1.html>

Johfra died on the morning of 6 November 1998 at the age of 78. Ellen still lives at their home in France.

The Aquarian Age and the Second Advent

Max Heindel



Aquarius by Johfra

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the Judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

A correspondent writes: "Many people these days realize that we are entering, or about to enter, a new age. Some understand that it is the Aquarian Age, and to a certain extent what it stands for. But I have not as yet heard an intelligent explanation of just when our earth or solar system would enter this age, and whether the Aquarian Age coincides with the passage of the Sun through the constellation of Aquarius, or through the Zodiacal division by that name."

In this paragraph our correspondent takes up a number of points. And on the principle that "the last shall be first," we will consider the last, part of his interrogation, where, as you will notice he makes a distinction between the constellation of Aquarius and the Zodiacal division by that name. This, in itself, is a great difficulty to many people, who do not know how to differentiate between the Zodiacal constellation and the so-called intellectual Zodiac. The explanation is as follows:

A certain group of stars in the heavens is called Aries, another group, located close to them, is called Taurus; a third group of fixed stars is called Gemini, and so on. These constellations or groups of stars, as seen in the heavens, always remain in the same relative position, and they are therefore almost unchangeable.

Through all the centuries of which we have record, these stars have remained in the same group and in about the same relative position, one to another. And through these constellations the Sun circles from year to year with unvarying precision. But owing to the fact that the axis of the Earth inclines toward the Sun and has a wobbling motion, similar to that of a spinning top which has almost spent its force, the motion of the Sun appears to be uneven, and each year, when it enters the constellation Aries, crossing the Earth's equator, it is a little earlier than the year before. *It precedes*. And thus the point where the Sun crosses the equator at the Vernal Equinox moves backwards from year to year at the rate of one degree in seventy-two years, one constellation in about 2156 years, and the whole twelve signs in about 25,868 years. This latter period is called a Great Sidereal Year.

It has been observed that no matter where in the Zodiac the Sun crosses the equator, a certain physical effect takes place. The flowers begin to sprout out of the Earth, the little birds begin to mate, the mute earth is awakened to new life, new hope, and new song. Also the spiritual effects following the Sun's entrance into the northern hemisphere at the Vernal Equinox have been observed to remain unchanged. And therefore the first thirty degrees from that point where the Sun crosses the equator, are called Aries, the next thirty degrees are called Taurus, the third thirty are called Gemini, and so on through the twelve signs.

This intellectual division of the circle of the Zodiac coincides with the constellation in the heavens only once in 25,868 years. During all the rest of the time the intellectual Zodiac moves backwards, as explained, on account of the precession of the equinoxes.

The last time when the starting-point in the Intellectual Zodiac agreed with the Zodiacal constellation was in A.D. 498. A year after these points were in exact agreement, the Sun crossed the equator about fifty seconds of space into the constellation Pisces. The year following it was one minute and forty seconds into Pisces, and so it has been creeping backwards ever since, until at the present time the Sun crosses the equator in about ten degrees in the constellation Pisces. It will thus be, about 700 years or about A.D. 2654, before it actually crosses the celestial equator in the constellation Aquarius. [Adding 2156 years to A.D. 498 gives about A.D. 2654 as the time the Aquarian Age proper begins.]

The Aquarian Age may be said to start at, the time when the Sun enters, by precession, the 30th degree of the constellation Aquarius, and it lasts about 2156 years, while the Sun moves backwards through the thirty degrees until it comes to the first degree of Aquarius. There is, however, no definite and sharp cut-off like we make when we say we enter the year 1915, which begins at 12 o'clock on the night of the 31st of December 1914, and lasts until the 31st of December 1915 at 12 o'clock midnight. That is, a mathematical division of time. But the various epochs of human existence depend upon vital influences in life, and are conditions of mind rather than divisions of time, though the two are linked.

Therefore Astrologers recognize what is called an "orb of influence." To understand this, we must realize that every human being is something more than that which we see; that he has surrounding him an aura, an invisible atmosphere, a something which radiates from him and which partakes of his distinct and personal nature. We very often feel the effect of this aura though we do not understand the reason why. Suppose that someone has his whole mind concentrated upon his work so that he neither hears nor sees what happens about him; but gradually he becomes aware that someone else has entered the room; is, in fact, standing behind him, and he turns around to find a friend there. He had not heard the friend enter on account of absorption in his work, but he felt him, because the aura of the friend intermingled with his own auric atmosphere; and thus, though there was no physical contact, he knew that someone was close by.

The constellations are groups of Great Spirits who have immured themselves in these starry bodies, for the sake of less advanced intelligences to gain the experiences of evolution. Each of the fixed stars in a constellation also has its invisible bodies, which extend from one to the other, intermingle and overlap. Therefore, when the Sun reached the tenth degree of Pisces, it touched the fringe of the constellation of Aquarius influence, though we are still in the Piscean Age.

That this influence is making itself felt, a glance of retrospection will soon show. We readily recognize the Piscean influence during the last two thousand years, the dark ages, the superstition, the intellectual bondage, then prevalent, are not entirely routed.

But since the middle of last century, when the Aquarian influence first began to make itself felt, an irresistible intellectual impulse has been instilled into our everyday life. Science has made such strides as never before, Invention has electrified the world and is now conquering the air, etc. This scientific intellectual influence will make itself felt more and more during the centuries which will pass before we definitely enter the constellation Aquarius by precession of the equinoxes. As the narrow, conservative Piscean influence diminishes, so will the broadening, inquiring Aquarian influence increase.

Regarding what the Aquarian Age stands for spiritually, we may realize that Aquarius is the only figure in the Zodiac representing the full stature of a Man. All the principal characters of the Old Testament were shepherds, having reference to Aries, the sheep, ram or lamb. In the New Testament they are fishermen, referring to Pisces, the sign of the fishes. But, the Son of Man is the subject of prophecy: of something yet to come. He is to usher in a glorious age, and therefore we may look for developments of a startling nature to take place in the nearest centuries before us.

Moreover, each of the foregoing ages have had their teachers. Osiris, and Mithras were worshiped in Egypt and Persia while the Sun was going through Taurus, the sign of the Bull. The Lamb was slain from the foundation of the Christian world, by Moses, while the Sun was going through the sign Aries. There was a great controversy concerning the

symbol of Christ, on account whereof the Bishop's Mitre is still made in the form of a fish, to symbolize the fact that the phase of the Christian religion then inaugurated was to hold sway during the Piscean or Fish Age, in which we now are. Later the ideal of the Son of Man, or super-men, will furnish inspiration for the Aquarian Age, which is now being ushered in.

The Aquarian Age is not to be confounded with the Kingdom of Christ, who is to come again; neither is the Aquarian Age to be confounded with the Sixth (Gallilean) Epoch; for, to quote the words of the Christ, "Of that day and hour [when He comes], knows no man; neither the Angels in heaven, nor the Son, but only the Father." And it is absolutely preposterous and a mark of ignorance for anyone to predict that the coming of Christ will take place at a certain, specified time. Perhaps it is even presumptuous to guess at the approximate time when the second advent will take place, but the writer has the idea that, as the precessional cycles, so far as they are connected with the evolution of man, seem to commence with the Sun's entrance into Capricorn, there may be a development at that time. If that is correct, the advent cannot take place for at least 3000 years.

When we consider the Zodiac in its religious as well as its evolutionary aspects, by means of the six pairs of opposite signs into which the twelve may be divided, we commence with Cancer and Capricorn for the reason that these are solstitial points where the Sun reaches its highest and lowest declination.

Considered in this manner we find that there are two sets of three pairs of signs, namely, Cancer and Capricorn, Gemini and Sagittarius, Taurus and Scorpio. In these three pairs of signs we may read the history of human evolution and religion, in the early, the middle and the latter third of the Atlantean Epoch. In the other three pairs of signs: Aries and Libra, Pisces and Virgo, Aquarius and Leo, we find the key to man's development during the [present] Aryan Epoch. This is also divisible into three distinct periods namely: the Aryan Age from Moses to Christ, which comes under Aries-Libra; the Piscean Age which takes in the last two thousand years under Pisces-Virgo, Catholicism; and the two thousand years which are ahead of us, called the Aquarian Age, where the signs Aquarius and Leo will be illuminated and vivified, by the solar precession, for the upliftment of the Son of Man (Aquarius), by the Christ within, the Lion of Judah (Leo), to the estate of Superman.

It must not be thought however, that the Atlantean Epoch only lasted while the Sun by precession went through Cancer, Gemini and Taurus, a period of only six thousand and a few hundred years; far from it; but there are spirals within spirals and recapitulation takes place in the epochs and races, so that we may know what is the general destiny by looking at the Sun's passage through these signs and therewith taking this import and symbolism into consideration. It may also be said that the further we advance the smaller do the spirals become, the shorter the time in which a given improvement is made, because of the proficiency we attained in former ages, and therefore, it is extremely probable that the present is the last lap; that the coming Aquarian Age is the final preparatory school day which will fit us for the new age, the Sixth (Gallilean) Epoch, and that that will begin when the Sun by precession enters Capricorn.

This, of course would mean that the Second Advent must take place just before that time, and though it seems to us that so many signs point that way, this is a mere surmise and may not have any truth in it at all. Thousands of people have been misled during all the ages that we know of, to think that Christ would soon be here; it is, however, better that we are looking forward to it than if we should say with some, that it will never take

place. In that case the Great Day will find us unprepared and we shall find ourselves among the stragglers who are unfit to attend the wedding feast of the higher Self to the lower because lacking the "soul-body" which is the "wedding garment" that enfolds them.

NOTE: This article is reprinted from the November 1915 issue of this Magazine, together with part of an article on the same subject in the September 1915 issue.

--Rays from the Rose Cross Magazine, November, 1942, p. 503-506.

The Aquarian Age

By Elsa Margaret Glover



Elsa Margaret Glover (1940-2003)

Picture by Frater Velado

To those who seek freedom

Elsa M. Glover graduated from the University of Rochester with a bachelor of science degree in physics and went on to study at Purdue University. She graduated from Purdue with both a master's degree and a Ph.D. in physics, and she was a professor of physics at Stillman College. She was also a dedicated violinist, performing for numerous Stillman College functions.

Ms. Glover had also studied scientific astrology and Christian mysticism for many years. The author wrote and lectured widely on such subjects as science and religion, astrodiagnosis and Aquarian conflict resolution. She was a member of the Rosicrucian Fellowship, for which she wrote many articles and two books and taught classes in their summer school at Oceanside, California.

She passed to superior cosmic planes Thursday, June, 26th, 2003 at home in Tuscaloosa at the age of 60.

The Aquarian Age is dawning, and its influence will gradually free men from the bondages of mind and spirit which they have suffered for thousands of years. Elsa M. Glover's *The Aquarian Age* foretells of these sweeping changes to come, offering hope and assurance that the freed mind and spirit will soar to yet undreamed-of heights.

Dr. Glover explains how, during the Piscean Age, man's ignorance of his potential kept him from developing his creative abilities, man's lack of self-esteem kept him dependent on others for approval, and man's fear of the unknown kept him from wanting to explore new ideas or even associate with anyone who might have a different perspective on life than his own.

Dr. Glover shows how the Aquarian Age will, however, help people to break out of the shell of ignorance, lack of self-esteem, and fear so that they can become, for the first time in history, truly free. As people become free to explore their own inner natures, the world around them, and other peoples, unprecedented advances will be made in self-actualization, scientific understanding and invention, and universal love.

This article was begun in the 2010 SPRING EQUINOX Issue.

III. Aquarian Value Systems

*'Tis virtue, and not birth
that makes us noble;
Great actions speak great minds,
And such should govern.
--John Fletcher*

As the world makes the transition from the Piscean to the Aquarian Age, the things which people consider to be of most value will also change. In the Piscean Age, association with "great" people is considered to be very important. If someone has an impressive genealogy or gets invited to "high-society" parties, or can claim acquaintance with some king or high priest, then that person is admired and envied. In the Aquarian Age, it will not be who you associate with but what you can do yourself that will count. *[The term "priest" is being used categorically to denote any religious leader who is looked up to as an authority in religious matters.]* Personal skills, learning, and character will be placed in high esteem. Anyone, regardless of heredity or association, will be considered to be capable of developing his own skills.

In the Piscean Age, approval of authority gives people a sense of self-worth. Thus, people bow down to authority, agree with authority, and conform to the laws laid down by authority. The question of whether or not the dictates of authority are wise never arises. In the Piscean Age, approval of peers also gives people a sense of self-worth.

Because peers have only physical vision in the Piscean Age, they base their judgments on externals. Thus, to get approval of peers, people surround themselves with rich material possessions, fill their minds with whatever is the most popular subject for social talk or gossip, and learn and conform to all the customs and rules of etiquette. The question does not arise as to the ultimate value of the material possessions, the social talk, or the customs.

In the Aquarian Age, people will gain their sense of self-worth through self-approval. Each will be aware of his own divinity. Each will set his own goals for self-development and service. Each will judge himself and praise or blame himself as his actions merit. Since a person looking at himself can see his own inner nature, soul qualities will begin to be valued. Since a person who can judge himself is no longer tied to what everyone else thinks, self-judgment promotes freedom and creativity.

In the Piscean Age, security and comfort are given high value. In the Aquarian Age, exploration, boldness, and courage will be aspired to, even if security and comfort are somewhat sacrificed.

If we would help the world move toward adoption of an Aquarian value system, there are some things we can do.

1. We can avoid paying more attention to people who have famous ancestors, "high" connections, much wealth or popularity than the people who are otherwise situated.
2. We can respect personal achievements, boldness, and creativity.
3. We can judge our own actions, but avoid judging the actions of others.

IV. The Aquarian View of Self

It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him.
--Abraham Lincoln

The Aquarian influence stimulates self-awareness. It can lead us to say such things as, "I am a child of God"; "I have value and potential"; "I can do anything if I work at it long enough and hard enough"; and "I can think for myself and make decisions."

Once we have been awakened to the realization of our own self-worth, we can no longer be put down or subjugated by others. No longer are we willing to play the role of pawn, or slave, or doormat.

Once we have been awakened to our own ability to think and make decisions and realize that we can make just as good decisions as anyone else, then no longer will we be happy when others make decisions for us. We want to be free to decide what we will think, what we will believe, where we will go, and what we will say and do.

Once we realize our own potential, we want to be free to develop this potential. We want to be free to try new things which we [and perhaps others] have never tried before, even if this involves taking risks, sometimes making mistakes, and sometimes failing and starting over again.

Because we must live on the Earth with other people, it is logical that we must treat others as we would like others to treat us. As we want others to respect us, we must respect others. We must keep in mind that everyone is a child of God and has value and potential. As we want freedom to make our own decisions, we must likewise allow

others to run their own lives. As we want to be free to try new things, we must allow others to do likewise.

[V] Laws Versus Freedom

If you are led by the Spirit, you are not under the law. --Galatians 5:18

The creation of laws for the governing of people is a Piscean concept. Individual freedom is the Aquarian ideal. As we make the transition from the Piscean to the Aquarian Age, we need to consider the role of laws in society and to give serious thought as to the degree to which we are ready to get along without laws.

Laws may save people the trouble of thinking. Perhaps this is why people consult books on rules of etiquette in order to learn how to give a wedding reception or a baby shower, or to determine what to do at a funeral. Saving people from thinking may, however, be equivalent to stagnating their intellectual growth. Just as a person's muscles and bones would deteriorate if their body were encased in a plaster cast, so also will a person's creative, reasoning, and problem-solving powers deteriorate if their actions are bounded on all sides by laws.

Another problem with laws is that they are set up to govern certain situations, and if the situations change, the laws may no longer be suitable. This is illustrated in the story of Epaminandas.

One day Epaminandas was sent to the market to buy butter. The day was very hot and on the way home the butter melted. When he got home his mother said, "When you bring butter from the market you should wrap it in cool leaves, and when you pass the stream on the way, dunk it in the stream to cool it."

The next week his mother sent him to market to get a puppy dog. He bought the puppy dog, wrapped it in leaves, and when he got to the stream, he dunked it in the stream and almost drowned it. When he got home his mother said, "That is no way to treat a puppy dog. You should tie a string around its neck and lead it home."

The next week she sent him to market to get a loaf of bread. Epaminandas bought the loaf of bread, tied a string around it, and dragged it home.

If a child is taught only laws, and not how to think for himself, what will he do when he grows up and encounters an ever-changing world which contains situations and problems which his parents and teachers never dreamed of?

Another problems with laws is that those who make the laws may sometimes be mistaken. Tennyson described such a situation in his poem "Charge of the Light Brigade," the first two stanzas of which are:

Half a league, half a league,
Half a league onward,
All in the valley of Death
Rode the six hundred.
"Forward the Light Brigade!"
"Charge for the guns!" he said.
Into the valley of Death
Rode the six hundred.
"Forward the Light Brigade!"
Was there a man dismay'd?
Not tho' the soldier knew

Someone had blunder'd.
Theirs not to make reply,
Theirs not to reason why,
Theirs but to do or die.
Into the valley of Death
Rode the six hundred.

If one person commands six hundred people, and that one makes a mistake, then the mistake is repeated six hundred times. If each person thinks for himself, at least each mistake is done only once.

Laws can give direction to the ignorant. If a child does not understand the dangers of a hot stove, it can be given the law, "Don't touch," to keep it from burning itself. If, however, the ignorance is removed, the law is no longer needed. Once the child understands what excessive heat can do to human flesh, commands are no longer needed to keep it away from a hot stove. In the Aquarian Age, people will be expected to develop the Light within so that they will not need laws to guide them.

Another problem with laws is that laws can produce right action, but they cannot generate right feeling. A manager in a store can require his employees to say polite things to the customers, but he cannot make the employees put love and meaning into their words. Laws can require people to fulfill contracts, but they cannot make people put devotion into their work. Laws can make people behave properly in situations in which they think they may get caught and punished, but they cannot make people feel responsible for their own actions. Laws can keep people from stealing from one another and may even force them to give to one another [through taxation and welfare programs], but laws cannot force people to love, respect, and care about one another. In fact, laws may hinder the development of right feeling. If we have our attention focused on obeying laws, we may not let our hearts lead the way. If a law forces us to contribute to some worthy cause, the heart may not bother developing any true concern or sympathy for the cause. J. Krishnamurti wrote [in "The First and Last Freedom," p. 92]:

"A mind that conforms to any pattern of authority, inward or outward, cannot be sensitive."

A baby cannot learn to walk if it is kept tied in bed due to fear that it might fall down. If the baby is to learn to walk it must practice, and practice will involve many stumbling efforts and many falls. In the Aquarian Age, all will be expected to develop the Light within to guide their own lives. People can only learn to guide their lives if they are free to make their own choices and if they can see the consequences of their choices, and thence learn from their experiences. People, given freedom, may make mistakes. But this is the only way to learn how to exercise choice and to grow. Only as the people within a society grow will the society as a whole grow.

Henry David Thoreau had aligned himself with a Aquarian ideal when he wrote [in "Civil Disobedience," 1849]: "I heartily accept the motto--`That government is best which governs least'; and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which I also believe--`That government is best which governs not at all'; and when men are prepared for it, that will be the kind of government which they will have."

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VI. Copying Versus Exploring

Tie two birds together.

They will not be able to fly, even though they now have four wings."

--Jalaludin Rumi

In the the Piscean Age, people tend to seek to copy what others have done. They follow traditions and customs. Once they have established a pattern of behavior, they continue in this pattern out of habit. In the Aquarian Age, people will break away from the past and explore new territory. As we move toward the Aquarian Age, we need to give consideration as to when we should copy what other have done or repeat what we have done in the past, and when we should break away from the past and find new ways of doing things.

One situation in which people sometimes copy others is when they feel subordinate to another and are trying to gain favor with their superior. Shakespeare illustrated this in his play "Hamlet" in which the following conversation occurs:

Hamlet: Do you see yonder cloud that's almost in the shape of a camel?

Polonius: By the mass, and 'tis like a camel, indeed.

Hamlet: Methinks it is like a weasel.

Polonius: It is backed like a weasel.

Hamlet: Or like a whale.

Polonius: Very like a whale.

Hamlet was the Prince of Denmark, and Polonius, no doubt, thought that he could win Hamlet's favor by being agreeable. As the Aquarian Age approaches, people will be less likely to play the subordinate-superior game, as each begins to feel his own self-worth and to respect the self-worth of others. In the Aquarian Age, people will not feel that they need to agree with one another in order to be on good terms, and all will seek to hear new ideas and gain new perspectives.

Another situation in which people may tend to copy others is when they have no comprehension of a situation and have no basis for deciding for themselves what to do. Such blind copying is, however, dangerous. The student who has no comprehension of a given subject may try to copy an answer written by another student, only to find later that the other student was answering a different question. Different people are in different situations in life and what is suitable for one may not be suitable for another. Also, people frequently find in life that the ones they have chosen to copy from do not have any more comprehension of the situation than they do, so that it ends up with the blind leading the blind. The only safe procedure in determining a line of action is to first gain a comprehension of the situation for ourselves and then decide for ourselves what to do.

If we only copy from others, then we can never go where others have not gone. We cannot become leaders who explore new territory and show others the way unless we are willing to step out from the crowd and try new things and travel untrodden ways. If we only repeat what we have done in the past, we cannot evolve or grow or reach new goals.

If we cease copying and start trying that which is new, we must be prepared for an adventure. In Tolkien's story *The Hobbit*, the wizard, Gandalf, told Bilbo that he was having difficulty finding someone to go on an adventure, and Bilbo responded, "I should think so--in these parts! We are plain quiet folk and have no use for adventures. Nasty disturbing uncomfortable things! Make you late for dinner! I can't think what anybody sees in them." In time, however, Bilbo was persuaded to go on an adventure. One thing that helped persuade him was a song sung by the dwarves, which went in part,

Far over the misty mountains cold
To dungeons deep and caverns old
We must away ere the break of day
To seek the pale enchanted gold.

This is, ultimately, what usually persuades people to go on an adventure: They are

seeking something which they do not have and which cannot be found in the corner grocery store or on other well-trodden paths.

Besides making us late for dinner, adventures may make us feel insecure and unsafe. There is a Sufi saying [Idries Shah, *The Way of the Sufi*, p. 89]:

Deep in the sea are riches
beyond compare
But if you seek safety,
it is on the shore.

One who recognizes the goodness and omnipresence of God will be more willing to enter unknown regions than one who does not have this realization. Christ encouraged his disciples, as they set out to preach the Gospel to a hostile world, "Do not fear those who kill the body but cannot kill the soul." [Matt. 10:28] Saint Paul wrote in his letter to the Galatians, "Do not be deceived; God is not mocked, for whatever a man sows, that will he also reap." [Gal. 5:7] If we align ourselves with the forces of Light and serve the Light, then the forces of evil cannot hurt us. Wherever we go, even if we make our bed in Sheol or "take the wings of the morning and dwell in the uttermost parts of the sea" [Ps. 139:9], God is present, and his love, justice, and mercy prevail.

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VII. Personal Initiative In The Aquarian Age

*In the world's broad field of battle
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife.
--Longfellow*

Sometimes external forces may induce us to act in certain ways. Other people may tell us to do something, or ask us to do something, or expect us to do something, or praise or blame us for doing certain things. The weather or astrological radiations may stimulate us to do certain things rather than other things. People, however, need not be like leaves blown in the wind. People do not have to move in the direction in which the external forces push, but they rather can choose whether they will respond to the external forces, and how they will respond. People may even choose to act when no external forces are present. Whenever someone initiates an action which is not a response to an external force, that person is said to exhibit initiative.

In the Piscean Age, people were not expected or encouraged to exhibit initiative. The leaders told people what to do and the people did as they were told without question. In the Aquarian Age, however, initiative is to be developed. Aquarius is ruled by the planet Uranus, one of whose characteristics is outreach." As people reach out to new ideas, they will think up new ways of doing things and thence will initiate new actions.

In any age the constellation opposite the constellation of the age shows the esoteric ideals which will be striven for in the age. Thus, Leo [which is opposite Aquarius] shows the esoteric ideals for the Aquarian Age. Leo is ruled by the Sun, which stimulates people to develop the power to say, "I will." In the Aquarian Age, the constellation of Leo will help awaken the Spirit within man to the point where it can exert the willpower to make people self-motivated.

If we would respond to the Aquarian radiations, we must strive to develop initiative in ourselves. As we do so there are several things we need to keep in mind.

1] As we break away from imitating friends, following leaders, and accepting customs and begin to make our own decisions, we need some inner Light to guide us. We must awaken the Light of Truth and Love within ourselves so that we can distinguish truth from falsehood and right from wrong.

2] We must always think before we act. Regardless of what others say or do, or what we feel like doing [due to our habits or to astrological force patterns], we must have well-considered reasons for everything we do.

3] We must be committed to finding for ourselves ways to serve, and to serving others whenever the opportunity arises. Max Heindel notes ["Letters to Students," p. 53] that we must learn to work without leadership; each being prompted by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of all the world. He further notes ["Questions and Answers," volume 2, p. 226] that the Elder Brothers who guide the spiritual growth of the pupils in the Western Mystery Schools "never urge, never praise, and never blame. The urge must come from within the pupil, and they teach him to judge himself...In every respect they educate him to stand upon his own feet without leaning on them or anyone else."

We need to continuously examine the circumstances we find ourselves in, decide what needs to be done, and then initiate those actions which will lead to the desired goals.

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VIII. Creativity

Public opinion is a vulgar, impertinent tyrant who deliberately makes life unpleasant for anyone who is not content to be the average man.

--Dean W. R. Inge

Radiations from Aquarius stimulate creativity. We will be able to respond to these radiations most effectively if we make a conscious effort to do so. Let us, therefore, give some attention to the attitudes and techniques which facilitate creativity.

The creative person has the courage to be different and to try something new. As long as someone feels that he has to think and act like everyone else, he will not be creative. As long as one is afraid to do anything different because someone might laugh at him, he will not be creative. The creative person generally has a sense of humor and enjoys putting ideas together in unusual and playful ways and often will laugh along with others at the novelty of his creations.

The creative person views common things from new perspectives, asks questions that others would not think of asking, and then seeks answers. He clears old ideas out from his mind and looks at the world with the eyes of a child. He lets himself forget that he has been told that shoes should be put on the feet and starts wondering what would happen if he put on the feet and starts wondering what would happen if he put them on his hands. He lets himself forget that when you write, the pen should move and the paper moved. He is not satisfied with the statement learned in school that, "It is gravity which pulls things toward the Earth," and he starts wondering what gravity is and how the pulling is really accomplished. He has seen clothes hung out to dry many times, but he can still look at them with wonder and ask how the water manages to jump off the clothes.

The creative person can imagine something he has not seen or which he has only partially seen. He can imagine how the room would look if the furniture were rearranged, or how a new tool could make a job easier to do, or what chain of events could have produced some observed end results.

The creative person is flexible in his thinking. He is willing to change his thinking as the situations change. He is willing to consider many different solutions to a given problem. When one proposed solution is shown not to work, he is willing to try some other.

The creative person judges his creations by his own standards, not by what others think. He is guided by his inner vision, not by external praise or criticism.

(WILL BE CONTINUED)

ASTROLOGY AND THE CHILD

"GOD IS LIGHT," says the Bible, and we are unable to conceive of a grander simile of His Omnipresence or mode of His manifestation. Even the greatest telescopes have failed to reach the boundaries of light, though they reveal to us stars millions of miles from the earth. We may well ask ourselves, as did the Psalmist of old, "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell (the Hebrew word means grave and not hell), behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me."

When the dawn of Being GOD THE FATHER enunciated THE WORD, and THE HOLY SPIRIT moved upon the sea of homogeneous VIRGIN MATTER, primeval DARKNESS was turned to LIGHT. That is therefore the prime manifestation of Deity, and a study of the principles of Light will reveal to the mystic intuition a wonderful source of spiritual inspiration. As it would take us too far afield from our subject, we shall not enter into an elucidation of that theme here except so far as to give an elementary idea of how divine Life energizes the human frame and stimulates to action.

Truly, God is ONE and undivided. He enfolds within His Being all that is, as the white light embraces all colors. But He appears threefold in manifestation, as the white light is refracted into three primary colors: BLUE, YELLOW, and RED. Wherever we see these colors they are emblematical of the Father, Son, and Holy Spirit. These three primary rays of divine Life are diffused or radiated through the sun, and produce LIFE, CONSCIOUSNESS, and FORM upon each of the seven light bearers, the planets, which are called "the Seven Spirits before the Throne." Their names are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus. Bode's law proves that Neptune does not belong to our solar system and the reader is referred to SIMPLIFIED SCIENTIFIC ASTROLOGY by the present writer for mathematical demonstration of this contention.

Each of the seven planets receives the light of the sun in a different measure according to its proximity to the central orb and the constitution of its atmosphere. The beings upon each, according to their stage of development have affinity for some of the solar rays. They absorb the color or colors congruous to them, and reflect the remainder upon the other planets. The reflected ray bears with it an impulse of the nature of the beings with whom it has been in contact.

Thus the divine Light and Life come to each planet either directly from the sun or reflected from its six sister planets, and as the summer breeze which has been wafted over blooming fields carries upon its silent, invisible wings the blended fragrance of a multitude of flowers, so also the subtle influences from the garden of God bring to us the commingled impulses of all the spirits, and in that varicolored light we live and move and have our being.

The rays which come directly from the sun are productive of spiritual illumination; the reflected rays from other planets make for added consciousness and moral development; and the rays reflected by way of the moon give physical growth.

But as each planet can only absorb a certain quantity of one or more colors according to the general stage of evolution there, so each being upon earth-- mineral, plant, animal, and man--can only absorb and thrive upon a certain quantity of the various rays projected upon the earth. The remainder do not affect it or produce sensation any more than the blind are conscious of light and color which exist everywhere around them.

Therefore when man returns to earth to reap that which he has sown in previous lives and to sow anew the seeds which make for future experience, each Ego is differently affected by the stellar rays. The stars are the heavenly time-keepers which measure the year; the moon indicates the month when the time will be propitious to harvest or to sow. Thus the science of astrology is a fundamental truth in nature, of enormous benefit in the attainment of spiritual growth.

The child is a mystery to us all; we can only know its propensities as they slowly develop into characteristics, but it is usually too late to check it when evil habits have been formed and the youth is upon the downward grade. A horoscope erected for the time of birth in a scientific manner shows the tendencies to good or evil in the child, and if a parent will take the time and trouble necessary to study the science of the stars, he or she may do the child entrusted to his or her care an inestimable service by fostering tendencies to good and repressing the evil bent ere it has crystallized into habit.

Do not imagine that a superior mathematical knowledge is necessary to erect a horoscope. Many construct a horoscope in such an involved manner, so "fearfully and wonderfully made," that it is unreadable by themselves or others, while a simple figure, easy of reading, may be constructed by anyone who knows how to add and subtract. This method has been thoroughly elucidated in SIMPLIFIED SCIENTIFIC ASTROLOGY, which is a complete textbook, though small and inexpensive, and any parent who has the welfare of his or her children thoroughly at heart should endeavor to learn to do this work for himself. Even though his ability may not compare with that of a professional astrologer, his intimate knowledge of the child and deep interest will more than compensate for such lack and enable him to see most deeply into the child's character by means of its horoscope. Thus shall we all come to know clearly how to discharge our duty as parents, and bring forth most abundantly the spiritual potencies of the souls committed to our care.

A CASE IN POINT

(Editor's Note:--The following discussion by Max Heindel is an apt illustration of the application of the Rosicrucian principles of education of children to a specific example. It is reprinted from the Question Department of the "Rays" for September, 1916.)

QUESTION: "We find the horoscope of Marjorie in the magazine for this month. We have been hoping for it, and are more grateful than we can tell you. (The child is three and one-half years old.)

"The energy that spends itself in loss of temper is already in evidence (sun in conjunction with Mars and square to Uranus), and every attempt at restraint is met with determined resistance, both mental and physical. How to transmute that energy is our problem. To quote from the horoscope: 'BE SURE THAT YOU START RIGHT AWAY AND THAT YOU START RIGHT.' We have studied and tried to obtain results. She does not respond to kindness, and just before getting the horoscope we had almost decided that corporal punishment was the only means. I know from results that I witnessed in--that correction should be done by other means. But many things are possible at school that are not practical in the home, besides I never learned any of the methods employed with children of Marjorie's age. Mrs. R. has read many authorities on child training all of which deprecate physical punishment, but no one says what to use instead. Reasoning, the child takes as an opportunity for argument.

"How can we secure obedience without physical punishment? We keep our word to her in the smallest detail and she never forgets, but reward begets a sort of selfishness.

"If you can, give us some concrete example, your suggestion of method, some idea of how and what to do. We want above all things in this world to work this miracle of transmutation, and I think, though it may hurt, that we can both accept the ingratitude of the child and not complain. But honestly we do not know how."

ANSWER: Some children are more difficult to manage than others. As a matter of fact we ought to rejoice when we get such a one as Marjorie, for such children have spirit and individuality. The so-called GOOD children who are models of deportment and obedience should really give us much more concern because of the lack of initiative in their nature. Difficult children are bound always to make their way in the world and to gather experience either directly by a life of virtuous action and glorious service or else indirectly through a life of wrong-doing, which is later corrected and transmuted in Purgatory. But the GOOD child which never gives its parents an uneasy moment is very apt to grow up in just the same way, and go through life without doing either good or bad.

You remember in the Apocalypse, how the Spirit speaks to the seven churches. To some of them there was praise, to others blame, but the most scathing, startling denouncement was given to one church in the words: "I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot I will spew thee out of my mouth." If there is one character that is fixed firmly upon the path of virtue it is a converted BAD MAN, for it is an axiom that "the greater the sinner, the greater the saint." Whoever treads the paths of vice with a firm step will also be strong for virtue when his feet are turned about. But the LUKEWARM people who are neither hot nor cold, they are the ones that should cause us real concern. Therefore you need have no fear for Marjorie whatever. She will come out all right in the end. Only a strong soul has such configurations and shows such marked characteristics in consequence.

Now for a method of guiding her feet into the path of well-doing. We have found that IT IS BEST TO TAKE NO NOTICE OF THE MINOR DELINQUENCIES, those which may be called offenses, save by occasional advice such as, "I would not do this or that; no really nice girls do so and so; and you do not want people to think that you are not nice." Unless you give latitude to the child and make allowance for the fact that the vital body is in the course of formation during the first seven years, you miss the mark. It is the vehicle of habit, therefore the child forms one habit after another, breaking itself of the old ones almost as rapidly as the new ones are formed.

By bearing this in mind you will escape continual correction of the child, which dulls its respect when truly important matters are taken up in which a certain line of conduct must be insisted upon for its good. When you come to such an issue, it is important to know what particular thing the child loves best in food, play, dress, or outdoor liberties. Then the screw can be put on, gently at first but with increasing pressure until the object at issue is accomplished. A growing child should never be deprived of its meals, but the necessary nourishment can be given without the delicacies it loves; it is quite legitimate to apply the "tortures of Tantalus" by placing the prescribed delicacies on the table and allowing the child to see mother and father enjoy them and express their delight while they are eating cake or honey which is denied to the recalcitrant until he or she agrees to do the thing required. This we have found is one of the most effective methods of securing obedience. If the child is very fond of dress, have an ugly frock or suit which it must wear when disobedient. Then it will not want to go out among its associates, or if

it does they will very soon find out the cause and with the customary cruelty of children they will jeer and sneer at the little culprit who fears that treatment more than anything that mamma might do. Thus the screw will very soon pinch it into obedience, resulting perhaps in a request to have the "naughty-dress" removed.

There are various other methods along the same line which will suggest themselves to parents. But such correctives should only be used very infrequently and as last resorts or the child will become hardened to them. In general, the appeal to its love for the parents, its desire to be well thought of, and its reason, so far as that can be appealed to, should be invoked.

YOUR CHILD'S HOROSCOPE

Marjorie R., born October 22, 1912,
Cleveland, Ohio.



The Moon in the first house in Pisces and trine Neptune in Cancer gives Marjorie a very restless nature and she is sure to do considerable traveling in her life. She will change from place to place and long voyages are particularly shown, but this desire to wander is not dictated by a habit of shiftlessness.

She will be very practical, hardworking, and intensely ambitious to accomplish whatever she sets out to do.

Fixed signs on the angles, and the Sun conjunction Mars in Scorpio indicate that she will have the energy and perseverance to work until she achieves.

Jupiter is in his essential dignity in Saggitarius. This shows that Marjorie has a noble heart and a humanitarian instinct and the Sun in Libra also tells of her kindly inner nature. But Mars and Mercury are in the sign Scorpio, which is probably the most

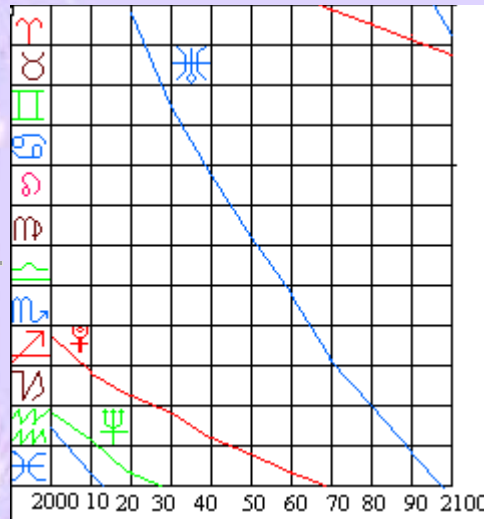
belligerent sign among the twelve, and this shows us that her tongue can bite like a scorpion's sting when she shows the other side. Under ordinary conditions *Uranus in the Saturnine sign Capricorn* gives her a certain reserve and dignity of nature, but when Marjorie is swayed by the aforementioned configuration, *Sun conjunction Mars and square Uranus*, it is like a bolt from the blue which transforms her for the time being to a fury. At least, that is the tendency, and *the square of Mars to Uranus*, which makes her impatient of every restraint, will generally be found to be the key to the trouble. If this tendency to completely lose her temper is allowed free rein, Marjorie will have a very unhappy life and be shunned by all despite the many good qualities which she otherwise possesses. But this is just where the parents may do a great good for this soul. You have here a very difficult child whom you will find a great responsibility, but also a great opportunity for service whereby you may lay up a wonderful treasure in heaven. Be sure that **you start right away and be sure that you start right.**

Above everything, do not endeavor to break her spirit or curb her by harsh measures, but **endeavor to teach her self-restraint.** You will find this a difficult problem, but study it. She is worth all you can do for her, for she is a strong soul. There is no doubt that she will often have reason for being provoked, for *the Sun square Neptune* shows that treachery may be expected frequently in her life, but tell her never under any circumstances to go to law, as *Saturn in Gemini opposition to Venus* tells her that she should be careful in the selection of her friends, for she may expect them to prove false.

The Sun, Mars, and Mercury in Scorpio will give her a very magnetic personality. She will have a wonderful healing power and, if possible, you should let her take up this art. *Saturn in Gemini and trine to Uranus* will also make her very scientific and give her ability much above the ordinary and she will also have great foresight and considerable executive ability. The *Moon trine Neptune* will give her a love of Occultism and considerable talent as an astrologer. It will also develop the imagination wonderfully and she will have a number of psychic experiences. *Saturn in opposition to Venus* will make courtship difficult and cause considerable jealousy. It would be better in one sense if she did not marry for the *Sun square to Uranus* shows that the marriage will be very unhappy; but there will be no separation, the husband will die, as attested by the *Sun conjunction Mars in Scorpio in the eighth house*, and she will gain financially by this marriage for the husband will leave her in comfortable circumstances. With regard to health, you will find that the end of October and the beginning of November each year will always be a rather critical time for Marjorie and she will be most liable to the so-called female troubles. There are, however, certain exercises which may be used in early life to promote the general health in such a manner that these tendencies will not work themselves out. But above all, Marjorie should be told the truth about life as soon as it is possible. Whenever she can understand sufficiently to ask a question, be sure that it is truthfully answered so that she may know, be properly informed, and be able to take care of herself when the strong feelings shown by the *Sun and Mars conjunction in Scorpio* come to her at the time of adolescence.

See also: www.astrowin.org

A few thoughts about the 21st century based on Uranus, Neptune and Pluto



[Click here for Graphical Ephemeris which can be printed. Years 2000-2200, covers Uranus, Neptune and Pluto ONLY. Size, about 20Kbytes or about 6 seconds to download at 28.8K. Click your print icon after downloading is complete.](#)

[Espanol](#)

Note: Uranus takes about 7 years to go through a sign. Neptune takes about 14 years to go through a sign. Pluto takes about 20 years to go through a sign, with great variations. Beginning years below show when a planet enters a sign. Ending years usually reflect when another planet leaves a sign and enters next sign. Thus short time frames contain discription of effects which in some cases will continue for 7 years (Uranus), 14 years (Neptune) and 20 or more years (Pluto). Where the influence of all 3 planets are blended in the description, then the shorter time frame applies.



2000-2003 Uranus in Aquarius, Neptune in Aquarius, Pluto in Sagittarius.

The Century begins on an idealistic note. Changes in perception toward religion both positive and negative. Church burnings and church revivals. Philosophy of the West recognizes more of the spiritual mind. Science and religion make strides in reconciling. Religion/philosophy/law is very humanitarian minded. World wide agitation for more freedom. Medicine is purged of many abuses and false theories (through 2008). Medicine, law and science make many new strides.

2003-2008 Uranus enters Pisces, Neptune in Aquarius, Pluto in Sagittarius.

Neptune & Uranus in mutual reception. Forward strides in understanding feelings. Psychological discoveries, mind control (propaganda, meditative techniques, cults and governments) are in the news. Progressive ideas become more attractive to established religion.

2008-2011 Uranus in Pisces, Neptune in Aquarius, Pluto enters Capricorn.

Governments get wakeup calls. Parenthood is recognized as a prime responsibility of citizens. Law is re-evaluated in the light of collective responsibilities. Environmental issues are seen, finally, as issues of collective survival. Pushes toward world courts and governing bodies come out in the open.

2011-2018 Uranus enters Aries, Neptune enters Pisces, Pluto in Capricorn.

A dynamic time with scientific advancement and psychic or spiritual interests vying for public attention. Those in science and progressive thought want to dominate public thinking. Conflict arises between those who want to explore space and those who want to clean up the earth. Humility and letting go adjustment called for by both sides. Ocean fishing has various trials, some species abundant others scarce.

2018-2024 Uranus enters Taurus, Neptune in Pisces, Pluto in Capricorn.

The inventive mind is turned toward the stock market. Public attitudes are radical toward wealth. Extremes of possessive attitudes are evident. Environmental concerns also suffer from extremes but new inventions and methods lighten the load upon mother earth. The cow is freed from bondage. Hydroponic farming makes great strides.

2024-2025 Uranus in Taurus, Neptune in Pisces, Pluto enters Aquarius.

Last chance for reality checks. All stable foundations are philosophically shook? The stock market must be reformed. A period of greater world freedom begins. Unfortunately the science of death also progresses. Healing arts are brought increasingly to the common people.

2025-2032 Uranus enters Gemini, Neptune enters Aries, Pluto in Aquarius.

In the 1940's, Uranus was in Gemini, Neptune in Libra and Pluto was in Leo. It was a time of war, vast advancements in communication and similar things such as Radar and improved vehicles. This advancement in communication and vehicle quality/environmental impact may repeat itself. Neptune in Libra advanced marriage ideals although with much illusion to be worked through. This period Neptune in Aries should bring out great strides in spiritual new beginnings including an explosion of knowledge of the real self. Perhaps some great teachers of humanity will incarnate. Pluto in Leo brought dictators and atomic energy among other power releasements as well as more knowledge about personal love and the powerful effect it plays in our life. The use and abuse of atomic energy will have reached a turning point and a complete reexamination will occur. Now (2024-2043) Pluto is in the sign of impersonal love. The worlds' orphans should get much attention, governments will have to realize that 'loving' ones neighbor must stop being just a phrase to cover exploitation.

2032-2038 Uranus enters Cancer, Neptune in Aries, Pluto in Aquarius.

Motherhood and nationalism come to the forefront with new ideas expounded. Pioneering in the subtle from psychology to spiritualism and aura photography are advanced. Public institutions and charities continue to be a focus of reformation.

2038-2039 Uranus in Cancer, Neptune enters Taurus, Pluto in Aquarius.

Idealism in world monetary affairs and stockmarket fraud both become the focus of news.

2039-2043 Uranus enters Leo, Neptune in Taurus, Pluto in Aquarius.

Is free love the 'new' topic of the year? Do movies advance in both heights of public service and odd themes? Advancements are made in treating heart disease. Speculations and stockmarket reforms are hot topics.

2043-2046 Uranus in Leo, Neptune in Taurus, Pluto enters Pisces.

The Piscean Age principles (compassion, unity of life, heart faith) must now be reinforced and cleaned. Teaching (Leo) also renews a focus on the pleasure of learning using new educational methods.

2046-2051 Uranus enters Virgo, Neptune in Taurus, Pluto in Pisces.

Labor, health and education receive an uplifting influence. Psychological states relating to health are thoroughly analyzed. Confusion in the stock market continues more on a note of humor and constructive idealism rather than true difficulties. Those things which distinguish faith from science, compassion from law, in short all Pisces concepts vie strongly with Virgo analysis during the 7 years Uranus is in Virgo. Both sides make great progress and set the stage through children born now to bring great understanding and union to the religion versus science tension and future marriage.

2051-2052 Uranus in Virgo, Neptune enters Gemini, Pluto in Pisces.

Communication with spirits receives renewed interest. Communication using subtle artforms, including video, receives new life. Ancient literature comes to light. New teachings published.

2052-2058 Uranus enters Libra, Neptune in Gemini, Pluto in Pisces.

World wide changes in court systems begin. Marriage concepts are under renewed interest. Scientific progress applied more intensely in countries strongly affected by cardinal signs.

2058-2065 Uranus enters Scorpio, Neptune in Gemini, Pluto in Pisces.

What will be new in sex knowledge? Perhaps tantra, techniques of self control and sexual health. Healing modalities using electricity and etheric knowledge will greatly expand. Public intuition will unveil many secrets making it difficult for corporations, government and even conventional religious viewpoints.

2065-2066 Uranus enters Sagittarius, Neptune enters Cancer, Pluto in Pisces.

A change of 2 outer planets combining to encourage Higher thought and exalted feeling faith to become more evident in public life. Some verbal warfare between feeling faith and spiritual scientific viewpoints evident. [Mother church versus Spiritual Science.]

2066-2072 Uranus in Sagittarius, Neptune in Cancer, Pluto enters Aries.

Truly the pioneering spirit of the 21st century should be renewed at deep levels. Atomic power and atomic structures of matter should see discoveries at an accelerated pace. A good time for a great teacher to appear in public or be born? See 2065-2066 above.

2072-2078 Uranus enters Capricorn, Neptune in Cancer, Pluto in Aries.

Once again its time for Governments worldwide to re-invent themselves. Hopefully, at a higher level of giving freedom in broader policies. Many suddenly leave or fall from positions of power.

2078-2079 Uranus in Capricorn, Neptune enters Leo, Pluto in Aries.

Education and entertainment are refined. Romantic love affairs are once again of literary

interest and public acceptance.

2079-2086 Uranus enters Aquarius, Neptune in Leo, Pluto in Aries.

Pluto the energy of regenerated self awareness must reconcile the opposition between broad progressive viewpoints or principles versus personal loyalties to religious or charismatic leaders.

2086-2092 Uranus enters Pisces, Neptune in Leo, Pluto in Aries.

The established Religious organizations which had accelerated changes in 2003-2011 make renewed efforts to accommodate more freedom and progressive ideas. Many movements which previously focused on individual leadership, now focus more on each individual sharing in a more 'networked' manner.

2092-2094 Uranus in Pisces, Neptune enters Virgo, Pluto in Aries.

Movies concentrate on otherworldly thinking. Drugs for escape become even more customized. Healing modalities become more spiritual in orientation.

2094-2095 Uranus enters Aries, Neptune in Virgo, Pluto in Aries.

Uranus and Pluto both in Aries and Neptune in Virgo. A year of all three outer planets affecting thinking. Long range planning for science and medicine get an impetus. Headache research focuses on subtle poisons in the environment.

2095-2100 Uranus in Aries, Neptune in Virgo, Pluto enters Taurus.

A time for Plutocracy to be a public interest. Stock markets cater to the desire for immense riches. A new era of interest in scientific advancements including science of self knowledge.

2100 Uranus enters Taurus, Neptune in Virgo, Pluto in Taurus.

The new century (22nd) begins with 2 outer planets in earth signs. A time for renewal of environmental concerns with a knowledge that the earth is our home and a spiritual environment for working out our destiny.

[Click to see Uranus, Neptune and Pluto in a circle \(wheel\) for 21st century.](#)

- Ross Dufell

From <http://rosecrosslodge.com/ss2001/21stcent.htm>

ASTRONOMY

Solstices and Equinoxes

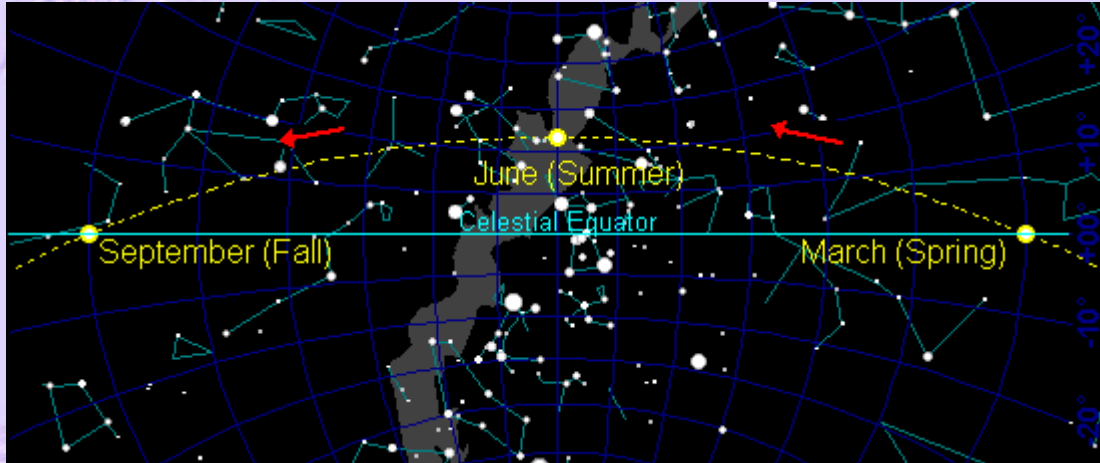


Image: [TheSky Astronomy Software](#)

Solstices

Sunrises and sunsets reach their extreme northerly and southerly positions on the **solstices**; and occur due east and due west on the **equinoxes**.

On the solstices:

- The Sun rises at an extreme northerly or southerly limit (about 23.5 degrees north or south as seen from the equator; the range is far greater in America, at Stonehenge, or toward the poles).
 - "Solstice" derives from Latin, "Sol" = Sun; "sisto, sistere, stiti, statum" = "stand still."
 - Solstice refers to the position the Sun occupies in the sky when it rises at a northerly or southerly extreme against the horizon. On the day or moment of a solstice, the location of the Sun's rising or setting "stands still" on the horizon at its most northerly or southerly extreme before turning back, or beginning to shift each day in the reverse direction.
- Daylight and nighttime are of extremely unequal length (longest days, shortest nights; or longest nights, shortest days).
- The sunrise and sunset locations are shifting very slowly, perhaps as little as one-tenth of a solar diameter in four days.

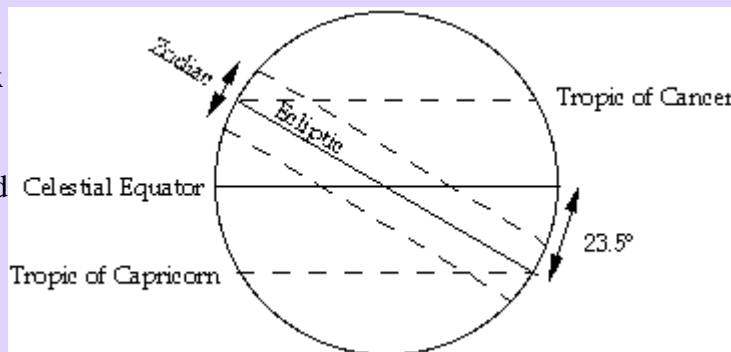
There are two solstices each year:

- Summer solstice:
 - Occurs around June 21 or 22, when the Sun reaches its most northerly extreme.
 - The day of longest daylight and shortest night, and the first day of summer, in the northern hemisphere.

- The Sun is located directly overhead at noon on the Tropic of Cancer.
 - The Sun never sets above the Arctic Circle; never rises above the Antarctic Circle.
- Winter solstice:
 - Occurs around December 21 or 22, when the Sun reaches its most southerly extreme.
 - The day of longest nighttime and shortest daylight, and the first day of winter, in the northern hemisphere.
 - The Sun is located directly overhead at noon on the Tropic of Capricorn.
 - The Sun never rises above the Arctic Circle; never sets above the Antarctic Circle.

Did you know?

If the Earth were not tilted, every day would be an equinox and there would be no seasons. However, the path of the Sun against the background of fixed stars (the "ecliptic") is tilted with respect to the celestial equator and intersects the celestial equator in only two points (the equinox positions).



At the North Pole, the Sun sets on the September equinox, the first sunset since the March equinox. Prior to its setting, the Sun will have been located above the horizon throughout the summer, for a total of 186 days, reaching its highest altitude above the horizon on the summer solstice. Once the Sun sets on the September equinox, it will not rise again until the March equinox; there will be 179 days of nighttime at the North Pole. Question: You are an astronomer and wish to book some time using a telescope at the South Pole. What time of year should you go? How many hours a day could you observe the stars?

Equinoxes

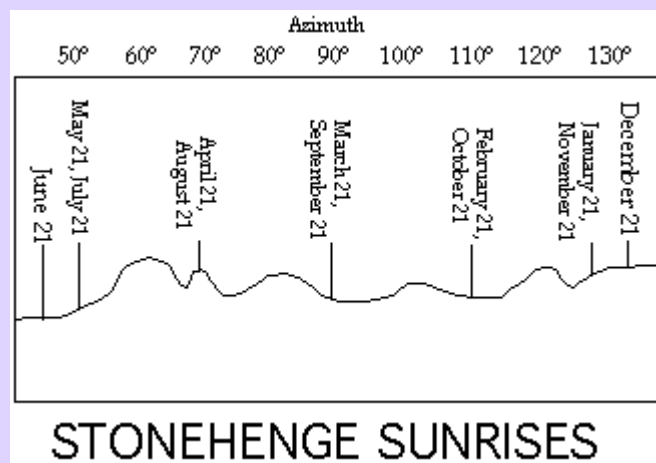
Sunrises and sunsets reach their extreme northerly and southerly positions on the **solstices**; and occur due east and due west on the **equinoxes**.

"Equi-" = same; "nox" = night.

Equinox = "equal night."

On the equinoxes, and only on the equinoxes:

- The Sun rises due east and sets due west.
- The Sun is located directly overhead at noon as seen from the Earth's equator.



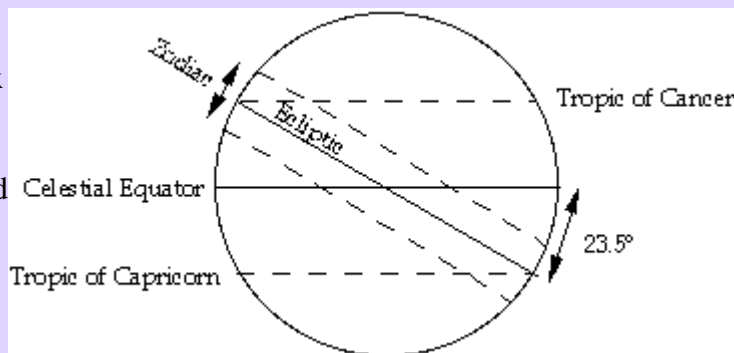
- Daylight and nighttime are of equal length (12 hours each).

There are only **two equinoxes each year**:

- September (Autumnal) Equinox:
 - Occurs around September 22 or 23.
 - The sunrise and sunset locations are shifting southward along the horizon, relatively fast, perhaps a solar diameter per day.
 - The first day of autumn in the northern hemisphere. Just ahead are cooler days, beautiful fall colors, long starry nights!
- March (Vernal) Equinox:
 - Occurs around March 21 or 22.
 - The sunrise and sunset locations are shifting northward along the horizon, relatively fast, perhaps a solar diameter per day.
 - The first day of spring in the northern hemisphere. Just ahead are warmer, longer summer days.

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When the Sun rises due east, it makes an angle to the horizon equal to 90 minus your latitude. Therefore, at 35 degrees north latitude in Oklahoma, the Sun will rise at an angle of 55 degrees to the horizon.

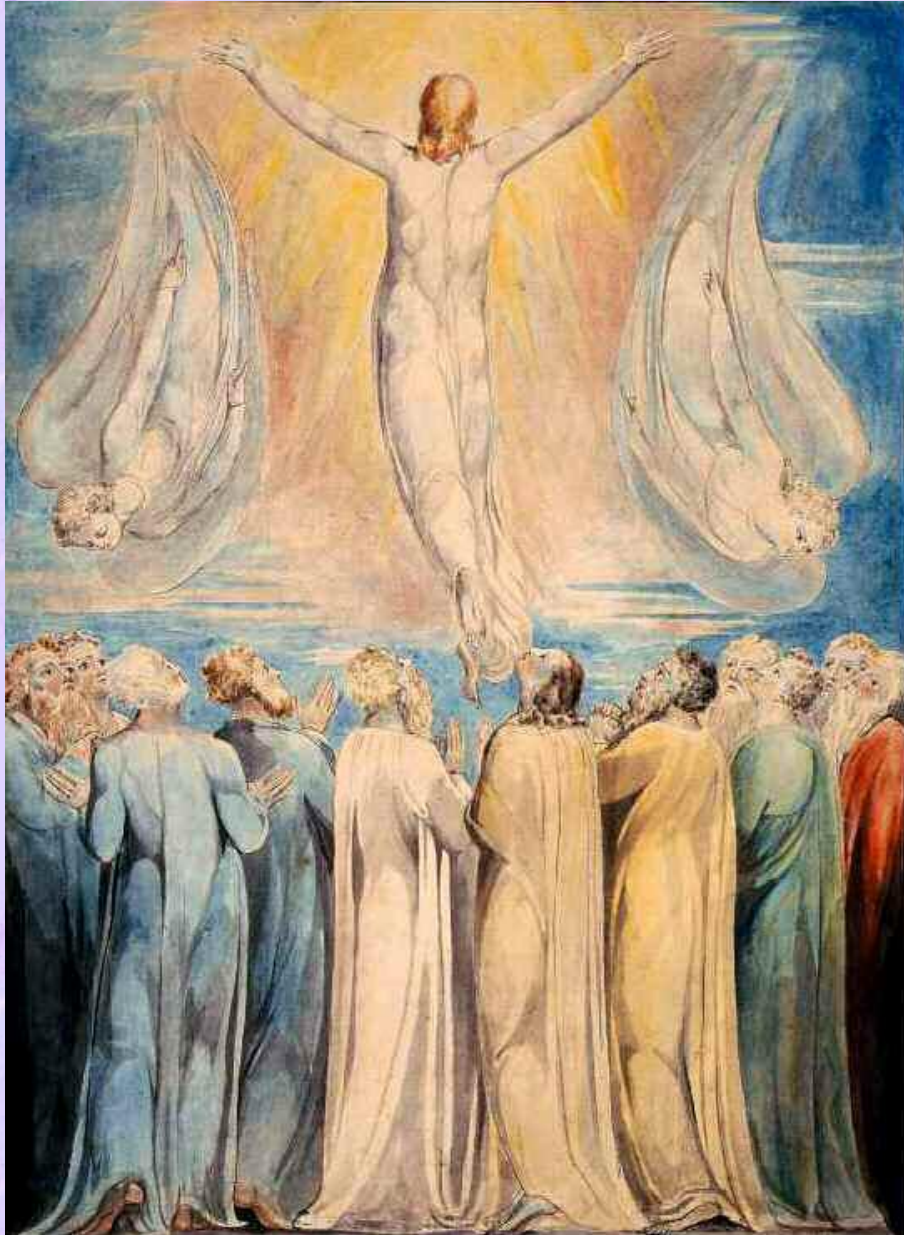
From Basic Celestial Phenomena

An introduction to astronomy with the unaided-eye

<http://homepage.mac.com/kvmagruder/bcp/index.html>



Midsummer and the Risen Christ



William Blake (1758-1828), Collection of W. Graham Robertson

"The Ascension of the 'risen' Christ ray to the Father leave[s] us in the identical position of the apostles when their beloved Teacher went away. We are desolate and sad" (Teachings of an Initiate, p. 98) on the spiritual level. However, the pull of the outer world at this time of the summer solstice is greatest and helps divert us from our sense of spiritual impoverishment.

THE CHRIST STORY is eventually to be our story, therefore we have a particular interest in tracing it again and again as the changing seasons bring it to mind, and in letting it sink deep down into our hearts, for only that which we think and know in our hearts do we become.

There are different ways of regarding the four cardinal points of the year:

First, we may see them simply as seasonal changes brought about by the various phases of the earth's yearly pilgrimage around the sun.

Second, we may add to our astronomy a little astrology and think of them in terms of the passing of the sun into the cardinal signs of the zodiac, initiating certain activities for the coming quarter year.

Third, we may be chiefly concerned with the religious aspect through the church festivals which come at these cardinal points.

Fourth, we may go a step further and note the correspondence between the recorded lives of the world's great teachers and saviors and the sun's yearly passage through the zodiac.

The true Rosicrucian student is aware of all these various aspects of the seasonal changes, and more. To him the spring and autumn equinoxes and the winter and summer solstices mark turning points in the life of the indwelling planetary Spirit of the earth, the great Christ Spirit which manifested among men for a few years in the body of Jesus of Nazareth. When that body was crucified on Golgotha the Christ Spirit gained access to the earth through the vital body of Jesus and the blood which flowed to the ground. He then took possession of the earth, infusing it with His aura and enduing it with His life, much as we infuse life into our physical bodies. The earth is now sustained and guided by the Christ life and love.

The great festivals of the Christian church are celebrated at the seasonal points of the year. Christmas at the winter solstice and Easter at the time of the vernal equinox are the two church festivals most widely known. In the fall comes the Feast of the Immaculate Conception, and June 24th is dedicated to John the Baptist. The Ascension of the Lord is celebrated prior to the summer solstice, or just forty days after Easter. Other religions have had and have their observances at these times. We may give as examples the Passover of the Israelites at the vernal equinox, the Jewish New Year in the fall, and the Roman Saturnalia which was held at about the time of the winter solstice.

Those who wish to discredit Christianity advance as a criticism that it patterns its holy days on those of the pagan and pre-Christian religions. Critics should know that all religions were pointing to the one religion which was to come, the universal religion of Christ. Therefore it is not strange that earlier religions, as well as Christianity, make their religious year conform to the solar story. Rather, it is a sign of the cosmic wisdom manifested in all true religions.

Orthodox Christianity, it must be said, has materialized this drama of the life of Christ Jesus as given in the Gospels, limiting a universal truth to one historical event. They apply it to Jesus of Nazareth only, in whom they see a personal Savior who suffered

once and who takes from the individual the guilt of his sins. The greater significance of the sacrifice of Christ is not taught by them. As a consequence the Christian holy days are to the orthodox Christian but commemorations of certain past events.

The Christian mystic needs a living belief, and to him each year brings new acts in the cosmic drama. He sees a new wave of the Christ Light approach the earth each autumn; greets it as fully born into the earth at Christmas; beholds it rise in splendor at Easter; and witnesses its ascension to the Father at midsummer.

This teaching concerning Christ as the indwelling planetary Spirit seems to be unique to the Western Mystery School of the Rosicrucians. Occultists of other schools recognize the solar origin of the story of Christ Jesus as well as that of other great world teachers, but some of them deny entirely its historicity, alleging that it is just another presentation of what they are pleased to call "the solar myth." In their effort to counteract the effect of the church's teaching regarding the nature of Christ's mission and the personality of Jesus of Nazareth, they go to the opposite extreme. In the Rosicrucian School we find a blending of the two poles of thought.

Let us now consider particularly the summer solstice. This marks the completion of the withdrawal of the Christ Spirit from the aura of the earth to the World of Life Spirit. Just as we leave our physical bodies each night, so the Christ withdraws each year for a season of rest and refreshment. We will quote from an article on "The Midsummer Festival" by M. M., published in this magazine. It gives the description of the ascension to the spiritual realms by one who was privileged to see it on the inner planes:

"How this is accomplished can be learned firsthand by those who have earned this holy privilege. But the experience must always be concealed behind words, because it is impossible to put experience on the superphysical planes into speech. We are trying to describe another dimension of existence which words cannot describe.

"At the Midsummer Festival the hosts of heaven rejoice, for the 'Great Sacrifice' has been accomplished once more. Legions and legions of angelic beings bear Earth's Redeemer to the gates of the World of Life Spirit. He has accomplished the work of speeding up the vibration of the earth, with its inner worlds, just a little more. These angelic beings form group after group according to their status in evolution. Their bodies are luminous and dazzling with the white light of heaven. There are certain ones who form a golden cloud with their radiant bodies, like unto the rays of the sun. In this the Christ is borne on high. At length He steps forth and blesses them. At this the 'Music of the Spheres' bursts forth, and reverberates throughout the worlds. Christ has risen to life more abundant."

At midsummer there is another festival, that of the nature spirits, and we will quote from the same article a description of the joy shown by them on this midsummer night when nature is manifesting her fullness and beauty:

"Those little creatures known as 'nature spirits' perform a very wonderful miracle in the great economy of nature, for it is they who furnish the link between the stimulating energy of the sun and the raw material of form. They work under the guidance of higher beings, the angels, who guide the evolution of the plant kingdom. On the Festival night

they rejoice too that they also have done their work faithfully so that there may be life more abundant on earth. They reflect on the physical plane the great festival in the higher realms of this Midsummer Night.”



Bartolomé Esteban Murillo (1618-1682). Oil on canvas. Gemaldegalerie, Berlin, Germany.

The Baptism of Christ

The artist captures the stature of the Baptist by having him stand above the Lamb of God. But he who baptizes with lunar water must decrease and defer to Him Who baptizes with the solar fire of the Holy Spirit and Who annually increases after material life reaches its zenith at the summer solstice.

What of the earth and its inhabitants when the Christ Spirit withdraws at midsummer? They are left with “John the Baptist, “to whom June 24th is dedicated. You remember that John the Baptist was the forerunner of Christ. It was said of him: “Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.”

John typifies to us the pre-Christian era, the consciousness that prevailed before Christ took upon Himself the task of purifying the earth’s aura. This is the consciousness that prevails during the summer months, plus that amount of true Christian spirit that has been assimilated and absorbed by the human race.

John said, in comparing himself to the Christ: “He must increase but I must decrease.” Year by year as Christ accomplishes His magic in the earth, its materiality is lessened, the heavy mass is lightened and the “sorrowful star” absorbs a little more of the light of heaven. Each year as He withdraws at midsummer He leaves a little more of Himself in

the hearts and minds of men. Gradually “John the Baptist” decreases, as the Christ increases. Midsummer and the months immediately following, then, are a time when we may weigh ourselves and see how much nearer we have come to the Christ ideal than we were a year ago. “It is expedient for you that I go away,” said Christ. Expedient that there may be an opportunity for the “Christs-in-the-making” to learn just where they stand and what they are able to do when the Master’s help is withdrawn. Summer time calls to man to play, to relax, to enjoy nature. Spiritual work is harder at this season than in the winter months—harder but more meritorious. Of what avail is the annual sacrifice of Christ unless it stirs us to action? The measure with which we mete at this season will be the measure that we shall hold out to receive the spiritual impulse in the fall.

Man will not always live under the law of alternation. Summer and winter, day and night, seed time and harvest, light and darkness as we know them at present belong to the Age of the Rainbow, or as we call it, the Aryan Epoch. Always “the old order changeth, yielding place to the new,” and this present Epoch is to be followed by Christ’s kingdom, the New Galilee, the Sixth Epoch. Something of what this will be is told us in Revelation:

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the gates of it shall not be shut at all by day: for there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

The New Era is ready when we are, but first we must have built the “house not made with hands,” called in the Rosicrucian terminology the “golden wedding garment” or soul body. This garment of love and light, woven by continual deeds of loving service, alone will admit us to Christ’s kingdom.

Thus SERVICE is the great lesson of this drama of the four seasons. A new meaning is revealed in the words of Christ Jesus, “I am among you as he who serves.” He calls upon us to follow in His steps, and that we may not be discouraged He extends to His followers the name of friends. “Ye are my friends if ye do whatsoever I command you.” This brings to mind other of His words: “A new commandment give I unto you that ye love one another as I have loved you.” And though nineteen centuries have passed since then, though nations have risen and been brought low, though empires have come into being and sunk into oblivion, this commandment is as new as it was on the day it was given.

Something of the depth and wonder of the Christ love is borne in upon us we meditate year after year upon the revelation given concerning this mystical cosmic drama of the four seasons.

—Gladys Rivington

From RAYS FROM THE ROSE CROSS, May-June, 1998.

QUESTIONS AND ANSWERS

Excerpts from Questions and Answers

Fundamentals of the Esoteric Sciences

by Manly P. Hall

What is the difference between Religions and Philosophy?

Religion is satisfied to worship; philosophy seeks to understand. Religions are paths of the heart; philosophies paths of the mind. Emotion is a dominant factor in religion, but plays a small part in a philosopher's code. It seldom occurs to the religious person that salvation must be earned; to him belief and acceptance are the foundations of security. Prayer and penance are might forces to the religiously minded, but the zealot seldom inquires into the nature of the God to whom he prays and seldom attempts to analyse the efficacy of the penances. By the philosopher, intelligent living is regarded as more efficacious than platitudes and affirmations, and knowledge more virtuous than blind acceptance.

In ancient times religion and philosophy constituted one body of learning . All priests were philosophers and all philosophers were priests. After the decline of Classical civilization, the body of knowledge was divided. Religion and philosophy became separate institutions. Religion was left mindless, and philosophy heartless. The result was the sad dilemma that we find today - blind theologies on the one hand, and materialistic, soulless philosophies on the other.

But the student must differentiate between the morbid, conflicting philosophies of today and the great ideals for which original philosophy stood. For that reason there is little use in studying modern philosophies, nor can modern translations of old philosophies always be trusted. To the metaphysician, philosophy means that sublime department of ancient learning which has been justly called the " science of sciences".

The purpose of philosophy is to discover Truth, to understand truth, to lift the intellect into final union with the Angeless wisdom that sustains the world. This was also the original task of religion. In modern theologies, however, the purposes of religion are obscured and hundreds of petty sects are casting lots for garments of authority . Religion is purification, philosophy is wisdom ; religion is aspiration, philosophy is realization.

In religion man comes to love Truth, and through philosophy, to attain truth. The beginning of the path is the realization of the reality of things unseen, and the consummation of life is to be one with that sovereign and perfect knowledge which religion has called the "Light of Ages"

Give a practical definition of mysticism.

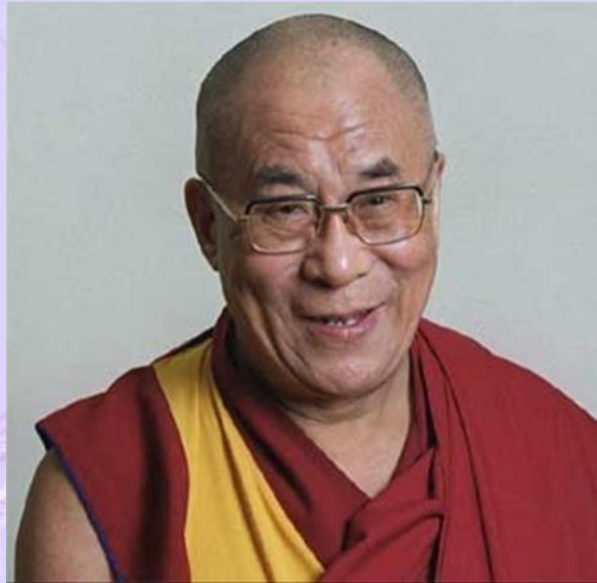
There are three terms in common use among metaphysians that should receive exact definition. Exoterically speaking, occultism is the intellectual approach to truth; mysticism is the emotional approach to truth. Esoterically, the occultist desires to possess wisdom; the mystic desires to be possessed by wisdom; and the psychic, incapable of impersonalizing wisdom, seeks to achieve a spiritual state by permitting his own metaphysical organism to be controlled by other entities, by this process hoping to benefit by the experience of others. Practical mysticism may be defined as the intuitional grasp of reality. The practical mystic is one whose outer life is regulated by the beauty, gentleness, and sublimity of inward conviction. Mysticism is the sublimation of emotion. The Buddhist would define it as the transmutation of passions into compassions, the elevation of attachments from a level of particulars to level of impersonals.

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Manly Palmer Hall (1901-1990)

A Human Approach to World Peace



His Holiness the 14th Dalai Lama, Tenzin Gyatso

When we rise in the morning and listen to the radio or read the newspaper, we are confronted with the same sad news: violence, crime, wars, and disasters. I cannot recall a single day without a report of something terrible happening somewhere. Even in these modern times it is clear that one's precious life is not safe. No former generation has had to experience so much bad news as we face today; this constant awareness of fear and tension should make any sensitive and compassionate person question seriously the progress of our modern world.

It is ironic that the more serious problems emanate from the more industrially advanced societies. Science and technology have worked wonders in many fields, but the basic human problems remain. There is unprecedented literacy, yet this universal education does not seem to have fostered goodness, but only mental restlessness and discontent instead. There is no doubt about the increase in our material progress and technology, but somehow this is not sufficient as we have not yet succeeded in bringing about peace and happiness or in overcoming suffering.

We can only conclude that there must be something seriously wrong with our progress and development, and if we do not check it in time there could be disastrous consequences for the future of humanity. I am not at all against science and technology - they have contributed immensely to the overall experience of humankind; to our material comfort and well-being and to our greater understanding of the world we live in. But if we give too much emphasis to science and technology we are in danger of losing touch with those aspects of human knowledge and understanding that aspire towards honesty and altruism.

Science and technology, though capable of creating immeasurable material comfort, cannot replace the age-old spiritual and humanitarian values that have largely shaped

world civilization, in all its national forms, as we know it today. No one can deny the unprecedented material benefit of science and technology, but our basic human problems remain; we are still faced with the same, if not more, suffering, fear, and tension. Thus it is only logical to try to strike a balance between material developments on the one hand and the development of spiritual, human values on the other. In order to bring about this great adjustment, we need to revive our humanitarian values.

I am sure that many people share my concern about the present worldwide moral crisis and will join in my appeal to all humanitarians and religious practitioners who also share this concern to help make our societies more compassionate, just, and equitable. I do not speak as a Buddhist or even as a Tibetan. Nor do I speak as an expert on international politics (though I unavoidably comment on these matters). Rather, I speak simply as a human being, as an upholder of the humanitarian values that are the bedrock not only of Mahayana Buddhism but of all the great world religions. From this perspective I share with you my personal outlook - that:

1. Universal humanitarianism is essential to solve global problems;
2. Compassion is the pillar of world peace;
3. All world religions are already for world peace in this way, as are all humanitarians of whatever ideology;
4. Each individual has a universal responsibility to shape institutions to serve human needs.

Solving Human Problems through Transforming Human Attitudes

Of the many problems we face today, some are natural calamities and must be accepted and faced with equanimity. Others, however, are of our own making, created by misunderstanding, and can be corrected. One such type arises from the conflict of ideologies, political or religious, when people fight each other for petty ends, losing sight of the basic humanity that binds us all together as a single human family. We must remember that the different religions, ideologies, and political systems of the world are meant for human beings to achieve happiness. We must not lose sight of this fundamental goal and at no time should we place means above ends; the supremacy of humanity over matter and ideology must always be maintained.

By far the greatest single danger facing humankind - in fact, all living beings on our planet - is the threat of nuclear destruction. I need not elaborate on this danger, but I would like to appeal to all the leaders of the nuclear powers who literally hold the future of the world in their hands, to the scientists and technicians who continue to create these awesome weapons of destruction, and to all the people at large who are in a position to influence their leaders: I appeal to them to exercise their sanity and begin to work at dismantling and destroying all nuclear weapons. We know that in the event of a nuclear war there will be no victors because there will be no survivors! Is it not frightening just to contemplate such inhuman and heartless destruction? And, is it not logical that we should remove the cause for our own destruction when we know the cause and have both the time and the means to do so? Often we cannot overcome our problems because we either do not know the cause or, if we understand it, do not have the means to remove it. This is not the case with the nuclear threat.

Whether they belong to more evolved species like humans or to simpler ones such as animals, all beings primarily seek peace, comfort, and security. Life is as dear to the mute animal as it is to any human being; even the simplest insect strives for protection

from dangers that threaten its life. Just as each one of us wants to live and does not wish to die, so it is with all other creatures in the universe, though their power to effect this is a different matter.

Broadly speaking there are two types of happiness and suffering, mental and physical, and of the two, I believe that mental suffering and happiness are the more acute. Hence, I stress the training of the mind to endure suffering and attain a more lasting state of happiness. However, I also have a more general and concrete idea of happiness: a combination of inner peace, economic development, and, above all, world peace. To achieve such goals I feel it is necessary to develop a sense of universal responsibility, a deep concern for all irrespective of creed, colour, sex, or nationality.

The premise behind this idea of universal responsibility is the simple fact that, in general terms, all others' desires are the same as mine. Every being wants happiness and does not want suffering. If we, as intelligent human beings, do not accept this fact, there will be more and more suffering on this planet. If we adopt a self-centred approach to life and constantly try to use others for our own self-interest, we may gain temporary benefits, but in the long run we will not succeed in achieving even personal happiness, and world peace will be completely out of the question.

In their quest for happiness, humans have used different methods, which all too often have been cruel and repellent. Behaving in ways utterly unbecoming to their status as humans, they inflict suffering upon fellow humans and other living beings for their own selfish gains. In the end, such shortsighted actions bring suffering to oneself as well as to others. To be born a human being is a rare event in itself, and it is wise to use this opportunity as effectively and skillfully as possible. We must have the proper perspective that of the universal life process, so that the happiness or glory of one person or group is not sought at the expense of others.

All this calls for a new approach to global problems. The world is becoming smaller and smaller - and more and more interdependent - as a result of rapid technological advances and international trade as well as increasing trans-national relations. We now depend very much on each other. In ancient times problems were mostly family-size, and they were naturally tackled at the family level, but the situation has changed. Today we are so interdependent, so closely interconnected with each other, that without a sense of universal responsibility, a feeling of universal brotherhood and sisterhood, and an understanding and belief that we really are part of one big human family, we cannot hope to overcome the dangers to our very existence - let alone bring about peace and happiness.

One nation's problems can no longer be satisfactorily solved by itself alone; too much depends on the interest, attitude, and cooperation of other nations. A universal humanitarian approach to world problems seems the only sound basis for world peace. What does this mean? We begin from the recognition mentioned previously that all beings cherish happiness and do not want suffering. It then becomes both morally wrong and pragmatically unwise to pursue only one's own happiness oblivious to the feelings and aspirations of all others who surround us as members of the same human family. The wiser course is to think of others also when pursuing our own happiness. This will lead to what I call 'wise self-interest', which hopefully will transform itself into 'compromised self-interest', or better still, 'mutual interest'.

Although the increasing interdependence among nations might be expected to generate more sympathetic cooperation, it is difficult to achieve a spirit of genuine cooperation as

long as people remain indifferent to the feelings and happiness of others. When people are motivated mostly by greed and jealousy, it is not possible for them to live in harmony. A spiritual approach may not solve all the political problems that have been caused by the existing self-centered approach, but in the long run it will overcome the very basis of the problems that we face today.

On the other hand, if humankind continues to approach its problems considering only temporary expediency, future generations will have to face tremendous difficulties. The global population is increasing, and our resources are being rapidly depleted. Look at the trees, for example. No one knows exactly what adverse effects massive deforestation will have on the climate, the soil, and global ecology as a whole. We are facing problems because people are concentrating only on their short-term, selfish interests, not thinking of the entire human family. They are not thinking of the earth and the long-term effects on universal life as a whole. If we of the present generation do not think about these now, future generations may not be able to cope with them.

Compassion as the Pillar of World Peace

According to Buddhist psychology, most of our troubles are due to our passionate desire for and attachment to things that we misapprehend as enduring entities. The pursuit of the objects of our desire and attachment involves the use of aggression and competitiveness as supposedly efficacious instruments. These mental processes easily translate into actions, breeding belligerence as an obvious effect. Such processes have been going on in the human mind since time immemorial, but their execution has become more effective under modern conditions. What can we do to control and regulate these 'poisons' - delusion, greed, and aggression? For it is these poisons that are behind almost every trouble in the world.

As one brought up in the Mahayana Buddhist tradition, I feel that love and compassion are the moral fabric of world peace. Let me first define what I mean by compassion. When you have pity or compassion for a very poor person, you are showing sympathy because he or she is poor; your compassion is based on altruistic considerations. On the other hand, love towards your wife, your husband, your children, or a close friend is usually based on attachment. When your attachment changes, your kindness also changes; it may disappear. This is not true love. Real love is not based on attachment, but on altruism. In this case your compassion will remain as a humane response to suffering as long as beings continue to suffer.

This type of compassion is what we must strive to cultivate in ourselves, and we must develop it from a limited amount to the limitless. Undiscriminating, spontaneous, and unlimited compassion for all sentient beings is obviously not the usual love that one has for friends or family, which is alloyed with ignorance, desire, and attachment. The kind of love we should advocate is this wider love that you can have even for someone who has done harm to you: your enemy.

The rationale for compassion is that every one of us wants to avoid suffering and gain happiness. This, in turn, is based on the valid feeling of 'I', which determines the universal desire for happiness. Indeed, all beings are born with similar desires and should have an equal right to fulfill them. If I compare myself with others, who are countless, I feel that others are more important because I am just one person whereas others are many. Further, the Tibetan Buddhist tradition teaches us to view all sentient beings as our dear mothers and to show our gratitude by loving them all. For, according to Buddhist theory, we are born and reborn countless numbers of times, and it is

conceivable that each being has been our parent at one time or another. In this way all beings in the universe share a family relationship.

Whether one believes in religion or not, there is no one who does not appreciate love and compassion. Right from the moment of our birth, we are under the care and kindness of our parents; later in life, when facing the sufferings of disease and old age, we are again dependent on the kindness of others. If at the beginning and end of our lives we depend upon others' kindness, why then in the middle should we not act kindly towards others?

The development of a kind heart (a feeling of closeness for all human beings) does not involve the religiosity we normally associate with conventional religious practice. It is not only for people who believe in religion, but is for everyone regardless of race, religion, or political affiliation. It is for anyone who considers himself or herself, above all, a member of the human family and who sees things from this larger and longer perspective. This is a powerful feeling that we should develop and apply; instead, we often neglect it, particularly in our prime years when we experience a false sense of security.

When we take into account a longer perspective, the fact that all wish to gain happiness and avoid suffering, and keep in mind our relative unimportance in relation to countless others, we can conclude that it is worthwhile to share our possessions with others. When you train in this sort of outlook, a true sense of compassion - a true sense of love and respect for others - becomes possible. Individual happiness ceases to be a conscious self-seeking effort; it becomes an automatic and far superior by-product of the whole process of loving and serving others.

Another result of spiritual development, most useful in day-to-day life, is that it gives a calmness and presence of mind. Our lives are in constant flux, bringing many difficulties. When faced with a calm and clear mind, problems can be successfully resolved. When, instead, we lose control over our minds through hatred, selfishness, jealousy, and anger, we lose our sense of judgement. Our minds are blinded and at those wild moments anything can happen, including war. Thus, the practice of compassion and wisdom is useful to all, especially to those responsible for running national affairs, in whose hands lie the power and opportunity to create the structure of world peace.

World Religions for World Peace

The principles discussed so far are in accordance with the ethical teachings of all world religions. I maintain that every major religion of the world - Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism, Taoism, Zoroastrianism - has similar ideals of love, the same goal of benefiting humanity through spiritual practice, and the same effect of making their followers into better human beings. All religions teach moral precepts for perfecting the functions of mind, body, and speech. All teach us not to lie or steal or take others' lives, and so on. The common goal of all moral precepts laid down by the great teachers of humanity is unselfishness. The great teachers wanted to lead their followers away from the paths of negative deeds caused by ignorance and to introduce them to paths of goodness.

All religions agree upon the necessity to control the undisciplined mind that harbours selfishness and other roots of trouble, and each teaches a path leading to a spiritual state that is peaceful, disciplined, ethical, and wise. It is in this sense that I believe all religions have essentially the same message. Differences of dogma may be ascribed to

differences of time and circumstance as well as cultural influences; indeed, there is no end to scholastic argument when we consider the purely metaphysical side of religion. However, it is much more beneficial to try to implement in daily life the shared precepts for goodness taught by all religions rather than to argue about minor differences in approach.

There are many different religions to bring comfort and happiness to humanity in much the same way as there are particular treatments for different diseases. For, all religions endeavour in their own way to help living beings avoid misery and gain happiness. And, although we can find causes for preferring certain interpretations of religious truths, there is much greater cause for unity, stemming from the human heart. Each religion works in its own way to lessen human suffering and contribute to world civilization. Conversion is not the point. For instance, I do not think of converting others to Buddhism or merely furthering the Buddhist cause. Rather, I try to think of how I as a Buddhist humanitarian can contribute to human happiness.

While pointing out the fundamental similarities between world religions, I do not advocate one particular religion at the expense of all others, nor do I seek a new 'world religion'. All the different religions of the world are needed to enrich human experience and world civilization. Our human minds, being of different calibre and disposition, need different approaches to peace and happiness. It is just like food. Certain people find Christianity more appealing, others prefer Buddhism because there is no creator in it and everything depends upon your own actions. We can make similar arguments for other religions as well. Thus, the point is clear: humanity needs all the world's religions to suit the ways of life, diverse spiritual needs, and inherited national traditions of individual human beings.

It is from this perspective that I welcome efforts being made in various parts of the world for better understanding among religions. The need for this is particularly urgent now. If all religions make the betterment of humanity their main concern, then they can easily work together in harmony for world peace. Interfaith understanding will bring about the unity necessary for all religions to work together. However, although this is indeed an important step, we must remember that there are no quick or easy solutions. We cannot hide the doctrinal differences that exist among various faiths, nor can we hope to replace the existing religions by a new universal belief. Each religion has its own distinctive contributions to make, and each in its own way is suitable to a particular group of people as they understand life. The world needs them all.

There are two primary tasks facing religious practitioners who are concerned with world peace. First, we must promote better interfaith understanding so as to create a workable degree of unity among all religions. This may be achieved in part by respecting each other's beliefs and by emphasizing our common concern for human well-being. Second, we must bring about a viable consensus on basic spiritual values that touch every human heart and enhance general human happiness. This means we must emphasize the common denominator of all world religions - humanitarian ideals. These two steps will enable us to act both individually and together to create the necessary spiritual conditions for world peace.

We practitioners of different faiths can work together for world peace when we view different religions as essentially instruments to develop a good heart - love and respect for others, a true sense of community. The most important thing is to look at the purpose of religion and not at the details of theology or metaphysics, which can lead to mere intellectualism. I believe that all the major religions of the world can contribute to

world peace and work together for the benefit of humanity if we put aside subtle metaphysical differences, which are really the internal business of each religion.

Despite the progressive secularization brought about by worldwide modernization and despite systematic attempts in some parts of the world to destroy spiritual values, the vast majority of humanity continues to believe in one religion or another. The undying faith in religion, evident even under irreligious political systems, clearly demonstrates the potency of religion as such. This spiritual energy and power can be purposefully used to bring about the spiritual conditions necessary for world peace. Religious leaders and humanitarians all over the world have a special role to play in this respect.

Whether we will be able to achieve world peace or not, we have no choice but to work towards that goal. If our minds are dominated by anger, we will lose the best part of human intelligence - wisdom, the ability to decide between right and wrong. Anger is one of the most serious problems facing the world today. (...)

Religion , Ethics and Politics

I question the popular assumption that religion and ethics have no place in politics and that religious persons should seclude themselves as hermits. Such a view of religion is too one-sided; it lacks a proper perspective on the individual's relation to society and the role of religion in our lives. Ethics is as crucial to a politician as it is to a religious practitioner. Dangerous consequences will follow when politicians and rulers forget moral principles. Whether we believe in God or karma, ethics is the foundation of every religion.

Such human qualities as morality, compassion, decency, wisdom, and so forth have been the foundations of all civilizations. These qualities must be cultivated and sustained through systematic moral education in a conducive social environment so that a more humane world may emerge. The qualities required to create such a world must be inculcated right from the beginning, from childhood. We cannot wait for the next generation to make this change; the present generation must attempt a renewal of basic human values. If there is any hope, it is in the future generations, but not unless we institute major change on a worldwide scale in our present educational system. We need a revolution in our commitment to and practice of universal humanitarian values.

It is not enough to make noisy calls to halt moral degeneration; we must do something about it. Since present-day governments do not shoulder such 'religious' responsibilities, humanitarian and religious leaders must strengthen the existing civic, social, cultural, educational, and religious organizations to revive human and spiritual values. Where necessary, we must create new organizations to achieve these goals. Only in so doing can we hope to create a more stable basis for world peace.

Living in society, we should share the sufferings of our fellow citizens and practise compassion and tolerance not only towards our loved ones but also towards our enemies. This is the test of our moral strength. We must set an example by our own practice, for we cannot hope to convince others of the value of religion by mere words. We must live up to the same high standards of integrity and sacrifice that we ask of others. The ultimate purpose of all religions is to serve and benefit humanity. This is why it is so important that religion always be used to effect the happiness and peace of all beings and not merely to convert others.

Still, in religion there are no national boundaries. A religion can and should be used by any people or person who finds it beneficial. What is important for each seeker is to choose a religion that is most suitable to himself or herself. But, the embracing of a particular religion does not mean the rejection of another religion or one's own community. In fact, it is important that those who embrace a religion should not cut themselves off from their own society; they should continue to live within their own community and in harmony with its members. By escaping from your own community, you cannot benefit others, whereas benefiting others is actually the basic aim of religion.

In this regard there are two things important to keep in mind: self-examination and self-correction. We should constantly check our attitude toward others, examining ourselves carefully, and we should correct ourselves immediately when we find we are in the wrong.

Finally, a few words about material progress. I have heard a great deal of complaint against material progress from Westerners, and yet, paradoxically, it has been the very pride of the Western world. I see nothing wrong with material progress per se, provided people are always given precedence. It is my firm belief that in order to solve human problems in all their dimensions, we must combine and harmonize economic development with spiritual growth.

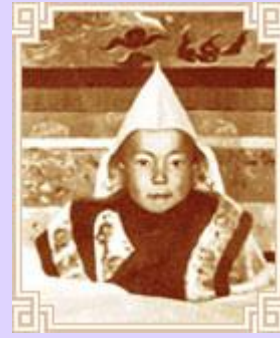
However, we must know its limitations. Although materialistic knowledge in the form of science and technology has contributed enormously to human welfare, it is not capable of creating lasting happiness. In America, for example, where technological development is perhaps more advanced than in any other country, there is still a great deal of mental suffering. This is because materialistic knowledge can only provide a type of happiness that is dependent upon physical conditions. It cannot provide happiness that springs from inner development independent of external factors.

For renewal of human values and attainment of lasting happiness, we need to look to the common humanitarian heritage of all nations the world over. May this essay serve as an urgent reminder lest we forget the human values that unite us all as a single family on this planet.

I have written the above lines
To tell my constant feeling.
Whenever I meet even a 'foreigner',
I have always the same feeling:
'I am meeting another member of the human family.,
This attitude has deepened
My affection and respect for all beings.
May this natural wish be
My small contribution to world peace.
I pray for a more friendly,
More caring, and more understanding
Human family on this planet.
To all who dislike suffering,
Who cherish lasting happiness -
This is my heartfelt appeal.

A Brief Biography

His Holiness the 14th Dalai Lama, Tenzin Gyatso, is both the head of state and the spiritual leader of Tibet. He was born on 6 July 1935, to a farming family, in a small hamlet located in Taktser, Amdo, northeastern Tibet. At the age of two the child, who was named Lhamo Dhondup at that time was recognized as the reincarnation of the 13th Dalai Lama, Thubten Gyatso. The Dalai Lamas are believed to be manifestations of Avalokiteshvara or Chenrezig, the Bodhisattva of Compassion and patron saint of Tibet. Bodhisattvas are enlightened beings who have postponed their own nirvana and chosen to take rebirth in order to serve humanity.



Education in Tibet

His Holiness began his monastic education at the age of six. The curriculum consisted of five major and five minor subjects. The major subjects were logic, Tibetan art and culture, Sanskrit, medicine, and Buddhist philosophy which was further divided into a further five categories: Prajnaparimita, the perfection of wisdom; Madhyamika, the philosophy of the middle Way; Vinaya, the canon of monastic discipline; Abidharma, metaphysics; and Pramana, logic and epistemology. The five minor subjects were poetry, music and drama, astrology, metre and phrasing, and synonyms. At 23 he sat for his final examination in the Jokhang Temple, Lhasa, during the annual Monlam (prayer) Festival in 1959. He passed with honours and was awarded the Geshe Lharampa degree, the highest-level degree equivalent to a doctorate of Buddhist philosophy. Leadership Responsibilities

In 1950 His Holiness was called upon to assume full political power after China's invasion of Tibet in 1949. In 1954, he went to Beijing for peace talks with Mao Zedong and other Chinese leaders, including Deng Xiaoping and Chou Enlai. But finally, in 1959, with the brutal suppression of the Tibetan national uprising in Lhasa by Chinese troops, His Holiness was forced to escape into exile. Since then he has been living in Dharamsala, northern India, the seat of the Tibetan political administration in exile.

Since the Chinese invasion, His Holiness has appealed to the United Nations on the question of Tibet. The General Assembly adopted three resolutions on Tibet in 1959, 1961 and 1965.

Democratisation Process

In 1963 His Holiness presented a draft democratic constitution for Tibet that was followed by a number of reforms to democratise our administrative set-up. The new democratic constitution promulgated as a result of this reform was named "The Charter of Tibetans in Exile". The charter enshrines freedom of speech, belief, assembly and movement. It also provides detailed guidelines on the functioning of the Tibetan government with respect to those living in exile.

In 1992 His Holiness issued guidelines for the constitution of a future, free Tibet. He announced that when Tibet becomes free the immediate task would be to set up an interim government whose first responsibility will be to elect a constitutional assembly to frame and adopt Tibet's democratic constitution. On that day His Holiness would transfer all his historical and political authority to the Interim President and live as an ordinary citizen. His Holiness also stated that he hoped that Tibet, comprising of the

three traditional provinces of U-Tsang, Amdo and Kham, would be federal and democratic.

In May 1990, the reforms called for by His Holiness saw the realisation of a truly democratic administration in exile for the Tibetan community. The Tibetan Cabinet (Kashag), which till then had been appointed by His Holiness, was dissolved along with the Tenth Assembly of Tibetan People's Deputies (Tibetan parliament in exile). In the same year, exile Tibetans on the Indian sub-continent and in more than 33 other countries elected 46 members to the expanded Eleventh Tibetan Assembly on a one-man one-vote basis. The Assembly, in its turn, elected the new members of the cabinet. In September 2001, a further major step in democratisation was taken when the Tibetan electorate directly elected the Kalon Tripa, the senior-most minister of the Cabinet. The Kalon Tripa in turn appointed his own cabinet who had to be approved by the Tibetan Assembly. In Tibet's long history, this was the first time that the people elected the political leadership of Tibet.

Peace Initiatives

In September 1987 His Holiness proposed the Five Point Peace Plan for Tibet as the first step towards a peaceful solution to the worsening situation in Tibet. He envisaged that Tibet would become a sanctuary; a zone of peace at the heart of Asia, where all sentient beings can exist in harmony and the delicate environment can be preserved. China has so far failed to respond positively to the various peace proposals put forward by His Holiness

The Five Point Peace Plan

In his address to members of the United States Congress in Washington, D.C. on 21 September 1987, His Holiness proposed the following peace plan, which contains five basic components:

1. Transformation of the whole of Tibet into a zone of peace.
2. Abandonment of China's population transfer policy that threatens the very existence of the Tibetans as a people.
3. Respect for the Tibetan people's fundamental human rights and democratic freedoms.
4. Restoration and protection of Tibet's natural environment and the abandonment of China's use of Tibet for the production of nuclear weapons and dumping of nuclear waste.
5. Commencement of earnest negotiations on the future status of Tibet and of relations between the Tibetan and Chinese peoples.

Strasbourg Proposal

In his address to members of the European Parliament in Strasbourg on 15 June 1988, His Holiness made another detailed proposal elaborating on the last point of the Five Point Peace Plan. He proposed talks between the Chinese and Tibetans leading to a self-governing democratic political entity for all three provinces of Tibet. This entity would be in association with the People's Republic of China and the Chinese Government would continue to remain responsible for Tibet's foreign policy and defence.

Universal Recognition

His Holiness the Dalai Lama is a man of peace. In 1989 he was awarded the Nobel Peace Prize for his non-violent struggle for the liberation of Tibet. He has consistently advocated policies of non-violence, even in the face of extreme aggression. He also became the first Nobel Laureate to be recognized for his concern for global environmental problems.

His Holiness has travelled to more than 62 countries spanning 6 continents. He has met with presidents, prime ministers and crowned rulers of major nations. He has held dialogues with the heads of different religions and many well-known scientists.

Since 1959 His Holiness has received over 84 awards, honorary doctorates, prizes, etc., in recognition of his message of peace, non-violence, inter-religious understanding, universal responsibility and compassion. His Holiness has also authored more than 72 books.

His Holiness describes himself as a simple Buddhist monk.



Sins of the Tongue

When you hear the word “sin”, what do you think of? The ordinary person thinks of sins like murder, rape, theft, cheating, lying, swearing, and all that sort of thing. But St. James in his letter implies that the sins we ought to think about the most are sins of speech, the so-called “sins of the tongue.”

James says (3:2), “In order to reach perfection, you have to control your mouth.” This is a core teaching, a fundamental moral guideline for both sexes, for all ages, for all cultures. Sins of speech are far deadlier than most folks realize.

James says (v.4), “Just as the man at the helm of a great ship can steer it through a storm by controlling a tiny rudder, so can you weather any temptation if you can but control your tongue.” Know what that’s like? During the World War there were posters that said, “A slip of the lip can sink a ship.” The meaning was clear: during a war, revealing the wrong thing to the wrong person can cause disaster. Well, guess what. That’s true even when there’s no war going on.

James says (v.5), “Just as a tiny flame can set fire to a huge forest, so too sins of speech can lay an entire soul to waste.”

You want to hear a sad example? I’ll change the names to protect the innocent. Michelle returned to a large, famous Catholic high school last September, looking forward to a happy and busy year. During the previous summer, Michelle had experienced a growth spurt that changed her from a cute but slightly overweight girl into a tall and strikingly attractive woman. During her first day back at school, a classmate said to her, “Hey, Michelle, what happened to you? Are you pregnant?” Those nearby overheard the comment and laughed. Within a few days, Michelle was asked by several

friends if the rumor was true that she was pregnant. No matter how or to whom she denied it, the rumor grew, until at last she couldn't stand it any more. She transferred to a public school, where she has been treated with more respect than she received from her classmates in Catholic school.

What a tragedy. This young woman's soul was shattered by cruel gossip. And this is just one example. I'm sure you can list many times that heartless words lay your soul to waste.

James says (v.7), "Wild beasts can be tamed by men, and often are, but nobody can tame their own tongue; it is a pest that will not keep still, and is full of deadly poison."

That reminds me of the cartoon showing a woman hanging up the telephone. Her husband says to her, "I told you never to repeat anything about other people unless it's good." To which she replies, "Oh, believe me, this was *really good!*"

James says (v.9), "We use our tongue to bless God, but we also use it to curse our fellow men who were made in God's image, the blessing and the curse coming out of the same mouth." He goes on to say (v.10), "This must be wrong! Do you get fresh water and salt water out of the same pipe? Do you get olives from a fig tree, or figs from a vine?"

This reminds me of what Jesus said (Mt 15:11 and Mk 7:20), "What goes into your mouth is not what defiles you, but what comes out of your mouth." Do we realize how critical this is? It means that most of us are worried about the wrong things in our spiritual lives. We worry about whether we are wearing the right clothes to Mass, and we say cold things about people who are not dressed for church according to our standards. But what makes us holy: how we dress on Sunday, or how we speak to people?

We bless ourselves with holy water as we leave church, but we don't even make it to our cars without spreading the latest gossip. So what good did that holy water do, hmm? And what harm have we done to the reputation of others?

We exaggerate details whenever we recount stories or describe ourselves. Exaggeration is a sin of speech, because it is a lie. It may win us the rapt attention of friends, but what does it do to our souls?

We all know very well how effective flattery can be when we need something. Flattery is a contemptible sin of speech, a lie masquerading as a compliment.

Finally, we believe that we are peacemakers and that we are doing everything we can to foster tranquility and calm among our fellow men. But then we whine and bellyache and complain and whimper and gripe and drive everybody around us out of their minds with an interminable torrent of words, robbing people of whatever shred of peace of mind they may have had, and making charity a virtual impossibility. Unnecessary talk, especially complaining, is a chronic sin of speech for many people. How many times would the world have been better off if we just kept silent?

And lest I be accused of unnecessary talk, I'll now shut up, but not before leaving you with this thought: Talk isn't cheap; it can cost you your very soul.

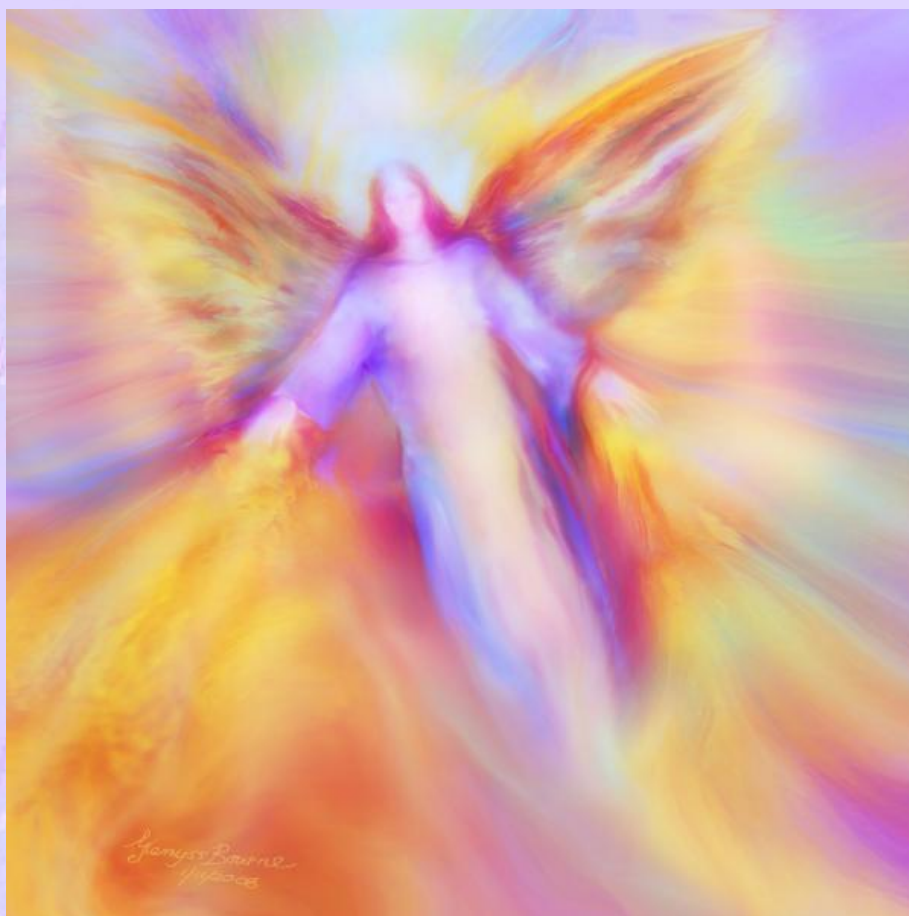
Fr. Joseph K. Horn

13 April 1997, St Barbara's Parish, Santa Ana, California

SOLSTICES AND EQUINOXES FESTIVALS

The Archangel Uriel

Corinne Heline tells us that “The Summer Solstice marks the culmination of the solar year, when nature attains to the very peak of perfection. The keynote of the time is **Transformation**, and everywhere man turns he sees the evidence of a magical formula by which that transformation has been accomplished. The spiritual keynote, as known to the celestial Hierarchies, is Spiritual Ecstasy, for they achieved both Transmutation and Transformation long ago in earlier periods of the solar evolution.”



Archangel Uriel by Glenys Bourne

Fine Art Prints for Sale <http://fineartamerica.com/shop/Glenys-Bourne.html>

This is Archangel Uriel's time of the year. He is the angel of **Beauty** and **Vision**. Legend has it that Uriel was the teacher of the prophet Esdras, and that it was amidst the beauty of meadows flowering with asphodel – the mystic Ardath – that he bestowed upon his pupil the gifts of spiritual vision whereby he saw the Christ face to face and prophesied His descent in the end of the age.

Summer Solstice Service

Music.

Third stanza of Rosicrucian Opening Hymn sung by audience.

*Let's strive to know that we may do.
What lifts, ennobles, is right and true.
With love to all and hate to none.
Let's shun no duty that should be done.
For knowing how to act aright,
And doing it from morn till night,
From day to day and year to year,
We conquer self and sin and fear.*

Reader unveils Emblem and gives salutation: "My dear Sisters and Brothers, may the roses bloom upon your cross." (Answer from audience: "And upon yours, also.")

We are now at the time of the Summer Solstice, the season during which physical manifestation on Earth reaches its height.

Each year a spiritual wave of vitality enters the Earth at the winter solstice to impregnate the dormant seeds in the frozen ground, to give new life to the world whereon we live, and this work is done during the winter months while the Sun is passing through the zodiacal signs Capricorn, Aquarius, and Pisces.

Cosmically the Sun is born on the longest and darkest night of the year when Virgo, the Celestial Virgin, stands upon the eastern horizon at midnight to bring forth the immaculate Child. During the months next following, the Sun passes through the violent sign Capricorn where, mythically, all the powers of darkness are concentrated in a frantic endeavor to kill the Light-bearer, a phase of the solar drama which is mystically presented in the story of King Herod and the flight into Egypt to escape death.

When the Sun enters the sign Aquarius, the waterman, in February, we have the time of rain and storms; and as the Baptism mystically consecrates the Savior to His work of service, so also the floods of moisture that descend upon the Earth soften and mellow it so that it may yield the fruits whereby the lives of those who dwell here are preserved.

Then comes the Sun's passage through the sign Pisces, the fishes. At this time the stores of the preceding year have been almost consumed and man's food is scarce. Therefore we have the long fast of Lent which mystically represents, for the aspirant, the same ideal as that cosmically shown by the Sun. There is at this time the CARNE-VALE, the farewell to the flesh, for everyone who aspires to the higher life must at some time bid farewell to the lower nature with all its desires and prepare himself for the Passover which is then near.

In April, when the Sun CROSSES the celestial equator and enters the sign Aries, the Lamb, the cross stands as a mystic symbol of the fact that the candidate to the higher life must learn to lay down the moral coil and begin the ascent of Golgotha, THE PLACE IN THE SKULL; thence to cross the threshold into the invisible world. Finally, in imitation of the Sun's ascent into the signs of the northern heavens, to foster with its warming rays the growth of the seed in the soil which has been revitalized by the

Christic wave during the winter months, he must learn that his place is with the Father and that ultimately he is to ascend to that exalted place.

So it is that at the present time, during the season culminating June 21st, the Great Christ Spirit has reached the World of Divine Spirit, the throne of the Father. During July and August, while the Sun is in Cancer and Leo, He is rebuilding His Life Spirit vehicle which He is to bring to the world and with it rejuvenate the Earth and the life kingdoms evolving in and upon it.

Without this annual mystic wave of vital energy from the Cosmic Christ, physical life would be an impossibility. There could be no physical bread and wine, nor the trans-substantiated spiritual tincture prepared by alchemy from the heart blood of the disciple. Physical existence is the school of laboratory in which we learn to transmute the base metal of our lower natures into the shining luster of the Philosopher's Stone, and thus make possible our liberation into the higher spheres, where our exalted Ideal, the Christ, is at present.

There are factors behind all manifestations of Nature--intelligences of varying degrees of consciousness, builders and destroyers, who perform important parts in the economy of Nature. Midsummer is the sporting time of the earth-goblins and similar entities concerned in the material development of our planet, as shown by Shakespeare in his "Midsummer Night's Dream."

The semi-intelligent action of the sylphs lifts the finely divided vaporized particles of water prepared by the undines, from the surface of the sea and carries them as high as they may before partial condensation takes place and clouds are formed. These particles of water they keep until forced by the undines to release them. When we say it storms, battles are being fought on the surface of the sea and in the air, sometimes with the aid of salamanders to light the lightning torch of separated hydrogen and oxygen and send its awe-inspiring shaft crashing zigzag through the inky darkness, followed by ponderous peals of thunder that reverberate in the clearing atmosphere, while the undines triumphantly hurl the rescued raindrops to earth that they may again be restored to union with their mother element.

The little gnomes are needed to build plants and flowers. it is their work to tint them with the innumerable shades of color which delight our eyes. They also cut the crystals in all the minerals and make priceless gems that gleam from golden diadems. Without them there would be no iron for our machinery nor gold wherewith to pay for it. They are everywhere and the proverbial bee is not busier. To the bee, however, is given credit for the work it does, while the little Nature Spirits that play such an immensely important part in the world's work are unknown save to a few so-called dreamers and fools.

At the summer solstice the physical activities of Nature are at their apex or zenith, therefore "Midsummer Night" is the great festival of the fairies who have wrought to build the material universe, nourished the cattle, nurtured the grain, and are hailing with joy and thanksgiving the crest wave of force which is their tool in shaping the flowers into the astonishing variety of delicate shapes called for by their archetypes and tinting them in unnumbered hues which are the artist's delight and despair.

On this greatest of all nights of the glad summer season, they flock from fen and forest, from glen and dale, to the Festival of the Fairies. They really bake and brew their etheric foods and afterwards dance in ecstasies of joy--the joy of having brought forth and served their important purpose in the economy of Nature.

It is an axiom of science that nature tolerates nothing that is useless; parasites and drones are an abomination; the organ that has become superfluous atrophies, and so does the limb or eye that is no longer used. Nature has work to do and requires work of all who would justify their existence and continue as a part of her. This applies to plant and planet, man and beast, and to the fairies as well. They have their work to do; they are busy folk and their activities are the solution to many of Nature's multifarious mysteries.

These are points which we should endeavor to realize thoroughly in order that we may learn to appreciate this season of the year as keenly as we should. What a cosmic calamity should our Heavenly Father fail to provide the means for our physical existence and sustenance each year! The Christ of last year cannot save us from physical famine any more than last year's rain can drench the soil and swell the millions of seeds that slumber in the Earth and await the germinal activities of the Father's life to begin their growth; the Christ of last year cannot kindle anew in our hearts the spiritual aspirations which urge us onward in the quest any more than last summer's heat can warm us now. The Christ of last year gave us His love and His life to the last breath without stint or measure; when He was born into the Earth last Christmas, he endued with life the sleeping seeds which have grown and gratefully filled our granaries with the bread of physical life; he lavished the love given Him by the Father upon us, and when he had wholly spent His life, He died at Easter-tide to rise again to the Father, as the river, by evaporation, rises to the sky.

But endlessly wells the divine love; as a father loveth his children, so doth our Heavenly Father love us, for He knows our physical and spiritual frailty and dependence.

May we so take advantage of the opportunities offered us during this season that the coming of the Christ Spirit again in the autumn shall find us with greater facility for responding to the powerful spiritual vibrations with which we shall be infused at that time.

We will now concentrate on Divine Love and Service.

Concentration.

Music. (Closing Hymn.)

*God be with you till we meet again;
In His love each day abide you,
That His wisdom's Light may guide you;
God be with you till we meet again.*

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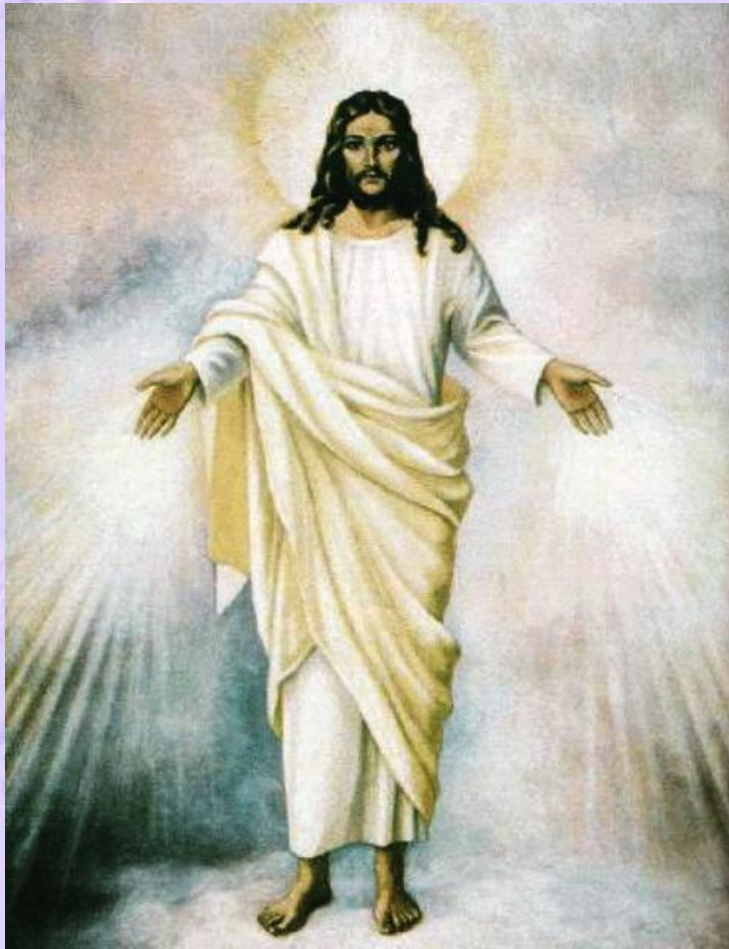
*Till we meet, till we meet,
Till we meet, the Rosy Cross to greet,
Till we meet, till we meet,
God be with you till we meet again.*

*God be with you in your hour of joy;
With life's choicest gifts to bless you,
With no sorrow to oppress you,
Then may SERVICE give you added joy.*

*God be with you in your hour of pain,
When temptations surge around you,
With helpful thoughts we will surround you,
Till your darkness turns to light again.*

*God be with you till we meet again
At the Cross with Roses garnished;
May our lives be pure, untarnished,
Till the Rosy Cross we greet again.*

Reader veils the Emblem and gives parting admonition: "And no, my dear Sisters and Brothers, as we part to reenter the material world, may we go out with a firmer resolve to express in our daily lives the high spiritual ideals we have received here, so that day by day we may become more worthy men and women, more worthy to be used as self-conscious channels for the beneficial workings of our Elder brothers in the service of humanity."



Christ

- From ROSICRUCIAN FELLOWSHIP SERVICES,
http://www.rosicrucian.com/rfs/rfseng01.htm#Closing_Hymn

ROSICRUCIAN HISTORY

The Destiny and Future of The Rosicrucian Fellowship



Meditation Walk, Mount Ecclesia

The Rosicrucian Fellowship, as all formal groupings of individuals on the material plane, has had its trials and hardships. Such difficulties lie in the very nature of earthly existence and human fallibility. We here reprint an earlier Rays article addressing certain criticisms of the Fellowship precisely to show that they are perennial in nature and largely due to unbalanced or restricted human judgments and to the implausible expectation that any organization fully satisfy the diverse needs and ideals of all its members. The issues identified in the article when it first appeared in 1936 are with us today—and so are the judicious responses.

THESE ARE THE DAYS of new ideas, revolutionary programs, and departure from established procedure everywhere. The iconoclasts are busy, and it is well, because where there is complete self-satisfaction we know there is ever increasing inertia and growing inefficiency. A state of entire self-satisfaction is really the only thing we should be thoroughly alarmed about. While there is a spirit of questioning, of investigation, and of progressiveness, then we know we are going to get somewhere eventually. The Rosicrucian Fellowship, founded by Max Heindel twenty-five years ago under direct instructions from the Teacher, one of the thirteen members of the

Rosicrucian Order, has come in for its share of criticism, constructive and otherwise. The object of this article is to examine the facts in the case and present certain views and conclusions which, the writer believes, have a vital bearing on the matter at issue.

To begin with, let us consider the Rosicrucian Philosophy itself: It is the Western Wisdom Teaching for Western people because the Rosicrucian Order from which it came has charge of the evolution of the West. Various Eastern teachings which have come to America from time to time have merit, but they are particularly adapted to the people of the East, and in most instances are not well suited to the Western type of mind. The Rosicrucian Philosophy is primarily a Christian philosophy, explaining the Christian doctrines from the esoteric standpoint. Therefore it is better adapted to the needs of the nations of the Western World. Max Heindel stated to a friend of the writer who attended the first Summer School at Mt. Ecclesia in 1913 that the Rosicrucian Philosophy was destined within 500 years to become the dominant religion of the entire Western World. That made a deep impression on the writer, and in the light of it, it has always seemed to him particularly well worth while to have a part in helping to disseminate that Philosophy, in addition to the benefits to be derived from the Philosophy itself.

The Rosicrucian Fellowship was designed to be the instrument of the Rosicrucian Order and its exoteric representative to put the Philosophy before the world. Therefore it has a great destiny before it if it lives up to its possibilities. Moreover, it has the physical equipment and a quarter of a century of experience and training behind it, which have given it a great momentum and make it a particularly usable instrument for the work for which it was designed.

There is a great need of getting the Rosicrucian Philosophy to the people of America and other parts of the Western World. There is a new crop of sensitives being developed every year who can utilize the Philosophy to great advantage. The world today is full of people who are seeking the Light and grasping for a solution to their troubles. They are ready for our Philosophy. And to serve their need we have, in the writer's opinion, the biggest thing in the philosophical world today.

The writer wishes to consider briefly a few of the suggestions and criticisms that have appeared within the year for the improvement of the work of the Fellowship and elimination of the features which were considered undesirable. These criticisms and suggestions will be analyzed only with the desire to ascertain the truth.

First, we hear it said in certain quarters that the Fellowship has crystallized beyond repair, and that therefore it is on its way out, the way all crystallized things eventually go. But, rather, the Fellowship in fact is just in its infancy. A movement which is destined to revolutionize the religion of the Western World is not going to be born and run its course in the short period of twenty-five years. The Catholic Church has lived fifteen hundred years or more and cannot be said to be crystallized beyond hope. True, we must distinguish between the Philosophy and the Fellowship; but the Fellowship was definitely designed to do the pioneer work of putting the Philosophy before the world and establishing it on a working basis in this age, and it is quite unjustified to talk about serious crystallization at this stage. The Fellowship will have its ups and downs, its cycles of strength and of weakness, like every other human institution. One hundred

years or two hundred years from now crystallizing influences may have become so serious as to mean dissolution, in which case it will be replaced by some other agency better adapted to carry on the work. But certainly this stage has not as yet been even remotely approached.

Second, we hear the desire voiced for more esoteric teachings to be given out, and the criticism that nothing new is coming from the organization. This is not true, however, because there *are* new things coming from it. But of far more importance is the fact that Max Heindel has given us enough philosophy to last hundreds of years without another line. We cannot begin to assimilate that which we have already received, therefore why demand more? The Rosicrucian Philosophy as given is a complete outline and treatise on cosmic history, the basic spiritual nature of man, and esoteric training and development. Why ask for more at this stage? It seems to the writer that only phenomena seekers, who require one sensation after another in order to keep their interest stimulated, would make such demands. It is something like elementary school children demanding to be given university teachings when they have not yet learned their elementary lessons. What is needed is to get the people to reading the Rosicrucian literature already given out. The literature will do the work. We do not need phenomena; we do not need sensational esoteric experiences. We need only a plain presentation of the vital, fundamental truths, and that we already have. In time a World Teacher will come, Max Heindel has stated. We know not when. But we cannot wait. Moreover, we have no need to wait, for we have already been given all that we need in the philosophical line at present.

Third, there is and always has been much criticism of the personalities directing the work of the Fellowship. But such criticism is really not quite philosophical. None are perfect. No personality ever connected with the Fellowship has been perfect. Max Heindel's personality was not perfect. If it had been he would not have been here. The mere presence of any individual in this earth sphere announces the fact at the start that his personality is imperfect and that he is here for the primary purpose of improving and evolving it. We cannot judge a philosophy by the imperfections of its followers. If the Christian religion had been so judged, it would have been discarded by the world fifteen hundred years ago at least. If those who are promoting and directing the work of any philosophical organization are honest, devoted, and consecrated to the work, doing the very best they can, then we cannot logically criticize. We can only help them whenever we have the opportunity, and ask the Powers above to send them the assistance which can come only from that Source.

Fourth, there seems to be some confusion in the public mind as to the relative authenticity, depth, scope, and intrinsic wisdom of the Rosicrucian teachings embodied in the works of Max Heindel and the teachings of certain other metaphysical writers contemporary with him, which parallel to some extent his writings. It would seem that the best way to clarify the matter would be to state the source and spiritual authority of the Rosicrucian teachings given us by Max Heindel, then leave it to the reader to draw his own conclusions.

Max Heindel was a Lay Brother of the Rosicrucian Order, and had taken, as far as we can ascertain from his writings, four of the nine Initiations of the Lesser Mysteries. The basic teachings which he embodied in his work were obtained directly from the Brothers of the Order, although subsequently he did much independent spiritual

research which appears in his later works. At the beginning of his mission he spent a considerable amount of time in the material, physical home of the Brothers in central Europe, where they dictated to him the essence of the Rosicrucian Philosophy as they wished it to be given out to the Western World, and he wrote it and published it according to their instructions.

The Rosicrucian Order is composed of twelve Elder Brothers with Christian Rosenkreuz, the thirteenth, as their Head and Leader. All thirteen members of the Order have taken the nine Initiations of the Lesser Mysteries and the four Initiations of the Greater Mysteries. Therefore they have reached the estate of Supermen. They have passed beyond the stage of ordinary humanity. They have the wisdom, the power, and the development which humanity will have at the end of the Vulcan Period, when it will have completed its present scheme of evolution. Their wisdom is utterly beyond that of any human research along occult or metaphysical lines. In connection with the matter which we are considering, it is very evident that they did not give out two or more differing styles of philosophy to be disseminated at the same time. Therefore the conclusion is inescapable that the works of other metaphysical writers are the product of their own independent occult research, at least as far as any Rosicrucian characteristics are concerned, and hence must be judged accordingly. There must, however, be no rivalry between different lines of philosophical thought. Each individual must select and follow that which appeals to him as being true.

Moreover, there should be no effort to attract or hold students except as they are attracted and held by the intrinsic value of the Philosophy itself. Max Heindel has particularly said that we should not proselyte, that we should present our Philosophy and then leave it to the inner guidance of the student as to whether it is rejected or accepted; also leaving it to his inner guidance as to whether he stays with the organization or later decides to go somewhere else.

Organization in itself is of no account except as it may be an instrument for service. The motive of an organization must not be to build up and hold itself together in order to preserve its own reputation and prestige. If that is the motive, then both the organization and the prestige are doomed. But if the motive is to give out truth to those who are seeking, and let the organization be much or little or nothing, then that organization will wax strong and become a power for good because it has been made a means and not an object.

Organizations must also learn to depend upon the law of supply and to free themselves from fear. The law, "Seek ye first the Kingdom of God and His righteousness, and all things will be added" applies to organizations with exactly the same force as it does to individuals. The good karma created by wisely using all resources to serve to the limit, then living by faith in the ability and willingness of the Higher Powers to supply all needs, will see any organization, which is doing real work, successfully through any situation in which it may find itself.

The Rosicrucian Fellowship, like all human instruments, is undergoing evolution; but we must not mistake evolution for dissolution. The unified Fellowship, in the role for which it was designed and which there is every reason to believe it can fulfill, can accomplish infinitely more than scattered groups.

The writer loves the Fellowship. He has been with it and served to the best of his ability since 1910, almost since its inception, both in the local Centers and at Headquarters, including two years in the lecture field. Therefore he has had special opportunity to observe its work and all its developments. He feels certain that it has a wonderful destiny before it. It will require self-sacrifice and self-discipline to realize that destiny, but these will be in evidence as critical periods appear and the need demands. Through the aid of the forces behind the evolution of the Fellowship its various problems will be worked out in due time.

In view of the foregoing it would seem very advisable for the friends of the Fellowship not thoughtlessly to throw away their allegiance and support on the basis of incomplete or faulty data, but rather to recognize the great instrument which the Fellowship can and will be in human service and human enlightenment; then to double their allegiance, their support and their CONSTRUCTIVE THOUGHT so as to help to the greatest possible degree those who are charged at any time with the duty of directing its work.

—Joseph Darrow

From RAYS FROM THE ROSE CROSS, July-August, 1998.

The Protective Aura

Rosicrucian teachers instruct their pupils in regard to creating and maintaining the "Protective Aura", which is a shelter of soul, mind, and body against evil influences directed toward them consciously or unconsciously. This Protective Aura affords a simple but very powerful and efficient means of protection against all adverse psychic influences, "malicious mental magnetism," black magic, etc., and is also an effective armor against psychic vampirism, or the draining of magnetic strength.

Forming the Protective Aura is very simple. It consists merely of the formation of a mental image (accompanied by a demand of the will) of yourself being surrounded by an aura of pure, clear, white LIGHT—the symbol and indication of SPIRIT. A little practice will enable you actually to feel the presence and power of this Protective Aura. The White LIGHT is the radiation of SPIRIT, and SPIRIT is master of all things.

A teacher has said, "The highest and deepest occult teaching is that the white LIGHT must never be used for attack or personal gain, but that it may properly be employed by anyone, at any time, to protect himself or herself against adverse psychic influences, no matter by whom exerted. It is the armor of the SPIRIT, and may well be employed in such a way whenever the need arises.



From July 27 to August 6, 2009 was performed SUMMER SCHOOL in English and Spanish. From July 27 to August 01, 2009, were carried out in English classes, attended by Richard Koepsel, and 02 to 06 August, 2009, were taken classes in Spanish on the theme AGELESS WISDOM IN A NEW CENTURY, with competent supervision of Julio Palacio, president of the Rosicrucian Center of Los Angeles. From August 7 to August 9, 2009, was performed the ROSICRUCIAN CONFERENCE, during which we celebrated the Centenary of the Rosicrucian Fellowship, August 8, 2009, which featured the work, organization and dedication of Patricia Tinker and Jean de Galzain. About 70 people participated in classes taught in English and in Spanish in our Cafeteria Theater.

MYSTERY SCHOOL - 2009 SUMMER SESSION

The theme of this year's Summer Schools was "The Modern Face of Ageless Wisdom." The English session took place between Monday July 27 and Saturday August 1, 2009 with 5 classes a day. The Spanish session took place between August 3 and August 6, 2009.



Both Schools were very successful. Attendees shared and discussed a lot and were very happy to find Friendship and share Fellowship of the Soul. The classes covered topics like: A Temple made without Hands, Cosmic Word and Number 13, Mystery of Initiation, Astrological Symbolism, "3rd Eye, 2nd Spine & 1st Initiation", Pray without ceasing, Esoteric Bible: Old & New Testaments, Forgiveness, The 4th Dimension, The spiritual Path, Human Evolution, to name a few.

INTERNATIONAL CENTENNIAL CONFERENCE



The Schools were followed by the 100 Year Anniversary International 3-day Conference between August 7 and August 9, 2009.

For this Special Occasion, the Flagman was invited to display his collection of world flags to decorate the front Entrance as well as Ecclesia Drive, the main thoroughfare at Mount Ecclesia.



**The Guest House during the International Conference Fellowship,
in celebration of the centenary of The Rosicrucian Fellowship.**



Fellowship Hall, where were held classes in English and Spanish in Summer School and the International Rosicrucian Conference

Friday: The first morning offered a Mystic Mystery Quest where attendees formed three teams (The Road Runners, The Mercury Group and The Mickey Mouse Team). Each Team was given three lists of esoteric clues that they had 2 hours to ferret out on three separate areas of the grounds. It was very exciting and everyone had a lot of fun. The rest of the first day was dedicated to three open presentation/discussions on 1.) New ways to spread the Teachings, 2.) Astrology: Where are we going? 3.) Preparing the Aquarian Age, all with enthusiastic input and comments.

Saturday: The second day was the 100 year Anniversary. Starting with a presentation of the Sabian Symbol interpretation of the Rosicrucian Fellowship's Chart, followed by a ceremony at the Founder's cross to rededicate the Fellowship to the Great Work of the Elder Brothers.



Recent photo of the Cross dedicated to Christian Rosenkreutz, the Founder of the Rosicrucian Order. Around this place was rededicated the land and buildings for the effective work of the Elder Brothers, reading what is included in Chapter XIX of the Teachings of an Initiate by Max Heindel.

During the next ceremony, Harmony, Friendship, Christian Love, Fellowship of the Spirit, were celebrated, at the Union Bell, as a keynote for the 21st Century and the next 100 years. Everyone took a turn to ring the Union Bell, that resonated for a while in the ethers around Mount Ecclesia and the San Luis Rey Valley.



Special time around the bell is rung before the morning and evening services. The bell rings three times, symbolizing the call of nature than to live a life of service.

On Saturday, the highlights of birthday parties during the day included a visit to the tower with Edgar Anderson. Edgar said he had visited the tower in the early morning. "I left the bell to me." The result was a series of metaphorical reflections followed by ringing the bell.

This was followed by the Anniversary Banquet attended by 65 very enthusiastic representative members and friends from Africa, Canada, Europe, Latin America, and various US States.



Moment of fraternization between members of different ethnic

A presentation on “The Power of Love” followed. Around 3.00 pm the Anniversary celebration began in front of the Guest House with a group photo of everyone attending.



Time of fellowship in front of the Guest House

Preceding the Anniversary Address, 15 white doves were released as a symbol of Peace to Mankind through all Nations on Earth.



Special moment a few words about the fraternity and good things to come, together with the release of 15 doves.

One of the most impressive, most beautiful and most symbolic was the release of Sister Vilma Del Castillo, from the center of Los Angeles of 15 white doves in the sky. The birds found their freedom as soon as the white wicker box was opened. They quickly went up and flew toward his home in San Diego, then into the Temple, curving around giving us a beautiful display of white feathers gleaming against the blue sky. And then departed to return twice later, fascinating members gathered at Mount Ecclesia. Symbolically represent the Holy allegorical building your nest soul.



A brand new Rosicrucian Flag was raised over the Guest House pole to honor and grace Mount Ecclesia and the entire Fellowship with its Universal Spiritual Symbolism to the tune of "Rossini's Overture: La Gazza Ladra."



**Raising Rosicrucian Flag Ceremony in the Guest House,
August 8Th, 3PM**

On August 8, 2009 a solemn meeting was held in front of GUEST HOUSE, celebrating the first 100 years of The Rosicrucian Fellowship. The Rosicrucian flag was hoisted to the sound of vibrating notes of the overture to Gazza Ladra, Rossini. With everyone gathered around the steps of the Guest House, Jean de Galzain officiated at the raising of the flag, upon entry of the Guest House. JIM NOEL, then the current president of The Rosicrucian Fellowship, made a brief speech celebrating this Ephemeride.

The Rosicrucian Fellowship - 100 Years Celebration

We are gathered together today to celebrate the 100th anniversary of the Rosicrucian Fellowship. Much has changed over the past 100 years. From the first flight at Kitty Hawk to the man's landing on the Moon ;from rise of the Soviet Union to the fall of the Berlin Wall and the creation of the European Union ; from the telegraph to the internet ; the end of colonial rule in Africa ; and during these 100 years our world population has grown from 1.5 billion to 6 billion. Many of the examples Max Heindel used in the Cosmo are today outdated... The stereopticon for one..... Many of the words and examples used by Max Heindel regarding races and religions are today read from a different perspective...

So the question is this, _Is the Rosicrucian Cosmo-Conception still relevant? The answer is YES! Although the world around us has changed... humanity still has a long way to go. We still live in a world of prejudice, a world of hate and envy where individuals strive to gain power and wealth at the expense of the less fortunate. People are still exploited and even slavery has not been abolished. Women and children are sexual abuse and many times forced in to prostitution. Abortion murders millions of babies each year. Wars, famine, disease are rampant around the world.

Yes the spiritual principles out-lined in the Rosicrucian Cosmo-Conception are still relevant today. We are called to recognize that we are spiritual beings created by a loving God. We are called on to live a harmless live in service of our fellow virgin spirits. We are called on to be custodians of plant Earth, the plants and animal kingdoms. We are called on to control of our minds and our desires and use our bodies as channels for God's Love. I know we are thankful for these Teachings and the work of so many dedicated members throughout the years who worked, many times against incredible odds, to keep the Cosmo in print and Mt. Ecclesia open. Friends let us this day recommit ourselves to keeping the Beacon Light of Fellowship at Mt. Ecclesia Ablaze... so that it might lead those seeking answers to the Mystery of Life back to God's Throne. May the Roses Bloom Upon Your Cross !



The evening was devoted to the Hispanic Talent night and dance party that was a lot of fun and the talented performers kept everyone smiling, a night full of Love, Joy and Merriment.

Sunday: A Class on "Our Work" was presented before the Sunday Chapel Service. The Chapel talk was on the Elder Brothers of the Rose Cross and their work. Everyone had lunch in the Cafeteria and in the afternoon two presentations were offered:

1.) Spreading the Teachings of the New Age and 2.) Where are we going? Followed by the World Peace Meditation in the Chapel. After which a very interesting demonstration

on new discoveries about the Moon and insight into the healing power of Magnets and magnetic energy. The workshop ended with a powerful prayer to Heal the Fellowship at large.



Chapel, where services were held morning and evening.

After Temple everyone converged to the Cafeteria for snacks and discussion prior to the farewell prayers that concluded the joyful and creative conference. Everyone promised to return next year for more inspiration and creative expression as the entire two week celebration was a huge success that recharged our Heartquarters with a heavy dose of Love, Friendship, Joy, Enthusiasm and Positivity to nourish everyone's Creative Spirit - a Rebirth that was long overdue: Thank you, Dear Elder Brothers for your unconditional support and long life to the Rosicrucian Fellowship, onto the next 100 years!



Time of fellowship in the Cafeteria

WITH MUCH APPRECIATION TO ALL

We would like to acknowledge all the volunteers, and contributors who have generously given of their time, resources, souls and creativity in selfless service to help restore Mount Ecclesia on this momentous occasion. We would like to thank everyone at Mount Ecclesia for their dedication and tireless work to prepare and to serve during this very special event. We would also like to thank all attendees for their great enthusiasm, unconditional support, friendly attitudes, generous contributions and creative participation. And finally we have the utmost appreciation for the legacy from our Founders Mr. and Mrs. Heindel and

are especially grateful to the Elder Brothers of the Rose Cross whose presence was felt throughout this special Centennial celebration and whose inspiration has helped make this exceptional event a success beyond what everyone had envisioned.

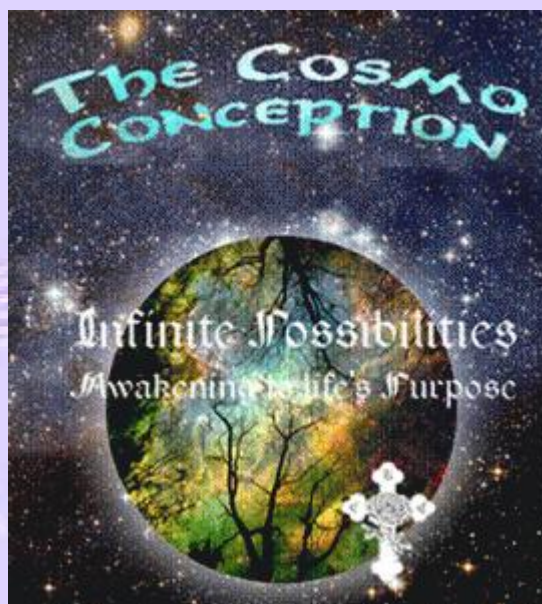
As above So Below, As Below So Above.

- *Hermes Trimegistus* -



100-YEAR CELEBRATION OF THE COSMO CONCEPTION

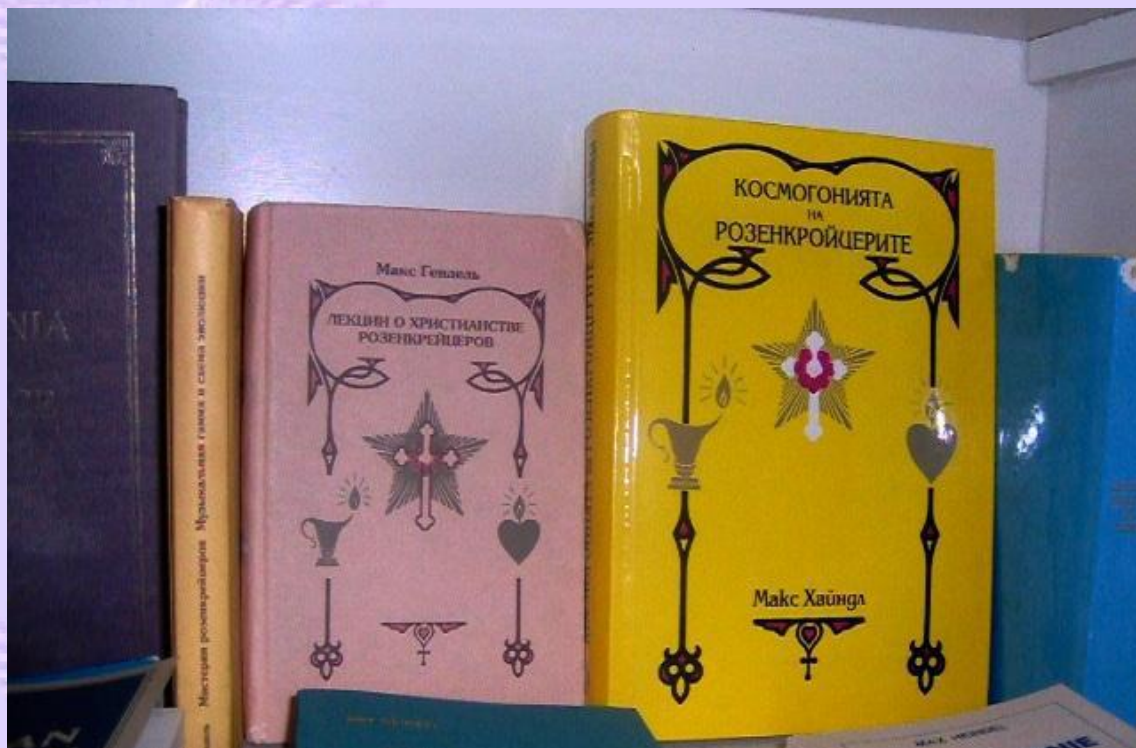
On November 13-15, 2009, members around the World have celebrated the 100-year anniversary of the Rosicrucian Cosmo-Conception.



It was also held with great success the main events to commemorate the First Centenary of the Max Heindel's book *The Rosicrucian Cosmo-Conception*. From November 13 to November 15 was performed a Lecture Series called *INFINITE POSSIBILITIES: Awakening to Life's Purpose*.

Mount Ecclesia

Dr. Brian Porteous presented original glass slides with Max Heindel's own Stereopticon projector and we saw the pictures that Mr. & Mrs. Heindel showed to all who came to Mount Ecclesia in the early days. Other teachers gave visual media presentation on: the Cosmo, the Mystery School and the new Paradigm, on Friday night while five more classes on Saturday ranged from: The Heart of the Teachings - In the beginning was the Word - Max Heindel a modern seer - Warning to the Aspirant - Esoteric Astrology: backbone of the RC Teachings were delivered by Patricia Tinker, Edgar Anderson, Al-lyce Bothman, Roger Cosio, and Jean de Galzain. On Sunday Chairman Edgar Anderson delivered the Chapel Talk then everyone joined for Lunch in the Dining Hall. In the afternoon our Dear Friends from the Los Angeles Center, Julio Palacio delivered a Health class on the benefit of Juicing and Jose Armando Perez entertained everyone with music and dancing in the Guest House in honor of Mr. and Mrs. Heindel. We had a lot of fun.



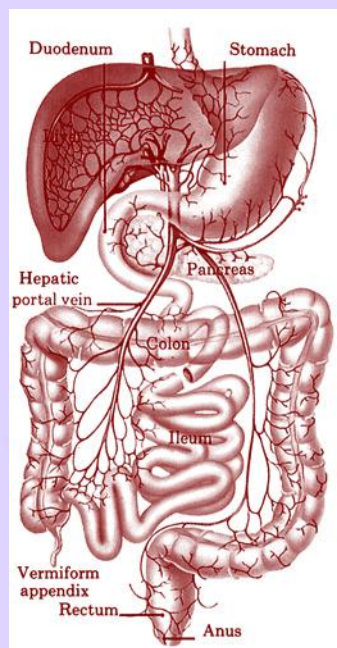
Exhibition of books

The Rosicrucian Fellowship aims to educate and construct, to be charitable even to those from whom we differ, and never to vent the venom of vituperation, spite, or malice even upon those who seem deliberately determined to mislead.

- Max Heindel

NUTRITION AND HEALTH

Nutrition in the Light of Occult Science



The Digestive Tract

THE LAW OF ANALOGY is the master key to unlocking mysteries of life and understanding existence in many worlds of being. It is founded on the first hermetic axiom, “As above, so below,” which obtains because creation is unitary, having been differentiated in and proceeding out of the one God. The law of analogy invokes a higher wisdom than logic. It is the knowing that comes all at once, full and complete, as in a flash of recognition. It is the poet’s intuition, which is borne in simile or, more organically, metaphor. It is with this understanding that one reads Scripture and finds seven layers or levels of meaning, applicable to the seven regions (five Worlds) in which humanity lives and has its being.

Thus we may unlock and apply the passage “Unless a grain of wheat falls to the ground and dies, it cannot be reborn,” to processes in human nutrition and metabolism.

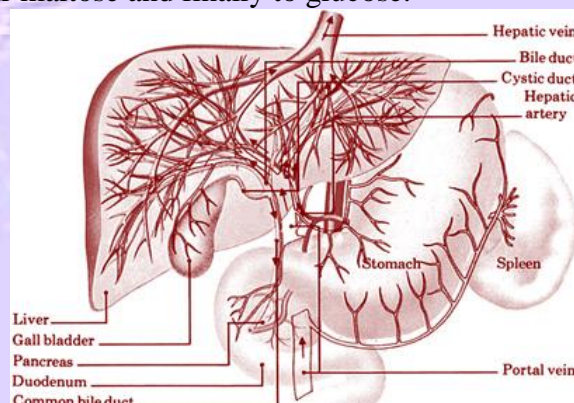
On the physical level, all seed, prior to germination, actually reverts to a near inorganic condition. The organic forces sculpting its concentrated form begin to disintegrate and loosen their hold on its constituent molecules and atoms, opening the germ up to etheric forces in “mother” nature which truly raise it up from a lifeless condition. Its new life is dependent on its first dying to the state it assumed as a seed.

In like manner, the food that we ingest also must die in us if it is to be life-giving for us. This is only one (and a lesser) reason why the aspirant to the higher life is to eschew meat in his diet. The energy required to rid the foodstuff of its foreign desire forces reduces the energy at the Ego’s disposal for physical consciousness.

It is instructive to consider in closer detail how certain foods die in digestion before they can be reborn in the human's vital economy. Basic nutrition recognizes three main groups of foods essential to the maintenance of physical life: protein, carbohydrates, and fats.

At the outset it must be made clear that, with several notable exceptions, substances introduced into the human system are foreign bodies and unusable in that form. Whatever is taken into the body must either provide the occasion for it to unfold its own activities, or else the stimulated activity must not be distinguishable from the body's internal action.

For instance, plant starch (a carbohydrate) is altogether different from the starch-like substance produced by the human liver, called glycogen. To be of benefit, plant starch must first be transformed, and that transformation to sugar is begun in the mouth by being permeated with the enzyme ptyalin, secreted with the saliva. Then in the stomach gastric juices, principally hydrochloric acid, further simplify the substance. Finally, in the small intestine, starch is broken down by the pancreatic enzyme amylase and converted to the sugar maltose and finally to glucose.



The Liver's Blood Supply

The Liver has two blood supplies: 20 per cent comes from the normal systemic circulation (via the hepatic artery) bringing oxygen, while 80 per cent is the portal venous system draining the intestinal tract from the stomach to the rectum. This brings absorbed food to the liver cells. Over a liter of blood a minute passes through the liver.

Protein, consisting of carbon, hydrogen, nitrogen, oxygen, and, usually, sulfur, is found in all animal and many plant tissues. It must first have its elemental forces loosened so that it may become subject to the formative forces of the etheric body. This dissolution begins in the stomach, where the proteolytic enzyme pepsin reduces the albumin to soluble peptones.

Then, in the alkaline environment of the small intestine, peptones are reduced to amino acids. The pancreatic enzyme trypsin, as agent of the Ego-formation, "kills" the protein as a foreign substance. Here it becomes lifeless, but for a moment, because now it can be worked up by the Ego into the etheric body. If the requisite forces for this dissolution and upbuilding are not present, the residual foreign etheric influence of the ingested protein must be eliminated in the morbid state known as albuminaria, carried out by the forces of the desire body, which governs excretory processes through the chemical ether of the vital body. Albuminaria debilitates the desire body's proper function in the renal

(kidney) epithelium. To correct this weakness, the power of the Ego-organization organization in the pancreas needs to be strengthened.

Fats must travel to the small intestine before they are changed into glycerine and fatty acids by the action of the pancreatic enzyme lipase. Bile, produced in the liver and secreted by the gall bladder into the duodenum, the first part of the small intestine, emulsifies the fats and makes possible the absorption of fat-soluble vitamins.

Digestion is largely an unconsciousness operation. All areas of conscious experience in the digestive processes are in the domain of the Egoorganization, notably in the mouth where tastes are registered. Sugar is an Ego food, a carrier of the Ego organization.

Diabetes (mellitus), the inability of the body to retain sugar, causing it to be eliminated in urine, results from a weakening of the Ego and the subjection of sugar to the forces of the desire and etheric organizations. Diabetes is aggravated by everything that draws the Ego-organization away and impairs its effective penetration into the bodily activities, such as recurring excitements, intellectual over-exertion, or hereditary predisposition.

The processes by which foods are simplified to their basic components and then assimilated as material for biosynthesis are subtle and complex and involve the vital, desire, and Egoic forces, as well as the chemical forces of the physical body. In time the science of nutrition will accommodate itself to this larger picture of occult anatomy and its bearing on physical processes. At present, the term “biological individuality” is invoked to account for the differences in each person’s response to their food and environment. This understanding shall become increasingly specific and scientific as more facts are disclosed and confirmed.

—George Weaver

Cosmic Biochemistry

ACCORDING TO PARACELSUS, the fifteenth century occult physician cited by Max Heindel as working under Rosicrucian influence, universal sympathy, attraction, and mutual interaction and relationship prevail everywhere in the universe between those forms or qualities of will that are identical or harmonious in their nature. Sympathy exists between stars and plants, between planets and planets, between plants and plants, and between plants and the organs of the body.

Man is not constituted out of separate material essentially distinct from all other cosmic substance. He is organized from the whole of the macrocosm and of all its component parts. That is why he is capable of receiving the influences residin in the whole universe. For the soul of the great cosmos has the same divisions, proportions, and parts as has the soul of man, and the material body of man draws its sustenance from material nature in a manner analogous to that of the fetus receiving its nourishment from its mother. Man’s own soul is the quintessence of everything in creation, and is connected sympathetically with the whole of Nature; hence, every change that takes place in the

macrocosm may be sensed by the eternal essence surrounding his spirit, and it may come to the consciousness and comprehension of man.

Each planet has a different rate of vibration or motion; some are strong, others are weak or neutral. Each has a prototype in an organ in the human body. Every planet co-ordinates with a specific part of human anatomy. These vibrations impinge on the human body—the epitome of the cosmos—but only to the degree that the blood stream is chemically pure and the body normal in function are we in a position to respond to the corresponding cosmic rate of vibration emitted by a given planet at a specific time of the year.

Because Spirit or Life is the all-pervading and unlimited Source from which all proceeds and to which all must return, many students of metaphysics and occult philosophies assume erroneously that there is only one end to the pole of being, and that end has everything, is everything, and does everything. The spiritual element becomes active only to the extent that the human instrument through which it desires to act enables it to manifest that activity.



This illustration appeared in the early editions of The Message of the Stars but was later withdrawn because, according to certain authorities, it impermissibly alleges or implies therapeutic benefits deriving from the use of cell salts for various ailments. It should be made clear that though some persons claim value from the use of inorganic mineral salts, this was not Max Heindel's position. As he writes in Occult Principles of Health and Healing, "There are twelve salts in the body; they are very vital and represent the twelve signs of the zodiac. These salts are required for the building of the body. They are not mineral salts as generally supposed, but are vegetable. The mineral has no vital body, and it is only by way of the vital body that assimilation is accomplished; therefore, we have to obtain these salts through the

vegetable kingdom. Doctors claim to do this, but they are not aware that fire used in the process drives out and destroys the vital body of the plant just as cremation treats our body, and leaves only the mineral parts. Therefore, if we desire to renew the supply of any salt in our body, we must obtain it from the uncooked plant. To the sick this is the way it should be administered." More recently, the chelation of inorganic minerals, a process that chemically binds elemental substances with organic "carriers" (aspartates, gluconates, orotates, ascorbates, etc.), significantly enhances the assimilation of the mineral component. While cell salts (sometimes called tissue salts) are currently in wide use by homeopaths and some naturopaths, it remains that the most assimilable and vital form of minerals is found in fresh organic produce. The above diagram shows the correlation between the twelve zodiacal signs and their associated planets, the medical manifestation of each sign, and the mineral salt appropriate in each instance. This information is given in a more legible form as follows: ♈—♂, inflammatory, potassium phosphate; ♉—♀, lymphatic, sodium sulfate; ♊—♂, neural, sodium chloride; ♋—♂, nutritive, calcium fluoride; ♌—♂, vital, magnesium phosphate; ♍—♀, neural, potassium phosphate; ♎—♀, lymphatic, sodium phosphate; ♏—♂, inflammatory, calcium sulfate; ♐—♂, plethoric, silica (silicon dioxide); ♑—♂, chronic, calcium phosphate; ♒—♂, spasmodic, sodium chloride; ♓—♂, comotic, iron phosphate.

Power can be generated, namely, the invisible brought into the objective, only because of the attraction of the more ponderable substances. They are of the nature of Mothers or magnets. Just as the female attracts the male, so does matter (*mater* or mother) attract Father Spirit, the masculine principle which gives the initial impetus to all creative processes. The feminine principle, however, always does the active creative work on all planes; it is analogous to the Universal Mother Nature, from whose womb all things are born. Spirit and matter, father and mother, positive and negative are the two ends of the Pole of Being; comprising one and the same essence, they complement each other.

A seed sown in the soil may grow and produce a plant, but this could not be achieved unless the seed were acted upon by the sun. Similarly, without terrestrial energies and substances, no amount of sunlight will make a plant from a seed.

According to some life-chemists, individual organs and systems of the human body are correlated with specific mineral salts which are essential to its integrity of structure and functional activity. Furthermore, the mineral salt corresponding to a particular sign of the zodiac and function of the body is consumed more rapidly at a certain time than are other salts essential to one's well being.

In their book *Zodiac and the Salts of Salvation* (Samuel Weiser, Inc., York Beach, ME), Inez Eudora Perry and George Carey write: "Nature and Nature's God now demand an expansion of consciousness in man. Disorganization, disruption, and spasmodic reaction take place in the bodies of persons chemically starved in those 'mothers' or materials (mineral cell-salts) which Father Spirit demands at this time. demands at this time.

"Each human being [body] is a battery, an aggregation of cells, and the law governing its charging is exactly the same as that with which electricians are familiar. It must have the necessary material to attract electricity, the proper kind and the right quantity. Spirit is never deficient. The trouble lies with the human battery. The only material that is so constituted that it has the power to produce light or fire is potassium phosphate," a basic mineral cellsalt. Potassium phosphate abounds in all protein foods (Greek *protos* or *first* substance), occurring naturally in all grains, nuts, legumes, seeds, flesh foods, fish, and

dairy products. This salt also provides the foundation building material for all fruits and vegetation, and it is the principal mineral basis of all protoplasm or cell structures. Many people, however, because of deficient digestion, abnormal function of the liver or other vital organs and glands, are hindered in their capacity to extract sufficient electricity from foods ingested; hence the consumption of the accessory mineral cell-salt, potassium phosphate, is well nigh imperative.

Obviously natural foods must not only contain elements for the renewal of tissues and for the production of bodily heat and energy. While the mineral salts furnish little or no potential energy, they are none the less indispensable in the performance of all the physiological functions of the system, in the processes of digestion and assimilation, secretion and excretion, in the neutralization of poisons constantly arising from processes of oxidation in the cells, and in the purification of the blood from waste matter.

If the chemical elements are not furnished in the right proportions, the living cells of the body are rapidly broken down in order to make up for this deficiency of our diet. Thus the mineral reserves of the organism are depleted, thereby lowering our powers of resistance. Sodium, calcium, and iron especially are Nature's real antitoxins, insuring as they do an ample supply of life-giving oxygen and the quick removal of such poisonous wastes as carbonic acid, uric acid, etc., from the system. Blood enriched with alkaline salts makes the digestive juices stronger and more effective. In this way more nutriment is extracted from a certain quantity of food than when the blood is in an acid condition.

Despite the fact that the mineral salts comprise but five per cent of the human organism, they are nevertheless most vital constituents, each element having some distinct physiological duty. They hold the key to nearly all the material manifestations of life. They are indispensable in the formation of cells and tissues, giving them firmness and form. They are also the conveyors of vital electricity and magnetism, constantly recharging the human dynamo. The life-giving oxygen is carried to all parts of the body through their medium. To enjoy perfect health and immunity from disease, our blood stream must therefore contain all the necessary minerals in their wonderful combinations. For it is the blood that transports them to the different parts of the body, nourishing and cleansing the tissues and creating animal heat, magnetism, and electricity.

The form or shape of each organ, part, or cell must be constructed in accordance with a geometrically perfect pattern. This is possible only by the presence of the exact number of particles and other chemical elements entering into their structure, for normal function is impossible when numerical and chemical imperfections exist. The indwelling Spirit is moreover inhibited in its efforts to manifest Christ Consciousness or perfection, nor can Spirit reside indefinitely in any vehicle, form, body, or coat of flesh if there is insufficient chemical attraction to retain it therein. Growth, action, and physiological processes must inevitably become chaotic or cease. To the extent that the cells of the cerebrum become chemically and geometrically perfect can they serve as a fitting receiving and broadcasting mechanism of the Father within.

—Lillian R. Carque

From RAYS FROM THE ROSE CROSS, July-August, 2002.

SPIRITUAL HEALING

How the Rosicrucians Heal the Sick



HEALING

(After appropriate physical measures have been taken)

*Maintain hope and courage and cheer
And a friendly spirit toward all those near.*

*Calm the mind, still the soul.
Imagine the body being made whole.*

*Release all tension, worry and fear.
Release all anger. Make the aura clear.*

*Open self to the healing LIGHT,
Which is ready to enter when we it invite.*

- Elsa Margaret Glover

The Rosicrucian work of healing

The Rosicrucian work of healing is carried on by the Elder Brothers of The Rosicrucian Order through a band of Invisible Helpers whom they are instructing.

The work is conducted according to the commands of Christ Jesus, namely, "Preach the gospel and heal the sick."

The Elder Brothers

These are high spiritual Beings through whom the Christ Spirit is working for the benefit of humanity.

The Invisible Helpers

The Invisible Helpers are those who live a worthy life of helpfulness during the daytime while in their physical bodies, and whose evolutionary development is such as to earn the privilege of being helpful through the instrumentality of the Elder Brothers at night while functioning in the etheric bodies. This is indicated in the words of the Rosicrucian Fellowship Evening Service: "Tonight while our physical bodies are peacefully resting in sleep, may we as Invisible Helpers be found faithfully working in the vineyard of Christ." These Invisible Helpers are gathered together in bands according to their temperaments and their abilities. They are instructed by other Helpers who are physicians, and all of them work under the guidance of the Elder Brothers, who naturally are the moving Spirits of the whole work.

Not infrequently, patients are aware of the presence of the Invisible Helpers.

Right Living Necessary for a Cure

The Invisible Helpers never refuse to answer an appeal for help, but in order to respond to the divine Healing Force, patients must adopt the gospel of right living. They should observe a pure diet--meatless, insofar as it is possible. Meat should be left off gradually, however, in order that the body may adjust itself to the change. Patients must fill their living and sleeping rooms with pure air, their minds with pure thoughts, and their daily lives with pure actions. The divine Healing Force is pure. If someone asks for it in order to be relieved of ailments, he or she must be willing to conform to the natural laws of purity: pure air, pure food, pure thinking, and pure living! If the patient ignores these great health-giving factors, he may have called in vain upon the divine Healing Force.

Healing Force

All Healing Force comes from God, our heavenly Father, the Great Physician of the Universe; it is latent everywhere; by prayer and concentration it is liberated and directed to the sufferer; it manifested through the Master, Christ Jesus; it goes forth from the daily and weekly healing meetings held at the Rosicrucian Fellowship Headquarters (Oceanside, California). Through the workings of this supreme Force, the Invisible Helpers raise the vibrations of the patient to a higher rate, thus enabling him, first, to eliminate the disease poison from the system, and second, to rebuild every blood corpuscle, fiber, tissue, and organ until the whole body is made new. This is done, not in a miraculous manner, but in accordance with Nature's Laws. If the patient continues to break these laws and, by a wrong mode of living, to accumulate poisonous substances in the system, he frustrates the healing Work.

Cause of Disease

The wonderful organism called the human body is governed by immutable natural Laws. All disease results from willful or ignorant violation of Nature's Laws. People are ill because, in this Earth life or in a previous one, they have disregarded the fundamental principles on which the health of the body depends. If they wish to regain and retain their health, they must learn to

understand these principles and to regulate their daily habits in conformity with them.

This is what the Master Healer, Christ Jesus, meant when He said to the man who was a cripple: "Thou art made whole: sin no more, lest a worse thing come unto thee." (John 5:14) Even the Christ could not give lasting health unless the recipient of the Healing Force refrained from indulging wrong habits which cause disease. The recipient had to live in obedience to the god-given laws that rule man's body and his relations with his fellow creatures.

The Right to Health

Some people "demand" perfect health and claim they have a right to it. They forget that, either in this or a former life, some have forfeited their God-given right through disobedience to Nature's Laws which are God's Laws. Through suffering, they have to learn obedience. When they have mastered their lessons and are willing to "sin no more," their right to health will be restored to them.

Violations of the Laws of Health

The divine Healing Force is constructive; wrong methods of living which disregard the Laws of Nature are destructive.

The omissions and transgressions responsible for wrong living and, consequently, for disease are many. The following are the principal ones: unnatural food; too much food; ill-proportioned food; lack of fresh air and sunshine; lack of cleanliness; lack of self-control; sleeping in unventilated rooms; harboring thoughts of anger, hatred, and resentment; yielding to a hasty temper; gratifying low desires; harming fellow creatures, whether human or animal; abusing the sacred generative function. Since all organs and functions of the body are interdependent, the abuse and consequent affliction of one part hurts all the others, furthers the accumulation of disease poison throughout the system, and lowers the vitality of the whole. Local symptoms are actually evidence that the whole body is at fault. All true healing, therefore, in order to achieve lasting results, is directed, not to the suppression of symptoms, but to the removal of the cause that made the symptoms appear.

Spiritual Healing

Spiritual healing operates on the higher planes of being but is effected in strict adherence to Natural Laws which prevail below as above. Consequently, all natural therapeutics applied on the physical plane are in harmony with the work of the Invisible Helpers on the higher planes.

Right Food is Natural Medicine

Since the body is built up of the physical substances introduced into the blood by the daily food, right food is the natural medicine which the patient must take in order to cooperate with the Invisible Helpers in their task of reconstructing his system.

Effluvia Transmitted in Weekly Report

Before the Invisible Helpers can work with the patient they must have effluvia from his vital body. This is the etheric counterpart of the physical body and the operating sphere of the vital forces. The effluvia are obtained by having the patient write a weekly letter consisting of a few words or a few lines with pen and ink. This is important, as a pen charged with fluid is a greater conductor of magnetism than a dry pencil. The ether which thus impregnates the paper upon which the patient writes week by week gives an indication of his condition at the time of writing, and furnishes an entrance key to his system. It is something which he has given voluntarily and for the express purpose of furnishing access to the Invisible Helpers. Unless the patient does his part in this respect, the Invisible Helpers are unable to do anything for him, so it may be seen that it is of the utmost importance to keep up the weekly letters to Headquarters.

Time Required for Cure

Instantaneous cures are frequent when the Invisible Helpers are called upon to assist in cases of acute disease. In the case of a chronic ailment which is of long standing and has taken years to develop, a certain amount of relief may be experienced immediately; complete recovery, however, which is equivalent to a renewal of the whole system, usually can be achieved only in gradual stages. As said before, the healing work of the Invisible Helpers is not suppression of symptoms but reconstruction of the whole system. This reconstruction requires time as well as the patient's faithful and constant cooperation along the lines indicated.


Healing Meetings at Headquarters

Healing meetings are held at Rosicrucian Headquarters on nights when the Moon is in Cardinal Signs of the Zodiac (Aries, Cancer, Libra and Capricorn). The hour of this service is 6:30 pm (7:30 pm during Daylight Savings Time). The virtue of the Cardinal Signs is the dynamic energy which they infuse into every enterprise started under their influence. Therefore, the healing thoughts of helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour, 6:30 pm (7:30 pm during Daylight Savings Time), meditate on health and divine love, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly those who have applied to Headquarters. For more information, please contact the Healing Department at Mt. Ecclesia.

THE ROSICRUCIAN FELLOWSHIP

2010 HEALING DATES

		
A SANE MIND – A SOFT BODY – A SOUND BODY		
January 6-13-21-28	May 3-10-17-23-30	September 4-10-16-24
February 3-10-17-24	June 6-13-20-26	October 1-7-13-21-28
March 2-9-17-23-30	July 4-11-17-24-31	November 3-10-17-24
Abril 5-13-20-26	August 7-13-20-27	December 1-7-15-22-28



The Work of Invisible Helpers

by

Amber M. Tuttle

This article was begun in the 2010 SPRING EQUINOX Issue.

Chapter II

How May I Become a Helper?

Perhaps you are wondering who the Invisible Helpers are and how they are made. Invisible Helpers belong to many life waves. These useful beings range all the way from God, the Supreme Being, and the High Beings who dwell on the various cosmic planes, on down to the Nature Spirits who work with fire, earth, air, and water. In this chapter we shall consider Invisible Helpers who belong to the human life wave. We can divide them roughly into two classes, the conscious Helpers and the unconscious Helpers.

The conscious Helpers are generally Lay Brothers and Lay Sisters. They have reached the point where they can leave their bodies at will and can go out in their soul bodies, and work as helpers in full possession of all their faculties. They can return to their bodies and remember just where they have been, and what they did and said. They can retain what they have learned and can bring their experiences to their mind whenever they wish. They have been taught how to work with the living and the dead, how the spiritual laws operate, and how to heal the sick.

The unconscious Helpers are people who go out at night helping others during sleep. They do what they can to help but they do not remember what they have done. Such a Helper is not able to send messages down his slender, glistening silver cord to the physical brain and have it record them. For this reason he can not remember where he has been and what he did. It takes a long course of training and much effort for such a Helper to become conscious on the inner planes; but it can be done and many persons have advanced to this point.

Anyone may be a Helper who wishes to be one, if he meets the requirements. Some people have been Helpers in past lives and have been reborn and are Helpers still. Any person who makes the "Sermon on the Mount," or the "Ten Commandments" a part of himself may become a Helper. Any person who has the laws of God written in his heart, may become a conscious Helper, regardless of what his race, creed, color, or religion is. The way is open to all.

If you wish to be a Helper you must have one-pointedness of mind. You must believe that you can do the things that you have set out to do along religious lines and to help humanity. You must be unselfish and willing to help all regardless of who they are. This is very important, for the Higher Ones consider the heart and desires and not the outward appearance. Many aspirants fail since they are not willing to do this because of some feeling of superiority or prejudice.

The aspirant must have unshakable faith in God. He must believe that nothing can hurt him here or hereafter while he is out in sleep. It takes a long time for most students to become brave Invisible Helpers. They forget that they are out of their bodies and cannot be injured by people and animals. They run away at critical times, rush back to their bodies and then get into them, and lie awake a long time. Sometimes they return with such suddenness that they injure their physical bodies and nerves by the shock. Such people are of little use when they cannot be depended upon to complete the work which they have been sent to do.

I will tell you a very interesting story of a Helper who deserted, and then lay awake thinking over what had just happened and regretting that she had left through fear.

Two Helpers were sent to help a very valuable horse which was carrying a colt that was too large for her to bring to birth by herself. The pain drove her crazy and she did not know what she was doing. She ran around and was terribly excited. Her animal instinct led her to seek help from her master, and she climbed the porch steps and pawed at the door of the house. Then the frightened horse turned 'round and 'round in an effort to throw the colt out of her body. This made her dizzy and she fell down the steps. After that the horse got up and started to run wildly about the yard.

The people came out of the house and saw the condition the horse was in and wanted to shoot her and end her misery.

"Don't do that because she can be helped," said the man Helper.

This horse belonged to a boy who was about thirteen years old and who dearly loved her. He had made a pet of her and when she was a colt he had even allowed her to go into the house. The boy wept when he saw his horse in trouble. "You can't do anything for her, can you?" the boy said to the stranger.

"Yes, I think so," the Helper replied, smiling.

The lady Helper took on the feelings of fear of the people and the horse and she forgot that she could not be hurt while out of her body. She did not want her partner to go near the frightened horse. She became excited because the horse was so wild and unmanageable and she left and did not return to be of any service.

The man Helper was braver and he went up to the horse and touched her. She became calm at once, for her pain stopped at his touch. The Helper could see the [Group Spirit](#) of the horse in the Desire World, and he asked him what he should do to save her. The Group Spirit gave him directions and he got a rope and tied one end of it around the colt's hind legs and the other end to a post,. Then he led the horse away from the post so it would pull the colt out. The Helper talked to the horse all the time to keep her quiet. The colt came out all right and the Helper took the rope off the colt's feet and saw that it was strong and perfect. Without this help both the colt and the mother would have died.

The Group Spirit thanked the Helper and said that he hoped that the other Helper would do better next time as she was a brave person. These Helpers had seen the Group Spirit before, when they had helped another beautiful brown horse whose leg had been broken in an accident.

Perhaps you can imagine how the Group Spirit looks. Just try to conceive a spirit like an Angel with the body of a handsome man, a head like a horse, and an etheric body of a horse extending out behind him. Picture to yourself an understanding face, with wonderfully sympathetic eyes, and a radiant light enveloping his body and extending out from it in all directions. Then you will have a little conception of this wonderful [Group Spirit](#), who has charge of the horses, and who guides and directs them. When

they suffer and die, he feels the pain more intensely than do his charges. The Group Spirit does all he can for his charges, and those merciful human beings who are kind and thoughtful to their horses are blessed by the Group Spirit.

These Helpers went back twice to see the horse and the beautiful colt. The owner said that he had been offered a thousand dollars for the colt as it was then; but he would not sell it. The man questioned the stranger and wanted to know his name and address, but of course this could not be given.

"If you really need me again," said the Helper, "I will be here."

You can see from this story that Helpers need to be brave and fearless. They must remember that they are out of their bodies and cannot be hurt by any frightened creature.

Invisible Helpers must also have some knowledge of how to care for the sick and injured. The more capable and experienced they are the better, for they must think and act quickly.

An Occult student must be brave enough to stand up for his religion against opposition. When a student definitely takes the Path he will find that his family and his friends will oppose his desires and they may try to talk him out of it. They may ridicule his beliefs. They may lay obstacles in his way and cause him much mental and physical discomfort. The members of his family may desert him and go their way and ignore him. He may lose his friends and have to seek out others who will understand him. He must stand more or less alone. He will be called a peculiar person. Someone may say that he has an imaginative religion and is impractical. His friends may even say that he is foolish or crazy to believe in the law of Rebirth.

Perhaps you wonder why there are not more Occult students. It is because people are too much interested in a good time, and prefer to study about the material things of this world, rather than how to prepare themselves for promotion along spiritual lines. Some people take up the Mystical teachings out of curiosity. They hear about clairvoyance and they desire it for selfish reasons. Such people may even become probationers and study more or less diligently for a time. Some of them soon tire of depriving themselves of meat and fish, and other things which a probationer promises his higher self to give up. So they slip back into their old ways and never make any spiritual progress in that life.

Any religion is valuable to the extent that it makes people better here and now. Such a religion should make people kind and considerate at home, conscientious in all their business dealings, loyal to their friends, and ready to forgive their enemies. The Occult teachings will do all this, if they are thoroughly understood and practiced.

When a person has decided to dedicate his life to the service of humanity he should meditate long before he takes that step, because when once the step has been taken, the person loses his place in the slow progression of humanity. If he forges ahead he will find happiness and satisfaction in the work that he will do, in the knowledge that he will gain, and in the new friends that he will make. If he weakly gives up and ceases to try to improve himself, he will find that he does not fit in anywhere. He will not be satisfied to do as he has done in the past, and he will always feel that he has lost something that was vital to his peace of mind and happiness.

We must remember that every man must work out his own destiny. When we consider destiny we think at once of the law of Rebirth and the law of Consequence. These laws work in harmony with the stars so that a child is born at the time when the planets in our

Solar System will give him the conditions that are necessary for him to gain experience and advance in the school of life. We are what we are because of what we have been in past lives, and our present actions determine future conditions. If you wish to become a Helper, you need to study this subject from all angles, and then you will be able to understand how best to make a better start.

We not only have work to do on Earth, but when we reach Heaven we shall be busy. When we get to the World of Thought we shall work to alter the surface of the Earth which will be the scene of our future struggles. In the subjugation of the dense Earth where we shall live again. Besides that, we shall be busily engaged in learning how to build better physical bodies in which to work when we are reborn again.

During the time we are in Heaven, we shall learn how to build all kinds of bodies, because a dense body is not sufficient. We also need a vital body, a desire body, a mental body, and a soul body before we can become Invisible Helpers.

The more advanced of humanity have also been developing another body which is called the life spirit body, or causal body. This body is correlated to the World of Life Spirit. When the life spirit body is built, a Helper can leave his dense body and travel from one planet to another. There is still another body that we must build in the future. It is the divine spirit body, which is the highest vehicle of man. When a man can function consciously in this vehicle, he can leave his body and travel consciously from one Solar System to another.

We cannot change our past but to a certain extent we can change our future lives. We should make our lives harmonize more with the laws of God, and in that, way we can rise above the laws of our physical world, and in time we can free ourselves from them.

In order that we may better understand how every man must work out his own destiny. I shall tell you about a man who is working out his destiny under very trying conditions.

A few years ago two Helpers met a man who was sick in bed and alone. During his life this man had caused much trouble to others. The failure of a bank caused him to lose all his money and he went to the North to start life over.

"I have had nothing but trouble and setbacks but I have kept on," said the man. "One night a pack of wolves attacked me and a woman came and stopped them and tied up my wounds. She told me that if I would help my fellow-man my life would not be so bare and lonely. She told me that I must work out my own destiny as I had made it and I would have to undo the wrongs that I had done.

"I asked the woman how I could do it and, she told me to move to town and live a life of service to all mankind and to the animals. I started to do this with great joy. But my joy did not last long, for I barely made a living and I was hungry all the time. Finally I got a job but I was robbed of my first pay on my way home on payday. I was put out of my room by the landlady and set out in the cold. I went to my boss and he helped me that week and I went and paid my rent. Later I fell in love with a woman, but she left me the day before we planned to be married. This took away all my desire to make good."

"You were going to marry her from a selfish motive," said the Helper. "Did you help, anyone during that time?"

"No, I could hardly help myself," the man replied.

"When did you start again to be helpful?" inquired the Helper.

"Well," said the man, "one night the same woman came to him in a dream and told me to help mankind with what I had. The first person whom I helped was an Indian girl. Since then I have helped thousands of people, dogs, cats, and various animals.

"One Sunday morning in the spring, I went out into the woods and paid no attention to where I was going. Finally I walked into a den of wolves and one wolf growled at me. That brought me to my senses and I realized that death was near and I was terrified. I prayed to God and told him to spare me a little while longer. I promised that I would try to undo some of the evil things I had done.

"Then a wolf carried one of her babies and laid it at my feet. I saw that one of its hind legs was badly mangled. I washed it carefully and tied it up with my handkerchief and set it down. After that the baby wolf walked back to its mother. I then went among the eight wolves and none of them bothered me.

"I went home feeling like a new man and I rose rapidly in my work. Now I am the superintendent of the plant. I went out into the woods again about a year ago. I set a large snake free from a trap and it did not try to bite me. I do not want to die. I am not through yet. I have undone much of what I have done, but I want to finish."

"You will live to finish your work," the Helper assured him.

"Please tell me why the woman left me at the time of our intended marriage," the man said.

The Helper told this man that he had made love to a woman before that to satisfy his desires and then left her and that he had to reap what he had sown.

"You will meet this woman whom you have hurt," the Helper said. And you will have an opportunity to right the wrong you have done and give her child a name. You are certainly working out your destiny."

The Helpers saw that the man's soul body was beginning to shine. They did what they could to help him and went on with their work. Let us hope that this man has paid off his debts, and that his future life will be useful and happy, and that he will not have to go to [Purgatory](#) when he comes to die.

In the Bible we read the following words of wisdom:

"For we all must appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."

[-- 2 Cor. 5:10.](#)

Helpers need knowledge, for they have to deal with many kinds of people, and they are supposed to be able to cope with every kind of situation when they are sent on assignments. They are given the means of carrying on the work that is to be done. By means of the Jupiterian Consciousness, which is somewhat like moving pictures, the Helpers are shown the people who they are to help and what they must do for them.

There are some people who are as lazy and careless as naughty children and grow up to be shiftless idlers. You have seen many of these members of the human family. No doubt you have wondered why they did not strive to work out better living conditions for themselves. They seem to resist all efforts to make them better and they follow the line of least resistance and beg or steal what they want.

Here is a story that shows how some people were helped one night, and how some tramps decided to take a hand in shaping their destiny. The tramps approached a house

and planned to rob the people living there. They sent one man to the door to ask for food. He went to the door while the rest stayed out in the yard. The man hoped to get into the house so he could see how things were. Then the others would break in and rob the family.

It so happened that two Helpers were inside helping a sick person. When they heard a loud knock on the door, the Helpers looked out and saw the tramp and the other vagrants.

"I will go to the door," said the lady Helper, for she knew that the people were nervous and afraid.

"What do you want?" the Helper asked the tramp after she had opened the door.

The tramp asked for something to eat. The Helper carefully closed the door and went and got him some bread and butter. She took the food to the tramp, who looked very cross because he was displeased. The Helper then saw four more tramps standing near with cross looks on their bad faces. The Helper knew that the tramps intended to rob the people and she decided to prevent this from happening, if possible. She went to where the men were and spoke to them.

"What can I do for you?" she asked.

The men muttered something, about their bad luck and the Helper started at once to reproach them for being careless and lazy. She told them that it was each man's fault that he was hard up and that no one else was to blame. The lady Helper talked to each man in turn, and told each one when he was born and where. She told the main events in each of their lives.

The tramps were so amazed that they did not know what to do. One man confessed that what she said to him was true.

"Yes, it's true," said another man.

The Helper told them of her life and of her efforts to make good and succeed in her work and how she tried to make her money go as far as possible. The men looked at the Helper in surprise and wonder. The man Helper told her to let out her aura. She did this and the men were startled.

"Angel Lady, do they work in Heaven?" asked one of the men.

"Yes, they work in Heaven," the Helper replied. "Human beings, Angels, and Archangels work everywhere in the Universe. Everybody, both good and bad, must work or die out of this life wave." She talked until she had made it very plain to the tramps that every man must work out his destiny and that we reap as we sow.

The five tramps turned and went quietly away, much wiser than when they came. They had changed their minds about what they were going to do and decided to do better in the future.

If you want to be a Helper you must like to work. If you take pride in your work and try to put yourself in it and do the very best you can, you will succeed in the long run. An Invisible Helper loves his work. After he once knows that he is being allowed to take part in this work, he is anxious to do his best and earn promotion so that he will be able to do more and more difficult work while he is out of his body in sleep. Helpers of all kinds are needed. People in the humbler walks of life are just as much needed as are the highly skilled engineers, doctors, teachers, and those of all other professions. There is a place for everyone who wishes to serve.

We must not neglect the ordinary duties of our lives. We must not expect to take on new duties and put aside obligations that have already been assumed. It is possible for us to be really good Occult students without neglecting any of our *regular* duties. We are not ready for higher work unless we are willing to fulfil our *duties* to our families. We will find that working as a Helper will become the most interesting and worthwhile thing that we do. We will not want to do anything that might cause us to lose our places in a band of Helpers. We must not only aim high, but we must work toward the goal that we have set for ourselves.

Let us consider what place religion should have in our modern life and then see what part we should play in the drama of life, to make the world a better place for all of us to live in. St. James wrote to the Christians of his day and told them many things that encouraged them to strive harder to live good, useful lives. The following advice tells us how we can be good Helpers.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

"Be ye doers of the word, and not hearers only, deceiving your own selves."

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

-- James 1:5, 17, 22, 26, 27.

St. James was an advanced ego who was not afraid to choose to follow Christ, and after he had chosen to follow him he never wavered, but continued to be faithful as long as he lived. At that time it was no easy thing to follow the dictates of his heart.

After Christ Jesus was crucified the disciples were always in danger, for they had many enemies. The ideals of Christ were too high for the evil men of his day to follow and they feared men whom they instinctively recognized as noble and true. These men knew that they were doing wrong when they killed and imprisoned the early Christians, for they had the Old Testament teachings. They knew about the teachings of the prophets and they had the Ten Commandments.

Let us see how the men of modern times can put the Christian teachings into actual practice. A few are doing it now and they will be rewarded for their faith and works. But how about the majority? Are they doers of the word or are they hearers only, deceiving themselves? The truth is they are not doers and many are not even hearers. Let us ask ourselves why this is so.

Many influences, which are detrimental to all of us, are at work in this great world of ours. In foreign lands conditions are bad. The diplomats of the world profess to be working to promote peace. But are they using wisdom and are they asking God for guidance? The answer is no in most cases. They depend on their poor ability to foresee how things will work out. They are depending on the idea that might makes right, which is a false basis on which to build lasting peace.

We are our brothers' keepers and we are confronted with the necessity of choosing the part that we are to take in the life of today. The leader of the nations of the present time have a tremendous responsibility. How are they carrying out their work? Are they using

justice and mercy? Are they leading their followers in the ways of peace? If you want to be an Invisible Helper you must use justice and mercy in your daily life, for an evil man cannot do deeds of mercy at night. Such a man cannot be used as a Helper to heal the sick and preach the gospel of right living. A Helper must be honest with himself and others.

Occult students are supposed to obey the laws of the land where they live. They are to obey the Ten Commandments and the teachings of Christ to the best of their ability. A great mystic has said that the pride of intellect, intolerance, and impatience of restraint would be the besetting sins of our day. If you would like to be an Invisible Helper be careful to avoid these traits or the Higher Ones cannot use you in their benevolent work for humanity.

Those who wish to prepare themselves for service as Helpers should take some part in the life of the community, in which they live. In order to have a better government they must do their share in promoting the best interests of the people to be governed. Many people are following the dictates of those in places of power, not because they love them or trust them, but because they want prestige, money, or power which they expect to receive from them. There are people today who are ready to sell their souls for thirty pieces of silver just as Judas did when he betrayed his friend and Savior.

In order to be a Helper a person must have a firm belief in God. Religion has its place in every nation, in every home, and in the heart of every person in that home. It is not necessary that Helpers all believe in exactly the same form of religion. From time to time different types of religion have been given to people and each one has met the spiritual needs of the people among whom it was introduced. All of these religions have come from God and the Higher Ones who have labored since earliest times to advance the people living on the Earth. All religions have similar fundamentals and aims. The earlier religions have led up to the Christian religion which was founded by Christ Jesus almost two thousand years ago.

There are many religions in the modern world and, if each person lived up to his highest conception of his religion, the world would be a much better place than it is. What is the matter? Why doesn't each man live up to his religion? It is because he either doesn't wish to or because he has not tried hard enough. Naturally, it is easier to follow the line of least resistance. It takes courage to follow the Ten Commandments. In order to do so, a man must believe in God and he must spend some time in meditating and reading about God. He must not take the name of the Lord in vain. This means that he must not swear, for if he does he will surely be punished for it. Every person is judged silently by his family, his neighbors, and others. If he uses God's name irreverently he is not a religious man, and he really does not deceive himself, or anyone else, when he pretends to be a Christian.

Religious people should be more careful how they bring up their children. Children learn a great deal from observation, and they are great imitators. If a child hears his parents swearing, he is very apt to do so himself in short time, and such a habit is very difficult to break. Those who, desire to serve the Elder Brothers must avoid this bad practice.

Then there is the commandment, "Thou shalt not steal." We should respect the property rights of others, and keep all law because we want to. Then we will not need someone to watch us for we shall render obedience because we are servants of the law, and work with it, and because we want to do what is right and just. All public servants elected or chosen to serve in a public capacity should remember their religious

teachings and be fair and just to all. They should choose assistants and workers for their ability to do the work honestly. Public servants should beware of intolerance to those of other races and creeds. Those who are really trying to live good lives are having difficulties. Nevertheless they should do their duty as they see it and not be influenced by the evil forces in the air.

All through the Bible we read of the conflict between the good and the bad. So often the evil people have been in power, or in the majority, and the good have seemed to be overcome in the struggle. It is time for the good people of all religions to stand up firmly and strongly for what is right. Individuals and nations must not steal. They must not kill, and they must not bear false witness against their neighbors. People who commit these sins will be punished either in this life or some other. A person who has been a false witness against another person will be placed in a position where he will have someone bear false witness against him. Then he will suffer as he made someone else suffer, for we reap as we sow. We must not covet what belongs to others. Each one of us is expected to do what is right, no matter where we happen to be.

The lawyer, or the judge, should take his religion into the courtroom. He should listen carefully to the evidence given and try honestly to be just and fair. Capital punishment should be done away with. Imprisonment is more humane in all cases. The prisons should be sanitary and the food should be nourishing and sufficient. If a man is supposed to have committed a crime and is sentenced to prison for a term of years, and later it is discovered that he was innocent, then the man can be released and his name publicly cleared. If the unfortunate man has been hung or electrocuted, the crime rests on the state and no restitution can be made to the wronged man.

(WILL BE CONTINUED)



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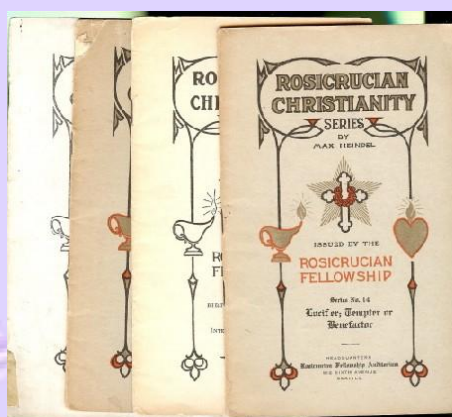
Written on the wall of a church in Germany, attributed to
St. Germain

*Ye call me Master and obey me not.
Ye call me Light and see me not.
Ye call me the Way and walk it not.
Ye call me Right and desire it not.
Ye call me Wise and follow me not.
Ye call me Fair and love me not.
Ye call me Eternal and seek me not.
Ye call me Gracious and trust me not.
Ye call me Just and fear me not.
We give you Love, 'tis all we've got.
For Love unties the Gordian Knot.*

--Rays from the Rose Cross Magazine, March/April, 1996

BOOK REVIEWS

Rosicrucian Christianity Lectures



The lectures here presented in book form were first written in twenty lectures and delivered during the month of November, 1908, in Columbus, Ohio, by Max Heindel. He also mimeographed them and distributed copies to all who attended his lectures in that city, and in other cities. After his lectures in Seattle, Washington, a friend, Mr. William M. Patterson, traveled with him to Chicago, Illinois, where he not only financed the publishing, but also assisted Mr. Heindel in proofreading both THE ROSICRUCIAN COSMO-CONCEPTION and these Twenty Lectures. The latter were then printed in paper-covered pamphlets while the COSMO-CONCEPTION was bound in cloth.

Max Heindel had spent the winter of 1907-1908 in Europe where he contacted the Elder Brothers of the Rosicrucian Order under whose tuition he received the contents of these lectures as well as the wonderful truths contained in THE ROSICRUCIAN COSMO-CONCEPTION. At the time he received this instruction he little realized the extent of the work given into his keeping with the command to disseminate the teachings to a soul-sick world.

Since the introduction of the Rosicrucian Philosophy and the opening of a World Headquarters in Oceanside, California, in 1911, books and pamphlets by Max Heindel have been translated and printed in many languages. People from far and wide are calling for and becoming interested in these advanced Christian teachings, which are leading mankind back to the Bible and bringing to their understanding the satisfying truths contained in the Christian religion through the explanation of the mysteries hidden in the Bible.

This book of lectures gives in a very simple manner the truths of man's own being, explaining the why and wherefore of mysteries which have driven millions of souls to materialism and caused them to repudiate the Bible.

The spiritual value of Astrology as a key to the soul is brought out in one lecture; in another the Astronomical Allegories of the Bible are clearly defined. The esoteric value of the Lord's Prayer and the meaning of the Star of Bethlehem are clearly interpreted for

the reader; also the Crucifixion of our Lord Jesus and its esoteric significance. Life Here and Hereafter, the Angels and their Work with Man, Parsifal and the Mysteries of the Holy Grail, the Science of Nutrition and Protracted Youth, and many other subjects are covered in an authentic manner by a Seer who was the chosen messenger of those great ones, the Elder Brothers of the Rosicrucian Order.

- *Augusta Foss Heindel*

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The New Age Bible Interpretation Series



CORINNE HELINE
(1882 - 1975)

The pattern of destiny was apparent from early childhood in the life of Corinne Heline, author of 28 volumes of Esoteric work. As a tiny tot with advanced consciousness and inquiring mind she spent many hours visiting and admiring the beautiful statue of Mary in the Catholic Church across the street from her own Methodist Sunday School. Later in life she realized this was her first conscious touch with the beautiful Madonna whose overshadowing presence was to be the love and inspiration of all her writings. Corinnes inner life-

long dedication was to the Madonna. Corinne recognized her mission at an early age. As a child of four, she would put her head on her mothers open Bible and remain there for long periods of time exclaiming there was something wonderful in that Holy Book and one day she would know what it was. With an advanced incarnation and preparation from childhood, her soul could easily impress the conscious mind of work to be done in this incarnation.

When in her teens her destiny was further shaped by the discovery of occult literature in the extensive library of an understanding neighbor and Theosophist, Mrs. Little. Already an avid Bible reader, the young Corinne now devoted many hours to studying occult books, borrowing one each time she visited Mrs. Little. The books on reincarnation opened a new world, answering many of her inner questions. Later Mrs. Little's gift of the Rosicrucian Cosmo-Conception by Max Heindel, was to change Corinne's whole life.

Corinne was born, in Atlanta Georgia, August 13, 1882, to the well-to-do Smith family. Her mother died when she was 16 leaving her a comfortable inheritance which was later to be used in book publishing. Corinne mourned the loss of her mother deeply until one night her mother came to her telling her of her happiness in Higher Worlds and asked her to stop sorrowing and bring some joy to her father. She also told Corinne to look in an old trunk where Christmas money was hidden. With this money Corinne bought herself a new Bible. That was the Bible she used in her New Age Bible Interpretation work. This Bible was given to Corinne's friend, Adrienne Ashley, a beloved teacher who carried on the Bible work and compiled a 63-lesson correspondence course used by the New Age Bible and Philosophy Center in Santa Monica for students from all over the world. This Bible is a cherished gift with an aura which will ever sparkle with Divine Light.

Corinne moved to California after her mother died. There she met Max Heindel and spent 5 years under the tutelage of this famous man. He saw her potential and encouraged its development. Eventually she became a lecturer, teacher and author in her own right. It was not until Christmas Eve in 1922, 3 years after Max Heindels death, that Corinne knew she must begin the work for which she was destined. She got her INNER COMMISSION to interpret the Bible in the Light of the esoteric tradition, in addition to Max Heindels asking her to undertake the work.

Corinne had a vision of being present at the Last Supper. There were two celebrations: one for Jesus and His disciples in one room, and another room for the women, where Mary sat at the head of the table giving assignments to other people who were to carry the work forward. Corinne was shocked when she was told she was to write an interpretation of the Bible, and said - Why me? I am inadequate -. But Mary came to her, kissed her cheek, and told her, she would help her. This vision verified her Inner Commission for her Bible work. This was a monumental task, the central focus of her work in this incarnation for which students will ever be in her debt. Her works are texts for understanding the plan of evolution and initiation for the Piscean and Aquarian ages, as set forth in the Bible.

Theodore Heline

Mr. Heline was born in 1883 in Marcus, Iowa, and grew up to become a Shakespearean actor. From his early years he was interested in the occult and he came to the Rosicrucian Fellowship teachings in 1921 while living in New York. In 1922 he became a regular student of the Fellowship and visited its headquarters, where he became acquainted with Corinne Smith Dunklee, Kitty Cowen, Mary Roberts, and others who were active in the work at that time. In 1925 he became a probationer and for a number of years gave most of his time to furthering the Teachings by class instruction in the Fellowship centers, lecturing, and radio talks. He had the ability to correlate current events with the unfoldment of man's consciousness in light of the ageless wisdom. He had an inner reality that served him in writing about the allegorical meaning behind Shakespearean plays.

Later, he became editor and founder of the *New Age Interpreter*, an esoteric periodical, and started the New Age Press, a publishing house. In 1932 he came to headquarters again and, beginning with the August issue, was editor of *Rays from the Rose Cross* for a year. During this time his friendship with Corinne Dunklee, who was assisting in the editorial department, blossomed, and not long afterward they were married in 1938, when Corinne was 56 years of age. Theodore set aside his talents to make Corinne's life work available to the world. He, like Corinne, was a New Age pioneer, prepared by previous life experiences with the qualities required for this challenging work. It was no mistake that Corinne and he developed a strong association founded and grounded in the Rosicrucian Teachings, and manifesting in their private lives. They had been living in New York, where Corinne had completed two volumes of *The New Age Bible Interpretations*. These were the only two books in print when they moved to Los Angeles in 1941. After taking up residence in Los Angeles, they devoted their time to writing, lecturing, editing, and promoting the New Age Bible Interpretation books. Shortly after their move, the Helines bought a hilltop home in California, and named it Madonna Crest. It was here that Corinne did much of her writing dictated at the rapid rate inspired by her thoughts. Madonna Crest was a beautiful sanctuary of peace and tranquility, and in its garden was a special place, among a profusion of trees and flowers, for the Madonna. Corinne and Theodore traveled extensively, lecturing to large audiences throughout the United States. They also began lecturing and teaching at the New Age Bible & Philosophy Center in Santa Monica in the early 1940's. As New Age pioneer lecturers, Corinne and Theodore often filled New Age Bible & Philosophy Center's Sanctuary to overflowing, and soon were both ordained as ministers.

Corinne's Mission

The focus for Corinne was to continue her mission to complete her books, while Theodore continued as editor of the *Rays from the Rose Cross*, the Rosicrucian Fellowship magazine, printed in Oceanside, California. He also was a prolific writer and lecturer about the Rosicrucian Teachings. They did a few public lectures from time to time at the New Age Bible & Philosophy Center, and in Oceanside at the Rosicrucian Fellowship. Both were writing and very involved with esoteric work. Theodore was an active

lecturer at our center on a more regular basis, while also translating his lectures into booklets. He also completed several inspiring pamphlets, but as editor of the *Rays Magazine*, he helped the magazine flourish. Corinne would speak less frequently and mainly on the Rosicrucian teachings. She did, however, become a regular speaker at our Christmas Eve Service. She also shared many things, even early personal recollections of Mount Ecclesia and Max Heindel, her teacher, in letters as well as earlier remembrance of that sacred other-life association in Palestine with Mary and the Master.

Corinne wrote from first-hand knowledge that gave access to the deepest wisdom in the Bible. She was divinely inspired by the Madonna who helped her with this work. To our knowledge, no other writer has interpreted everyone of the 62 books of the Bible in their mystical meaning. Her teachings give special clarifying details and rich images.

During the years that followed they were both writing prolifically and Corinne completed The Bible series and eventually many other wonderful esoteric books, 28 in all. When Corinne's books on the Bible were completed, her Esoteric Interpretation of the Bible became very popular at New Age Bible & Philosophy Center. It soon became evident that "The New Age Bible Interpretation" books would need to be included in our regular classes. When that occurred, the need for properly trained secretaries, familiar with the philosophy and the Bible Interpretations became apparent.

The seven volumes of the New Age Bible Interpretation were completed in 1954 when Corinne was 72 years of age. She herself said "The Bible, the supreme spiritual textbook of life, is above all creeds, dogmas, and differences in religious beliefs. It is written to meet the needs of both the wise and the simple. There are surface truths, and wisdom that is veiled. There is guidance to the spiritual life in its pages for every degree of understanding. As consciousness unfolds, its revelations multiply. It is indeed the wonder Book for all time. The deepest wisdom contained in the Bible is accessible only to those who have attained a personal first-hand knowledge of the Spiritual World and the fundamental laws operative in them".

Corinne Helene shared many things, even early personal recollections of Oceanside and Max Heindel, her teacher. She even had earlier recalls of that sacred other-life association in Palestine with Mary and the Master.

Theodore Helene, came often to New Age Bible & Philosophy Center to give his support and report on New Age Bible & Philosophy Center's work to Corinne who was working on not only the Bible Interpretations, but other books relating to the unfoldment of the human spirit. Madonna Crest, their home, was sold when they moved back to Mount Ecclesia, Oceanside in 1965, where they lived until Mr. Helene's passing in 1971.

The End of an era

On Monday, February 15, 1971, at 6:00 a.m. Theodore Helene, a long-time Rosicrucian

Probationer and co-worker, was released from the physical body. He died at Oceanside Hospital after receiving treatment and care for several days.

The writings of Theodore Heline, which include interpretation of Shakespearean dramas and the occult view of world affairs and other subjects, give inspiring testimony to his ability as a writer, his keen insight into the occult mysteries, and his dedication as a spiritual aspirant.

In 1971 and 1972 several other publications made their debut – a graphic astrological chart showing the position of Saturn, Uranus, Neptune and Pluto for the years 1800 to 2000, a set of black and white drawings of the signs of the zodiac, a pamphlet for free distribution entitled Retrospection and Concentration, a sixty-page booklet containing all the diagrams in the Cosmo, a booklet of forty-one pages entitled The Passing and Life Afterward, and the pamphlet: Mental Retardation.

Shortly after, Mrs. Heline moved to Glendale, California, and from there to Santa Monica where she died on July 26, 1975. Corinne made her transition at age 93, in 1975. Corinne's task was now completed, and with love, courage, and dedication. The Bible is the most important instrument by which man can measure himself for the passing age, as well as the age that is unfolding. The keys to its understanding have been given, and now the inner truths of the Bible can be taught. Her works will be textbooks for future generations.

The New Age Bible Center is the sole publisher of Corinne's seven volumes of The New Age Bible Interpretation, and the correspondence lessons. This Center is dedicated to keeping them in print and available for those students and aspirants of the New Age who will be instrumental in bringing ordered beauty to the age now dawning.

Volumes I, II, and III cover the Old Testament and Volume IV, V, and VI, the New. To these six volumes has been added the Mystery of the Christos, completing the seven volumes of The New Age Bible Interpretation series. All are hard in cover.

Her beloved friend, Reverend Gene Sande, teacher for over 50 years at the New Age Bible and Philosophy center gave the memorial service. Those who had inner vision could see the welcoming throng greeting Corinne, along with Max Heindel and others that had participated in the cycle now closed. She is now continuing her work as a senior disciple of the Hierarchy. Her unique gift to humanity is the inner revelation of the work of the Divine Feminine and her earthly representative and teacher, the Madonna.

These New Age Bible Interpretations have found an ever increasing audience since their launching in 1939. Mrs. Heline, working with Rosicrucian Initiate and Christian Mystic, Max Heindel, accepted the assignment of bringing these volumes to seekers around the world. They are meant to be textbooks for the New Age. Now, as humanity is poised on the threshold of a major evolutionary step, these works will give deeper insight and meaning to the teachings of the Holy Bible as we enter the Aquarian consciousness.

Volumes I, II, and III cover the Old Testament and **Volume IV, V, and VI**, the New Testament. To these six volumes has been added the **Mystery of the Christos**, completing the seven volumes of *The New Age Bible Interpretation* series.

All are hard cover.

☐ **VOLUME I: THE HEXATEUCH**

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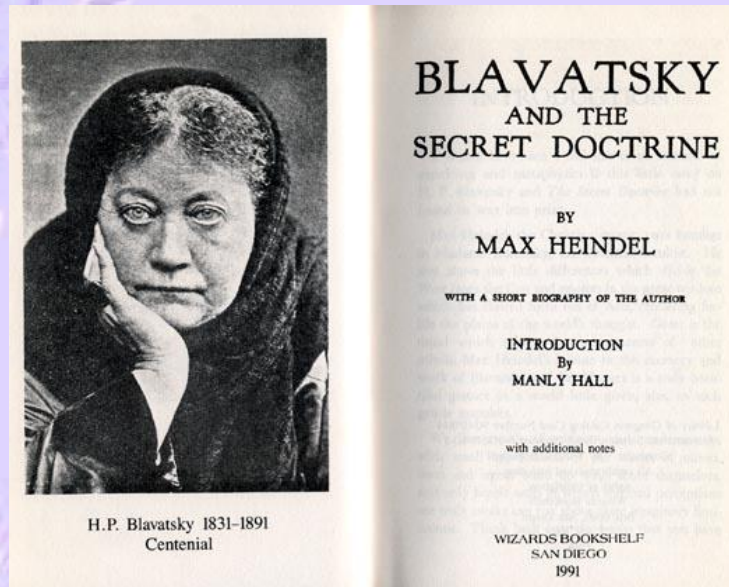
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☐ **VOLUME VII: MYSTERY OF THE CHRISTOS**

This inspiring masterpiece of literary art explains the real meaning of all that is called Christian, presenting greater vistas in awareness of the New Age Heritage for the Occidental mystic. It will be to the reader a joyful appreciation of the Christian Holy days: The Holy Christmas Mysteries and Holy Easter Mysteries, The Mystery of the Christos clarifies the significance of the Lord Christs four-fold mission Historical, Planetary, Cosmic, and Mystical. -- 322 pages

Blavatsky and the Secret Doctrine



It would have been a real loss to all students of mysticism and metaphysics if this little essay on H.P. Blavatsky and "The Secret Doctrine" had not found its way into print.

Max Heindel, the Christian mystic, pays homage to Madame Blavatsky, the Oriental occultist. He sees above the little differences which divide the West from the East and rejoices in the great wisdom which has flowed forth out of Asia, rendering fertile the plains of the world's thought. Great is the mind which rejoices in the greatness of other minds. Max Heindel's tribute to the memory and work of Blavatsky and her Masters is a truly beautiful gesture in a world little given, alas, to such gentle impulses.

We live a code of criticism and condemnation with small appreciation of the works of others. Sects and creeds build up walls about themselves, and only heroic souls in whom spiritual perceptions are truly awake can rise above these imaginary limitations. Think back over the books that you have read and recall how seldom it is that any writer speaks well of another. Each man, firm in his own opinions, gives scant courtesy to the opinions of others. There are many teachers in this world who instruct with words, but only a few who instruct with the noble example of generous deeds.

In his textbook of Christian metaphysics, "The Rosicrucian Cosmo- Conception", Max Heindel refers to Madame Blavatsky as "a faithful pupil of Eastern Masters" and in the same paragraph he speaks of her great book "The Secret Doctrine" as an "unexcelled work." With his deep appreciation of spiritual values Max Heindel was eminently qualified to recognize the fundamental merit of Madame Blavatsky's work. The Christian mystic is here revealed as a sincere student of Oriental occultism. His summary of The Secret Doctrine in the latter part of this book reveals a remarkable grasp of the outstanding principles of the monumental spiritual traditions of Asia. In a few brief and simple words Mr. Heindel sums up Cosmogogenesis, the creation of the world, and Anthropogenesis, the creation of man. Both Rosicrucians and Theosophists, in fact all sincere students of the occult sciences, will benefit from a consideration of this summary.

The manuscript of this present book may properly be considered as Max Heindel's first literary effort. It was the beginning of a considerable metaphysical literature devoted to

the application of mystical idealism to the living problems of a sorely afflicted mankind. It has been written that "the first shall be last." This little book brings into print the only remaining unpublished manuscript of Max Heindel. The manuscript originally consisted of the notes of two lectures delivered before the Theosophical Society in Los Angeles. In the years which followed the preparation of these lectures Max Heindel greatly increased his store of mystical knowledge and has justly earned recognition as America's foremost Christian mystic. His reverence and respect for Madame Blavatsky in no way altered, however, and to the day of his death he always referred to her in terms of highest admiration. It was through the writings of Blavatsky that Max Heindel received in this life his first knowledge of occult sciences. He recognized gratitude to be the first law of occultism and his fine soul preserved to the end a beautiful spirit of gratitude for the inspiration and instruction he had gained from the Secret Doctrine.

Both Madame Blavatsky and Mr. Heindel dedicated their lives to the service of mankind. Each was devoted to the dissemination of spiritual knowledge. Both were rewarded for the most part by ingratitude, persecution and misunderstanding. Both suffered from the falseness of friends and learned how cruel the world can be to those who seek to educate and improve it. Only the leader of a spiritual movement can realize how heavy a responsibility leadership can become. Madame Blavatsky had already passed into the invisible world before Max Heindel began his ministry. They never met upon the physical plane. Though denied personal acquaintance with the great Oriental occultist, Max Heindel came to understand Blavatsky through years of similar service to the same high ideals. He came to understand her as only a mystic can, and his appreciation of her loyalty and her patience was deepened by the adversities which he himself endured.

Both H.P. Blavatsky and Max Heindel gave their lives in a beautiful service to the spiritual needs of the race. Both went to early graves, broken by responsibility and persecution. Each has left as a legacy to unborn generations a metaphysical literature which shall survive the vicissitudes of time.

The true purposes of mysticism are to perpetuate, interpret and apply the idealism of the race. Men turn to religion for guidance, encouragement and solace. We want religion to stand back of us when we try to live honest lives.

We want to know that there exists somewhere in the world a body of united people who are upholding spiritual values in a world of crumbling material manifestations. We are all seeking inspiration. We want ideals. We want a worthy purpose to unite us in action. We desire to establish in this vale of tears a spiritual structure which shall be elevated above the humdrum. We want to go out into life recognizing our spiritual institutions as oases in a desert of materialism.

Civilization is in the throes of a great reconstruction period. As never before in recorded history men are seeking solutions to imminent and eminent problems. Church and State alike are reaching out to grasp something that is secure, something they may cling to when the world they have known passes into oblivion.

In all parts of the civilized world there are men and women devoted to mystical interpretations of life. These men and women are dedicated to a code of spiritual ethics which has as its foundation two great principles: the Fatherhood of God and the Brotherhood of Man. These students are for the most part organized into various groups large and small for the express purpose of self-improvement and social betterment. Such groups may be classified under two headings: First, those whose inspiration is fundamentally Christian; and second, those essentially Oriental. While these groups are

divided, by emphasis, the fundamental purposes which they seek to attain are identical, for all enlightened religious movements have as their chief aim and purpose the regeneration of man, individual and collective.

Max Heindel was a pioneer in Christian mysticism and Madame Blavatsky was a pioneer in Oriental occultism. Both established systems of thinking which spread rapidly throughout a soul-hungry humanity. Not only did they leave organizations of their own, but the seeds which they planted in the hearts of men have sprouted forth and borne fruit in many parts of the world, where other organizations have been established along similar lines. There is a considerable body therefore of mystics and occultists in America and their number is increased each day by earnest men and women whose hearts and minds are crying out for some reasonable explanation for the changes which are occurring in society.

Nearly all students of the occult sciences in America know the work which Madame Blavatsky and Max Heindel have accomplished. The lives of these two religious founders are a constant challenge to greater spiritual effort and more unselfish devotion. If we admire these great leaders we shall desire to further their work by the intelligent perpetuation of their doctrines through word and action. During the period of the great World War metaphysics lost a great opportunity to make a permanent contribution to the race by allowing itself to be broken up by internal disruptions and controversies. Organizations which should have been dedicated to the unselfish service of mankind instead wasted their energy in vain wranglings over personal issues of little if any importance.

Our present crisis is far greater than the World War. The whole civilized world is struggling against selfishness and corruption. A new and great opportunity is at hand for the application of spiritual solutions to material problems. It is the duty of all spiritually enlightened individuals to forget all differences, sacrifice all personal ambitions, and rededicate themselves to the great ideals which brought their various orders and societies into existence.

During the great boom period immediately preceding the present economic crisis even mystical organizations were infected by the bacilli of wealth, personal ambition and exploitation. Personalities eclipsed principles and individuals and organizations departed from those simple truths which are the essentials of intelligent living. Then came the collapse. Material values dropped like plummets to an unfathomable depth. Ambitions were scattered to the winds and the race was confronted with problems which can only be solved through a restatement of spiritual values and a rededication of men and organizations to principles of enlightenment and truth.

Suppose this very day H.P. Blavatsky, the lioness of the Theosophical Society, should return from the Amenti of the wise, and should demand an accounting from the members of the society she had founded. Who could stand before her and say honestly, "Beloved teacher, we have done our best, we have remained true to you and the Masters for whom you spoke." How many could say, "We have been honest, kind, just and impersonal; we have hewed true to the wisdom you gave us; we have spread your message; we have read your books; most of all we have remained absolutely free, as you bade us, from all disastrous entanglements and alliances." How many could say, "Here is your Society as clean as when you gave it to us." Could Theosophists do this or would they become abashed and unable to gaze into the great sad, luminous eyes of the first and Greatest Theosophist? Could Madame Blavatsky walk through the corridors of Adyar and turn to those who represent her in the twentieth century and say, "Well done,

good and faithful servants?" If she could not say this, why not? Is it because they have remembered her name and forgotten her work? Is it because weak, petty men and women have so forgotten the greater good that they have elevated themselves to power upon the wreckage of ideals? Theosophists of the world, rededicate yourselves to the noblest spirit that was among you, whose labors are your wealth, whose ideals are your purpose, and whose unselfish sacrifice is the cornerstone of your organization.

Suppose, in the same spirit, that Max Heindel returned to the fields of his earthly labors and in simple gabardine walked among his followers. Suppose he should say to them, "Brothers and sisters, have you loved one another? I planted a rose garden of virtues; have you tended it carefully? My name is upon your lips, but is my work in your hearts? Have you been true one to the other? Have you labored unselfishly, impersonally? Have you so greatly loved our Heavenly Father that you have loved all men also?" How would The Rosicrucians answer him? Could they say, "Beloved Brother, our constant inspiration, we have fulfilled your works in humility and gentleness. There has been no pride among us, no selfishness, no personality, no small ambitions at a great cost. Here is the Fellowship you gave into our keeping. We can return it as beautiful, as clean, as united in holy purpose as you intended it to be. There is no jot and tittle observance here; we are united not in petty things but in great things. In the fifteen years since you passed away into greater life we have sought to do your work. We are as you intended us to be-- men and women in whom there is no guile." Would these words be true? If not, why would they not be true? Is man too weak to carry on a good work? Is his littleness so great and his greatness so little?

If we should feel ashamed if our leaders should return to us again and we should know that we have failed them, let us rededicate ourselves to them. Let the spirit of H.P. Blavatsky be reborn in the heart of each Theosophist and the spirit of Max Heindel live again in the heart of each Rosicrucian. When this time comes, and may it come, the mystics and the occultists of the world can clasp hands across the gulf of their differences and, united in purpose, be an army of spiritual reconstruction marching like the prophets of old in the vanguard of progress.

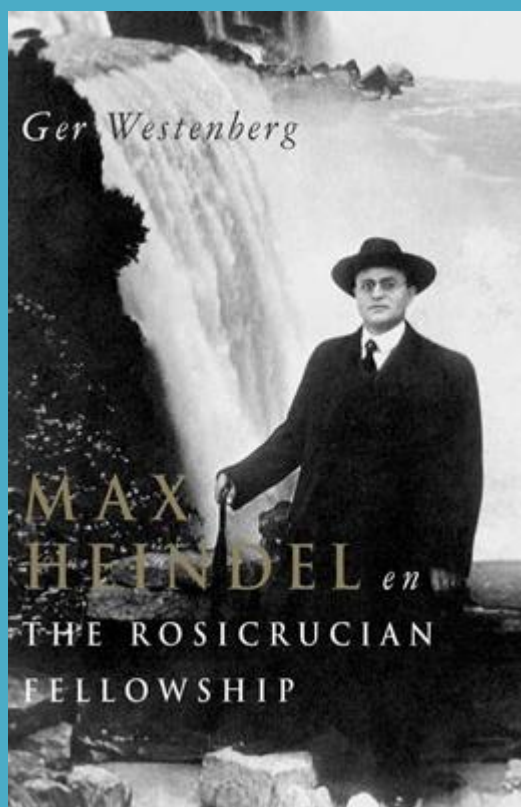
-Manly P. Hall

1933



Manly Palmer Hall (1901-1990)

Max Heindel and the Rosicrucian Fellowship



Ger Westenberg's biography, **MAX HEINDEL AND THE ROSICRUCIAN FELLOWSHIP**, first published in Dutch in December 2003, is now serialized in English on www.rffriends.org

The reader will find a clear, documented chronicle of the activities which preceded and followed Max Heindel's designation as messenger for the Brothers of the Rose Cross. Truly an extraordinary figure, Heindel founded The Rosicrucian Fellowship one hundred years ago, on August 8, 1909. To give an historical perspective, Westenberg begins with the earliest origins of the Rosicrucian Order, includes a synopsis of the masonic legend, and takes us to the early Rosicrucians of the 17th Century. The biography covers the span from Heindel's boyhood until his final days at Mount Ecclesia and reviews the history of the Fellowship in the years that followed the passing of Augusta Foss Heindel. By the generosity of the author, RFFriends plans to run future installments biweekly over a period of one year. You may access these from the Blogs page by clicking on the **Books** tab at the top or clicking on the followed direct link:

http://www.rffriends.org/wpx/?page_id=1349

It is uncertain when the manuscript will be published in book form in English, but interested persons may contact the translator at: friend@rffriends.org.

ECHOES FROM MOUNT ECCLESIA



The Ecclesia - Spiritual Healing Temple ,The Rosicrucian Fellowship, Oceanside, California, USA

Mount Ecclesia is a picturesque spot of nature grounds in Oceanside, California and the location of the international headquarters of the fraternal and service organization The Rosicrucian Fellowship. It is also the location of its spiritual healing temple, called “The Ecclesia”, situated upon the promontory of a high mesa.

On April 07, 1995, it was added to the National Register of Historic Places as the Rosicrucian Fellowship Temple.

Since its foundation, the Rosicrucian Fellowship faithfully observes the basic condition, set by its founder Max Heindel, that no price, membership dues or fees, should be put on its teachings. The Fellowship funding and maintenance is achieved through the voluntary giving of members and friends, as one is able to contribute, and with the most valuable assistance of volunteer workers. Mount Ecclesia’s foundation archetype, highest ideal or mission, is to become a Spiritual Center in the world , as an effort: to unite and harmonize each with the others by teaching a philosophy that is religious, scientific and artistic, and to gather all churches into one great Christian Brotherhood.

THE ROSICRUCIAN FELLOWSHIP (TRF)

2222 MISSION AVENUE, OCEANSIDE, CA 92058 -
TELEPHONE: (760) 757-6600

2010 CALENDAR OF EVENTS AT MOUNT ECCLESIA

Mount Ecclesia is a picturesque spot of nature grounds in Oceanside, California and the location of the international headquarters of the fraternal and service organization **The Rosicrucian Fellowship**. It is also the location of its spiritual healing temple, called "The Ecclesia", situated upon the promontory of a high mesa.

On April 07, 1995, it was added to the National Register of Historic Places as the **Rosicrucian Fellowship Temple**.

Since its foundation, the Rosicrucian Fellowship faithfully observes the basic condition, set by its founder **Max Heindel**, that no price, membership dues or fees, should be put on its teachings. The Fellowship funding and maintenance is achieved through the voluntary giving of members and friends, as one is able to contribute, and with the most valuable assistance of volunteer workers. Mount Ecclesia's foundation archetype, highest ideal or mission, is to become a Spiritual Center in the world, as an effort: *"to unite and harmonize each with the others by teaching a philosophy that is religious, scientific and artistic, and to gather all churches into one great Christian Brotherhood."*

JANUARY

FELLOWSHIP DAY Wednesday, January 6, 2010 4:15 pm.

Annual Commemoration of the Transition of Max Heindel. Chapel Service and Tribute to Max Heindel.

FELLOWSHIP OF THE SPIRIT SERIES Wednesday 6 –Sunday 10, 2010 Lecture series by Richard Koepsel

FEBRUARY

WINTER SCHOOL February 15 - 21 2010 (Monday through Sunday)

MARCH

VERNAL EQUINOX SERVICES Friday, March 19, 2010

8:00 pm. For Students and Friends, in the Chapel.

8:00 pm. For Probationers in the Temple.

PALM SUNDAY OBSERVANCE: Sunday, March 28, 2010 11:00am. Devotional Chapel Service.

APRIL

GOOD FRIDAY OBSERVANCE Friday, April 2, 12:00 noon until 3:00 pm. Chapel open for Prayer.

EASTER SUNDAY OBSERVANCE Sunday, April 4, 2010, 6:30 am. Sunrise Service at the Founder's Cross. Continuation of the Sunrise Service in Chapel

EASTER SUNDAY SERVICE 11:00 am. In the Chapel. Everyone;s welcome.
8:00 pm. For Probationers, in the Temple.

MAY

MOUNT ECCLESIA DAY Monday May 3, 2010, Celebrating the Birth of Mount Ecclesia

3.05 pm at the Union Bell

JUNE

SUMMER SOLSTICE SERVICES Sunday, June 20, 2010

8:00 pm. For Everyone in the Chapel.

8:00 pm. For Probationers in the Temple.

JULY

BOARD OF TRUSTEES MEETING Saturday, July 17, 2010 Last meeting of the outgoing Board

9:00 A.M. In the Board Room, Business Office

ANNUAL MEMBERSHIP PICNIC Saturday, July 17, 12:00 noon. On the front lawn of the cafeteria.

ANNUAL MEMBERSHIP MEETING Saturday, July 17, 2:00 pm. In room 1 of the Guest House.

NEW BOARD OF TRUSTEES MEETING Saturday, July 17, 3:30 pm. First Meeting of incoming - In the Board Room, Business Office.

SUMMER SCHOOL Monday, July 19 through Saturday July 31, 2010.

AUGUST

TRF FOUNDATION DAY Sunday, August 8, 2010 at 3.03 PM Celebrating the Foundation of TRF

SEPTEMBER

AUTUMN EQUINOX SERVICES Tuesday, September 21,

8:00 pm. For Students and Friends, in the Chapel.

8:00 pm. For Probationers, in the Temple.

OCTOBER

ME FOUNDER'S DAY CEREMONY Thursday, October 28, 12:40 pm. At the Founder's Cross. An annual ceremony commemorating the 1911 groundbreaking event.

NOVEMBER

THANKSGIVING SERVICE Thursday, November 25, 11:00 am. In the Chapel.
Followed by 12.00 noon - Thanksgiving dinner in the Cafeteria

DECEMBER

WINTER SOLSTICE SERVICES Monday, December 20, 2010

8:00 pm. For Students and Friends, in the Chapel.

8:00 pm. For Probationers, in the Temple.

CHRISTMAS EVE SERVICE Friday, December 24, 10:30 PM. In the Chapel.

HOLY NIGHT SERVICE: Friday, December 24, Midnight.

For Students and Friends, in the Chapel.

Friday, December 24, 12.00 AM Midnight. For Probationers, in the Temple.

CHRISTMAS DEVOTIONAL SERVICE Thursday, December 25, 11:00 am. In the Chapel.

**THE DATES FOR OTHER EVENTS WILL BE ANNOUNCED AS SOON AS THEY
HAVE BEEN APPROVED**



2010 Moon Festivals to Probationers

New Moon Service						Full Moon Service					
January	13	May	12	September	07	January	28	May	26	September	22
February	12	June	11	October	06	February	27	June	25	October	21
March	14	July	10	November	04	March	28	July	24	November	20
April	13	August	08	December	04	April	27	August	23	December	19

THE ROSICRUCIAN FELLOWSHIP 2010 HEALING READING MATERIAL

Reading Material

Healing application	http://www.rosicrucian.com/docs/healing%20forms.pdf
How the Rosicrucians Heal the Sick	http://www.rosicrucian.com/zineen/magen501.htm
Healing Service	http://www.rosicrucian.com/zineen/magen504.htm
2010 Healing Dates	http://www.rosicrucian.com/docs/2010healing_eng.pdf
The Origin and Development of Healing	http://www.rosicrucian.com/zineen/magen512.htm

Why does this spot seem so beautiful?

The following was written by Manly P. Hall on his stay at the Rosicrucian Fellowship [summer of 1922] and appeared in the Rays From the Rose Cross - 1922. He also wrote articles for the Rays from the Rose Cross, and was a personal friend of Mrs. Heindel up until the time of her death.

"As we stand in the beautiful grounds of our modern mystery school, we cannot but think of the ancient Initiates who watching from their pyramids counted and named those wonderful signs which are the keys to mortal life. Gazing at the wondrous Ziggurat they raised their arms to God, feeling how small and helpless they were among these wonders of the universe. So, thousands of years later we stand beside our Temple, and raise our eyes to the same God, and thank Him for the greater understanding that we have, and ask only power to help humanity that they may also know the great truths that drift across the midnight sky.

We turn one last look at the Temple; it stands imposing, this Mystery Tabernacle of the new age, and from its dome none beautiful stars shed their light, a beacon that can be seen for miles around, a symbol of the spiritual light that goes out giving hope and love to the entire world.

Why does this spot seem so beautiful? There are many other places where the stars may be seen and studied, and thousands of people see the same glorious sunsets, and enjoy the same wonderful climate. But there is something on Mt. Ecclesia that is not found in any other part of the world. There is something here that is restful and different; it seems almost like holy ground. It is because of the love that is sent here by thousands of members and the lives of self-forgetting service that the workers are living day by day, that makes this the beauty spot of the earth."

-Manly P. Hall, Rays from the Rose Cross, 1922.

The Rosicrucian Fellowship 2010 Worldwide Echoes



MAY – JUNE 2010

REMINDER: Do Not Use P.O. Box 713 When writing to Headquarters please **do not** use the old P.O. Box 713, but use the following new address: **TRF 2222 Mission Ave, Oceanside CA 92058 USA**

PLEASE SEND US YOUR EM@IL ADDRESS. When returning your Regular Student Mailing Slips and your Probationer Reports to Headquarters, please include your **First & Last Name** and your **Email Address** with it.

15TH EUROPEAN CONFERENCE PARIS



From Wednesday July 28th to Sunday August 1st 2010, French probationers are glad to announce the next Rosicrucian European meeting open to all friends and students of our philosophy, as well as any other truth seekers on the spiritual path. The meeting will take place in the heart of Paris, where French culture, tradition and history converge with art, science and spirituality. Their theme is **Sharing The Teachings**. Everyone is invited to attend the gathering and come to share in fellowship. For information contact: **infos@rosicrucien.org** or write to:
Paris Center: 13 rue Pascal, 75005 Paris, France.

STUDENTS AND PROBATIONER REPORTS CLARIFICATION AND REMINDER

Dear Students, Probationers and Disciples, we would like to remind each other that it is really important to return our Reports to Mount Ecclesia in order to keep our names on the list of active members and maintain our membership in good standing

1°) Students: Let us return our Mail Slips (or Web Student Reports) on a bi-monthly basis (every two months) as soon as mail is received or downloaded.

2°) Probationers: Let us return our Reports each month on the 10th of the month following, as per our Obligation.

3°) When returning our Reports (especially when downloading them from the Web) let us please indicate:

A) our First and last Names

B) our ID Code, (4 to 7 digit code)

C) our 3 digit language code, (3 digit code)

D) our mailing address

E) the month(s) and year covered by the Report,

F) **indicate our E-Mail address if we have one**

G) **Let us not** address our envelope to the Teacher but to The Esoteric Department, at the above address. The only exception is when we are sending our Annual Letter to The Teacher.

4°) Let us not forget to budget for a Donation to the Great Work of the Elder Brothers (or an International Postal Coupon). The Rosicrucian Fellowship **does not charge fees** for membership or its Teachings but depends solely upon OUR generous donations and the contributions of all who have received the Teachings and embraced them as our own as together we endeavor toward spiritual growth. Our assistance is vital if we are to fulfill our purpose *“that we may become a greater power for Good in the world to be able to spread the Teachings and do more Healing work to alleviate sorrow, suffering and distress for all who seek our aid.”* Headquarters cannot continue without our help. Today, more than ever Headquarters still depends and needs our prayers and our donations, as we strive to stay afloat during the new century and move forward to achieve Mr. Heindel's dream to assist the Elder Brothers. “As we give, so shall we receive.”

BUCARAMANGA CENTER IN COLOMBIA

The Bucaramanga Center, Colombia, asks for the participation of members affiliated with Headquarters who live locally to contact Center's President Pedro Pablo Vanegas Guerrero via mail at Apartado Aereo 2719, or via phone: 317-807-0723 or via email: frcbucaramanga@gmail.com

2010 ANNUAL EASTER SCHOOL IN GHANA



Our Friends from Ghana are happy to report that the Annual Easter School that took place between April 1 and April 4, 2010 in Ghana at Koforidua, was a great success and that many came to share the Esoteric Meaning of Christ's Resurrection and the Rosicrucian Mystery Teachings.

COSTA RICA SEEKING TO OPEN A CENTER

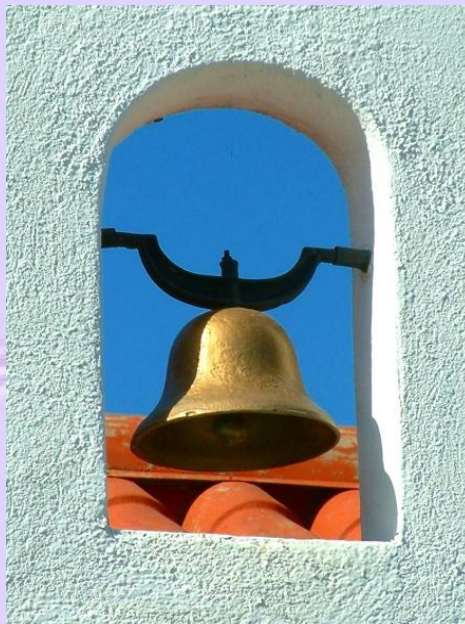
Frank Ribot, a Probationer living in Costa Rica is inviting members living in that country who are interested in opening the Rosicrucian Fellowship Center to contact him at frankeribot@gmail.com

HEALING DEPARTMENT REORGANIZED



New Volunteer Employees are busy at work to completely reorganize our Healing Department. They plan to catch up with the mail backlog before month end while they are also cleaning old files, restoring databases, discarding obsolete equipment, removing old furniture, painting, decorating, dusting, and resurrecting the original Rosicrucian Method of Spiritual Healing based on Astrology, Astro- Diagnosis and Character Analysis. As the work is now being restored we trust that new furniture, new computers, flat screen monitors and other peripherals will eventually be donated and for which we are very thankful in advance.

2010 INT'L SUMMER SCHOOL OCEANSIDE



The International Summer School will take place at Mount Ecclesia between July 19 and August 8, 2010. Those interested in attending can start planning and making reservations. The school theme this year is **The Unique Universal Language: Love.** Those interested in giving classes, talks or presentations need to contact the Esoteric Secretary immediately at nesoeng@rosicrucianfellowship.org

2010 EASTER IN OCEANSIDE



We celebrated Easter with a Sun Rise Service at 6.30 AM at the Founders Cross on April 4, 2010. Seven brave members showed up for that early morning ceremony. The 11.00 AM Easter Service in the Chapel and Easter Diner had 51 Members and Friends in attendance sharing in a friendly atmosphere. After lunch everyone had great fun during the Easter Egg Hunt for children and adults as 138 eggs had to be found with 3 of them containing prizes.

VOLUNTEERS NEEDED AT MOUNT ECCLESIA

The Rosicrucian Fellowship (TRF) is presently collecting applications from Volunteers who wish to come to Mount Ecclesia for a period of time of one year or more to volunteer in various departments. **Qualifications include:**

- 1°) This offer extends primarily to Probationers.
- 2°) One must have valid paperwork with proof of Legal Authorization to work and to reside in the US.
- 3°) Give proof of income or show independent source of financial revenue.
- 4°) One must be able to communicate fluently in English, both spoken and written.
- 5°) Mastery of other languages, other business or artistic skills is an advantage.
- 6°) Have a solid knowledge of the Rosicrucian Teachings, and preferably have completed all the courses.
- 7°) Indicate when you finished the course and who corrected them.
- 8°) Send via Air Mail your Letter of Intent & Résumé including all Credentials in **typewritten format**, with your details of membership, personal contact info to: **TRF, 2222 Mission Avenue Oceanside, CA 92058, USA, Attn: Volunteer Program.**
- 9°) Send a recent photo of yourself.

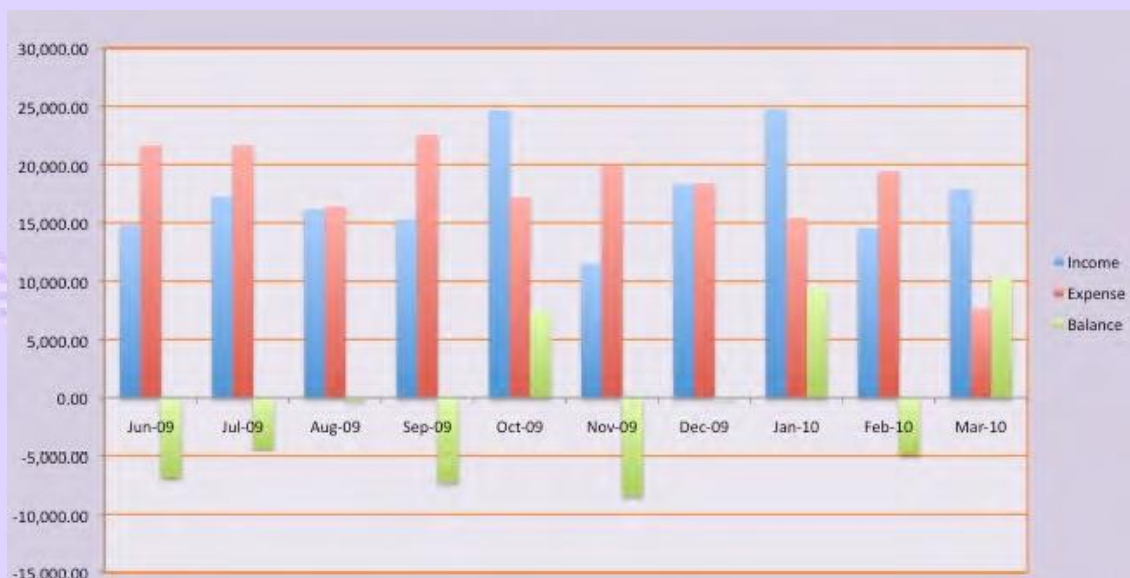
- 10°)** You may also send your request via email in Electronic Format (Word document), to the Administration at trfgs@sbcglobal.net
- 11°)** Please do not send any handwritten requests.

FINANCIAL HEALTH AT HEADQUARTERS

Graphic synopsis of TRF Finances June 2009 - March 2010



UP: LINE GRAPH DOWN: BAR GRAPH



GRATITUDE FOR ALL MEMBER SUPPORT

We are very grateful and appreciative for the generosity of all our Members and Friends who keep helping rejuvenate Mt Ecclesia our International Headquarters.

INTERNATIONAL MEETINGS

XIVTH European Summer Conference in Paris

The Wednesday 28th and Thursday, July 29th to Sunday 1st August 2010

The French probationers are pleased to announce the next Rosicrucian European meeting open to all sympathizers and students of our philosophy, as well as all other researchers of the truth on the spiritual path.

The meeting will take place in the heart of Paris, where art, science and spirituality, as well as French culture, history and tradition converge. Come one come all! Bring your family and your friends.

We invite you to share in this fraternal gathering with the theme:

« Sharing The Teachings »

The program of this meeting will be centered around workshops for reflection and exchange as well as our Rosicrucian services. There will be free time with numerous activities to enrich our days. There will be many playful and spiritual options. We can also gather to meditate or pray, take advantage of wonderful Parisian strolls and much more.

The meeting will consist of two sessions. The first session will begin on the afternoon of Wednesday July 28, 2010 and will be restricted to the active probationers of the European Centers and Study Groups. The purpose will be 'Progress of the works of the current year'.

The second session will begin Thursday afternoon July 29, 2010 and go through Sunday August , 2010. This session will be open to all participants.

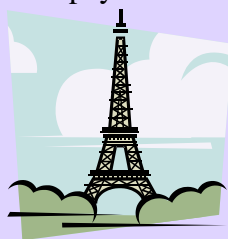
We will enjoy the quality accommodations of the **International Center of Stay of Paris, Maurice Ravel**, which includes vegetarian meals, rooms with 1 to 4 beds and all the necessary comfort. It will be possible for you, if you wish it, to prolong your stay beyond the seminar, by making your request to us as soon as possible.



For reservations or other correspondence, send mail to us at the **Center of Paris**, 13 rue Pascal, 75005 Paris, France, or by e-mail via: infos@rosicrucien.org

Reservations will be accepted from now until available places are filled. The latest date reservations will be Saturday, June 19th, 2010. To accepted, your reservation must be

accompanied by the signed registration form attached, including the requested information and the corresponding total payment.




***Our Program and Registration form for the stay of July 28th and 29th to August 1st,
2010 in Paris, France***

***Organized by the Rosicrucian Association,
www.rosicrucien.org***

OUR PROGRAM:

XIVTH European Summer Conference in Paris

English

www.fraternidaderosacruz.org/rosicrucian_paris_2010_en.pdf

XIVème Rencontre Européenne d'été à Paris

Français

www.fraternidaderosacruz.org/rosicrucien_paris_2010_fr.pdf

REGISTRATION FORM:

Français English Español Italiano Português

XIVTH European Summer Conference in Paris

www.fraternidaderosacruz.org/rosicrucian_paris_2010_world.pdf

The Rosicrucian Fellowship aims to educate and construct, to be charitable even to those from whom we differ, and never to vent the venom of vituperation, spite, or malice even upon those who seem deliberately determined to mislead.

- Max Heindel

STUDY WITH THE ROSICRUCIAN FELLOWSHIP



Mount Ecclesia Meditation Walk

Study WESTERN WISDOM PHILOSOPHY, WESTERN WISDOM BIBLE and SPIRITUAL ASTROLOGY COURSES. All courses are available on a free-will love offering basis.

*The Rosicrucian Fellowship
International Headquarters
2222 Mission Avenue
Oceanside, CA 92058 - USA*

Headquarters

www.rosicrucian.com

rf@rosicrucian.com

rf@rosicrucianfellowship.org

Worldwide Centers and Study Groups

<http://www.rosicrucianfellowship.org/foreign/contacts.htm>

LINKS

The Rosicrucian Fellowship – International Headquarters

www.rosicrucian.com

www.rosicrucianfellowship.org

Rays from the Rose Cross – A Christian Esoteric Magazine established by Max Heindel

www.fraternidaderosacruz.com

Worldwide Centers and Study Groups Websites

www.fraternidaderosacruz.org/links.htm

Fraternidade Rosacruz - Sede Central do Brasil – São Paulo, SP, Brasil

www.fraternidaderosacruz.org.br

Fraternidade Rosacruz Max Heindel - Centro Autorizado de Campinas – Campinas, SP, Brasil

www.fraternidaderosacruz.com/

Fraternidade Rosacruz Max Heindel - Centro Autorizado do Rio de Janeiro – Rio de Janeiro – RJ, Brasil

www.fraternidaderosacruz.org

Centro Rosacruz Max Heindel – Minde, Portugal

<http://centro-rosacruz.com/>

Fraternidade Rosacruz de Portugal – Lisboa, Portugal

<http://www.rosacruzpt.org/auditorio/>

Revista ROSACRUZ - Publicação da Fraternidade Rosacruz de Portugal

<http://revista-rosacruz.planetaclix.pt/>

Fraternidad Rosacruz - Centro de Madrid – Madrid, Espanha

<http://www.fraternidadrosacruzmadrid.com/index1.php>

Fraternidad Rosacruz - Centro de Barcelona – Barcelona, Espanha

<http://www.rosacruzmaxheindel.org/>

Santuario Rosacruz Max Heindel – Uruguai

<http://santuariorosacruz.tripod.com>

Fraternidad Rosacruz del Paraguay

<http://www.frarosacruzpy.org/>

Centro Fraternidad Rosacruz de Mexico

<http://rosacruzmexico.org/>

Fraternidad Rosacruz Cristiana Max Heindel - Colombia y Ecuador

<http://www.fraternidadrosacruz.com/>

ARC Centre Romand

<http://www.rosicrucien.info/>

L'Associazione Rosacroceana

<http://www.rosacroce.it/>

Gruppo Studi di Padova

<http://www.studirosacrociiani.com/>

Gruppo Studi Rosacrociiani di Roma

<http://www.rosacroceoggi.org/home.htm>

Association Rosicrucienne - Centre de Paris

<http://www.rosicrucien.org/>

Association Rosicrucienne. Groupe de St-Quentin

<http://pagesperso-orange.fr/jean-paul.barriere/rosae/rosecroi.html>

Association Rosicrucienne - Centre de Toulouse

<http://www.e-rose-croix.org/>

RCF Rosenkreuzer Freundeskreis

<http://www.rosen-kreuzer.eu/>

Max Heindel Rosenkreuzer Philosophie - Verlag

<http://www.rosenkreuzer-verlag.ch/>

Rosicrucian Study Group Vienna, Austria

<http://rosicruciannews.tripod.com/index.htm>

Rosicrucian Fellowship - NL

<http://www.rosicrucianfellowship.nl/>

Related sites

New Age Bible and Philosophy Center – Official Website

<http://www.nabcenter.org/>

Astrowin – Free Astrology Software – Edited by Allen Edwall

<http://www.astrowin.org/home.php>

RF Friends – This is a site by and for members and friends of The Rosicrucian Fellowship – Edited by Elizabeth Ray

<http://www.rffriends.org/>

The Rosicrucian TRF Channel on You Tube – Edited by Jean de Galzain

<http://www.youtube.com/user/RosicrucianTRF>

Rose Cross Lodge – Edited by Ross Duffell

<http://rosecrosslodge.com/>

Living with Christ – Lectures and Essays by Alexandra B. Porter, PhD. – Devoted to studies designed to aid the modern seeker to a spiritual reorientation in the Light of the Rosicrucian Wisdom

<http://livingwithchrist.tripod.com>

Rosicrucian University – Edited by Robert Jacobs

<http://rosanista.users4.50megs.com/index.html>

Mystic Christianity – Edited by Jamis Lopez

<http://members.shaw.ca/jamis/>

Connections _ Poetry and Essays by Elsa Margaret Glover, PhD.

<http://elsaglover.tripod.com>

<http://elsaglover.netfirms.com>

Ella Wheeler Wilcox – Max Heindel Connection

<http://ellawheelerwilcox.tripod.com>

Cosmocracia Rosacruziana – Edited by Delmar Domingos de Carvalho

<http://cosmocraciarosacruziana.pt.vu/>

Lectures and Essays by Richard Koepsel

http://www.fraternidaderosacruz.org/richard_koepsel.htm

Lectures and Essays by António de Macedo

http://www.fraternidaderosacruz.org/diretorio_antoniodemacedo.htm

The Ethical Vegetarian

<http://www.ethicalvegetarian.com/>

Eat your veggie – Become a vegetarian – Resources for Vegetarian

<http://www.eatyourveggie.com/>

Compassionate Eating Guide – Resources/Support to Vegetarians

http://www.happycow.net/becoming_vegetarian.html

Eco-Eating – Eating as if the Earth Matters

<http://www.brook.com/veg/>

Vegetarian and Vegan Information

<http://www.goveg.com/>

Welcome to VegiiWiki

http://www.vegwiki.org/index.php?title=Main_Page

Animal rights

http://en.wikipedia.org/wiki/Animal_rights

Human rights

http://en.wikipedia.org/wiki/Human_rights

In addition to now being able to access the *Rose Cross* online, you may participate in [online discussion groups](#) related to the topics.

http://groups.yahoo.com/group/rose_cross

MULTIMEDIA PAGE

ROSICRUCIAN FELLOWSHIP CHANNEL ON YOU TUBE

Please follow this link to find the Rosicrucian TRF Channel on You Tube, a great way to spread the teachings. <http://www.youtube.com/user/RosicrucianTRF>
You can find five interesting videos about the Rosicrucian Fellowship and the Rosicrucian Teachings.

 <p>The Mystic Path, Mt Ecclesia Map</p> <p>The esoteric design of the landscape at Mount Ecclesia with its the serpentine path is a symbolic representation of Man's Mystic Path of Inner Development in the Living Temple.</p>	 <p>Rosicrucian Esoteric Training</p> <p>The Rosicrucian Path involves three major steps of esoteric training. Student, Probationer and Disciple, leading to conscious Invisible Helper and building the Christ within. Development of invisible bodies and raising of spiritual vibrations and developing spiritual faculties that that connects with the invisible worlds beyond the five senses. Conscious alchemical transformation on both the visible and invisible planes of existence through selfless service to others given freely with love leads to the state of the Adept and the Initiatory path to Eternal Life .</p>	 <p>Spiritual Healing TRF</p> <p>Rosicrucian Method of Healing the Sick, spiritual healing, Etheric Body, Night Healing, Invisible helpers, astrological chart, Character analysis, defect of character cause disease, aligning bodies, centering vehicles, restoring health, TRF .</p>
 <p>The Rosicrucian Fellowship Print Shop</p> <p>The Rosicrucian Fellowship Print Shop, Book Publishing, Rays magazine, Lessons, Pamphlets, Flyers, School Programs, Mystery School .</p>	<p>IN PORTUGUESE & SPANISH</p> <p>http://www.fraternidaderosacruz.org/multimedia.htm</p> <p>Would you like to share your own works on Rosicrucian subjects? Give us your feedback!</p> <p>Peace Profound In the Light of The Cosmic Christ</p> <p><i>ROSE CROSS Editor</i></p> <p>Frater_rosecross@yahoo.com.br</p>	 <p>Making Inner Life Real</p> <p>Our relation with our inner Self must be made real at this time. Daily practice of exercises that connects us more directly with the inner or invisible worlds are becoming a necessity to be able to catch up with the new emerging energy and rais our consciousness to finer levels.</p>



The First Pentecost

"When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language." Acts 2:1-6 (RIV)

Then (the Apostle) Peter standing with the eleven other apostles spoke to the crowd. He explained that these strange events had been predicted by the prophet Joel, and that Jesus' coming had been prophesied by David. Peter then explained that these events confirmed David's prophesied exaltation of Jesus and Peter exhorted his listeners to turn to Christ. About three thousand responded to Peter's sermon.

The First Pentecost, El Greco