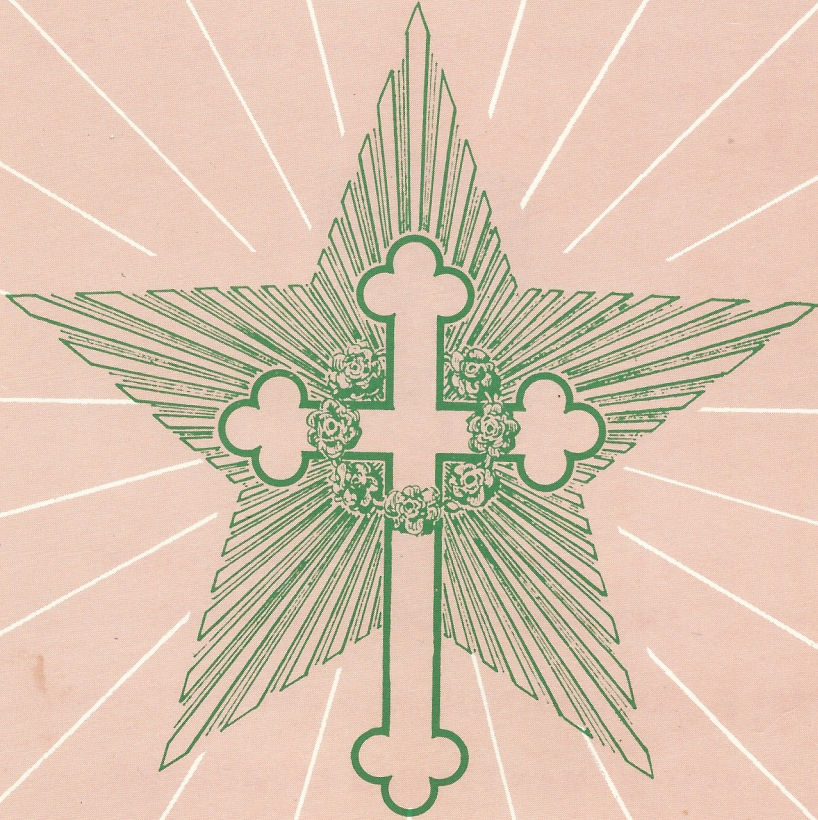
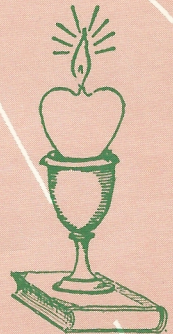


January 1976 50¢

RAYS from the Rose Cross



*The
Rosierucian Fellowship*



THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

Initiate—Messenger of the Brothers of the Rose Cross



**PART 1: MAN'S PRESENT CONSTITUTION
AND METHOD OF DEVELOPMENT**

PART 2: COSMOGENESIS AND ANTHROPOGENESIS

**PART 3: MAN'S FUTURE DEVELOPMENT
AND INITIATION**

Paper

702 Pages Indexed

Cloth

THE ROSICRUCIAN FELLOWSHIP

2222 Mission Ave PO Box 713
Oceanside, CA 92054 USA

The Rosicrucian Fellowship Magazine

ESTABLISHED BY MAX HEINDEL
JUNE 1913

Vol. 68

No. 1

January



1976

Contents

The New Leaf.....	2
Ideal.....O°Leary Anderson.....	2
Food For Thought.....Sue Goske.....	2
Not Here or Now...Lillian Roworth.....	2
Editorial—	
Time and Eternity.....	3
Mystic Light—	
Universal Language...Dagmar Frahme.....	4
Shifting the Emphasis...Helen Pelletier.....	9
Resolutions and the Philosophic Life Sue Goske.....	14
Genesis: The Fall of Man...James Noel.....	15
Standing Up for Our Beliefs Thomas O°Hare.....	17
Max Heindel's Message:	
Initiation: What It Is and Is Not.....	19
Studies in the Cosmo-Conception:	
The Spiritual Aspirant and Celibacy.....	21
Western Wisdom Bible Study:	
The Baptism.....	22
Astrology Department —	
Summary...Karl Kleinstick.....	23
The Children of Capricorn, 1975, '6.....	29
News Commentary—	
Bar-Stool Psychiatrists.....	33
The Unwanted Child.....	34
Friends No More.....	34
Book Review—	
"Lorenzo the Magnificent".....	35
Readers' Questions—	
Memory and Imagination.....	37
Character of Wagner.....	37
Source of Blood Heat.....	38
Work Done in the Atlantean Mystery School.....	38
Nutrition and Health—	
Meat and Mental Efficiency.....	39
Tests Explode B-12 Myth.....	40
Diabetes and Sugar Mania: A Sour Story.....	40

Music to Deliver By.....	41
Healing Department—	
Curing and Healing.....	42
Children's Department—	
The Untimely Evolution of Clyde Dagmar Frahme.....	43



Subscription in the U.S., Canada, and Mexico, one year \$4.50; two years \$8.00. Other countries, \$5.00. U.S. money or equivalent. Single copies 50 cents, current or back numbers. Entered at the Post Office at Oceanside, California as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 2, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

Printed and Published by
The Rosicrucian Fellowship
P.O. Box 713 Oceanside, CA 92054 USA

The New Leaf

He came to my desk with quivering lip,
The lesson was done.

“Have you a new leaf for me, dear
teacher?

I have spoiled this one!”

I took his leaf, all soiled and blotted,
And gave him a new one, all un-
spotted,

Then into his tired heart I smiled:
“Do better now, my child!”

I went to the Throne, with trembling
heart,
The year was done.

“Have you a new year for me, dear
Master?

I have spoiled this one!”

He took my year, all soiled and blotted,
And gave me a new one, all unspotted,

Then into my tired heart He smiled:
“Do better now, my child!”

—Anon.

Ideal

To be strong and gentle;
To be beautiful and brave;
To be a friend to all.

O’Leary Anderson

Food for Thought

Today flows from yesterday;
tomorrow, from today.
The River of Eternal Now
speeds us on our way.
Of each river’s drop our
Father makes a precious gift,
For no one can *buy* a day
which all can *spend* in fellowship.

—Sue Goske



Not Here or Now

Not here or now know I the why and
wherefore

Of unsought sorrow or tribulation’s tide.
Why early ignorance should forge a
galling fetter

To prison me to my life’s end in the
bitter valley of frustration.

Why I should be denied the high peaks
of experience

Because of opportunity withheld
Or in unwisdom cast aside.

But when my fretting soul has served
its sentence

And fled the transient cell of this
familiar flesh

Might I remember *now* as penance under-
taken –

As trial gladly sought

That the Everlasting I might grow in
stature?

And in the light of knowledge *then*,
might I not choose

Again to seek refining, and walk the
earth once more,

Unremembering. Conquering the afflic-
tions of another flesh?

Again. And yet again. Until my soul
earns fellowship

With radiant minds now worthy to strive
in wider worlds?

Ah! Who knows what the end shall be
When the tempered soul stands at the
door of the highest Heaven?

Not I. Not here. Not now.

— by *Lillian Roworth*

Reprinted by permission of the publishers,
Clearpoint Press, Ltd. Nottingham, England

Editorial



Time and Eternity

With the advent of another New Year, man attempts to mark Eternity with Time. Only in the sense of events as they seem to stream past does he succeed. Someone has well said, "It is not time, it is sequence." One thing must occur before it is possible for the next to happen.

As we look back on the path we have traveled during the last twelve months, it is well to follow the practice of business establishments and take inventory. What have we acquired in this interval? What have we managed to discard? For both actions are constantly necessary.

As the year began twelve months ago we may have made, if not resolutions, at least decisions, to make this new, unspoiled opportunity count for something in our upward journey. Often such decisions are soon forgotten and we slip quietly back into old habits. However, once we have set our feet firmly on the path, we usually can count some advance made, no matter how slight. Movement there has been, since if we have not progressed we can be sure that we have retrogressed.

Now the gift is given again. Before us lies, like a new silver sphere, the clock of destiny, freshly wound for another span of time.

Time lies in the midst of eternity where all is repeated until time is no more: until our consciousness is clear and pure and we once more become aware of whence we have come and where we are abiding; until we become a pillar and go out no more.

A clean, new way lies before us, each step we take leading us closer to— or farther from— that for which we strive. Eternal vigilance is the requirement and eternal thanksgiving for the lessons presented to us. For we may be sure that each is exactly what we most need at the moment. It lies within our power to learn the lesson and move on to the next, or to refuse it and drop back, possibly slowing our progress for many lifetimes. Vigilance and alertness; Love and selfless service; these will help us as we walk. These will bring us to the end of yet another cycle, another year by man's measure; another opportunity to begin again.

Mystic



Light

Universal Language

Dagmar Frahme

Music is the highest art yet known to man, combining in itself the essence of all other arts. It is, again in essence, the unification of all human knowledge and sentiment. When rightly interpreted and performed, it is the most refining element in human civilization.

The importance of music in our daily lives is far more profound than most people realize. We are all aware of music that emanates from physical sources such as records, radio, and tape, and that we deliberately can turn on and off. Relatively few people, however, realize that another much more universal music is constantly in operation and cannot be turned on and off by human volition.

This spiritual music had its inception in the Creative Word that began our present Day of Manifestation. From the point of view of the spiritual worlds, everything is first created in terms of sound, which molds concrete matter into forms. Orderly rhythmic sound, then, is the builder of all that exists, and is the sustaining mechanism of all form.

The music of the spheres is a very real thing. The twelve zodiacal signs correspond to the twelve semitones on the chromatic scale. The planets emit different sounds as they pass through the different signs, thus influencing mankind in diverse manner. If this cosmic harmony were to stop even for a moment, the universe as we know it would disintegrate.

Vibrations

Sound is vibration, and on the physical plane we can see that different sounds will mold sand or other light materials into figures of varying form. We can better understand the connection between vibrations and form if we consider that the rate of vibration intensifies from more crystallized into less crystallized spheres. When a top, for instance, first begins to spin, it can be seen to move slowly, but the human ear discerns no sound. As it moves faster, a low sound is heard; the faster it moves, the higher the sound, until there is a final high shriek and – to human ears – silence. With still increas-

ing vibrations come rising degrees of heat and then, eventually, beginning with a dull reddish color, the colors of the spectrum are seen. The colors then fade away from human vision, but invisible rays continue to be emanated. With still more increasing rates of vibration come X-rays, electricity, magnetism, and eventual separation of the molecules and atoms. Eventually the object that started out as a top would become etherialized, and still higher vibration would bring it into the mental, and finally the spiritual, worlds.

Keynote

Every created thing has its own keynote – the tonic or fundamental tone of its being. This is as true of every building and city, every tree and forest, every brook and lake, as it is of every human Ego. Every planet gives out a keynote, which is the sum total of all sounds on it, blended and harmonized by the indwelling Planetary Spirit. Thus, the combined tones of all phenomena on Earth make up a whole which is the tone, or keynote, of the Earth itself.

Keynotes, or rates of vibration, hold the secret of the seeming “miracles” of transmutation wrought by highly evolved Beings. In *Ancient and Modern Initiation* (89) we read: “There is one basic key for the indigestible mineral stone, but a modification will turn it to gold wherewith to purchase means of sustenance, and another keynote peculiar to the vegetable kingdom will turn it into food, a fact known to all advanced occultists who practice incantations legitimately for spiritual purposes but never for material profit.”

The keynote of an individual human being is determined when the prolonged sounding of a particular tone causes a listener to feel a distinct vibration in back of the lower part of the head. This tone is the individual keynote. If the keynote of a person is played soothingly and slowly it can build and rest his

nerves and body and restore his health. Conversely, however, the keynote also has the power to kill if it is sounded loudly and strongly enough.

Music

The World of Thought in which the Second and Third Heavens are located, is the realm of tone. It is also the true home of the human Ego. This accounts for the universal response that music evokes in mankind. Music brings an echo of that peaceful, harmonious cosmic World. Although the materialistic mind may reject such a notion, the Ego knows music as a message from home and rejoices in it.

In this connection, Bruno Walter, distinguished conductor and a student of the higher Teachings, said: “Music is a world in its own right, removed from the other arts, and the mighty river of our music as we see it before us springs from, and is replenished by, a hidden source which lies outside the world of reality. Music ever spoke to me of a mysterious world beyond, which moved my heart deeply and eloquently intimated its transcendental nature.”

We are told in *Christianity Lecture Number 12*, that music “is the most potent influence in swaying humanity known to man.” If we take a moment to think about the ramifications of this statement, we will see that it has what may be astonishing import. If music is truly the most potent influence in swaying humanity that we know, then it is more influential than oratory, the law, material reward, or even the power of good example, and certainly more influential than domination in the form of war, measures of restraint, punishment, or incarceration.

Love

Someone may object that, if *music* is the most potent influence, what about the power of *love*? In one sense, however, music and universal love are a manifestation of the same thing. The

Creative Word, continually being sounded, is the source of spiritual music and the perfect expression of universal love. Our Solar God creates through Love, using the Creative Word, or the highest form of what we call music, as His instrument. It is very likely that, whether they realize it or not, the most skilled vocalists of today are beginning to have an inkling of the sense of dominion, mastery, and exultation, as well as the sense of deep spiritual humility, that will accrue to all humanity once we are again able to speak the Creative Word.

The higher and more spiritually evolved the individual, the more clearly and plainly does music speak to him. Anyone who is skilled enough to use music consciously as a source of influence and knows how to key music to response from individuals at various levels of development can wield a mighty power indeed.

As one example of the force of musical influence, Mr. Heindel told of a revival meeting at which he was able to observe the desire vehicles of the participants. When the hymn singing began, and everyone sang identical words to the same tune, "the same rhythmic vibrations which surged through all the desire bodies seemed to blend them and make them, for the time being, almost one. . . .when the song was ended, the unity of color and vibration lapsed almost immediately, each one taking anew his customary thought atmosphere."

On a somewhat different level, perhaps, but illustrating the same principle, is the experience that many of us have had when listening to a particularly sublime musical masterpiece, such as Wagner's Good Friday Spell from *Parsifal*, in company with other Egos who could also respond to the cosmic power of those tones. We felt, not only the spiritual force of the music, but also a sense of strong, abiding harmony and unity with our

fellow listeners. This sensation may have ended soon after the music was over. Nevertheless, for a brief interval, under the powerful influence of those masterful tones, we had a taste of the nature of that true, universal brotherhood which binds us all in Christ and in God.

Unfortunately, examples of the power of musical influence also exist at the opposite end of the spectrum, as witness the frenzied reactions and behavior of spectators at performances of certain rock groups. It is hard to understand how anyone observing one of these spectacles does not sense the all-pervasive degenerate influence that exists there.

The character of music, then, as that of every other art, can be superlatively ennobled by qualified individuals, or debased beyond recognition by the inept, inferior, or perverse.

Rules

Just as expressions of the spoken and written word are governed by rules of grammar, so, too, are physical expressions of music governed by rules of composition. In the area of tonal music — that is, music related to a specific key center or tonic — the composer constructs his piece from twelve notes, joining them in simultaneous and successive sounds, establishing time relationships among them, and grouping them into patterns.

In one respect, however, there is a difference between rules governing musical expression and grammar rules. Grammar is rational, but rules of musical language seem to have an emotional basis. A criterion of all tonal music is the striving of dissonance toward resolution in consonance. The drive is from movement, unrest, and conflict to conciliation, rest, and peace. Although this drive begins anew with every dissonance in a particular piece, all tonal music comes to rest in final consonance. One interpretation of the significance of this

striving for conciliation, and the final resolution in harmony, is that it depicts the conflicts which humanity must experience in its upward ascent, and the final achievement of our evolutionary goal in the realm of the "peace that passeth all understanding."

Music has been an integral part of human life throughout recorded history – particularly in connection with religious observances from pagan rituals to the present. Inclusion of music in the worship service would seem almost mandatory, in view of music's transcendental nature.

In recent centuries, musical expression has become increasingly more personal as human individuality became more precisely etched. Master composers such as Beethoven and Mozart all incorporated uniquely personal elements into their works which enable the student or serious listener unerringly to recognize their style. Skilled instrumental and vocal interpreters, too, cannot help but put something personal into their renditions. One of the tests of superior musicianship is the extent of ability to convey the composer's intention in a given work without negating the individuality of the performing artist. The music must be played as the composer intended, and yet spontaneously.

Again to quote Bruno Walter: "The art of music, born of cosmic origin, acquired in the course of its development through the creative genius of man an intensification of its expressive powers which now embraces the most humanly personal statement. . . .the incomparably intimate relation that exists between a sentient human being and music is explained by the fact that within the mighty universal flow of sound man recognizes the beating of his own heart."

Three Faculties

Three faculties are needed for the meaningful and sympathetic interpreta-

tion of music: intellect, imagination, and will. By means of the intellect we acquire, understand, and utilize that which comes to us through the five senses. With the imagination we combine, modify, elaborate, and idealize the information or material received by the senses. With the will we flood the musical composition with a mysterious force that gives it light and spirit.

The will, for these purposes, may be thought of as the desire of the Spirit to express itself. It is the life principle in music as well as everything else that man creates – the power he develops in his own struggle to overcome hampering conditions.

Under intellect, we can group almost everything that can be learned from a teacher: the form or melodic outline of the music, phrasing, technique, and the like.

Creative interpretation of music begins with the imagination. The artist exercises originality by using, in the way that seems most natural to him, the materials and tools he has acquired. The fundamental difference in the use of imagination by the composer and the interpreter of music is that in the first case imagination is constructive and in the second, *reconstructive*. The composer conceives the idea and puts the visible symbols of it on paper; the interpreter, working from these symbols, reconstructs the idea and gives it to the public in the shape of a performance. Thus the interpreter, in addition to imaginative talent, requires considerable self-control and empathy.

The musician also does well to study a good many things aside from music itself. In listing some of these "secondary" fields we see again the universal, all-encompassing nature of music. Some knowledge of science and mathematics helps the musician develop a sense of balance and proportion; of sculpture and art – symmetry, beauty, and contrast; of poetry – rhythm and

refinement of expression; of oratory – emphasis, inflection, and delivery; of drama – climax and dramatic situations; of philosophy – constructive reasoning; of mythology and legend – imagination; of religion, and most preferably esoteric Christianity – insight into the secret recesses of the human Spirit and the origins and spiritual nature of music itself.

Character

The refined nature of music – or at least of classical music – requires similar refinement of character, as well as concentration of purpose, on the part of the musician. There can be no doubt that the master composers actually heard strains of music from the spiritual worlds which they incorporated in their compositions. They were able to do so only because their characters had been sufficiently refined that they could respond to these elusive strains. Obviously they had achieved their remarkable abilities as the result of earnest effort during many previous lives.

In many respects, then, the Ego who wishes to become skilled in the musical art must teach himself. An instructor can impart to him the rudiments of those facets of musicianship which are under the dominion of the intellect and can advise and criticize with regard to the imaginative aspects of the pupil's interpretation. But the will to do, learn, and absorb what is necessary, and the attunement to increasingly purer gradations of music can come only from within, and as the result of effort by, the potential musician himself.

It would be nice simply to determine that "In my next life, I'm going to be able to sing like Beverly Sills." But this would happen – and then probably not for several lifetimes – only if the Ego starts immediately to apply himself seriously to all phases and ramifications of musicianship and

vocalization.

It has been said of music: "God is its author, and not man; He laid the keynote of all harmonies; He planned all perfect combinations, and He made us so that we could hear and understand."

We *can* hear and understand, but only if we will. Our reaction to music changes as the level of our evolution changes. Only in the last few hundred years, for instance, has the human race been able to respond to music that has the spiritual overtones of *Lohengrin* and *Parsifal*. It is no accident that these truly "heavenly melodies" were not given to composers before the time of Wagner. Even today, many of our fellow men fail to feel or understand the beauty of these sublime strains. By the same token, we may be sure that even more glorious heavenly music awaits us as we ascend farther up the evolutionary ladder into the finer, more rarified, spheres of existence. This music is so sublime that it is far beyond our comprehension and, if we could hear it at our present stage of development, it would leave us unmoved or even, perhaps, hostile.

Centuries ago, Plato summarized the nature and character of music in a concise description that is perhaps even more meaningful today than it was then:

"Music is a moral law. It gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety and life to everything. It is the essence of order and leads to all that is good, just, and beautiful, of which it is the invisible, but nevertheless dazzling, passionate, and eternal form."



Shifting the Emphasis

Helen Pelletier

Shifting the emphasis of man's thought has been the basis for each evolutionary step since he was endowed with the gift of mind. From harsh experience due to poor *choices* of thought, man has come to view *all* change as a threat to the security of his newfound freedom. For protection, he grew aware of the need for wisdom. Where might it be found?

The Western Wisdom Philosophy teaches how Race, tribe, and family Spirits assumed power to guide the less advanced of us who were floundering for want of guidance. Under supervision of these Beings, the race, nation, or family was considered first, the individual last. To maintain and increase their power, family intermarriage became a custom not to be broken. This assured our loyalty, for these controlling Spirits work in the blood. The closer the inbreeding, the greater the power of the Race Spirit, "because the vital force of the man is in his blood."

This influence and the tribesman's loyalty to it were strong. Until will was evolved, no one *wished* to marry outside his family or tribe. We were docile and content, dwelling in an involuntary clairvoyant state which constantly held before us pictures of our ancestors' lives and caused us to feel most closely identified with the tribe or family. This autocratic rule of stronger Spirits, disguised as wisdom, had caused us to forget our treasured freedom. But this bondage was first broken when the Semites, the first to develop free will, chose to mix the blood line by marrying into other tribes. The emphasis on race rule was beginning

to shift to self-rule by individual choice.

What a traumatic period this must have been for all of us as our involuntary clairvoyance faded and the link with our Race Spirit diminished! Like rudderless ships at sea, without our familiar guidance, we must have felt adrift and helpless – more than ever in need of wisdom. Is it any wonder that we are still wary of change! Man's involuntary clairvoyance was being replaced "for a time by individual consciousness confined to the material world." The shift from spirituality to materiality – which mankind has learned so thoroughly – was inaugurated to establish individual consciousness and prepare the way for universal brotherhood through individual accord.

Only a Messenger as powerful as the great Sun Spirit could so impress and emancipate us from those still strong racial ties. And so Christ Jesus walked among us, drawing to His Teachings many followers and a select few disciples. These He carefully prepared to carry His Teachings abroad into the world, thus assuring success of His Mission of "reuniting the separated races in bonds of peace and good will wherein all will willingly and consciously follow the law of Love."

Individuality

There was so much to learn, first of all about our individuality. "Before Abraham was, I AM," Christ Jesus taught, meaning that the "I", the Spirit or Ego of the individual, was in existence before Abraham lived, and that the threefold Spirit had its being

before all tribes and races "and will remain when all tribes and races have passed away, and even the memory of them is no more." Furthermore, there was the most heartening Teaching that this Spirit is the God within, "whom the personal, bodily man must learn to follow!" If this be true, then God's wisdom and guidance would be available to each of us as intuition, flowing into the mind from that "secret place of the Most High" within us! We need but listen, learn to perceive, then *obey* this divine guidance! Our search for wisdom would end here; wisdom would be ever available within each individual!

Mind

If perceiving and interpreting Truth accurately as it wells from the Spirit of God within us *still* is a challenge to us today, we surely can understand that organizing and controlling an illusive, undeveloped mind body through which to obtain divine direction must have been most difficult, if not impossible at first. Consequently, some calling themselves Christians still doubt that our God indwells mankind and believe that our real home is this material world. But what is real if not Spirit? Only with God, who is Spirit, is there permanence. And, like our almighty Father, we, too, are Spirit - eternal, indestructible Spirit. We *are* that real Life which endures when this outer vehicle, like a cloak, is cast aside. Therefore, our real home is in the realm of Spirit.

"The present Christianity is not even a shadow of the true religion of Christ. That will remain in abeyance until all race feeling shall have been overcome. In the Sixth Epoch there will be but one Universal Brotherhood, under the leadership of the returned Christ, but the day and the hour no man knows, for it is not fixed, but depends upon how soon a sufficient number of people shall have commenced to live

the life of Fellowship and Love, which is to be the hallmark of the new dispensation."

Race Spirit

Already the Race Spirits' dominion over us has been broken in great degree, most of all "where man is harmonious with the law of Love, and holds to higher ideals." In the United States, where amalgamation of the various nations is gradually arousing "a universal sentiment of willing accord," there is as yet no race spirit, although it is beginning to emerge, appearing in some physical characteristics already recognizable.

This represents progress and should be recognized with joyous acknowledgment, for it *must* be interpreted to mean that the Christ's most difficult Teaching has taken root, is growing and beginning to manifest outwardly. It has to do with self-overcoming. To be His disciple, Christ taught, a man must abandon all accumulated wealth and follow Him, forsaking country, even family. He must fulfill all of his duties to them, but he must cease to identify himself with *part* and, instead, recognize his *equal* kinship with all mankind. Love is the primary essential. Man must learn to love his neighbor as he loves self and family.

Love

"Love of wisdom" is a dictionary definition for philosophy, making philosophers "lovers of wisdom." Contrasted with sophistry, defined as "deceptively subtle reasoning," lovers of wisdom soon forsake the sophistication so popular in our material world and identify with their ideal, the character Parsifal. In Wagner's profound opera-drama of that name, Parsifal is portrayed as one who has forgotten, or died to the outer world: "A fool by pity enlightened." In other terms we might describe this child produced from the union of the worldly Gamuret and Herzleide, who represents

hearts affliction or sorrow, as "a philosopher enlightened by compassionate love," or "a philosopher dedicated to loving service for humanity."

In learning the lessons of love, everyone finds that so opening the heart opens the door to hurt, pain, sorrow, to "Herzleide." Ultimately, however, when our worldliness has been wedded to hurt and sorrow, our love grows beyond selfish interests and, from this union, is born empathy and compassion for all. All must learn the lesson of altruistic love, forgetting the self-centeredness of the sophisticated world, becoming "fools by pity enlightened." Thus, Love puts this world of effects into perspective for us as a mirrored reflection of what we have fashioned with *our* grade of love in the real world of Spirit, the realm of cause. When this is fully understood, we lift the quality of our love by shifting the emphasis of our efforts to what we already know about the power of constructive thinking.

In Corinne Heline's correlation of the Nine Mysteries with Beethoven's nine wonderful symphonies, the 2nd, 3rd, and 4th concern man's mastery over his three greatest challenges: the physical body, the desire nature, and the material mind. In the Second Mystery, correlated to the second Earth sheath in which are reflected the harmonious, pulsating forces of the etheric realm, the theme is Love. "From love," the author states, "springs confidence, serenity, joy and the peace that passeth understanding." The symphony concludes on the triumphant note that "spirit is supreme, that it is possible for the spirit to remain unfettered, untouched by all the inharmonies and disillusionments of the outside world." Emerson supports this supremacy of the Spirit over the physical realm: "It is only the finite that has wrought and suffered; the Infinite lies stretched in smiling repose."

Desire

Overcoming the desire nature is the next challenge and the theme for the Third Symphony and the Third Mystery, correlated to the third Earth sheath, the Vapor Layer, into the stratum of which is reflected the desire world. Quoting the author, "Here one comes to understand as never before the close relationship between man and the planet upon which he lives. He comes to understand how his own *unbridled* desire nature influences and releases certain sinister forces within the corresponding layer in the earth. He also realizes how the *control* of desires within himself tends to *impede* the operation of destructive forces within the body of the earth."

When such far-reaching effects of our self-control, or lack of it, sweep through the mind, the mantle of responsibility may settle more closely about our shoulders, even responsibility for our weather conditions! How often do we comment on the weather about us, fair or foul, as a condition over which we have no control! To emulate Parsifal, however, the lover of wisdom shifts the emphasis of his thought in this matter from helplessness to responsibility. He also takes corresponding action so that "Order, harmony, and safe conditions can be established" in proportion with his dominion over the elements, fire, air, earth and water, that manifest within him as desire and emotion and outside him as weather conditions. The Parsifal keynote is: "Great is the strength of desire, but greater is the strength of overcoming."

On the subject of overcoming, it seems only fair to remove from desire the connotation of baseness, implying that it *always* is selfish and unworthy. How could we have earned our beginner's love of Truth and responded by practicing loving service to others without first having been motivated by noble

desires? It seems that, assuming desire to be degrading, to be stamped out or, at best, curbed, is an unnecessarily negative attitude. Can we consider here the power of *constructive* thought and put it to work by shifting the emphasis from a negative to a positive approach? The positive way has worked well in myriad other problems; it really deserves to be tried in our struggle with selfishly immature desires by assuming that we can educate and lift them toward Christ-like maturity.

Fourth Mystery

Man's next problem, the material mind, is dealt with in the Fourth Mystery, correlated to the fourth earth layer, the Realm of Concrete Thought. The author calls this next step in attainment the illuminating or spiritualizing of the mind, and refers to the Book of Job, with its story of the great overcoming, as one of the supreme initiatory legends in all world literature.

"So long as the spirit is in bondage to the physical body, the desire nature and the material mind," she states, "the personality is subject to all the difficulties and limitations of the physical life such as poverty, disease and death." And she refers to the basic lesson in overcoming challenges by paying tribute to the metaphysical movements, Christian Science, Unity, Divine Science, as performing a most important service to humanity today by taking for their fundamental teaching the power of constructive thinking. Concerning Job, the author concludes, "The supreme transforming event in the life of Job was the appearance of Elihu. His coming represents the final victory of detaching the mind from the personality and its union with the Spirit. This illumination or Christing of the mind is the accomplishment related to the Fourth Mystery and described musically in the Fourth Beethoven Symphony. When Job arrived at the stage of spiritual unfold-

ment, his physical well-being was recovered, his worldly wealth regained in double measure, and even the life of his children restored to him. Job was now, in words of the poet, 'The master of his fate, the captain of his soul.' "

Control

Thus, the Christ Mind equates with detachment of the mind from the personality and its union with Spirit. Control of our creative mind with its thought potency presents fully as unending a task for all of us as that of bridling and lifting lower desires. But as we increase our capacity to love altruistically, these other problems ultimately must come under our full control and positive thought habits can help. If we are honest with ourselves, we can evaluate the present state of our thought-health and make necessary shift in emphasis with patient, persistent discipline.

When another Ego's newfound freedom to think, choose, and create his own circumstances has caused painful effects to manifest in this world, the lovers of wisdom, instead of looking the other way, find the compassion to lift and somehow relieve the self-willed one's suffering. Our inner guidance does not prompt us to attempt more than our share of this service work. Nor do we turn away with closed hearts from any who look to us for relief, for here we find that these do represent our true share. Therefore, guided by our most constructive thoughts, we do with good will what Intuition tells us can be of greatest help. However, because much of this service lies in the spiritual realm in what lovers of wisdom *know* to be our real world, those still locked in materiality, anticipating a miracle healing, often find our empathy and prayers inadequate for instant relief *physically*. Thus we earn the title, "A fool by pity enlightened." But as we die to the influence of the material world, we grow impervious to scorn and rejection and continue use of our creative thought

power with "Thy will, Father, not mine be done."

Retrospection

For annual retrospection, the year-end is ideal to recapitulate and evaluate our recent progress or need for it. Whatever of truth has come into sharper focus for us in recent experiences, do we feel an inner joy? We understand what to do about the errors for which we feel remorse and seek to make some amends. But do we remember to balance this with the constructive, upbuilding response of joy in an overcoming, great or small? When we perform this annual exercise there is relief and some real joy in knowing that we have the power to continue, to redirect or reverse any and all thought and action. Regardless of our experiences, this alone can give us courage, strength, and comfort. We have the mental power to evaluate all for which we are responsible, and, also, the power to expiate past action!

Feeling joy over the most modest forward step, we submit, is a splendid exercise in constructive thinking, as is the inspiration provided by anticipating the meaning of being the master of one's fate, the captain of one's soul! Thus, visualizing joy and success is a health measure for the soul, mind, and body. Rejoicing, wherever we can honestly do so, brings its own special blessing for composite man. Knowing that God's Law works for us as it does everywhere about us provides sufficient inspiration and assurance that much more can be achieved by us in the year ahead.

Guidance

With *confidence*, then, we can face whatever experiences lie ahead, because, again, we have passed successfully the season following the celebration of the coming of the newborn Christ, the season governed by our severest critic and sternest teacher, Saturn. After the warmth and joy of the Christmas Season

has subsided, we are tempted to doubt our strength to fulfill high ideals, and to fear that we are not making the grade in overcoming our challenges.

If we listen, we can hear our Inner Counsellor whispering: "Peace, be still! In quietness is your strength! You have the integrity to be honest, to be true to high ideals! You have the desire, the will, and the strength to do whatever you must do! With right use of the Law, your persistence and courage can see you through triumphantly!"

Can you believe that this sternest Teacher may love each individual member of humanity best of all? You can, if you appreciate that he follows us along our way into the second month of each new year, where another most challenging Teacher, Uranus, awaits us. He says: "Come now, break away from fear! Let go the crystallizing prejudices! Break down those burdening habits, and build anew — this time with altruistic love and good will to all!"

Who but Friend Saturn stands beside this most revolutionary Teacher, saying: "Yes, obey! and remember, God's Law shall never fail you!" Study to understand His Law, and *be an overcomer!*

Now, with Saturn and Uranus side-by-side, how shall we respond to the lessons under their supervision? Why, we take heart! Job's story of Great Overcoming shall be our story, too! We can shift the emphasis of our thoughts! We can detach them from the personality, from the influence of this material world of effects, and unite them with all that is real and true in the Realm of Spirit! We can put off the old man and put on the new man, founded upon Love, cooperation, and unity of purpose for universal brotherhood.

* * *

"Each moment and what ever happens, thrill me with joy."

—Whitman

Resolutions and the Philosophic Life

Sue Goske

Why do so many admirable and worthwhile New Year's resolutions end up going out with the trash along with the torn holiday gift wrappings? Probably because they were as unsubstantial as the wrapping paper and needed more careful handling until stronger and matured. We must not despair when this happens however, for we have the inspiring words of Max Heindel that "The only failure is in ceasing to try."

Continuing to try, we begin realizing that effort yields result in exact proportion. Therefore, if resolutions go astray, one can be sure that the effort was just not good enough. Seeking the cause behind the effect, we must thoughtfully and thoroughly investigate every step of the method used in order to find the trouble and make the necessary corrections.

Socrates said, "In all things not too much." Well, if all were living the rational, sensible, calm, philosophic life based on such a sound tenet, there would be no need for resolutions. Unfortunately this is not the case; we are not yet all perfect. And in the resolutions that get us there, the philosopher's advice as to balance and moderation is invaluable.

Intemperance on any plane, or in any area of life, is dissipating and has a deleterious effect on all of man's vehicles. We must guard against extremes. So when we start resolving over-enthusiastically, we start off wrong. How many years have we been doing the thing we now want to correct? How many lifetimes? It's going to take a while to make the change. Realizing and admitting that reform is necessary, and sincerely desiring to reform, are the

first steps. But, if energy is burned up too quickly in unreasonable enthusiasm, we soon tire of the new project and slip back into the old, undesirable, but nevertheless comfortable routines. If, however, we had heeded the words of Socrates and approached the resolution with spiritual understanding and equipoise, the reservoir of desire would have been rationed wisely enough to see the resolution through to becoming an integrated part of our very existence.

We have many marvelous, awe-inspiring edifices in our world to encourage us and give testimony to the rewards of steady perseverance. A great example are the redwood trees. Their very existence declares, "Look! See what can be accomplished with daily application." And, stepping from the finite world to the infinite, we have our Elder Brothers who have conquered, continue to evolve, and beckon us to come up higher.

Since it takes time to make such lasting changes, the first thing that must go is procrastination. Right now — this very moment — is a gift of God and we throw it in His face when we always put off till tomorrow. The final exam may be two months away, but one doesn't have to study until five minutes beforehand. It doesn't take much imagination to predict who will fare better — the student who frantically crams, or the student who faithfully makes deposits into his "mind account" and so has plenty to draw from. Also, from the occult view, the delinquent student, whom we may call the "hare," is probably a jangled, tangled mess with an aura to match, and will approach the exam

(continued on page 18)

Genesis 3: The Fall of Man

Part 1.

James Noel

The orthodox Christian maintains that the biblical account of "The Fall of Man" is a matter of real history and must be accepted according to its literal meaning. That is to say: a snake told Eve that she would not die if she ate from the Tree of Knowledge, and that Adam and Eve both ate from this tree and then realized that they were naked. God found them hiding in the forest, realized that they had eaten from the forbidden tree, and punished them. God punished not only them, but also all of their descendants. The orthodox Christian asks that this story be accepted literally, claiming that what is related in *Genesis* 3 actually happened to two people and only two people, and that because of their weakness all humanity since then has suffered.

From a theological viewpoint, the fall of man denotes the loss of those perfections and that happiness which the Maker had bestowed on man.

From an esoteric standpoint, we can accept the fall of man as an event that involved, not just two people, but all of humanity, with Adam and Eve symbolical of that humanity. The Garden of Eden, the Tree of Knowledge, the Tree of Life, and the serpent each have a symbolical meaning in the esoteric interpretation.

The esoteric view agrees with the orthodox view in regarding the fall as a part of real history. The fall actually did happen. The esoteric view agrees also with the theological belief that the fall denotes the time when man lost the perfections and happiness bestowed on him by his Maker. The fall caused a

change in man! The fall brought about a change in man's consciousness.

The fall of man brings up some interesting questions. Did God predestine the fall? And since sin resulted from the fall, did God create sin? How much free will does man have? Could the fall have been avoided?

The orthodox churchmen and the theologians have not been able to come up with answers to these questions.

One of the protestant churches has a Doctrine of Predestination in which they address themselves to this question. They state that "God from all eternity did by His own free will, freely, and unchangeably ordain whatsoever comes to pass" and that "God is not the Author of sin."

This seeming contradiction, "That God ordained whatsoever comes to pass" and yet "God is not the Author of sin," is clarified and explained in the esoteric teachings of the Rosicrucian Fellowship.

Esoteric Viewpoint

From the esoteric viewpoint, the fall of man relates two events taking place at the same time. One event was predestined. The other event was an anomaly in Nature.

We must remember that from the esoteric viewpoint the biblical account of the fall of man is symbolical. The Garden of Eden represents a spiritual state. Adam and Eve in the Garden represent humanity at a time in which it was in a spiritual state, "a state of perfection and happiness."

The fall as predestined by God was not the fall into sin, but the fall from a spiritual consciousness to a material

consciousness – a “fall” which brought man his “self” consciousness. “Then the eyes of both of them were opened and they discovered that they were naked.”

Sin and suffering, however, were not part of the divine plan. God did not create sin nor the suffering which it causes. God is *love*.

Evolution of Consciousness

The Rosicrucian Fellowship teaches that man has undergone an evolution of consciousness as well as an evolution of form. (The development of consciousness is the reason for our existence. Life takes form and thereby develops consciousness.)

The Garden of Eden, as we have said, represents a level of conscious attainment in which humanity, represented by Adam and Eve, realized a spiritual consciousness but not a self-consciousness. Our goal is a spiritual self-consciousness.

The Rosicrucian Fellowship teaches that man has a physical body and a spiritual body and that the mind is the link between them. Man was given the mind at a time corresponding to the Garden of Eden.

Earlier in man’s development, before the fall, human Egos were able to create new bodies from within themselves. Each individual Spirit could create from within himself a new body.

With man’s descent into the physical world from the spiritual world, he lost the ability to create from himself a new body. Now in order to create a new body he needed the cooperation of another Spirit. So, according to the divine plan, the creative force was divided. One half of the force was used to build forms under the guidance of the Angels. The other half of the creative force was used to build the physical brain through which the newly acquired mind could function. “And so the Lord God put the man into a trance, and while he slept, he took one of his ribs and closed the flesh over the place. The

Lord God then built up the rib, which he had taken out of man, into a woman.” This is the biblical account of the division of the creative force.

Positive and Negative

In one half of humanity the negative force was used for the purpose of building the brain and the positive creative force for building new bodies. In the other half of humanity the positive creative force was used to build the brain while the negative creative force was used to create new bodies.

It now took two, one Spirit with a negative creative force for body building and one with a positive creative force, to build a new form.

While the propagation of the race was under the guidance of the Angels there was no pain or suffering connected with birth.

Mr. Heindel tells us that: “it was proposed that when the brain had been completed, the Lords of Mercury, who excelled in intelligence, should teach us how to use the mind and make it truly creative so that we would no longer be dependent (on the Angels for guidance in propagation). Thus by the work of these two great Hierarchies, we were (to be) raised from unconsciousness to the first stage of creative intelligence” (Freemasonry & Catholicism p. 70–71) *(to be continued)*

* * *

“Thought force is the most powerful means of obtaining knowledge. If it is concentrated upon a subject, it will burn its way through any obstacle and solve the problem. If the requisite amount of thought force is brought to bear, there is nothing that is beyond the power of human comprehension. So long as we scatter it, thought force is of little use to us, but as soon as we are prepared to take the trouble necessary to harness it, all knowledge is ours.”

—Max Heindel

Standing Up for Our Beliefs

Thomas O'Hare

Aspirants to the spiritual path many times forget that one of the cardinal traits which we must develop is enlightened initiative. Only in this way can development of our creative talents begin, and that is what we aspire to in the far future: divine creativity.

At this point in our development, initiative can take many forms, from the highest to the lowest. One of the most important steps we take in developing initiative is becoming self-reliant; this is the cornerstone of the Rosicrucian philosophy. Moreover, to evolve the principle of self-reliance most fully, we must learn to stand up for what we believe, sometimes at tremendous cost.

For some, this idea brings us into immediate conflict with the ideal of selfless service. How can self-assertion be balanced with the ideal of service? It is a matter of discrimination. There is no higher ideal to which we can aspire than "loving, self-forgetting service;" however, we must realize that the greatest service we perform at times is to stand up for principles in which we believe. We must learn to discriminate between an assertion of principle and a selfish assertion for our own gain.

It is possible to fool ourselves into thinking that all must remain peaceful and harmonious at the cost of self; in fact, this is viewed by some as a form of service. At this point we must learn the great difference between service that is rendered indiscriminately, and that which is discriminately performed to be of even greater service. Loving, self-forgetting service is not necessarily synonymous

with peace and harmony, nor does it entail forgetting one's conscience at opportune moments so that peace and harmony will prevail.

Actually, it is quite the opposite, for the discriminative server will at times make his views known in the hopes that good will result. Admittedly, this may result in an inharmonious situation, but it is just this inharmony which pushes us towards progress. This final result is that which the discriminative server seeks.

If we look at the Christ ideal, we may see many examples of discriminative service rendered at the cost of peace and harmony. Did not the Christ heal on the Sabbath, even though the letter of the law forbade it? Did not the Christ speak and teach the Samaritan woman at the well, an act totally against tradition? And did not the Christ throw the money changers out of the Temple?

Surely Christ came to teach us of universal brotherhood and loving, self-forgetting service to others, but He also expressly stated, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." (*Matt.* 10: 34) We must learn to balance the striving for service with being true to our own consciences. Neither one can always bring about harmonious situations.

There are also those who do not wish to make a stand for fear of making a mistake. Here again the importance of acting must be emphasized. Only by initiating action do we learn lessons. Those who stand in between in indecis-

iveness will be left behind. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:15-16) It is far better to make a choice, take a stand, and be very wrong, than to fear making a choice. By the first action, a definite lesson is learned; by the second, nothing is gained.

We practice the principle of self-reliance when we stand up for what we believe is right. As Mr. Heindel states in *Letters to Students*#20, "We are to learn to stand alone. We may not like it; we may be afraid. . . But the baby must crawl and fall; it must rise, fall again and hurt itself. The experience is unpleasant but unavoidable." Only by such experience can we learn enlightened initiative, one step along the path to divine creativity. Mr. Heindel sets the ideal before us in his conclusion to the letter quoted above:

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



Never think that no one sees you when you are "alone." An automatic camera is recording your every act. It not only does this, but it even registers every thought you think and all its findings are carefully placed in your "Ledger of Life." If you do not use the scientific exercises of the Rosicrucian students to eradicate these records in *this* world, you will hear from them at a later date and under less pleasant conditions.

RESOLUTIONS AND THE PHILOSOPHIC LIFE

(continued from page 14)

unable to relax and think straight. Whereas the thoughtful student, whom we may call the "tortoise," has sensibly, philosophically prepared himself and passes with ease.

Once we stop procrastinating and get down to serious business, we need will-power to carry through. Many people say they have no will-power, or believe that they can find it outside themselves. They are wrong on both counts. Will-power is not a separate or foreign entity, nor is it a rare gift bestowed on a favored few. Will-power must be exercised to be realized. We start by being faithful in small things and it grows from there. Let's say we have no money and must buy on credit. If our credit is good, if we have a reputation of always meeting installment payments on time, we have no trouble in acquiring the loan. If, however, our credit is bad, we have difficulty in going ahead as planned.

What of our credit with ourselves? Do we say one thing and always do another? or do nothing at all? This is no way to get the attention of the Higher Self which is patiently waiting to unite forces and "lend" a helping hand. So we resolve to do a beneficial thing, or to cease doing a wasteful thing. If our credit is good perhaps the Higher Self says, "Well, I know her to be a woman of her word. I think we can make some progress here." But if credit is bad, "Hmph – oh sure!" the Higher Self might be justified in saying, until we prove ourselves more earnest.

To establish good credit, withdraw procrastination and intemperance, and in their places deposit patient perseverance and balance of mind and body. The interest yielded will be an ever-increasing, ever-stronger will power to turn lofty aspirations into dynamic realizations.

MAX HEINDEL'S MESSAGE



Initiation: What It Is and Is Not

Part I

It is no rare occurrence to receive questions relating to Initiation, and we are also frequently asked to state whether this order or that society is genuine, and whether the initiations they offer to all comers who have the price are *bona fide*. For that reason it seems necessary to write a treatise on the subject so that students of the Rosicrucian Fellowship may have an official statement for reference and guidance in the future.

All religions have been given to mankind by the Recording Angels, who know the spiritual requirements of each class, nation, and race, and have the intelligence to give to each a form of worship perfectly suited to its particular need. Thus, Hinduism is suited to the Hindu, Mohammedanism to the Arab, and the Christian religion to those born in the Western Hemisphere.

The Mystery Schools of each religion furnish to the more advanced members of the race or nation embracing it a higher teaching which, if *lived*, advances them into a higher sphere of spirituality than their brethren. But as the religion of the backward races is of a lower order than the religion of the pioneers, the Christian nations, so also the Mystery Teaching of the East is more

elementary than that of the West, and the Hindu or Chinese Initiate is on a correspondingly lower rung of the ladder of attainment than the Western Mystic.

The Christian religion is the loftiest yet given to man, and to repudiate the Christian religion, esoteric or exoteric, for any of the older systems, is analogous to preferring older textbooks of science to the newer ones which embrace discoveries to date.

The practices of Eastern aspirants to the higher life should not be imitated by Westerners; we refer particularly to the breathing exercises. They are necessary to the unfoldment of the Hindu, but not the Western aspirant. It is dangerous for him to practice breathing exercises for soul unfoldment because:

During involution the threefold Spirit gradually was incrustated in a threefold body. In the Atlantean Epoch man was at the nadir of materiality. We are just now rounding the lowest point on the arc of involution and starting upward on the arc of evolution. At this point, then, all mankind is immured in this earthly prison house to such a degree that spiritual vibrations are almost killed. This is, of course, particularly true of the more backward peoples. The atoms in their race bodies are vibrating at an

exceedingly low rate. When in the course of time one of these people develops to a point at which it is possible to further him upon the path of attainment, it is necessary to raise this vibratory pitch of the atom so that the vital body, which is the medium of occult growth, may to a certain extent be liberated from the deadening force of the physical atom. This result is attained by means of breathing exercises, which in time accelerate the vibration of the atom and allow spiritual growth to take place.

These exercises may also be used by a great number of people in the Western world, particularly those who are not concerned with their spiritual advancement. Here the breathing exercises would do no harm. If given to a person who is ready to enter the path of advancement mapped out for the Western Aspirants, however, the case is far otherwise.

During the aeons which we have spent in evolution since the time when we were in Hindu bodies, our atoms have accelerated in their vibratory pitch enormously. In the case of one who is nearly ready for Initiation, the pitch of vibration is higher than that of the average man or woman. Therefore he does not need breathing exercises to *accelerate* this pitch, but certain spiritual exercises suited to him individually which will advance him on the proper path. If such a person at this critical period tries breathing exercises in the hope of *getting quick results*, he will get them quickly but in a manner he has not looked for. The vibratory rate of the atoms in his body will in a very short time become accelerated to such a pitch that it will seem to him as if he were walking on air; then also an improper cleavage of the vital body may take place, and either consumption or insanity follows. Now please put this down where it will bum itself into your consciousness in letters of fire: *Initiation is a spiritual process, and spiritual progress cannot be accomplished by physical means, but only by spiritual exercises.*

There are many orders in the West which profess to initiate anyone who has the price. Some of these orders have names closely resembling our own, and we are constantly asked by students whether they are affiliated with us. In order to settle this once and for all, please note that the Rosicrucian Fellowship has constantly taught that *no spiritual gift may ever be traded for money*. Thus, it is obvious that we have no connection with any order which demands money for the transference of spiritual power. He who has something to give of a truly spiritual nature will not barter it for money. I received a particular injunction to this effect from the Elder Brothers in the Rosicrucian Temple, when they told me to go to the English speaking world as their messenger, a claim I do not expect you to believe *save as you see it justified by fruits*.

Now, however, about Initiation: What is it? Is it ceremony as claimed by these other orders? If so, any order can certainly invent ceremonies of a more or less elaborate kind. They may by flowing robes and clashing swords appeal to the emotions; they may appeal to the sense of wonder and awe by rattling chains and by deep sounding gongs, and thus produce in their members an "*occult feeling*." However, *no ceremony can ever give to anyone that inward experience* which constitutes Initiation. No matter how much is charged, how fearful the oaths, how awful or beautiful the ceremony, or how gorgeous the robes, no ceremony can convert a sinner and make him a saint. Conversion is to the exoteric religionist exactly what Initiation is in the higher mysticism. Please consider this point thoroughly, and you will have the key to the problem.

Do you think that anyone could go to a person of depraved character and agree to convert him for a certain sum and carry out his part of the agreement? Surely you know that no amount of money could bring about that change in a man's

(continued on page 28)

Studies in the Cosmo-Conception

The Spiritual Aspirant and Celibacy

Q. How fully may an awakened Spirit gratify his spiritual aspirations?

A. Never to the neglect of duty. Spiritual desire never comes until the time is ripe and always when the particular conditions obtain under which we must seek its gratification, if at all. Whatever duties exist which are apparent restrictions must be borne.

Q. How does this apply to family responsibilities?

A. If the care of a family prevents the complete consecration desired, the aspirant would certainly not be justified in neglecting duty and devoting the entire time and energy to spiritual purposes. An effort must be made to gratify such aspirations without interfering with duty to family.

Q. Is celibacy for married aspirants justifiable?

A. If the desire to live a celibate life comes to a person who holds marriage relations with another, the obligations of such relations are not to be forgotten. It would be very wrong, by practicing celibacy under such circumstances, to endeavor to escape from the proper performance of duty. As to what constitutes duty in regard to coition, however, there is a standard for aspirants to the higher life different from that of the ordinary man or woman.

Q. What is this standard?

A. Most people regard marriage as sanctioning unlimited license for the gratification of sexual desire. In the eyes of statute law perhaps it is so, but no man-made law or custom has any right to govern this matter. Occult science teaches that the sex-function should *never* be used for sense-gratification but for propagation *only*.

Q. How rigidly ought an aspirant to observe this principle?

A. An aspirant to the higher life would be justified in refusing coition with the marriage partner unless the object were the begetting of a child. Each person owns his or her body and is responsible to the Law of Consequence for any misuse resulting from the weak-willed abandonment of that body to another.

Q. How large ought families rightly to be?

A. It is both a duty and a privilege (to be exercised with thanks for the opportunity) for all persons who are healthy and of sound mind to provide vehicles for as many entities as is consistent with their health and ability to care for the same.

Q. How does this apply to aspirants?

A. Most particularly are aspirants to the higher life under obligation in this respect on account of the purification which their purer lives have wrought in their bodies, because of which they are better qualified than ordinary humanity to generate pure vehicles suitable for high-class entities waiting for opportunities to incarnate.

Q. Do such family obligations interfere with spiritual growth?

A. It is not the use but the abuse of the creative privilege that causes all the trouble and interferes with the spiritual life, so there is no need for anyone to abandon the higher life because he or she cannot be celibate. The aspirant to spiritual attainment can be successful only in proportion to the extent of the subjugation of the lower nature but should beware of the other extreme.

(Ref: *Cosmo* pp. 470-472)

WESTERN WISDOM BIBLE STUDY

The Baptism

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. —*Matt. 3:13-17*

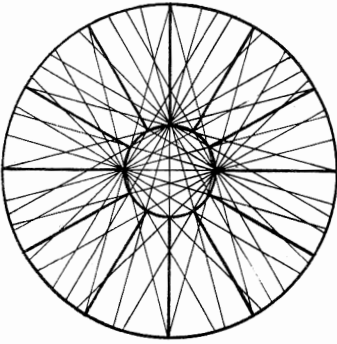
All four Gospels record the occurrence of the mystic rite of Baptism, this being a definite step on the Christian Mystic Path. It is also one of the Sacraments, which may be called keystones in the arch of evolution, for they inculcate morals of the loftiest nature. Just what constitutes baptism, however, is a question about which there have been arguments of great length and intensity.

In order to obtain a true idea of baptism it is necessary that we revert to the early history of the human race as recorded in the Memory of Nature. There was a time when humanity lived in the foggy atmosphere which surrounded the Earth at that stage in our evolution. They lived in one vast brotherhood, innocent and childlike. In time the fog condensed and water flooded the depressions upon the Earth's surface. Simultaneously, the atmosphere cleared, and the eyes of man were opened and he perceived himself as a separate Ego. Then the universal Spirit of love was superseded by egotism and self-seeking. Today when a person is admitted to the spirit-

ual institution called a church, where love and brotherhood are the basis of action, it is appropriate to carry him *under the waters* of baptism in symbol of the beautiful condition of innocence and love which existed when man dwelt *under the mists* in that period long ago. As Max Heindel has described in *Ancient and Modern Initiation*:

“Then the Spirit is conducted under the waters of Atlantis, where it sees the primal condition of brotherly love and kindness; where it perceives God as the great Father of His children, who are there surrounded by His wonderful love. By the conscious return to this Ocean of Love, the candidate becomes so thoroughly imbued with the feeling of kinship that the spirit of egoism is banished from him forever. It is because of this saturation with the Universal Spirit that he is able later to say: ‘If a man takes your coat, give him your cloak also; if he asks you to walk one mile with him, go with him two miles.’ Feeling himself one with all, the candidate does not even consider the murder of himself as mistreatment, but can say: ‘Father, forgive them.’ They are identical with himself, who suffers by their action; he is the aggressor as well as the victim. Such is the true Spiritual Baptism of the Christian Mystic, and any other baptism that does not produce this universal fellow-feeling is not worthy of the name.”

This baptism may take place at any time and at any place, for it occurs at the moment when the candidate feels with sufficient intensity the longing to know the cause of sorrow and alleviate it.



ASTROLOGY

Creative Astrological Analysis

Summary

Karl Kleinstick

We conclude our series on creative astrological analysis by giving a summary of some of the main points we have discussed. By thus gathering the information together in a more compact form, the student may find it easier to apply in a useful manner the concepts that have been given.

Before continuing our sketch notes, it may be beneficial to condense and summarize the information we have previously discussed on houses, signs, planets and aspects. This will make it easier to utilize the concepts we have developed in trying to arrive at a more abstract and fluid interpretation of the horoscope.

PLANETS – Show *what* the action is. (Activity)

SIGNS – Show *how* the action is being expressed. (Modification of activity)

HOUSES – Show *where* the action is taking place. (Field of activity)

ASPECTS – Show how different activities are related to each other; how one sign-planet-house unit relates to another.

Signs influence everything and are influenced by nothing; they influence both planets and houses. Houses influence nothing and are influenced by everything; they are influenced by both signs and planets. Planets are between these two polarities; they are influenced by signs and influence houses.

The ruler of a sign colors anything that is in that sign, according to its own sign and house position. The ruler colors the expression of any other planet that may be in its sign and affects the affairs of any house when its sign is on the cusp thereof.

The basic and primary factors in horoscope analysis are the sign and house positions of each planet.

RULERSHIP – (Essential dignity) A planet in the sign that it rules expresses itself most powerfully and naturally according to its essential nature.

DETRIMENT – A planet in detriment expresses its innate nature weakly,

being relatively easily imposed upon and subdued by other forces.

EXALTATION – A planet in exaltation tends to express its best side and act most positively.

FALL – A planet in fall tends to express its less desirable side and act in a negative manner.

RETROGRADE – A retrograde planet indicates resistance, frustration, and difficulty in utilizing in an efficient and productive manner the forces of that planet. This hindrance of full expression is designed to develop a greater degree of consciousness in regard to that force.

INTERCEPTION – Intercepted planets or signs indicate submerged forces and influences in the area of activity indicated by the house involved. The forces or influences themselves are not any less potent, they are only less *noticeable* in the sphere of activity where they operate.

FIRST – How one acts and appears toward others; outward actions and appearances. What others look for and see in oneself.

SECOND – The establishment and maintenance of security or equilibrium.

THIRD – People and things within the immediate surroundings or environment; one's relationship thereto, his understanding and appreciation thereof, and his capacity to cope therewith.

FOURTH – The essence of experience or the result of endeavor. What one looks upon as being valuable, worth having or retaining.

FIFTH – Freedom of expression. Activities undertaken for pleasure or as an expression of what one likes to do.

SIXTH – Voluntary responsibility. The responsibilities which one takes upon himself as his share of the world's work and for his right to exist as a part thereof.

SEVENTH – How others act and appear toward oneself. What one looks for and sees in others.

EIGHTH – Refocus. The old, worn-out things which are left behind because

they have outgrown their usefulness, making way for new directions, higher possibilities, and realignments of a different order.

NINTH – The relationship of oneself to the larger environment. How one reacts to, copes with, or adapts himself to, that which belongs to his larger environment and is outside his immediate control, his immediate sphere of influence, or his ability to change or alter.

TENTH – Positions of status, power and authority; one's conduct therein and exercise and uses thereof. Vantage ground of command and influence.

ELEVENTH – Social intercourse and activity. Sharing and participating with others on a community or society level, or with company of one's choosing.

TWELFTH – Responsibilities and obligations arising from past unfulfillment or neglect. That which requires our time and attention whether we are willing to give it or not.

PLANETS

SUN – Sense of purpose and inner strength of character.

MERCURY – Mode of thought. The way one tends to think, talk, and perceive through the senses. How one tends to think about things outside of oneself.

VENUS – Mode of feeling. How one tends to feel about and toward things outside of oneself.

MOON – Self-image, self-awareness, and self-concept. Thoughts and feelings about oneself and one's own capabilities.

MARS – Individual incentive and initiative. Power and self-motivation.

JUPITER – Benevolence, helpfulness, and generosity rendered to and received from others.

SATURN – Consideration and awareness of other people's rights, needs and viewpoints. Also consideration from other people of one's own rights, needs, and viewpoints.

URANUS – The summation of everyone's venusian output, indicating feeling

trends of the masses. Sensitivity to these feelings and to the moods of others. Inspired ideas and imagination. Intuition. Spiritual sight and perception.

NEPTUNE – The summation of everyone's mercurial output, indicating the thought trends of the masses. Sensitivity to these thoughts, to the thoughts of others, and to the superphysical. Inspired knowledge and understanding. Spiritual insight and comprehension.

PLUTO – The summation of everyone's solar output, indicating the purpose of the masses. Co-operation with others as an individual for a common purpose.

ASPECTS

The conjunction, trine, quintile, and sextile are considered harmonious aspects, while the opposition and square are considered dissonant. Harmonious aspects are comfortable and conducive to ease and relaxation, but are unprogressive. Dissonant aspects are uncomfortable and tension producing, but are progressive and lead to further development.

For any two hypothetical planets A and B:

CONJUNCTION – Stimulating. A stimulates the simultaneous expression of B, and vice-versa.

OPPOSITION – Inhibiting. A inhibits the expression of B, and vice-versa.

TRINE – Helpful. A contributes to the expression of B, and vice-versa.

SQUARE – Confrontation. A strives to dominate the expression of B, and vice-versa.

QUINTILE – Symbiotic. A supports the expression of B, and vice-versa.

SEXTILE – Opportunistic. A tends to exploit the expression of B, and vice-versa.

PHYSICAL ANALOGIES

ARIES – Cardinal Fire – Flames

TAURUS – Fixed Earth – Soil

GEMINI – Common Air – Dryness

CANCER – Cardinal Water – Streams,

 rivers, waterfalls, running water.

LEO – Fixed Fire – Incandescence, fluorescence.

VIRGO – Common Earth – Coolness

LIBRA – Cardinal Air – Wind

SCORPIO – Fixed Water – Lakes, Seas, standing water

SAGITTARIUS – Common Fire – Warmth

CAPRICORN – Cardinal Earth – Rocks, stones, crystals

AQUARIUS – Fixed Air – Atmosphere

PISCES – Common Water – Moisture

FIRE – Gives joy, zest, enthusiasm, and love of life and activity. The spark of life.

EARTH – Gives the impulse to be involved and concerned with the affairs of life. The gathering of experience.

AIR – Gives the impulse to integrate and form connections and relationships. The meaning of experience.

WATER – Gives the impulse to self-mastery; to guide and control one's own course in life. The power generated by experience.

CARDINAL – Forceful. Kinetic energy. Leads to action and effort.

FIXED – Resourceful. Potential energy. Leads to perseverance in endeavor.

COMMON – Mutable. Fundamental. Basic energy. Leads to flexibility and adaptability in endeavor. Can be either forceful, resourceful, both, or neither, according to circumstances.

ARIES

BASIC – Enthusiastic, spontaneous, energetic, forceful.

POSITIVE – Courageous, innovative, pioneering, adventurous.

NEGATIVE – Impulsive, impatient, combative, imprudent.

LESSONS – Patience, persistence, gentleness, forbearance.

TAURUS

BASIC – Emotionally involved, resourceful, determined, cautious.

POSITIVE – Devoted, aesthetic, peace-

able, stable.

NEGATIVE – Stubborn, possessive, indulgent, overly emotional.

LESSONS – Emotional control, purity, selflessness, independence.

GEMINI

BASIC – Curious, inquisitive, adaptable, whimsical.

POSITIVE – Versatile, informed, perceptive, light-hearted.

NEGATIVE – Nervous, frivolous, superficial, aimless.

LESSONS – Reverence, idealism, activity, sincerity.

CANCER

BASIC – Control of activity, forceful, supportive, traditional.

POSITIVE – Self-sacrificing, appreciative, orderly, sympathetic.

NEGATIVE – Meddlesome, smothering, easily offended, overly self-conscious.

LESSONS – Inquisitiveness, adaptability, impartiality, non-interference.

LEO

BASIC – Buoyant, resourceful, confident, unifying.

POSITIVE – Generous, honorable, straightforward, exemplificative.

NEGATIVE – Proudful, arrogant, contemptuous, pretentious.

LESSONS – Humility, economy, caution, discrimination.

VIRGO

BASIC – Intellectually involved, adaptable, reserved, calm.

POSITIVE – Logical, efficient, analytical, discriminating.

NEGATIVE – Critical, apathetic, skeptical, unimaginative.

LESSONS – Mental control, imagination, inspiration, faith.

LIBRA

BASIC – Forceful, reciprocating, symmetrical, reactive.

POSITIVE – Just, diplomatic, reconcilia-

tory, considerate.

NEGATIVE – Temperamental, indecisive, contrary, extremist.

LESSONS – Courage, decisiveness, enthusiasm, spontaneity.

SCORPIO

BASIC – Emotional control, resourceful, penetrating, exacting.

POSITIVE – Self-control, self-reliance, pursuit of the esoteric, striving for transmutation.

NEGATIVE – Vindictive, sulking, manipulating, morbid.

LESSONS – Compromise, diplomacy, forgiveness, fair-play.

SAGITTARIUS

BASIC – Warm, friendly, adaptable, active.

POSITIVE – Aspiring, idealistic, optimistic, reverent.

NEGATIVE – Impractical, timid, credulous, inconsistent.

LESSONS – Practicality, firmness, organization, discretion.

CAPRICORN

BASIC – physically involved, forceful, systematic, factual.

POSITIVE – Trustworthy, utilitarian, precise, diligent.

NEGATIVE – Opportunistic, dogmatic, suspicious, fearful.

LESSONS – Self-sacrifice, physical control, sympathy, trust.

AQUARIUS

BASIC – Thoughtful, resourceful, impersonal, detached.

POSITIVE – Broadminded, tolerant, intuitive, altruistic.

NEGATIVE – Humorless, eccentric, know-it-all, unreachable.

LESSONS – Enthusiasm, joy, aspiration, accessibility.

PISCES

BASIC – Mental control, adaptable, sensitive, receptive.

POSITIVE – Imaginative, inspired, empathetic, interpretive.

NEGATIVE – Vacillating, moody, hypersensitive, vague.

LESSONS – Consistency, detachment, tolerance, tranquility.

MISCELLANEOUS

ASC – One's outward actions and appearances toward the world in general, and how one is perceived by others through them. The ASC gives the general keynote as to how one tends to project himself into mundane affairs. It also indicates the nature of those activities and opportunities which lead to development of the material side of one's existence.

MC – How one tends to conduct himself when in positions of power, command, and authority. The MC also indicates the nature of those activities and opportunities which lead to development of the spiritual side of one's existence.

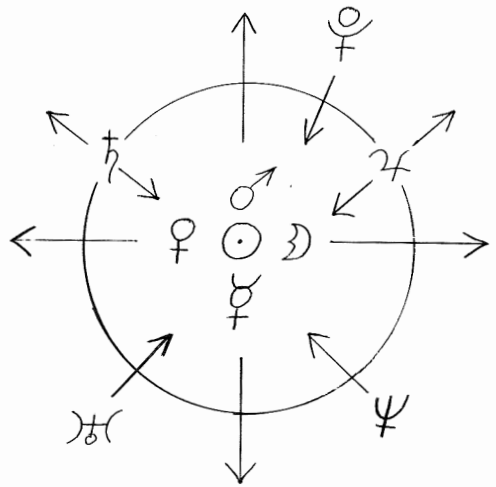
PART OF FORTUNE – This point is not overly important, but it indicates to a certain extent one's awareness of his ASC-potential; one's awareness of the impact which he makes on others and of his opportunities for mundane development.

DRAGON'S HEAD – A point which encourages conservation of energy, or maximum utilization of energy through control and direction.

DRAGON'S TAIL – A point which tends to produce dissipation of energy, or wasteful utilization of energy through limitation or lack of control.

In trying to understand a little more clearly the distinction between personal and impersonal planets, let us examine diagram 9. The circle represents the boundary of the individual consciousness of a person, the "ring of the Niebelung." The planets on the inside of this circle (Sun, Mercury, Venus, Moon, Mars) the personal planets, represent forces which can be directly manipulated by this individual consciousness and can be

directed outwardly. Jupiter and Saturn are shown on the rim of the circle and represent forces that are to a certain degree amenable to the individual consciousness, but which also arise from collective sources somewhat. The three planets outside the circle, Uranus, Neptune and Pluto, represent forces which originate on an impersonal, or collective level, and enter the realm of the individual consciousness from there. These forces can only be manipulated indirectly by the individual consciousness.



Through the personal planets we operate on a one-to-one basis with other people. For example, a person tends to communicate with others according to what the planet Mercury indicates in his horoscope. If Mr. A has Mercury in Capricorn and Mr. B. Has Mercury in Libra, then Mr. A will tend to communicate with Mr. B. after the manner of Capricorn, but Mr. B. will tend to receive and evaluate what is said after the manner of Libra. The situation reverses when Mr. B. talks to Mr. A.

Although Jupiter and Saturn are impersonal planets by virtue of their placement beyond the asteroid belt, we perceive that they are still not altogether outside the realm of the personal. In fact, we may consider the asteroid belt

to represent the circle in diagram 9, and Jupiter and Saturn to represent a sort of "buffer zone" between the planets inside this circle and the planets further out. We know that nothing in nature changes suddenly (that which appears to do so is only made possible by periods of preparation which precede the change itself) and Jupiter and Saturn mark a zone of transition between two different types of forces.

Uranus, Neptune and Pluto indicate the relationship of the individual to the community of other individuals. In Uranus we have the "summation" of the Venus output of this community, and it therefore indicates among other things, the general morality of humanity at different periods. While we communicate through symbols on the personal level of Mercury, on the impersonal level of Neptune we are able to contact a higher realm and communicate directly in terms of meaning. The Sun indicates the sense of purpose which lies behind and pervades the activities of our lives, but Pluto indicates the sense of purpose which emerges when individuals come together to accomplish a common goal. Uranus, Neptune, and Pluto also represent certain forces which are super-physical in origin.

In each case above we are dealing with a force that arises outside the personal realm. Yet, by our degree of sensitivity and amenability to these forces, by the manner in which we lay hold of and react to them, and by our capacity to control and direct their influence on our lives, they become important factors to consider in understanding ourselves. Thus, it can be seen that we are not making a distinction between the degree of importance of personal and impersonal planets, but we are distinguishing between different *kinds* of influences. The distinction is qualitative, not quantitative.

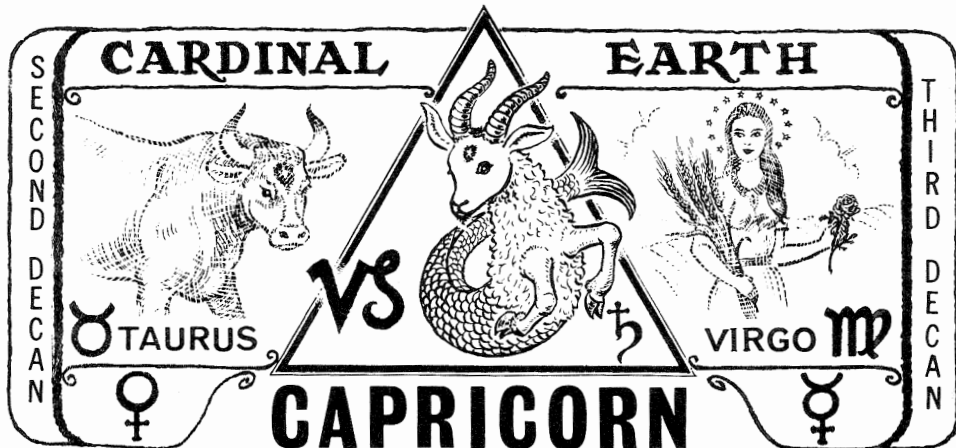
INITIATION: WHAT IT IS AND IS NOT

(continued from page 20)

character. Ask a true convert where he got his religion and how he got it. One may tell you that he received it upon the road as he was walking along; another says that the light and the change came to him in the solitude of his room; another that the light struck him as it struck Paul upon the road to Damascus, and forced him to change. Everyone has a different experience, but it is in every case *an inward experience*, and the outward manifestation of that inward experience is that *it changes the man's whole life* from the very least to the very greatest aspects.

So it is with Initiation; it is an inward experience, entirely separate and apart from any ceremonial whatever, and therefore it is absolutely impossible for anyone to sell it to anyone else. Initiation changes a man's whole life. It gives him a confidence that he never possessed before. It clothes him with a mantle of authority that never can be taken from him. No matter what the circumstances in life, it sheds a light upon his whole being that is simply wonderful. No ceremony can effect such a change.

We therefore hold that anyone who offers initiation into an occult order by ceremonials to anyone who has the price brands himself as an imposter. The true teacher, if he were approached by an aspirant with an offer of money for spiritual attainment, would answer indignantly in the words used by Peter to Simon, the sorcerer, who offered him money for spiritual powers: "Thy silver perish with thee."



The Children of Capricorn, 1975-6

Birthdays: December 22 to January 20

SIGN – Capricorn the seagoat.

QUALITY – Cardinal, or forceful.

ELEMENT – Earth, or body.

PHYSICAL ANALOGY – Rocks, stones, crystals.

EXOTERIC ANATOMY – Knees and skin; bones, ligaments, tendons, cartilage, and joints in general.

ESOTERIC ANATOMY – Dense body.

TABERNACLE IN THE WILDERNESS – Capricorn corresponds to the Ark of the Covenant, containing the Pot of Manna, the Budding Rod, and the Tablets of the Law. This, in turn, is symbolical of the perfected dense body.

BASIC INFLUENCE – Practical, utilitarian, exact, industrious, observant,

POSITIVE INFLUENCE – Positive Capricorn is alert to what is going on, ready to pounce on any good opportunity that happens by. A well-planned, aggressive strategy gains tangible results for these people,

which are the only worthwhile results as far as they are concerned. Adept at working with facts, they tend to shy away from things of an overly speculative nature in order to establish as firm a position as possible. Spiritualized, such tendencies lead to a practical, methodical approach to esoteric development that assures eventual results.

NEGATIVE INFLUENCE – Negative Capricorn becomes an opportunist. These people are very agreeable and patronizing toward those in authority or in a position to advance them. But when they are in authority themselves, they can become very harsh toward and demanding of their subordinates. Status and position are important to such people and they are sometimes a bit unscrupulous in attaining their ends. When these people become interested in the occult, they attempt to “prove” such things, or try to produce “facts” relative thereto, rather than

make a personal effort to live the disciplined life necessary for true spiritual development.

RULER – Saturn, the planet of consideration from and toward others, is at home in Capricorn, and therefore expresses its innate nature most easily here. Saturn is the planet that teaches us to look outside ourselves and be aware of the view-points and needs of others. These lessons are best learned in the physical world where we see other people separate from ourselves and can learn to appreciate them as individuals. This is not always easy at first, and then Saturn is our taskmaster; for in its negative phase, Saturn shows a *lack* of consideration from and toward others, and all the concomitant undesirable consequences thereof. We must learn to wield our power and authority to help others and not for self-aggrandizement.

EXALTATION – Mars, the planet of initiative, expresses its best qualities in Capricorn, where it is able to put its energy to good use in overcoming physical resistance and working toward tangible results.

DETRIMENT – The Moon has a difficult time expressing its innate nature in Capricorn. By nature, the Moon is introspective and turns inward to discover self. But in Capricorn it is influenced to look outward, and this can create confusion. Uncertainties may arise concerning identity, creating a tendency to seek continual outside reassurance and reinforcement.

FALL – Jupiter, the planet of helpfulness and of philosophical attitudes, tends to show its less desirable side in Capricorn. For here, things are practical and not philosophical; real, and not ideal. Helpfulness tends to be present only when something can

be gained in return. Philosophical attitudes may turn to rationalizations and craftiness, taking unfair advantages over others. Of course, the conscientious person can transmute such tendencies into true helpfulness and the practice of high ethics in practical affairs.

At present, Neptune is also considered to be in fall in Capricorn, though this may not always be so. It is considered that the spiritual nature of Neptune does not mix well with the practical influence of Capricorn.

GREEK MYTHOLOGY – Saturn is primarily symbolized by Chronus and Chaos in Greek Mythology. Chaos was the first god, being created before all other gods. This is a symbol of the Saturn period, the first manifestation of life in substance after its emergence from the preceding Cosmic Night. Chronus is "Father Time," a primary manifestation in the physical world. The story of Chronus eating his children is a symbol of how an overly-materialistic attitude can smother spiritual inclinations. However, Zeus' eventual triumph over Chronus shows the eventual triumph of spirit over matter.

COSMIC CHRISTIANITY – The Sun's passage through Capricorn marks a time of testing. As the new year begins we are tested to see if we will apply the spiritual principles given at Christmas time to our everyday existence in the physical world. At this time, we must endeavor to overcome the temptations of the material world by returning good for evil. We must learn to "try all things and hold fast that which is good." The Sun sextile Uranus in Scorpio from Dec. 22 to Jan. 6 would deepen the already serious nature of Capricorn

and give an open and powerfully creative nature. These children should display originality and have a strong will. They will probably be patient with those less progressive than themselves but may not tolerate dishonesty or insincerity in others.

From Dec. 25 to Jan. 10, the Sun squares Pluto in Libra. These children should be taught to regard their purpose in life carefully and strive to use good judgment in obtaining their goals, for they can be ruthless when trying to attain status or position in life. The Sun squares Jupiter in Aries from Dec. 29 to Jan. 16, indicating that these natives may be immoderate in their actions and attitudes. This pretentious nature could lead to problems regarding their worth in terms of abilities and talents. These children must learn to restrain pride and poor judgment and to channel their power benevolently without being boastful.

The Sun opposes retrograde Saturn in Cancer from Jan. 14 to 20, indicating opportunities to overcome obstacles throughout the life. There is an urge to climb — to achieve. There might be feelings of timidity and insecurity. These children need to know their own self-worth and not be discouraged by the opinions of others.

Venus in Scorpio trines Saturn from Dec. 28 to Jan. 6, giving an intense and faithful love nature and a sense of responsibility in personal relationships. By assisting others, these natives will have some satisfying personal experiences. Venus in Sagittarius sextile Pluto from Jan. 6 to 15 favors a nature that fathoms the meaning of relationships, with good power of perception and evaluation. Venus trines Jupiter from Jan. 10 to 20. Since both planets are in fire signs, this configuration will warm the nature and give these children an affectionate, outgoing friendliness. They will tend to optimism under most circumstances, and because of an inner

harmony, most of life's basic requirements will seem to come easily to them.

From Jan. 9 to 18, Venus opposes Mars in Gemini. These children will be high-strung and energetic. They can be demanding and argumentative, and flighty because of ever changing moods. They need to cultivate the ability to compromise. They may have difficulty in relating to the opposite sex and should learn to take a definite line of action and not to suppress their better feelings. Venus conjunct Neptune in Sagittarius from Jan. 6 to 17 adds to the inspirational nature of these children and gives religious and philosophical tendencies. There is a love of music and art which should be encouraged. These natives are vulnerable to deception and must learn to be cautious of being taken advantage of by others; by the same token, they should try to change unrealistic perspective that could work havoc in their lives.

Mercury sextile Venus from Dec. 22 to Jan. 14 favors an affable manner, graceful self-expression, and the ability to communicate well with others. From Dec. 22 to 27 Mercury in Capricorn squares Jupiter in Aries and could give an indiscriminate nature and an over-egotistical self-appraisal. These children need to learn the value of disciplining the mind with educational studies. It will help them to develop better judgment and honesty in their dealings with people in general, and particularly those in the business world. Their ideas may be more grandiose than their ability to put them into action.

Mercury's opposition to Saturn in Cancer from Dec. 20 to Jan. 8 shows these natives to be strongly opinionated. Their aspect gives some depth to the mind but also an unyielding and rigid mental nature. These children need to develop a receptivity to new ideas and to avoid meddling in the affairs of others. Mercury in Aquarius square Uranus in Scorpio from Jan. 3 to 20 gives an

implacable mental nature. There will be intellectual vitality, but anxiety and irritability may result in emotional outbursts. These children need to learn compromise and control of temper.

Mercury trines Pluto from Jan. 7 to 20 and will mitigate some of the foregoing aspects if the force is used in a positive way. With both planets in air signs, these children will think things over instead of acting on snap judgments. The mind will be keen and piercing. Mercury trines Mars in Gemini from Jan. 13 to 17, giving some communicative and analytical ability and the ability to put ideas into constructive action. These children can be achievers in anything they might desire to be or do.

Mars sextiles Jupiter from Dec. 22 to Jan. 20, indicating that these children have considerable mental and physical resources and that they can be vigorous yet cheerful and honest in the pursuit of their goals. They should have a helpful nature and attract the good will of others. From Dec. 27 to Jan. 20, Mars opposes Neptune, detracting somewhat from the sextile to Jupiter and cautioning that plans may go astray until ideas are tempered with balance. These natives must be careful to avoid indulgence of any kind, including drugs, alcohol, and an interest in the negative side of the occult.

From Dec. 30 to Jan. 20 Mars trines Pluto, pointing away from the temptations mentioned. This aspect gives an assertive and dedicated nature and will be an effective force in keeping these children on the right track if they use it. There may be a strong interest in administering to the needs of the community or any worthwhile group.

Jupiter in Aries trines Neptune in Sagittarius and opposes Pluto during the solar month. The trine indicates a deep spiritual nature. The general comprehension is excellent. These natives are always able to see good in the making and are interested in develop-

ing productive potentials for the less fortunate. The opposition calls forth a need to understand and tolerate the religious convictions and ideals of others. These natives could lead a dramatic crusade in social endeavors that could be completely wrong. They can only be productive when they learn to cooperate and set aside self-interest.

Saturn in Leo squares Uranus in Scorpio from Dec. 22 to Jan. 14, indicating an inner conflict between acceptance of new and progressive ideas and adherence to old, traditional ways. These children should be taught to accept or at least have consideration for progress in general. Uranus sextile Pluto throughout the solar month gives these children the potential to become reformers in the making of a better world.

* * *

There Are No Malefics

“Good” and “bad” are terms one often hears applied to horoscopes, aspects, and planets, and it therefore seems necessary to emphasize that in reality all is *Good*. In the Father’s Kingdom, the universe, there can be nothing permanently “bad,” and that which we so designated is really only good in the making. . . . At present the influence of the so-called malefics seems evil to us because we have not learned to work in harmony with them for the highest good. — *Max Heindel*.

There are no malefics. All planetary influence is good, and everything it brings to us is good in the making. Certain planets are sometimes miscalled malefics because we have not yet learned to control their vibrations. It is like handling electricity. If we use it ignorantly and short-circuit it through our bodies, we may be electrocuted, but that does not prove in the least that electricity is a malefic. Let us get out of the habit of calling any planet a malefic.



NEWS

COMMENTARY

Bar-Stool Psychiatrists

An old customer slumped into the Melody Mill tavern in Racine, Wis., on a recent Sunday night and took his regular seat at the bar. Instead of pouring the usual shot-and-a beer, however, the barmaid engaged him in a series of neighborly conversations while refilling his glass endlessly with 7-UP. By closing time, the customer was still stone-cold sober. "I'm so glad we had a talk," the ex-alcoholic confessed to LaVerne Kowalski, the owner of the bar. "I was on the verge."

Through the ages, barkeepers have listened and nodded as their customers drowned their problems in drink. But in a growing number of innovative new community programs across the country, bartenders are urging their customers to talk out their troubles and go easy on the booze. In Racine 25 tavern owners have taken an eight-week course sponsored by the Racine Mental Health Association. They have learned to spot emotional and drinking problems and refer their troubled customers to agencies for counseling. At least half a dozen other cities are training beauticians, barbers and taxi drivers not only to lend a sympathetic ear but to direct their clients to the appropriate sources of help.

The results, though spotty, have been gratifying. In Milwaukee, where a five-year-old program has trained about 75 bartenders, a depressed customer recently walked into a tavern and confessed he had just found out his wife was having an affair. The owner kept him talking until 2 a.m. and the next morning the customer returned to thank her. "You kept me from killing my wife," he said. The barmaid credits the city's mental health program. "Before the course I was the meanest barmaid in town," she recalls. "I didn't pay any attention to anyone's problems. But no more."

In Pittsburgh, an experimental program sponsored by the University of Pittsburgh's Western Psychiatric Institute uses gypsy cab drivers in the city's ghetto to head off crises before they erupt. One driver prevented a suicide recently by picking up a woman who was threatening to kill herself with a butcher knife and driving her to the Community Mental Health Center. "This group of totally unschooled people is doing a fantastic job," enthuses Howard Prunty, director of the center. "They do it because they care. We just helped them to focus it."

Beautician Sally Speidel, 39, displays her diploma for "distinguished service in promoting mental health in North Dakota" in the shampoo room of her Bismarck beauty shop. Urging her customers to talk while she sets their hair, Speidel persuaded one customer with a drinking problem to join Alcoholics Anonymous. "I only have an eighth-grade education and you can't know how proud I am of my diploma," she says. "Helping my people is far more important to me than hairstyling."

In a way, the new on-the-job counselors appear to benefit from their new roles as much as their counselees. "I used to just listen and say, 'You have my sympathy,'" says Mike Bernhardt, 32 owner of Bernhardt's Bar in Racine. "Now I say, 'Hey, there's a place you can go for advice.'" LaVerne Kowalski, 55, agrees. "I'm not a second-class citizen any more," says Kowalski. "It's made me a better person."

Newsweek, Sept. 8, 1975

Good is found in unexpected places. We do not hold with the consumption of alcoholic beverages for any reason, and we advocate, as the ideal, to stop serving them altogether. Nevertheless, it is gratifying to see people who sell and serve these beverages also aware of the

dangers of indulgence and striving to help those who do overindulge and are potential menaces to themselves and society.

The work of the cab drivers and the beautician mentioned in this article can be taken on by people in all jobs in which personal human contacts are involved. "Helping my people is far more important to me than hairstyling" is an attitude that can and someday will be much more universally adopted in all segments of the working world.

Also significant is the compensation for service that people experience when they go out of their way to help others. "It's made me a better person" is the ultimate reward of service.

The Unwanted Child

Abortion was legalized in Czechoslovakia in 1957 and is available on demand through the 12th week of pregnancy. It is denied only for medical reasons or if the woman has had another abortion during the preceding 12 months. In many cases, the denial will be reconsidered and the abortion approved. Cases in which abortion is not granted, however, offer researchers a chance to study truly unwanted children. Henry P. David of the Transnational Family Institute in Bethesda, Md., and members of the Prague Public Health Service have collected data on a group of 233 children born of mothers twice denied abortion for the same pregnancy.

The children were first seen at approximately nine years of age and have been under observation for more than two years. As expected, the researchers found that compulsory child bearing can have unfavorable consequences for the subsequent life of the child. Compared with a similar group of control children, the unwanted children had a higher incidence of illness and hospitalization, despite the same biological start in life. They had slightly poorer school marks and performance, despite the same level of intelligence. They showed signs of poor social adjustment and were often described as "bad tempered" and "naughty." The study will continue, to see if these problems become worse during adolescence. But it already seems obvious, say the researchers, that "the child of a mother denied abortion is born into a potentially handicapping situation."

Science News, Sept. 13, 1975

It seems strange that research still is required to determine that unwanted children are handicapped during their formative years and are prone to emotional and discipline problems. Unwanted children are unloved children. Lack of love in a person's life, particularly during childhood, cannot help but lead — except perhaps among the strongest Egos — to maladjusted attitude and behavior.

From the occult point of view, however, the answer to the problem of unwanted children is not abortion; the answer is abstinence. As long as people continue to use the creative force selfishly for pleasure and gratification, so long, it seems, will the tragedy of unwanted children and the perhaps greater tragedy of the extensive debts of destiny incurred thereby be part of the human heritage.

Friends No More

A recent newspaper article on the discovery of the Tasaday (the Stone Age tribe discovered four years ago in The Phillipines) contained the following passage: "Knives (introduced by modern man) also made it possible for them to build spear traps. . . and to butcher and eat the pig and deer, which some Tasaday said used to be 'our friends.' 'They came to us in the forest. We could touch them. But now they run away.'"

Vegetarian World, Issue 4

When the Tasaday were discovered, thoughtful people expressed concern about the potential effect of "modern civilization" on this shy, peaceful, primitive tribe. Many wondered how these few people, isolated for centuries, could and would react to the harsh, devious, and combative nature of much present human inter-relationship. Consequently, measures were taken to protect them from exploitation, as well as from exposure to modern social pressures which they obviously would not be able to handle. Who stopped to think, however,

(continued on page 36)



Book Review

"Lorenzo the Magnificent"

Lorenzo the Magnificent, by Maurice Rowdon, Henry Regnery Company, Chicago, 1974.

One of the most masterful figures of the Italian Renaissance is heroically portrayed in this well-written and profusely illustrated book. A fine biography of Lorenzo de Medici, the book also affords an intriguing view of the culture, customs, and contradictions of late 15th century Florence.

Lorenzo, as ruler of the Florentine state, embodied some of the most noble characteristics which humanity at that time had evolved. He was generally humane and merciful in a vindictive age. Although the powerful chief of an influential state, he was unpretentious and natural in his behavior, a fact which deeply endeared him to the self-willed and "ungovernable" Florentines.

He was a princely patron of the arts, illuminating his "court" with such figures as Botticelli, the young Michaelangelo, and writers and philosophers from throughout the civilized world. He was himself an accomplished musician and writer and was considered by some of his brilliant contemporaries as equal in ability to Dante.

He had tremendous influence over people – an influence which he wielded honorably – partly because he was able to put himself in their places more

skillfully than most men of his period. He possessed in excellent measure the quality of empathy which is so favorably regarded today.

At a time when treachery in personal and political relationships was commonplace, Lorenzo conducted the business of state in good faith. He could not avoid war entirely, but managed to secure more years of peace for the Italian peninsula than would have been possible without his dedicated leadership.

At a time when monarchs, princes, and popes were known more for rapacity than for interest in the welfare of their subjects, he espoused, in word and practice, the cause of enlightened rulership. ". . . a ruler, because he chastises other people's errors, must try to do no ill himself: his example is the key to his sway over the people. His eyes must always be open so that others may sleep."

Lorenzo and his friends were deeply immersed in Platonic thought and, among themselves, comprised the famous Platonic "academy" of Florence. "The Platonic influence makes (Lorenzo) see everything as alive and connected, and from one divine emanation. . . . In Plato could be found Aristotle, Israel, Christ. In the end, there were no contradictions. In this yearning to reach what we would now call a global consciousness, and

ROSICRUCIAN BOOKS

On the Philosophy

The Rosicrucian Cosmo-Conception Paper	3.00
The Rosicrucian Cosmo-Conception	5.00
The Rosicrucian Mysteries	3.25
Complete Index of Heindel Books ..	4.00
The Web of Destiny (paper)	2.50
Mysteries of the Great Operas	3.75
Ancient and Modern Initiation pap.	2.50
Gleanings of a Mystic	3.75
Letters to Students (paper)	3.50
Teachings of an Initiate	3.75
Occult Principles of Health and Healing (paper)	4.00
The Desire Body	3.75
The Vital Body (paper)	2.50
Questions and Answers, Vol. I	5.25
Questions & Answers, Vol. II	5.25
The Rosicrucian Ch. Lectures (paper)	4.50
Freemasonry and Catholicism (paper)	2.50
In the Land of the Living Dead ...	3.50

On Astrology

Message of the Stars (paper)	5.50
Astro-Diagnosis (paper)	4.50
Simplified Scientific Astrology	4.00
Astrology and the Ductless Glands	.75
Tables of Houses, Lat. 1° to 66° One volume paper bound	4.50
Simplified Scientific Ephemeris From 1857—each year	1.10
Ephemerides, bound (10 years) ...	5.60
Astrological Chart, sml. .05; lg. ...	1.00
Horoscope Data Sheets, 1 doz.50
(8½x11 in., printed both sides)	

Booklets

Studies in Astrology Vols. 1, 2, 3, 4, 5, 6, 7, 8, 9, Each	1.50
Aquarian Age Stores for Children Volumes 1, 2, 3, 4, 5, 6, each...	1.25
Archetypes75
Christ or Buddha?	1.00
Etheric Vision and What It Reveals	1.50
Mystical Int. of Christmas	1.00
Mystical Interpretation of Easter	1.00
Mystery of the Ductless Glands ...	1.25
Nature Spirits and Nature Forces.	.75
Rosicrucian Child Training	1.00
Salads and Vegetarian Menus75
Silver Cord and Seed Atoms75
Earthbound35
Evolution50
How Shall We Know Christ?50

In California add 6 per cent tax on total

Discount for Dealers

The Rosicrucian Fellowship

Oceanside, California, 92054, U.S.A.

the divine principle in all religions, lay the courage of the humanist movement.”

Lorenzo had a deep feeling for the beauties of Nature, of which he wrote many closely observed descriptions, and for animals. It is said that his horse would stomp and neigh with pleasure at his approach, and, when sick, would accept oats from no other hand.”

Despite his leanings to Platonic “heresy,” Lorenzo respected the teachings of Savanarola, who was to rule Florence within two years after Lorenzo’s death. The speculative life held no appeal for him, however. The active life “was where all Lorenzo’s hopes, even his religious hopes, lay. . . . Lorenzo wished to absorb the mystical realities into life, and make real things shine with their proper light which only ignorance made dark. That was why music was so important to him. It was divine sounds reaching the heart.”

* * *

FRIENDS NO MORE

(continued from page 34)

that the “mere” fact of giving these stone age people our useful tool, the knife, might result in their losing the trust and affection of members of another life-wave? It did not take the animal Group Spirits long to dissuade their charges from visiting their now dangerous age-long former friends — men!

* * *

“From within. . . a light shines through us upon things, and makes us aware that we are nothing, but the light is all. . . . When it breathes through the intellect, it is genius; when it breathes through his will, it is virtue; when it flows through the affections it is love.”

—Emerson

READERS' QUESTIONS

Memory and Imagination

Question:

What is memory? Does it have any relationship with imagination?

Answer:

Memory is three-fold in nature: conscious, subconscious, and super-conscious. The conscious memory consists of our sense impressions which are inscribed on the reflecting ether of the vital body through the agency of the mind and the creation of thought forms. These flow back into the mind whenever the etheric record is vitalized by some association of ideas, thereby causing the phenomenon known as conscious memory.

The subconscious memory comes into being in an entirely different way, and is beyond our control at present. The ether contained in the air we inspire carries with it accurate and detailed pictures of all our surroundings, not only of material things, but also of the conditions existing at each moment within our aura. These pictures are impressed upon the negative atoms of the vital body and form what is called the subconscious memory.

The superconscious memory is the storehouse of all faculties acquired and knowledge gained in the present and previous lives. The superconscious memory record is indelibly engraved on the Life Spirit. It manifests ordinarily, though not to the full extent, as conscience and character.

Imagination is the mental image-making formative force in creation. It is the visualizing power which creates thought forms in accordance with the ideas

projected into the conscious mind by the Spirit. It is feminine in nature and linked to the forces of the Moon, which are active in form building.

Character of Wagner

Question:

Richard Wagner, undeniably a musical genius, also had some very unpleasant character traits, if we are to believe what has been written about him. Is there an explanation for this contrast?

Answer:

In the first place, it is well to remember that each person sees other people through his own aura. Often what he sees in another is but a reflection of what is in himself. Every person who earns a position of renown in the world is likely to have his detractors, because of the jealousy and envy of those with less ability.

Undoubtedly Richard Wagner was an unusual individual and did many things not in accordance with conventional standards. As to the actual extent, if any, of his disobedience to God's laws – which is all that really matters from the larger viewpoint – we do not know. We wonder to what degree the historians and analysts who have written so critically of his character really did know.

In any case, it hardly seems possible that anyone who could produce the music he did could have been less than an initiate. One writer spoke of him as follows:

“Much has been written about Wagner's quixotic habits, his irritability and nervous disposition. These are weaknesses to be sure, but until perfect,

full-rounded mastership has been attained in the whole of man's nature, it could scarcely be otherwise with a sensitive artist such as Wagner when one considers the intense force and power of his inspiration. To keep a physical instrument in tune with celestial harmonies and at the same time sufficiently insulated to withstand the discordant impacts of the outer objective world has always constituted a serious problem for the highly sensitized, creative artist."

Source of Blood Heat

Question:

What is the source of blood heat, and why is it necessary?

Answer:

The source of blood heat is the Spirit. The blood is the direct instrument of the Spirit, which it uses to guide and control its vehicles. This it does by means of the heat in the blood, which it generates. Heat in the blood is necessary for the Spirit to function in the body.

When the Spirit wills to think, for instance, it drives the blood, at the proper heat, to the brain. The heat in the blood then raises the vibration of the brain cells and thereby stimulates mental action.

The larger portion of the total amount of an individual's blood is always directed to that part of the body where at any given time the Spirit wishes to accelerate any particular activity.

Work Done in the Atlantean Mystery School

Question:

I understand that there were schools of initiation during the Atlantean Epoch.

Were the lessons taught in these schools the same as the ones taught in the Mystery Schools of today?

Answer:

The ideals which are to be developed in a race are always taught first to the most advanced Egos, in a Mystery School. The Atlantean Mystery School was the Tabernacle in the Wilderness.

During the Atlantean Epoch the Lords of Venus and the Lords of Mercury came to Earth for the purpose of assisting mankind in the development of emotional and mental powers. The work done in the Temple by the Lords of Venus was to foster the plastic arts, painting, and sculpture. These were not taught to the masses at that time. The Lords of Mercury had charge of the development of the mind. They fostered man's worldly-wise intellect which is the exponent of reason – the agency of physical progress in the world's work.

Tests

The tests of the disciple are not given in writing but in the blood of the heart.

One of the first tests is that of receiving blame patiently, whether just or unjust – even gladly, as a means of growth.

We are always being placed in difficult positions to see how we will extricate ourselves, and those who are strong get some very hard lessons.

Ye, who are seeking for light, answer me: Which would you choose, happiness or growth, pleasure or service, desire or self-sacrifice?

It is not by repudiating the ties which life has wound about us that we can free ourselves from them, but by recognizing them as tests, lessons to be learned.

Have you been humbled to the very dust by the hand of God? Give thanks that you may come from the fire purified.

Esotericism offers all things; it demands all in return; all or nothing it asks; all or nothing it gives.

—Selected

NUTRITION



and

HEALTH



Meat and Mental Efficiency

Does meat clog your brain? There are a number of reasons to think so. First, the cholesterol or animal fat in all animal products is a polysaturate, very hard to break down, and the body deposits some of the excess on the arterial walls, including the arteries of the brain. It prevents the flow of oxygenated blood to the brain cells. Second, meat's digestion time in the stomach is incredibly long — three to four hours as opposed to about 20 minutes for an apple. As an example, we have all seen the films of the Serengeti Plains on which lions lounge for 3 days after a kill, unable to move, comatose from the effort of digesting an antelope. A tremendous amount of blood is diverted from all parts of the body, including the brain, after a meat meal.

Number three, a study done by Dr. Stare and Dr. Harding of Harvard and reprinted in the *Journal of the American Dietetic Association* compared meateaters, dairy vegetarians, and nondairy vegetarians. Besides the fact that non-dairy vegetarians weighed the least of the three groups studied, it was discovered that the vegans or non-dairy consuming vegetarians had the most red blood cells per cubic centimeter. Why is this important? It means that vegans are getting the most flow of oxygenated blood to the brain cells.

Without red blood cells and their hemoglobin, there is no vehicle for oxygen transmission in the blood. A fourth reason for higher cerebral efficiency among vegetarians is ascorbic acid or vitamin C level. Linus Pauling, the Nobel prize winner in the two fields of chemistry and peace, has

written a book on ascorbic acid, which is found in no animal products. He reported that Stanford University tests show people with high blood ascorbic acid levels do better on traditional mathematical efficiency tests than do those with lower ascorbic acid blood levels. Vegetarians with high concentrations of fresh fruit and vegetables in their diet have higher than average concentrations of ascorbic acid, which is an important synapse neuro-chemical speeding up the flow of electrical signals in the brain circuitry.

Perhaps it was partially diet that gave impetus to the great mind of Da Vinci, who thought aloud in his notebooks that 'one day the world would look on the eating of animals as we now look on the eating of humans.' And Isaac Newton, the discoverer of gravity, said in a letter to Voltaire (a fellow vegetarian) "I find it inconceivable that men believe animals to feel pain and at the same time cause them to suffer." Plato theorized in *The Republic* that with a world of vegetarians more would have food to eat, and hence there would be less bloodshed. There are also Ovid, Francis of Assisi, Pythagoras (of the Pythagorean theorem), Plutarch, Shelley, Keats, Byron, Alexander Pope, Rodin, G.B. Show, Tolstoy, Rousseau, Thoreau, and on and on and on. A current vegetarian historian interviewed some of Einstein's surviving friends who agreed he ate virtually no meat.

Perhaps Shakespeare saw this correlation, for in "Twelfth Night" he has a character say "I am a heavy eater of beef, and believe it does harm to my wit."

by Nellie Shriver, *Vegetarian World*, Issue 4

In the *Cosmo-Conception*, pp. 458-9, we read: "Food composed of the bodies of animals consists of particles which have been worked upon and inter-

penetrated by an individual desire body, and have thus been individualized to a much greater extent than the plant particles. There is an individual cell soul, which is permeated by the passions and desires of the animal. It requires considerable energy to overcome it in the first place, so that it may be assimilated, yet it never becomes so fully incorporated into the polity of the body as do the plant constituents, which have no such strong individual tendencies. . . . Moreover, this inward strife of the particles of flesh causes greater wear and tear of the body in general, rendering the meat-eater less active and capable of endurance than the vegetarian, as all contests between advocates of the two methods have demonstrated."

A toll is taken, not only of physical energy, but also of mental energy, by the consumption of meat, and even then this food is not assimilated as well as is food from plant sources.

Most vegetarians are familiar with the impressive list of "great minds" throughout history who have advocated the vegetarian diet. Certainly their mental – and in many cases their spiritual – accomplishments testify to the beneficial nature of meatless meals.

Tests Explode B-12 Myth

Our brothers and friends, the so-called "food animals," may benefit from current scientific Vitamin B-12 research underway in Los Angeles.

Under the direction of Dr. U.D. Register, Chairman of Loma Linda University's Department of Nutrition, nineteen vegetarian men and women of varying ages are being tested for B-12 levels. Early results belie many years of livestock industry propaganda which left most people believing that B-12 can only be obtained from animal foods.

It is now known that even some spring water contains enough per quart to sustain daily B-12 requirements!

B-12 is found only in nature – it cannot be synthesized in the laboratory. It's source

is bacteria (micro-organisms) and only tiny quantities (1 microgram daily) are needed in human nutrition to maintain adequate stores.

Thirteen of the 19 Los Angeles vegetarians now being tested have excellent levels of B-12. Their regular diet consists of greens, vegetables, fruit, seeds, nuts and whole or sprouted grains.

All of the test group, except 2, eat virtually all of their food fresh and unheated.

None of them use milk, cheese, eggs, fish, or food supplements.

The normal range of Vitamin B-12 is from 200 to 900 picograms per milliliter of blood. Deficiency syndromes appear below 150 picograms but only three of the 19 vegetarians tested have fallen below that level. Two eat fruit primarily and some vegetables but few nuts, seeds, grains or sprouts – a fact which may prove to be quite important as the B-12 study proceeds.

The results of the University project will be formally released in a few weeks and will confirm a clinical fact argued by vegetarians for 28 years, since the discovery of B-12: You can be healthy without any hint of B-12 deficiency and not eat any flesh, fish, fowl, eggs, milk or special supplements. . . . by Ray Schmidt, *Vegetarian World*, Issue 4

In this connection, see the article on Vitamin B-12 in the *Rays*, Nov., 1974, p. 520. Sources of vitamin B-12 listed therein include such vegetarian foods as algae, apricots, bananas, black-berries, comfrey leaves, concord grapes, dates, kelp, mushrooms, olives, parsley, soybeans, sprouts, sunflower seeds, watercress, wheat germ, yeast, and others.

Diabetes and Sugar Mania: A Sour Story

The average American supermarket is a testament to $C_{12}H_{22}O_{11}$. The formula might not ring a bell, but the sweet taste surely does – it's sugar. Aisle after aisle of cookies, candies, cereals and snacks reveal the addictive nature of the civilized sweet-tooth. The average consumption of refined sugar has risen dramatically in the Western industrialized nations during this century, from about 85 pounds per year in 1900 to 140 to 150 pounds per year now. This trend started with large-scale industrial refinement and availability and has ended in sugar mania.

There is, of course, a catch. Diabetes, the number one cause of blindness in the

Western nations, has risen dramatically too. Fifteen percent of adults — every fifth or sixth person — is diabetic. The reason? A combination of genetic tendency and the consumption of sucrose. This was the not-sweet conclusion of several researchers who presented papers at the American Chemical Society meeting in Chicago.

The immigration of Yemenites to Israel during the past few decades has provided Israeli researchers with a clear picture of the effects of diet on diabetes. A.M. Cohen of the Hadassah Medical School in Jerusalem described what is sure to become a classic epidemiological case study: The incidence of diabetes was low among new Yemenite immigrants. The Yemenite gene pool probably remained stable, Cohen says, because there was little intermarriage. No sucrose was used in their traditional diet in Yemen, but their consumption increased to the level of Western Jews within a short time. And within a few years after immigration to Israel, the incidence of diabetes among Yemenites was as high as the other Israelis. . . .

At least for now, Cohen says, "there is no way to tell who is genetically prone to diabetes and who isn't. But one out of six persons is prone. Therefore, we must all be careful about the consumption of sugars." The sweet taste of sugar in food "is addictive, too, and starts with the feeding of sugar to infants," he says. "This is very bad practice." . . .

Science News, Sept. 13, 1975

Although warnings are continually being issued by doctors and other health-conscious individuals and groups about the harmful effects of refined sugar, it continues to be a major ingredient in the average western diet. Diabetes is only one of the ailments in which refined sugar plays a significant role. Arthritis, tooth decay, and generally speaking, most "diseases of civilization" are intensified, if not actually brought into being, through the use of this unhealthy product.

The feeding of sugar to infants is augmented, a few years later, in the proliferation of cereals intended primarily for children, a number of which contain more than 40% refined sugar. Thus, a dangerous dietary precedent is established in formative years, and health problems begin which may never be overcome. Fruits and some vegetables are excellent sources of natural sugar.

These commodities, not the processed, refined product, should be prominent in our diets.

Music to Deliver By

Music by Mozart is being used in the women's clinic of Halmstad Hospital in Sweden to assist expectant mothers through natural childbirth. For months prior to delivery, each of the women practices relaxation exercises to a recording of a Mozart C-Major piano concerto, and as soon as her contractions begin, the music is turned on.

According to a report in *American Family Physician*, the death rate of newborns at Halmstad is far below that in other hospitals.

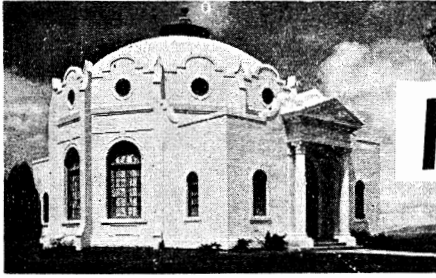
—*Science News*, Sept. 6, 1975

The role of music in maintaining health and promoting healing is receiving increasingly widespread attention. The music of the spheres, of which all earthly music is as yet but the most primitive echo, is the basis of all Creation.

We are sure that the music played in the Swedish clinic helps not only the mothers, but also the newborn infants. The first moments of adjustment to the sudden emergence into the physical world must be difficult for any Ego. Those fortunate enough to make it with the help of soothing classical tones and harmonies are likely to find the transition much easier.

ROSICRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.



HEALING

Curing and Healing

A distinction is made, in the Rosicrucian Philosophy, between curing and healing. Curing is an exclusively physical process. Healing is a spiritual as well as a physical process.

When a person is cured, it means that he has passively submitted to externally imposed treatment, as a result of which symptoms of which he has complained have been eliminated. This "cure", however, offers only temporary relief. When a person is healed, it means that he has actively cooperated, physically and spiritually, with the healer. The symptoms of which he complained are eliminated, but there is more. He has come to understand the underlying, spiritual, cause of his ailment and has taken steps to bring his relevant attitude and conduct into conformity with the laws of Nature. The healing is permanent, as long as the person remains obedient to natural law.

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

When people came to Christ Jesus to be healed they did not expect physical treatment, but knew that relief would be given through the power of the Spirit.

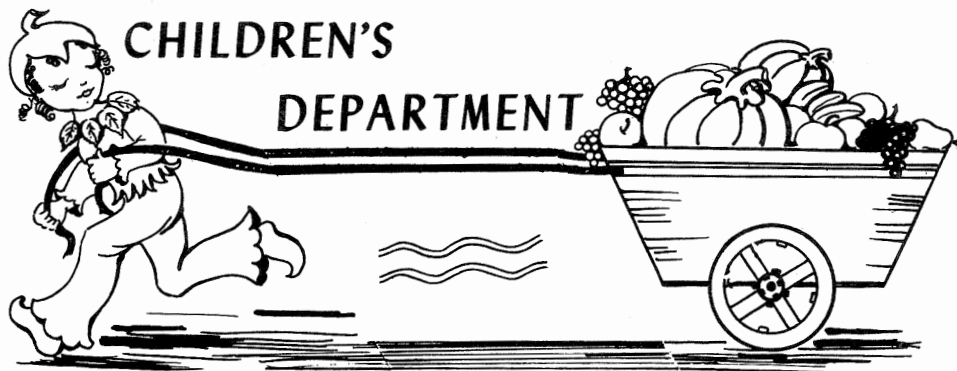
They had complete faith in His healing powers. Since "faith without works is dead," however, active cooperation with the Healer was also expected of each suppliant. When he obeyed the injunction to "stretch forth thy hand," or "take up thy bed and walk," he was healed. These were simple requirements, but they had to be complied with so that the spirit of obedience could aid the Healer's work.

The same holds true today. It is disobedience — to natural law — that brings disease. Obedience to natural law creates the condition in a patient which allows the Healing Power to work through the healer and effect a true and permanent healing.

* * *

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

January. . . 8 --15--22--28



The Untimely Evolution of Clyde

Dagmar Frahme

Clyde was a largely unseaworthy fish
 Who voiced, in his life, only one major
 wish:
 To abandon his largely unseaworthy fins
 And evolve him an elephant's tusks and
 tough skins.
 After much consultation the Powers
 That Be,
 Though doubtful and hesitant, came to
 agree
 That they'd give Clyde a chance to
 show what he could do
 If his order of progress was set all
 askew.
 So they gave him four feet and big ears
 and a tail
 And some tusks and tough skin and a
 trunk that would flail.
 They colored him gray, and they made
 him so large
 That he looked to his friends like a
 lumbering barge.
 The octopus warned that it never would
 work;
 From fish to huge mammal was too great
 a jerk.
 The porpose took pains to repeat the
 strict rule
 That progress on Earth is like going
 to school,

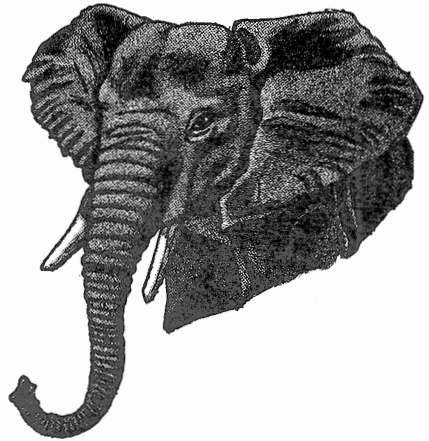
And you can't be an elephant till you
 can show
 That you've earned all the skills which
 that creature should know.
 But Clyde was unmoved by these pleas
 for good sense;
 He was sure many lifetimes of experience
 Were not something *he* needed. Maybe
 someone else
 Had to first learn to waddle before he
 could walk,
 But Clyde at this slow moving progress
 did balk.
 So he lifted up one of his ponderous
 feet,
 And brought it down hard enough to
 break concrete.
 He opened his mouth and he trumpeted
 loud,
 And near to the shoreline there gathered
 a crowd
 Of Clyde's seagoing friends from his
 watery days
 Who launched his departure with
 thund'rous "hoorays!"
 Clyde raised up his trunk in majestic
 salute,
 And assumed an expression he thought
 was astute.
 He turned to proceed to his new jungle

realm,
 But the weight of his body did so
 overwhelm
 Him, whose previous poundage had been
 very light,
 That he made a misstep, and within the
 plain sight
 Of all who had gathered to wish him
 adieu
 He fell on his face with a hullabaloo
 That was heard in the farthest outpost
 of the land.
 Poor mortified Clyde, when he then
 tried to stand,
 Found that the balance on land was no
 simple trick,
 But one that he doubtless must master
 right quick.
 His dignity damaged, his majesty
 wrecked,
 His stately departure so ignobly checked,
 All Clyde could do now was to stagger
 away
 On thick legs that seemed to be made
 of baked clay.
 He heard, as he struggled, a snickering
 laugh,
 And turned to discover a mirthful giraffe
 Had stationed himself at a place on the
 trail
 Where without any trouble he hardly could
 fail
 To view the contortions poor Clyde had
 to make.
 "What kind of a creature are you, for
 Pete's sake?"
 He asked, as he gazed upon Clyde with
 a sneer.
 "An elephant surely you're not, for I
 fear
 That although you resemble a great
 pachyderm
 Your demeanor suggests more a gnu
 who's infirm."
 "Of course I'm an elephant," came the
 reply
 From Clyde, who permitted himself a
 deep sigh.
 "But only this morning I just could
 propel

Myself through the water" (and that not
 too well)
 "And I've not yet quite mastered the
 art of the walk.
 I would be most grateful if you would
 not gawk,
 For elephantizing is no easy thing
 If you've only just gotten a new trunk to
 swing.
 A fish I have been until this very day,
 But now I'm an elephant, and so I
 will stay."
 The giraffe again stared at ungainly
 old Clyde
 And laughed till he had to hold on to
 his side.
 "An elephant you are intending to stay?
 My friend, I expect that in just one short
 day
 Of this strange new life you will have
 had enough.
 Maintaining that mammal's pace is too
 tough.
 You'll beg to go back to your watery
 home
 And from life as a fish you will not
 want to roam."
 "Ridiculous!" came the indignant
 retort,
 And Clyde now permitted himself a rude
 snort.
 "An elephant I am intending to stay,
 And nothing, but nothing, shall stand in
 my way."
 So saying he turned and went tottering
 off,
 While the mocking giraffe just continued
 to scoff.
 Clyde wandered on into the jungle and
 soon,
 Thinking that now it must be well past
 noon,
 Decided to get for himself a good meal.
 He wondered what might have the
 greatest appeal.
 Unfamiliar with what other elephants ate
 He thought it would not be too hard to
 locate
 A pond or a lake that was sure to contain
 The food that he'd liked in his ocean

domain.
 But watery bodies were not to be found.
 The jungle was thick and solid the
 ground.
 And then Clyde, espying a giant emu,
 Raised his trunk and politely said,
 "How do you do?
 Could you tell me perchance where a
 place there might be
 Where I could inuulge in a meal from the
 sea?"
 "Eh?" said the emu, with nearsighted
 squint.
 "I thought sure that you must be an
 elephant
 But if you are seeking a meal from the
 sea,
 Some other weird critter you surely
 must be."
 Clyde drew himself up and with voice
 adamant
 Requested that he be pronounced
 "elephant,"
 And explained that since lately of
 piscine state
 He hungered for that which he formerly
 ate.
 The emu, whose miniscule head could
 not grasp
 The meaning of this, said with one
 startled gasp,
 "An elephant getting his meals from the
 sea
 Is not a companion I want around me.
 I think t'would be wise if you'd be one
 who cleaves
 To an elephant diet of succulent leaves.
 Till then I will leave you," and with
 no farewell
 He hastened away through the jungle,
 pell-mell.
 "Leaves," muttered Clyde with a
 petulant snort.
 "So that's what we eat. I wonder what
 sort.
 And how do I get them? I would like to
 know.
 The thought of that diet sure fills me
 with woe."
 Then Clyde looked around, all the leaves

to compare,
 And thought that he might as well start
 anywhere.
 So he opened his mouth just as wide as
 he could
 And, grabbing a branch, thought, "This
 better be good!"
 He tugged at the branch, and he pulled
 and he tore,
 But what happened was only that his
 mouth got sore.
 "Faugh!" exclaimed Clyde, letting go
 of the tree,
 "I don't think that leaves are the fodder
 for me."
 "Of course not, you fool," said a voice
 close behind,
 "If to using your trunk you remain
 disinclined."
 There stood an elephant, massive and
 black,
 At which apparition Clyde was taken
 aback.



"Who -," he said, stammering, "who
 might you be?
 If I am not mistaken you look much like
 me."
 "That there is a resemblance, I must
 accede,
 But I wonder that you have the nerve to
 mislead
 Anyone into thinking that you really are
 An elephant, for your behavior bizarre

Makes it clear that your status is of
 lesser rank.”
 “Uh, well --” mumbled Clyde, whose
 mind seemed to go blank,
 “I – er – that is – well – I have not
 very long
 Been with the illustrious elephant throng.
 This morning I still was a fish in the sea,
 And now I’m an elephant – just *look*
 at me!”
 “I’m looking, I’m looking,” the leviathan
 said,
 “No wonder you are such a strange
 quadruped.
 A lot of the fish is still showing in you,
 And you simply can’t manage what
 elephants do.”
 “Baloney!” said Clyde, who was getting
 quite sick
 Of being regarded as a maverick.
 “If you show me just once what to do,
 I am sure
 I can be just like you, without discom-
 fiture.”
 “Ha!” was the mammoth’s ungallant
 retort.
 “But then, I suppose I can be a good
 sport.
 This is the way to get food. Now you
 watch.”
 And raising the tip of his trunk just a
 notch
 He curled it around the most succulent
 leaf
 And plucked it off gently, almost like
 a thief.
 And curling his trunk up with one skillful
 swoop
 He formed it into a precisely curved
 loop,
 Placed the leaf in his mouth with a
 nonchalant air,
 Swallowed the tidbit, and calmly said,
 “There,
 That’s how it’s done. If you manage
 that feat
 You’ll no longer be lacking for something
 to eat.”
 With that, the elephant turned and
 withdrew,

Leaving Clyde positive that he knew
 what to do.
 He curled up his trunk as he just had
 seen done
 And said to himself, “Well, this ought
 to be fun!”



But though twisting and turning with all
 of his might
 He could not curl his trunk around any
 leaf right.
 His aim, it was lousy, his balance
 oblique,
 His muscles grew cramped and his
 trunk would not tweak.
 He breathed in some pollen that caused
 him to cough,
 But in spite of all efforts he got no
 leaf off.
 At last he gave up, and with disgruntled
 face
 He stared with dislike at the leaves in
 that place
 And began, the first time, to engage in
 the thought
 That being an elephant might leave him
 distraught.
 Sadly he went forth again down the
 trail
 Feeling droopy, dejected, discouraged,
 and frail.
 A parrot somewhere in the branches on
 high

Gave sardonic squawks as poor Clyde
tottered by.

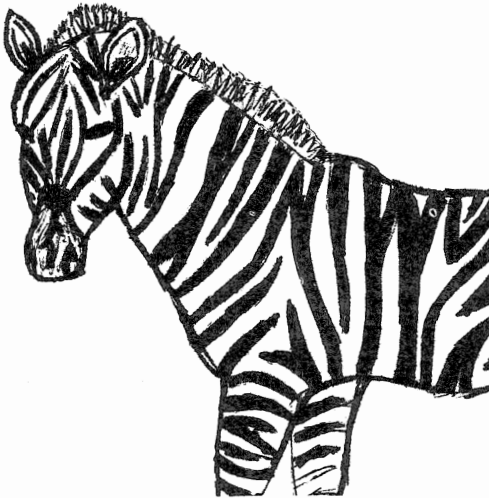
A tortoise looked up with the boldest
of leers

Saying, "Never have I in my 500 years
Seen a pachyderm so absolutely awry.
I don't see how anyone could certify
That you are in the least what you're
claiming to be."

Tears filled Clyde's eyes; he no longer
could see

And blundered on heedlessly through the
thick brush.

"Quit wrecking our trees, you beast!"
scolded a thrush.



A zebra confronted him with a broad grin
And called from afar his striped relatives
in

To savor the sight of that crazy galoot
Who wavered about so – a disjointed
brute!

A lion appeared, decked in majestic
mane,

But after a moment, with regal disdain,
Strode royally on, sure the presence of
Clyde

Was no danger at all to his well-beloved
pride.

"The only one that guy can hurt is
himself;

They really should put him on some
reject shelf."

A cockatoo sounded a derisive screech.
A Thompson's gazelle and a large kudu
each

Reproached Clyde because he was so
unprepared

For his role in life, but Clyde no longer
cared.

He yearned only for his old home in the
brine

Where old friends and playmates were
fond and benign.

Tearfully, hopelessly, Clyde whispered
the wish

That he could once more live his life
as a fish.

Before him, at once, stood a Power
That Be.

"Are you ready at last to return to the
sea?"

He questioned, and Clyde, with a surge
of relief,

Said that being an elephant caused him
much grief.

"I guess I'm not ready for such a large
leap.

From fish to behemoth is a jump much
too steep.

No doubt you are right, and I better had
go

One step at a time, though the pace may
be slow.

If you make me a fish again I promise
that

I'll do the best job I can where I am at.
And learn what I must in the school of

the sea,

And master each next step up most
thoroughly."

So the Power That Be, with an effort of
will,

A compassionate heart, and consummate
skill,

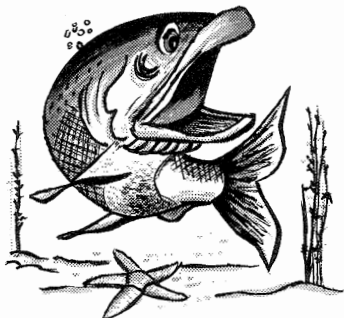
Took away Clyde's long trunk and his
tusks and big ears,

And gave back the fins, which he'd
held in arrears,

Being sure that in time Clyde would
come to agree

That progress is not something made
easily.

The next thing Clyde knew he was
 slippery and wet,
 And the porpoise was saying, "Clyde!
 How did you get



Back into the ocean? I thought you were
 bent
 On showing your prowess as an
 elephant."
 "The word," answered Clyde, "is
 pronounced 'elephant.'
 I learned, to my sorrow, that you really
 can't
 Go onward and upward until you have
 learned
 The lessons with which you are right
 now concerned.
 A fish learns to swim and a duck learns
 to walk
 And a rabbit to hop and a tiger to stalk,
 And it's only when many skills are
 dominant
 That you can become a renowned
 elephant."

* * *



A smile of last year's Sun
 Strayed down the hills,
 And lost itself within yon windy wood,
 Lost through the months
 Of snow but not for good,
 I found it in a clump of daffodils.
 Wordsworth.

CORRESPONDENCE COURSES

The Rosicrucian Fellowship is an association of Christian men and women banded together for the purpose of helping to make Christianity a living factor in the world. Courses are offered in:

PHILOSOPHY

1. Preliminary Course, 12 lessons
2. Supplementary Course, 40 lessons

WESTERN WISDOM BIBLE

New light on Inner Truths of the Scriptures, 28 lessons

ASTROLOGY COURSES

Junior Course covers setting up the chart and reading it, 26 lessons

Senior Course is devoted to the esoteric phases, particularly in connection with one's spiritual development, 12 lessons

Senior Extension Course, first 10 lessons setting up and reading the horoscope, correlating the astrological data with the Rosicrucian Philosophy.

Last three lessons are devoted to the progression of the horoscope, directions, and transits. 13 lessons

All Rosicrucian Fellowship courses are without fees. They are available in several languages. Printing, distributing, and other expenses of producing them are met by Freewill Offerings of the Students.

.....

APPLICATION BLANK

The Rosicrucian Fellowship
 Oceanside, Ca., U.S.A. 92054

Please enroll me as a Student of:
 Rosicrucian Philosophy; Astrology;
 Bible Study

Name.....

Street.....

City.....State.....Zip.....

(Underline Course Desired)

THE ROSICRUCIAN CHRISTIANITY LECTURES

by



Max Heindel



Twenty lectures as given to Max Heindel by the
Brothers of the Rose Cross

Some Chapter Headings:-

- * ASTRONOMICAL ALLEGORIES OF THE BIBLE
- * SPIRITUAL SIGHT AND SPIRITUAL WORLDS
- * ASTROLOGY: ITS SCOPE AND LIMITATIONS
- * THE COMING FORCE—VRIL OR WHAT?

338 Pages

Indexed

Paper

THE ROSICRUCIAN FELLOWSHIP

2222 Mission Ave. PO Box 713
Oceanside, CA 92054 USA

PHILOSOPHICAL and ASTROLOGICAL DIAGRAMS

* * * * *

Zodiacal and Astrological signs in beautifully illustrated charts.

A collection of the Charts and Diagrams

from the Cosmo-Conception

assembled in one convenient, easy to read volume.

* * * * *

Clearly printed on 8½ x 11 pages.

A section in the back for the recording of notes.

Paperoid

THE ROSICRUCIAN FELLOWSHIP
2222 Mission Ave. Box 713
Oceanside, CA. 92054 USA