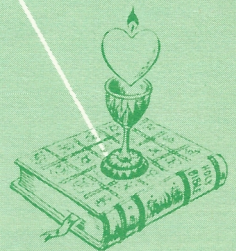


August, 1977 .50

RAYS from the Rose Cross



*The
Rostercian Fellowship*



OCCULT PRINCIPLES OF HEALTH AND HEALING

by Max Heindel

Rosicrucian Initiate



Reveals man's complex being:

- 1 — A Dense Body, used to fetch and carry
- 2 — A Vital Body, specializing energy of the Sun
- 3 — A Desire Body, the emotional nature
- 4 — Mind, the link between the threefold
Spirit and the threefold body



**The Ego is the threefold Spirit which uses these
vehicles to gather experience in the School of Life.**



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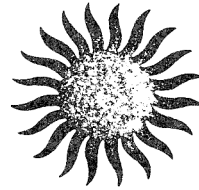


“A Sane Mind, A Soft heart, A Sound Body”

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"Love's Trinity"

God is Beauty — how do we know?
The stars and the heavens tell us so
Richness of colour, gold and blue
In perfect harmony — ever true
No effort of man can ever efface
Such beautiful artistry — beautiful grace.

God is Grace — how do we know?
Heaven's whispering breaths tell us so
God's breathing inspires all Nature to rise
And pay their homage to heavenly skies
Each smile at the other, below and above
A powerful expression of Perfect Love.

God is Love — how do we know?
He sent us Jesus to tell us so
With wonderful teachings — deeds of worth
He came from Heaven to all on earth
To show Mankind the Regal face
Of — Love — Beauty — and Grace.
—*Winifred Wilton*

At the End of the Trail

I wish today that you could but rejoice
For this last happening that comes to me;
Remembering it has ever been my choice
To find the end of every trail there by.

Not that I ever was life's weary guest;
I loved it all, each new and stirring scene
That opened up new ways and ever blessed
My day with song, my night with luring dream.

It came and went; I wished that it might last--

Now God has given it back - all I have been--

The treasured panorama of my past,
All bright and glorious and so serene.
—*Bess Foster Smith*



King of Beasts

Man is the one who's warm inside
while snow piles up in drifts outside.
No more to wait at the mouth of the cave
in the dark, in the rain, on the other side.
Man is the One —
for now.

—*Linda Sue*

I got up early one morning
And rushed right into the day;
I had so much to accomplish,
That I didn't have time to pray.

Problems just tumbled upon me,
And heavier came each task.
"Why doesn't God help me?" I wondered.
He answered, "You didn't ask."

I wanted to see joy and beauty
But the day toiled on, grey and bleak.
I wondered why God didn't show me,
He said, "But you didn't seek."

I tried to come into God's presence;
I used all my keys at the lock.
God gently and lovingly chided,
"My child, you didn't knock."

I woke up early this morning
And paused before entering the day.
I had so much to accomplish
That I had to take time to pray.

—*Author Unknown*

Editorial



Meekness

St. Paul lists meekness as one of the fruits of the Spirit. What a rare and beautiful quality this is — humble but not groveling, obedient but not subservient, unpretentious but not fawning.

Meekness walks in calm assurance of its own value. It does not need to boast nor assume airs. It knows who it is and Whom it serves. And it serves the Lord with unwavering trust and faithfulness despite what the world may say.

How meekly Mary acquiesced to Divine Will. She knew that her life would never be the same. According to worldly standards she would have trouble and sorrow. In the strength of her love and humility she meekly bowed her head. "Let it be unto me according to your word" was her answer to the angel Gabriel.

Her life is held up as a model of beauty. In the light of history we see her superb meekness and realize what unswerving dedication it demanded.

We begin to understand what Christ Jesus meant when He said that the meek shall inherit the Earth. Not the boasting, pretentious crier of his own prowess, but the humble, modestly meek who quietly seeks to know the Lord and do His will shall be the inheritor. Of the two, the latter is the stronger, and all things will become obedient to him, as he is obedient to God.

"Therefore as the elect of God, holy and beloved, put on mercy, kindness, gentleness, humbleness of mind, meekness, patience; forbearing one another, and forgiving one another; and if any one has a complaint against his fellow man, just as Christ forgave you, so should you also forgive." (*Col. 3:12, 13*)

Mystic



Light

Forty Days

Dagmar Frahme

“**A**nd straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.” — *Mark 1:10-13*

A tremendous scope for meditation reveals itself in these four verses from the first chapter of Mark's Gospel, in material which has also been more extensively elaborated upon by Matthew and Luke. The first act performed by Christ after He had entered the vehicles of Jesus — the first chapter in the three-year ministry — was neither the setting forth of a new Teaching nor a healing miracle. It was, instead, a representation, on a high level, of a conflict to which no human being is or can be a stranger. The resolution of that conflict — the triumph of Higher Self over lower nature — must take place before the Divinity within, whether that of a Ray of the Cosmic Christ in a physical vehicle or that of the human Ego in his own physical embodiment, can triumph.

There are some who contend that a Being as sublime as the Christ is above temptation — that it is impossible for One Who has reached His exalted state to feel covetousness of any sort. Yet how can we, whose vision is largely limited to our experiences in the material plane, have any idea of temptations that may exist on higher planes? We know very well the warning against misuse of spiritual powers, and spiritual powers, by their very nature, far transcend the material. Dissonance is an attribute of Creation. Dissonance exists in order that harmony may be more fully appreciated and strengthened. One manifestation of dissonance is a fall into temptation, on whatever level of evolution it may occur.

Christ Jesus came as the Wayshower to mankind; thus, as an example for humanity, it was necessary that He, too, must be known to have conquered temptations.

Furthermore, as is made clear in *Questions and Answers*: “Temptation, to be temptation, requires that the person tempted see something desirable in the object which is to tempt him.” The Christ, in His own nature, could have felt no desire to

turn stones into bread in order to satisfy hunger, or to acquire temporal power of any sort. Only when the Christ consciousness was focused in the body of Jesus could it perceive worldly things through the eyes of a human being or understand what temptation involves for a human Ego. "Only from the human viewpoint of Jesus could Gethsemane have seemed so terrible that He wanted to avoid the ordeal before Him. . . . Having once worn a body and felt the frailty of the flesh, He knows better how to help us than anyone else and is therefore rightly the Supreme Mediator between God and man."

Temptation

Temptation is one of the most potent factors in soul growth. Met aright, every temptation becomes a stepping stone to higher and greater accomplishments. Again quoting from *Questions and Answers*: "We are born innocent through the blessed ministrations of Purgatory, and, at least, every evil act we commit is an act of free will. But temptations are placed before us in order to ascertain whether the purging has been sufficient to teach us the needed lessons, and it is our privilege either to yield or to stand strong and firm to the good." Thus, the fact that a temptation is placed before us is not in itself a bad thing. Only if we *succumb* to that temptation do we reveal our spiritual infirmity and take the backward step that will have to be retraced.

All temptations become temptations through the agency of what can be called a "devil," whether it be the Satan who confronted Christ Jesus or the lower nature lurking within each one of us. What tempts one, of course, will not necessarily tempt his brother. Temptations are relative, and their nature and potential effectiveness depend upon the degree of grossness or refinement of the individual concerned — the degree of his spiritual status in evolution. The aesthete will probably remain untouched by that which appeals to crass physical passions, but he may well fall prey to the desire to dissociate himself from his suffering fellow men in order to

devote more time to the pursuit of beauty.

Christ Jesus faced His temptations immediately after the Baptism. Although we of the human race must meet and overcome temptations throughout our earthly development, there comes a time when the character of our temptations is likely to change — to become more subtle and at the same time more cosmic in scope. This happens after the Baptism which the spiritual aspirant undergoes — the point in his development at which he first realizes in his heart, rather than merely intellectually, the oneness of all life. Then there is born within him a new and conscious power, a spiritual force which may and must be employed in the service of others but which may not be used for benefit of self. The aspirant's temptations now will more closely parallel those faced by Christ Jesus. He will be tempted to use this newly-acquired power for self-aggrandizement.

The temptations of Christ Jesus, the temptations of the spiritual aspirant, and the temptations of ordinary man, are three-fold in nature. There are temptations of the body, the mind, and the Spirit.

Temptations wrongly to appease physical hunger and other bodily needs and desires are common enough in everyday life. Christ Jesus faced this type of temptation in a higher context, for He was empowered to do what ordinary man cannot do. "If thou art the Son of God, command that these stones be made bread." Christ Jesus, utilizing His ability to work with vibration, could have modified the basic key of the mineral stone and thus turned it into food for Himself. Likewise, the spiritual aspirant is capable of benefiting himself with his more limited, but nevertheless gradually developing, spiritual powers. The aspirant who does so, however, will soon learn that transcendent powers come only when the self is set aside. If the higher law is violated by calling spiritual powers into action to satisfy the lower self, these powers will soon diminish and, ultimately, be lost.

Spiritual Freedom

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,” was Christ Jesus’ reply to the temptor. He knew better than anyone that the spiritual condition of man is far more important than are worldly benefits given them, with or without their own efforts. Every gratification of selfish desires calls into existence a legion of other desires — perhaps not immediately but certainly in due time — and fastens still more strongly the links by which man is chained to matter. The only way to spiritual freedom is renunciation of the self — the triumph over temptations. The more a person’s thoughts are centered in God, the less he will care to indulge his physical appetites, and the more he will receive an illumination of Spirit impossible to one whose interests are centered in the nourishment of the lower nature.

Christ Jesus used His powers to feed the multitude. He did not use His powers, however, to give humanity all the material, intellectual “advantages” which the race has now acquired at no little spiritual cost. If He had done so, perhaps humanity would have been spared some of the pain of the next 2,000 years, but if He had done so, He also would have been working contrary to the law of evolution. This, of course, He would not do.

What He did do was to give to man something infinitely more precious than material or intellectual accomplishments. It was the seed of a new spiritual Teaching with which man, if he only will, can surmount all things and gain all that is lasting. By the example of His Life and the Truth of His Word, He has helped man to help himself.

Similarly, even if we can “turn stones into bread” for our fellow men, we must resist the temptation constantly to give things, to gratify other people’s desires, or to push people into avenues of endeavor and development which *we* think would be best for them. What we must give is

ourselves, in example and in discriminating service, offering support where it is truly needed, but only as a stopgap until the person concerned can create his own firmer foundations.

Vanity

“If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” Here is a temptation of the mind — the temptation of vanity to which only the most spiritually humble among humanity are not at least occasionally subject. With the unparalleled resources possessed and commanded by Christ Jesus, He could have gained the admiration and homage of the entire world by thus demonstrating His ability to use supernatural power. Instead, He admonished Satan, “Thou shalt not tempt the Lord thy God.”

Even if an appeal to vanity did not come into question, and even if a gratuitous demonstration of spiritual power were made by a highly evolved person solely with the sincere intent to prove the existence of a spiritual world or the viability of divine Truth, it would not work. Divine wisdom, which underlies the correct use of spiritual power, belongs to the higher realms and cannot, in its pure form, be rendered comprehensible to mortal intelligence. Those who seek for Truth must ascend; Truth cannot descend. When men’s eyes are opened to spiritual things — when they begin to turn their thoughts from the worldly to the spiritual and from the lower to the higher — they will begin, in the same degree, to comprehend higher Truths. They sincerely must be open to receive; they must be aware that there is Truth within as well as Truth without. Until they do and are, no display of what might be called “spiritual fireworks” can do more than titilate a superficial curiosity.

Spirit

The third temptation with which Christ Jesus was confronted was that of the Spirit.

He was shown all the kingdoms of Earth and their glories, and Satan offered: "All these things will I give thee, if thou wilt fall down and worship me." Christ Jesus beheld the vision of power and supremacy that at that moment could be His, and at the same time was well aware of the road of sorrow and final death upon the Cross which was the destined result of the three-year ministry. He also knew, however, of the cosmic victory which would take place when, through the agency of the blood of Jesus, the Christ would then penetrate the Earth to become, at last, Indwelling Planetary Spirit, and when, through the desire vehicle of the Christ, the terrible miasma of the world's sins would be lessened.

The tremendous compassion He felt for suffering humanity, to whom He had come to show the path of regeneration, overrode all other considerations. Were He, unthinkable, to have succumbed to this temptation of power, humanity would have been without the redemptive aid which we so desperately needed, and which only He could have given. Knowing the right, and the only conceivable, use of His spiritual powers in this situation, He replied: "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Him only, not thyself.

We are told in the *Cosmo* that, as regards the spiritual aspirant: "The Love for which he must long is that only which is of the soul and embraces all beings, high and low, increasing in proportion to the needs of the recipient; the Wealth, that which consists solely of abundance of opportunities to serve his fellow men; the Power, that alone which makes for the upliftment of humanity; the Fame, none save that which increases his ability to spread the good news, that all who suffer may thus quickly find solace for the heart's grief."

Other forms of wealth, power, and fame may well come to the aspirant unbidden, and as long as he is and remains selfless,

devoting himself to spiritual matters and to active concern for his fellow men, he can act as a responsible custodian thereof. The snares of temptation put before him in consequence, however, are likely to be enticing in the extreme, and only if he is secure in spiritual discrimination and inner spiritual fortification will he be able to withstand them.

Selfless

Renunciation of the personal self underlies the successful conquest of all temptations. Achievement of that state of consciousness which surmounts completely the sense of personality involves nothing more or less than subjugation of the lower nature and alignment with the Higher Self. The more selfless we become, the less we risk falling prey to temptation.

Prayer, of course, is an invaluable aid in our battle against temptations. As Paul tells us, we are to pray without ceasing — and part of that constant prayer must be the context and attitude in which we perform our work in the world. Here, again, our sincere and conscious striving for selflessness will play a decisive role.

Although we are assured that the devil left Christ Jesus after He had successfully withstood the three temptations, Luke is the only Evangelist who states that the devil departed from Him "for a season." The implication seems to be that the devil would return for another confrontation after the time period encompassed by that "season" had passed. Likewise we, too, are well advised always to be prepared for an unexpected return of our own "devils" — an unexpected self-assertion of our lower natures. We may successfully withstand a temptation, rejoice accordingly and relax our vigilance, only to be confronted, the next minute, the next hour, or the next day, with a much more subtle snare of personality to which, because we have let down our guard, we fall victim.

When the ordeal was over, "behold, angels came and ministered unto him." The higher Powers also minister to and

(Continued on page 348)

Living a Spiritual Life — Why?

Michael Miles

Before we can start living the spiritual life, we should ask ourselves why it is important to live a spiritual life? When Parsifal first came to Mt. Salvat, where the Grail Cup was kept, he was ejected because he could not ask the question why Amfortas, the Grail King of that time, was suffering. He did not understand what it meant to ask a question. He *felt* the pain that Amfortas felt because he had failed his ideals, but he could not ask why Amfortas was suffering.

This is the way with most of us when we enter upon the spiritual path. Sometimes we enter upon it, for the most part, unconsciously. We tread the spiritual path with some misgivings and, eventually, if we are diligent, we begin to understand why we live a spiritual life. Then, as Parsifal did, through sorrow and suffering, we come to the inner realization of where we are heading.

Hopefully, we are now ready to ask the question “why?” because now we want to know the answer. We not only feel the urge, drive, and desire to live a spiritual life, but we also want to know intellectually. We want to understand how we may best rid ourselves of every weight that we may in truth live a spiritual life according to our own abilities.

Mr. Heindel said that the only failure is in ceasing to try, and that is true. We may have many stumbling blocks and falter many times in our lives, but the failure is not in the difficulties we have. Rather, it is in ceasing to try.

Aspiring to the spiritual life is not easy. The reason for living it is oftentimes rather vague and difficult to understand. In reality, the living of a spiritual life is a culmination of a long period of development of man’s Ego as a Spirit — a self-conscious Spirit.

In order to understand why we live a spiritual life, we must first know what man is. We cannot understand why we are living a spiritual life unless we understand a little bit about ourselves. This is indicated in the format of the *Cosmo-Conception*. The sections on self-development and future development of man are not found in the front of the book but in the back, after all the other information has been given. After man has gained a good understanding of his history, then he can start asking, “What am I supposed to do?”

First we will have to stretch our spiritual imaginations and go back far into the past of man’s evolution. How did man start out? How has his consciousness developed? At one time man had a mineral-like consciousness. He was incapable of thinking or perceiving himself. He was in a trance-like state. He was not conscious of himself or of the things that were outside him. He only had, in a sense, the germ of the dense body, with no real consciousness.

In time, man evolved a little higher stage of consciousness. He then had a plant-like consciousness — a dreamless-sleep consciousness. It is difficult to understand the former states of our consciousness because right now we are very much alive and aware of ourselves. We are aware that we’re separate from everything else. But at these earlier stages, man was not really aware of any separateness.

In the animal-like state of consciousness man was in a dream-like condition. The animal consciousness was an internal picture consciousness. Men did not perceive much outside of themselves, but more inside themselves. We can see this if we watch an animal. Animals when sleeping, for instance, are very active. They don’t

participate with their consciousness. Pictures appear to them like a film strip. (The film industry, in a sense, is recapitulating this state of consciousness in which we sit passively and watch the pictures go by.) If we can imagine those pictures inside of us, with all the feelings and actions, we have some idea of the animal consciousness. Animals have a strong group consciousness: i.e. lions associate with other lions and the only time they associate with other animals is when seeking food. In the Lemurian part of man's evolution men were divided into groups and associated more with groups. The division into male and female was the first division of consciousness in which two types of individuals were definitely defined.

Early Consciousness

If we look at a rock and try to feel within ourselves exactly what is going on in that rock we will better understand man's early consciousness. We will be amazed at what we might find there. Then, by looking at a plant, we get an entirely different perception. A perception of life and growth. And if we go one step farther and look at an animal, we get a still different understanding. We perceive motion and feeling. If we work at this diligently, we will begin to understand what man at one time was like.

So we see that man has passed through mineral, plant, and animal-like states of consciousness. These occurred in the Saturn, Sun, and Moon Periods. In the Earth Period, radical changes started being made in man's consciousness because the real work of self-consciousness began. Man recapitulated the various Periods of his past evolution in the Epochs of the Earth Period, and went through the mineral, plant, and animal-like consciousness. Then the biggest change took place, in the Lemurian/Atlantean Epoch, when man was given his prime possession: his mind. This made for a major change in the evolution and development of mankind because, with the mind, man became self-

conscious.

The mind has a peculiar ability which was not in man's evolution before that point. The mind has the ability to perceive the world outside of itself. This the animals cannot do well. Many animals, for instance, are color-blind. We are able to discern forms and distinguish one person from another or a building from its surroundings. The mind gave man the ability to become separate and perceive things outside of himself. This gave him considerable power. The mind has another remarkable ability in that it can perceive inwardly. Through the mind we have become self-conscious. We perceive our own thoughts and ideas. We can create things outside of ourselves. The mind, like Janus in mythology, can look both ways. This was one of the major changes in the development and evolution of man, and is very important to an understanding of why we live a spiritual life.

To resume our comparison of the different kingdoms: because the mineral has a trance-like state of consciousness, it does not have ability to perceive itself or outside of itself. It is worked upon from outside. The plant is not capable of aspiring in a conscious manner to living a spiritual life and it, too, requires forces outside itself to work upon it. The forces of the divine creative Hierarchies make the plants grow. The Angels create the plant forms out of their own consciousness. The animals are a little bit freer. The more they associate with man, the freer they become, and at times they don't listen to the dictates of the Group Spirit. But they are still controlled from an inward point by the Group Spirit. The Group Spirit sends pictures, and the animal follows the pictures.

Waking Consciousness

Man, however, has waking consciousness. He has a mind that can look both ways, inward and outward. The mind took a long time to develop. It gradually evolved ability at cunning, the ability to reason,

and the ability to think for itself. Because of the mind, man was able to bring his Ego, his Spirit, into direct conscious contact with his physical body — with the outer world and his inner world.

At this point we can begin to see that man can live a spiritual life because he is self-conscious. Each of us is a self-conscious being. We have something no other beings in the Physical World have: we are conscious of who we are.

Man's self-consciousness through the mind did not come about overnight. When we were in elementary school, we didn't learn to write right away. As a matter of fact, probably one of the most laborious processes we have ever had is learning to write. Using the big "two-fisted pencil" on lined paper — that's difficult. Our mind is pretty much like that big "two-fisted pencil." We're picking it up as well as we can and learning to write the large letters: our names; who we are as Egos.

With the mind, man slowly individualized himself more and more. When man came out of the Atlantean Epoch, he began to develop an agrarian society. He began to develop a consciousness of what was good and what was evil. He began to develop laws. These things were guided, of course, but man was capable of perceiving these things because he had a mind that was able to divide, multiply, subtract, and add. Man began more and more to separate himself. Because his individuality was asserting itself, he needed laws. His Spirit became very weak as he came more into the Physical World, and only through the developing of his mental faculties was he able to hang on to the spiritual worlds.

Gradually, then, man descended more and more into the Physical World, until he came to the time before Christ, when he was immured in the material. All he could see with his mind then was the Physical World. At first, his mind had been undeveloped and he was very adaptive and receptive to the spiritual world. But as he came down, his mind did not have

so much ability to perceive inwardly. A whole new outside world started opening up before him, and he was amazed at what he saw. He started dividing and dissecting and actively doing things with the Physical World. In consequence, his ability to perceive the Spirit became less.

Christ

Then came the mission of Christ. Christ came into the physical consciousness of the world in order to change the world. The major things He taught were things of the heart. His two Commandments were to love thy God with all thy heart, soul, strength, and mind, and to love thy neighbor as thyself. These are not mental things at all. They require the heart. This makes the mind go inward and perceive the heart side. It made the mind once more perceive the Ego as a spiritual being. Now the other door of Janus was open. Now man started to perceive himself inwardly and he started to wonder about man as a spirit. (Again, we are not speaking of the majority of people.)

Then, some men began to realize that it is impossible for the Ego, the Spirit, to develop in one life. Why? Man was supposed to learn from the material world, so the idea of rebirth was taken from him so that he could become more individualized. But more and more as man becomes dissatisfied with the physical world he starts asking that question, "Why?" Why all the pain? Why all the suffering? Why are some people living well and some people living in poverty?

This doesn't mean that everyone thinks in this way. The processes we are following are the logical processes of evolution. It doesn't necessarily mean that everyone is going to come to these conclusions. But to an inquiring, open, philosophically-minded individual, these questions come. Often we start from the other end. We get a vague feeling that there ought to be something better, and we look around and find spiritual things and we live them without understanding the processes behind them.

The question "Why?" is the first step in man's beginning to want to understand the spiritual life. He begins to look around and he finds people who have developed themselves along spiritual lines and they say, this is the answer. He thinks about it in a logical, rational manner, and it is a very logical thing to him. When man realizes that he is not here just once and dies, and that his whole consciousness does not disintegrate after death, then he begins to understand why natural and historical cycles repeat themselves. Rome repeats itself at certain times. Why, he asks, is something that happened two thousand years ago recurring in an ideal kind of abstract way? Then he begins to see that, by rebirth, Egos who are born at a certain time and come back again at a certain time somewhere else come and go as groups. Therefore, we have history repeating itself. In an abstract sense we can say ideas reincarnate, though on a different level, as their progenitors do. When he starts thinking about rebirth, he wonders what else goes along with rebirth, because rebirth alone still does not explain why there is sorrow and suffering in the world.

Law of Consequence

Then man begins to understand the Law of Consequence — responsibility for action. This is something our minds give us. When we know something and continually go against it and do not try to rectify this mistake, we have responsibility for those actions. We also have responsibility for our actions if we are unconscious of them, but to a lesser degree than if we do them deliberately.

Man focused on the ideas of rebirth, consequence, action and reaction. He realized that what he created in one life is going to affect another life. These are the beginnings of the understanding of living a spiritual life.

We live a spiritual life because during a long series of evolutions man has developed self-consciousness. By virtue of his self-consciousness he is able to perceive, thru

his mind, the inward world of ideas and the outward world of physical substance. In consequence of this perception, he became aware of certain natural laws, certain ethics, certain principles, and ideas. Then he saw that there was some sort of order. The mind gave him the ability to perceive order, to name, to point out relationships, to be able to internalize the things he saw in the outside world.

Thus he was able, in a spiritual sense, to perceive the spiritual realities within himself and outside himself. (We are not talking about the masses of people, we are talking about those who were leading.) Man was able to balance the inward side and the outward side in his life. The more man became aware of these laws, the more he realized that it is impossible for man to grow fully in spirit in only one incarnation. Therefore, the logical mind reasoned that there must be another avenue of understanding, and man has tried many.

The materialists have said that man is chemical. Therefore he dies, and those chemicals cease to function. The theologian says that man is created before birth; he is born into the physical world, and then his heaven or hell is determined by the type of life he lived, and he will spend eternity — or until the day of reckoning — in this heaven or hell. But it seems inconceivable that a god would put a man into a situation of life-long pain and suffering, or of being among thieves and being raised as a thief. It seems hard and cruel that a god would arbitrarily pass upon man some judgment that would make it impossible for him to be good and that, therefore, it would make it very difficult for him to reach his heaven. So man began to reason even further, and he came to the idea of cause and effect and the idea of rebirth.

Mind

These are not just things that come to the logical mind. We are approaching it from the logical, mental, point of view because it is through the mind that we must work with these things. Very few of us

have the spiritual cognition to be able to watch an Ego come into incarnation — to be able to see the life-after-death processes or the life-before-birth processes. We have individuals like Max Heindel and other occultists who can pick up this information, but still, all in all, it requires our logic and our reasoning abilities as well as our ability to hear the message of our hearts, to be able to understand the reality of these things.

It is not enough that we just understand these things through the mind. The mind is the avenue through which we begin to perceive them, but it is through the heart that we begin to *feel* the reality. So, the more that man progressed, the more he came to the inward feeling and understanding that these things are true. Then he started to order his life accordingly.

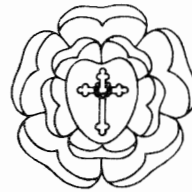
What we have come to realize, then, is that man cannot be expected to grow and evolve fully in one incarnation. Under the Law of Cause and Effect man, by virtue of action in one place, reaps a reaction in another place; what has happened in one life has a reciprocal effect in another life. There is a gradual balancing out of things in individuals' incarnations.

This is the first reason why people live a spiritual life. This is the step most people begin on. We are tired of living in painful circumstances. It is like the Prodigal Son living upon the husks of matter. It goes even farther than that, because the more a person understands the ideas of rebirth and the law of consequence, the more he will become aware that there is something even beyond that.

Man becomes aware that the cosmic scheme is more than cause and effect and individual purification. All the laws and forces of Nature lead to the idea of service. When we look out into the natural world we find that all things balance for each other. One of the foremost things we find in the world is the ideal of service. The tree gives its fruit for the animals and the animals in turn do certain things for the tree. There is a continual exchange.

The Sun serves mankind and asks for nothing in return. He gives his light to us. This is the idea that man is slowly becoming aware of from a spiritual point of view. When he takes the idea of cause and effect further, he comes to realize that the only way his past effects can do any good is by giving himself up for others.

* * *



FORTY DAYS

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strengthen us, whenever someone achieves a victory of the Higher Self. We are not alone during our times of trial, although we may think ourselves to be. We are not alone when we achieve a victory. And, in truth, we are not alone even when we fail. We are surrounded by compassionate Ones who, if we but ask and sincerely strive, will help us find the strength with which to raise ourselves up again.

We know that we are not required to face temptations greater than we can handle and that spiritual help to withstand them is available. Assurance of this is found in 1 *Corinthians* 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

And finally, James, speaking of the rewards of victory over temptation, says: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (*James* 1:12)

A Myth

Nan Carol

It was many, many years ago, when the Earth was just being formed, that the Troll Angels were sent into this world. They were a troop of Angels, glistening white and with sheer garments, like early-morning lillies covered with dew. And their orders were to descend to Earth and help make it beautiful for the coming of man.

So the Troll Angels came down and set to work. They worked and worked and worked. And, eventually, they finished the forests with their towering trees and whispering mosses. They built the hills and molded the caves. And they struggled to shove each boulder into place along the rocky high roads.

As the eons of time passed that it took them to do all this, their appearances altered to resemble the elements with which they dealt. Their sleek, white skin darkened to the hue of the woods they fashioned. As they created the bark to clothe the trees, their own flesh wrinkled and creviced like the skins they were putting on the trees. The shimmering clothing had to be exchanged for garments of rough and dark fibers, which quickly became ragged and dirty. Their hair grew tangled from being caught up in tree branches and the damp and stain of the forest blackened it.

As they toiled in the depths of caverns for centuries, their eyes grew accustomed to the darkness and became luminous, in colors of gold and yellow-green and orange-brown, like the many precious minerals and gems they were creating for man.

No longer did they dine on nectar and cloud puffs, but on roots and nuts and such as are found in the deep woods. Their teeth grew crooked and large. Years

of sniffing out their foods gave them oversized and misshapen noses.

At last, the Trolls did not in the least resemble their original forms. They had become dark and untidy, wrinkled and old. They no longer soared thru the heavens; they crept and scurried thru the woods and caves, bent and tired from long labors.

But they did not regret their changes. They had been sent from Heaven to perform a task of love for the Earth and for the humans who were to follow. When the Earth was finally ready for mankind, the Trolls eagerly awaited his coming. And when man ignored them, they were greatly distressed. They did not realize that they had become so much like their surroundings that they were not visible to the newcomers.

They sent messages to the Throne of Heaven, asking to become visible to man. Their requests were granted, but this made matters even worse. For the humans who saw them thought they were ugly and frightening and ran from them. Other humans disbelieved their existence altogether. They accused the humans who saw the Trolls of having unsound minds. The humans lived upon the Earth but shut out of their lives recognition of any being unlike themselves.

Saddened and with growing bitterness, the Trolls determined to have revenge. They traveled through the forests and across the black river. They climbed the rocky mountain where the old spinning Troll Women lived. These women were gnarled and bent from long centuries of hard work.

Each one worked with a different color which she pulled from the air waves. One pulled the yellow from the sunrise

and spun it into tiny layers of gauze for the Fairies to settle on the flowers they had formed. Another pulled the green that shimmers in the air just at daybreak and spun it into blankets for the Elves to sew onto banks of moss.

The Troll Women never paused in their labors as their fellow members spoke their disappointment in the humans. At length, the old women agreed to do as the Trolls requested. They set to work immediately at their new task.

From their vantage point, they could survey all of the Earth. They watched as one human became angry at another. As his thoughts and words gathered the violent red Air Spirits to him, the Troll Women spinning red quickly spun a long thread. The Fairies snatched it from her and carried it to the angry human. They attached one end to him and the other to the human at whom his anger was directed.

So the tiny red Air Spirits now had a highway upon which to travel. And did they love it! Back and forth they flew, from one human to the next and back again no matter how great the distance —for the Trolls' spinning is magic and the thread could stretch across any number of miles.

Whenever either human became angry about anything, the red Air Spirits would gather, and seeing a path for themselves, would zip along it to the other human.

It wasn't long before the Air Spirits had many, many roads to travel between humans. There were paths of every possible color. Like giant spider webs they stretched tying person to person, even when they didn't want to be stuck together. For the humans could not see the spun webs and they did not understand why they often became so angry or upset or even sick. They did not know that each one of them was the center of a giant web of invisible colored thread-paths.

And the tiny Air Spirits were having more fun than they had ever had. Zipping around from one human to another was great amusement. They might be summoned

by the thoughts of one human on the far east side of town. Finding a thread-path they could travel from him, they could visit a dozen humans and end up on the far west side of town. And they could bring their happiness or their sorrow or their anger, depending upon what they were, to each human they touched along the way.

Soon the world was filled with very confused humans and busy, gleeful little Air Spirits. And the old Troll Women just kept on spinning and spinning.

But the Throne of Heaven did not intend for its offspring to fight each other. It was meant that all should dwell upon the Earth in peace. So, finally, an order was sent down from the Throne. The humans could not continue to be trapped in mazes of invisible webs and the little Air Spirits could not continue to run amuck. While it was agreed that the Trolls were entitled to their reactions, there must also be devised a way of breaking the thread-paths, if a human desired.

The Trolls didn't mind complying with such an edict, since most of the humans were quite unaware of the thread-paths anyway. The Trolls had come to Earth in shimmering, pure white — to labor in love. Therefore, any human who chose to walk upon the Earth with pure love in his heart would have only the glistening white of the air for his mantle.

Understanding the nature of humans, the Trolls agreed that the first thread-paths to be dissolved would be the lighter colors. And as any human grew in purer love, the darker colors of the web would disappear. Because they still loved man, they further agreed that no matter how many times a human should fail in his love and cause a thread-path to be spun for him, he could always dissolve it immediately by filling his heart with the pure love.

So it is to this day and time. If you look well, you will see that some humans are covered in giant webs of all

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The Divinity of Christ

Edward Laroza

Some two thousand years ago an event occurred which has affected virtually every human Spirit. It even may be said that this event affected all things both animate and inanimate. This reference is not to the birth of Jesus in Bethlehem. This reference is to Christ Jesus' transformation from a deified man to the great Sun Spirit Who, in one instant, diffused His indescribable desire body throughout the desire vehicle of the Earth.

Two thousand years ago this singularly miraculous act went unnoticed by the general public. There were some few close to the Christ who were aware of the great significance of what was happening. There were others who noticed: scribes who duly recorded the event; messengers engaged to deliver the message to one official or another. Perhaps Pilate himself took quill in hand for the sake of easing a troubled conscience, and perhaps a friend received his words far away in Rome and was astounded by them. Pilate, after all, had not been anxious to crucify this strange and somehow powerful person who at one time conversed with him.

A crowd of people was gathered at Golgotha, but their individual perceptions were dimmed by the high degree of intensity of distraction. Scanty records of that day which do remain relate a tale that is not corroborated by occult investigation. While reports from the crowd claim that darkness swept over the Sun, the actual event was diametrically opposite: a great brightness was released, rendering the multitude temporarily blind.

By word of mouth the story was brought to many ears, but what did they hear? That a man claiming to be the son of God had been crucified? Or maybe they heard he was the Messiah of long-

awaited prophecy. Maybe some heard he was a rebel or perhaps a thief, for was not Barabbas exchanged in his stead?

The Hebrews of Galilee needed to know what crazed Caesar was about to ascend the throne, what taxes would be required, what new homage they must pay, and what they must endure to be allowed to practice their monotheistic religion. Indeed, to the Hebrews who were the witnesses at Golgotha, little could have been further from their minds than the image of a wiry, thin man claiming to be the Messiah, especially when their own priests admonished them against believing Him and had, indeed, been responsible for His Crucifixion.

Other factors also discouraged the Hebrews from following the Church. Of course, the Church did not just materialize with Christ Jesus' passing. Word of mouth reports of the Crucifixion began to diminish shortly thereafter. At that time, there was no mass media for spreading news. For all practical purposes, the only way of informing the general population in an empire the size of the Roman Empire was by Imperial Proclamation. A definite stand taken by the leaders of government or the head of state alone was sufficient to impel the requisite energies into proper channels. Thousands upon thousands of bills had to be hand-printed and taken by thousands of messengers to far-distant places. It is hard to imagine the myriad obstacles involved in informing the world that a true Savior had come. Truly, nothing short of an emperor's decree could suffice.

This is exactly what happened some three hundred years after the Crucifixion.

Constantine

"In the year 313 c.e. the young

Roman emperor, Constantine, had seen on the eve of a vital battle a fiery cross bearing the promise 'In hoc signo vinces' and when the prophecy proved true, he had by decree ordained Christianity to be the religion of the whole Roman Empire. . ." *The Source*, James A. Mitchner, page 509.

This fateful act ensured as no other could have the security of the future of Christianity. For at this time church — or, rather, religion — and state were one, and national rulers, kings and emperors, had high priests as their "secretaries of state." So, with all the enthusiasm of a religious zealot, Constantine provided the funds, energy, manpower, and brain power needed to launch Christianity to its everlasting position of exaltation.

Constantine sent his mother, Helena, on pilgrimage to the Holy Land to see if she could identify some of the places where Jesus had lived and the Christ had taught, in hopes that others for generations to come could follow her steps. At these places churches and shrines were to be constructed. Helena was probably the first to interest her son in the precepts of the Christ, and a persuasive woman she was, no doubt.

One might ask where Helena had heard the precepts of salvation and redemption. Think of the Apostles. The forces behind them were such that their own words were sufficient. The dynamic energy of Paul of Tarsus was powerful enough to sway the minds of many listeners. The beautiful Greek language in which he wrote his chronicles was such that these documents, or at least the ideas contained in them, have withstood the often narrow and misleading interpretations of many people who have read them through the ages.

Other apostles, too, did fine work and converted many Egos. Mark, the son of an illiterate stone cutter, himself was converted to Christianity over three hundred years after the passing of the original disciples. Yet through the vision of his

extraordinary mind and consciousness he was able to contribute a cornerstone to the foundation of Christian thought.

Hebrews

Of all the people confronted with the pervasive power of early Christianity, perhaps few withstood this power as strenuously as did the semetic Hebrews. Why did they cling so tenaciously to their race-inspired religion?

For one thing, they believed above all else that their God was *one* Being Who directly ruled them. He had established covenants with them which were to be maintained at all costs. And they were maintained at great cost. The covenant which distinguished their men from all others, circumcision, brought them ridicule and revilement from the aesthetic Greeks, who believed it sacrilegious to mutilate the body. At one time Greek law outlawed this rite. In spite of this, however, the Hebrews maintained their covenants and many were slain, proclaiming with their last breath: "Hear oh sons of Israel, the Lord our God is One."

The Hebrews strongly believed in their covenants and law. By law, their religion was maintained. From Moses to the present only two great revisions or contributions have occurred: the Torah and the Talmud — and these were not really revisions so much as they were applied analytical thought to the existing books, endeavoring to set guidelines and seek established precedents for further laws.

Perhaps it was only natural, then, that when Christianity began making its appeal to the masses and relied heavily upon the Judaic Bible for its own text, the Hebrews, who had seen many religions come and go, would not accept this new, rival faith. After all, Jehovah had been a heavy-handed taskmaster until then. How could they know that Jehovah was stepping back, bidding the great Sun Spirit, Christ, to relieve Atlas of his burden.

New Age

Another problem of the time has persisted through the years. It has to do

with the nature of the Christ and with the different types of people living in those epic times. A new age had dawned: the super-sensitive Neptune-ruled Age of Pisces. The basic feelings of people would be affected subtly by the stellar forces emanating from that distant constellation. At the same time, Jehovah was withdrawing from his role of primary spiritual influence. The lesser race gods were being subdued or decreased, and the feeling natures of the people were being heightened. Indeed, those times must have been trying ones. To all that was added the appearance of the Christ. Then came the imperial decree: Worship the Lord, Jesus Christ, or perish.

The various peoples of the Roman Empire were confronted with the task of abandoning their previously-worshipped gods and receiving a new one — or was it two, or three?

The official Church authorized the worship of three Gods in One: the Father, the Son, and the Holy Spirit. That was not too difficult for people to accept, as polytheism had been the prevailing consciousness. Then came the real stumbling block: who or what was Jesus? Also, who was Mary? (Of course, Joseph was not involved at all.)

We can imagine that people in Egypt, where the worship of the goddess, Isis, had prevailed, would be inclined to accept Jesus as being simultaneously a man and a deity. Therefore, Mary would be the mother of God. People in Constantinople, however, might argue that Jesus was born a man, but lived such an exemplary life that he became a god. Therefore it would be obvious that the Virgin Mary was the mother of a great man, but certainly not the mother of a god.

So the Byzantines saw Jesus as a man who, because he offered the supreme sacrifice of his own life, ascended to godhood, saving all sinners thereby. This concept could be appreciated by Jews, too. It made Christ a later copy of the prophet Elijah, who had ascended bodily

to heaven and who often interceded for the good of man.

The official Church view was that Christ had two natures, appearing on Earth as a human being while having existed always as a deity co-equal with God. Here again Hebrews, because of their monotheistic heritage, would have difficulty believing that Jesus could be an ordinary man and at the same time a god.

Rosicrucian Philosophy

These are exceedingly difficult questions to grapple with, especially for ordinary people limited to ordinary sense perception. Those who, seeking answers to these questions, have been led to the remarkable teachings contained in the Rosicrucian Philosophy, are fortunate. Max Heindel, acting as intermediary, or messenger, between the general public and the Elder Brothers of the Rose Cross, has most fortunately provided answers to these vital issues.

In the light of occult investigation may be seen the verities of the true Christian faith. Max Heindel tells us that, in a sense, Jesus of Nazareth was an ordinary man; but when it is realized that he was the holiest of men, it becomes an understatement to say that he was an ordinary man.

Mary, in the same sense, was truly an extraordinary woman, filled with great love but of a passionless nature. On that score, the Byzantines were correct in believing that Mary was not the mother of God.

Joseph, in a similar manner, was singularly the most capable man for the commission of the sacred function required of him. The people needed to foster the incoming Spirit born in the body of Jesus were holy. It is important to understand that a birth may be *immaculately conceived* when it is devoid of passion and self-gratifying desire, and committed in an absolutely spiritual frame of mind.

Jesus and Christ are indeed distinct and separate individualities. It is no wonder

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New Age Economics

James Noel

The dictionary definition of economics states: "it is the science that investigates the conditions and laws affecting the production, distribution, and consumption of wealth," i.e. goods and services. Economics, however, is more than just the study of production, distribution, and consumption of goods and services. Economics has a symbiotic relationship with philosophy and religion. Economics might be defined better as that area of philosophical thought which underlies the production, distribution, and consumption of goods and services. The idea that economics can exist apart from either philosophy or religion is wrong. Philosophical or religious ideas mold economic thought. A person's economic philosophy is but the reflection of his philosophy of life, whether it be political, religious, or materialistic.

To understand economics better, we must first have an understanding of the three basic philosophies of life on which economics is dependent. From the *Cosmo-Conception*, page 148:

The Materialistic Theory holds that life is a journey from the womb to the tomb; that mind is the product of matter; that man is the highest intelligence in the cosmos; and that intelligence perishes when the body dissolves at death.

The Theory of Theology asserts that at each birth a newly created soul enters the arena of life fresh from the hand of God; that at the end of one short span of life in the material world it passes through the gate of death into the invisible beyond, there to remain; and that its happiness or misery there is determined for all eternity by its belief just prior to death.

The Theory of Rebirth teaches that each soul is an integral part of God, that it enfolds all divine possibilities, as a seed enfolds the plant; that by means of repeated existences in a gradually improving earthly body those latent powers are being slowly unfolded into dynamic energy; that none are lost, but that all egos will ultimately attain the goal of perfection and reunion with God.

A number of different economic theories have been produced from these philosophies of life. The Materialistic Theory of life has produced Capitalism, Communism, Socialism, and Fascism. A large number of people holding the Theory of Theology as the basis for their philosophy of life have also been able to adopt one of the aforementioned economic theories as their own.

Let us return to the idea that a person's economic philosophy is but the reflection of his philosophy of life. Unfortunately, few people have a clear idea of what their philosophy of life is, let alone what their economic philosophy might be. Most of us take for granted that what we are taught during early life must be the Truth. The acceptance of what we have been taught means that we also accept the philosophy of life on which these teachings have been based. If, for example, we are taught things from a materialistic point of view, we accept them unconsciously, and we live day to day using one of the economic systems fostered by that philosophical system. Yet we feel uneasy and frustrated. Only when we realize that there are other philosophies of life do we find hope for the future. But all too often this hope fails. We find that even if we change our philosophy of life, we still have a feeling of uneasiness and frustration. This is due to the fact that even though we changed our philosophy of life from, say, a materialistic one to a spiritual one, we still continue to follow the materialistic economic philosophy in our day-to-day activities and thoughts. In so doing, we really are continuing to be materialistic while trying to follow a spiritual path. No wonder we feel uneasy and frustrated.

We must evolve a spiritual economic philosophy to go with our spiritual philosophy of life. Only then will we be able to feel more at ease and overcome our feelings of frustration.

We find that it is possible for one to change from a materialistic philosophy of life to, say, a theological view of life while retaining one's old economic ideas without, at first, noticing any conflict. Even those who have adopted the theory of Rebirth as their philosophy of life in many instances have retained their old materialistic economic ideas. However, if one is true to the theological or spiritual ideals embraced, conflict of necessity must appear, because we cannot serve God and Mammon at the same time.

Both the materialist and the theologian are able to "live with" their economic philosophies up to a certain point. The more conscious they are of their philosophy of life and their economic philosophy, the more apt they are to feel frustrated, to have a sense of uneasiness or a feeling of dissatisfaction. The materialist becomes frustrated because he soon learns that money is not the solution to his problems. Money does not buy happiness. Some who follow the theological philosophy of life find they cannot confine their religious feelings to Sunday. They realize that a spiritual life must be lived twenty-four hours a day, seven days a week. Many feel frustration when they try to reconcile their religious ideals with everyday living. They are faced with the age old conflict of serving God or Mammon. This conflict, and its resulting frustration, results from the fact that their economic philosophy is based on a materialistic philosophy of life. The disharmony of these conflicting philosophies causes frustration. These feelings are also shared by those who hold both the Theory of Rebirth and one of the aforementioned materialistic economic philosophies.

The feelings of frustration, uneasiness, and dissatisfaction of the materialist and the theologian result from the fact that their economic theories are based on false

theories of life. Therefore, their economic ideas are also false. We can see now why many people who have adopted simultaneously the ideas of rebirth and one of the materialistic economic philosophies feel frustrated, uneasy, and dissatisfied; they are trying to live with two philosophies at the same time. They are trying to follow a spiritual life and at the same time to tread a materialistic path. Current economic systems foster greed. Spiritual studies aim at developing altruism. At some point in time they will have to make a choice for one or the other.

Why is it that current economic theories are incapable of solving our everyday problems, let alone our world problems? The reason is simple. Current economic thought is based on the materialistic theory that has created the following illusions; universal prosperity is possible; its attainment is possible on the basis of the materialist philosophy of "enrich yourselves"; this is the road to peace. The emphasis of current economic theory is on material goods and material prosperity.

As E.F. Schumacher in his book, *Small is Beautiful*, states:

What is the meaning of democracy, freedom, human dignity, standard of living, self-realization, fulfillment? Is it a matter of goods, or of people? Of course it is a matter of people. But people can be themselves only in small comprehensible groups. Therefore we must learn to think in terms of an articulated structure that can cope with a multiplicity of small scale units. If economic thinking can not grasp this it is useless. If it cannot get beyond its vast abstractions, the national income, the rate of growth, capital output ratio, input-output analysis, labour mobility, contact with the human realities of poverty, frustration, alienation, despair, breakdown, crime, escapism, stress, congestion, ugliness, and spiritual death, then let us scrap economics and start afresh. (p. 75)

We return to the idea that economic philosophy is the product of the philosophy of life. Realizing that both the materialistic and theological concepts of life, because of their erroneous teachings concerning life and death, have produced economic philosophies incapable of solving our personal

or world problems, we turn to rebirth in hopes of finding a sound economic philosophy. The Theory of Rebirth, as taught by The Rosicrucian Fellowship, is a spiritual philosophy of life based on Christian teachings. Through this philosophy of life we will find an economic policy by which we can guide our lives.

If, indeed, economic thought is the outcome of philosophical thought, then to change the economic policies of the world we will have to change the philosophical thought that exists in the world today. We will have to turn to a philosophy grounded not in materialism or in the limited scope of theological reasoning, but to a philosophy offering hope of a solution to all of humanity's woes.

All current economic theories focus man's attention on the material world. Everything is given a price. We think in terms of ownership, of buying and selling. We seek better paying jobs, more expensive cars, and more costly entertainment. Our attention is focused in the material world. In order to survive we must realize that material existence is only a small part of our evolutionary pilgrimage. We must balance our attention between our spiritual and material needs. We must bring our desire bodies under control; we must concentrate on the real necessities of life and not on all our "wants." We must view work as a means of developing man's talents. Technology must serve man — not man technology. We must view eight hours work as eight hours of life, and one man's life is worth as much as that of the next man. Our new economic programs must spring forth from meditations on rebirth and the study of the Life of our Lord and Master, Christ, in Jesus. Only by viewing mankind through the scope of unlimited spiritual progress and by using the Life of Christ as our ideal, do we have any hope of ever finding a solution to all the problems of frustration, alienation, despair, and spiritual death.

"Seek ye first the kingdom of God and all things shall be added unto you."

THE DIVINITY OF CHRIST

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that people have been confused by this miracle. For, whereas Jesus was a man whose various incarnations in the human life-wave may be verified, such is not the case with Christ.

His history stretches far beyond the memory of man. It is curious the way memory operates: when an event or feeling is being recalled, a bridge is formed between the then and the now, and this bridge, which is called memory, effectively eliminates distance and time.

So it is with the Christ, Who may be considered as a Principle as well as a Being. The Christ as a Being was and is involved in a long history of evolution, but the Christ as a Principle always has and, presumably, always will exist. For the Christ Principle is an integral part of the Creator of all solar systems and all planes of manifestation. When the great Being of our solar system's evolutionary process attained to the Christ Principle, His consciousness assumed a degree of divinity beyond all human conception. That His physical being assumed control of the Sun, source of all life-giving energies in our planetary system, does little more than hint of His divine capacities.

Although the spiritual Sun has been fostering all phases of life and creation on our planet since time immemorial, it was not until the coming of Christ the Being, in the form of a man, that the miracle of Golgotha could effect its purpose. And it was not until the thirtieth year in the life of Jesus, while he was being baptized in the Jordan by John, that the Christ entered into his physical and desire bodies. In one instant the identity of Jesus was transferred, and the great Sun Spirit, Christ, supplanted it.

Three years later came Golgotha, the culmination of an intricate plan whereby the Christ could gain entrance into the Earth through the auspices of man and

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Development of Spirituality

William Corot

Among occult students and followers of the higher Teachings, the word "spirituality" is much bandied about in meaningful, and sometimes not so meaningful, connotations. To one who is truly trying to live the higher life, however, the word has a most important significance. "Spirituality" refers to that invisible "something" which emanates from one who is really living the life — that indefinable but clearly evident quality of being which radiates from the sincere Aspirant.

The man or woman who possesses true spirituality has earned it; it was not received as a gift. It was developed by means of hard work, patient perseverance, suffering, love, service, self-sacrifice, and a striving toward high ideals.

Most students of the occult are attracted to it first through the mind. That is, occult philosophy acts as a "mental magnet" and evokes intellectual interest. In the beginning, the occult seeker seeks, primarily, knowledge. Once he learns something about the divine Plan, however, if he is ready and is imbued with sufficient faith and broader vision, he yearns to live in harmony with this divine Plan. He then feels the urge to serve humanity and assist his fellow-men in climbing the path to godhood.

Occult knowledge, certainly, is important. But far more important is the possession of spirituality. Knowledge alone, in itself, is worthless, but knowledge properly applied in service is more valuable than any physical treasure. If occult knowledge were suddenly taken away from us, what would we have? Would we possess nobility and beauty of character? Would the light of true spirituality shine forth from us, inspiring in others a desire to be like us? Most

students of the occult have attained a fair amount of the intellectual development. They have at least enough to comprehend the mystical teachings to some extent. The important thing now is to put some of this knowledge to work — to apply what has been learned.

We must not desire knowledge for itself alone; we must desire it that we may help others as well as ourselves. Our ultimate aim in acquiring knowledge is, or should be, that we may be better fitted to serve humanity.

One problem some intellectually oriented occult students have is that, instead of learning and practicing the things that would help them "live the life," they want information handed them on a silver platter, with no strings attached. They will listen to lecturers on the occult philosophies, but they will not set themselves to the task of gaining the Truth within themselves. They do not try to live what they have heard. They react as did the woman who told a well-known occult speaker: "That was an interesting and beautiful lecture, but I really haven't time to live that way."

True Spirituality

The development of true spirituality, then, begins with the understanding that we must *live* the Teachings we have been studying.

One of the first adjuncts to spirituality is faith. "Now faith is the substance of things hoped for, the evidence of things not seen." *Hebrews* 11:1 We must have absolute faith in our teaching and its principles. Naturally, to live our religion we must believe in it. What would be the good of trying to live a spiritual life if we were skeptical of the goal? The Ego must not put its faith in things of this

transient physical world, but in things of the spiritual world. True faith is faith that keeps us on our narrow path, that inspires us to our daily tasks and to loving service, that holds before us the shining Ideal. This is the faith that is as a veritable Rock of Gibraltar — strong, steadfast, ever-enduring.

Patience is another quality essential to spirituality. We must have patience in all things and especially in developing ourselves. Patience keeps us ever at work, trying again and again when we have failed, raising us each time we have fallen. There is a long road ahead of us to the goal of god-hood. Patience will help us travel that road.

Self-control is another trait which we must cultivate — self-control at all times and in all situations. There is much force and energy in us which, if expressed the wrong way, can drag us down into the gutter, and if used the right way can raise us to the stars. When we decide to tread the Path, we must begin systematically to weed out the desires, wishes, and indulgences which tend to rouse and pamper the lower self. We should not give expression to anything which we know is detrimental to the cultivation of the higher self. We must learn self-control first in the physical world, so that when we gain entrance into the spiritual worlds we shall be poised and steady. Self-control is an absolute necessity on the inner planes. We must learn to control all appetites which pertain to the physical. We must learn control of the temper, which can bring such disastrous results if given unrestrained play. We must learn control of the mind, which itself must act as a brake upon the impulses and desires of the body. When we thus begin to control undesirable characteristics, our more spiritual natures can manifest and express themselves.

Let the word “godliness” be, for aspirants, a term meaning “to express the high principles of the God within.” We all have a spark of the divine Father within us — indeed, we *are* that divine

spark — and we seek to develop it to its full power. We are still a long distance from god-hood, yet we acquire God’s characteristics by imitating Him as best we can.

The aspirant also needs courage when he embarks on the path of holiness, for he must face the trials and temptations which are bound to confront him. He knows that he did not choose an easy path when he dedicated himself to humanity, and he must fortify himself. He must have the courage to stand by his convictions and principles, even though the whole world defy him. He must follow truth, no matter how hard or how long the journey. He must fight the good fight. He must keep the faith.

Self-Sacrifice

One step on the Path which often proves a stumbling block is the giving of self — in other words, self-sacrifice. Since man first became conscious of his own separate identity, he has been too selfish. Now he must learn that we are really all one, and that what hurts or benefits himself hurts or benefits all. In giving himself to the world he unconsciously draws the world to himself; he is one with all humanity. We all have sacrificed certain things in order to develop ourselves in the wider work, and we shall be called upon to make even greater sacrifices. We should place ourselves upon the altar and make ourselves living sacrifices to God. Only then will we feel ourselves consumed with the perpetual fire of the Spirit. This is the inner fire that never lets the aspirant waver — never allows him to turn aside from the Path.

Service is another requisite of spirituality. This is the most significant part of our life, and if we do not serve, we shall certainly not attain success in spiritual development. Every day will bring opportunities for service. A small act of kindness is as important as a greater deed. If we serve faithfully in the smaller things, later we shall be given greater opportunities.

We must *want* to serve; we must pour out our love as we serve. The

motivation matters as much as does the act itself. We serve in the highest sense when we give part of ourselves with each deed. Such a little thing as a smile accompanying the act of service often lightens the recipient's day and makes his world seem less cold and hard.

Love

The quality of love is the most important of all — that binding, unifying quality which is the expression of the heart. The heart side of the occult student's nature is the side which most often needs building up. If we neglect to develop our heart expression now, someday in a future life we shall have to retrace our steps and bring our heart expression to the level of our other faculties. If we are lacking in other qualities which are needed by the aspirant, but have love, the other qualities will develop in time. If we have all the other necessary qualities but lack love, we lack the crowning jewel.

Love is the divine force which sustains our Universe. Without it the planets would not continue their orderly procession. God so loved the world that He sent His Son, the great Sun-Spirit, Christ, to help us. Christ would not have come into this confining, limited existence if He had not loved us. He would not have made the supreme sacrifice as He did. His love is the shining example; He gives Himself to us yearly. Can we not try, in our own small ways, also to become Christ-like? Let love so fill our hearts that it flows out and embraces all humanity.

These are the most important stepping-stones to true spirituality. Just reading or thinking about them will not develop them; we must so work in the world that we live and experience them, building them firmly into our natures. We must walk in the shadow of the cross.

It has been our privilege to receive these wonderful Teachings. Let us show our thankfulness by living them. They will bring us a glorious reward. With the possession of true spirituality, we can follow with confidence the steep path that leads back to

the Father. May the beautiful words of the Temple Service be in our hearts as we go about our daily work: "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God."

* * *

A MYTH

(Continued from page 350)

colors and some of only one color and some in shining white. And so it shall be as long as the Throne of Heaven remains and the forests continue to grow and the old Troll Women sit upon their rocky mountain, spinning, and spinning, and spinning . . .

* * *

THE DIVINITY OF CHRIST

(Continued from page 356)

effect a radical change in the Earth's vibrations from *within*. This change would make salvation and redemption a reality.

* * *

"All the past I leave behind, I enter a new and mightier world, the world of the instant wondrous, the world of the joyous unexpected."

—Whitman

"I am a man. Who more would be? Then let him come and fling his fetters to the wind and free and joyous let him sing."

—Schiller

"I am the master of my fate, I am the captain of my soul."

—Wm. Ernest Henley

MAX HEINDEL'S MESSAGE

The Coming Age



When we speak of the "Coming Age," of the "New Heaven and the New Earth" mentioned in the Bible, and also of the "Aquarian Age," the difference may not be quite clear in the minds of our students. Confusion of terms is one of the most fertile seed grounds of fallacy, and the Rosicrucian Fellowship Teachings aim to avoid it by a particularly definite nomenclature. Sometimes an extra effort seems necessary to disperse the haze engendered by current cloudy conceptions of others as sincere as the present writer, but not so fortunate in having access to the incomparable Western Wisdom Teachings.

It has been taught in our literature that four great epochs of unfoldment preceded the present order of things; that the density of the Earth, its atmospheric conditions, and the laws of nature prevailing in one epoch were as different from those of the other epochs as were the corresponding physiological constitutions of mankind.

The bodies of ADM (the name means red earth), the humanity of fiery Lemuria, were formed of the "dust of the ground," the red, hot, volcanic mud, and were just suited to their environment. Flesh and blood would have shriveled up in the terrible heat of that day, and though suited to present conditions, Paul tells us that they cannot inherit the Kingdom of God. It is therefore manifest that before a new order of things can be inaugurated, the physiological constitution of mankind must be radically changed, to say nothing of the spiritual attitude. Eons will be required to regenerate the whole human race and fit

them to live in an ethereal body.

On the other hand, neither does the new environment come into existence in a moment, but land and people are evolved together from the smallest and most primitive beginnings. When the mists of Atlantis commenced to settle, some of our forbears had grown embryonic lungs and were forced to the highlands, ages before their compeers. They wandered in "the wilderness" while "the promised land" was emerging from the lighter fogs, and at the same time their growing lungs were fitting them to live under present atmospheric conditions.

Two more races were born in the basin of the Earth before a succession of floods drove them to the highlands; the last flood took place at the time when the Sun entered the watery sign Cancer, about ten thousand years ago as told Plato by the Egyptian priests. Thus we see there is *no sudden change* of constitution or environment for the whole human race when a new epoch is ushered in, but an overlapping of conditions which makes it possible for most of the race by gradual adjustment to enter the new condition, though the change may seem sudden to the individual when the preparatory change has been accomplished unconsciously. The metamorphosis of a tadpole from a denizen of the watery to one of the airy element gives an analogy of the past, and the transformation of the caterpillar to a butterfly soaring in the air is an apt simile of the

coming age. When the heavenly time marker came into Aries by precession, a new cycle commenced, and the "glad tidings" were preached by Christ Jesus. He said by implication that the new heaven and earth were not ready then when He told His disciples: Whither I go you cannot *now* follow, but you shall follow afterwards. I go to prepare a place for you and will come again and receive you.

Later, John saw in a vision the new Jerusalem descending from heaven, and Paul taught the Thessalonians "*by the word of the Lord*" that those who are Christ's at His coming shall be caught up *in the air* to meet Him and be with Him *for the age*.

But during this change there are pioneers who enter the kingdom of God before their brethren. Christ Jesus, in *Matt.* 11:12, said that "the kingdom of heaven suffereth violence and the violent take it by force." This is not a correct translation. It ought to be: The kingdom of the heavens *has been invaded (biaxetai)* and invaders seize on her. Men and women already have learned through a holy, helpful life to lay aside the body of flesh and blood, either intermittently or permanently, and to walk the skies with winged feet, intent upon the business of their Lord, clad in the ethereal "wedding garment" of the new dispensation. This change may be accomplished through a life of simple helpfulness and prayer as practiced by devoted Christians, no matter with what church they affiliate, as well as by the specific exercises given in the Rosicrucian Fellowship. The latter will prove barren of results, however, unless accompanied by constant *acts* of love, for *Love* will be the keynote of the coming age as *Law* is of the present order. The intense expression of that quality increases the phosphorescent luminosity and density of the ethers in our vital bodies, the fiery streams sever the tie to the mortal coil, and the man — once *born of water* upon his emergence from Atlantis — is then *born of the spirit* into the kingdom of God. The dynamic

force of his love has opened a way to the land of love, and indescribable is the rejoicing among those already there when new invaders arrive, for each new arrival hastens the coming of the Lord and the definite establishment of the Kingdom.

Among the religiously inclined there is a definite, unceasing cry: How long, O Lord; how long? And despite the emphatic statement of Christ Jesus that the day and hour are unknown, even to Himself, prophets continue to gain credence when they predict His coming on a certain day, though each is discomfited when the day passes without development. The question has also been mooted among our students, and the present lesson is an attempt to show the fallacy of looking for the Second Advent in a year or fifty or five hundred. The Elder Brothers decline to commit themselves further than to point out what must first be accomplished.

At the time of Christ the Sun was in about seven degrees of *Aries*. Five hundred years were required to bring the precession to the first degree of *Pisces*. During that time the new church lived through a stage of offensive and defensive violence well justifying the words of Christ: "I come not to bring peace but a sword." Fourteen hundred years more have elapsed under the negative influence of *Pisces*, which has fostered the power of the church and bound the people in creed and dogma.

In the middle of the last century the Sun came within orb of influence of the scientific sign *Aquarius*, and although it will take about six hundred years before the Aquarian Age commences, it is highly instructive to note what changes the mere touch has wrought in the world. Our limited space precludes enumeration of the wonderful advances made since then, but it is not too much to say that science, invention, and resultant industry have completely changed the world, its social life and economic conditions. The great strides made in means of communication have done much to break down barriers of race

(Continued on page 375)

Studies in the Cosmo-Conception

The Purpose of Initiation

Q. Is it possible that a candidate qualified for initiation would be overlooked?

A. There is no danger that the Teacher may overlook anyone who has attained the requisite development. Each good and unselfish deed increases the luminosity and vibrant power of the candidate's aura enormously, and as surely as the magnet attracts the needle, so will the brilliancy of that auric light bring the Teacher.

Q. What are the stages of the Rosicrucian Initiation?

A. To describe in a book intended for the general public the stages of the Rosicrucian Initiation would be a breach of faith, and it would also be impossible, for lack of words, to express oneself adequately.

Q. What may properly be shared with the public?

A. It is permissible to give an outline and to show the purpose of initiation. The Lesser Mysteries deal only with evolution of mankind during the Earth Period. In the first three and one-half Revolutions of the life-wave around the 7 globes, the Virgin Spirits had not yet attained consciousness.

Q. What bearing does that have on our present status?

A. In consequence of this fact we are ignorant of how we came to be as we are today. The candidate is to have light upon that subject, so by the spell of the Hierophants during the period of initiation into the first degree his consciousness is turned towards that page of the Memory of Nature bearing the records of the first Revolution when we recapitulated the development of the Saturn Period.

Q. Is the candidate conscious or in trance?

A. He is still in full possession of his

every-day consciousness; he knows and remembers the facts of twentieth-century life, but he is now consciously watching the progress of the evolving host of Virgin Spirits of which he formed one unit during the Saturn Revolution.

Q. What lesson does this hold for the candidate?

A. Thus he learns how the first steps were taken in the Earth Period towards the goal of attainment which will be revealed to him in a later step.

Q. How does this benefit him?

A. Having learned the lesson, the candidate has acquired first-hand knowledge upon this subject and has come into direct touch with the Creative Hierarchies in their work with and upon man. He is therefore able to appreciate their beneficent labors in the world and is in a measure able to range himself in line with them, becoming thus far their co-worker.

Q. What procedure is followed for the second degree?

A. When the time has arrived for him to take the second degree, he is similarly caused to turn his attention to the conditions of the second, or Sun, Revolution of the Earth Period, as depicted in the Memory of Nature. Then he watches in full consciousness the progress made at that time by the Virgin Spirits.

Q. What does he witness in the third degree?

A. In the third degree he follows the evolution of the third, or Moon, Revolution, and in the fourth degree he sees the progress made in the first half of the fourth Revolution.

Ref: *Cosmo*, pp. 525-526

WESTERN WISDOM BIBLE STUDY

The Stigmata

And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

And they cried out again, Crucify him.

Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

And they clothed him with purple, and platted a crown of thorns and put it about his head,

And began to salute him, Hail, King of the Jews. (*Mark 15:12-18*)

Having passed through the Baptism, the Temptation, the Transfiguration, the Last Supper, the Footwashing, and Gethsemane, the Christian Mystic is ready for his next step: the Stigmata.

By the union of the head and heart faculties which takes place in Gethsemane he has been prepared for this significant experience. The development of the stigmata is necessary for the crucifixion or final liberation from the body, and a clear understanding of what takes place necessitates a knowledge of the true nature of man and his bodies.

Occult philosophy teaches that man is a spirit, having several vehicles invisible to ordinary physical sight. The physical body has crystallized into a matrix of these finer bodies, having solidified along the etheric lines of force of the invisible vital body, which is bound to the physical body until, for the ordinary person, death brings dissolution of the tie. Initiation, however, whether of the mystic or of the

occultist, involves the liberation of the Spirit from its lower vehicles so that it may function in the higher worlds at will, and before this can be brought about, the interlocking grip of the physical and vital bodies, so strong and rigid in the greater part of humanity, must be severed.

Initiation, it should be remembered, is a process by which the spiritual aspirant is taught to use the power he has accumulated within himself by his efforts to live the life of love and service to others. This power cannot be bought, nor can it be given. It comes only by the arduous efforts of the aspirant himself, and is beyond price.

In the mystic the points where the bodies are most closely bound (in the hands, feet, and head) are loosened unconsciously as he constantly contemplates the Christ and endeavors to imitate Him in all things. The manifestation of the loosening is visible in the mystic, but in the occultist there is no visible manifestation, he being taught to accomplish the severing consciously.

However, as is taught in the Western Wisdom Teachings, "whether the stigmata are visible or invisible the effect is the same. The spiritual currents in the vital body of such a person are so powerful that the body is scourged by them as it were, particularly in the region of the head where they produce a feeling akin to that of the crown of thorns. Thus there finally dawns upon the person a full realization that the physical body is a cross which he is bearing, a prison and not the real man. This brings him to the next step in his initiation: the crucifixion."



ASTROLOGY

Neptune Patterns - The Twelfth House

Elman Bacher

The twelfth house of the horoscope forms the essential experience-pattern of Neptune's vibration and function. As we consider a blank wheel, we see that this house is placed at the end of a cycle of development; it also, since Life is a continuous process by incarnations, "sits on the back of the first house." (The first house, of course, is the first breath of the next phase, or cycle, of on-going.) In this sitting, the twelfth house may be taken to symbolize the burden of sin which the traveler must carry, for a time, as he continues his journey on the Path. It is the redemption of this sin which impels the person to incarnate again for a new cycle of experience. The twelfth house is the astrological symbol for the biblical phrase "original sin;" each person brings his own memory of sin, or unregeneration, from his previous embodiment. In relationship to the wheel as a whole, the twelfth house stands as the assimilated residue of a cycle of experience; in relationship to the first house it represents the essence of what is still to be regenerated by adjustment of the individual consciousness to the cosmic, through succeeding experience.

During any particular incarnation we use the planetary vibrations as tools for our development. Frictional planetary aspects represent our needed lessons in the use of our faculties — they are Life's ways of alerting us to development needs. The twelfth house indicates, essentially, what we were as personalities in the past. It tells the story of the way we looked at life last time and to what degree we sub-consciously tend to live this incarnation in terms of what we were in the past. This picture, in the case of the twelfth house being tenanted or its ruler being bound by frictional or gravitational aspects, can be taken as an explanatory clue for the way many people tend to live in "back-going" terms. They go through the progressive physical phases of childhood, adolescence, and maturity as everyone does, but the strong memory pictures of the past make it almost impossible for them to express themselves or to understand their experiences in terms of what is represented by their Ascendant sign — the present. Let us consider the different types of twelfth-house Ascendant patterns from this standpoint for application to different horoscopes.

Pattern 1: Same sign on twelfth cusp

and Ascendant; succeeding sign on second cusp. This is analogous to being held back a grade in school. It means the person is continuing, in this incarnation, a phase of experience directly connected with his viewpoint in the past; it suggests that the person was out of incarnation for a relatively short time — he comes back to what he was. To the degree that the ruler of the chart is afflicted, the person becomes his own secret enemy, since that planet also rules his twelfth house. By this pattern Life says to the person: “I shall give you one more chance to make good.”

Pattern II: The same as Pattern I except that the succeeding sign is intercepted in the first house. This suggests that the person has been out of incarnation for a longer time than usual. He needs to establish his link with past conditions by living part of this incarnation in terms of the past so that, by objective experience, he may be made aware of his potentials for self-undoing and, so, recognize his need for regeneration and redirection. The sign intercepted in the first house is the traveling companion who has gone ahead but who waits quietly by the roadside for the Ascendant person to catch up. When the experiences which reflect past-life consciousness have been undergone and the person has been brought to a seeming stop in his development, the awareness of the intercepted sign is brought to the attention of the person to alert him to on-going. The intercepted sign calls out: “Hello there — I’m glad you finally found me. Take my hand and let’s get going.” If a planet is found in the intercepted sign, study it carefully by quality and aspect. Since “Planets are people” this planet will describe the type of person who will reflect the on-going qualities of the person. This pattern promises progress in this incarnation — the pull of the past can be transcended; if the intercepted sign is not occupied, its ruler, by position and aspects, will serve to describe the “companion waiting ahead.”

Pattern III: Twelfth house containing an

intercepted sign: a very complex combination of memories. Planets in either of the twelfth house signs will objectify the past conditions. To the degree that they are frictionally or gravitationally aspected will the person, by pain experience, face his “flowers of evil” — the seeds of which may have been planted even previous to the last incarnation. This pattern is payment long overdue. It is a notice of eviction — unredeemed in this incarnation the bill will have to be adjusted in a future cycle of experience.

Pattern IV: The same sign on the eleventh and twelfth cusps: this, on whatever level of the spiral, links the potential for secret self-undoing with the unredeemed areas of consciousness pertaining to relationships in general. The eleventh house, in relationship to a cycle, is the culminating point of relationship-consciousness. We call it the “house of friends” because friendship is the essence of Love that has distilled through fulfillment of all relationship-experience on a given cycle. The unregenerate aspects to the planetary ruler of these houses — or, if unafflicted, to its planetary dispositor — will indicate how the person tends to “block himself” in relationship-consciousness. Careful study of fraternal, parental, and marital relationship-patterns will reveal the type of experience which the person needs most to work on to fulfill his cycle by Love. This pattern is also in the nature of “pay-up day” since the eleventh house is a culminating point on the cycle.

Pattern V: Afflicting aspect to twelfth house ruler — no interceptions: the indication of why, what, how, and through whom the person expresses his unregenerate past in terms of the on-going of this incarnation. This is a reminder of the past, and strong, critical stimulation of the planet may pull the person into his subconscious, but the regeneration of the pattern by constructive elements in the chart assures direct on-going.

Pattern VI: Planet in the twelfth house, but in the Ascendant sign: This is the most

purely on-going of all the twelfth house patterns. There is a secrecy about the environmental expression of this planet, but because of its position in the Ascendant-sign the person automatically tends to express the vibration in terms of his consciousness of present personality. Unregenerate forces acting on or through this planet may, of course, be redirected in terms of the planet's own essential good. Another agency of redirection is assured by the regenerate quality or aspects of the ruler of the chart as it disposes the twelfth house planet and is the focus for personality expression and personality fulfillment in this incarnation. Afflicted aspects of the twelfth house planet and/or patterns of afflictions pertaining to the house that it rules will indicate conditions and relationships that the person sub-consciously tends to think of as enemies because, focused through his Ascendant sign, they challenge his on-going. He has to use the vibratory powers of his present ASC to redeem or transmute those conditions.

Pattern VII: First house unoccupied, ruler of the chart in the twelfth house and the twelfth house sign: afflicted aspects to the ruler in this pattern represent karmic adjustments to be made through limiting and confining environmental conditions. Regenerate aspects show the potentials for flowering of personality-qualities in work or activities connected with the sick and confined or generally unfortunate. It is a clinging to the past; the person is not quite ready to establish an on-going expression of personality. Such a person seems to be born in back of his contemporaries; he is not "modern" in his viewpoint. Certain elaborations of this pattern can indicate that the person, being very gifted in some way, expresses in the modern world "something wonderful from a past age." He lives in the world of "now" but symbolizes the world of "then."

Pattern VIII: Ruler of the twelfth house in the Ascendant sign, first house, or intercepted in the first house: This is

astrology's answer of "no!" to the teaching that early environmental conditions are the basic cause of later difficulties. By this position of the twelfth house ruler the early environment influences are seen as effects from the unregenerate past. The person incarnates through certain parents, in a certain place, and lives under certain conditions in his childhood because an unregenerate area of his consciousness *needs* that kind of a start for his on-going in this incarnation. The "bad memories" are objectified immediately in the early part of life. Analyzing the chart by application of cause and effect will give a clue as to the person's inner reason for incarnating under those particular circumstances. This pattern is "secrets brought out into the clear light of day." If the twelfth house is unoccupied, the secret karma is out-pictured in the person's childhood by the combined effects of early home-life, surroundings, and associates. Harmful influences which have the appearance of deviating the person are simply the objectifications of his surface-subconscious; this pattern may point to an attitude of deliberate wrong-doing in the past — of such a nature that the person is pulled into the same kind of picture so early in this incarnation that he hasn't the power or intelligence to combat the wrong influence — he just falls into it.

Pattern IX: (cyclic) Any two adjacent houses covered by the same sign, hence ruled by the same planet. Wherever placed in the chart, this pattern carries out the principle of "present-in-terms-of past." Any sign can be Ascendant. The cyclic pattern of twelfth house in relationship to Ascendant may be described as: that area of consciousness, unregenerate, which impels reincarnation. The cyclic pattern of Ascendant in relationship to twelfth house may be described as the progressive means by which unregenerate karma is redeemed by reincarnation. As a compound pattern of Cosmic symbol, the above phrases can be applied to any part of the chart which shows a linking of past to present.

In reference to Pattern IX, we may say that the house with the higher degree on the cusp represents the department of life to be fulfilled by that particular planetary vibration in this incarnation. The lower degree house (the previous) represents an experience or relationship which still waits fulfillment or regeneration. Since the third, fifth, seventh, ninth, and eleventh houses are the houses of progressive relationship patterns (the fourth and tenth being the houses of parentage) we can determine in Pattern IX what, in the past, has impelled the present relationship or how their relationship established in the past is to be fulfilled in this incarnation. Mercury, Venus, and Mars normally rule two signs each. Involved in Pattern IX, of course, they extend their influence to a third house which serves to complete their picture. The other planets, normally ruling one house, can, in Pattern IX, rule two.

Pattern X: (cyclic) Planet in the house it rules, but in the following sign: in this pattern we see the twelfth house relationship to Ascendant expressed in terms of the planet's own vibration, not by house position. If the planet has an afflicted aspect, the indication is that continual expression of its cusp-sign vibration holds the person to the afflicted past and assures depletion of constructive or regenerate expression. The environmental indication or mode of expression is the same now as it was in the past, but this incarnation demands expression through progressive planetary vibration. The latter, of course, refers to the planet which disposes the one concerned. This pattern is, potentially, very on-going since the person, from past experience, is accustomed to expressing the planet in that particular house. It also can indicate a strong possibility that the early environment or parental influence may tend to emphasize the cusp-sign expression. The parents, in this instance, would represent the pull of the past. The pattern demands of the person that he exert the expression of his own personality and integrity to forge ahead on his own in that department of

his life.

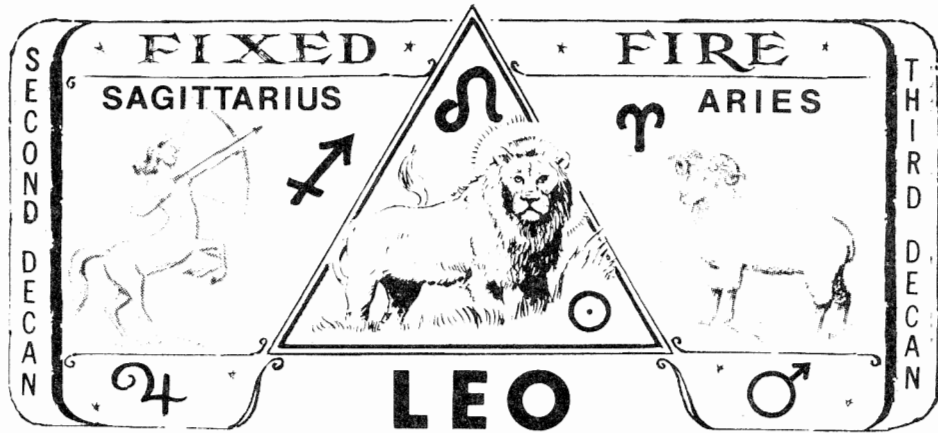
All of the patterns are variations of the statement: "— and He took upon Himself the likeness of a man." The redemption of the world (unregenerate consciousness to be redeemed by experience-in-incarnation) by the Spirit (those levels of consciousness which have been aligned to Truth). Let us study our horoscopes with the renewed awareness that each stellar design shows us the picture, on all phases of our lives, of why we were born and how, by regeneration, we can attain the "second birth" which is the transcendence of the past.

* * *



The Genesis of Solar Systems

"When the beings upon a planet have evolved to a sufficient degree, the planet becomes a Sun, the fixed center of a solar system. When the beings there have evolved to a still greater degree, and consequently it has reached its maximum of brilliancy, it breaks up into a zodiac and becomes, so to speak, the womb of a new solar system. Thus the great hosts of divine beings who until then were confined upon that Sun gain freedom of action upon a great number of stars, whence they can affect in different ways the system which grows up within their sphere of influence. The planets or man-bearing worlds within the zodiac are constantly being worked upon by these forces, but in various ways according to the stage they have reached in evolution." (*Message of the Stars*)



The Children of Leo, 1977

Birthdays: July 23 to August 22

SYMBOL — The lion.

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

ELEMENT — Fire; or an enthusiastic and inspired state of consciousness. Among other things, the fire element corresponds to ether, the vital body, the etheric region of the physical world, and the Threefold Spirit.

ESSENTIAL NATURE — Courageous.

PHYSICAL ANALOGY — Incandescence, fluorescence, and other forms of radiant energy.

RULING PLANET — The Sun is the ruling "planet" of Leo because it is able to express its function most easily and freely when placed in Leo. The Sun represents the urge to express individual self-hood, to experience a sense of purpose, and to strive for personal growth.

CORRESPONDING HOUSE — The 5th house corresponds to Leo and represents the desire for confidence and reliability concerning one's conscious awareness and capacity for self-determination.

SYNTHESIS — The Sun in Leo and in the 5th house may be expressed as follows:

The urge, steadily and consistently to express individual self-hood, to experience a sense of purpose, and to strive for personal growth in an inspired, enthusiastic, and courageous manner. This urge tends to be motivated or manifested primarily through the desire for confidence and reliability concerning one's conscious awareness and capacity for self-determination.

ESOTERIC ANATOMY — Leo is one representation of the Life Spirit.

EXOTERIC ANATOMY — Specific: heart, pericardium, pons varolii, and the dorsal region of the back. General: the back, spinal cord and spinal column, the blood and circulatory system, the endocrine and glandular systems, and the organs of the body.

PHYSIOLOGY — The Sun, ruler of Leo, governs the physiological processes of blood circulation, maintenance of a constant internal body temperature, distribution of the body's energy resources, and distribution of the etheric fluid (from the Sun) which enters the body by way of the spleen.

TABERNACLE IN THE WILDERNESS — Leo represents the seven-branched candlestick in the East Room of the Tabernacle. The seven-branched candlestick symbolizes

the Seven Spirits before the Throne. It indicates the light of knowledge and understanding concerning the plan of evolution that guides the spiritual aspirant in serving more effectively in his environment.

GREEK MYTHOLOGY — The two primary Sun-gods in Greek Mythology are Apollo and Helios. Helios was the god who drove his fiery chariot across the arch of heaven each day, giving light and warmth to the inhabitants of the Earth. Apollo contained within himself many different attributes, symbolizing the synthesis of forces in the Sun and indicating the many facets of the Spirit in manifestation.

He was a god of music, art, science, prophecy, education, and physical prowess.

COSMIC CHRISTIANITY — While the Sun is in Leo the Christ Spirit is rebuilding His Life-Spirit vehicle and imbuing it with the power which He shall be bringing to the Earth in the coming year. At this time of year we can glorify God by our works, showing our appreciation of His Love by an extra effort toward making our higher ideals into concrete realities. Now is the time to put our shoulders to the wheel and reaffirm our purpose in life of being *useful* servants in the vineyard of Christ.

* * * * *

A Defense of Saturn

J.W.

Saturn is primarily the planet of contraction as distinguished from Jupiter, which is the planet of expansion. These twin forces are everywhere present in nature and have equally important functions to perform.

The real functions of Saturn are constructive: that is, they include the qualities which constitute sound character, create success, and put the person on the constructive side of Nature through application and continued effort. These qualities are as follows:

First, mental: Concentration and power of analysis when working through Mercury.

Second, business: Method, system, mechanical ability, capacity for detail; patience, persistence, caution.

Third, social: Justice, faithfulness, tact.

Saturn gives us the building qualities — that is the qualities by which we can build an edifice to withstand the storms of evolution. Saturn is pre-eminently a builder. The other planets bring success more through inspiration, by which a person is led to do the successful thing at the proper time. But Saturn goes to work and

builds success, little by little, patiently, persistently, and carefully.

Unfortunately the negative aspect of Saturn at the present stage of evolution is much more in evidence than the positive. When a person works for self to the exclusion of others, Saturn's constructiveness builds a shell around him and puts *obstruction* in his way. This results in *limitation*, and *sorrow* is the result. As humanity is still very selfish, this aspect of Saturn is to be seen on every side. Under the influence of selfishness Saturn contracts and crystallizes the vehicles of the Ego, which automatically shuts out good. The person then encounters opposition from others because he is demonstrating that he is, at least subconsciously, an enemy to them. If we abuse Saturn, we get bad results from him, but that is not Saturn's fault.

That Saturn is the planet of analysis we discover when we note what analysis consists of, namely, the resolving of anything into its elements and the classification of those elements according to

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NEWS

COMMENTARY

Expert Links Zinc In Diet To Tumors

More and more cancer investigators are looking at human nutrition as a strong influence on the growth of tumors.

One of them suggested yesterday that by studying the balance of trace elements in the human system, cancers can be diagnosed.

Not only that, Dr. Walter J. Pories said, manipulation of trace elements in the diet — specifically zinc — may lead to better treatment of tumors.

And most exciting of all, it may be possible through manipulation of trace elements in the diet to prevent some tumors, he said.

Pories, associated with the department of surgery at the Case Western Reserve University School of Medicine, Cleveland, made this encouraging report at a conference on nutrition and cancer here yesterday.

The trace element zinc is an essential nutrient for tissue growth, cellular division and protein synthesis, among other things.

"Even mildly zinc-deficient mothers may produce malformed or underformed offspring," Pories said. "And zinc deficiency is being recognized more and more among hospital patients."

But this very essentiality of zinc in nutrition may lead to a control of cancer, because cancerous cells, like their healthy counterparts, also are dependent upon the trace element for growth. . . .

"There is not much question," he said, "that a deprivation of zinc in a controlled condition has an effect on tumors."

He said that in studies of human breast cancers, the concentration of zinc in the tumors was three times what it was in healthy surrounding tissue.

"It is clear," he said, "that there are some promising leads. For example, an improper balance of copper to zinc (in the human system) can be a good indication that something is wrong and it is very likely that that something is cancer."

He asked other investigators to consider this possibility;

"Can we make zinc compounds that will drive chemotherapy into the tumor?"

He said this is most promising that it may be possible to stimulate tumor growth with zinc so as to make the tumor more vulnerable for chemotherapy and radiotherapy.

Zinc-deficient patients have been difficult to treat with chemotherapy. . . .

by Lew Scarr,
The San Diego Union,

It is gratifying to note that the influence of nutrition on human health is becoming more widely recognized — not only in cancer research but also in other areas of medicine as well.

Zinc is a constituent of insulin, manufactured in the pancreas where it helps in the storage of glycogen. Together with phosphorus, it stimulates the action of the lungs; it is also believed to stimulate vitamin action. Its primary purpose is to aid in the respiration of body tissues.

Insulin requires zinc for proper function, and Carlton Fredericks, in *Nutrition-Your Key to Good Health*, states: "The zinc content of the body of a diabetic is much lower than that of a normal person. In leukemia, also, the zinc content of the white blood cells is low. Whether this is cause or effect has not yet been established."

Sources of zinc include: leafy green vegetables, egg yolks, legumes, nuts, and seeds.

1 Psychiatrist in 3 Uses ESP to Treat Patients

One out of three psychiatrists uses ESP in treating patients, report those responding to a recent nationwide survey.

"I was surprised at the large number using ESP," said the psychologist who made the survey, Dr. Nicholas V. Tornatore, a psychologist and vice-president of the Hudson Valley, NY, Society for Psychical Research.

Psychiatrists are medical doctors who specialize in treating mental and emotional disorders. Psychologists, usually Ph.D.s deal with the mind and behavior, often as researchers, counselors or consultants.

"Out of 3,000 psychiatrists selected at random across the country, 609 responded," Dr. Tornatore, 33, told *The Enquirer*. "Of these, 191, or 31.36 percent, reported they use ESP, and 171 reported actually having a psychic experience as well.

"This is the first time such a survey has been taken on a national scale — and shows the widespread interest in paranormal events among professionals."

A psychic experience, said Dr. Tornatore, goes beyond the mere belief that ESP can help in treating a patient, and involves an actual incident of psychic manifestation.

"Most doctors using ESP listed precognition — the ability to foretell an event; and telepathy — the ability to communicate using only the mind — as the most common forms they used," Dr. Tornatore went on.

"One doctor reported the case of a wealthy businessman suffering from emotional problems. While the patient was talking, suddenly the doctor had a vision of a young boy, very poor, trying to hide under a porch because the other kids were teasing him about his poverty.

"The patient had never mentioned such an incident, but confirmed at once it had happened to him — and that he had tried to forget it all his life. Yet his mind sent the message to the doctor, and it proved to be a breakthrough in his treatment."

A psychiatrist with 21 years of experience called the use of ESP "a very valuable tool" and told *The Enquirer* he has had psychic experiences that were helpful in treating patients. Dr. Berthold Schwarz, consultant at the Essex County, NJ, Hospital Center, said:

"I had a precognition experience while treating a man who had emotional problems because he was unemployed.

"During one session with him, I suddenly saw a scene in which he was working with a large, well-known company. This helped me assure him that things would get better for him, and helped him to keep up his courage.

"Within a week, that company contacted him and offered him a job."

Dr. Schwarz said the new study will "help make doctors aware of the psychic forces."

Dr. Clancy D. McKenzie, director of the Philadelphia Psychiatric Consultation Service, told *The Enquirer* about a dramatic example of telepathy that helped his patient, an 8-year-old boy.

"The boy had been thrown out of two schools for talking and now he wouldn't speak at all," said Dr. McKenzie. "I couldn't get him to say a word.

"I decided to use ESP. As the boy sat before me, I mentally pictured him opening his mouth, beginning to talk, and going on at length.

"Within moments, the boy began talking exactly as I had imagined. I was able to get through to him and help him. My telepathic message had reached him where my words couldn't."

Said Dr. Tornatore: "The survey shows that doctors are trying to understand this powerful force, ESP. It will let other doctors know they are not alone."

by Dan McDonald
National Enquirer,

It is gratifying to learn of the increased interest taken by members of all branches of the medical profession in phenomena that cannot be explained solely in material terms. The constructive use that these psychiatrists appear to be making of ESP, in their diagnosis and treatment, also is encouraging.





Book Review

“Masonry and its Symbols”

Masonry and its Symbols,
by Harold Waldwin Percival,
The World Foundation, Inc.,
New York, 1952.

“**T**he purpose of Masonry is to train a human being so that he will reconstruct, through the body of change and death which he now has, a perfect physical body which shall not be subject to death.”

With these words, Mr. Percival sets the stage for his cogent explanation of the symbols surrounding this ancient fraternity. A student of the Western Wisdom Teachings, who has the information given in the *Cosmo-Conception* fairly well in mind, should not find it too difficult to grasp the significance of Masonic symbolism. It is centered around the essence of Masonic Teachings, which emphasize the inner Light of every Ego which the Ego himself must uncover by making correct use of the divine Creative Force, or the “sex power,” as it is termed by the author.

The physical body, the temple of the mystic Mason, was rendered subject to death by the fall of man, and it will be necessary for him to rebuild that temple by right thought and right action. The candidate — the Doer, motivated by feeling and desire — must learn to become conscious of himself in the body and to unfold his other attributes, those of Thinker and Knower. Training which the candidate undergoes to achieve this state is symbolized

by the degrees of the Entered Apprentice, the Fellow Craft, and the Master Mason — that is, the three parts of the Triune Self.

The signs by which the Apprentice declares himself a Mason are in linear form: right angles mean the squaring of his feelings, represented by one line, with his desire, represented by the other line, in all his actions; horizontals designate the equal balancing of his feelings and desires; parallel perpendiculars signify that his feelings are to be raised to uprightness from lowness.

When the Apprentice reaches the Fellow Craft degree, the lines of Apprenticeship have been elevated to the tools used by the Thinker. The perpendiculars and horizontals have become the plumb, representing uprightness in thinking, and the level, representing equality in thinking. The square marks the union of plumb and level; the angle of the square stands for the point of union.

The chief working tool of the Master Mason is the trowel. The plumb, level, and square fitted the rough stones of the candidate’s symbolical building into position, and the trowel spreads the cement and completes the work of Apprentice and Fellow Craft.

This is only a fragment of the vast and sometimes complex symbology outlined in this little book. Although only 59 pages in length, the information contained therein cannot be digested as rapidly as

(Continued on page 375)

READERS' QUESTIONS

Sin After Death

Question:

Is it possible to sin after death?

Answer:

Yes, it is. As a rule, however, only those who have been wicked and degenerate enough to harden their vital bodies during life continue their evil practices after death.

When the animal nature of a person has been predominant during life, and there has been no soul expression, the usual division of the two higher vital ethers from the two lower cannot take place at death. Then the vital and desire bodies become interlocked. The desire body has a residual life and consciousness which continue after the departure of the Spirit. When this is interlocked with a hardened vital body a vehicle results which enables the evil person to vampirize those still living, as well as influence those of a similar bent to commit crimes. This vehicle is called the sin body.

Beings of this type are extremely dangerous to society, and have sent countless victims to prison and caused much other unhappiness. These beings may stay in this earthbound condition for fifty to seventy-five years, or even longer.

Max Heindel stated that, so far as he was able to discover, "there seems to be no limit to what they may do or how soon they will let go. All the while they are piling up for themselves an awful load of sin, nor can they escape suffering therefor, for the vital body reflects and etches deeply into the desire body a record of their misdeeds. When at last they do let go and enter the purgatorial existence, they meet the retribution which they well deserve. This suffering is naturally lengthy in proportion to the time they have continued their nefarious practices after the death of the dense body."

Christianity vs. Other Religions

Question:

What is the essential difference between the Christian religion and the other religions of the past and present?

Answer:

Briefly, we may say that the Christian religion is based upon a unifying principle, leading to Universal Brotherhood. The other religions are all race religions and, therefore, essentially separative in nature.

Race religions are based upon law, which was and is necessary for individuals in a certain stage of evolution. Jehovah, the Race God, has control of the races and their religions. He appointed an Archangel to be the Race Spirit or ruler of each race. Race religions build up the national spirit. The fear of God and the desire for material reward is pitted against the desires of the flesh. The interests of the individual are made subservient to the interests of the nation.

The key to evolution is progress, however. Man must rise out of the separative influences of race and become capable of being a brother to all men. The Ego must be exalted over the nation. Paternalism must give way to individualism, so that Universal Brotherhood can become a fact. The Christ came to bring this about.

"As long as the Race Spirit works with us under the law, we are only overcoming the influence of the desire body. Therefore Paul says well that the law was until Christ — not until Christ came 2,000 years ago, but '*until Christ be formed in you.*' When we release ourselves from the toils of the desire body and live up to the vibrations of the

vital body, we become imbued by the Christ Spirit.”

The Christ, as indwelling planetary Spirit of the Earth, gives us the urge to rise above the law by being obedient to the law. The Christ (within) urges us to self-mastery, which alone will enable us to rise above the law and become a law unto ourselves.

“By and by man will rise above the need of all law. Then and only then can he be a law unto himself. In the Christ regime, man will be impelled and guided by love, and ‘perfect love casteth out fear.’ The race religions compel man to do right by means of *fear*, but the Christ religion will impel man through *love*.”

About Nature Spirits

Question:

I am intrigued with the idea of Nature Spirits. What, exactly, do they do? Are they immortal? Will they reach a “human” stage of evolution?

Answer:

The Nature Spirits, as a class, include many different kinds of entities, with corresponding variations of consciousness. Those with which we are most familiar are the Gnomes, Undines, Sylphs, and Salamanders.

Gnomes are Earth Spirits, and in folklore they are sometimes called fairies, pixies, elves, etc. Their bodies are composed chiefly of chemical ether, with a small amount of life ether. They do not fly about but are of the Earth, earthy. They can be burned in fire. They grow old in a manner that does not differ greatly from the way in which human beings do. They live about 500 years.

Gnomes work with the plant kingdom, giving it the green coloring matter and fashioning its flowers into the specific shapes called for by the archetype of each particular class. Gnomes tint the flowers, cut the crystals in minerals, and make

the precious stones. They bring together the particles that form iron, silver, gold, etc., and they brew and bake their own etheric food. Gnomes work in the material substances found in both animal and man, helping to build in the necessary chemical constituents.

Undines are water spirits. They inhabit all bodies of water. They live thousands of years. Their bodies, composed of the life and light ethers, are much more enduring than those of the Gnomes. Undines work with the vital essences and liquids of plants, animals, and man. They are much concerned with the maintenance of the species, and are the forces of propagation.

Sylphs are the air spirits. Their bodies are composed principally of light ether. They, too, are subject to mortality, but live thousands of years. They lift the vaporized water into the skies, where it is condensed into clouds. They cause the wind to blow and move the clouds about, bringing rain and storms. Sylphs are responsible for frost, and mold the snowflakes in their innumerable forms. Sylphs work in the light ether, which is closely correlated to the physical sense organs. Through the agency of storms, Sylphs are responsible for the purification of the air.

Salamanders are active in the production of fire, and are present in lightning. Salamanders are fire spirits, and they live in that element. Their bodies are composed principally of reflecting ether, and they live many thousands of years. They are found everywhere, and no fire is lighted or could exist without their help. No match can ignite and no steel can give off a spark without the help of the salamanders, whose aid is invoked by friction. Salamanders are very active underground, particularly in the sixth and seventh strata of the Earth. They are responsible for explosions and volcanic eruption.

It is noteworthy that emotions find expression through the fiery desire body of man. The anti-spiritual tendencies of

mankind arouse the Salamanders of the seventh Earth stratum into destructive activity.

Gnomes, Undines, Sylphs, and Salamanders are all still subhuman, but under different circumstances from those under which we evolve. They will ultimately reach a stage in evolution corresponding to the human.

* * *

A DEFENSE OF SATURN

(Continued from page 369)

their correspondences. Saturn gives method, system, and order. When its vibration is applied to that of Mercury, the mental planet, its contractive properties hold the volatile mind stuff together, and power of concentration is the result, concentration being the primary faculty upon which analysis depends. Synthesis, the bringing together of elements, the opposite of analysis, is also under the rule of Saturn for the identical reasons.

Mars is very evidently not the planet of analysis. Mars represents *undirected* energy. It tears apart, dissipates. It is totally incapable of classifying and therefore lacks the power upon which analysis primarily depends.

Saturn is said to be the tempter, but as a matter of fact he is the initiator. He presents conditions which appear to be temptations, but when the individual has progressed to the point where he refuses to be tempted, then he has developed the power through which he may be initiated into the higher realms. Saturn then becomes the initiator and the doorway to the higher life.



THE COMING AGE

(Continued from page 361)

prejudice and prepare us for conditions of Universal Brotherhood. Engines of destruction have been made so fearfully efficient that the militant nations will be forced ere long to "beat their swords into plowshares and their spears into pruning hooks." *The sword has had its day* during the Piscean Age, but *Science will rule* in the Aquarian Age.

* * *



"MASONRY AND ITS SYMBOLS"

(Continued from page 372)

initially might appear. Geometrical, astrological, and literary symbolism all have their place and significance in the Masonic ritual.

Mr. Percival admits that some of the original Masonic symbolism has been obscured, twisted, and abandoned because of substitutions, additions, and deletions made by various ritualists during the years. He admits, furthermore, that the Masonic Order at the present time in general is not fulfilling its spiritual potential. "They (Masons) are perhaps to be excused for the loss of light in a time of general darkness. In the present age, however, if they are traveling in search of light. . . they can find it by searching for it through their symbols. They will get more light if they try to hold the Conscious Light in thinking steadily on the meaning of their symbols."

Although it has been in print for some time, we believe that this book will be meaningful to anyone who aspires to the spiritual Path, and especially to those students with keen interest in the Masonic Order or in symbolism in general. The third edition, published in 1974, appears in paperback with fairly large print.



NUTRITION and HEALTH

Yarrow

Yarrow (*Archillea millefolium*) is a perennial. The name is derived from the Greek warrior Achilles, who was healed of battle wounds by the use of yarrow flowers, and *millefolium* means a thousand leaf and is attributed to its many leaves. There are a couple of varieties, but the *Archillea millefolium* is the best medicinally. Leaves are greyish green with a fine feathery appearance 8—10 cm. long. The plant has a distinctive odor and the taste is a biting, rather bitter one, but not unpleasant. It grows about 20—30 cm. high, depending on position, quality of soil, etc. It can have either pinky mauve or white flowers, very small daisy-like and in clusters.

It can be grown in almost any soil, but for best results a good type of soil should be used, preferably soil with organic compost. Yarrow is rarely troubled by any garden pests, and will grow either in full Sun or semi-shade. I find it quite an easy herb to grow.

It is advisable to have it in a position where it is confined by a garden edge, as the roots travel underground and shoot up further along, otherwise it has to be watched and prevented from taking over too much ground.

It helps to resist disease in the garden, and will intensify the flavor and aroma of surrounding herbs.

Yarrow can be used for a variety of ailments and it is really a good general tonic. For colds and flu it is

excellent. Take it freely either by itself or mixed with other herbs such as peppermint, elder flowers, and horehound. It is helpful in any fever. As a hot cup of yarrow tea opens the pores of the skin and induces perspiration, it is advisable to keep warm and not to go out after taking it. Bedtime is a good time to take it, although several cups a day may be taken, preferably half an hour before meals. It is essential to have it very hot only in the case of colds, flu, and fevers.

It helps the function of the kidneys, liver, and gall bladder. If troubled with hemorrhoids, first take an enema to cleanse the bowel, then follow with an enema of yarrow tea; it has a healing action and a soothing effect. In taking the enemas you will find the knee-chest position to be best for this condition as it causes the intestines to drop forward.

Yarrow is helpful for improving the circulation and heart function, also for female troubles and for the healing of all wounds. For cuts, apply a fresh leaf on the spot.

The fresh juice of yarrow used as a lotion is good for varicose veins. If the face is washed in yarrow tea for some time the skin will become firm and it helps to prevent wrinkles.

It can be put into the bath water. Its astringent properties are helpful in stopping a nose bleed, or for any internal bleeding, but when used for this purpose it is better if combined with comfrey and plantain. For external use, a stronger

tea is used. A few small leaves cut up fine can be used in a salad.

To make a cup of yarrow tea take a few fresh leaves and flowers or a small teaspoon of the dried herb per cup, pour boiling water over and stand for 10—15 minutes. Keep hot but don't boil. It is drunk without milk. If sweetening is required, use a little honey. Never make any herb tea in aluminum utensils.

For drying the herb, both leaves and flowers should be cut. Choose a clear day and gather it preferably in the early morning after the dew is off, but before the strong Sun is on it. I have a small frame made covered with nylon fly wire on which I spread the herb to dry, not in the direct Sun but in a shaded and airy position. The herb is collected during the flowering season from early spring to late summer. The young leaves are the best for their medicinal value.

—by Betty Child,

Health and Vision, Aug., 1976

A Coated Tongue

The tongue is a sort of mirror that reflects the condition of the stomach. A white coating on the tongue becomes white when there is too much hydrochloric acid in the stomach. A brown coating on the tongue indicates the decomposition of food matter that remained in the stomach beyond Nature's time limit. One should give immediate heed to these symptoms.

If the coating is white, acid forming foods should be omitted, and the diet should be made up of combinations of foods that would consume or counteract this excess of acid. The juices of lemons, grapefruit, and oranges have a tendency toward neutralising an excess of hydrochloric acid and therefore sometimes become a remedy, but this remedy should be applied only when the meals are very light.

The safest remedy is to partake of coarse vegetables, whole grains, salads, a small quantity of milk, and now and then a protein like nuts or soybean products. Eat as many uncooked foods as possible.

The breakfast might be of whole wheat, oats, or unpolished rice with a little butter and a glass of milk; salads, nuts, green vegetables with cottage cheese and a small quantity of whole wheat or rye bread for noon; a protein, coarse vegetables and uncooked salad at night. These meals constitute an excellent food remedy for a white coating on the tongue.

The best remedy for a brown coating on the tongue is to cut down the quantity of food. The breakfast should consist of oranges, grapes, or pear, egg, whole wheat bread, and a cup of chocolate or warm milk. This meal should be very light. If there is not much appetite, luncheon should be omitted or a little fruit or salad taken. The evening meal should consist of light soup, salad, potato, one coarse vegetable, and one protein.

In both cases, stimulants should be omitted. Stimulants with an alcoholoidal base such as tea and coffee increase the flow of hydrochloric acid.

—*Health and Vision*, October 1976

Sodium

Sodium is a vital food element, easily obtainable in such common foods as: asparagus, beets, carrots, celery and celery juice, egg yolk, goats' milk, oatmeal, okra, pistachio nuts, rutabagas, spinach and spinach juice, strawberries, sundried prunes, sweet apples, and turnips.

The stomach is a sodium organ. A healthy digestive apparatus requires an abundance of sodium foods. Sodium has been found valuable in the treatment of gout, diabetes, neuritis, rheumatism, and in maintaining alkalinity of the body. Sodium keeps calcium in solution, thus helping prevent hardening processes in the body. Sodium assists the lymph and blood and gives these fluids their alkaline characteristics.

When eating sodium foods, it is wise to limit consumption of liquids, so that the sodium salts will not be washed out of the body. Cold water drunk after eating sodium foods is said to have a decomposing effect on the stomach.

**From the
Rosicrucian Fellowship
Vegetarian Cookbook**

SWEET POTATOES

Sweet potatoes and yams surprisingly enough, belong to the morning glory family with similar blossoms which bloom only in the tropics. Native to the Americas; taken to Europe by Columbus from the West Indies. So long known in the Pacific and Far East as to be considered native to Asia. A rival of the "Irish" potato in the United States. The name "yam" is a misnomer, belonging to another species extremely rare in the United States. A sugar-rich, excellent energy producing food containing calcium, phosphorus, traces of other minerals, vitamins A, C, and P.

STEAMED SWEET POTATOES

3 medium sweet potatoes, scrubbed
1/4 cup boiling distilled water
Optional: butter
1/2 tsp vegetable salt

Cook potatoes in water until tender, about 12 to 18 minutes. Peel; sprinkle with salt; reheat under broiler; brush with butter.

CANDIED SWEET POTATOES

2 lbs sweet potatoes, peeled and sliced
1/4 cup unfiltered honey
1 Tbs orange slivers
1 cup orange juice
1/2 cup melted butter
Vegetable salt

Arrange potatoes in oiled baking dish; pour over them the juice mixed with honey; add butter, salt, orange slivers (made from outside peel cut into tiny bits). Cover. Bake in 350° F. oven until tender. Uncover last 15 minutes. Baste 2 or 3 times during baking.

SPANISH SWEET POTATOES

For each cup of cubed, cooked, sweet potatoes:

1/4 cup chopped green pepper
1/4 cup chopped onion
1/4 cup vegetable oil
Vegetable salt

Saute in oil all ingredients until potatoes are brown and crisp. Season.

* * *

British Water Authority Thumbs Down on Further Floridation

Thanks to the damning information on cancer death resulting from flouridation of public drinking water, further flouridation has been effectively and probably permanently ended in two countries abroad, and its demise in the United States is confidently predicted as "only a matter of time."

Dr. Dean Burk, former chief of the cytology section at the National Cancer Institute, has received word from England that the Water Authority has advised each Area Water Authority that the water supply may not be flouridated without specific legislation by Parliament — a mandate Dr. Burk believes "will never be given."

The decision to halt further flouridation there was precipitated, says Dr. Burk, by information contained in the Yiamouyiannis-Burk report showing that between 25,000 and 30,000 cancer deaths per year in the United States are attributable to flouridation of drinking water.

The same information... was responsible for the Parliamentary vote to defer flouridation (in Holland) for 10 years. In that case, the Minister of Health, as well as the nation's dentists, had fully expected Parliament to order nationwide flouridation — inevitable until the nation became aware of the cancer-flouridation correlation.

While he does not predict the length of time flouridation will be continued in the United States, Dr. Burk is certain its end will come — perhaps much sooner than many foresee. "All that is needed is the key," he told *The Bulletin*, "and the key is the Graph in the Yiamouyiannis-Burk findings...."

National Health Federation Bulletin, March 1977



HEALING

Health and Astrology

The science of astrology, if rightly used, can be an invaluable diagnostic tool. It indicates clearly to the competent astrologer both the nature of the illness and the imperfection of character upon which the illness is based. The use to which this information is put, however, and the attitude with which it is handled, demand careful discrimination.

It is imperative that the patient understand that, no matter what the affliction revealed by the horoscope, the planets did not *cause* it. The horoscope indicates a weakness — a disobedience to natural law which has manifested as an imbalance in his physical or mental vehicles. This can be corrected permanently only by a change of character. These imbalances should be recognized for what they are: assignments to be mastered in the school of Earth life.

We must pay the penalty for breaking a law of the land, even though we may be ignorant of it. So it is on the spiritual and moral planes: if we indulge in criticism, hatred, or greed, or if we disobey natural law in any other way, we shall surely reap physical or mental debilitation. We are not compelled to direct our energies negatively, no matter what our aspects. When we “blame the stars” instead of trying to correct the condition, we show our weaknesses most strongly.

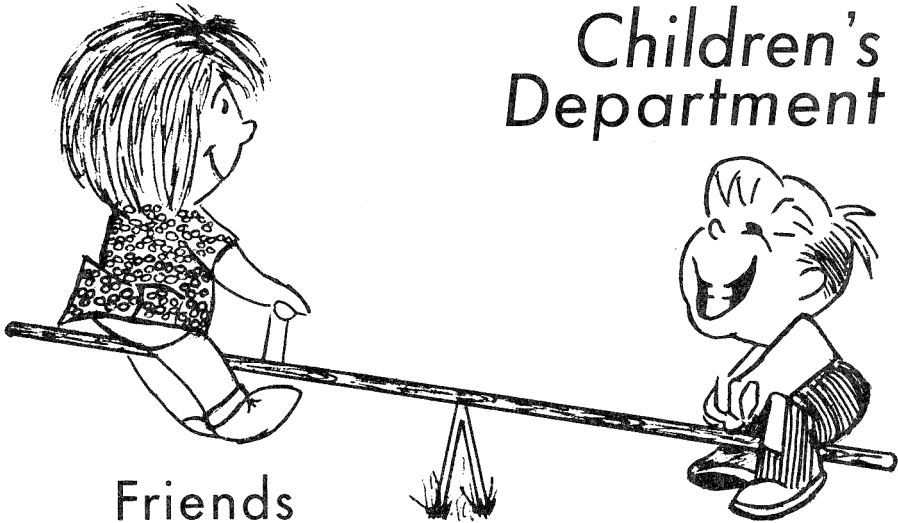
Although now in physical embodiment, we are essentially Spirit. By directing our minds toward things of the Spirit, we may so elevate our consciousness that we naturally work in harmony with cosmic law. By use of the will and mind in love and service to others, we may change our inner natures to such an extent that our outer selves will reflect the serene beauties of Spirit triumphant. Then we will transmute the weaknesses of previous transgressions into strengths. Then we will be using astrology properly — as an aid in developing character.

* * *

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:

August. . . 3 — 11 — 18 — 24 — 31

Children's Department



Friends

Dagmar Frahme

Mother Mongoose stood at the door of her burrow, looking on angrily as Maurice and Sydney waved goodbye to each other.

"See ya tomorrow," Maurice called over his shoulder. He trotted happily up the walk, almost bumping into his mother.

"How many time have I told you not to play with Sydney Snake?" demanded Mother Mongoose. "I will not have you disobeying me!"

"But Mom," protested Maurice, "why can't I play with Sydney? I like him. We're friends."

"You aren't friends. You can't be friends. You are enemies. Snakes and mongooses always have been enemies," said Mother Mongoose.

"Why?" asked Maurice.

"Because. Now I don't want to hear any more about it," said his mother. "If I see you playing with that child one more time, you will get no more allowance."

Meanwhile, Sydney had made his way across the meadow to the hole where he lived with his family. Mother Snake stood at the entrance.

"Where have you been?" she asked.

"I walked home with Maurice," answered Sydney.

"How many times have I told you not to play with Maurice Mongoose?" demanded Mother Snake. "I will not have you disobeying me!"

"But Mom," protested Sydney. "why can't I play with Maurice? I like him. We're friends."

"You aren't friends. You can't be friends. You are enemies. Mongooses and snakes have always been enemies," said Mother Snake.

"Why?" asked Sydney.

"Because. Now I don't want to hear any more about it," said his mother. "If I see you playing with that child one more time, you will get no more allowance."

Next morning, Maurice and Sydney met behind the big rock in the meadow where, they hoped, no one would see them.

"I'm not allowed to play with you any more," said Maurice. "My mom says we're supposed to be enemies."

"I'm not allowed to play with you any more, either," said Sydney. "My mom says we're supposed to be enemies too."

"That's dumb," said Maurice.

"Yeah," said Sydney.

"I don't feel like an enemy," said Maurice.

"I don't feel like an enemy either,"

said Sydney.

"How are enemies supposed to feel?" asked Maurice.

"I dunno," said Sydney.

Sydney sighed. Maurice scuffed the ground with his paw.

"Do you want to be my enemy?" asked Sydney.

"No," answered Maurice. "Do you want to be mine?"

"No," answered Sydney.

Maurice sighed. Sydney scuffed at the ground with his head.

"Maybe if we find out how enemies are supposed to feel we can pretend to be enemies. Then we can still see each other," suggested Sydney.

"That's a great idea!" exclaimed Maurice. "But how can we find out?"

"We could ask the owl. He knows everything. But we'd better wait till tonight. If we wake him now, he'll be mad," said Sydney.

"Right," agreed Maurice.

So that night Maurice tiptoed out of his burrow without waking his mother, and Sydney slithered out of his hole without waking his mother, and they met behind the big rock in the meadow. Together they made their way to the hollow old oak where the owl lived.

"Mr. Owl," called Sydney. "Are you there?"



"Who?" said the owl.

"It's Sydney and Maurice," said Sydney. "We've got something to ask you."

"Who?" said the owl again.

"Not who, Mr. Owl, what. What are enemies supposed to feel like?" asked Sydney.

"Enemies!" exclaimed the owl. "What have you children got to do with enemies? You two are best friends. Everyone knows that."

"But our mothers said we're supposed to be enemies, and we don't know what enemies feel like," said Maurice.

"Humph!" snorted the owl. "There are enough enemies in the world without you two starting."

"Please, Mr. Owl," begged Maurice. "If we know what enemies feel like we can pretend to be enemies and then we can go on seeing each other. Otherwise we can't see each other at all."

"I see," said the owl, his wide eyes opening wider. "You kids have more sense than I gave you credit for. I think you have more sense than a lot of grown-ups."

"Thank you," said Maurice and Sydney.

"All right, I'll tell you," said the owl. "Enemies feel angry and grumpy and bad-tempered whenever they see each other and whenever they think about each other. Sometimes they fight each other. Sometimes they say nasty things *about* each other. They think the people they are enemies with always do everything wrong. Sometimes they think their enemies are stupid, and usually they think their enemies are mean. They do not, in short, feel very kind toward each other."

Maurice looked at Sydney and frowned. Sydney looked at Maurice and frowned.

"I don't feel angry and grumpy and bad-tempered when I see you," said Maurice. "I feel good."

"I don't say nasty things about you, and I don't think you're mean. I think you're a pretty good guy," said Sydney.

"Can you pretend to feel nasty?"

asked Maurice.

"I think so," said Sydney. "Can you pretend to feel bad-tempered?"

"I think so," said Maurice. "It might even be fun."

Next day after school, Mother Mongoose heard a commotion outside her burrow.

"Fat-head!" a voice was saying. "I told ya to stay away from me. Quit following me, I told ya. There — take that!"

"You jerk!" came another voice. "What did ya knock my books down for? Pick 'em up."

"You pick 'em up, and get outta my yard!"

Mother Mongoose got to the door in time to see Sydney slithering out of the yard and Maurice, with his tongue sticking out, looking after him.

"Didn't I tell you not to play with that Sydney Snake?" demanded Mother Mongoose.

"I wasn't playing with him. I was fighting him. We're enemies, like you said we're supposed to be."

Mother Mongoose started to say something, but "Oh," was all that came out. She shrugged, sighed, and went back into her burrow.

The day after that, Mother Snake heard a commotion outside her hole.

"Fat-head!" a voice was saying. "I told ya to stay away from me. Quit following me, I told ya. There — take that!"

"You jerk!" came another voice. "What did ya knock my books down for? Pick 'em up."

"You pick 'em up, and get outta my yard!"

Mother Snake got to the door in time to see Maurice skulking out of the yard and Sydney, with his tongue sticking out, looking after him.

"Didn't I tell you not to play with that Maurice Mongoose?" demanded Mother Snake.

"I wasn't playing with him. I was fighting him. We're enemies, like you said

we're supposed to be."

Mother Snake started to say something, but "Oh," was all that came out. She shrugged, sighed, and went back into her hole.

On the following day after school, Mother Mongoose and Mother Snake both heard a commotion that seemed to be coming from behind the big rock in the meadow.

"Take that, you awful snake," someone who sounded like Maurice was yelling. "And that, and that, and that!"

"Owwwww!" someone who sounded like Sydney was shrieking. "Quit it, you're hurting me! Owwww!"

"Oh, my poor child!" cried Mother Snake, hurrying out of her yard and across the meadow as fast as she could go.

Then another commotion began behind the big rock.

"Take that, you awful mongoose," someone who sounded like Sydney was yelling. "And that, and that, and that!"

"Owwwww!" someone who sounded like Maurice was shrieking. "Quit it, you're hurting me! Owwww!"

"Oh, my poor child!" cried Mother Mongoose, hurrying out of her yard and across the meadow as fast as she could go.



Mother Snake raced across the meadow from one side of the big rock, and Mother Mongoose raced across the meadow from the other side of the big rock. Every so often a stone would fly over the rock and a voice would call out, "Ha-ha, you missed!" Every so often a voice would yell, "take that!" Every so often a voice would shriek, "Owwww! You're hurting me!"

"Oh, my poor little boy," thought Mother Snake, hurrying faster than ever.

"Oh, my poor little boy," thought Mother Mongoose, hurrying faster than ever.

Mother Snake and Mother Mongoose arrived at the big rock at the same moment — and stopped in their tracks. They rubbed their eyes and looked again. They didn't believe what they saw.

On the ground behind the big rock, hidden away from everyone and looking very comfortable indeed, were Sydney and Maurice. They were playing a game of Monopoly. Without looking up, Maurice picked up a stone and threw it over his shoulder, right over the big rock. Without looking up, Sydney yelled, in a loud voice, "Ha-ha, you missed!"

"I want to buy two houses for the Boardwalk," Sydney went on in his normal voice.

"OK," said Maurice, taking Sydney's money and giving him the houses. Then, in a loud voice, Maurice yelled, "Take that!"

"Owwww! You're hurting me!" shrieked Sydney, calmly putting his houses on the Boardwalk.

"I'm getting hoarse from yelling," said Maurice.

"So am I," said Sydney. "I'm getting tired of pretending, too. It was fun for a while but — oh-oh!"

"What's the matter?" asked Maurice.

"Look." Sydney pointed to one side of the big rock. There, her mouth open in amazement, was Mother Snake.

Maurice looked at the other side of the big rock. There, her mouth open in amazement, was Mother Mongoose.

"Oh-oh!" said Maurice.

"What are you boys doing?" Mother Mongoose found her voice.

"We're playing Monopoly," whispered Maurice.

"That's the strangest Monopoly game I ever saw." Mother Snake found her voice, too.

"Well, we're only sort of playing

Monopoly," said Sydney. "We're really enemies."

"You are the strangest enemies I ever saw," said Mother Mongoose.

"Well — we're not really enemies," confessed Maurice. "We're just pretending — I mean — well, you said we couldn't be friends and had to be enemies but we didn't feel like enemies so we asked Mr. Owl how enemies feel and then we pretended to be enemies so we could see each other because we're really friends."

Mother Mongoose and Mother Snake looked at the boys. Then they looked at each other. Then they looked at the boys again.

"Merciful heavens," breathed Mother Mongoose, at last.

"I just don't believe it," said Mother Snake softly.

"What don't you believe, Mom?" asked Sydney.

"That you boys would go to such lengths just so you could play together," answered Mother Snake. "You really must like each other."

"We like each other a lot, Mom," Sydney assured her.

Mother Mongoose blew her nose hard, although she didn't have a cold. "You really like Sydney, too, don't you, Son?" she asked Maurice.

"I sure do, Mom," Maurice assured her. "All those things Mr. Owl said enemies feel — well, I don't feel them about Sydney, and he doesn't feel them about me, either. We feel good when we're together."

Mother Mongoose sighed. Mother Snake sighed.

Mother Snake turned to Mother Mongoose. "Alberta," she asked, "do you suppose we could have a truce? Just for the sake of the boys, of course."

"Of course," said Mother Mongoose. "Yes, I think we could have a truce. I think we *should* have a truce." Then she sighed again. "I'm not sure my husband will be happy about that, but I'll talk him into it."

"Yes," agreed Mother Snake. "The

relatives will be hard to convince. After all, snakes and mongooses always *have* been enemies. But maybe it's time for that to change — at least here in our part of the world. Those children certainly have taught us a lesson."

Mother Mongoose looked at Mother Snake and smiled. "Friends, Charlotte?" she asked.

Mother Snake looked at Mother Mongoose and smiled. "Friends, Alberta," she said firmly.

"Can we be friends too?" Maurice asked eagerly.

"Yes, dear, of course you can," said his mother.

"Oh, boy!" exclaimed Sydney. "Is that OK with you, Mom?"

"Of course it's OK with me," said Mother Snake.

"Great!" Sydney exclaimed again. "C'mon, Maurice, let's go to my house and play. I'm tired of hiding behind this rock. And we can get something to eat at home."

"Good," said Maurice. "I'm starved."



The boys gathered up the Monopoly game and hurried off.

Behind them, much more slowly, came Mother Mongoose and Mother Snake.

"It's going to be hard, convincing the relatives that we aren't going to fight any more," said Mother Mongoose.

"It is indeed," agreed Mother Snake. "Those old habits do die hard. But I think being friends will be worth it. I've been wanting to ask you for the recipe for that carrot cake you baked for the county fair. I never dared ask before, but would you give it to me now?"

Mother Mongoose laughed. "Sure,

I'll be happy to. Let's go to my house right now, and I'll write it down."

At that moment, Mr. Squirrel was scampering down the trunk of the old oak tree in which Mr. Owl made his home. He stopped, stared out across the meadow, and called loudly, "Mr. Owl, Mr. Owl, wake up. You've got to see this!"

"Who?" came a grumpy growl from inside the tree. "Who's waking me up in the middle of the day? The Sun's still shining."

"I know, I know," said Mr. Squirrel, "but this is something exceptional. Look over there. Isn't that Alberta Mongoose and Charlotte Snake walking across the meadow like long-lost friends? They've always been bitter enemies. What do you make of it?"

Mr. Owl chuckled. "I thought something like that might happen."

"What?" demanded Mr. Squirrel. "What made you think a thing like that? It's unbelievable, seeing those two together."

"It would have been unbelievable, a few days ago," said Mr. Owl, "but Alberta and Charlotte have got two pretty smart boys, and it's not unbelievable at all any more. And if you want to hear the rest of the story — which, let me tell you, is well worth hearing — come back tonight when I'm awake. I'm too sleepy to tell it now. Good-night."

With that, Mr. Owl went back into his tree, leaving Mr. Squirrel very curious indeed. No doubt about it, he would have to stay up late that night and hear the story of how Alberta Mongoose and Charlotte Snake got to be friends.

* * *

A cantankerous giant named Sludge
Was inclined everyone to prejudice.
People thought him a chump,
For he did naught but grump,
And perpetually carried a grudge.

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