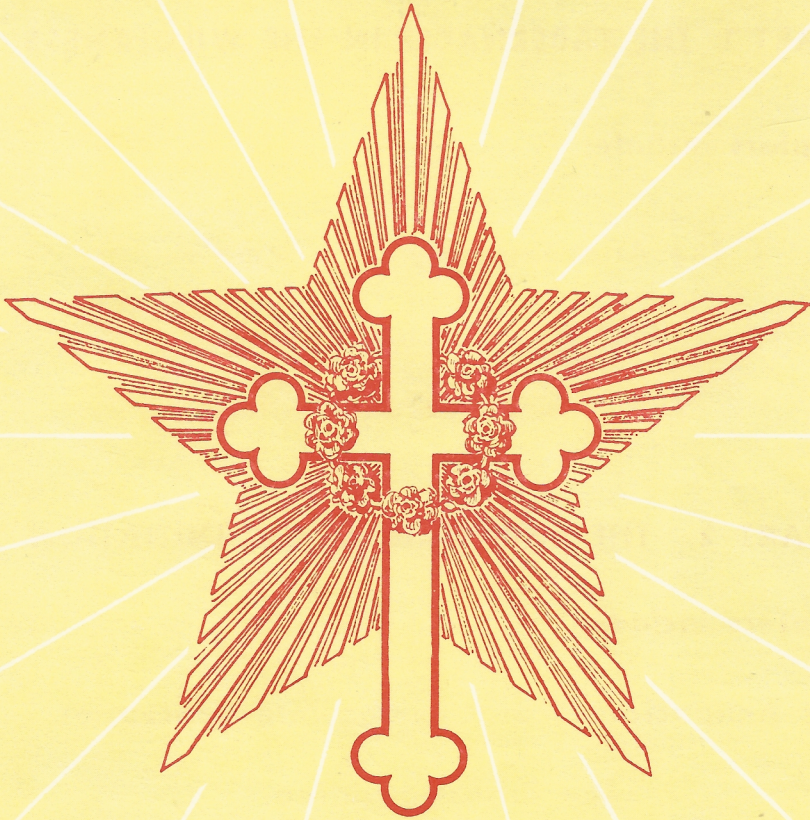
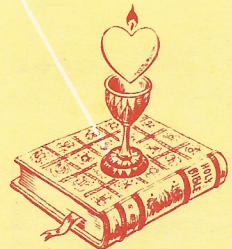


January, 1978 .50

RAYS from the Rose Cross



*The
Rosierucian Fellowship*



ANCIENT AND MODERN INITIATION

by Max Heindel

PART 1. THE TABERNACLE IN THE WILDERNESS

Chapters include:

The Atlantean Mystery Temple

East Room of the Temple

The New Moon and Initiation

PART 2. THE CHRISTIAN MYSTIC INITIATION

Chapters include:

The Annunciation and Immaculate Conception

The Transfiguration

The Stigmata and the Crucifixion

148 Pages

Illustrated

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"A Sane Mind, A Soft heart, A Sound Body"

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TO AN ASTROLOGER

Nay, seer, I do not doubt thy mystic lore,
 Nor question that the tenor of my life,
 Past, present and the future, is revealed
 There in thy horoscope; I do believe
 That yon dead Moon compels the haughty
 seas

To ebb and flow, and that my natal star
 Stands like a stern-browed sentinel in space
 And challenges events; nor lets one grief
 Or joy, or favor, or success pass on
 To mar or bless my earthly lot, until
 It proves its fated right to come to me.
 All this I grant; but more than this I know:
 Before the Solar Systems were conceived,
 When nothing was but the unnameable,
 My spirit lived, an atom of the Cause,
 Through countless ages, and in many forms
 It has existed, ere it entered in

This human form to serve its little day
 Upon the Earth; the deathless ME of me.
 The spark from that all-creative fire
 Is part of that eternal source called GOD,
 And Mightier than the universe. Why he
 Who knows, and knowing never once forgets
 The pedigree divine of his soul,
 Can conquer, shape and govern destiny
 And use vast space as 'twere a board for chess
 With stars for pawns; can change his
 horoscope
 to suit his will; turn failure to success,
 And from preordained sorrow harvest joy.

There is no puny planet, Sun or Moon
 Or zodiacal sign which can control
 The God in us! If we bring *that* to bear
 Upon events, we mold them to our wish;
 'Tis when the Infinite 'neath the finite gropes
 That men are governed by their horoscopes.

—*Ella Wheeler Wilcox*

EACH IN HIS OWN TONGUE

A fire-mist and a planet,
 A crystal and a cell,
 A jelly-fish and a saurian,
 And caves where the cave-men dwell;
 Then a sense of law and beauty
 And a face turned from the clod —
 Some call it Evolution,
 And others call it God.

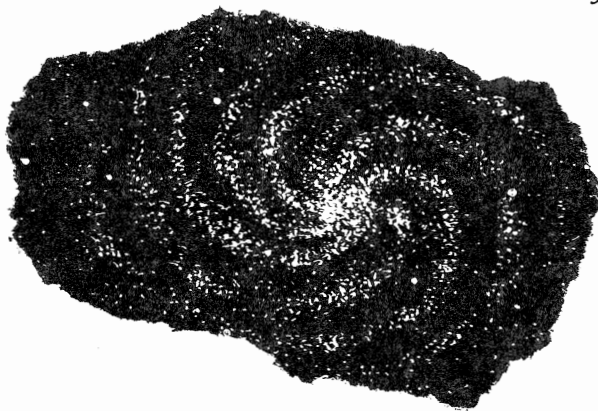
A haze on the far horizon,
 The infinite, tender sky,
 The ripe rich tint of the cornfields,
 And the wild geese sailing high —
 And all over upland and lowland
 The charm of the golden-rod —
 Some of us call it Autumn
 And others call it God.

Like tides on a crescent sea-beach,
 When the moon is new and thin,
 Into our hearts high yearnings
 Come welling and surging in —
 Come from the mystic ocean,
 Whose rim no foot has trod —
 Some of us call it Longing,
 And others call it God.

A picket frozen on duty,
 A mother starved for her brood,
 Socrates drinking the hemlock,
 And Jesus on the rood;
 And millions who, humble and nameless,
 The straight, hard pathway plod —
 Some call it Consecration,
 And others call it God.

—*William Herbert Carruth*

Free Will and Freedom



Free will is the positive assertion of the identity of an indwelling, self-conscious Spirit. As an expression of the highest spiritual influence in man, it can supercede all astrological tendencies indicated in the natal chart.

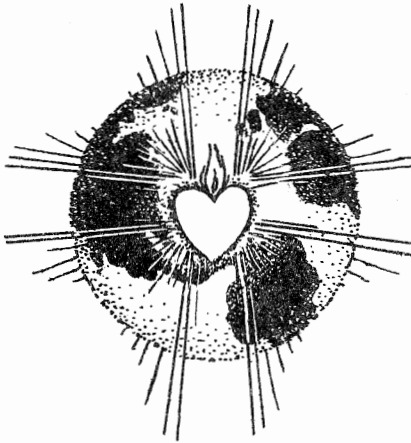
The protection and development of free will is a major tenet of the Rosicrucian Mystery School, jealously guarded by its Hierophants, the Elder Brothers of the Rose Cross. So jealously is free will guarded that the Invisible Helpers are not permitted to undertake the healing of anyone without direct request from that person, except in the case of pre-pubertal children. So jealously is free will guarded that those who wish to associate themselves with the Mystery School must obligate themselves to avoid any practices which would make them subservient in any way to external influences — practices which include hypnotism, mediumship, and spiritualism. To indicate the extent to which the Hierophants protect free will, even this obligation is made *to the individual himself*, so that he is not bound to any outside source.

The expression of free will is made possible by the nature of the blood, which in the human being is so permeated by the Ego that it is a vapor almost from the beginning. Early in its pre-natal life, the Ego dissolves the nuclei of the blood cells, created by the mother, and becomes owner of its body. The ownership and use of one's body is the most sacred right of the individual, and such ownership is respected and protected by all forces working for good.

In order for the spiritual aspirant to learn to use his free will, esoteric training must include the necessary element of personal freedom. Without personal freedom, the spiritual aspirant cannot learn to become a creator, as is his Heavenly Father. The aspirant endeavoring to tread the path of the Mysteries must learn to stand alone, to be independent and self-reliant, to assume complete responsibility for his actions, words, feelings, and thoughts, and to look to the Divinity Within for guidance in all things. Dedication to these principles prompted Max Heindel to state, "The greatest value of that which was recorded in last month's lesson is the reiterated and emphatic insistence on absolute *personal freedom* in the Rosicrucian Fellowship." (*Letters to Students*, p. 51)

To exercise our personal freedom along constructive lines, let us learn to practice voluntary cooperation prompted by love, and thus help prepare the way for the coming Age.

Mystic



Light

Freedom as a Central Theme in Rosicrucian Thought

Karl Kleinstick

Author's Note: The material presented in this article is based on a lecture given at the 1977 Summer School at Mt. Ecclesia. In consequence, it may not be as concise or clearly presented as if it originally had been written for publication. It has been edited in several places (with a lot of help from my friends) in order to help smooth out a few of the rough spots.

The ideas presented here should not be entertained as absolute facts. What is given is given as food for thought — a sharing of one-person's ideas and understanding. Of course, we should recognize this as being true of anything we read or hear, regardless of whether the fact is stated explicitly or not. We are learning the lessons of freedom, which include the freedom of an author to "speak the truth he knows" and the freedom of a reader to reach his own conclusions. Among the precepts for the Rosicrucian student we find the following: "Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thought as well as in deed. Knowing the Within to be the only worthy tribunal of truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction."

When people are attracted to a particular spiritual teaching or way of life, it must be because they find something within that teaching or way of life that strikes a sympathetic chord within their own beings. This inner identification with the ideals presented by a particular teaching makes it possible for that teaching to serve as a guideline and motivation for the spiritual develop-

ment of those people who are attracted to it. This must be true of the Rosicrucian Teachings as well as of any other. For those who are attracted to the Rosicrucian way of attainment, it certainly would seem advantageous to determine what the distinguishing factor of this path of attainment is — to determine what factor causes them to be attracted to this particular path, and not some other.

ROSICRUCIANISM AND FREEDOM

Max Heindel, in the *Cosmo-Conception*, expresses the distinguishing factor of the Rosicrucian method of attainment as follows:

"The Rosicrucian method of attainment differs from other systems in one especial particular: It aims, even at the very start, to emancipate the pupil from dependence upon others, to make him *Self-Reliant* in the very highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions. Only one who is thus strongly poised can help the weak."

The distinguishing factor of Rosicrucianism, then, is, from the outset, the development of self-reliance. Obviously, we cannot be self-reliant if we have no individual freedom. Freedom and self-reliance are dependent upon each other.

The question then arises: given the distinguishing factor of self-reliance, might it

not be possible, from the very nature of this distinguishing factor, to determine the planetary ray under which The Rosicrucian Order functions? There are seven schools of the Lesser Mysteries, each under one of the seven planetary Spirits. However, we only can speculate concerning the proper ray for any of the schools since we are given no definite information on this subject.

Nevertheless, the central ideal of self-reliance suggests Mars as the ray through which the Rosicrucian School operates. Some of the meanings of Mars are: the urge to express individual initiative; the urge to experience an awareness of personal liberty and freedom of choice; the urge to strive for greater self-reliance. These things — individual initiative, personal freedom, self-reliance — are precisely the central theme around which Rosicrucianism is built.

We read in the *Cosmo*: ‘Many centuries have rolled by since the birth, as Christian Rosenkreuz, of the Founder of the Rosicrucian Mystery School, and by many his existence is even regarded as a myth. But his birth as Christian Rosenkreuz marked the beginning of a new epoch in the spiritual life of the Western World. That particular Ego has also been in continuous physical existence ever since, in one or another of the European countries. He has taken a new body when his successive vehicles have outlived their usefulness, or circumstances rendered it expedient that he change the scene of his activities. Moreover, he is embodied today — an Initiate of high degree, an active and potent factor in all affairs of the West — although unknown to the World.

He labored with the Alchemists centuries before the advent of modern science. He, through an intermediary, inspired the now mutilated works of Bacon. Jacob Boehme and others received through him the inspiration which makes their works so spiritually illuminating. In the works of the immortal Goethe and the masterpieces of Wagner the same influence meets us. All undaunted spirits who refuse to be fettered by either orthodox science or orthodox religion, who fling away the husks and penetrate to the spiritual kernel regardless of vilification or of flattery, draw their inspiration from the same fountain as did and does the great spirit which animated Christian Rosenkreuz.’

So, we see again, that freedom is the fountain-head from which the Rosicrucian Mystery School draws its inspiration. We all draw from this fountain-head when we refuse to be fettered by orthodox religion or ortho-

dox science and when we are determined to pursue what we can see of the truth regardless of what anyone else may think or of what the “accepted truths” may be.

Even if it should be true that the Rosicrucian School is a Mars school (and we stress that this is hypothesis only), this does not exclude the need for Western Wisdom Aspirants to develop those qualities which come under the jurisdiction of the six other planets. Within each individual planetary ray can be found seven “sub-rays,” corresponding to each of the seven planets. (*) The main ray, however, indicates the central *methodology* governing the development of the other planetary qualities. Thus, for example, a Mars school would stress the development of intellectual understanding (Mercury) through individual effort and initiative; of love and devotion (Venus) through personal liberty and freedom of choice; of order, structure, and discipline (Saturn) through self-reliance; etc. And it would appear that this is exactly the approach that is demanded of those who desire to tread the Rosicrucian Path.

Venus is especially necessary to the Rosicrucian School because it is the balancing factor of the Mars Ray. Venus softens the Mars qualities of initiative, self-reliance, and liberty, preventing us from becoming overly egotistical or overly selfish. Venus helps us use knowledge rightly, through cultivating the qualities of love, appreciation, morality, harmony, etc. Knowledge is not to be looked upon as an end in itself; it is given so that the mind can believe and allow the heart to speak.

(*) When we speak of “seven planets,” we are referring to the “Seven Spirits before the Throne,” even though there are nine planets presently known to orbit the Sun. The seven planets referred to are: Mercury, Venus, Earth (in astrology the Moon is used), Mars, Jupiter, Saturn, and Uranus. The Sun represents the synthesis of all the planetary influences, and may be the “ray” of those who are learning how to use all of the planetary forces in a balanced manner, or perhaps those of the Uranus ray presently are evolving through the Sun forces.

FREEDOM IN THE WESTERN WORLD

Another point to be considered is the statement that each country has its own mystery school. That would seem to imply that all people in a particular country are under the same planetary ray. We are told, for example, that the Rosicrucian Mystery School is the mystery school of the West, and that those in the Western Hemisphere who study under another mystery school make a mistake because all in the western world belong under the Rosicrucian Mystery School.

Are we saying, then, that everybody in the western world is under the Mars ray? No. As we have indicated, the various individual rays require, at some point, the development of the other planetary qualities also. For example, someone under the Venus Ray needs the self-reliance of Mars as a balancing factor, just as someone under the Mars Ray needs to cultivate the devotion, love, and appreciation of beauty which are under the dominion of Venus.

What we are saying is that the people of the western world today must learn the lessons of freedom, no matter what their individual planetary rays happen to be. The Rosicrucian School, the Mystery School of the West, if it is a Mars school, is certainly the most appropriate school to teach the lessons of freedom which are required at this time in man's evolution.

MAN AS THE HIERARCHY OF FREEDOM

Let us consider, now, man as the Hierarchy of Freedom. The Divine Spirit is, at present, the highest active spiritual principle in man. The Divine Spirit emanates the physical body from itself for the purpose of gaining experience. Likewise, and for the same purpose, the Life Spirit emanates the vital body from itself and the Human Spirit emanates the desire body from itself. As fulcrum, man has the mind.

The highest spiritual principle in man, then, works with the densest vehicle. The lowest of the three spiritual principles

works with the least dense vehicle. This is because, the denser something becomes, the greater is the spiritual power needed to enliven it. This is on the same principle that the more mass a thing has, the greater is the amount of energy required to move it.

In this scheme, however, there is imbalance. The World of Divine Spirit has seven regions; the Chemical Region of the Physical World (dense body) has but three. The World of Life Spirit has seven regions; the Etheric Region of the Physical World (vital body) has four. The Human Spirit, in the Region of Abstract Thought, World of Thought, consists of material from three regions while the desire body, its counterpart, consists of material from seven.

By analogy, if we see that it takes the highest spiritual principle to enliven the densest body, we see that the World of God reflects into the Physical World, the World of Virgin Spirits must reflect into the Desire World, the World of Divine Spirit must reflect into the World of Thought, leaving the World of Life Spirit as the central region, thus revealing a balanced seven-fold division.

This is perfectly consistent when we consider that the Memory of Nature exists in the World of Thought, recording everything that has happened since the beginning of the Earth Period. In the World of Life Spirit is another Memory of Nature — the record of everything that has happened since the beginning of this Day of Manifestation in the Saturn Period.

We are saying, then, that man, in the Physical World, is the emanation of the highest spiritual principle in the World of God. That would mean that the solids of the Chemical Region, which is the lowest part of the Physical World, are an emanation of the highest principle of God, which is the Principle of Will. It is the Principle of Will which gives us the possibility to be free because it allows us to choose what road we will follow, and even gives us the potential to choose to create new possibilities which did not exist previously.

Continuing by analogy, it must follow also that the Seventh Cosmic Plane is the emanation of the First Cosmic Plane. The densest substance requires enlivening from the highest spiritual principle. That must mean that the lowest part, the Physical World of the Seventh Cosmic Plane, is ultimately the emanation or reflection of the first region of the highest cosmic plane. It is the logical conclusion, using the law of analogy. If it is true that the denser a thing is, the more spiritual power it takes to enliven it, then it must follow that the Physical World in which we live, and especially the Chemical Region in which our consciousness is presently focused, is an emanation of the highest spiritual principle of the universe. The highest spiritual principle is Power, associated with Will — the power to choose, plan, and create.

This puts quite a responsibility upon man on Earth, because man on Earth is the only being at the human level of evolution who has a physical body in this solar system. Other members of our life-wave are on various other planets of our solar system, but they do not have physical bodies as we do. We are told that, from the viewpoint of the Desire World, the Earth is the center of the solar system. Perhaps this is because man of Earth has gone deepest into matter and, therefore, has the hardest task to perform. However, he also must have the highest spiritual power within him, otherwise he would not be here on Earth, evolving through a dense body.

THE ROLE OF EVIL IN FREEDOM

Now, how does this tie in with the idea of becoming free beings with free will and the ability to choose? We must first consider that, with the exception of the Angels, the great Beings and Hierarchies above us really cannot be evil. It is inconceivable that they should do something evil. It would never occur to them, and, in any case, it would be impossible for them to follow it through. They are

too close to the Godhead, too aware of spiritual principles and of divine omnipresence to succumb to temptation to do wrong. In a sense, they have no choice but to be good because, in a sense, they are too close to the Godhead. They could not be evil except if they were commanded to be evil by God Himself, in which case, they would have no choice but to be evil. (Evil from our standpoint, that is.)

With the Angels, however, the situation is slightly different. The Angels have vehicles in the Physical World, albeit in the Etheric Region. We see the Physical World as being the reflection of the highest spiritual principle in the universe, which is the power of Will. The Angels, then, must see the beginning of the possibilities for freedom.

At the time of the "War in Heaven," which resulted in the fall of Lucifer, some of the angels made a choice which was contrary to the dictates of Jehovah. They used the possibility open to them to defy God and refuse to do His bidding. Having made that choice, however, they fell from their prescribed path of evolution and now must work out their own destiny.

With man, the situation is even more different. We now can choose between good and evil because of the Lucifer Spirits, who tempted man and showed him a path different from that decreed by Jehovah, thus giving man a choice. Man, however, does not have to become entrapped in his choices the way the Lucifer Spirits did. Because, perhaps, we have a higher spiritual principle within us since we descended deeper into matter, we can learn from our wrong choices and then make the right choices.

For most people, the spiritual worlds are unreal, as shadows. They exist in imaginings and aspirations, but compared to the Physical World, spiritual worlds seem nebulous and vague. In contrast, at one time in man's evolution, he was unaware that he had a physical body, but was conscious only of the spiritual worlds.

The fact that we now are shut off from

the spiritual worlds makes it possible for us to be free, because we can no longer perceive the spiritual unity of all things, and no longer are guided by a conscious recognition of the omnipresence of God. This creates a sense of need to "take care of ourselves," which in turn stimulates the development of will-power and all that that implies in terms of creative potential.

We are learning things that no other spiritual beings in our solar system have had the opportunity to learn. It is hard, but the results will be well worth the effort. It is impossible to create in the highest sense unless we have freedom. To imagine a different path from what already has existed, to implement a different choice from what has come before — this cannot be done without freedom.

Lucifer, then, brought us the possibility to be free. He had made the choice, and became the emissary of freedom. Without him, we would not have been free. It was he who first directed our attention to our physical bodies, resulting in the "fall" of our consciousness into them, separating us in consciousness from the guidance of the true gods and requiring us to look to our own resources. This necessity will awaken in us the possibilities to "be as gods," and again it was Lucifer who first alerted us to that fact. We owe a lot to Lucifer. Now, of course, we must learn to work with that influence in a positive way and not let it overcome us.

We remember that the planet of the Lucifer Spirits is Mars. We speculated that Mars may be the planetary Spirit influencing the Rosicrucian School. And we see the Rosicrucian School as the school which teaches freedom.

Returning to the Lucifer Spirits — even they could not have made a choice contrary to what they had been commanded to do unless above them were Hierarchies who worked to make such a choice possible, in the same way that the Lucifer Spirits presented man with a choice, and by so doing awakened man to the fact of his own

free will. Somewhere there had to be a command that a particular group of spiritual beings would work contrary to the stream of evolution — that they would strive to put obstacles and challenges in the path of development of other evolving beings in order to strengthen those beings and awaken certain forces within them.

This must be so, for if God really is omnipotent, there can be no power that could truly oppose Him unless He allowed it to exist. That is, evil must exist because God allows it to exist. We regard Satan and Lucifer as having power to wrest souls away from God, but really this cannot be true. The power they have is only that which God gives to them.

In the words of Owen Barfield, paraphrased: it is the aim of those beings who oppose man's evolution to oppose the designs of the true God, but their purpose is to serve the true God. That is, in a sense, it is their duty to do that — to tempt man and try to make him fall — because, when they do so, we are presented with a choice. Once man is awakened to that kind of thing, that same awareness goes into other areas of his life. He must have a choice in other areas besides choosing between good and evil. The possibility of evil is the thing that awakens man to the realization of his freedom. (To be continued)



"Though you try till you burst, you can never have anything other than what you are. . . .A man's friends are his magnetisms. . . .As I am so I see. A man is always environed by himself. . . .A man is a method, a progressive arrangement; a selecting principle, gathering his like to him, wherever he goes. He takes only his own out of the multiplicity that sweeps and circles round him. . . .I ceased pursuing my good when I learned that my good was pursuing me."

—Emerson

Conquest of Self

A Student

Sometimes, in moments of high, altruistic effort, when all the thought-energies are directed to helpful purpose, the basilisk's eye is felt and hidden fangs dart through the silence. All the air seems suddenly quivering with malignant forces. The moment tests the fibre — also the strength of the soul.

Our altruism may have held a note of weakness. Our love for humanity may not have rung clear and true — for even love must have power and wisdom. There may have been an element of weakness in our very patience, our tenderness, our long-suffering forbearance. If so, the attack of our keen vision will discover it and in silence we shall gain an added power.

All malicious, subtle attacks, all jealous hatred, all unfounded animosity will in the very nature of eternal law reach the innocent sufferer as blessings. They bestow added experience, insight and power.

Nothing can harm us that finds no answering note of malice or evil within. But it does recoil upon the heart that sent it forth, and destroys its life and peace.

To the soul that walks in light and love all experiences come as blessings. The shaft sent forth to harm or hinder may for a brief period prove effective. It may lower some one's estimate of us; it may cost us the loss of a friend; it may mar a sacred relationship and destroy an ideal bond. But that is only temporary and in our sorrow we gain a great victory — for we learn to see and know.

With the wider outlook on the higher plane we gain all things. We grow strong to endure, strong in self-mastery, in self-renunciation. After awhile our vindication will come; all things will be restored to us.

But we shall no longer need them. The personal self that suffered so will have expanded to meet the universal self and we shall have learned the meaning of life and love. Only when we have learned to live on with the loss of all things are we worthy to hold all things. Then, in harmony with the working of the good law we attract all things to us. Love flows to us from every side — because we love.

So all our experiences are good — even the cruel and bitter — if only we keep our faces toward the light and let no evil thought enter the heart. Feeling aggrieved at an injury is an evil for it springs from a little root of self-love. Let us fix this thought clearly in mind that nothing can hurt us that we have not deserved. It may have been in some other day of life, but the debt must be cancelled. If we have deserved it we can profit by the lessons it teaches. So we can form noble character by our very mistakes.

Strength, power, mastery over all forces is what we must acquire before we are really conquerors — before our lives are fully rounded out. That is what our experiences will win for us — if we have only love and good-will in our hearts.

The evil minded and revengeful never win any conquest. They are always weak, always futile, always chaotic. The character is built chiefly by its thoughts and motives. The attack born of hatred, malice or jealous spite must be met not only with silent patience but with the inner mind open to its force and possibilities. Ask the soul within: "What can I learn by this trial? What weakness is there yet to be conquered? What part of the personal self yet to be flayed alive?"

(Continued on page 13)

Our Magic Lamp

Frank Schultz

“God is Light; if we walk in the Light as He is in the Light, we have fellowship one with another.”

The motto which occupies the center of the west wall of the Chapel at Mount Ecclesia relays the Rosicrucian Fellowship greeting to all who enter. It indicates to all who come within its vibration the Christian nature of the Western Wisdom Teachings. It tells the seeker that, if he wishes to attain to the spiritual growth necessary to prepare for the coming Brotherhood of Man, the search for God — or Light — must be the greatest goal of this life.

“God is Light.” These words radiate their message to mankind. They indicate to humanity that it is in a flood of spiritual illumination which emanates from within, and anyone not aware of it is in darkness. To the seeker of Truth, they admonish that the pathway back Home is found only through illumination by this Light. Together with the phrase that follows, “If we walk in the Light,” they present a challenge which even the most devoted student finds to be one of unparalleled magnitude, especially when he is hindered by the many little egos and the dense physical body.

As followers of the Western Wisdom Teachings, we learn that the formation of the Golden Wedding Garment is a must if we are to experience this Light. In order that this goal may be reached, we must redeem ourselves from the fall experienced by humanity during the Lemurian Epoch, when the Lucifer Spirits opened the eyes of our evolving life-wave to the Physical World. Man, at that point of his evolution, had not obtained the wisdom necessary to control the sensations supplied to him by the primitive

desire body. Nevertheless, the newly awakened beings, in their ignorance of God’s Law, assumed the status of creator, a level of being with which they were unable to deal effectively since their blindness concerning the Tree of Knowledge left them without the wisdom needed to control the new powers. This situation, unfortunately, still is prevalent among mankind today.

NECESSITY FOR HUMILITY

“If we walk in the Light as He is in the Light we have fellowship one with another.” This statement implies that we know the Light if we have the realization of walking in it. A novice may convince himself that he is walking in the Light while he is still seeking the knowledge of it, and during his search he attempts to walk on a level of knowledge not compatible with his present understanding. He has not yet prepared himself for the wisdom needed to interpret the knowledge that he is seeking. As long as we do not claim that we walk in full knowledge of God, if we admit that we are still searching, and if we have the humility to know that we travel the lower road, our chances of attaining to a higher consciousness increase. We still must inhabit a physical body to gain experience in the school of life, and so we must remain finite beings who still search for the truth. Since the finite cannot know the infinite, we must cease to allude to any knowledge that we have acquired and realize that, with all of our knowing, we are still babes on the spiral of evolution.

Our only claim to walking in a higher consciousness should be that we are making an honest attempt to know the Light, an attempt limited by our present understanding. When God is fully realized, it will be because we have

become one with the Infinite and no longer must strive to complete our upward evolution. Since it is stated that ignorance of God is considered a great sin, we must assume that this means not our failure to know ourselves as self-realized souls, but instead our neglect to work on consciously directing our wills so that our impulse for action comes from within instead of from without. To this end we must become more and more aware of our role in the Cosmic Plan, in order to fulfill our destiny as spiritually evolving Spirits. We must realize that our life is one of illusions and that many of the ideas with which we live and which govern our conduct are not compatible with sound spiritual advancement. Our main challenge in this grade of the school of life seems to be to correct these wrong conceptions and thereby eliminate the chief obstacles which stand in the way of evolutionary growth.

THE CONSCIOUS MIND

Form has reached its apex in human development, and we are now faced with the evolution of consciousness. That is, we are beginning to turn inward to find the direction to take in an attempt to discover our true nature. To help us in the work ahead, like Aladdin, we have a magic lamp. We remember the story of Aladdin and his lamp. The lamp was Aladdin's means of fulfilling his most urgent desires. We, too, have a magic lamp to help us indulge our desires and to assist us in perfecting our growth. Like Aladdin, we can use it to gratify every wish. The way we use it, however, will determine how well we conform to the Laws of Nature and how strong will be our decision to seek the Light.

Our magic lamp is the conscious mind, endowed with freedom of choice. We must use this mind to create our thoughts and ideas. Unlike Aladdin's lamp, which granted only three wishes, our lamp is unlimited in its use. It will always work; therefore, care must be exerted

in its use. It is a magic lamp and as such will work even when we are unaware that it is working. The Genie of our lamp is God's Law. This Law is always alert and ready to fulfill our every wish. Good or bad, the Genie acts upon our every thought to bring us exactly what our conscious mind bids it to do. The only problem is that it reserves the right to determine how our desires will be gratified, and if we do not regulate our thoughts with wisdom, the outcome may not be that which we had anticipated.

WILL POWER

The key to the use of our lamp is will-power. We use this power every time we move or think. Much of our activity is done unconsciously. This means that the use of will-power does not always depend upon physical or mental exertion. Our concern, as seekers on the Path, is consciously-exercised will-power, the development of which will enable us to use our lamp correctly and accomplish many things which we might otherwise consider impossible.

Webster defines will-power as: "that power or faculty of mind by which we determine to do or not to do something, or the power of control which the mind possesses over its own operation." Will is often referred to as volition. Volition keeps our physical, mental, and spiritual actions in continuous operation. But unless man trains his will, his power of volition atrophies, and the total operation of a self-seeking soul wanes and becomes increasingly weaker. A man of volition never stops acting consciously on the desire to achieve. Growth of awareness depends upon it.

In the *Cosmo-Conception*, Max Heindel states: "By the power of will we project an idea through the mind, where it takes concrete shape as a thought-form by drawing mind-stuff around itself from the region of concrete thought. The mind is like the projecting lens of a stereopticon. It projects the image in one of three

directions according to the will of the thinker, which ensouls the thought form.”

The three directions referred to are: to arouse feelings that require immediate action; to project the thoughts upon the reflecting ether to be used in the future; and, in thought transference, to carry information or to compel the action of another. No thought is ever lost; it is referred to the genie at the appropriate time for action.

To walk in the Light as He is in the Light demands that will-power be developed with the maturity that can enable us to use the lamp correctly. The growth of will can be divided into four steps, namely: automatic will; blind will; the use of thought; the use of wisdom.

DEVELOPMENT OF THE WILL

Let us follow these stages of growth in the human life and see how the effects show up in the individual. When a newborn baby cries, it announces the birth of will-power — it uses automatic will to express the discomforts of its birth. As the baby matures, it follows the wishes of the parent and is called a good child when, with unthinking will, it obeys the parent. With further development the child begins to show obstinacy by offering resistance. It is now a naughty child because it is evolving and using blind will. Blind will is used when the person wants immediate fulfillment of his desires without consideration of the long-range effects. The recklessness of youth, as manifest in rash driving or engaging in various types of demonstrations, indicates the use of will unguided by wisdom. At this point in his evolution, man must be very careful, or blind will may remain with him for the rest of his life. When it does, we speak of the person as not growing up. It is here that some people turn to the development of the material life only and neglect the forward movement of their spiritual education. They become so attached to their desires and the dictates of the five senses that they become their slaves and

never advance from the blind will stage. Most people, however, after experiencing the harsh results of blind will learn their lessons and advance to the stage of the thinking will. The thinking will guided by discrimination is our present goal. To use this will with ignorance can produce wrong and evil results. But if the will is guided by wisdom, it should result in good, since the individual is then in tune with divine Will, which always will manifest in goodness. When this point is reached, the seeker is just beginning to walk in the Light.

USE OF WILL

Max Heindel states, in *Christianity Lectures*: “It is characteristic of the invisible bodies of man that they are acted upon by Will. Every impulse to action that comes from within originates in the will of the man himself, while incentives to action arising from outside sources, commonly called circumstances, originate from the will of others, and the difference between the man of strong character, good or bad, and the weak man, is that the former is impelled by his own will, acting from within, which enables him, regardless of circumstances, to make his way as he determines.”

The use of the will in previous incarnations created the present destiny of the individual. The development of our will today shapes our destiny for tomorrow, next year, or our future lives. It sets the pattern that will enable us to walk in the Light or to continue in darkness. God endowed man with free will. Man can become dogmatic or open-minded. To be open-minded one must retain his beliefs loosely. No one can walk in the Light unless he is so poised that he can change old beliefs when the Higher Self is able to discriminate and decide that they are no longer in harmony with higher understanding. When this happens, new insights enlarge our horizons and we move nearer to the Light as the inner voice beckons us onward. A person who is not so balanced

is open to crystallization and moves ever farther away from the Light, choosing to stay behind while the more venturesome climb the upward Path.

Max Heindel knew the importance of an open mind for the earnest student of the Western Wisdom Teachings. Only when one is so poised is it possible for the insights from the Elder Brothers to filter through to those whose actions merit higher understanding. In "A word to the Wise" from the *Cosmo-Conception*, Mr. Heindel makes a statement showing his wisdom and humility: "In order to avoid serious misunderstanding, it should be firmly impressed upon the mind of the student that there is no infallible revelation of this complicated subject, which includes everything under the Sun and above it also. An infallible exposition would predicate omniscience upon the part of the writer, and even the Elder Brothers tell us that they are sometimes at fault in their judgment, so a book which shall say the last word on the World-Mystery is out of the question, and the writer of the present work does not pretend to give aught but the most elementary teachings of the Rosicrucians." This should alert us to the need to evaluate ourselves constantly in order to determine, not only our reactions to the outside world, but also our progress in developing the thinking will.

WILLING FROM WITHIN

The greatest illusion of the unenlightened is the belief that they govern themselves entirely through their own will and that they operate consciously on their own volition rather than being controlled from the outside by various circumstances around which their lives revolve. The more enlightened a person becomes, the greater is his realization that his material life is the result of the way in which he reacts to outside stimuli. When outside forces control his life, he reacts like the swing of the pendulum. When it swings high in elation, the force thus created causes it to swing just as high the other way in depression.

As thinking will is developed and guided by wisdom, the reaction is controlled from within and the swing decreases in intensity, getting smaller and smaller as the awareness turns inward until, in the sage, the swing is barely discernible. When the tensions of everyday life seem gradually to disappear and the circumstances created by the outside world wane in importance, then our magic lamp has been put to good use and we are working in harmony with the genie who is helping to bring us ever closer to the Light.

As we move from darkness to Light we are being re-born, and the Spirit through man's will is passing into the knowledge which will prepare us for the New Age. It must be remembered, however, that no amount of external teaching will bring this result about without concerted action on our part. We may have the lamp, but only through our own innate will and only by obeying the new knowledge can we use the lamp correctly. By correct use, through inner action, our progress on the evolutionary path can move forward.

* * *

CONQUEST OF SELF

(Continued from page 9)

Turning thus to the inner light in quiet humility, with earnest purpose to learn and grow and attain, that light will flood the consciousness and the vision will grow clear.

In that hour of victory the thrust of the enemy will no longer be felt. All the impulses of the lower sense-plane will shrivel up into the nothingness of the unreality they are. Only the soul and God — all as one in God — will fill the vision and life will grow infinitely rich and full.

Is this not victory? Could any retaliation bring such reward? Could any mere harboring of the sense of personal injury win such results in growth and progress? (Continued on page 16)

The Spirit of Capitalism

James Noel

Capitalism has existed in one form or another since earliest time. We find merchants and traders in all parts of the world during all stages of man's history. Throughout time there even have existed towns and villages built around the capitalistic system. Nowhere, however, has capitalism flourished as it now does in the Western World. Present-day capitalism is unique; it cannot and should not be compared to earlier forms of capitalism.

Capitalism, on a large scale, emerged from the Middle Ages into our modern history after undergoing a transformation. The capitalistic system that started out as an ideal has been debased to its present status by a world that has forsaken God and man's freedom.

Since earliest time, religion had played the principal role in man's everyday life. Any influence that capitalism may have had on early man through the Middle Ages always was subordinate to the influence that religion had on him. On the other hand, today's capitalistic system is not subordinate to any religious ideals. As a matter of fact, today's capitalistic system no longer holds to the ideals it was fashioned to foster at the beginning of the Reformation. Modern capitalism has been used as a tool against man's spiritual enlightenment. Capitalism at the dawn of the Reformation was based on the ideals of honesty, frugality, diligence, sobriety, and prudence (to name a few), but in today's world these ideals have been replaced by *greed*.

Greed, we must point out, is not limited to the capitalistic system. Examples of greed can be found in all nations and in all creeds. These examples have been, for the most part, individual instances of greed. At no time, however, has greed

been so wide-spread, so prevalent, and so accepted as it is today. "Enrich thyself" seems to be the battle-cry of the day. This greed, so prevalent in the modern capitalistic system, exists primarily because of the widespread materialistic ideas held today.

There have been many who have recognized the greed and selfishness in our present capitalistic system and have tried to change it. Many have done so by turning to socialism, communism, or even fascism. Many who have turned to these systems have been disappointed. These systems are also fostered by materialism and thus also serve as good examples of greed. These systems are not free from greed and selfishness, but, even worse, they deny the only ideals that can save man: God and individual freedom.

Materialism is our true enemy. It has been hiding behind and working through our capitalistic system. Man, through his selfish desires, has become a slave to materialism. Only when man gains control over his desires will he free himself from his material bondage. Only when he returns to God will he be liberated. We must regain for capitalism the ideals it once held. We must return to a spiritually-oriented life and once again make material pursuits subordinate to the spiritual.

To understand better how we reached our present capitalistic state of being we must go back to the Middle Ages.

Middle Ages

During the Middle Ages, the seeds of modern capitalism were first sown. These seeds were not the seeds of interest, wages, labor, rent, or capital; they were the seeds of economic principles that

eventually developed into today's materialistic philosophy.

During the Middle Ages, spiritual considerations became subordinate to economic ones. This process was not quick, but took many years, and it was not accomplished without a struggle. This struggle involved business interest, the Church, and the State. The Church in most cases adapted its teaching to the "economic" realities of the day. Those few religious figures who spoke out against the then current feudal and mercantile practices were silenced by time. However, their criticism and comments on economics are just as relevant today as they were then. R.H. Tawney, in his book *Religion and the Rise of Capitalism*, points out the Middle Age insistence "that society is a spiritual organism, not an economic machine. . . ." Tawney also indicates ". . . that economic interests are subordinate to the real business of Life, which is salvation, and that economic conduct is one aspect of personal conduct. . . on which the rules of morality are binding."

The failure of these ideals to take root during the Middle Ages lies in man's spiritual blindness. Capitalism is just a tool. In a materialistic society capitalism is destructive to man's spiritual growth. Capitalism tempered with spiritual insight allows man the freedom to develop his God-given potentials to their fullest degree. The key to spiritual development is freedom and unselfishness. Man's struggle against the forces of materialism will fail today, just as it failed during the Middle Ages, unless man develops spiritual insight. During the Middle Ages man was faced with "the notorious corruption of ecclesiastical authorities, who preached renunciation and gave a lesson in greed." *Tawney*

The Reformation

As pointed out earlier, during the Middle Ages problems of economic, political, or social importance were always referred to the Church, the final authority in settling such matters. During the

Reformation, however, with the division of the Church, there also came a division in the ecclesiastical standards by which such problems were solved. The ecclesiastical authorities, although insisting on their own authority to rule in these matters, were so divided that they spent their time trying to solve their own problems and, as they said, "left the job of running the world to businessmen and the Devil." Max Weber, in his book *The Protestant Ethic and the Spirit of Capitalism*, points to this condition when he says, "the Catholics answer with the accusation that materialism resulted from the secularization of all ideals through Protestantism."

In this period, wars became less "religious" in nature and more economic. During the Middle Ages, religion had embraced all aspects of daily life, but during the Reformation, economic considerations began to develop as significant factors in society.

We must realize that society is the expression of man's spiritual awareness. If we find that society is imperfect, it is only because man's spiritual awareness is imperfect. Capitalism has always had its critics. The attempt to control the materialistic side of capitalism, by refusing "sinners" the Christian sacraments, failed. Capitalism and its non-Christian practices continued to grow. The failure of the reformists was due mainly to the fact that they were trying to control the effect instead of dealing with the cause. The cause of the materialistic problems was man's lack of spiritual awareness. Once man's spiritual eyes are opened, he will begin finding solutions to his materialistic problems.

Having seen the failure of ecclesiastical authorities in maintaining Christian morality, many turned to the State as the new provider of moral stability.

Summary

The State has not provided the moral stability once hoped for. Man must learn that the only source of morality

is within the individual himself. One must find the God within.

Max Weber points out that "the impulse to acquisition, pursuit of gain, of money, of the greatest possible amount of money, has in itself nothing to do with capitalism." However, this impulse, this desire, is characteristic of modern-day capitalism influenced by the materialistic philosophy. We must move away from materialism. We must move towards the spiritual. We must not fail today as we did during the Middle Ages when, due to the lack of spiritual awareness, we were blinded to our ideals. We must educate ourselves and our brothers about the dangers of materialism. We must make our lives, our beings, spiritually aware twenty-four hours a day.

Tawney points out that, "The impetus to reform or revolution springs in every age from the realization of the contrast between the external order of society and the moral standards recognized as valid by the conscience or reason of the individual."

Let our revolution spring from a spiritual realization of our ideals.

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CONQUEST OF SELF

(Continued from page 13)

Conquest of the self must be the aim of each soul that would live. However, and by whatever means this is accomplished — even through unparalleled wrong and injury, it is to be won at any and all cost. Our experiences taken thus will be transmuted into power and wisdom and our influence will be an ever widening circle reaching into the infinite light.

An Occult View of Plants

It is said in the Bible: They have eyes and see not, ears and hear not.

How true this is as regards man's observation of plant life. The average person, if he is interested in plants and flowers at all, perhaps admires their color or perfume, but how few can see the imprint man has left on the plants by his care, cultivation, and hybridizing.

Take the rose, queen of flowers, and study the foliage. The wild rose has seven leaflets composing a leaf. The evolved, man-bred, hybridized rose has five leaflets to the leaf. The occult scientist sees in the seven leaflets the expression of the seven creative principles, while the five-leafed foliage is the expression of man's five senses with which he has worked on and evolved our modern garden rose.

Many of our most valued vegetables have been evolved by man from actually poisonous plants to wholesome, nutritious vegetables. Take our potato: though the tubers are edible, the seeds are still poisonous. The tomato in its wild state is unfit to eat. Both tomato and potato belong botanically to the Solanum family. The deadly nightshade is botanically a Solanum. The ancestor of our celery is a poisonous swamp plant. The universally used cabbage has for an ancestor the wild skunk cabbage, and anyone who has smelled a skunk cabbage, will never forget the odor.

So pathetically little is known by our physical scientists about the nervous system of plants, especially those cultivated by man. The occult scientist knows that when plants whose habitat is in dry soil are put into cold, wet soil, they will "catch cold" and usually die with symptoms similar to those of pneumonia in the human system; but they respond very nicely to an application of aspirin!

The cultivated delicate plants are very sensitive to the mental attitude of people surrounding them. The trained occultist can see by a glance at the flowers surrounding a home what the mental attitude and moral caliber are of the people living there. A close examination of flowers with a magnifying glass will reveal wonders to the occult student.

How Old Are You?

William Corot

When we are asked, "How old are you?" what is our reaction? Some people give the answer proudly, as did the lady who, when she turned fifty, announced to all who would listen that "Now I am half a century old!" Other people are reluctant to divulge their age, such as people who admit to no birthdays after their thirty-ninth, or even twenty-ninth.

Age, however, depends only in one limited sense upon accumulated birthdays. Chronological age is but one of our several ages. There are also mental age, anatomical age, emotional age, and moral and spiritual age.

The degree of our "oldness" or "youngness" is largely determined by our elasticity of spirit and our mental vigor. We can be physically infirm and still be "young at heart" and mentally alert. On the other hand, a reasonably young body, physiologically and anatomically speaking, may be directed by an Ego so subject to fears and anxieties, or so spiritually unresponsive, that he feels old long before his chronological age so indicates.

More depends on our evolutionary than our chronological age. We know that old souls are Egos who have proven themselves sufficiently adaptable to be able to return to re-birth for many lifetimes and be spiritually and mentally far along on the Path of progress. Young souls, not so adaptable, have had fewer Earth lives and have a longer way to go. Old souls are, generally speaking, more flexible, enthusiastic, alert to their opportunities, and spiritually sensitive than their brother Egos who have had fewer re-births and less experience. In a sense, then, old souls are really younger, in terms of buoyancy and enthusiasm, than are the so-called

young souls.

The attitude of society toward a particular calendar age can have a definitive effect on how young or old we feel and behave. Society's adulation of youth, expressed in such ways as commercial appeals to the young pocketbook and glorification of the "young look," has done its share of damage. When the role of experience and wisdom that can come only with advancing years is de-emphasized in favor of a preponderance of emphasis on catering to the young, much that is valuable is in danger of being lost. At the same time, the general attitude that 65 is the start of old age, augmented by measures such as mandatory retirement, infects some people's minds so that they act old, as society expects them to act. Age, as youthfulness, is a matter of attitude. Many people of a certain age feel and act old, not because they have lived a certain number of years, but because, having lived that number of years, they are *expected* to feel old.

It would help many of us as we accumulate our chronological years to stir up new interest and enthusiasm and let go of fear and limiting beliefs. The more joyfully, enthusiastically, and alertly we can respond to our outer and inner experiences, the more youthfully elastic in attitude we are and the more we can absorb, learn, and grow. We can stop dwelling on the frailty of our bodies and the burdens of earthly life, and concentrate on the potential vigor of our minds, the potential depth of our enthusiasm, and the limitlessness of spiritual joy that is open before us. To the extent that we do this, chronological age lessens its hold on us.

Communication — Some Thoughts

Christine Lindeman

To many people, communication means an exchange of verbal or written messages, and nothing more. Person A sends a letter; person B does or does not answer. Person A gives directions; person B does or does not carry them out. Person A explains a situation or describes a scene; person B does or does not comprehend. Person A publishes a newspaper; person B does or does not read it.

Communication, however, is far more than such a relatively simple exchange. Communication encompasses the whole person of the communicator. In fact, we may say that our very existence is communication. Whether we realize it or not, we communicate when we enter a room, when we walk down the street lost in thought, when we sit working at our desks, and in every other facet of our daily lives. Many more people than we may want to believe receive penetrating insights into our characters and attitudes simply by the way we make our silent presences felt.

We have been told that “actions speak louder than words,” and that “what you do makes so much noise I can’t hear what you say.” We know that the most effective way of propounding the worth of a philosophy is by *living* it, not by talking about it. We know that some people of quiet, dignified demeanor can calm a restless crowd by their mere presence, while other jittery, fidgety, or generally irascible individuals, without saying a word, can disturb the serenity of a gathering simply by arriving on the scene.

To communicate meaningfully, of course, we must have something to say, and the more worthwhile the message, the more impressive the communication.

This is true of great literature, great art, and great sermons from the pulpit, and it is equally true of our bearing, our facial expressions, and our demeanor when not consciously “saying” anything. If our inner life is pure and peaceful, this will make itself known abroad whether we talk about it or not. The continuing message will be one of nobility, dignity, and harmony. If our inner life is in turmoil, or if we secretly are pursuing something ignoble or degrading, this, too, “will out” without a word on our part.

Since the true self will shine through, or communicate itself, in any case, it often is well to take ourselves — that is, our personalities — out of the communication as much as possible. If we have something to say, the message will come across. If we do not, all the consciously contrived elegant verbiage and all the deliberate disguises in the world will not conceal this fact permanently. Therefore, the less self-conscious we are, and the more we allow the personality to take a back seat, the more effective our communication is likely to be.

This is not to deny the disturbing impact that certain types of contrived communications can and do have. The sales pressure immortalized by the stereotyped automobile dealer, and the continually repeated television commercials, for instance, hammer away at gullible, unthinking, unresisting people — as well as those who claim they know better — until sales charts do hit new highs. Although temporarily effective, however, such crassly commercial messages are, ultimately, ephemeral. They carry no higher connotations and have, certainly, no “life of their own” such as masterworks of art, for instance, seem to have. Many com-

mercials and "sales pitches" temporarily do have the material effect intended by their originators but, as people turn their thoughts increasingly to higher, more spiritual matters, crass commercialism is one of the first things which they disavow.

A common denominator offers helpful ingress into effective communication. Two people with something in common start with a basis of mutual understanding, even though the subject of their immediate communication may raise in them opposing points of view. The fact that there is common ground, however, makes mutual communication, understanding, and compromise about the disputed matter much more probable than if they were aware of no common ground at all.

The ultimate common ground that each human being shares with every other human being is twofold: our Source, and our Goal. We all have come from God and we all are returning to Him. Having only recently passed the "nadir of materiality" of our involution/evolution, we are at this point about as far from our Source and Goal — from our ultimate common ground — as we ever will be. It is no coincidence that this fact is shown clearly by the difficulties we have in communicating with our fellow men. Obvious difficulties such as language barriers are only surface hindrances. Much harder to overcome are the problems which occur because we have become such intense individualists — deliberate misunderstanding, excessive self-concern, and, simply, not wanting to bother to listen.

As we draw closer to each other and, thus, to Him, during the forthcoming upward spiral of our evolution — as we learn truly to care for each other — little by little these barriers will melt away, and communication will become much more positive. During the Jupiter Period, as we know, we will be able to communicate with the picture consciousness, and there will be no chance even of unintentional misunderstandings. During the following

two Periods, communication will be even more precise.

Obviously, communication implies understanding and is meaningless without it. Understanding depends as much on our attitude as on the communicator's ability to make his point. If we say, "this has nothing to do with me," or "who cares?" or if we are so intent on formulating our reply that we don't listen to the message, needless to say our understanding will be incomplete. If, however, we can set ourselves aside and put our will and energies into an effort to comprehend the inner meaning as well as the outer "garb" of the message, a fair degree of understanding likely will follow.

Full understanding of any communications save elementary directives or explanations, however, is possible only if the person receiving the message deliberately tries to put himself in the other person's place. Only then can he absorb all the nuances of what the other person is trying to convey.

Understanding in some instances, of course, also is dependent upon the background of the person receiving the message. If it concerns a complicated field of endeavor in which he has delved little, understanding probably can come only in time, with additional consideration and study. But, again, eventual comprehension will depend on the extent to which he puts self and personal considerations aside and devotes his whole attention to the message.

Communication, then, is a two-way street of mutual participation. The nature of our communications, their effectiveness, and the types of response they engender, all will improve as we abandon our selfish proclivities and show more concern for our fellow men. Enrichment of human communication will require some of our greatest efforts, but it also will provide rewarding results.



MAX HEINDEL'S MESSAGE

The "Mysterium Magnum" of the Rose Cross



Occasionally we get letters from students voicing their regret that they are alone in the study of the Rosicrucian Philosophy, and that their close relatives are unsympathetic or antagonistic to the Teachings, despite all efforts of these students favorably to interest their relatives and thus obtain companionship, or at least freedom to follow their bent. We are asked by these students to advise them how to overcome the antagonism and convert their relatives.

This we have done by personal letters, and we have been privileged to help change conditions in not a few homes when our advice has been followed. We know, however, that frequently those who suffer most acutely are silent and we have, therefore, decided to devote a little time to a discussion of the subject.

It is truly said that "a little knowledge is a dangerous thing," and this applies with the same force to the Rosicrucian Fellowship Teachings as to every other subject. Therefore, the first matter is to find out if you have enough knowledge to be on the safe side. So let me ask: "What is the Rosicrucian Teaching which you are so anxious to have others share and to which they object?"

Is it the twin Laws of Causation and Rebirth? They are fine for explaining many problems of life, and they are a great comfort when the grim reaper appears and robs our home of someone near and dear.

But there are many who do not feel the need of any explanation whatever. They are constitutionally as unfit to apply it as a deaf mute is to use a telephone. It is true that we work to better advantage when conscious of the Law and its purpose. But let us take comfort from the fact that these laws work for good to all whether we know it or not, and therefore *this knowledge is not essential*. They will suffer no great loss because they do not embrace this doctrine, and they may escape the danger incident to the possession of "a little knowledge."

In India where these truths are known and believed by millions, people make little effort at material progress because they know that they have endless time and what they do not accomplish in this life may wait till the next or a later life. Many Westerners who have embraced the doctrine of rebirth have ceased to be useful members of their community by adopting a life of indolence, thereby bringing reproach on these so-called higher Teachings.

If your friends will have none of these Teachings, leave them alone. Making converts is by no means the essential point of the Rosicrucian Teaching. The Guardian of the Gate will not examine them as to knowledge, and he may admit some who are entirely ignorant of this matter and shut

the door in the face of those who have devoted their lives to study, lecturing on, and teaching of these Laws.

Then, what about the complex constitution of man? Surely it is essential to know that we are not merely this visible body, but have also a vital body, desire body, and mind, and that we are Virgin Spirits enmeshed in a threefold veil as Egos.

No, it is not essential to know these things. Properly used, this knowledge is an advantage, but may also be a decided disadvantage to those who have "a little knowledge" in that direction. There are many such who are always meditating on the Higher Self while many "lower selves" are groaning in misery at their very doors. There are many who dream of the time when they will take soul flights as "invisible helpers" and ease the sufferings of the sick and sorrowful, yet would not spend the car fare and an hour's time to bring a poor, friendless soul in the hospital a flower and a word of cheer.

You have no doubt been surprised at the assertions that knowledge of the Twin Laws or of the constitution of man is unessential. You will no doubt be surprised that the Rosicrucian Teaching concerning death and the passing of the Spirit into unseen worlds also is comparatively unnecessary to the purpose we aim to achieve. It really does not matter whether your relatives understand or believe in these teachings. As far as your own passing is concerned, an earnest request that they leave your body quiet and undisturbed for the proper period probably will be carried out to the letter, for people have an almost superstitious regard for such "last requests." If any of your friends pass over, you are there with your knowledge and can do the right thing for them. So never mind if they refuse to take up that part of the Rosicrucian Teaching.

But then, is nothing left? Yes, indeed, *all is left*, for these things mentioned are only the husks which you must remove

to get at the meat in the nut, the kernel of it all. Have you ever read the mystery hidden in every line of the *Cosmo-Conception*? This is the great and essential Teaching, the one Teaching to which your friends will respond if you can find it and give it to them. The *Cosmo* preaches on every page *the gospel of service*.

For our sakes, Deity manifested the universe. The great creative Hierarchies all have been and some still are our servants. The luminous star Angels have worked with us for ages, and in due time Christ came to bring us the spiritual impetus needed then. It is also significant that in the parable of the last judgment Christ does not say, "Well done, thou great and erudite *philosopher*," but He says, "Well done, thou good and faithful servant. . . . enter thou into the joy of thy Lord. . . . For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink. . . ." Not one single word about knowledge; *the whole emphasis was laid upon faithfulness and service*.

And there is a deep occult reason for this: *service builds the soul body*, without which no man can enter into the kingdom of "The New Galilee." It does not matter whether we are aware of what is going on, so long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the Mysteries without the need of books. One who is thus God-taught knows more than all the books in the world contain. If you want to teach your friends, no matter how skeptical they may be they will believe you if you preach the gospel of service.

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

(Continued on page 24)

Studies in the Cosmo-Conception

Clairvoyance

Q. Why are the higher worlds invisible to the majority of people?

A. Because of the dormancy of the finer and higher senses whereby they may be perceived in the same way that the physical world is perceived through the physical senses.

Q. Is this an argument against the existence of these worlds?

A. No more than that of the blind man against the existence of light and color because he cannot see them.

Q. Of what may we be so sure?

A. If the blind man obtains his sight he will see the light and color. If the higher senses of those blind to the super-physical worlds are awakened by proper methods, they will also be able to behold the worlds which are now hidden from them.

Q. When one's vision is opened, does he at once "know all about" these higher worlds?

A. Not at all, any more than the man born blind who has obtained his sight at once "knows about" the physical world.

Q. Can one be mistaken in his observations there?

A. There are much greater facilities for acquiring knowledge in the super-physical worlds than in our present dense physical condition, but not so great as to eliminate the necessity for close study and the possibility of making a mistake in observation. Indeed, much more care is needed in observation there than here.

Q. How may we know if another's observations are correct?

A. Clairvoyants must first be trained before their observations are of any real value, and the more proficient they become, the more modest are they about

telling of what they see; the more do they defer to the versions of others, knowing how much there is to learn and realizing how little the single investigator can grasp of all the detail incident to his investigations.

Q. Does this account for the varied versions?

A. Yes, and because versions vary, superficial people think this an argument against the existence of the higher worlds. They contend that if these worlds exist, investigators must necessarily bring back identical descriptions.

Q. Is this opinion logical?

A. Not at all. If a newspaper sent out twenty reporters to a city with orders to "write it up," no two would be exactly alike. Is it an argument against the existence of the city that these reports differ? Certainly not!

Q. What would cause this difference?

A. It is easily accounted for by the fact that each saw the city from his own particular point of view and instead of these varying reports being confused and detrimental, a perusal of them all would give a fuller, better understanding and description of the city than if only one were read.

Q. How does this apply to the invisible worlds?

A. The same is true regarding accounts made by investigators of the higher worlds. Each has his own peculiar way of looking at things and can describe only what he sees from his particular point of view. Though these accounts may differ, all will be equally truthful from each observer's viewpoint.

WESTERN WISDOM BIBLE STUDY

Evolution as Shown in the Bible

Elsa M. Glover

Where have we come from? Why are we here? Where are we going? Let us seek the answers to these questions in the Bible.

Part 1: The Creation of Form

John 4:24 says: "God is spirit." *Revelations* 1:8 says: "'I am the Alpha and the Omega,' says the Lord God, who is and who was and who is to come, the Almighty." The 'Alpha and the Omega' means 'the beginning and the end'. *II Corinthians* 4:18 adds: "For the things that are seen are transient, but the things that are unseen are eternal." Thus, the unseen Spirit, which we call God, was in the beginning, is now, and will be for all future time.

James 1:18 says: "Of his own will he brought us forth." In *Proverbs* 8:22-31, wisdom is portrayed as saying:

The Lord created me at the beginning of his work the first of his acts of old.

Ages ago I was set up, at the first before the beginning of the earth.

When there were no depths I was brought forth, when there were no springs abounding with water.

Before the mountains had been shaped, before the hills, I was brought forth; before he had made the earth with its fields, or the first of the dust of the world.

When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master workman; and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the sons of men.

Thus the unseen Spirit, God, first formed wisdom. He conceived the patterns according to which Creation was to be formed before making the forms themselves.

"In the beginning was the Word, and the Word was with God, and the Word was God." *John* 1:1 "By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear." *Hebrews* 11:3 In *Genesis* 1, the creation of form is described as a process in which God spoke forms into being. "And God said, 'Let there be light'; and there was light. . . .And God said, 'Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.' . . .And God said, 'Let the waters under the heavens be gathered together into one place, and let the dry land appear.' . . .And God said, 'Let the earth put forth vegetation'. . . .And God said, 'Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years.' . . .And God said, 'Let the waters bring forth swarms of living creatures.' . . .And God said, 'Let the earth bring forth living creatures.' . . .Then God said, 'Let us make man in our own image.'"

When we speak, we make the air vibrate. By setting our lips and tongue in different positions we make the vibrations occur in specific patterns which are heard as words. Thus we may picture God as having set up some sort of patterned vibration, which appears to us as matter.

All that is was created by God. ". . . in him all things were created,

in heaven and on earth, visible and invisible." *Colossians* 1:16 Note that it says that all things were created in Him, so that that which was created is still within God and still a part of Him. "In him we live and move and have our being." *Acts* 17:28.

Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?

If I ascend to heaven, thou art there!

If I make my bed in Sheol, thou art there!

If I take up the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall lead me, and thy right hand shall hold me. *Psalms* 139:7-10

Since God made all and is in all, He knows all. In *Jeremiah* 23:24, God is recorded as saying, "Can a man hide himself in secret places so that I cannot see him? . . . Do I not fill heaven and earth?" In *Psalms* 44:21 it is said of God: "He knows the secrets of the heart." *Matthew* 6:8 adds: "Your Father knows what you need before you ask him."

Concerning the creation of man, *Genesis* 1:27 tells us: "God created man in his own image." Since God is a Spirit, man also is a Spirit. Man's Spirit is temporarily clothed in a body. When the Spirit leaves the body it extracts from the body and keeps the experiences it has gained in the body, and these form the soul. Paul describes this in *1 Corinthians* 15:42-44:

What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body.

The spiritual body referred to here is the soul.

Since man was made in the image of God, and since God's Spirit is eternal, it may be inferred that man's Spirit is also eternal, even though his physical body is transient.

Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things

that are seen are transient, but the things that are unseen are eternal. *II Corinthians* 4:16-18

Under ordinary circumstances man's soul is kept until its essence is amalgamated with the Spirit (the exception being the case of one who becomes so tightly connected with the forces of evil that he becomes unredeemable). "Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell." *Matthew* 10:28

Originally each human was double-sexed, each being a complete creative unit. But humanity then was lacking a brain. In order to build the brain, half of the creative force was turned upward. This left only half of the creative force available for pro-creation, so that thereafter a partner was needed to pro-create. This is described, symbolically, in *Genesis* 2:21-22:

So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman.

The Hebrew word which was translated as "rib" should have been translated as "side" in this passage.

* * *

THE "MYSTERIUM MAGNUM" OF THE ROSE CROSS

(Continued from page 21)

you by your fruits; therefore *say little, serve much.*

It is to the everlasting praise of Mahomet that his wife became his first disciple, and it speaks volumes for his kindness and consideration in the home, an example we shall all do well to follow, if we would win our friends for the higher life. Though all religious systems differ outwardly, *the kernel of all is love.*

* * *

"Open your eyes to your strength, close them to your weakness."

—L. Adams Beck



ASTROLOGY

Astrology for Better Health

Karl Kleinstick

Part 1 - The Element Analysis

This is a system of determining a person's optimum nutritional requirements from the horoscope in terms of foods, vitamins, and minerals. A certain amount of information is available in astrological literature concerning the use of the horoscope as an aid to the diagnosis of disease. But very little information is available on the use of astrology in improving the health of an individual. Thus, in this method, we hope to give some indications of how to develop a good nutritional program on the basis of the horoscope, and so help to improve health and *prevent* disease from occurring in the first place. The method is experimental at present, but results so far are encouraging. However, no guarantee concerning the effectiveness of the system can be made, and the student must use it at his own discretion.

The field of nutrition is today in a state of considerable confusion. It is difficult to find two health authorities who agree closely on diet and nutrition, while it is easy to find those who significantly contradict or disagree with one another's recommendations. We must begin to realize that the question of nutrition is an individual one. "One man's meat is another man's

poison" is an old saying; and as with many old sayings it contains much truth.

From the viewpoint of material science, there ought to be no difference between the reaction of food in one person's body and the reaction of that same food in another person's body. But that viewpoint is inaccurate and misleading because it fails to comprehend the existence of man as more than a dense, physical body, and that man's subtler vehicles have a profound effect on the health of the dense body.

Chemical reactions which follow certain laws when outside the dense body become amenable to quite different laws when taken inside the body. Substances taken into the body become transformed by being impregnated with the forces of life, feeling, and thinking peculiar to each individual. (Similarly, the plant and animal kingdoms transform substances according to the laws peculiar to their places in evolution.)

Astrology can answer the need to find an individual pattern of nutrition which is based upon a recognition of the uniqueness of each person and takes into account not only the dense body but also the forces of life, feeling and thinking which influence that dense body. The horoscope is just such a

unique and individual pattern. In this respect, astrology actually takes the opposite viewpoint from material science, which works from the assumption that there is a "normal" or "ideal" condition that all individuals should fit into, and that deviation from this "normal" condition results in ill health and maladjustment. Thus, material science never can fulfill satisfactorily the needs of individual persons, for it denies individuality and strives to create a state of sameness in all individuals.

The operation of this system is based upon the four alchemical elements — fire, earth, air, and water. Many classifications can be made according to these four elements, but for our present purposes the following classification is used: fire corresponds to the vital body, which is the body of vitality; earth corresponds to the dense body, which is the body of form; air corresponds to the mind, which is the instrument of thinking; and water corresponds to the desire body, which is the vehicle of feeling.

Now let us consider the relationship of these four vehicles to the dense body alone, since this is the body that we are interested in from a nutritional standpoint.

The purest expression of the dense body may be found in the skeletal system, cartilage, connective tissue, skin, and hair. Thus, these parts of the body particularly are attuned to the earth element, and one of their main function is to give *structure* to the body.

The forces of the vital body find their purest expression in the dense body through the blood, heart, circulatory system, ductless glands, and sensory organs. Thus, these parts of the body particularly are attuned to the fire element and serve to give *warmth* to the body.

The forces of the desire body find their purest expression in the dense body through the muscles, reproductive system, and metabolic system (organs of digestion, assimilation, and excretion). Thus, these parts of the body especially are attuned to the water element and serve to give *form* to the body.

The forces of the mind find their purest expression in the dense body through the brain, nervous system, and lungs. Thus, these parts of the body especially are attuned to the air element and give *light* to the body.

These correspondences are based, not upon the traditional zodiacal rulerships over various parts of the body, but upon an understanding of the occult anatomy of man as presented in Rosicrucian thought. The vital body, the desire body, and the mind mutually interpenetrate the dense body and are concentric with it when a person consciously is awake in the physical world. Man also has a threefold Spirit and a threefold soul but these do not directly enter into the question of nutrition.

It should be understood that the correspondences indicated above by no means are exclusive. Though each of the subtler vehicles may be active more strongly through certain parts of the dense body than through others, each of the three subtler vehicles in fact interpenetrates and influences every part of the dense body in some greater or lesser degree. For example, the metabolic system primarily is an expression of the desire body because it has developed in response to man's desire for growth and development. However, the ability to digest and assimilate nutrients comes from the vital body and, thus, the forces of the vital body also are very active in the metabolic system. But the work of the vital body in this system is carried out mainly through the medium of the blood, which is a primary expression of the vital body.

The interpenetration of man's vehicles makes it apparent that any weakness in the dense body caused by congested or unbalanced energies in any of the subtler vehicles (all physical manifestations of disease have their origin in these subtler vehicles) eventually will affect the health of the entire dense body and hamper the function of the other vehicles as well. In the system presented here, we aim to discover which vehicles tend to be more active or passive in relationship to each other and, thus,

be in a better position to establish and maintain a state of health and harmony.

Now let us examine a method of quantitatively determining from the horoscope a person's conscious attunement to each of the four elements. This method is called the "element analysis." Again we emphasize that this is an experimental method, though results so far are encouraging.

Begin by giving each element 12 points. (There always is some measure of conscious attunement to each of the elements, even if there are no planets placed in one of the elements in a horoscope.) Then, to the element position of each planet, add points according to the following criteria:

SUN — 12 points.

MOON and ASC — 9 points each.

MERCURY, VENUS, and MARS — 6 points each.

JUPITER and SATURN — 4 points each.

These are the basic planetary values (PV) and may need to be increased or decreased according to the following conditions:

Ruler of the ASC — increase by 1/2 PV.

Ruler of the Sun-sign — increase by 1/2 PV.

Planet essentially dignified — increase by 1/2 PV.

Planet exalted — increase by 1/3 PV.

Planet in sign of harmony — increase by 1/4 PV.

Planet in sign of inharmony — Decrease by 1/4 PV.

Planet in fall — decrease by 1/3 PV.

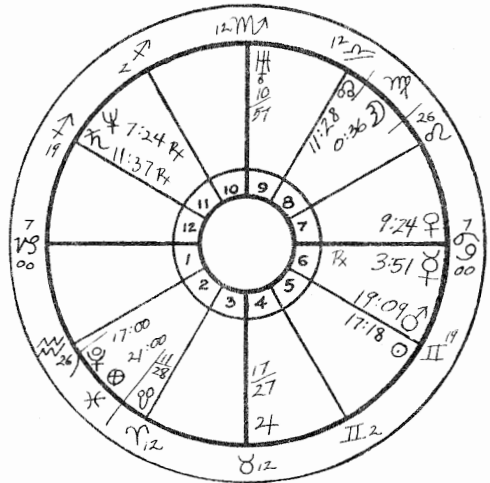
Planet in detriment — decrease by 1/2 PV.

The signs of planetary harmony used in this analysis are as follows: SUN — Sagittarius; MOON — Pisces; MERCURY — Scorpio; VENUS — Aquarius; MARS — Leo; JUPITER — Taurus; SATURN — Virgo. The signs of inharmony are opposite to the signs of harmony.

In order to avoid a misunderstanding at this point it clearly should be understood that the planetary values used in the element analysis are *not* indicative of the relative importance of each planet. The planetary values only indicate the relative degree of conscious attunement to the elements which each planetary energy tends to create.

Uranus, Neptune, and Pluto do not seem to give much conscious attunement to the elements so they are not included in the element analysis. Remember, however, that this does not mean that these planets are of no importance. Since Uranus, Neptune, and Pluto are not used for purposes of the element analysis, Mars should be considered as the ruler of Scorpio, Saturn as the ruler of Aquarius, and Jupiter as the ruler of Pisces, each with its corresponding detriments.

Let us consider a sample horoscope in order to demonstrate how the element analysis is calculated.



1. Each element first is given 12 points.
2. The ASC (PV=9) is in Capricorn, so 9 points are added to the earth element.
3. The SUN (PV=12) is in Gemini. Gemini is the sign of the Sun's inharmony, so 12 is decreased by 1/4, resulting in 9 points to be added to the air element.

4. The MOON (PV=9) is in Virgo. Virgo is the sign of the Moon's inharmony, so 9 is decreased by 1/4, resulting in 6.75 points to be added to the earth element.

5. MERCURY (PV=6) is in Cancer. Mercury also is the ruler of the Sun-sign, so 6 is increased by 1/2, resulting in 9 points to be added to the water element.

6. VENUS (PV=6) is in Cancer, so 6 points are added to the water element.

7. MARS (PV=6) is in Gemini, so 6 points are added to the air element.

8. JUPITER (PV=4) is in Taurus. Taurus is the sign of Jupiter's harmony, so 4 is increased by 1/4, resulting in 5 points to be added to the earth element.

9. SATURN (PV=4) is in Sagittarius. Saturn also is the ruler of the ASC, so 4 is increased by 1/2, resulting in 6 points to be added to the fire element.

SIGN ELEMENTS

| Fire | Earth | Air | Water |
|------|-------|-----|-------|
| 12 | 12 | 12 | 12 |
| 06 | 09 | 09 | 09 |
| — | 06.75 | 06 | 06 |
| 18 | 05 | — | — |
| | — | 27 | 27 |
| | 32.75 | | |

Total Points — 104.75

The results show that the person whose chart we are considering most consciously is attuned to the earth element, secondarily to the air and water elements, and has the least conscious attunement to the fire element. The quantities calculated by the element analysis can be reduced to percentages by multiplying each element by 100 and dividing the result by the total points. Reducing the above sign elements to percentages we have:

FIRE: 1800 divided by 104.75 = 17%

EARTH: 3275 divided by 104.75 = 31%

AIR: 2700 divided by 104.75 = 26%

WATER: 2700 divided by 104.75 = 26%

The analysis of the sign elements is what we are interested in from a nutritional standpoint. The signs relate to the forces of the dense body and the planets relate to the forces of the vital body. The health of the dense body is what we are concerned with from a nutritional standpoint, and the vital body supplies the life energy which maintains the health of the dense body.

There need be no consternation because on the one hand we say that signs relate to the forces of the dense body, planets to the vital body, houses to the desire body, and aspects to the mind, and on the other hand we relate these four vehicles to the four elements. Any matter always can be looked at from many viewpoints, and each viewpoint has its own validity when applied to the proper condition. If we say that signs primarily relate to the dense body and also that fire signs relate to the vital body, that could imply that fire signs relate to those forces in the dense body that especially are attuned to the vital body. Similarly, if we say that planets primarily relate to the vital body and also that Saturn relates to the dense body, that could imply that Saturn represents those forces in the vital body whose special function is to build and maintain the dense body.

For those who are interested, the planets that relate to the four vehicles are indicated below. The correlations are not all what might be expected from the traditional viewpoint, but are based upon an understanding derived from Rosicrucian thought.

DENSE BODY — Saturn, ASC.

VITAL BODY — Sun, Venus.

DESIRE BODY — Moon, Jupiter.

MIND — Mars, Mercury.

These are the same eight factors used in the element analysis. The signs and planets also can be correlated to the threefold Spirit and the threefold soul in various ways, and Uranus, Neptune, and Pluto have their correlations, but we are not concerned with these at the present time.

So far we have dealt with the sign elements in order to determine conscious attunement to the four elements. It also is possible to work with the house elements in order to determine the *desire for developing an attunement* to each of the four elements, for the houses relate to the *desire* body.

We recognize that life always is in a state of flux; that the attainment of one stage of development always leads to the birth of desire for further development. So the horoscope, in order accurately to reflect the energy patterns at work in an individual, must be able to reflect this state of flux. The sign positions of the planets show the type of conscious attunement that we have developed through conscious effort in past lives. (However, we should understand that in any one Earth life we manifest only a fraction of the potential that we have accumulated through all of our past evolution, according to special lessons or circumstances that we require at the present stage of our development.) The house positions of the planets indicate the desires which have been generated as a result of past actions and which now motivate the activities and strivings of the present. Depending on how these motivations are handled, they tend to result in the type of consciousness represented by the corresponding sign. For example, efforts motivated by the desire for self-determined action (1st house) tend to result in an independent state of consciousness (Aries) in those particular areas where the effort is exerted.

Since the desires that we aim to fulfill eventually tend to bring some degree of corresponding result, it is possible that the sign positions of the planets in a horoscope indicate the house positions of those planets in the previous Earth life. Correspondingly, the house positions of the planets in a horoscope could indicate the potential sign positions of those planets in the next Earth life.

Doubtless, however, this is much too simplistic to reflect in total the

extremely complex chain of cause and effect that leads from one physical lifetime to another. Certainly, the aspects and planetary cycles, which bring about changing aspects between planets, also enter into the picture, as do, probably, other factors of which we are not aware. Nevertheless, the symbolic value of the above postulate remains intact and experience indicates that it has some practical value also. If the planets in a horoscope (excluding Uranus, Neptune, and Pluto, which are transpersonal planets) are placed in a chart so that the house positions correspond to the sign positions, and if the planets are read according to their new house positions, some insight may be gained concerning motivations in the past Earth life which have resulted in present conditions.

This procedure basically amounts to the erection of what is called in astrology a "flat chart." From what has been indicated above, it seems that the concept of the flat chart may have some value, perhaps showing some of the connections between the past Earth life and the present Earth life.

Theoretically, one also could erect a basic chart with planets placed in sign positions that correspond to house positions in the present horoscope and get some insights into what kind of conditions we are building for the future.

The procedure indicated above results in a peculiar circumstance: namely, that the horoscope of every other life is *similar*, though not exactly the same, since house size and degree positions can vary indeterminately. (These indeterminate factors may be the means by which the aspect patterns change from one Earth life to another.) The law of rebirth holds that, *in general*, we alternate sex from one physical lifetime to the next. Putting these two factors together, we see that perhaps we work with and develop one type of energy pattern through the consciousness of one sex, while we work with and develop another, but related, pattern through the consciousness of the other sex.

Now let us do an element analysis

on the houses of the sample horoscope previously given. For the sake of clarity we will refer to each house in terms of its corresponding sign. In place of the ASC we use the position of Aries O. (In the previous discussion of past and future lives, the sign position of the ASC in a horoscope would indicate the possible house position of Aries O in the past Earth life, while the house position of Aries O in the present horoscope would indicate the potential ASC-sign of the next Earth life.)

1. First give 12 points to each element.

2. ARIES O is in the Taurus-house, so add 9 points to the earth element.

3. The SUN is in the Leo-house. The Sun is essentially dignified in Leo, so 12 is increased by 1/2, and the Sun is the abstract ruler of the Sun-house, so 12 is increased by 1/2 again, resulting in 24 points to be added to the fire element.

4. The MOON is in the Scorpio-house. Scorpio is the sign of the Moon's fall, so 9 is decreased by 1/3, resulting in 6 points to be added to the water element.

5. MERCURY is in the Virgo-house. Mercury is essentially dignified in Virgo, so 6 is increased by 1/2, resulting in 9 points to be added to the earth element.

6. VENUS is in the Libra-house. Venus is essentially dignified in Libra, so 6 is increased by 1/2, and Venus is the abstract ruler of the house containing Aries O, so 6 is increased by 1/2 again, resulting in 12 points to be added to the air element.

7. MARS is in the Virgo-house, so 6 points are added to the earth element.

8. JUPITER is in the Cancer-house. Cancer is the sign of Jupiter's exaltation, so 4 is increased by 1/3, resulting in 5.33 points to be added to the water element.

9. SATURN is in the Aquarius-house. Saturn is essentially dignified in Aquarius, so 4 is increased by 1/2, resulting in 6 points to be added to the air element.

| HOUSE ELEMENTS: | | | |
|-----------------|-------|-----|-------|
| Fire | Earth | Air | Water |
| 12 | 12 | 12 | 12 |
| 24 | 09 | 12 | 06 |
| — | 09 | 06 | 05.33 |
| 36 | 06 | — | — |
| | — | 30 | 23.33 |
| | 36 | | |

Total points = 125.33

Now we see the value of reducing results to percentages. For although the values of the house elements appear to be higher than those of the sign elements, reducing the house elements to an equitable scale reveals a somewhat different relationship.

FIRE: 3600 divided by 125.33 = 29%

EARTH: 3600 divided by 125.33 = 29%

AIR 3000 divided by 125.33 = 24%

WATER: 2333 divided by 125.33 = 18%

We see that the desire for an ability to express through a fire-consciousness is significantly higher than the actual attunement (12 percentage points). The desire for and the attunement to the air and earth elements remain about the same, while the motivational attunement to the water element decreases by 8 percentage points from the actual conscious attunement. Thus, we might expect that there could be a movement in this person's life toward decreased water-consciousness and increased fire-consciousness. (Anything more than a 4 percentage-point shift probably could be considered as significant.)

There seems to be no way of making an element analysis of planets by themselves or of the aspects. It appears that the aspects primarily work through the planetary energies, while the energies of the planets are qualified by the elements of the signs and houses.

The classification of cardinal, fixed, and common signs, and of angular, succedent, and cadent houses, does not seem to affect the element analysis or the nutrition-

(Continued on page 35)



The Children of Capricorn, 1977-78

Birthdays: December 22 to January 19

SIGN — Capricorn, the seagoat.

QUALITY — Cardinal, or forceful expression of energy in initiating a project or putting some plan into action. Cardinal energy can concentrate itself in one direction in order to gain results, but constant feedback is usually required to maintain the energy flow.

ELEMENT — Earth, or the body. Earth is motivated by basic needs and finds a sense of reality in tangible things. Earth is usually a very patient element and lives strongly in the present.

PHYSICAL ANALOGY — Rocks, stones, crystals.

EXOTERIC ANATOMY — Specific: knees, gall bladder, and the medulla of the suprarenal glands. General: skeleton, joints, cartilage, ligaments, tendons, connective tissue, epithelial tissue, hair, skin, teeth, auditory organs, spleen, minerals carried in the blood, and all mineral deposits in the body.

PHYSIOLOGY — Saturn, the ruler of Capricorn, governs all processes in the body that have to do with crystallization, hardening, decay, or decomposition. Along with Mars, Saturn rules the processes of

catabolism, bile formation, and urea formation. It seems that Saturn precipitates waste products out of the various body tissues, while Mars purges them from the body.

Saturn provides the minerals needed to build the bones and skeleton, and also gives the pattern along which they form, thus giving structure to the body. However, the Moon does the actual work of building the minerals into the pattern provided by Saturn. Without this pattern, the Moon forces would build crystalline material into the body at random, eventually transforming it into an amorphous rock.

Saturn also has considerable influence over the parasympathetic nervous system, especially the vagus (pneumogastric) nerve, whose function is to slow down all bodily operations in order to conserve energy and minimize wear and tear on the body.

ESOTERIC ANATOMY — Capricorn is one representation of the dense, physical body.

TABERNACLE IN THE WILDERNESS — Capricorn corresponds to the Ark of the Covenant placed in the West Room. It is interesting to note that every year as the Sun enters Capricorn, Christ renews His covenant with mankind by being born again into the Earth on Christmas Eve.

It is a covenant fulfilled from year to year. In our own individual lives it shows that we, too, must keep a covenant to redeem the lower self. We must not aim for spiritual development by withdrawing from the world, but by overcoming it. We must face our responsibilities in the world and work with the limitations we encounter. But we must also extract a spiritual essence from these experiences by applying the qualities of love, kindness, tolerance, and patience, thereby gaining the spiritual power that will eventually raise us above the necessity for material existence.

Inside the Ark of the Covenant were placed the Tablets of the Law, the pot of Manna, and the Rod that Budded. These articles symbolize the results of a spiritual life lived in the world but not subject to the world. These results are: the ability to distinguish with unerring accuracy the true from the false and the right from the wrong, despite any attempt at disguise or subterfuge (Tablets of the Law); the surety of being sustained through any difficulty without lack or need (Pot of Manna); and the ability to heal and comfort others in their time of need and distress (Rod that Budded).

BASIC INFLUENCE — The basic characteristics of Capricorn tend to impart a systematic approach to experience, an ability to organize and utilize factual data and tangible realities, and a need to be involved, grounded, or rooted in these tangible realities. There may also be a need to discover, establish, or maintain a pattern to existence, and people under this influence often feel disturbed when this pattern cannot be found. It can sometimes be difficult for them to act spontaneously or extemporaneously in informal or unexpected situations.

POSITIVE INFLUENCE — The development of positive Capricorn characteristics tends to make a person especially trustworthy, diligent, and precise. When such a person accepts a particular responsibility, he is usually very conscientious in carrying it out and expects others to be so also.

Self-discipline and a controlled composure are usually important to this type of person. He often has the ability to plan things out very carefully and thoroughly, taking into account all possible contingencies. This quality of being able to establish a reliable pattern and give structure to a chosen line of endeavor can be invaluable in both mundane and spiritual concerns.

NEGATIVE INFLUENCE — When the influence of Capricorn is misused and abused it tends to produce a dogmatic, suspicious, and fearful attitude. This type of person is prone to look out for his own personal interests without too much regard for others. He tends to be suspicious of the intentions of others and fearful for his own position and place in life. He can be deceptively pleasant and accommodating so long as he stands to gain something from others by that attitude, but if he can get the same results through the exercise of power, force, or authority, he can be rather callous and inconsiderate.

LESSONS — To get the most good from the development of positive Capricorn characteristics and to prevent the development of negative ones, the following considerations would be beneficial: self-sacrifice for the good of others; sympathy for the joys and sorrows of others; greater trust in the potential of others; and more self-conscious control over involvement in mundane matters.

RULER — Saturn is the ruler of Capricorn and therefore has the greatest freedom of expression when in this sign. Saturn is the planet of pattern, structure, responsibility, and foresight. Saturn brings us the limitations we need in order to concentrate and channel our energies in a properly useful way. Through the resistance offered by experience, the forces represented by this planet influence us to turn our attention outward and face the necessities and requirements of existence, learning to be responsible for our own actions and their consequences. If we learn our lessons from these experiences we gain self-confidence, equipoise, consideration and respect for others and also

from others, and the ability to persevere in the face of difficulty. If, through self-will, we fail or refuse to learn from our experiences, Saturn brings us fear, sorrow, frustration, depression, and self-pity.

EXALTATION — Mars is exalted in Capricorn and therefore has its potential for good or ill significantly augmented when placed in this sign. When the dynamic, aggressive, and unceasing energy represented by Mars is supported by the structuring effect of Capricorn, the ability to get results is nearly irresistible. As an illustration, the Mars energy by itself is like an open fire, while Mars in Capricorn is like an internal combustion engine, where that fire is controlled and regulated. Thus harnessed to a specific task, this energy has an immensely greater potential for productivity.

DETRIMENT — The Moon is in detriment in Capricorn and therefore tends to be restricted in its ability to express its essential nature. The Moon indicates our inner moods, subjective habit patterns, and sense of self-worth. These things are very real in a personal way but do not have much objective or "measurable" reality. Capricorn usually concerns itself with the latter type of reality. Thus, Moon in Capricorn often depends on the support of outside evidence or encouragement for the maintenance of a stable self-image. This could lead to lessened self-confidence and perhaps a tendency to interpret the actions of others too personally. On the other hand, a more spiritually evolved person could use this influence to be more objective and detached about himself and about his actions. This ability to judge and evaluate oneself more accurately by laying aside personal bias gives a more reliable basis for self-improvement and self-control.

FALL — Jupiter is in fall in Capricorn and therefore tends to sacrifice itself for the greater manifestation of Capricorn influences. Jupiter in Capricorn may produce a restless desire continually to improve social conditions and the quality of the individual environment. Such people may be hard to

please because they are seldom satisfied with anything as it is. They often have noble motives but their means and methods are not always on the level. We must realize that the means always qualify the ends which are attained. A spiritualized application of this influence can be expressed as follows: "The power for fulfilling your duties always comes from above, and by immersing yourselves in the higher spheres you will learn how to fulfill the tasks according to the Creator's will. Judge, act, and fulfill while standing over and above it all." (*The Bridge Over the River*, p. 89)

At present, Neptune is also considered to be in fall in Capricorn. Here, too, Neptune is required to sacrifice its substance in order to spiritualize the experiences encountered by the soul in the physical realm.

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

COSMIC CHRISTIANITY — "Arise, shine, for thy Light is come!" The Christ is born again on Christmas Eve, when the Sun is in Capricorn. He comes to help set us free by raising the vibrations of our earthly environment and by giving us His love without reservation. The lesson to be learned here is that we must manifest the Christ Life toward others in our everyday associations and activities, not just in those situations that are naturally conducive to spiritual devotion and contemplation. Only then are we repaying our debt of gratitude to Christ. Of what use is our spiritual

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NEWS COMMENTARY

Right Tune Sets Tone for Slumber, Organist Finds

The right kind of music can assure a good night's rest, help cure alcoholism, calm the disturbed and get the baby to take his nap, according to a musician who has spent 30 years studying the relationship between song and sleep.

Adam Kniest, 58, an organist at St. Brendan's Church in San Francisco who caused a stir several years ago when he declared rock music an affront to the human nervous system, has put together on tape a medley of excerpts from classical music which he guarantees to put almost anyone to sleep quickly.

"It will sedate any insomniac," says Kniest.

It's common knowledge that music affects moods. Kniest believes he has discovered at least part of the code which links certain kinds of tunes to certain moods.

He said he recently was invited by a mother to help with a 3-year old child who had chronic asthma and was unable to sleep more than an hour and a half at a time.

When he played the record, he said, "The child was asleep in 10 minutes, has slept every night since then and even takes an afternoon nap."

Kniest makes equally bold claims for his tape's effectiveness in putting adults to sleep, or calming those in a rage.

He says that in the Veterans Hospital of Philadelphia, where he began work on his "audio sentence," one of the patients, who had been terribly tortured by the Japanese in World War II, used to go into an uncontrollable rage and had to be put in a padded cell for six or seven days at a time until he exhausted himself and went into a coma.

The psychiatrists in charge allowed Kniest to try his music therapy on the raging patient. "In 45 minutes he was sedated. He sat there wanting to know what music it was. For the first

time in eight months he came up stable," says Kniest.

"I was always curious about why composers tend to write in certain keys when trying to say some specific thing," Kniest said. "I found they tend to write in certain keys when trying to convey certain emotions."

The organist researched 257 musical selections to come up with 11 symphonic pieces harmonically strung together which convey the message: "Go to sleep." Parts are from Dvorak's *From the New World* symphony and *Carnival Overture*. Other parts are from Bach and other composers. . . .

Kniest said he has another testimonial from a teacher in a child-care center who told him she used the record at afternoon nap time in her class and "the children were asleep in 10 to 12 minutes."

"This thing is a tranquilizer," he added. "In this country 15 million people take some kind of pill to get to sleep. I think this recording could replace a lot of those pills and give the people who are taking them a better sleep."

—*Los Angeles Times*

The soothing, healing effect that appropriate music can have on people is becoming more widely known and understood. Certainly, "sleeping records" would seem to be much better and safer for insomniacs than are the drug-laden sleeping pills now so widely used.



Cancer Society May Zero In on Diet

The American Cancer Society, which for years has waged a battle against cigarette smoking, may in a few years start a similar campaign against foods that some suspect cause cancer, an official says.

Frank J. Rauscher Jr., the society's senior vice president for research, said meat protein might be a target, along with high-fat foods and ham cured with sodium nitrite.

He stressed that further study of the problem was needed before a decision could be made but that if a campaign were mounted, it would be as intensive as the one against smoking.

"It's premature now," he said, "but I think we're getting close to a point where we'll have to mount a campaign against improper diets that may cause cancer."

Rauscher, former director of the National Cancer Institute, made his remarks at a news conference in connection with the cancer society's annual public education conference. About 400 persons attended the three-day meeting.

So far, studies of possible dietary causes of cancer are contradictory, Rauscher said. Some, for instance, have shown a high correlation between high fat intake and cancer, while others have shown little or no correlation.

But Rauscher said studies showing correlation between diet and cancer had linked the foods to breast cancer in women and to colon cancer in both men and women. Breast and colon cancers are two of the most prevalent forms of the disease.

Some of the studies involved Eskimo women, who have a high intake of animal fat and who have a high rate of breast cancer, he said.

Other studies in Japan and Russia have pointed to beef protein as a possible suspect, he added.

There have been several studies indicating that sodium nitrite, which is a key ingredient in curing ham and other meats, sometimes reacts with the bacteria in the ham to produce nitrosamine, a known cancer-causing chemical.

Rauscher acknowledged that trying to change Americans' eating habits would not be easy.

"I eat a great deal of meat myself," he said. "And I like it."

— *Los Angeles Times*, Sept. 15, 1977

The first reaction upon reading this article was, "It's about time!" Students who understand that the nature of meat — which, after all, is nothing more than dead flesh — essentially is toxic to the human system, do not find it hard to believe

that meat-eating is a significant contributor to many human ills. We hope that the American Cancer Society indeed will be able to launch a campaign against such foods, and that the general public will take its advice to heart.

There still are many among us who, as does Mr. Rauscher, eat a great deal of meat and like it. There are others who "like" tobacco and alcoholic drinks, too, even though it is well known by now that these things are harmful. If we wish to be healthy, we must learn to control and transmute all our tastes and desires, including the desire for flesh foods, so that they conform to the requirements of the higher life.

The more the human race becomes aware of the moral and spiritual implications of meat-eating — the fact that, by depriving our younger brothers of their bodies we are depriving them of opportunities for earthly experience and are amassing an ever-greater debt of destiny for ourselves — the sooner, we believe, the race as a whole will stop "liking" meat and cease eating it.

* * *

ASTROLOGY FOR BETTER HEALTH (Continued from page 30)

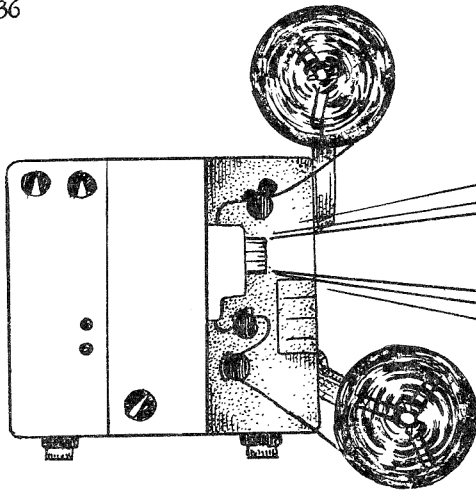
al correspondence which we will discuss in Part 2. These classifications appear to determine the *mode* in which a particular element will tend to operate, but not to affect the nature of the element itself. Likewise, the nature of each individual planet seems to have no effect on the essential nature of an element, but, rather, to regulate the specific channels through which an element is apt to find expression.

* * *

THE CHILDREN OF CAPRICORN, 1977-78

(Continued from page 33)

development if we do not apply it to the succor of the downtrodden around us? Christ Himself said that He came not to those who had no need of salvation, but to save that which was lost.



MOVIE REVIEW

"Star Wars"

A reader has sent us a clipping from an unknown newspaper headlined, "Is Star Wars Divine?" *Star Wars*, for the benefit of anyone who still may be in the unlikely position of not knowing, is a superbly made and incredibly successful science fiction/fantasy movie about the war between good and evil on an intergalactic level. It portrays the gamut of the good-evil spectrum from the most nobly heroic to the most satanic.

In the article, a clergyman is quoted as attributing the success of *Star Wars* to the fact that it borrows from scriptural themes. "The force" (the power behind those in the movie who are championing the good) he characterizes as "a divine guidance," and the major protagonist for the good, in his opinion, emulates the figure of Christ.

We agree that this movie bears the stamp of inspiration and stimulus from higher sources. It has captured the imaginations and hearts of so many viewers, we believe, simply because it so clearly delineates the struggle of light and darkness that continually is being waged on all planes. There is nothing murky about this movie; good and evil combatants play their roles decisively, and no attempt is made — as there so often is in modern films — to rationalize unworthy behavior or to permit obvious "bad guys" to assume the role of heroes.

"The force," we believe, can be construed as an even more potent element than "a divine guidance." The force we see as that unmanifest Spirit which is the power behind all creation, is latent in all men, and is beginning to burgeon in those who have taken the first step on the spiritual path. The force is innate in the Higher Self; the more dominion the Higher Self is permitted in an individual's affairs, the more effectively he can utilize the force.

Obe-wan Kenobie (the protagonist for the good), last of the old jet eye pilots and long in retirement, obviously has been kept in physical incarnation purposely for a final physical mission before passing on. As guide and mentor to young Luke, leader of the new generation of liberators, Obe-wan makes the ultimate sacrifice in a "duel to the death" with Darth Vader, the personification of evil. Thus, evil *appears* to destroy the good, but, as Obe-wan himself prophesied, if Darth Vader should succeed in cutting him down, he would become more powerful than ever. By virtue of his physical death, his spiritual strength is increased many-fold and becomes available to others in the service of the good.

The position of the "dark lord," Vader, illustrates another significant point. Vader commenced his progress on the side of righteousness, but came to misuse his power selfishly. In time, the former

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READERS' QUESTIONS

Equality and Human Evolution

Question:

If all human beings started out with equal endowments, why did some forge ahead faster than others? If we are all equal, why do some use their free agency more than others?

Answer:

The problem of "inequality" in human evolution is difficult at best. Differences among the Virgin Spirits evidently developed as far back as the Saturn Period. In *Questions and Answers*, Volume 2, page 102, we read: ". . .the whole vast company of Virgin Spirits commenced their evolution in our solar period at the same time in a mineral-like existence. Differences soon developed, however. Some were found to be much more adaptable than others and they naturally progressed faster upon the path than their brethren who then became stragglers. As we advanced along the evolutionary course, the number of pioneers became smaller and smaller, and the company of stragglers increased proportionately. . . ."

Thus, "inequality" does not originate solely from man's acquisition of the mind and freedom of choice. Long before members of the human life-wave became "men" and "women" as we know them today, differences among them were so striking that, not only had the different planets of the solar system been created as centers of evolution for various groups of Virgin Spirits, who had progressed to vastly different levels of development, but also, the Moon had been sent off from planet Earth in order to provide a domicile for stragglers of that group of Virgin Spirits who were evolving on Earth, since their excessive

crystallization was retarding the progress of the group as a whole.

As to *why* such discrepancies exist among Virgin Spirits who are all differentiated in and sparks of God, we can only surmise, on the basis of the statement in *Questions and Answers*, that from the very beginning the various Virgin Spirits possessed different affinities and proclivities. In the present mineral kingdom, too, we find all grades of development from the hard, excessively crystallized diamond to soft, granular fine sand. In our own physical bodies, we have cells adapted to various functions, from those in heart and brain to those that are crystallized into bones and nails, and even those that end up wastefully and harmfully in corns and callouses on the feet.

Again, in the Angelic life-wave, differences also are evident. The conflict that resulted in the so-called "war in heaven," as explained in the first chapter of *Freemasonry and Catholicism*, centered in the fact that certain Angels had an affinity for the fire element and clashed with the majority of Angels whose affinity lay with water.

"Last Day" of Evolution

Question:

What is the Rosicrucian Teaching concerning the "Last Day" as mentioned in the Bible?

Answer:

There never will be a "Last Day" as far as the process of evolution is concerned, for evolution is a continuous activity, either objectively or subjectively. Certain processes in the evolutionary scheme

do have a beginning and an end, however, as far as a particular form of manifestation is concerned.

There are many Days of Manifestation followed by intervals of subjectivity, one preceding the other throughout eternity. Each Day of Manifestation is followed by a Cosmic Night which is devoted to assimilation of the events of the preceding Day. That which we are able to achieve during active manifestation, and the ability to progress at all, are results of progress made during each successive Cosmic Night.

The intervals between days of active manifestation are important because, during these intervals, the evolving entities of all classes are so closely associated that, for the time, they are as one. Thus, beings who are of lower development during manifestation are in closest contact with the more highly evolved, and thereby they experience and benefit from a much higher vibration than their own. This enables them to live over and assimilate their past experiences in a manner impossible to an entity hampered by any kind of Form.

Each Period and each Day of Manifestation is followed by a Cosmic Night, the duration of which is based on the length of time consumed by the previous active manifestation.

The "Last Day" of the Bible probably refers to one of the Cosmic Nights which occur between Periods of active manifestation.

"Creation" of Man

Question:

Was man actually created by God? There are those who say we were created in some other way, but their explanations don't seem very convincing to me.

Answer:

The real man, the Spirit, was not created; it was differentiated. The Spirit of man is a part of God, and as a part of Him it has always existed.

In the earlier stages of our evolution we were homogeneous, so to speak, with God. At the beginning of the present Day of Manifestation, however, we were differentiated as sparks from a flame. Immediately after this differentiation we began to encase ourselves in the different substances of the lower worlds, finally building physical bodies. In these physical bodies we have lost our sense of unity with Spirit and with one another. Now most of us imagine that we are entirely separate from all other human beings. We have forgotten "the fundamental unity of each with all." The esoteric student, however, knows this to be a fact, and endeavors to conduct himself accordingly in all of his associations with his fellow men.

Mankind has never had any existence apart from God. Truly, "in Him we live, and move, and have our being."

Destruction of the Fig Tree

Question:

Why did Christ Jesus destroy the barren fig tree, as told in the Bible? This does not seem in keeping with His goodness.

Answer:

The fig is a symbol of generation. Christ Jesus was teaching His Disciples the dire results of the misuse of the creative force. He illustrated the withering, destroying effect on mankind of such misuse in the destruction of the physical form of the fig tree, which symbolizes the human body. What Christ Jesus really did was to release the life force from the tree. Its physical form then began to wither and disintegrate. Thus, Christ Jesus gave a concrete example of the way in which the misuse of the creative force ultimately brings on some kind of disease which, in time, releases the Spirit from the body before it disintegrates.



NUTRITION and HEALTH

Health Hints for Animals

If you have never been owned by a pet, you have missed a special treat in your life. If you have enjoyed this experience, you have faced some problems regarding their health and welfare.

While shopping in a health food store one day I overheard the manager remark to a customer that to keep her cat from having fur balls she gave it some wheat germ oil daily in its food. This was information I needed as we had recently been adopted by a stray cat during freezing weather at the ranch.

When I bought the wheat germ oil, I noted on the label that it was suggested a fourth of a teaspoonful should be used for a cat, daily. I bought an eyedropper with markings on it in order to easily add the proper amount of oil to the cat's food each day. Our cat divests itself of its fur balls easily now.

When Leslie Rountree sold me some foods in her new health food store in Durant (Oklahoma) recently, she told me she gave her cats a garlic capsule daily to keep them free of fleas. Leslie explained that when the cat became saturated with the garlic odor the fleas left the cat. . . .

One of the hectic learning experiences we had with a 100-pound Weimaraner dog was when it started digging holes in a neighbor's yard. Seventeen holes to be specific! To cure Duke, I tried the usual scolding, some punishment, bits of cloth

soaked in ammonia for the friend's yard — to no avail.

I was kept busy filling up the holes in the yard next door. . . . But while observing Duke from a window one day, I noted that he didn't just dig for the joy of seeing dirt fly; he was eating some dirt.

This brought to mind an article I had read about some women in St. Louis who ate a certain type of clay found in that area. The medical explanation was that the women lacked something in their diet. . . .

With this in mind I looked on our shelves for possible additives for a dog's diet. As an experiment I started giving our Weimaraner a tablespoonful of debittered brewer's yeast and one teaspoonful of wheat germ oil. In approximately a week Duke had stopped digging in our neighbor's yard. . . .

Later at an art club meeting my friend walked into the room smiling and carrying a package for me. It was one of her special pecan pies in payment for saving her dog "from a fate worse than death," as she described it. She said her dog's eczema was relieved in ten days after giving him the yeast and wheat germ oil. . . . In giving the yeast and oil you put it with a small amount of moist dog food, about a cupful. Let the animal eat that first, so you know it gets the additives and they are not wasted.

One day a beauty shop operator told me she was at her wits end because their Labrador Retriever was chewing anything of wood he came near. . . .

I told her in my reading of folk medicine I recalled that the author said horses ate the bark from trees because their system lacked potassium. I suggested her Labrador Retriever might be having the same problem. She wanted to know the remedy. I told her to try a tablespoonful of cider vinegar in the dog's drinking water for several days to see if that would help.

Later she told me that in less than a week her dog had stopped trying to eat his doghouse!

One summer our horses seemed to be attracting more than their share of flies around their heads. When I inspected their ears, they had been bitten severely. Having read that insects do not like castor oil I put some castor oil on their ears, rubbing it in so the oil would stay on even though the horses swam in the ranch ponds. I used the old-fashioned smelly type of castor oil.

It was a pleasure to see how much relief the horses received from their oil treatment. . . .

by Mrs. John Allen Phillips II,
Health Foods & Farming,
reprinted in *Grace*, Autumn, 1976

What's In Fido's Food?

Ingredients contained in commercial pet foods, at least according to the findings of some researchers, are not of the most desirable nature either nutritionally or hygienically. Various brands of the boxed, bagged, and canned pet foods have been found to contain such components as: corn syrup, sugar, soy flour processed with chemical solvents, synthetic supplements such as cellulose gum, sodium nitrite, and assorted artificial colors and color fixatives.

Researchers from the Science Department, University of Connecticut, claim that most commercial animal food shows "hazardously high" levels of lead.

The Pet Food Institute has stated: "40% of all pet food is meat — by-products and offal, discards of the packing houses which humans by choice or preference do not normally eat. 60% is grain and soy meal normally not used for human consumption because of off-colors, foreign odors, fibrous hulls, chaff, germ, etc."

Prevention Magazine, in its January 1974 issue, said: "4-D is a term used to describe livestock animals that are diseased, dead, disabled or drowned. And it has been revealed that 4-D meat is routinely being used in pet food. The practice is unquestionably illegal but the FDA has admitted that . . . 'It has not been our practice to invoke the provisions of the Act' because it sees no danger in it if the meat is properly processed. . . ."

Other authorities question the nutritive wisdom of feeding animals on exclusively canned and/or cooked diet devoid of cereal grains or other raw ingredients. Such a diet can result in the deterioration of pets' health, as can, also, an all-meat diet which, because of the fat content of most meats, may result in obesity and other diseases.

We know of some pet owners who have raised healthy cats and dogs on a vegetarian diet with foods and food combinations similar and sometimes identical to what the owners themselves routinely consumed.

Commercial pet foods are a major item at the supermarket and can constitute a major item of the household budget. With, perhaps, a little more work, but with probably considerably smaller expense, pet owners who take the time and make the effort to fix their animals' meals "from scratch" can assure themselves that their pets are receiving food a good deal purer, and probably more healthful, than that available from most pet food manufacturers.

Vegetarian Times, in its December/

January 1977 issue, offers a number of vegetarian pet food recipes. At this writing, the magazine is available for \$1.00 per issue, or a yearly subscription of \$5.00 (six issues) from: Vegetarian Times, P.O. Box A3104, Chicago, IL 60690.

From the Rosicrucian Fellowship Vegetarian Cookbook

Garden of Eden Cocktail

Celery tops
Carrot tops
Beet tops
Outside leaves of lettuce
Outside leaves of spinach
Sweet basil herb

Liquify all ingredients in blender, adding a little water to start machine. Serve very cold.

Wheat Germ Milk Shake

1 cup certified raw milk
1 Tbs wheat germ
1 Tbs unfiltered honey
Vanilla to flavor

Spin in liquefier the combined ingredients. When frothy, pour and serve immediately.

Tomato and Celery Juice Cocktail

1/2 glass tomato juice
1/2 glass celery juice
Garlic salt

Combine, chill, and serve very cold.

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MOVIE REVIEW

(Continued from page 36)

champion of good became leader of the evil forces and, eventually, suffered a cataclysmic defeat with the destruction of the Death Star. "The higher the ascent, the harder the fall," is as true spiritually as it is physically. Also, there is no place along the spiritual Path where the Ego is immune from the danger of a misstep. Even when

initially motivated by the highest, most altruistic ideals, if at any time he loses sight of those ideals and takes the first tentative step toward self-aggrandizement, he places himself in peril. From then on, every step farther away from his spiritual precepts, in whatever direction this may take, brings him closer to disaster. Indeed, he first may achieve awesome victories and obtain seemingly limitless power, but his eventual downfall is assured the moment he turns his back on his original spiritual ideals.

One of the few objections we have heard about *Star Wars* concerns the violence of combat there portrayed. We agree, certainly, that the movie has its share of violence and that this is unpleasant. It is, however, also "clean" and decisive, in contrast to the vulgarity of the violence so often depicted in other modern movies. Can, indeed, a convincing account of the good-evil struggle be given if the role of violence — either physical, mental, spiritual, or all three — is omitted? We doubt it. Deplorable as violence is, it exists and must be recognized and dealt with. We may consider, for example, the violence which takes place in the distinguished heroic epic, *The Lord of the Rings*. If Tolkien's masterpiece ever is filmed, undoubtedly the portrayal of violence necessarily will be equally graphic.

Star Wars, then, is an outstanding cinematic phenomenon. It is, of course, entertainment, but far more, it has become a vehicle for the dissemination of spiritual truths in a manner that has touched a chord of yearning, comprehension, and response in many viewers. The fact that, months after its release, long lines still are forming around theaters where it is shown and many people are seeing it again and again testifies that the general public is hungry for movies that stir the spiritual nature. There has been a dearth of such productions in our modern, materially-minded environment. Hopefully, other filmmakers now will follow the *Star Wars* lead, with similar success.



HEALING

Purity, the Foundation of Health

Generative purity, from which follow immaculate conception and regenerated humanity, is the great ideal of the world in its present stage of evolution. In realizing this ideal, man will rise to a new level of health and wholeness.

The origins of human illness and death are found in the remote past of Lemuria, when primitive man fell under the influence of the Lucifer Spirits, who taught him to generate new bodies at will. As the will of the Spirit was not yet in control, however, this meant generation prompted by impulse regardless of planetary conditions. The act of generation, which had hitherto been a holy sacrament, then became a sensuous indulgence. Thus, the creative force was misdirected, and the body hardened. Jarring lines of vibratory force were introduced into the archetype, causing, in time, manifestation of discord and disease in vehicles built according to that archetypal pattern.

Our health is directly related to the twin laws of Rebirth and Consequence. When passion wrecks a body in one life, that record is stamped upon the seed atom for liquidation in another life. Since man's creative force builds his brain, misuse of that force will result in a subsequently impaired brain and a corresponding crippling of mental ability.

Occult science has shown that physical abuses in one life cause impaired mentality in a later one and, conversely, mental perversion in one life underlies physical abnormalities in another. When the seed of life is wasted, thyroid afflictions, speech impediments, leprosy, cancer, and other dread diseases have been known to result.

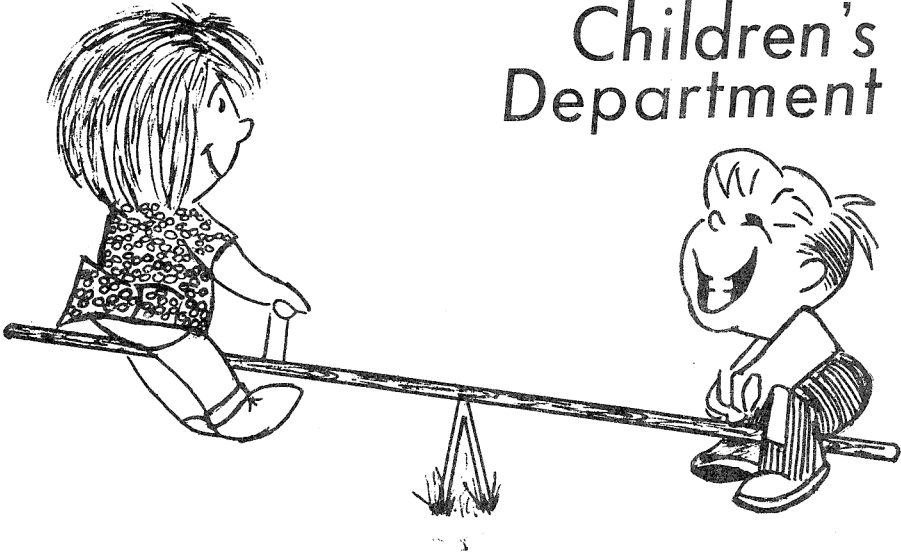
To effect a permanent cure, it is necessary to remove the primal cause of illness. The more pure and selfless our present lives are, therefore, the more we will be able to assure ourselves of improved health and vitality in lives to come.

* * *

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

January 1—8—14—21—29

Children's Department



Artichokes and Lemons

Dagmar Frahme

There are, you must know, good witches and wicked witches. Good witches are good and wicked witches are wicked. It's not hard to tell which witch is which.

But there are also witches who haven't made up their minds whether they're going to be good or wicked. They are undecided witches. They can use witches' power quite well, but they haven't decided what they want to use it *for*. Usually, they are still young, because by the time a witch is grown up she usually knows precisely what she wants to do with her power.

Zircon was an undecided witch. She was still young. She still went to school, where she had problems. She was forever putting the wrong ingredients in her witches' brew assignments and making sticky solids instead of the bubbling liquids she was supposed to make. She did not know, either precisely or just a little bit, what she wanted to do when she grew up. In fact, she hardly ever thought about growing up at all. That was another one of her problems.

But everyone had to agree that Zircon could do one thing well, and that thing was change things. She changed things whether it was a good idea to change them or not. She changed things just because she wanted to.

Once, just because she was tired of looking at Mrs. Gregory's white picket fence, she changed it. Next morning poor Mrs. Gregory almost fainted when she saw her yard surrounded by a moat, with a drawbridge and two swans swimming. Mrs. Gregory spent the rest of the day in bed, and that night Zircon's mother made her change the moat back into a picket fence. But Mrs. Gregory was never the same after that and soon sold her house and moved to an apartment in the city.

Then there was the time that Zircon changed Mr. Miller's new car into a camel, "just," she said, "because I wanted to." Needless to say, Mr. Miller, Mrs. Miller, the neighbors, the sheriff, and the car dealer were extremely upset — and the camel wasn't too happy either. That night Zircon's

mother made her change the camel back into a car. But Mr. Miller, Mrs. Miller, the neighbors, the sheriff, and the car dealer were never the same after that — and neither was the car. Two months later, Mr. Miller traded it in for a truck and moved his family 600 miles away.

Then Zircon's mother said, "Zircon, I'm sorry to have to do this to you, but since you do not seem to know how to use your power responsibly, you may not make any more big changes unless you ask me first."

No matter how much Zircon pouted and stamped her foot and cried, her mother would not change her mind. Zircon was not allowed to make any more big changes without asking her mother first.

And that's when the business of the artichokes began.

"Artichokes," said Zircon to herself, "are not big."

That is, generally speaking, true. Artichokes simply are not big.

So, from then on, whenever Zircon felt irritable — which was all too often — she changed something into an artichoke. Whenever she felt silly — which was all too often — she changed something else into an artichoke. Whenever she didn't like something — which was all too often — she changed it into an artichoke.

Each time she said, "Artichokes aren't big. I'm not making a big change."

Only Zircon knew if she was really fooling herself by saying that, but she kept right on changing things into artichokes.

One day when her class was supposed to have a long-division test, she changed the blackboard into an artichoke. The teacher found an artichoke on her desk, a hole in the wall, and no place to put the long-division problems. She could not give the test. Zircon snickered, but said nothing.

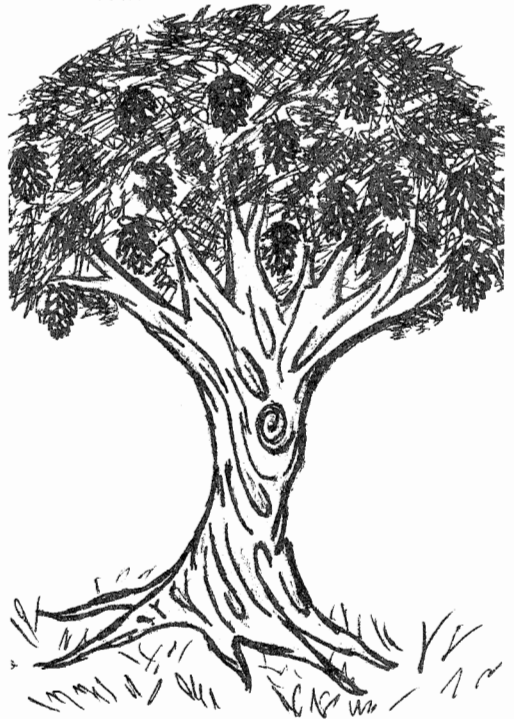
Another time, angry because she hadn't been invited to a birthday party, she changed the birthday cake into an artichoke. The guests left the party early

and the hostess cried but Zircon, hiding in the bushes nearby, snickered and said nothing.

Zircon changed her soap into an artichoke when she didn't want to take a bath, and her rubbers into two artichokes when she didn't want to wear them. She changed the stop sign at the corner into an artichoke because she didn't like to be told to stop when she wanted to go. She changed all the prunes at the store into artichokes because she knew her mother was going to buy prunes and she didn't like them.

For one reason or another, she changed pencils, pine cones, and peanut butter into artichokes. She changed margarine, dust rags, floor polish, the lawn mower, the dog's leash, and her toothbrush into artichokes.

One morning she even changed the cow into an artichoke because she was tired of doing the milking. But a few minutes later she thought that might be too dangerous and changed the artichoke back into a cow.



Needless to say, everyone was beginning to wonder about the artichokes that were popping up here, there, and everywhere. The storekeeper had never had so many artichokes in his store before. The teacher had never had *any* artichokes in her classroom before.

Never before had there been artichokes in clothes closets and medicine cabinets and garages and swimming pools and typewriters and washing machines. Never before had there been artichokes in pillow cases and under mattresses and on apple trees and inside stuffed teddy bears and between bookends.

Birds found artichokes in their nests and dogs found them in their dog houses. Postmen found them in mailboxes and firemen found them on fire poles. Mechanics found them in tool boxes and band leaders found them in tubas.

It was getting so that people were afraid to open doors, pick up newspapers, sweep under rugs, or even look in mirrors, because they did not know where they would find an artichoke next.

Not surprisingly, most of the artichokes popped up in Zircon's house. On days when other people found two or three, Zircon's mother was sure to find ten or twelve or more. First she tried to cook them, but they tasted bitter — not at all the way artichokes should taste.

"Whatever else they may be," Zircon's mother said to herself, "they definitely are not proper vegetables."

Zircon's mother was suspicious. She didn't want to believe her suspicions, but she knew she had to find out for sure. So one day she took her broomstick out of the closet and polished it.

"I'm going to visit Cousin Henrietta," she told Zircon. "While I'm gone, I want you to vacuum the rug, polish the silver, and wash the windows."

Then she got on her broomstick and flew off.

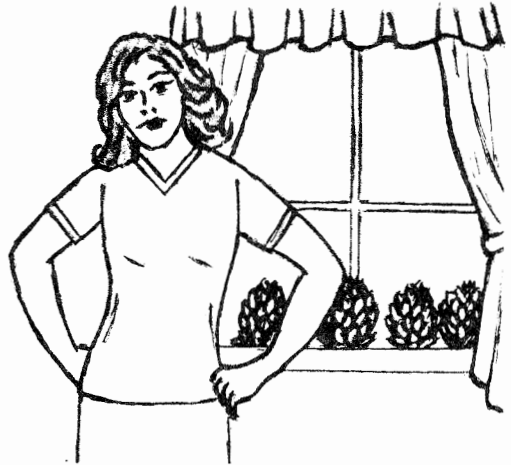
Zircon was not happy to be left behind. She was even less happy about having to vacuum and polish and wash windows.

The more she thought about it, the more irritated she got.

"I *won't*," she said, stamping her foot. "I *won't* vacuum the rug. I *won't* polish the silver. I *won't* wash the windows. It's not fair for Mother to go on a trip and leave me behind. I'll go on a trip too!

And she did.

That evening, when Zircon's mother got home, she was not surprised to find Zircon gone. She was not surprised to find the rug still dirty, the silver still tarnished, and the bottle of window cleaner still full. She was not surprised to find an artichoke where the vacuum cleaner was supposed to be. She was not surprised to find an artichoke in place of the silver polish. She was not even surprised to find all the window panes gone and an artichoke on each window sill.



Even though Zircon's mother was not surprised at all these things, they did make her unhappy. She thought and thought and thought. "What am I going to do?" she asked the pansies in their pot, who were sympathetic but could think of nothing to say.

"Aha!" she suddenly exclaimed, jumping up. The pansies, startled, looked at her curiously. "That's it! That's what I'll do! It will be hard on her, but it just might do the trick."

She said good-night to the pansies and went to bed.

When Zircon came home several hours later, she was relieved to find her mother already in bed. She tiptoed upstairs and went to sleep.

Next morning, after Zircon had washed her face and brushed her teeth, she decided to wear a new necklace that her grandmother had given her. It was made of shells and came from an island in the middle of the ocean, and it was one of Zircon's favorite things.

But when she opened her drawer, the necklace was gone. In its place was a large, yellow lemon. Zircon couldn't believe her eyes.

"Mother, Mother!" she called, running downstairs. "My necklace is gone. There's a lemon in my drawer instead."

"Oh?" asked Mother, busy getting breakfast. "Is that so? My goodness."

Although Mother said, "My goodness," several more times, Zircon didn't think she was being at all sympathetic. She certainly wasn't acting the way she usually acted when bad things happened.

"Here," said Mother, putting a waffle on Zircon's plate. "Maybe this will cheer you up."

Waffles were among Zircon's favorite foods, and she did feel a little happier when she saw this one. She went to the cupboard to get the syrup — but when she turned around, the waffle was gone and in its place was a large, yellow lemon.

"MOTHER!" shrieked Zircon. "My waffle's gone! There's a lemon on my plate."

"My goodness, Dear," said Mother. "How very strange."

But Mother was not talking in her "How perfectly awful!" tone of voice. She was talking in her "Please pass the butter" tone of voice, and Zircon felt that she really didn't care if the waffle was gone or not.

"Well, that's too bad, Dear," Mother was saying, "but there's no time for me to make you another waffle now. You'll be late for school. Here is a piece of bread you can eat on the way."

And with a piece of dry bread her only breakfast, Zircon scuffed unhappily down the path to school.

When she arrived, just as the last bell was ringing, she took her pencil box out of her desk. Her favorite crayons — the pink one, the lavender one, and the silver one — were gone, and in their place was a large, yellow lemon.

"Zircon's got a lemon in her pencil box," somebody giggled.

"Zircon," said the teacher, "lemons don't belong in your pencil box. Bring it to me."

"But —," began Zircon.

"Bring it to me," repeated the teacher sternly.

"Yes, ma'am," whispered Zircon, and did as she was told.

Poor Zircon went on to have the worst day she had ever had at school. In reading class, when she came to the words "let," and "leave," and "learn," she read "lemon" instead.

In geography the children were told to write about places where onions could



be grown, but Zircon wrote about lemons instead and had to do her paper over.

In long division, whenever there was a 0 in the problem, Zircon saw a lemon instead, and did all the problems wrong.

At recess, when she caught the ball, it turned into a lemon in her hand, and the other children wouldn't let her play with them any more.

When she opened her lunch bag she found carrot sticks, an apple, and a peanut butter sandwich, but no dessert. Instead, of course, there was a large, yellow lemon.

She was trying to hold back the tears when somebody said, "Zircon must love lemons. That's why she's such a sour-puss." Everybody laughed, and Zircon felt so bad she couldn't eat lunch at all.

In drawing class, the children were told to draw pictures of trees, but all Zircon could draw was a lemon. When the teacher told her to do her picture over and draw a tree, she drew a basket full of lemons.

"I don't know what has gotten into you, young lady," said the teacher, "but you'd better straighten out by tomorrow and start doing what you're told. Otherwise you're going to get into trouble."

On the way home, Zircon stopped for an ice cream cone. But just as she started to take the first lick, it turned, of course, into a lemon.

"How was school?" asked Mother when Zircon came home.

"It was all right," Zircon mumbled and trudged upstairs. She had a stuffed octopus that she liked to cuddle whenever she felt bad, but when she went to take it from the shelf, it had turned into a lemon.

"That, too," said Zircon in a very tired voice.

She sat down and stared out of the window.

After a long time, Mother came into the room. "Did you know that nobody found any new artichokes today?" Mother asked. "I wonder why."

"Artichokes?" repeated Zircon, sounding dazed. She had been so upset by things changing into lemons that, for the first day in weeks, she hadn't thought about changing anything into an artichoke.

So that was it! Zircon sighed and looked at her mother.

"Did you change things into lemons because I changed things into artichokes?" she whispered.

Mother nodded.

"I changed things I didn't like into artichokes and you changed things I *did* like into lemons," Zircon said.

Mother nodded again.

"I guess I deserved that," said Zircon after a while.

"Yes, Dear, I'm afraid you did," Mother told her gently. "You had to find out how it feels to have things you care for change into something else. It's hard, isn't it?"

"It's hard," agreed Zircon, "and sometimes it hurts, too."

Zircon looked at the lemons on her shelf and sighed again.

"Are you going to keep on turning things into lemons?" she asked.

"Are you going to keep on turning things into artichokes?" asked Mother, smiling.

Zircon shook her head. "Never again," she said. "If I can't use my power for good things, I'm not going to use it at all."

"That's my girl!" exclaimed Mother, hugging her. "Looks as though you've learned something from all those lemons. In that case, I guess we don't need the lemons any more."

And in the twinkling of an eye, all the lemons in Zircon's room turned back into what they had been before.

Zircon jumped up, ran to her drawer, pulled it open, and looked inside. There, sure enough, was the shell necklace.

"Thank you, Mother," said Zircon happily, putting it on. "I sure am glad to have this back. Now I guess I'd

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better change all the artichokes back into what they used to be, too, hadn't I?"

"I think you should, Dear. Think you can remember what they all were?"

"I think so," said Zircon. "And the ones I'm not sure of, I'll just ask their owners. It's going to be fun changing things back. I'll make a lot of people happy."

"Good," said Mother. "And while you're doing that, I'll start supper. How would you like waffles tonight — with syrup, that is, not with lemonade?"

Zircon giggled and took her broomstick out of the closet. She had a lot of ground to cover in a hurry, because she certainly didn't want to miss waffles twice in the same day!

* * *

The sum of the whole matter is this: He who is one in will and heart with God is a Christian. He who loves God is one in will and heart with Him. He who trusts Christ loves God. That is Christianity in its ultimate purpose and result. That is Christianity in its means and working forces. That is Christianity in its starting point and foundation.

—Alexander Maclaren

Putting the soul into trifles. Let us remember that greatness of action depends on two other kinds of greatness; on our appreciation of the greatness of the occasion when it can be done. It has been well said, by an eminent French writer, that the true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.

—Dean Stanley

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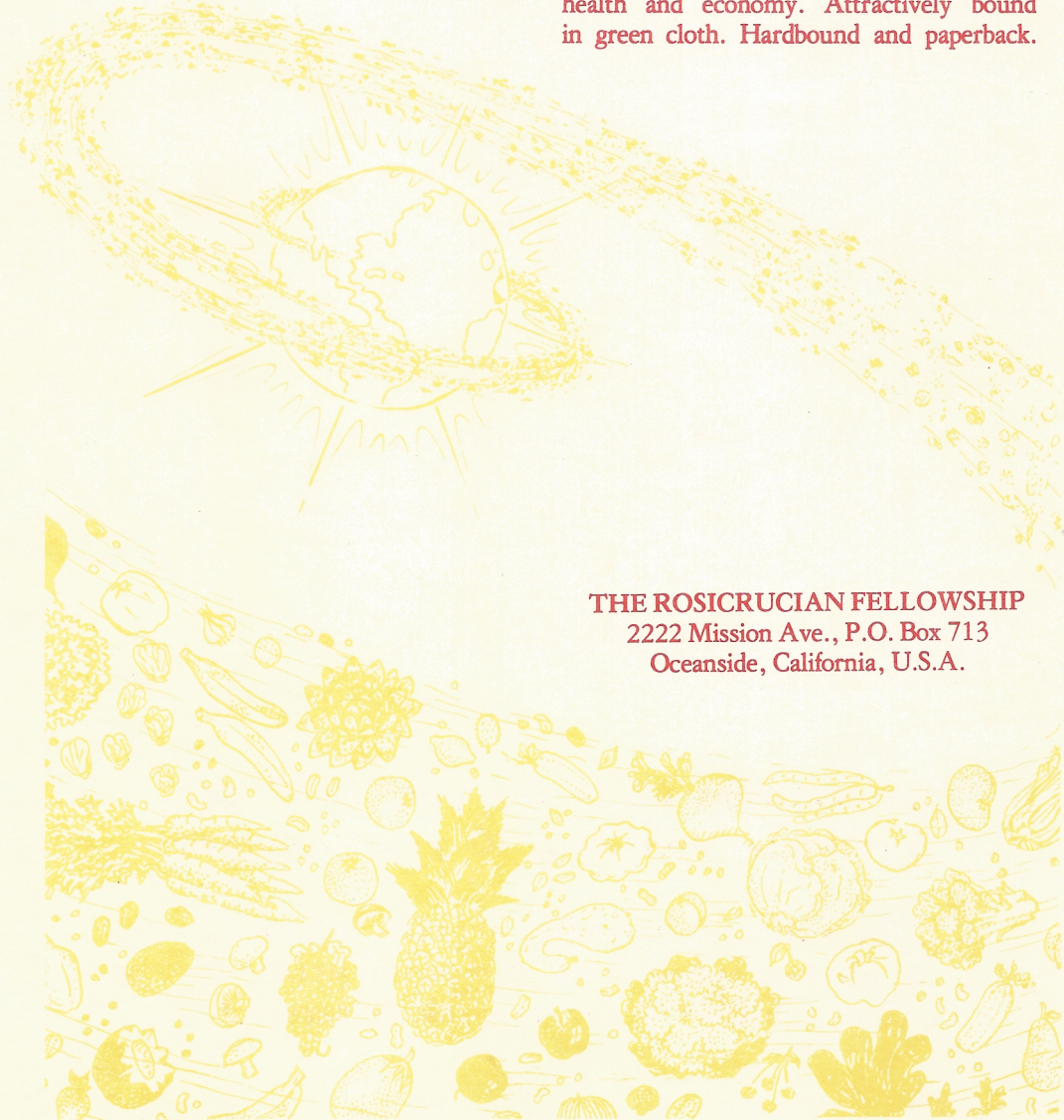
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