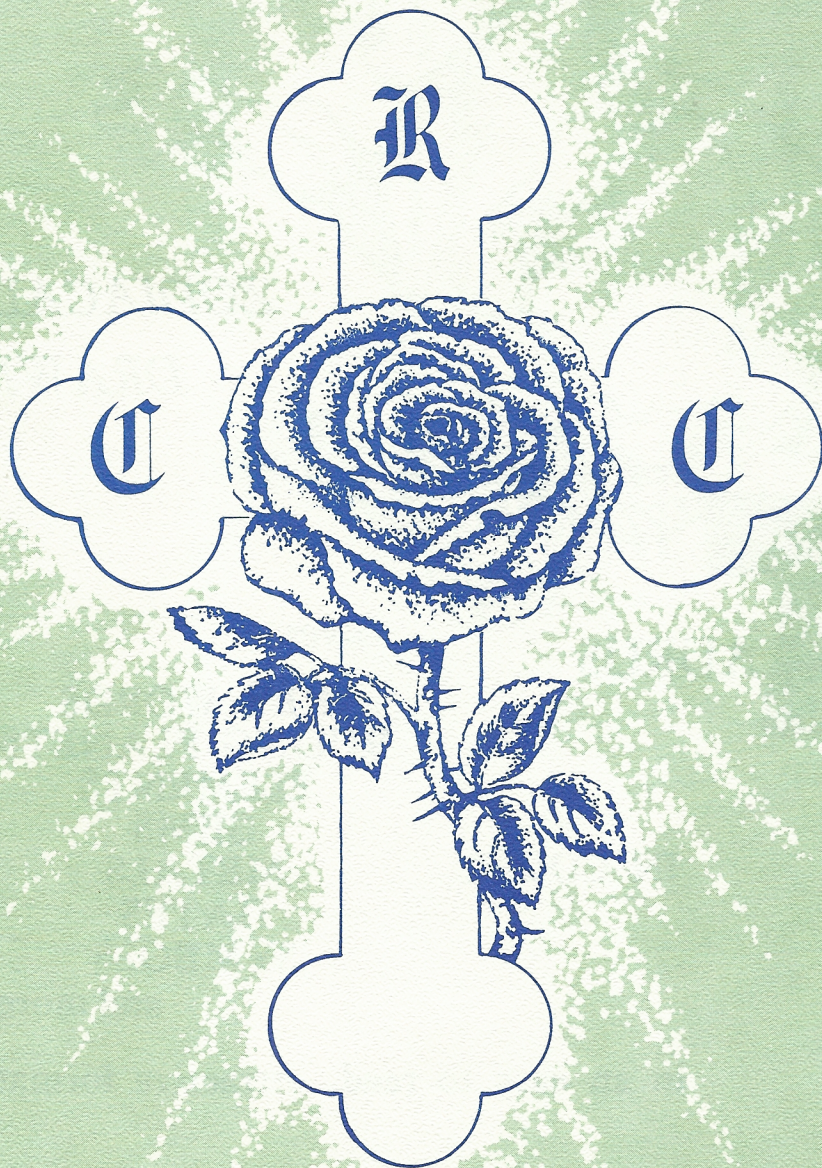


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“A SANE MIND, A SOFT HEART, A SOUND BODY”

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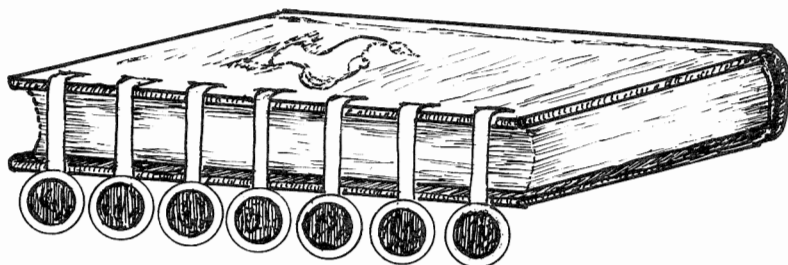


A MOTHER'S PRAYER

On this Mother's Day and every day
let me remember my responsibilities
rather than my privileges as a mother —
Let me be wise enough to love my children
without possessing them;
Let me be wise enough to earn their respect —
not demand it;
Let me be as understanding and patient
with their mistakes
as I am with my own;
Above all, let me remember that these
children of God have been graciously
loaned to me so that together we may
find the Christ in each other.
Let me be thankful every moment of every
day for this responsibility — a chance
to serve others and to grow.

— Ruth Tubia

MYSTIC LIGHT



Revelation/Cosmo-Conception Parallels

Evans Waterman

There are many areas of surprising conformity between the book of *Revelation* and the Rosicrucian *Cosmo-Conception*. Verification of this awaits the reader's interest and investigation; the only requirements are a strong desire to understand the proclaimed truths and the will to put forth the required effort. Pursuance of this study, perhaps more than any other activity, would serve to illustrate the great wisdom of *Proverbs*, where it is revealed that our primary goal in life should be:

To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty (spirituality) to the simple, to the young man (beginning student) knowledge and discretion.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. (Note that everything of value comes to us from the Cosmos or darkness.)

There are at least four areas of symbolism that require our consideration in order to interpret *Revelation*. They are: the symbolic story itself; the symbolism of the chapter numbers from 1 to 22 (corresponding to the 22 chapters with the meaning of each number relating to the message found in that chapter); the astrological interpretations that are in evidence in many places; and the Hebrew alphabet. It too contains 22 letters, with each symbolic letter contributing to the meaning of the related chapter. This alphabet contains within the symbolic meanings of the letters the story of mankind. Such a concept is not unique to *Revelation*. The 119th Psalm, to cite one example, uses consecutively all 22 letters of this alphabet to introduce each of the 22 parts of the Psalm (found in the King James translation).

The Hebrew alphabet is a very interesting reference in our study as it reveals our development to be a growth on three levels of accomplishment: physical; mental; and spiritual. Hence, the first letter (Aleph) refers to our 1 God — our Creator. Here our unity with God is revealed. Number 1 also symbolizes Adam, the 1st man; and the

numerical value of ADM (Hebrew spelling) is 9, the number of man. It is from this alphabet that we understand the significance of number 9. "I am alpha and omega" and "I and the Father are one" serve to keynote the meaning of the first chapter of *Revelation*. Even the first commandment reads "Thou shalt have no other Gods before me." Again, the 1 God.

Letters 1 (Aleph) through 12 (Lamed) deal with the physical. Here is the significance of the symbolical woman in chapter 12, clothed with the Sun (spirit), and the Moon (generation) under her feet, etc. She exhibits the accomplishments of her physical developments. Being with child (giving birth to the Christ within) though, is an introduction to the next level of achievement — the mind. Future mental accomplishments are pictured as trials and tribulation, as recorded in Chapters 13 (Mem) through 20 (Resh). Again, chapter 20 being the end of the second cycle of 10, reveals the accomplishments of the mental cycle: that man has now become God's Ambassador, with the "power that belongs to him who *knows*." This being the 2nd 10 cycle, it is again an opportunity to rest and assimilate experiences gained up to this point before starting out on yet another and higher spiritual cycle.

Number 21 (Shin, a fire mother letter, Spirit) represents the soul beginning its 3rd and greatest cycle of manifestation within the confines of the spiritual new heaven and new earth, as the physical has by this time passed away. Chapter 22 (Tau) becomes the foundation for a never ending spiral of manifestation, since it is the number of the New Jerusalem. "And his name shall be in their forehead." (Shall be in their consciousness.) Every thought and every chapter of *Revelation* is but an expansion of the brief outline given here and the book reveals an astonishing harmony with the *Cosmo-Conception*. The reader is cautioned to accept only that which his own judgment can approve. A good policy is to prove everything to our own satisfaction, for we can receive no benefit or knowledge just because someone has said it.

An important parallel between the

Cosmo-Conception and *Revelation* is that both are "now" books. By this is meant that they both contain messages applicable to the needs of the present. We might say they are written for the eternal now. This is because we can link the eternal now to merit, and that is not acquired in a day but is the cumulative product of our past good actions. *Revelation 1:3* is concerned with this matter:

Blessed is he that readeth, and they that hear (with spiritual ears) the words of this prophecy, and keep those things which are written: for the time is at hand.

The phrase, "the time is at hand," is used to identify the eternal now. The significance of this term is that when we have "awakened" to this message, the time will be *now* — whether in this life or one of the many to come.

Another parallel is the statement that the object of the work here on Earth is "Union with the Higher Self." This quotation is found in the *Cosmo*, under the heading "Acquiring First-hand Knowledge." And only a superficial reading of *Revelation* is necessary to convince one that John did indeed achieve union with his own higher self. The Rosicrucian Teachings urge us to return to the legendary Garden of Eden or home in the spiritual realms. We find in *Revelation* John fulfilling this goal as he goes into the spirit world through the door that was opened in heaven. John heard a voice which said, "Come up hither, and I will shew thee things which must come hereafter." *Revelation 4:1*

The first verse of *Revelation* is a significant parallel, as we are informed that the purpose of the Book is to reveal, to the Ego, the Christ within:

The Revelation (revelment) of Jesus Christ, which God gave unto him, (John). . . (This revelation is to each of us.)

Isn't our goal — union with the Higher Self — as espoused by Mr. Heindel, identical

to the objective of *Revelation*: the revelation of the Christ (within) as recorded by John? We now learn how this is accomplished (*Rev. 1:4*):

John to the seven churches which are in Asia: Grace be unto you, and peace, from which is, and which was, and which is to come; and from the seven Spirits which are before his throne . . .

Symbolically, Asia is within. The reason for this is its location in the Eastern Hemisphere, and whenever we look to the symbolic East (where our life from the Sun and opportunities originate), we are looking within. Palestine is in Asia, and when we recall that this is also the site of the legendary Garden of Eden and the birthplace of humanity, we have all the evidence we need that we should look within. It is here we discover the seven churches that are in Asia. Again, these symbolical churches are *within*. In this manner we have identified the seven centers of the desire body, and they are centers or churches that each of us must make active. John's reference to the "seven spirits before his throne" confirms the identity of the spiritual influences as they minister to the Ego *within*.

Mr. Heindel wrote that when this is accomplished and the luminous "soul body grows in and around a person, this light will teach him or her about the mysteries without the need of books, and one who is thus God taught knows more than all the books in the world contain." Here is an interesting parallel, because John is revealing an experience that sooner or later is destined to become our own, depending upon when the time is *now*. With this in mind, let us see what John has written in *Rev. 1:12* that would confirm these thoughts:

And I turned to see the voice that spake with me.

Here is indeed an exciting parallel! And furthermore, without this concept, *Revelation* would remain a closed book. Since John

was conscious of and responded to the voice that spoke to him, he witnessed (*Rev. 1:13*):

In the midst of the seven candlesticks one like unto the Son of man, clothed with a garment (the Golden Wedding Garment) down to the foot, and girt about the paps with a golden girdle.

We discern that John was instructed by the Christ within — the luminous soul body, Golden Wedding Garment, vital body, or whatever we choose to call it. The significance is that John heard the voice and responded. In other words, the centers of the desire body had become active and John was being counseled by the Christ within. Here is illustrated a great attainment possible to all, for he had attained *union with the Higher Self*.

The voice within to which John responded should receive further investigation for here is a major misconception. The truth is that we do not have to die and go into the grave to be affiliated with Christ. The only time this occurs is when we die to errors and evils of the lower nature that restrict us. Death on one plane is a birth on another, and this will occur any time we have made the needed growth. Whenever that happens and there is an expansion of consciousness, the time is *now* to us. Here are some quotations from Paul (Spiritual Mind):

I charge you in the presence of God . . . that you obey this charge without spot and without stain, until the appearing of our Lord Jesus Christ: Who is to be revealed in his own due time. 1 Timothy 6:14

Be alert, therefore, for you do not know at what hour your Lord will come. Matthew 24:42

Henceforth it is not I who live, but Christ who lives in me. Gal. 2:20

Awake thou that sleepest, and rise from the dead, and Christ shall give thee light. Eph. 5:14

Concerning the Christ within, the

Cosmo-Conception records these fundamentals in the following manner:

There are a number of sense centers in the Desire Body, which have appeared since the beginning of the Earth Period. In the average human being these centers appear merely as eddies in a current and are not now awake, hence his desire body is of no use to him as a separate vehicle of consciousness; but when the sense centers are awakened they look like whirling vortices.

Consequently, when his centers became active, John became aware of the Christ within (new vehicle of consciousness). His garment was the Golden Wedding Garment that was clothed down "to the foot." In the parable of the Prodigal Son, when the son returned home, the Father gave him a robe (the Wedding Garment) and sandals. Symbolically, this means ability to travel the heavens. Our parallel here is that when the Ego is given the proper garment and when the feet are properly covered we stand on a firm rock of understanding and can function in the spiritual realms.

How John's achievement was realized is revealed by the statement that he was "girt about the paps with a golden girdle." In other words, the emotions of the heart were under control, and he had died to the influence of the lower nature. These statements become significant when we recall how the symbolical gold stands for Divine Wisdom. Also, the girdle around the heart restrains. Here is the message to each of us: to become an Initiate, exercise control of your emotions with Divine Wisdom.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire.

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

In this manner, previous verses emphasize that the Initiate's mind has become pure or innocent, and his thoughts are now a pro-

duct of this purity. Eyes like "a flame of fire" means that he had spiritual vision as a result of the fire or Life of God. Brass is a combination of metals made by man and the reference to "feet like unto fine brass" implies that John was, by his achievements, able to travel in heaven worlds. Feet symbolize understanding.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. (Rev. 1:9)

John, our "brother, and companion in tribulation," means that John also had had trials of his own and overcome them before he could experience these things. The "isle that is called Patmos" refers to two things. First, water around an island is symbolical of the Ego who has put his lower nature beneath him. Since the water around the island was beneath him, he was no longer under the control of his lower nature. Secondly, the meaning of Patmos has a direct reference to Initiation.

Chapters two and three contain directions to the seven churches or the seven centers within. They are, in fact, instructions on the proper way to conduct our own centers, or churches, within. We note how, as each center begins to operate in the prescribed manner, a certain reward is given for that accomplishment. There are seven promises — one to each church — "To him that overcometh." The message to the seventh church deals with high spiritual accomplishments.

I counsel thee to buy of me gold tried in the fire, (divine spiritual wisdom) that thou mayest be rich; and white raiment, (perfected vital body) that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see (with spiritual vision). (Rev. 3:18)

With this comes the final promise:

To him that overcometh will I grant to sit with me in my throne . . . (Rev. 3:21)

To demonstrate the reality of these promises, John reveals that "After this a door was opened in heaven" and the first voice he heard was as a trumpet talking to him. (A trumpet depends on *air* or mind to operate it and *fire* or Spirit to construct it.) To put it in Rosicrucian terms, he was in the Desire World.

The next statement of interest is "I will show thee things which must be thereafter." (Rev. 4:1) In this manner the four horsemen are introduced. These were the white, red, black, and pale horsemen. Then, later in *Revelation*, we again have the white horse.

In chapter 8, John contacts the World of Thought. Again, we verify this by reading the *Cosmo-Conception*, where it says that in the Second Heaven (located in the World of Thought) there is a great silence. As the lightnings, thunder, and color identified the Desire World, silence identifies the *World of Thought*. The eighth chapter begins: "There was silence in heaven about the space of half an hour." The final three chapters of *Revelation* deal with the realm of Spirit. Significantly, John writes about the Tree of Life. Concerning this tree, Mr. Heindel wrote: "It is the symbol of power to regenerate ourselves" and it is appropriate that the concluding chapter of *Revelation* mentions it.

The question should now be asked: "Did Mr. Heindel interpret *Revelation* symbolically?" He did, and to give substance to this statement, let us review his own words. In *The Rosicrucian Christianity Lectures* we read:

In supreme antithesis we hear of another Light of the world, a bright morning star; a true light (Christ), who shall rise after the fall of Babylon and reign forever in a city of peace: Jerusalem, that is called the bride. Truly a wonderful city, and the greatest possible antithesis to the other. What does it mean? Literal interpretation is out of the question in both cases. Allowing that a city

of Babylon has existed, it was not literally as described, and the future New Jerusalem is contrary to all the laws of Nature as we know them. These two cities must therefore be symbols.

Since it is perhaps the greatest parallel of all, let us re-examine the account of the horses and their riders found in the sixth chapter of *Revelation*. There, as the first seal is opened, we see a rider and his white horse. This reveals that at the very beginning of his involution, man the rider was going into the physical world with his future faculties in germinal form. That is, he possessed a germinal vital body (the horse), desire body (bow), and mind (crown). Later, the horse and rider reappear in chapter 19:12, where he sits upon the white horse (perfected vital body) with many crowns on his head. This reveals that the rider (man) will have transmuted many lower restrictive influences into usable spiritual capabilities. Hence the crowns.

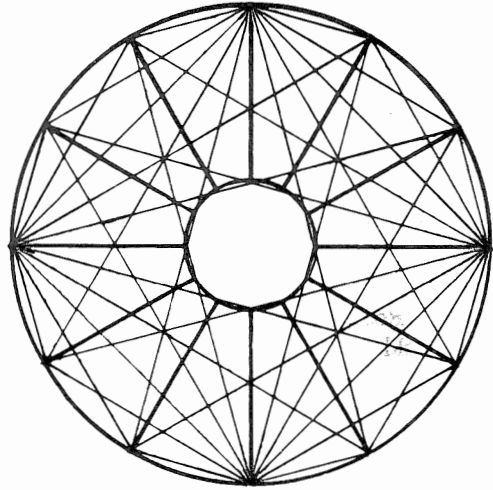
The number 19 is a valuable key, for this is the number of the second, or mental, cycle beyond the completed physical cycle of 10. Nine (9), nearing the end of the cycle, is nearing the perfection of mind ($10+9=19$), in preparation for the third and last spiritual cycle that begins with number 21. It is in these spiritual realms that we shall experience the new heaven and the new earth.

The rider on the white, red, black, and pale horses becomes the key that unlocks the whole account of *Revelation*. Study will reveal how each seal that is opened corresponds to one of the seven Periods detailed in diagram 8 in the *Cosmo-Conception*. It would help to keep in mind that conditions are always prepared in advance.

To avoid the conclusion that this interpretation of *Revelation* is pure speculation, let us attempt to redeem ourselves with reason. To do this, we shall return to chapter 7 (in the physical cycle), where John saw the Angels standing on the four corners of the Earth and was told "That the wind (high mental plane, spiritualized mind) should not

[Continued on page 239]

The Nature of God



Adapted from Max Heindel's Writings

The designation "God" signifies different things to different people. In the Western Wisdom Teachings, God is the Creator of our solar system and is distinguishable from the Supreme Being from Whom He proceeded. The Supreme Being is the Architect of all that exists in the Universe and is Himself distinguishable from the Absolute, Which is the incomprehensible, indefinable Source of all that is.

Far from being a person deity with physical attributes, as He is thought of by many people, God actually is a Force — Spirit — in Whom we quite literally exist. God is the Power that permeates, moves, and sustains everything in the solar system, and His Life invests every atom of matter.

The Power of God is the sole Force in the solar system, although this primary Power, in human conception, appears to be broken down into many individual facets and factors. God sent this Power through space in the form of the Creative Word which, by sound vibration, marshaled the millions of chaotic atoms into the myriad shapes and forms that are found in the solar system.

God is an expression of the positive energy of universal Spirit. The Cosmic Root Substance — regarded by material scientists merely as "empty space" — is an expression of the negative pole of universal Spirit. All we see about us in the solar system has resul-

ted from the work of the former upon the latter, as follows:

In building the solar system, God drew from the Cosmic Root Substance outside His immediate sphere. This substance, then, became denser than it is in the universal space between solar systems. It was pervaded with the God consciousness, and each division was set into vibration at a different rate. Thus, the different Worlds germane to the solar system came into being and are equipped to serve different purposes in the evolutionary scheme.

God also differentiated within Himself a multitude of potential spiritual intelligences, as sparks from a fire. Endowed with the all-consciousness of God, these Beings, whom we now call the Virgin Spirits comprising the human life-wave, lacked self-consciousness. Therefore, their potential omnipotence was latent and had to be developed through the intricate process of involution/evolution/epigenesis. During involution into matter, each Virgin Spirit was encased in various vehicles of sufficient density eventually to shut the spiritual worlds from its consciousness. The Spirit, unable to discern the outer, then turned within and discovered itself. In this way, having reached and passed beyond the nadir of materiality, the Spirit commences its struggle to free itself from physical imprisonment. Eventually, its various vehicles will be

spiritualized into soul and, at the end of manifestation, the Spirit will have gained both self-consciousness and soul power. Then it will return to God, still, and more consciously than ever, a part of Him, but able in its own right to exercise divine powers.

In addition, God differentiated other life-waves within Himself which are both far beyond and far behind our own evolutionary status. The Angels and Archangels are fruitage of His past manifestations, and the animal, plant, and mineral kingdoms appeared in this Day of Manifestation when conditions necessary for their inception had been developed. Thus, in God are contained beings of every grade of intelligence and stage of consciousness from omniscience to unconsciousness deeper than that of the deepest trance state.

The spiritual Intelligences known as Planetary Spirits are Ministers of God, also differentiated within Him, who guide the evolution of beings on the various planets of the solar system. The Sun is the field of evolution for the most exalted beings in the solar system. It also is the nearest we have to a visible symbol of God, but even it veils the invisible, spiritual Sun.

Thus we see, in answer to those who would deny His existence, that God is a logical necessity as a first cause. The solar system could not have been brought into being without His effort, and it could not continue without His everlasting care. In fact, it has been said that, should God divert His attention for an instant, the entire solar system would collapse.

In constructing, maintaining, and unfolding the solar system — which is an ongoing process that will continue till the end of this Day of Manifestation — God geometrizes. That is, He has founded all the processes involved upon systematic calculation. No deviations from His prescribed “formulae” are permitted — and man is learning, often at considerable cost to himself, not to transgress Natural Law.

The three major *attributes* of God are Will, Wisdom, and Activity: the will to

create; the wisdom to plan creation wisely; the activity which sets it in motion.

The three major *functions* of God are creation, preservation, and dissolution. When exercising the attribute of creation, God appears as Jehovah, the Holy Spirit, the Lord of Law and generation. He projects the solar fertilizing principle indirectly through the lunar satellites of all planets where it is necessary to furnish bodies for evolving beings. When exercising the attribute of preservation for the purpose of sustaining form, God appears as the redeemer, Christ, the Son, and radiates the principles of love and regeneration directly into any planet where the creatures of Jehovah require this help to extricate themselves from mortality and egotism and attain immortality. When exercising the attribute of dissolution, God appears as the Father calling His children to their heavenly home to assimilate the fruits of experience of the preceding period of manifestation.

At the end of a Day of Manifestation, God Himself merges into the Absolute during the Universal Night of assimilation and preparation for another great Day.

The triune nature of God becomes evident when we consider John’s statement that “God is Light.” The white light — the essence of all color — that is God, is refracted, in the Earth’s atmosphere, into three primary colors. Of these, the blue ray of the Father — the strongest and most spiritual ray — alone can penetrate the seat of consciousness of the mineral kingdom. This accounts for the blue haze often seen around mountains. The yellow ray of the Son, mixed with the blue of the Father, gives life and vitality to plants. They are incapable of keeping the ray within, however, and reflect back green. In the animal kingdom and in man, the blue and yellow rays, as well as the red of the Holy Spirit, are absorbed. This explains the red color of blood. The blue and red mixture is evident in the purple blood of sinful man, but the yellow ray appears in man only when it manifests in his soul body.

We are now aware of God as the Father,

[Continued on page 232]



The Spiritual Meaning of Parenthood

Whenever a woman is called upon to go through the long nine months' preparation for her motherhood, surely it would be well for her to meditate upon the spiritual aspect of this period. Through the sublime teachings of the Rosicrucians this natural process is revealed in its sweet, pure relation to Divine Love and natural law.

There is a beautiful mystery behind the act of "falling in love," for it is related to a very ancient history of the two souls concerned. The two spirits brought together for connubial relationship in this life on Earth, have elsewhere, possibly through several lives, been building the strong attraction that culminates in this Holy bond of the personalities. The very fact of "falling in love" is the admission that we have met an old friend to whom we are irresistibly drawn for long, close companionship. The two egos compel the personalities to come together, as the egos know that it is for the best welfare of the two souls and many other souls whose destiny is interwoven with these two about to mate.

Hence those who have eyes to see, behold the lovers ever accompanied by "cupids," who increase the rapture of the kiss and the sweet delights of the propinquity. But, dear heart, these little ones are the spirits of those who have the right, by God's beautiful, perfect law, to be given physical bodies through the service of these lovers. Thus Nature teaches us our need of the help of others. No one lives unto himself alone. Lines of causation reach out from the individual to all the worlds and the beings therein.

Think then upon the sad amazement, the helpless despair of these waiting ones when they are rejected, perhaps through the selfishness of the possible parents who shirk their responsibility to God and to man. Thus bonds of love are severed that can only be linked again by many a love service ungratefully received. Woe unto him from whom the offense cometh. Not one jot nor one tittle shall pass from the law till all be fulfilled.

In the perfect order of God's law, the rejected ones are taken by angels to the First

Heaven, there to wait until an opportunity again is offered. Spirits are always very eager to incarnate as they sense the importance of this opportunity for added experience and soul growth.

As we sow so shall we reap. Those who turn others away shall in turn know what it is to be turned away in like manner, until Christ be formed in them. However, the sin is purged away when the soul has been softened to receive the lesson.

But some seem drawn to old enemies instead of friends, and some parents feel as though they had given birth to a little enemy instead of one who had a claim of love upon them. There are bonds of hate as well as love, an eye for an eye, and a life for a life. If we, as parents, have not learned the lesson of LOVE, which is the joyful fulfilling of the law, we must learn it UNDER the whiplash of the law. So some give birth to one from whom life was taken in the past. Such parents scarcely receive much love from the child spontaneously; it has to be cultivated as a flower in a desert. God sent the child to the parents as an opportunity to reunite two souls in the love of Christ; two souls who may have been driven apart in the past by some terrible tragedy.

Angels minister at every conception, bearing the seed atom about which the new body is built. How clean then should our minds be when this Holy Office is invited! Is it to be wondered at that the ancients revered reproduction? They knew some spiritual facts about birth that we have lost through our materialism. Science is largely responsible for this materialism as it has confined its studies entirely to the form side of evolution. But science and religion must be reunited in the holy bond of head and heart; then our eyes will be opened to the spiritual causation of every fact in nature.

Parents awake to your Holy office! Realize that yours is the debt to your child until it shall have reached maturity in the body. Know that love is the only guide to wisdom in facing the problems that confront you in the unfolding of a soul entrusted to your care. Watch and pray!

What a beautiful picture grows about those reacting to Holy Love. First the drawing together of the old friends, the rapture of reunion. Then the love call to other loves, that here is an opportunity for birth in a love center. The coming of the family accompanied by the whispering of angels, and the establishing of a household where LOVE is king. Behold then the rich rewards in benefits to the community, the nation, the world! These children are well-born, and centered in the power that gave them birth they will reflect good upon their fellowmen.

Mothers, strive to understand your children.

Children, be grateful to your parents for they have suffered for you and served you well.

May Christ be increased in the hearts of all.

— Reprinted from *Rays*, 1920

THROUGH THE YEAR WITH MARY

A high Initiate who dedicates a life in the service of humanity does not cease his chosen work merely because humanity at large will not accept it or is unaware of what is being done in its behalf.

Mary of Bethlehem was chosen by the Masters who guide human evolution for the task of bringing to earth the holy Mysteries of the Immaculate Conception. She continues her beautiful ministry with mothers despite the fact that there are but few who are aware of her mission even though almost two millenia have elapsed since she lived upon the earth. From her home in the angelic realms she labors unceasingly for the spiritual illumination of all women. With each month her work varies, but it is unending, and will continue until its object has been accomplished.

Crown of Motherhood

Corinne Heline

"God could not be everywhere and so He made mothers."

One day the great angel Gabriel, who causes all the flowers to grow upon the Earth, summoned his angels together and filling their hands and hearts with the sweet peace of heaven, sent them forth to scatter it abroad over the sorrows of the world. He also charged each one to bring to him at the close of the day the most beautiful thing on Earth, so that he could transform the loveliest into a rare and perfect flower, and give it back again as an aid and inspiration to Earth's children.

Joyously the troop of angels swept away on their gladsome mission, while one who was younger and shyer than the rest loitered far behind. "What shall I ever find," she thought, as she silently floated above the peaceful valleys and the cloud-shadowed hills. "All the world is so beautiful to me."

Swiftly the hours passed and she saw one after another of the angels triumphantly returning to heaven, laden with some fair and wonderful thing each had found upon the Earth. One had gathered the pearl mists of dawn; another the dew that sleeps in the heart of a rose. One carried the music that is wafted above a great cathedral; and another had lifted the dreams from a young girl's heart.



As the shadows of evening began to lengthen, the little angel grew disconsolate and her wings drooped wearily above her head; then passing near an open window she suddenly paused and looked in. A young mother was kneeling in rapt adoration above a little bed where a baby lay sleeping. Upon its flower-face, dimpled smiles were playing, and as the angel bent to listen, the mother murmured: "Ah, little love-flower so recently transplanted from the heaven-land, in your slumbers do you not seek again the angel-companions from whom you have been so short a time separated? Bring into my heart some of heaven's own light whereby I may guard and guide you." And as she bent to kiss the smiling face, she whispered reverently: "Dear God, I thank you for that most perfect of all gifts, the Crown of Motherhood."

As she lifted her head, a teardrop sparkling with all the wonder and glory of a mother's love gleamed upon the brow of the sleeping child. Suddenly there was a soft rush of wings, and the little angel with the tear held close in her heart was joyously returning to her home in heaven.

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The Training of Children

Max Heindel



There is perhaps no subject of greater importance than this. In the first place, wise parents who are desirous of giving the child all advantages, commence *before the birth* of the child, even before the conception, to prayerfully turn their thoughts toward the task they are undertaking, and are careful to see that the union which is to bring about the germination takes place under the proper stellar influences, when the moon is passing through signs which are appropriate to the building of a strong and healthy body, having, of course, their own bodies in the best possible physical, moral and mental condition.

Then during the period of gestation they hold before their mind's eye constantly the ideal of a strong, useful life for the incoming entity, and as soon as possible after birth has taken place they cast the horoscope of the child, *for the ideal parent is also an astrologer*. If the parents have not the ability to cast the horoscope themselves they can at least study the stellar signs that will enable them to intelligently understand what the astrologer tells them, but under no circumstances will they consult a professional astrologer — one who prostitutes the science for gold — but will seek the aid of a spiritual astrolo-

ger, though they may have to seek for some time. From the child's natal chart the strengths and weaknesses of its character can be readily seen. The parents will then be in the best position possible to foster the good and take appropriate means to repress the evil before the tendencies work themselves out into actualities, and thus they may in a large measure help the incoming entity to overcome his faults.

Next, the parent must realize that that which we term birth is only the birth of the visible, physical body, which is born and comes to its present high stage of efficiency in a shorter time than the invisible vehicles of man, because it has had the longest evolution. As the fetus is shielded from the impacts of the visible world by being encased in the protecting womb of the mother during the period of gestation, so also are the subtler vehicles encased in envelopes of ether and desire stuff which protects them until they have sufficiently matured, and are able to withstand the conditions of the outer world.

There are certain important matters which can be taken care of only during the appropriate period of growth, and the parent should know what these are. Though the organs have been formed by the time the child

comes to birth, *the lines of growth* are determined during the first seven years, and if they are not properly outlined during that time, an otherwise healthy child may become a sickly man or woman.

In the first chapter of St. John, we read that "In the beginning was the word. . . . And without it was not anything made that was made . . . and the word became flesh." The word is a rhythmic sound, and sound is the great cosmic builder, therefore during that first septenary epoch of its life the child should be surrounded by music of the right kind, by musical language — the swing and rhythm of nursery rhymes being particularly valuable. It does not matter about the sense at all. What matters is the rhythm; the more the child has of that, the healthier it will grow.

There are two great watchwords which apply to this period of a child's life. They are called *imitation* and *example*. There is no creature in the world so imitative as a little child; it follows our example to the smallest detail so far as it is able. Therefore, the parents who seek to bring up their child well will ever be careful when in the presence of the little one. It is no use to teach it not to mind; the child has no mind, it has no reason, it can only imitate, and it cannot help imitating any more than water can help running down hill. If we have one kind of food for ourselves which is highly seasoned and cooked in French style, perhaps, and we give our child another dish, telling it that what we eat is not good for it, the child may not then be able to imitate us, but we implant the appetite for such food in the little one. When it grows up and can gratify its taste it will do so. Therefore, the careful parents should abstain from the foods and liquors of which they do not wish their child to partake.

Regarding the clothing, we may say that at that time the child should be entirely unconscious of its sex organs, and therefore the clothing should be particularly loose at all times. This is specially necessary with little boys, for oftentimes a most seriously

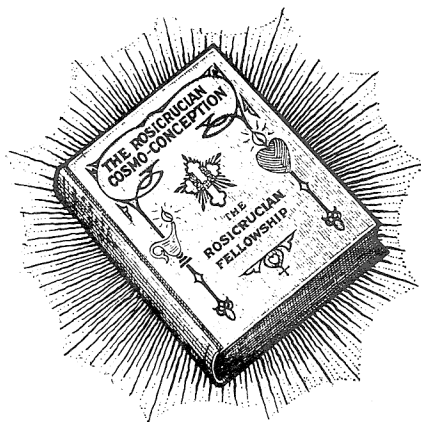
bad habit in later life may result from the rubbing of too tight clothing.

There is also the question of punishment to be considered; that too is an important factor at all times in awakening the sex nature and should be carefully avoided. There is no child so refractory that it will not respond to the method of reward for good deeds and the withholding of privileges as retribution for disobedience. Besides, we recognize the fact that whipping breaks the spirit of a dog, and we oftentimes complain that certain people have cultivated a wish-bone instead of a backbone — that they are lacking in will. Much of that is due to whippings, mercilessly administered in childhood. Let any parent look at this from the child's standpoint. How would any of us now like to live with someone from whose authority we could not escape, who was much bigger than we, and have to submit to whippings day to day? Leave the whipping alone and much of the social evil will be done away with in a generation.

When the vital body has been brought to birth at the seventh year, the faculties of perception and memory are to be educated. The watchword for this period should be *authority* and *discipleship*. We should not, if we have a precocious child, seek to goad it into a course of study which requires an enormous expenditure of thought. Child prodigies have usually become men and women of less than ordinary mentality. The child should be allowed to follow his own inclination in that respect. His faculties of observation should be cultivated, he should be shown living examples. Let him see the drunkard and what vice has led *him* to; show him also the good man, and set before him high ideals. Teach him to take everything you say upon authority as parents and teachers. At this time he should also be prepared to husband the force which is now being awakened in him, and which will enable him to generate his kind at the end of the second period of seven years. He should not be allowed to gather that knowledge from polluted sources, because the parents shirk the

[Continued on page 225]

Studies in the



Cosmo- Conception

Descent for Rebirth

Q. Now that the reincarnating Ego has descended through the Region of Concrete Thought and the Desire World, what is the next step in its descent into matter?

A. The seed atom of the vital body is next aroused into activity, but here the process of formation is not so simple as in the case of the mind and the desire body, for it must be remembered that those vehicles were comparatively unorganized, while the vital body and the dense body are more organized and very complicated.

Q. How does this alter the procedure?

A. The material, of a given quantity and quality, is attracted in the same manner and under the operation of the same law as in the case of the higher bodies, but the building of the new body and the placement in the proper environment is done by four great Beings or Angels, or the "Lords of Destiny."

Q. Is special attention given to any one organ?

A. The vital body is built by the inhabitants of the Heaven World and the elemental spirits in such a manner as to form a particular type of brain. But mark this, *the returning Ego itself incorporates therein the quintessence of its former vital bodies and in addition to this also does a little original work.*

Q. What is the purpose of this original work?

A. This is done so that in the coming life there may be some room for original and individual expression not determined by past

action.

Q. Is this important?

A. It is very important to remember this fact. There is too great a tendency to think that all which now exists is the result of something that previously existed, but if that were the case there would be no margin left for new and original effort and for new causes. *There is an influx of new and original causes all the time.*

Q. Is this the "Epigenesis" of the Rosicrucians?

A. Yes, meaning the free-will that consists of the freedom to inaugurate something entirely new, not merely a choice between two courses of action.

Q. Do not involution and evolution fully explain man's destiny?

A. Involution and evolution in themselves are insufficient, but coupled with Epigenesis we have a full triad of explanation.

Q. What is the extent of man's free will?

A. With regard to our past we are to a great extent helpless, but in regard to future action we have full control, except insofar as we are hampered by our past actions.

Q. How can this limitation be overcome?

A. By and by, as we learn that we are the cause of our own sorrow and joy, we shall awake to the necessity of ordering our lives more in harmony with the laws of God and thus rise above these laws of the Physical World. This is the key to emancipation.

Ref: *Cosmo*, pp. 134-5

WESTERN WISDOM BIBLE STUDY

Corinne Heline

Saul of Tarsus

(Continued)

As the master prepared and then consecrated the original Twelve for their ministry as messengers of the Piscean phase of the new Christian religion, so also did He prepare and dedicate Saul of Tarsus. Initiation awakens latent forces which manifest variously in different persons, according to previous development and individual characteristics. The extraordinary ability of Paul focused in the power of the spoken and written word. Throngs were to follow him whenever he discoursed upon the mysteries of Spirit. Multitudes would enter through prison gates to hear him. His Epistles were destined to be the glory of the Christian world.

The Mount of Sinai is a focusing point for forces active throughout the whole of that region anciently designated as Arabian: from the borders of Syria, including Damascus and Mesopotamia, to Palestine and Egypt, a region constituting another of Earth's areas highly charged with spiritual potencies.

It is not clear from the New Testament account whether or not Saul journeyed to Sinai when he "went to Arabia," but the esotericist believes he did spend some time there during his three years of preparation in the desert. From the day that Moses looked upon the face of God in Sinai and received the ten Divine laws, Sinai had been the retreat for prophets of Israel, who retired thither periodically to renew their powers. It is natural to assume that Saul sought the Divine Face on Sinai, in accordance with ancient esoteric practice.

A poet has well described Mt. Sinai in the lines:

*"Where all around, on mountain, sand
and sky,*

*God's chariot wheels had left distinctest
trace."*

It was here that Saul learned the full significance of that condition described as "surrounded by a cloud of witnesses." He was now able to commune at will with hosts of inner plane Beings. During this period Saul was truly a novice in God's school, studying the great Book of God's Remembrance located in the ethers — that Book wherein is recorded the formula of Initiation as symbolized in Christ Jesus' death, burial, Resurrection and Ascension. Saul was also permitted to view therein the coming events of his own life.

When illumination pertaining to his First Initiation was finished, Saul returned to Damascus where, in the fervor of new-found light and the inspiration of higher spiritual contacts, the great Apostle soon attracted a throng of earnest and consecrated disciples. This was the beginning of a new life for Saul — a life which was replete with agony and humiliation on the outer but so embellished with gifts of the spirit and so rich in celestial companionships that Saul joyously discounted all physical hardships and deprivation in the light of spiritual compensations. "All they that take the sword shall perish by the sword" is the Law. Saul, the former proud, arrogant, cruel persecutor of the Christians, bore humbly such punishments as he had inflicted upon his helpless victims.

Saul's disciples rallied to his defense in Damascus when his life was threatened by enemies, and they saved him by an ingenious device. Houses along the high city walls were built with overhanging windows. Saul was placed in a large basket and during the night it was lowered over the ramparts from one of the windows, allowing him to make his escape. Saul began the journey to Damascus as the arch persecutor of the disciples of Christ Jesus. Saul left Damascus as foremost among the persecuted because foremost among Christian disciples.

Saul at Jerusalem

The course of the New Apostle led him to Jerusalem. His paramount desire at this time, so he states, was to "view Cephas." St. Chrysostom observes that the "return journey of Saul to his former home in Jerusalem now takes on the guise of a pious pilgrimage."

For fifteen days Saul resided in the home of Peter. Surely the celestial Hierarchies rejoiced in the communion of these two illumined souls as Angels and Archangels took part in their deliberations.

Saul Returns to Tarsus

For further preparatory work before beginning his great mission, Saul was sent to the environment of his childhood and early youth, his home city of Tarsus. It was among these familiar associations that Saul came to know and to live the impersonal life. Here he developed that inner strength and fortitude which enabled him to say of problems later to assail him, "None of these things move me."

Saul's father, sternest of the Pharisees, was orthodox and fanatical. He and his kinsmen and friends held high hopes that the brilliant young Saul might bring honor and glory upon the family and their native city by achieving to an exalted position such as that of the revered Rabbin Gamaliel. But to their chagrin and bitter disappointment, Tarsus' distinguished son returned an outcast with a

price upon his head. In the eyes of his father's world, Saul had renounced all things. None realized that he had, instead, received all things. As far as his family and former associates were concerned, one who had made the great Renunciation was a failure, a fool and a madman, fit only for severest punishment and exile.

This is a bitter trial which must be faced at some point by every aspirant.

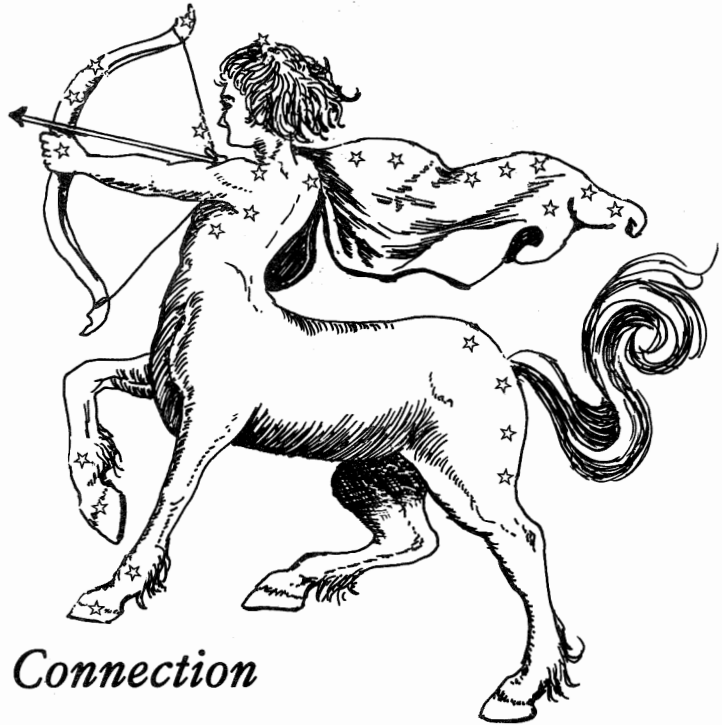
The blessed Master Jesus met this test when repudiated by family and friends in Nazareth, where He could perform few works because of the lack of faith. It was contrition for this lack of faith which, after the Master's Resurrection, blossomed into wholehearted dedication by His kinsmen, James, Simon and Jude.

Saul also remained steadfast. Abandoned by relatives and friends, he devoted himself exclusively to the study and dissemination of Christian Mysteries in the province of Syria-Cilicia for a period of approximately nine years. During this time he received at least two further Initiations, of which he makes mention in the twelfth chapter, second to fourth verses of Second Corinthians. In the final stage of his preparation for a great ministry, he tells us he was caught up into the Third Heaven and there witnessed that which it is unlawful to reveal (to the mundane or uninitiated).

After his first illumination on the road to Damascus, Saul spent three years in the desert of Arabia. This was followed by a period of intense activity as a co-worker of Barnabas in the church of Antioch which lasted for about two years. Thus, the interval of preparation for his greatest work covered a period approximating the mystic fourteen-year cycle: seven years for the steps or degrees from Preparation to Illumination; seven years from Illumination to Mastership. It was as a Master that Saul of Tarsus set out upon his mission — to bring the light of the Christian Mysteries to the Western World.

Everything that lives is Holy.

— William Blake



The Jupiter Connection

Sue Goske

“As above, so below.” No matter how far the planets may be from us physically, the energies, urges, influences, and qualities they represent are ever “nearer than hands and feet,” for they correspond to the energies, urges, and qualities within our own beings.

A study of the planet Jupiter, as well as any of the other planets, reveals a timely and vital message for all, and especially for the spiritual aspirant who strives consciously to progress in evolutionary development and in the unfoldment of latent powers and faculties. To study our subject in depth we can first mentally pull together all known pertinent data, taking note of recurring themes, and then allow the heart to play over it all in a meditative fashion.

The outstanding message of the “Jupiter Connection,” its home sign Sagittarius and the ninth house, is the Christing of the mind. Its influence beckons mankind to come up higher, to take our places in the scheme of service, and to live up to the noble impulses and virtues which are the integrity of our eternal Spirits.

Sagittarius is the sign of the centaur, the mythical creature that is half horse and half human, depicting the lower and higher natures of man. Sagitta means arrow, swift, fleet, and sharp. The centaur is depicted as an archer with bow drawn and arrow aimed to divinity, representing that man raises himself by aspiration to high ideals. We may liken this arrow to the processes of the higher mind, which aims to pierce through to higher levels of consciousness and intuition. A word similar to sagitta is sage. A sage is one who is wise and possessed of keen perception, discernment, and farsighted judgment. These faculties are attributes of an expanded Jupiterian consciousness — a Christed mind.

Sagittarius imparts fiery enthusiasm and inspiration. But this influence can be used in one of two ways. We may use the energy to work toward a spiritually illumined intellect, sacrificing the physical personality — which is prone to materialism — to the service of the Christ within, or we may aspire to serve our own selfish interests and, thereby, the “prince of this world,” the antichrist. The

choice is ours. When the personality is in the ascendancy, the inspiration can lead to excesses, prodigality, and rebelliousness like that of a wild horse.

Jupiter, the great benefic and giver of all good things, is the planet of cosmic thought and divine wisdom. It offers us a connection, a channel that prepares the Spirit to receive and use the Christ Light. But the vessel that will house this gift must be purified and properly attuned. If it is attuned to the lower realms of the Desire World, the promptings received may be false and distorted. Also, if we have not performed the necessary prerequisites of purification and consecration, surrendering our will to the Will of the Father, we run the risk of going astray and perverting the gifts we receive to selfish ends. The Christing of the mind is the truth that sets men free. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (*Romans 12:2*) The High Priest of the Tabernacle in the Wilderness was warned to bathe (purify and consecrate himself) in the waters of the Brazen Laver before entering the temple proper, the path of service, or death would follow immediately. Only when the necessary preparatory work has been performed can one proceed with safety. If we work diligently to attune ourselves to what is the good and acceptable and perfect will of God, then we can be relatively sure of the transmissions we receive via Jupiter.

Jupiter's house, the ninth house, represents the higher mind, religion, science, higher learning, the abstract mind, philosophy, the law, dreams, visions, long journeys, aspiration, spiritual experiences — in short, the urge to expand the horizons of consciousness. The Greeks referred to nine as a horizon. This is reflected in the circumference of a circle which has 360 degrees (3 plus 6 equals 9). Nine always retains its identity and resists destruction: when nine is multiplied by any number, the product is always reducible to nine (e.g. $48 \times 9 = 432$, and $4 \text{ plus } 3 \text{ plus } 2 = 9$). Nine eternally

reproduces itself and returns to itself after its many long journeys, just as does the Spirit. Nine is also the number of humanity. Nine when reversed becomes six (9/6). Six is the number of generation and form, while nine is the number of regeneration and Spirit. In the *Book of Revelation*, 666 is the number of the beast, or unregenerate humanity, and 144,000 is the number of the saved. Both numbers reduce to nine, for these are two representations of humanity: unregenerate and regenerate.

Nine is the number of Initiation. The dense body undergoes nine months gestation; the Earth is composed of nine layers plus a central core; there are nine lesser mysteries; and the widow's son of Nain (nine) refers to Initiation. According to Max Heindel, the journey of development from unconsciousness to consciousness, to self-conscious Creative Intelligence is a NINE vibration: there are 13 steps in the animal kingdom (3 classes of Radiates, 3 classes of Mollusks, 3 classes of Articulates, and 4 classes of Vertebrates), plus man being a separate step, plus 13 initiations from man to God ($13 \text{ plus } 1 \text{ plus } 13 = 27$, $2 \text{ plus } 7 = 9$).

Pythagoras' Temple was dedicated to *The Nine*, meaning the nine Muses who represented nine attributes of an expanded Jupiter consciousness. The Greeks attained a high degree of excellence in symmetry, proportion, and grace due to the arcane wisdom given in the Mystery Temples. The "Nine Person" may become an exponent of truth, esthetic excellence, a guardian of law, protector of justice and virtue, and courageous leader on the path to the Temple of Light. The ninth Arcanum of the Tarot is the sage. Here we have the Sagittarian theme. Its corresponding Hebrew letter is *Teth* — absolute wisdom.

Jupiter is the planet of cosmic thought and divine wisdom. It is the great benefic and giver of all good things. But, as stated earlier, it is our use of these gifts that determines if they remain pure and good. Jupiter is also the planet of expansion, vision, joy, optimism, and gratitude, the principle of improvement and nurture, and of protection.

Jupiter as the principle of protection is reflected in the law (ninth house) which ideally is formulated for the protection of the people. The principle of nurture is seen in education which ideally is meant to help others to develop their potential, and in religion which, in its ideal state, is meant to develop or nourish the spiritual nature of man. The principle of nurture and improvement also is seen in the arterial blood (ruled by Jupiter) which is the clean and refreshed blood which expands away from the heart, travelling a long journey through the arteries as it carries nourishment to the entire body. The arteries provide a connecting channel for nourishment of the body as Jupiter and the higher mind provide a connecting channel for cosmic wisdom.

The Law

Saturn represents the Law, the Universal Mandate. Jupiter and the ninth house represent the legal system that man designs as a social guideline. Ideally, it is meant to protect the weak and exemplify what is and is not considered moral behavior and integrity. Unfortunately, this can and does become corrupted. Many acts are carried out in the name of the law and can be found to be perfectly legal down to the fine print, yet are sadly lacking in moral content. Many words relating to law stem from the names of the god Jupiter and his wife, Juno, such as junta, justice, just, judge (one who, like a sage, should possess keen discernment and wisdom). And then there is the jury composed of jurants. A jurant is one who takes an oath of faithful performance of his duty. Witnesses in a trial must swear to tell "the whole truth and nothing but the truth." The Ninth Commandment reads, "Thou shalt not bear false witness against thy neighbor." The urge of Sagittarius, Jupiter, and the ninth house is toward integrity, justice, courageous defense of truth — the Christed mind which is incapable of "bearing false witness" or lying. Sincerity, integrity, and honesty are the foundations of society, and those who possess and exercise these quali-

ties are the pillars of society. When these attributes wane, so goes society.

Some unscrupulous ancient Roman contractors would use wax to mend broken plates of marble. This caused the structures they were used in eventually to weaken and crumble when the Sun's heat melted the wax, in much the same way as lack of sincerity and integrity causes the breakdown of human relations. Thenceforward, contracts for new structures included the clause *Sim Cere*, (without wax). As spiritual aspirants, it is our responsibility to be sincere in all aspects of our lives and associations in order to support the foundation of society. In the Jupiter Period, we will attain to the Jupiterian Picture Consciousness, a combination of the dream pictures of the Moon Period and the thoughts and ideas consciously developed during the Earth Period. Also, an element of a spiritual nature will be added and will unite with the speech so that our words will carry accurate understanding. An exact reproduction of that which one speaks will be presented to his inner vision and will be quite visible to the hearer also. Hypocrisy, flattery, and "bearing false witness" will be impossible, and, as Max Heindel wrote, there will be evil people but they will be openly known to all.

Education

A vast educational process is going on at every level of existence. There is the teacher who guides the child through his first elementary mathematical exercises, and there are the Great Hierarchies who guide man's evolution. The ideal of education is to nurture the younger or less developed mind or consciousness to greater maturity. The true Jupiterian teacher does not teach merely by telling; he is a true educator because he educes or draws out answers from the pupil who thereby learns to think for himself — a precious gift.

A good example of this Jupiterian teacher is that of the Elder Brothers, who as advanced members of humanity have reached the Jupiter Period consciousness.

These compassionate ones seek to transmute greed, sensuality, selfishness, and materialism into pure love, benevolence, altruism, and spiritual aspiration, sending them back to the world to uplift and encourage good. Thus do they exemplify the Jupiterian principles of improvement and nurture. They also seek to educate and guide humanity, but never by force. Max Heindel related that whenever he had a problem to solve the Teacher would suggest in which direction it might be helpful to look, but the Teacher never would simply tell the answer. Thus do the Elder Brothers exemplify the true Jupiterian teachers who help others to help themselves, to grow stronger and self-reliant, and to become independent thinkers with open channels for receiving teaching from within. As spiritual aspirants we have a responsibility to share our knowledge, but we must meditate and pray for wisdom in service, for of ourselves we are not wise enough to know what is best for another's development. However, we can light our candles, give food for thought and intimations of higher ideals, be understanding, and offer brotherly suggestions. We can emulate our Elder Brothers by ever looking for the good, encouraging it, and increasing love and light in our environment.

The Jupiter/Saturn Connection

There is an interesting connection between Jupiter and Saturn: they form a gateway, so to speak, between the personal planets Sun, Moon, Mercury, Venus, Mars, and the transcendent planets, Uranus, Neptune, Pluto. Their symbols appear to be the reverse of each other: Saturn's having the cross of matter above the crescent of soul, and Jupiter's having the crescent of soul above the cross of matter. Max Heindel wrote that the cross of the physical personality exalted over the crescent of the soul (Saturn) fosters growth through the sorrow and suffering resulting from separateness and selfishness. Whereas the ascent of the soul above the physical personality, as seen in Jupiter's symbol, fosters growth through benevo-

lence, philanthropy, unity, love of all, broad understanding, a sincere protective, nurturing urge, and the sacrifice of the personality to the Christ's service for the good of all. No matter how vast one's wealth and education, until he gives abundantly of himself for the improvement of conditions outside himself he does not live up to his Jupiter. Proper use of Jupiterian energy counteracts the Saturnian crystallization of fear and loss. Jupiter and Saturn work hand in hand when intake is accompanied by a beneficent output.

Gratitude

Gratitude is a specific expression of Jupiterian output. Sincere gratitude provides a quality of openness of consciousness which conduces to free-flowing health, growth, and abundance. When this channel is closed by an ungriving attitude, it is also closed to receiving blessings, healing, intuition, etc. The effects of sincere, joyous, positive gratitude, thanks for the gift and a willingness to share it, are profound and far-reaching. This attitude becomes nourishment for mind, body, and soul, infusing them with renewing energies and dissolving crystallized, morbid and unhealthy conditions. It is interesting to note that while the Sun is passing through Sagittarius, we in the United States celebrate Thanksgiving. Also, during this time, as the days and the Christ draw closer to Holy Night, people experience the increased friendliness, good will, and helpfulness to others fostered by the Christmas Season.

Religion

Ideally, religion is meant to nourish the spiritual nature of man, the clergy representing the spiritual parent, educator, and guide. The Shekinah Glory (a representation of Sagittarius and the Divine Spirit in man) which shone over the Mercy Seat in the West Room of the Tabernacle in the Wilderness, was the manifestation of God to Atlantean man. Only the High Priest was allowed to enter Its Presence. Sagittarius, a sign of

idealism and aspiration, represents the Ego's continuous striving toward a high spiritual goal, as the original Semites strove toward the ideals given by Jehovah through the High Priest. The modern spiritual aspirant learns to develop communion with his indwelling Spirit which is the High Priest in the Tabernacle of his own being, and in this Presence he learns the will of his Creator and the ideals by which he should shape his life.

Esoteric Physiology and Anatomy

The Sagittarian ruled hips and thighs constitute the arch of support for the torso of the body just as those living up to the lofty aspirations of Sagittarius constitute the arch of support of humanity. The sagittal stone in an arch is the keystone which is located at the center of the arch's crown and which binds the whole structure together. This is reflected in the bones of the cranium — the frontal bone resembling the keystone in the arch. According to *The Zodiac and the Salts of Salvation* by Inez Perry and George Carey, this part of the heat allocates with the Sagittarian decanate of Aries and is therefore co-ruled by Jupiter. In mythology, Zeus, or Jupiter, was nurtured to maturity by the nymphs Adrastea and Ida, and was fed upon the milk of the goat, Amalthea. The two nymphs represent the Pituitary Body and the Pineal Gland located in the brain. Goats are known for their ascent to high places, and the milk of this goat represents the creative force. The sacrum, ruled by Sagittarius, means literally sacred bone. It is located at the lower end of the spinal column and houses the Kundalini. Sagittarius governs the raising of the Kundalini fire from the sacral plexus to the Pineal and Pituitary. Thus is the myth revealed: the higher mind (Jupiter) is nurtured to maturity with the aid of the Pineal and Pituitary (the two nymphs) and fed with the ascending creative force (the goat's milk) which rises from the sacred sacrum to the sagittal arch of support of the forebrain where the Silent Watcher has its seat at the root of the nose.

Spiritual Alchemy

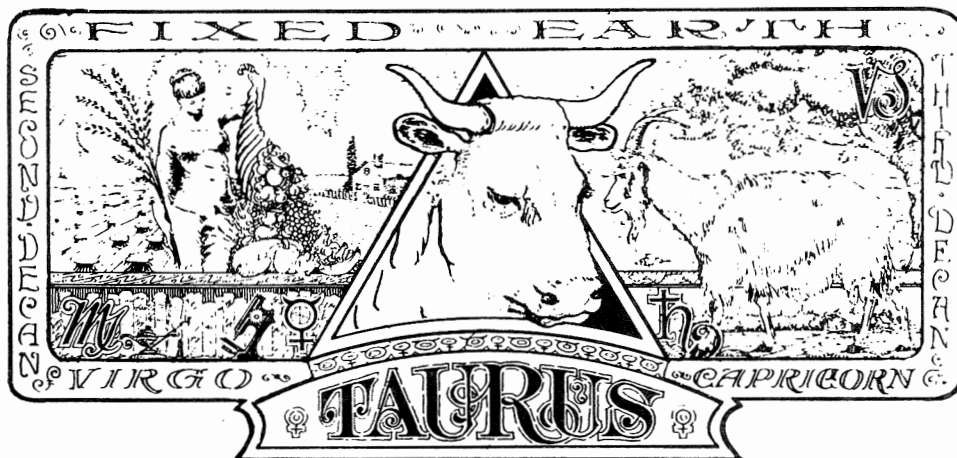
Tin is the metal of Jupiter. Its silvery-white color may be thought of as representing the pure, noble, and moral character traits signified by Jupiter. At 212 degrees F., tin becomes very ductile and malleable; yielding, amenable. This warmth and condition of tin can be associated with such Jupiterian keywords as benevolence, joy, optimism, compassion, and generosity. Under this warmth we become more yielding and giving, more willing to share and assist others.

Another interesting correspondence between Jupiter and Saturn is that ancient Egyptians considered tin and lead to be two forms of the same metal. Under the negative expression of Saturn (lead) are the keywords cold, contraction, pessimism, selfishness, fear of loss, and distrust, the exact opposite of Jupiter and tin. However, when tin is exposed to temperatures below 64 degrees F. it often decomposes into an amorphous grayish powder called tin disease, which is more Saturnine in nature.

Even though tin is usually a very magnanimous metal, it is often far from the point of becoming spiritual gold, because it is our use of Jupiter's gifts that determines if they remain pure and noble and whether we are the sagacious stewards or the prodigal sons. When wealth is squandered, unwisely allocated, or hoarded, tin is corrupted. When we fear loss, fail to be grateful for what we receive, or fail to share freely as we have freely received, tin becomes corrupted. And likewise with any possession or talent, no matter how great or small, we are held accountable for all we have and the use we make of it.

Sagittarius reminds us that we must also give wisely. The sage possessed keen spiritual discernment as to what is needed and what its effect will be. To support someone while maintaining that person in his original weakness is not wise charity regardless of how it looks on the surface. And needless to say, when we make a display of our charity or give only of our surplus, we totally

[Continued on page 220]



THE CHILDREN OF TAURUS, 1981

Birthdays: April 20 to May 20

First of the earthy triplicity, the fixed sign Taurus is well symbolized by the bull, the animal of prodigious strength and endurance. People born when the Sun is in this second house sign are basically of a thorough, patient, and persistent nature, their consciousness focused largely through a perspective of materiality. Physical comfort and convenience mean much to them. Rather slow to accept new ideas and form definite opinions, the Taurians are apt to cling to their established beliefs and habits to the extent that they get into a rut and thus diminish their potential for progress.

Venus, planet of personal love and harmony, rules Taurus, and we therefore find its natives possessed of a fundamentally amicable and kindly disposition. However, they usually have a strong dislike for contradiction and are very difficult to convince that they have made a mistake. Venus also rules a facet of music, art, and drama, so that many Taurians are found among the artists, musicians, and actors.

Usually pleasant and agreeable when in the company of others, these natives can become quite self-centered and prone to seek solitude. Also, they are apt to become so

attached to those having their affection that they develop a possessive jealousy.

It is not particularly easy to become intimately acquainted with Taurus people, for although generally amiable, they are usually argumentative in defense of their actions and opinions and are "close as clams" with respect to things that concern themselves.

In general, the children of Taurus have an abundance of vitality but because they tend to be fond of the luxuries of life, and particularly of rich food, they may develop bodily ailments which result from such self-indulgence. Their childhood training should emphasize the importance of wholesome, moderate eating habits, as well as of physical exercise for there is a strong tendency to obesity in their later years.

Taurians have good executive ability and are able to take leading positions with others under their command. They are keen in their desires for material possessions and are usually very fortunate in acquiring them, for they generally have good earning power, and are also often the recipients of inheritances.

Taurians usually have a long life and a fair measure of general good health, wealth and happiness.

Healing

Elman Bacher



The art of healing is an impersonalized extension of bi-polar parental love. The preservation of the begotten body is one of the factors involved in parental responsibility. Wisdom, which is knowledge distilled from experience through incarnations, is added to the basic love-urge of parenthood to form the essence of the arts of healing by which humanity, in service, preserves and protects the composite of its myriads of bodies. We will consider a basic mandala indicative of this extension:

First, a circle with a vertical diameter, the signs for Cancer and Capricorn at the lower and upper points, respectively. This is the essential mandala of parentage — the maternal and parental of the abstract I AM of the Ascendant. In primitive states, humanity functioned instinctively in parenthood, following the call of the generative urge as a fulfillment of an intensely expressed desire — with, perhaps, the barest modicum of what might be called “affection.” With the conception, bearing, and hit-and-miss preservation of children, primitive mankind fulfilled the form-begetting responsibility. However, with evolution and the unfoldment of the love-potential, parents developed a consideration of children as individuals, and with this consideration was born a desire to under-

stand them. The healing arts may be said to have been born with the first human who exercised his thought and ingenuity, as an expression of an instinctive parental protectiveness, to preserve the life of another. This hypothetical person, whoever he or she was, projected from the love-wisdom potential an imposition of mind and will on the phenomena of Nature to fulfill the dawning of the impersonalized love-service urge. Man ever urges toward extensions of blood-relationship in the unfoldments of his potentials. First, his parents, brothers and sisters, mate and children; then members of another clan and so on — until he reaches an octave of consciousness in which he perceives a glimmering of his life-relationship with all people. He “took care” of his animals, first, because he was dependent on them for work and food, however, with the “glimmer of life-relationship” he perceived that he is related to his animals as well as to his human relatives and other humans and, as consequence, he has extended his knowledge of healing to benefit not only people but animal-life as well. The universalist is decrystallized to such a degree that whatever he has of love-service potential is radiated to all creatures who need it.

To the mandala at hand, now add the

Pisces-Virgo diameter; comparable points on Cancer-Pisces and Capricorn-Virgo are connected by curved, counter-clockwise lines. In this way we see a composite motion-picture of the Cancer-Capricorn diameter turned nine signs, coming to rest at the signs which represent the wisdom-octave of parentage. Wisdom born of evolutionary experience is the archetypal meaning of any ninth house sign pattern. A devoted but unenlightened parent may make every effort to heal a loved child, but wisdom results in the art of doing anything according to its essential principles. So, the medical specialists, diagnosticians, surgeons, nurses, dentists, gynecologists, dieticians, herbalists, veterinarians, psychiatrists, etc., comprise the great fraternity of therapists. They are the impersonal fathers and mothers who consecrate their efforts to the maintenance of inner and outer health of all creatures. Of this fraternity, there are two basic types which we will study by mandalas. The mandala of the exoteric healer is the Virgo-Pisces diameter polarized by Gemini, ruled by Mercury, and third house sign from Aries. Gemini is factual knowledge, it is understanding derived from observation of physical phenomena and the study of recorded facts and data. The exoteric approach to the therapeutic arts is based on an approach that the body itself is the source of its own ills and, as such, it was the means by which man was impelled to acquaint himself with the structure and functions of his physical vehicle. In his early stages of evolution, he knew only what he saw, or perceived by physical means; his consciousness and appreciation of life focused on his reaction to the objective world around him. So, he studied his body by observing what happened to it under certain conditions and experiences. He learned the different kinds of pain-reaction he was capable of when his body was affected in specialized ways by external forces or agencies. This *healing mandala* polarized by Gemini, being essentially objective, is the mandala of all diagnostic art that pertains to any branch of healing, inner and outer. It also refers to the arts of surgery and medical treatment which

apply directly to the physical condition.

Man began to learn about external effects fairly early in evolutionary stages, but it was not for a long time until he came into an awareness of the significance of inner states to affect his physical well-being. The (hypothetical) first human who realized that an emotional or mental state had a direct bearing on the condition of his body, as the cause of an abnormality, was the first esoteric therapist. He was the first to recognize the co-existence of subjective life with objective life. His observations were the genesis of those which were subsequently evolved pertaining to the subjective cause of all physical abnormality or inharmony — injury as well as disease. In short, these observations refer to the karmic causation of physical disharmonies. (*Winged Pharaoh*, by Joan Grant, tells how the great healer-priests of ancient Egypt perceived, by clairvoyant examination, the inner causes of physical inharmonies.) The immortal Paracelsus may be referred to as an epitome (in relatively recent history) of this first esoteric therapist. To the mandala at hand we now add the symbol for Sagittarius, polarizing Gemini, thus forming the mutable cross of instrumentation, the extension of the mandala of the exoteric healer, the portrait of man as an instrument for his own healing. The principal congestion involved is the congestion in ignorance — the blindness to principle which is ultimately the causation of all disease and physical injury. The initiating point of this cross is the fire sign Sagittarius — corresponding to the Aries of the Cardinal Cross. The identity is: *I am a healer*.

Now, for clarity, build the Sagittarius mandala as follows: the left horizontal, Sagittarius; the upward vertical, Virgo; the right horizontal, Gemini; the downward vertical, Pisces. The healing, preservative radiation of Sagittarius is polarized by the knowledge of Gemini and the parentage-diameter is the abstract service-diameter of Virgo-Pisces. The primitive maternal instinct of Cancer is here shown to be the universal maternity of the compassionate Pisces. The primitive paternal instinct of

Capricorn, exaltation of the male principle, Mars, is here shown as the stewardship of the earth-element through Virgo, as wisdom expressing through love-service. Now add the fifth and ninth cusps and the appropriate signs Aries and Leo, respectively, then connect the three fire-points by straight lines forming the trine of dynamic individualization that characterizes all great esoteric healers. Each one of these, by the very nature of his purpose and responsibility-fulfillment, is a fore-runner in so far as each adds a point of understanding that serves to transcend the limitations of purely exoteric knowledge. Every healer, no matter what branch of the art he serves, who applies an inspired awareness of the inner causes of injury and disease is an esoteric healer; only those who focus on the body only are to be considered *pure exotericists* of the healing arts.

The love-potential (fifth cusp) of this mandala focuses the arch-regeneracy of courage and all esoteric healers must, to fulfill, express this virtue. The majority of humanity are, and always have been, exoterically minded or congested on outer appearances and blind to inner realities. To tear aside the veil of ignorance so that mankind might be alerted to himself as the cause of his own disharmonies has required a dauntless courage and a blazing zeal on the part of great healers. The instinctive fear of the unknown which characterizes ignorance has always been the greatest challenge to the personal integrity of healers and this challenge has had to be met by exercise of the utmost dynamic urge represented by Mars' Aries. Leo, at the ninth cusp of this mandala focuses the power and authority vibration of the Sun at the house which refers to understanding and teaching. Who, in the healing arts, would presume or dare to present speculations as truths regarding subjective healing — that is, without the authority of true understanding of principles involved? In this factor of the mandala, we see the kingship of true understanding, the nobility of illumined perceptions. The truths of the outer, important and significant as they are to the

development of the healing arts, are mirrored reflections of the truths of the inner. Ninth house Leo is the wisdom that radiates love and the expression of realized truths of the inner is the essence of healing on any plane. This wisdom is a vitalizing contribution to human experiences in any aspect.

As Cancer is the symbol of that which, in consciousness, impels the woman to sacrifice her physical body substance for the incarnation of Egos, so is Pisces, as the fourth house sign of the healer-mandala, the spiritual sacrifice which is made by all true healers. The substance of this sacrifice is the ideality of all healers, male or female, which is offered continually in order that the ideal of health may be manifested in human experience. As the primitive woman instinctively loves her offspring, so does the feminine polarity in all human beings love that which is young, helpless, and unformed. And — unformed means ignorant. The sacrifice through ideality, which is offered by healers is often infinitely worse in degree than any physical suffering could be. To have a vision of a radiantly healthy humanity traduced continually by the congested and dark forces of materialism, prejudice, stupidity, and envy is a crucifixion of the spirit that can be, and has been, abysmal in degree. The maternal heart of all healers endures these lacerations in service just as, in another degree, the woman endures the pain of gestation and parturition. So the picture is shown to all who would be healers — be willing to neutralize the forces of congestion by a continual outpouring of your ideality and of your sympathetic impulses. In this universalizing service, everything in your nature which is, or has been *Mother*, reaches into extended octaves of consciousness in order that all may benefit from the outpouring of your compassionate and sympathetic impulses.

If the urge to heal is derived from the feminine, maternal essence, then the actual work of healing is derived from the parental essence as an extended universalization of the principle of stewardship inherent in the earth-trine, initiated by Saturn's Capricorn but focalized in this mandala as Mercury's

Virgo, the male placement of this mental planet. All the sympathy in the world may be, from a vibratory standpoint, an agency of healing, but so complex is the total of healing-arts and so varied are the factors they deal with that, in evolutionary processes, application of much study and observation is entailed. The polarization of Sagittarius by Gemini and of Pisces by Virgo shows us that factual knowledge of all planes of existence, in human terms, represents the completion or the fulfillment (complementation) of the basic urge or instinct by which a human seeks to make himself an instrument for healing powers. All the study and "learning from experience" ultimately serves the purpose of alerting the consciousness of the healer to a perception of health as being a universal attribute. An intelligent human father does not conceive his responsibility to comprise a "doing everything for the child." Rather, he knows that his responsibility is to guide and alert the child to his exercise of individual potentials. So the healer, as a universalized father, studies disease and injury for the purpose of alerting the patient (his "child") to an awareness of the patient's own responsibility in the matter. The father-heart of the healer says: "My child, you must learn why you have this condition and exercise yourself according to a clearer understanding of the principles of your body."

The healer, an evolving human being with problems like anyone else, can, and sometimes does, congest and cause himself to back-slide in the fulfillment of his universal service. He is, like anyone else, an aspect of the Great Mandala which gives clues as to certain specialized dangers if the healer operates from a basis of congestions in consciousness.

The sign Cancer symbolizes not only home and private life, but it is archetypal of the consciousness of adherence to particular race, nationality, or religion. These factors are all part of our "nest-consciousness" and serve as evolutionary moldings. The healer who "congests on Cancer" is one who will exert himself to the utmost to help one of his

own kind, so to speak, but may refuse his aid to one who is, in relationship to him, outside the pale. Regardless of skill or ability, such an action displays ignorance of the principles of the healing arts. The sign Capricorn, focalized by Saturn, is orthodoxy, organization, and conventional standards. It is through the Saturn vibration, in certain patterns, that the healer's individuality is challenged by that which has been established as professional standards and ethics. All great healers are great because of their individuality and the courage of their inspired convictions. The greed for money, applause, and reputation which characterizes crystallized healers is a composite force which often challenges the integrity of the individual. If he transcends that challenge, his Light continues to burn brightly and purely. If he succumbs to any factor of it, his Light, sooner or later, dims and splutters. The healer cannot "sell his Light down the river" in acquiescence to that which is crystallized and unprincipled and hope to keep that Light clear and illuminative. The complementation of Sagittarius by Gemini, unregenerate, is congestion on intellectual attainment at the expense of the spiritual impulse. If a healer has reacted to disappointments and difficulties with an accretion of cynicism and gradually intensified un-sympathy, he may be tempted to find a consolation in turning to books and away from people. A healer exists, as such, because of the needs of other living things not because of what is in books. Knowledge should be married to the spiritual ideal to complete, as fully as possible, the love-service which is the healer's reason for being.

Any astrological student who wishes to inaugurate a period of study pertaining to the charts of healers or to astrological factors pertaining to healing abilities should prepare his mind for this study by first reading biographies of great healers as an "at-tune-ment" to the spirit in human nature which makes people healers. He should acquaint himself, "mercury-ishly," with the significant steps in the development of the healing arts through humanity's evolution. This is

comparable, on the intellectual plane, of meditation on mandalas since the mind is thereby sensitized to the vibration of healers. Suggest also a reading of Franz Werfel's exquisite *Song of Bernadette* as a must for all students who wish to sensitize their awareness of the instrumentation of all great healers and the occult agencies by which great healing centers are established. Theosophical and Rosicrucian literature is, of course, a fathomless well of knowledge concerning healing subjects.

Generally speaking, the surgical arts are characterized by the Mars-vibration; those of medicinal treatment and diagnosis, by Mercury. The Moon and Venus are conspicuous in the patterns referring to feminine specializations; Saturn for the chiropractic and orthopedic arts. A person endowed with healing vibratory power will have, usually, a strongly aspected and clear sun, with an emphasis on the fixed signs, particularly

Scorpio and Leo. The signs Pisces and Cancer and the planet Jupiter are basic in healing-charts. If the healer is a true one, he is a preserver, and Jupiter is the principle of preservation and improvement. The twelfth house, that of karmic responsibility-fulfillment to those limited, must be configured in the charts of those who serve through hospitals or other healing institutions. Venus may or may not be conspicuous in such charts but the Moon must be since it is the symbol of instinctive maternal sympathy and also of the public need. A form of inspirational healing can take place in the consciousness of anyone who studies the subject of healing, and the astrologer, "twin-brother" to the esoteric healer, must radiate healing by his friendliness, perceptions, and impersonalized love. He functions as a healer of the psyche of his alterment of the consciousness of humanity to the truths of life-principles.

THE JUPITER CONNECTION

[Continued from page 214]

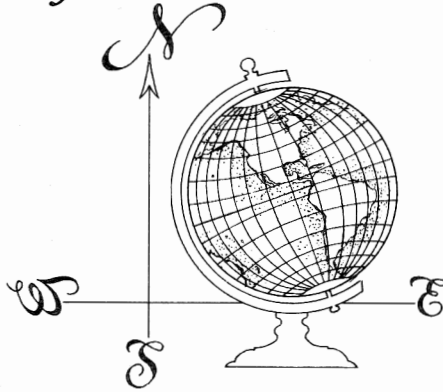
destroy any spiritual gold that might have come of our tin. Jupiter and tin are at their best when the inner urge is to give of one's self in time, work, and interest, with a sincere desire to help others help themselves to better their conditions. "Who gives himself with his alms feeds three: his hungry neighbor, himself, and Me."

All too often wealth, talent and even spiritual aspirations carry the temptations of vanity, prodigality, pride, etc. When this happens the dross has been mistaken for the tin, which was the opportunity to use our energies and goods for the upliftment of others and the improvement of our environment, and we are left with nothing to transmute. "If the light which is in thee be darkness, how great is that darkness." But when tin is purified by wisdom in giving, by proper use of talents and possessions for the benefit

of others, and by noble motivations, it requires little more to raise it up to the vibration of alchemical gold.

The soul quality and the resultant spiritual effects of our work in the world, and not the external appearances and superficial effects, determine the condition of our spiritual tin. The bottom line is: How does this act affect another or the environment on the spiritual level? Will it produce the long lasting desired result? We see the effects of selfish use of material possessions and how they serve the "prince of this world." Conversely then, if we use our spiritual attributes as well as our physical goods to effect spiritual betterment in the world, perhaps this sublimates materialism and defeats the influence of the antichrist and strengthens the Jupiter Connection to Cosmic Wisdom and Divine Guidance.

News Commentary



Medical Dependence Rises

Doctors Expected To Cure Problems

After World War II, stunning scientific and technological advances — from penicillin and tranquilizers to brain scanners and heart-lung machines — gave physicians unprecedented ability to detect and treat disease.

Impressed by these successes, patients and the public inevitably came to expect the medical profession to rescue them from an ever-expanding list of personal, social and behavioral problems.

By the 1980s, this process had produced a unique, broadened definition of "health" that encompassed not just the absence of illness but, as the World Health Organization interprets it, "a state of complete physical, mental and social well-being."

At first glance, this new trend may seem eminently worthy. Who is not in favor of healthier people? But in fact, reliance on medicine to solve our personal and social problems in addition to our physical illnesses has had some negative consequences.

Goals once considered the exclusive province of parents, clergy, teachers, judges, lawmakers and social workers now are declared targets for the health care system. Indeed, it is hard to think of any condition that people believe cannot be cured, or at

least eased, by the medical system. In more extreme forms, this "medicalization" of U.S. society assumes that there are no "bad" people, only "sick" ones; no "failures," only untreated or undertreated "victims."

Delinquency, suicide, laziness, promiscuity, poverty, sagging breasts, ignorance, sexual modesty and a disagreeable nature have all been medicalized, redefined as conditions that can be diagnosed, treated, or prevented, like polio, heart attacks, broken bones, and sore throats.

Alcohol and drug abuse are no longer fought on moral, legal, or social grounds, but as agents of physical and mental disease.

Divorce, inflation, aging, job disappointments and similar stresses now get American referrals for psychiatric and medical treatment. Teachers routinely send children with behavior and learning problems for drugs to alter their classroom behavior. . . .

There is no denying that the impact of modern medical technology has been beneficial to many. Equally important, but less widely publicized, however, have been the negative or at least questionable consequences of labeling so many aspects of life in a medical context.

In reality, medicalization harbors unrealistic assumptions and mandates that pose serious dangers to good health care and the critical doctor-patient relationship. It encourages us to overlook medicine's limitations and to neglect the social, environmental and personal factors that are the real determinants of health.

Among the most misleading assumptions underlying medicalization are the following:

— "Medicine is a precise science that can be applied equally to all patients by all physicians." In fact, much of clinical medicine is an art; its practitioners are limited by their individual skills, knowledge and imagination and by a small set of established probabilities. Contrary to widespread belief, science does not have much information about why people get sick or get better. Most human problems lie outside the province of medical science, and most ailments disappear without treatment.

— "Mental and social well-being and happiness are proper goals of the health care system." Evidence is being gathered showing that slums, poverty and deprivation are stresses that generate illness. There is, however, no evidence that physicians or psychotherapists are any more competent to deal with these problems than families, lawmakers, teachers, judges, policemen, or philanthropists.

— "When it comes to being healthy and staying that way, doctors know best." Research increasingly shows that, while physicians can treat some forms of disease, the patient is responsible for the habits of health. The factors that determine health status are largely social, behavioral and environmental. They relate to sanitation; nutrition; exercise; pollution control; safety at home, at work, in cities, and on highways, and the ability to handle stresses of life with skills learned at an early age.

— "If we spend enough money and energy to educate the public, we can prevent most disease and injury." With the exception of basic sanitation and immunization programs, most public programs do not address the fundamental problems. They have been misguided and misdirected and largely

oriented toward single diseases. Health promotion campaigns have naively emphasized the need to eliminate unhealthy behavior rather than seeking to eradicate the sources of stress that create the behavior.

An endless stream of books, magazines and articles describing diseases, symptoms and treatments has produced a nation of people unduly concerned with bodily functions and afraid to wander beyond reach of doctors and hospitals. Physicians faced with excessive demands, impossible expectations and threats of malpractice are pressured into "defensive medicine," ordering costly, too frequent, sometimes unnecessary tests and operations.

A whole constellation of rights and decisions with respect to lifestyle has been taken from the family and individuals and placed in the hands of medical or quasi-medical institutions.

In the age of shrinking economic resources, continued medicalization may have catastrophic economic consequences. The current emphases on health insurance, acute care, hospitals, tests, operations and procedures is very costly.

In reality, most modern illnesses are chronic, and they require a different kind of long-term care with adequate social supports and education of patients and families for self-care. Medicalization also has resulted in substantial mistrust between doctor and patient, questionable research priorities and cumbersome and costly controls and regulations.

The situation seems to cry for some balance and some brakes. And, in fact, there are signs that a countervailing force — a trend toward "demedicalization" — is gaining steam.

At the forefront of the new trend is the practice of self-care, which recognizes the contributions to health that come from good habits, self-help, and good nutrition. Thousands of mutual aid groups have sprung up for disease prevention, health promotion and care of chronic illness, such as arthritis.

Demedicalization represents a turn-away from what many perceive as technological medical care. It is fueled by a growing belief that people have a right to privacy, a

right to decide how they live and die, and a right to be independent of armies of experts who would probe and evaluate their mental competence and functional ability.

Although demedicalization is, at the moment, David facing Goliath it represents a viable means of changing the course of health care history. This will require that we redefine unrealistic expectations for medical care and begin to reform unhealthy social and personal attitudes and behaviors, which are outside the scope of doctors and hospitals.

It will mean, also, that we as a society begin to recognize that our health is far too precious to surrender to the control of others.

by Joann Ellison Rodgers
The San Diego Union, Feb. 1, 1981

All that seems to be missing in this otherwise comprehensive review is mention of an understanding of the role of the Law of Cause and Effect in health maintenance. Insofar as any individual disobeys natural law in any particular, he renders himself susceptible to health problems of one sort or another. All ill health is traceable to transgressions against natural Law — often transgressions committed in previous lives — and until we learn to stop transgressing, we can expect to struggle with continuing health problems, no matter how excellent, all-encompassing, and individually motivated a system of health care the human race may develop.

CHILDREN PLEAD FOR END TO DESTRUCTION

Children's Express visited The Dwelling Place which is a home for shopping bag ladies in New York City. It wasn't at all like what we expected.

The first thing we saw was a lady who was drunk lying outside in front of the building. We felt shocked for her because it was cold outside, and she didn't look well. She didn't know what to do and she just laid there. It was sad and a little scary. We were afraid to step over her, afraid to walk in.

We thought The Dwelling Place would be bigger, like a church. But it's just a building, like a brownstone. It was started by five Franciscan nuns. We talked mainly to Sister Rita and Sister Bernadette. They didn't look like we expected either. We thought they would wear black and white uniforms, and be really old, like 65. Instead they are like 30 or 40 years old. Sister Rita had blonde hair and wears glasses.

Sister Rita said, "The Dwelling Place is a temporary shelter for homeless women. We provide shelter, food, and clothing for women who need it."

They have a couple of rooms, and it looks very clean, cluttered with tables and chairs. They need a lot of chairs. They take in the shopping bag ladies and try to work with them and give them two meals a day, and a bed, and a shower.

There are only twelve beds there, but they let some of the ladies sit up at night in the main room. They serve 30 or 40 people breakfast and 50 or 60 people dinner, every day.

It sort of shocked us to realize that they have to turn people away. We didn't think a nun would be able to do that. Sister Rita said, "That's a hard part for me, learning to accept that we can only do so much. There are lots of good reasons for not overcrowding the house," she explained. "We feed a lot more people than we can shelter. At supper, we don't turn anyone away."

They get all their supplies and funding from individuals who give a little bit of money, or clothing, or food. They don't really get that much. Sister Rita told us, "Francis of Assisi's approach to life was to beg for what he needed, and never to have more than he needed. Our faith has been tried and tested and reinforced, because we have been able to keep going for three years."

We asked Sister Rita why she was doing this. She said, "Our desire was to reach out to the needy. We saw a lot of ladies on the street, and realized that very little was being done to respond to their needs." She changed our opinion. It's good to understand what people are like, and what people do.

These ladies have nothing, no one, no

place to go. They don't have much contact with people. They live in their own world, because they don't like this world. But they're not bums. Sister Rita said, "When you see a homeless woman on the street, you don't generally need to keep free of them. They are not animals; they are human beings."

We asked Sister Rita for her personal feelings, and she said: "I care for the ladies very much. Sometimes there are so many of them, and only one of me, and I feel overwhelmed — with all the work, and the hunger and brokenness of the ladies. I'm so limited and that frustrates me."

Sister Bernadette said, "It has been a growing experience for me. I appreciate these ladies more now. They may be stronger in some ways than I am, and they can help me."

At The Dwelling Place they try to bring the shopping bag ladies back to life — because they are sort of like dead now. A person only has one life, and they should make the best out of it. We want you to read this story because it shows how people — people different from us — live in our world.

People are not all the same. Some people don't get good jobs, and don't have an easy time living. There are people like this in New York City, and please don't let it go on like this. It's destructive to human life.

The Blade-Tribune (Oceanside),
Jan. 20, 1981

Released by Children's Express by Jennifer Avellino, 12; Gary Rosser, 12; Michael Sorrell, 12.

Assistant Editors: Harlan Bebell and Michael Schreibman.

This article, evidently written by children, shows that both social awareness and compassion can be characteristics of childhood years. It is said that children naturally are selfish and to some extent this is necessarily so. Childhood is the time for learning to cope with themselves and their environment: with their emerging vehicles, with information beamed at them from all sides, and with the expectations set before them by well-meaning but not always saga-

cious adults. Most of their energies must be directed into personal reacting and striving.

Children also must learn to understand and deal with their fellow human beings, however, and to the extent that they can be helped to become aware of the feelings, joys, and sorrows of others, they will find it easier to function as compassionate, "involved," adults. The problem of acquainting children with the "seamier" side of life is delicate, of course, and certainly there are things and events of particularly sordid nature to which the young should not be exposed. Nevertheless, we believe that if it can be impressed upon children that, although problems affecting the human condition are manifold and often severe, "something" can be done and remedial measures can be devised to give effective help, they will more likely formulate a healthy, creative approach to human suffering and, as they grow older, develop a personal philosophy for and role in serving other people.

MUSIC TO HAVE BABIES BY

Above the newborn's cry, the crescendo of Handel's "Hallelujah Chorus" swells throughout the hospital delivery room. While giving birth may offer its own exaltation, music therapy is being used with great success in the deliveries at the University of Kansas Medical Center in Kansas City — first to relax women in labor and then to celebrate the births of their children.

"It works beautifully," says Dr. Sterling Williams, one of the founders of the music-therapy program. "Our data are rough, but we've observed that labor tends to be shorter when music therapy is involved." Says Regina Bidnick, who delivered her infant to music, "It changes the atmosphere from very serious to very pleasant."

Dr. Williams, who sings with the Kansas City Philharmonic in his free time, came up with the idea for music-assisted deliveries after a particularly strenuous rehearsal. He was exhausted, but he was also very relaxed and happy. "I wondered if there were some way music could be applied to my medical practice."

He approached two music therapists, and they put together a program. It works like this: During her last few months of pregnancy, the expectant mother spends about six hours with a music therapist, selecting her music and learning relaxation exercises to the programmed selections in weekly sessions. When labor begins and she arrives at the medical center, the music therapist is waiting.

The music played during labor is selected for its soothing qualities; it tends to be classical and instrumental. "However, if the patient is having discomfort, we may switch to something jazzier for a diversion," Dr. Williams says.

Once birth is imminent, the type of music may change completely. While the labor music usually consists of selections recommended by the therapist, the music played during and after delivery is chosen by the couple. The "Hallelujah Chorus" is especially popular, but choices range from the "Masterpiece Theatre" theme to Stevie Wonder's "Isn't She Lovely."

Not only are the women happy with the music, but Dr. Williams believes they require fewer drugs because of it. "It is not our goal to eliminate anesthetic," he says. "It's just something that sometimes happens when music therapy is used."

In one case, the doctor used forceps to assist the birth, a situation that usually requires medication. "But the patient really concentrated on the music, and she did very well without anesthetic," Dr. Williams says. One patient even sang during delivery.

And someone else may be listening to the music, too. Sue Greene, another mother who participated in the Kansas City program, thinks so. "The most interesting thing is how fascinated my child is with music now," she says. "When he is crying or upset, I play my labor tape and it quiets him."

by R. S. Russell, *McCall's*, Jan. 1981

We are surprised only that it seems to have taken so long for experts to assign to music a potentially definitive role in the birth process. Certainly as a foundation of manifest creation, music (the creative "word") could

play a supremely vital role in soothing, strengthening, and enhancing the rejoicing of the mother.

Furthermore, it has been said that the most traumatic experience in any person's life is that of birth itself. To be wrenched from the peace of the womb and the serenity of close association with the spiritual worlds into the blatancy of material existence is bound to shock the infant's sensibilities. It stands to reason that exposure to music — the echo of the Spirit's true home — would ease this transition and leave the infant with a positive foundation for continuing interest and activity.

MAX HEINDEL'S MESSAGE

[Continued from page 206]

responsibility of telling him from a mistaken sense of modesty. A flower may be taken as an object lesson, whence all the children, from the smallest to the biggest, may receive the most beautiful instruction in the form of a fairy tale. They may be taught how flowers are like families without bothering at all with botanical terms, so long as the parents have studied in the slightest degree a little elementary botany. When they have fully grasped that, they will understand also the generation in the animal and human kingdom, for there is no difference; one is just as pure and chaste and holy as the other. And the little children brought up in that way will always have a reverence for the creative function that can be instilled in no better way.

When a child has been thus equipped, it is well fortified for the birth of the desire body at the time of puberty. When the desires and the emotions are unleashed, it enters upon the most dangerous period of its life, the time of the hot youth from fourteen to twenty-one, for at that time the desire body is rampant and the mind has not yet come to birth to act as a brake. At this time it is well for the child that has been brought up as here outlined, for its parents will then be a strength and an anchor to it to tide it over that troublesome period until the time when it is full born — the age of twenty-one, when the mind is born.



Reading In The Memory of Nature

Question:

How does the Akashic Record work?
How can one read it?

Answer:

The Akashic Record is spoken of in Rosicrucian parlance as the Memory of Nature. How it works depends on which record of the Memory of Nature is being contacted. There are three separate and distinct records: one recorded in the reflecting ether of the Physical World; one recorded in the Region of Concrete Thought, World of Thought; and one recorded in the World of Life Spirit.

In the reflecting ether are pictures of all that has happened on the physical plane at least for several hundred years back and perhaps in some cases for a longer time. The scenes appear in orderly sequence, almost as pictures on a screen, except that the pictures belonging to the individual being studied shift backwards, beginning with the last act of the individual before death and ending with the birth scene.

If one wishes to study the life of a particular person in the reflecting ether he could, by concentration, call up any particular time in that person's life and start there. He could then hold that scene by the power of the will as long as he desired to do so, and then he could see all that took place in the person's life *before* that particular event occurred. He could not, however, find out what *followed* the event first contacted. In order to do that

he would have to start at a later time than the event first contacted, and again the various scenes automatically would roll backward. After viewing the scenes backward, it of course would be necessary to reconstruct the whole picture in the forward-moving manner characteristic of every-day physical life. Untrained clairvoyants read in this record.

However, if the investigator is able to read the Memory of Nature in the next higher realm — the fourth division of Concrete Thought — a vastly different view is obtained and in quite another manner. There by concentrating his thought on a certain event, the investigator is able to call up in his mind in one flash the whole record of the person's life. There will be neither beginning nor end, but the investigator will obtain at once the essence of the person's whole existence. The knowledge will not be external to the investigator, but he will feel within himself as if he actually were the person under consideration. This picture will speak to his inner consciousness and give him a thorough understanding of the person's life and its purpose — an understanding not to be gained through any exterior view. He will know, for the time being, what the person under investigation knew; he will feel whatever that person felt; though no audible word will be spoken, he will obtain a perfect understanding of what that person was from cradle to grave. Every thought, no matter how secret, and every act, no matter how

well concealed, will be known to the investigator, together with all the motives and everything that led up to it. Thus he will have a most complete and thorough understanding of the entire life of the person, so intimate that even the person himself, during his lifetime, probably did not realize it all as clearly as does the investigator.

Of course it would seem now that the investigator, able to obtain such intimate and complete knowledge of any person or event far back in time would be able to furnish the world with information in a most wonderful manner. This, however, is not the case. Thought expressed on the physical plane must manifest through a brain, and to be made intelligible to others it must be translated into sentences consecutively unfolding the ideas to be conveyed. In the Region of Concrete Thought, however, all things are included in an eternal *Here and Now*; there are neither time nor space, beginning nor end, and to arrange that which is seen, heard, and felt there into consecutively recorded ideas is next to impossible, for the information simply refuses to filter through the brain in that way. Although the investigator who has seen and heard knows what he has seen and heard, he is unable to utter it, for there is no human tongue that can translate these things in such an adequate manner as to give to another person anything but the faintest idea of their reality. This record lasts for the duration of the entire Earth Period of Manifestation, and four Initiations must be experienced in order to read it.

The third record of the Memory of Nature, located in the World of Life Spirit, is said by the Elder Brothers of the Rosicrucian Order to cover events from the earliest dawn of our present manifestation, and to be so sublime and wonderful that there are no words which can give even the slightest idea of its actualities. Only the Hierarchs of the Mystery Schools, together with those who have graduated from these institutions, are able to read these records.

GENIUS AND MORAL LAXITY

Question:

If genius is the hallmark of the advanced Spirit, why is it that the qualities of genius, especially in art, so frequently are coupled with moral laxity and, sometimes, even depravity?

Answer:

Genius represents work done by a person in preceding lives along certain lines and corresponds to the degree of mastery attained. When a person returns to Earth life, the special talents which he previously acquired are frequently brought out through the medium of the planets Uranus and Neptune. Through them he comes into contact in the early years of his life with his own thought creations of a preceding life. If there are adverse aspects to these planets, they frequently influence his chances of falling prey to moral laxity.

Higher aspects of art, particularly of music and drama, are under the rule of Neptune. A person, therefore, may show great aptitude for these branches by virtue of his neptunian development but at the same time, if this development is negative, it is quite possible that he will yield to his desire for sensual pleasures and this may lead in some cases to depravity.

In addition, genius often indicates one-sided development. The individual has concentrated only on one particular talent or group of talents in previous lives, permitting other facets of his nature to remain un- or under developed. Thus, these "untouched" aspects of his character and personality are not of the same high quality as are those on which he has been working. In consequence, the individual may appear as a study in extremes, combining the very finest characteristics with some of those least desirable.

INABILITY TO CONCEIVE

Question:

I have been reading your magazine for two years but never have seen this question

answered. My husband and I have not had any children although we want them very much. I am very sad when I hear of children being born to friends and relatives. Do you think my husband and I should have medical examinations for this, or would that be against your Teachings?

Answer:

We certainly understand your longing to have children and your disappointment, thus far, in not having them. We cannot tell you, however, that you and your husband should or should not seek medical examination under the circumstances. This is a decision that you both must make for yourselves. On the other hand, we see nothing wrong in having such an examination and it may be that, as has been the case with many people, a relatively simple problem can be corrected in this way.

If you and your husband do decide to seek medical advice, however, we must urge you also to guard against undue disappointment if it is found that nothing, medically, can be done with regard to your problem. Under the universal Law of Cause and Effect, each individual brings to him or herself the results of attitudes and behavior in the past — during this life and during previous lives. Thus, whatever our problems, we must be aware that we have brought them upon ourselves and that they are presented as lessons to help us improve ourselves in the future. If a person truly is unable to conceive, there is a reason for this, based on the individual's previous conduct. This is true even though the person in this life may believe and act quite differently from what was the case in the past. It is very possible, for instance, that the present emphasis on abortion, vasectomy, and other forms of sterilization may well result in the inability of the people concerned to bear children in future lives, no matter how much they then may want children.

Have you and your husband considered adoption? Many children are in desperate need of loving homes, and it takes truly "special" people to gather such children

into their homes and treat them as "their own."

CROWN OF MOTHERHOOD

[Continued from page 204]

As she entered the waiting portals, the angel Gabriel was seated upon his great, white throne; and the other angels were gathered all about him.

"Ah, little laggard angel," he chided tenderly, as she came closer, "what is the most beautiful thing that you have brought to me from the Earth land?"

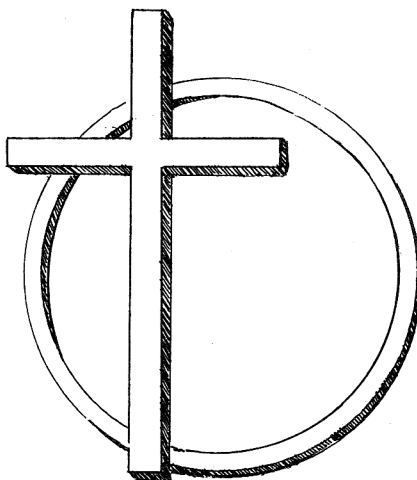
Shyly she slipped from her heart the teardrop all weighted with a mother's love. When the angel Gabriel saw it, his face became more beautiful than even the angels had ever seen it before. Reverently he clasped it, and as he held it in his hands, such a halo of light encircled him that all the angels bowed their heads in prayer.

He was very quiet for a long time and when at last he held out his hands to them it was to say: "The little *Lily of the Valley* is the angels' gift to the mothers of the world."

TAURUS, FEAST OF TRANSMUTATION

The ceremonials during the summer months, May through August, are the most exalted of the year. The work in May is concerned largely with blessings bestowed upon the nature forces, fairies and other minute beings belonging to the sub-human kingdoms. Their life forces are revived and accelerated, and their capacities and activities extended and perfected.





Book Review

A Way to Die, by Victor and Rosemary Zorza, Alfred A. Knopf, New York 1980.

This compelling book tells the true story of the death of a 25-year-old woman and of the compassionate, natural awareness and understanding on the part of some of her fellow humanity which eased and actually enriched the period of transition for her and her family. It describes the work of the hospice movement — that enlightened concept of care for the terminally ill in which not only is everything done to nullify physical suffering as much as possible, but also constructive, meaningful, uninhibited emotional support is given to all concerned.

Jane Zorza, daughter of the authors, was stricken with a particularly virulent form of cancer in her early 20's and submitted to several operations, chemotherapy, and radiation to no lasting avail. When her physical helplessness and extreme pain had rendered hospital treatment seemingly futile, and family love and care did not help, her despairing parents brought her to a hospice in England, where they were living.

Here the racking pain which so long had tormented Jane first was brought under control by substantial although judicious use of drugs. Then, with physical agony relieved, Jane's fears and emotional paralysis were given thoughtful, loving, expert attention in ways contrary in almost every particular to the hospital treatment she

previously had received. She did not want to be left alone and therefore was not. Her parents spent nights in the room with her, and her friends could visit whenever she felt able to see them. Her imminent death was discussed frankly and all her questions were answered to the best ability of the hospice staff. In remarkably short time Jane, who all her life had been sensitive to what she considered "social injustices" and had tended toward resentment and moodiness even before her illness, grew serene and accepting of her lot. Her thoughts of others ranged from cheerfully distributing her cherished possessions among friends as keepsakes to a conscious, deliberate, and calculated effort which seemed almost superhuman in one so ill to cause her father to discuss incidents in his own life which had weighed on him for years. In this way she finally healed a breach between them that had existed since her teen years. In the end, having mended all the fences in her young life that required mending and having said good-by to loved ones, she was completely prepared for death and passed away quietly in her sleep.

A most interesting fact for the esoteric student here is that Jane proclaimed herself to be an atheist and believed unequivocally that there was nothing after death. Even so, her calm acceptance of her lot was total. In one sense this is perhaps the most heartbreaking part of a story in which no endeavor

[Continued on page 239]

HEALTH AND HEALING



Modern Dietetics and the Vegetarian Diet

Dr. E. Wilson James, O.B.E.

For the following material we are indebted to the author of an informative booklet entitled Modern Dietetics and the Vegetarian Diet. The fourth edition of this booklet was published in the early part of 1966.

Part I

Diet, as it concerns a healthy individual, is to a large extent influenced not only by energy requirements but also largely by personal choice and custom. Many persons are guided in this matter by their tastes, their likes and dislikes. Some, however, adopt a particular diet through philosophic or idealistic promptings, or on hygienic or medical grounds for the furtherance of health and well-being.

The vegetarian diet is perhaps one of the most popular of those often selected for some special reason. Its advocates are to be found all over the world, and in some form or other, vegetarianism invariably enters into every day consideration in our modern history.

One of the chief factors which set plants apart from animals is undoubtedly the fact that the vegetable kingdom possesses the unique faculty, through the presence of chlorophyll, of taking inorganic substances from the soil and air and converting these into living food. With the help of chlorophyll, the living tissue in plants is able to absorb energy from sunlight, and by a process called photosynthesis, to use this energy to transform inorganic chemicals into organic or life-giving substances that make a plant a source of food and life for animals and all mankind. Thus the proteins of meat foods are all derived in the first instance from the protein of green plants; and the vegetarian diet, therefore, in its choice of the plant kingdom for food, is thus very close to Nature, and has certain very distinct advantages.

It is not the purpose of this writing, however, to analyze specifically the various factors that favor the adoption of a vegetarian diet, nor merely to stress the advantages of such a diet. Rather, its purpose is to help those who contemplate adopting, or who

have already adopted, such a diet for some reason or other — to show how the non-meat diet should be planned and balanced, and also to indicate the mistakes and pitfalls to be anticipated and avoided in this choice of food.

First of all, it should be made clear what is meant by a vegetarian diet. The term is used, as it was originally devised by the Vegetarian Society in the nineteenth century, to indicate a diet including vegetables and fruit, as well as dairy products and eggs, but excluding flesh foods of all kinds. *Vegetarian* should not be confused with *Veganism*. The Vegan excludes *all* animal protein from his food.

Milk is a universal article of diet and contains nearly every food factor. It is a natural source of nourishment in nature and is just about the richest food in nutritious materials that we know of, having over one hundred substances that our bodies can use. The same applies in a measure to eggs, the proteins of which have a higher biological value than those of meat. For these reasons eggs and milk are usually included today in the dietary of the vegetarian.

Some people advocate and adopt a strictly vegetarian diet — that is, one comprising vegetables and fruit alone. Such a diet, if very carefully planned, is of course quite feasible and safe, and a balanced dietary can be obtained on fruit and vegetables only. But such a diet, unless perfectly calculated, carries a risk of dangerous deficiency. Moreover, today in most places such a menu would present the average person with many difficulties, and for this reason the modern vegetarian diet, when adopted, includes eggs and dairy products to provide tastiness and essentials of the diet not otherwise as easily obtained.

The vegetarian diet, therefore, that will be discussed here will designate a non-flesh diet in which vegetable proteins and the proteins of milk and eggs replace those of animal proteins.

The proteins of the vegetarian diet differ from those obtained from slaughtered animals in that they occur in a more ideally accessible state in nature, and are less putre-

factive. They also contain much less bacteria, and are less acid forming in the body.

Vegetable proteins, it should be noted, however, are somewhat less “available” to the human body for tissue metabolism than are other proteins, by which is meant that they are somewhat less readily assimilated. This factor, nevertheless, detracts very little from advantages to be obtained from the satisfactory adoption of a modified vegetable diet.

It is a fact that not all proteins are of equal biological value. Some proteins are particularly conducive to growth, life, and health. These are called first class proteins, and contain appreciable amounts of certain important amino acids. The latter are vital for protein metabolism in the body, and it is necessary that they be supplied in sufficient quantity in the diet. For although the body is able to manufacture some of the amino acids necessary for use in tissue metabolism, nevertheless, there are certain vitally essential ones (eight in number) that the body cannot synthesize, or can only do so at a very slow rate, and these must therefore be supplied in the dietary, if health is to be maintained.

Despite the fact that these important amino acids are less abundant in vegetable than in animal foods, they all occur, nevertheless, naturally, and in absorbable form in the products that comprise the vegetarian diet, and there is little danger of a lack of them if the diet is balanced. In fact, the protein of practically all foodstuffs contain some if not all of these essential amino acids necessary for use in tissue metabolism. Cashew nuts, soya beans, wheat germ, and yeast have a particularly high content, and peas, beans, and wheat products are fairly well supplied. Rice protein is particularly growth promoting. Dry heating of cereals, however, destroys some of their amino acids.

Now, to understand the essentials of a balanced vegetarian diet, it is necessary to be acquainted with certain elementary principles of nutrition.

In order that a specific diet might be conducive to health and well-being, it is

necessary that such a diet provide an adequate supply of calories for use by the body, and contain more or less the proper proportioning in the food intake of proteins for body building and repair, and of carbohydrates and fats for energy and warmth. There should also be, of course, an adequate supply of essential minerals, vitamins, and water.

In regard to the question of calories, it is necessary to explain that physiologists have adopted the term "calorie" to indicate the unit in which heat is measured in connection with the production of energy in the body, in much the same way, for example, as the term "minute" is used to indicate one unit in which time is measured.

When foods are eaten they are broken down within the body in a manner comparable to burning, and they create in the process a certain amount of heat units or "calories" in connection with the production of warmth and energy for the maintenance of life, one

thousand calories being expressed as one calorie.

Experts have shown, moreover, that the number of calories produced is closely related to the foods eaten. A gram of starch, for example, ultimately yields 4.1 calories, when used up in the body. Similarly, one gram of protein yields 4.1 calories; while one gram of fat yields 9.3 calories. Thus the caloric value of any given foodstuff can be obtained by multiplying by 4.1 or 9.3, as the case may be.

An average man at moderately hard work requires about 3,000 calories a day for balanced health, while a man of strenuous work requires about 4,500. At light work 2500 calories are sufficient. Energy requirements are increased in men living and working in extreme heat and to a slight extent in a cold environment.

(to be continued)

THE NATURE OF GOD [Continued from page 201]

and as the Son, and as the Holy Spirit, because this is how He manifests in the Worlds of which humanity now can be cognizant. The Triune God as a complete single Entity, however, appears only in the World of God, and will not be manifest to man in that state of wholeness until man concludes his evolutionary journey and, himself, enters the World of God.

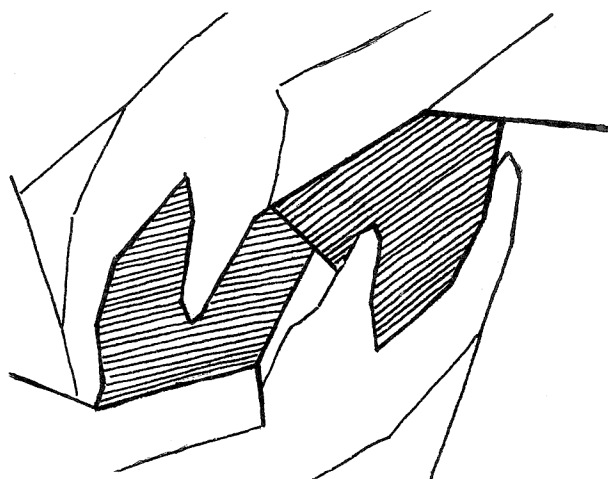
Since everything in the Universe is on an "upward, onward" Path of development, God is evolving in the Universe just as we individually are evolving in Him. Our evolution, in Him, assists Him in His own evolution; thus, we are under obligation to Him, as well as to ourselves, to progress as well and as rapidly as we can. In His evolution, as in ours, discord, as well as harmony, has its place. The discordant note of the Lucifer Spirits is God's own Divine recognition of imperfections in His Creation that

must be transmuted.

Man, of course, attains to God through various stages and paths. Many among us have begun to recognize the God of Love as a successor to the God of Fear and the God of Sacrifice Whom we formerly worshipped. Both conceptions were necessary in our evolution, but the time now has come to see Him in a broader perspective. His full vastness still long will be incomprehensible to us, but our recognition of His attributes must grow as we grow. We must learn to worship Him in Spirit and in truth, which means, among other things, that we no longer may compartmentalize our lives, offering this to God and retaining that for ourselves. We now must begin to dedicate all our work, all our endeavors, all our thoughts, and all our very lives to Him in Whom we literally live, move, and have our being.

Work

David L. Duffy



As aspirants seeking to live a spiritual life we often find ourselves alone in the world, separated from friends and acquaintances because our point of view differs from theirs. Once we set out to reorganize our values, attitudes and behavior, we find it easier to do so privately. A new difficulty surfaces when we begin to reassociate with people for we are necessarily *different* from our old selves. We want to be more kind and tolerant of others and exercise greater self-control. Since there is a strong temptation to equate being *spiritual* with being *different*, we may try to symbolize our new “spiritual” identity by our new behaviors — no longer eating certain foods, taking care to not say the “wrong” things, and, in general, placing greater discipline upon our desire natures.

There are three side-effects that evidence when we consciously work to “curb” our desires. Aspirants may find they have developed a feeling of guilt as a reaction to their “imperfect” emotional control. Acting in a manner contrary to one’s image of spirituality often precipitates feelings of guilt and low self-esteem. At times we may even feel pessimistic about ever being able to lead a *true* spiritual life.

The second side-effect involves the development of emotional paralysis. There is a noticeable loss of energy in performing one’s daily activities, and the aspirant may develop an attitude of withdrawal. Survival in the material world calls for an endurance which we seemingly no longer possess. The

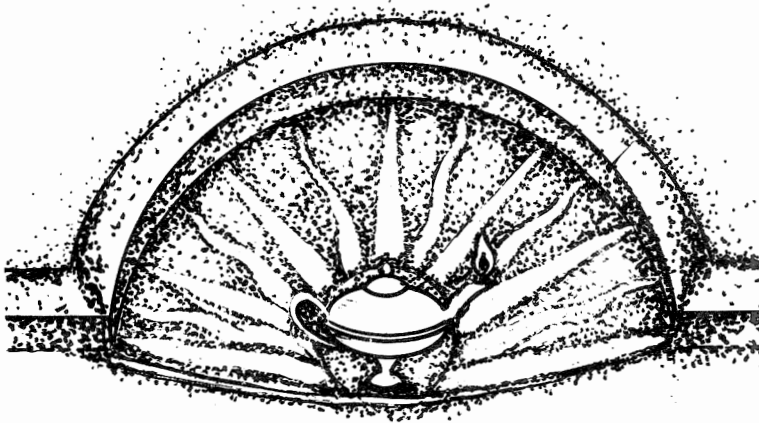
spiritual life seems to require protection from the material world.

The third side-effect manifests as anger and frustration. The repression of desires produces a reservoir of bottled-up energy which has no adequate means for constructive expression. When a substantial amount of force has accumulated and not been creatively channeled we may experience sudden outbursts of anger at the slightest provocation. We may begin to direct this energy into negative expressions such as criticism, power struggles, and sometimes even black magic.

Max Heindel was well-aware that spiritual aspirants would face this challenge. In *Message of the Stars* (pp. 306, 307) he wrote: “A clean fire under proper control is useful, but death lurks in the smoke and noxious gases of a smothered fire; too many ‘don’ts’ smother legitimate ambition and frustrate accomplishment; they may drive hapless victims into the ways of evil, for the dynamic energy of Mars must and will have an outlet, so beware.”

The best way to shape our desire nature along spiritual lines is through work. Work in the world, whatever it may be, gives us the opportunity to channel our energies constructively, learn patience and discipline, and be of service to others. The Rosicrucian Fellowship Temple Service says it best:

“Loving, self-forgetting Service to others is the shortest, the safest, and the most joyful road to God.”



The Healing Christ

Christ Jesus was a perfect channel for the Divine Healing Force, but even though a person be accorded the blessing of His all-powerful ministration, he had to indicate a spirit of cooperation before he could be healed. He had to give some sign of admitting that he had transgressed and was willing to change. Hence we find the Healing Christ saying: "Stretch forth thy hand," "Take up thy bed and walk," "Go and bathe in the pool of Siloam." As Max Heindel pointed out:

"Those who were healed by the Christ would not have been affected unless they had obeyed and had done as they were bidden. This is a law of Nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether it involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm which may come through the Christ, or through a healer of one kind or another as the case may be. Primarily, in all cases, the healing Force comes from our heavenly Father, who is the Great Physician.

"The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the Infinite, there is no limit to the

wonderful works of the Father which may be performed through him when opportunity presents a patient of a properly receptive and obedient mind."

Christ Jesus said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." We are each a Christ-in-the-making, and we therefore each have the golden prerogative of sharing in His blessed ministry — and of being healed ourselves.



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 P.M., and Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign.

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

May..... 2-7-14-22-29



Dagmar Frabme

Once upon a time there was a beautiful princess who lived in a big castle on top of a high mountain. Now this is not particularly special because, of course, we all know that once upon a time there were many beautiful princesses who lived in many big castles on the tops of many high mountains.

What *is* particularly special is that this princess liked to cook. All the other princesses had cooks who cooked for them. The cooks made birthday cakes with honey frosting, carob pudding and ladyfingers that melted in the princesses' mouths, and salads of oranges, papayas, avocados, grapes, pears, and pineapple that tasted more like ice cream than like salads.

But this princess, whose name was Ariadne, did not have a cook. Many cooks knocked at the castle gates hoping she would give them a job. They brought platters of their exotic food for her taste, but she always said, "No, thank you. I like the things I cook much better than the things other people cook." Then the cooks went sadly away with their platters of exotic food, and without jobs.

Ariadne spent most of her time in the castle kitchen. She stirred bubbly sauces in big, black pots. She chopped up potatoes and carrots and cucumbers and turnips with a

huge carving knife, and the butler who served dinner and the maid who washed dishes were afraid she would cut off one of her royal fingers. But she never did. She cracked nuts and peeled bananas and pitted dates and squeezed oranges. She stuffed tomatoes and beat eggs and pickled beets and cried when she cut up the big, fat onions from the castle gardens.

While she made pastry for breakfast, Ariadne thought about the cheese souffle she would make for lunch. While she made cheese souffle, she planned what to put in the vegetable soup for dinner. While she was stirring the soup, she tried to decide whether oatmeal or omelettes would be best for tomorrow's breakfast.

Sometimes a prince from a far away country, who had heard how beautiful Ariadne was, came to visit. The footman went down the steep steps to the kitchen to tell Ariadne that another prince had come.

Then Ariadne would say, "Oh, goodness me. I don't have time to put on my crown and receive him in the throne room. Show him down here."

And the footman, frowning because he didn't approve at all, had no choice but to ask the prince to follow him down the steep steps to the kitchen.

“Good day, fair prince,” Ariadne welcomed him politely, looking up from the bread dough she was kneading. “How thoughtful of you to come all this way to visit me.”

The prince, who had visited many princesses but never a princess in a kitchen kneading bread dough, usually remembered enough of his manners to bow low and say, “Good day, your royal highness. It is kind of you to receive me.”



After that, though, the prince didn't seem to know what to say. Usually, when he visited a princess, she would sit on her throne and he would sit on a cushion at her feet and they would talk about tournaments and horses and unicorns and balls and brave knights and beautiful ladies. Sometimes, if the princess was unusually intelligent they would talk about the manuscripts in the library of her father, the King.

When the prince visited Ariadne, though, it was quite different. Ariadne offered him a seat on a hard bench, and went right on with her cooking. Sometimes she said, “Crack these for me, will you?” handing the prince six eggs and a bowl. If the prince, who had never been asked to crack an egg before, was lucky, most of the eggs went into the bowl. More often, they splattered all

over the table and dripped onto the floor until the maid cleaned up the mess.

Sometimes Ariadne said, “Would you mind rolling this cookie dough for me?” Then the prince, who could carry the heaviest javelin and fight bravely in the fiercest battle, was lost. He didn't know how to hold the rolling pin, or keep it from sticking, or make the dough nice and even and he usually ended up with dough all over his face and his hands and his clothes. Then he felt silly, and since princes do not like to feel silly, he had very unhappy memories of his visit with Ariadne and never came to see her again.

Ariadne, who was very bored with the princes (though she tried not to show them how she felt) didn't mind at all that they never came back. Not one of the dozens of princes who had visited her could talk about creaming spinach or baking squash or roasting corn or even mashing potatoes. Not one knew the first thing about popping corn or baking a pie crust or picking out a ripe cantaloupe.

Most of them said so little they didn't seem to know much about anything. The few who did talk muttered about tournaments and horses and unicorns and balls and brave knights and beautiful ladies. Ariadne was always so busy cooking she had no time for tournaments and horses and unicorns and balls and brave knights and beautiful ladies. She certainly didn't want to keep hearing about them.

“Whew,” said Ariadne as soon as the prince left. “I'm glad he's gone. Would you believe,” she asked the butler, “that he didn't even know how much vanilla goes into vanilla ice cream?”

“That does seem astonishing, does it not, your highness?” answered the butler, who privately thought it was not astonishing at all.

One day Ariadne was measuring some flour when the footman announced that another prince had arrived.

“Oh dear,” said Ariadne, who was trying a new recipe and did not want to be disturbed. “I suppose if I don't receive him

my father the King will be angry. Very well, show him down."

A few minutes later the door swung open and a voice exclaimed, "Ah, your royal highness! What beautiful surroundings for so beautiful a maiden. And what a delightful fragrance — rosemary, I believe."

Ariadne stared, and forgot all the gracious things a princess is supposed to say to a prince. Not one of the princes before had known rosemary from rhubarb, or lobelia from lungwort. Although many had found *her* beautiful, not one had said that about the kitchen.

"Flour, brown sugar, chopped dates, baking soda, orange rind, walnuts, persimmon," the prince went on, looking at the ingredients on the table. "You're going to make a persimmon date cake, aren't you?"

"How did you know?" blurted out an astonished Ariadne.



"I made one myself the other day," said the prince, smiling, "and mighty good it was, too. Can I help?"

Ariadne, who seemed to have lost her voice, could only nod and watch as the prince blended all the ingredients together without once looking at the recipe, and put the cake in the oven.

"That should bake for an hour, your highness," he said. "May I suggest a walk in the castle gardens while we wait?"

Ordinarily Ariadne would have said, "No, thank you. I have more cooking to do."

But this was no ordinary prince, and before Ariadne knew what was happening, she had allowed him to take her hand and lead her down the long, dark passageway and into the garden.

The flowers smelled especially sweet, and a gentle breeze was blowing. Ariadne took a deep breath and sighed.

"Mmmmm, it's nice," she said softly.

"You must come out here often," said the prince.

"No, I don't have time," admitted Ariadne. "I'm too busy cooking."

"Don't you do anything but cook?" asked the prince. "Don't you go to tournaments and balls and ride horses and visit friends?"

"No," said Ariadne, "I don't have time for those things."

"You must like to cook," said the prince.

"Oh, I do," agreed Adriane. "It's fun to put all kinds of foods together and make things come out that smell so good and taste so good."

"But wouldn't you ever like to do something else for a change?" asked the prince. "Don't you ever *want* to go somewhere or see people or just sit in the garden?"

"Well —" said Ariadne slowly, as if it was hard for her to admit such a thing, "I *have* wondered what it was like to do those things. But since I don't have time I try not to think about them."

"*Must* you do all the cooking?" went on the prince. "There are a lot of people in the castle to feed. I'm sure there are cooks who would like to work here."

"There are," said Ariadne, "but I like my cooking better."

"Even if it means you spend all your time in the kitchen? You should cook just once in a while. Then you could learn other things, too."

No one except her father the King had

ever told Ariadne that she should do anything. That was not the sort of thing one said to a princess. Ariadne wanted to scold the prince for being so disrespectful, but he didn't give her a chance.

"I used to do only one thing, too," he said. "I used to ride horses all the time. I rode from first thing in the morning 'till last thing at night. When one horse got tired I rode another. They couldn't even get me home for meals. Then I was ordered not to ride more than two hours a day, and to learn to do other things, too."

"But you're a prince," protested Ariadne. "Nobody can order you to do anything."

"My father is a King," said the prince, laughing. "He can."

"Oh," said Ariadne. She understood that very well.

"So," went on the prince, "I started doing different things every day. I read, and I planted a garden, and I helped dig a moat. Then we had a banquet in our castle and the dessert was so good I asked the cook to teach me to make it."

"Did he?" asked Ariadne.

"He didn't want to at first. He said princes aren't supposed to cook. I asked him why not and he didn't know. So he had to teach me."

"Do you cook a lot?" asked Ariadne.

"Once in a while, but I don't try to cook everything for everyone in the castle. Sometimes I take over the kitchen and let the cook have a day off. But I'd never spend all my time cooking — or all my time riding horses any more either."

"But do you have as much fun doing all those other things as you did riding horses all day?"

"More fun," said the prince. "And you will, too. A friend of mine is giving a ball tonight. Will you come with me?"

And because this was not an ordinary prince, and because Ariadne was so surprised she didn't know what else to say, she said yes.

Then Ariadne and the prince went to check on the persimmon date cake, which

had baked long enough. It looked delicious, and smelled delicious, and tasted delicious.

While Ariadne dressed for the ball, the prince visited with her father the King. The prince said he thought Ariadne wasn't going to do all the cooking for the castle any more, and respectfully suggested that the King employ the next cook who asked for a job in the castle.

The King said, "Thank goodness she's getting interested in other things," and told the footman that he would have an audience in the throne room with the next cook who knocked at the castle gates.

Ariadne and the prince went to the ball and danced all night, and Ariadne thought she had never had so much fun. The next day they read manuscripts in her father's library, and walked in the garden, and raced their horses across the meadows, and stopped for lemonade in the village and talked to many people, and Ariadne thought she had never had so much fun.

Two weeks later, the prince asked the King for Ariadne's hand in marriage and Ariadne knew she had never been so happy.

Every king and queen, prince and princess, knight and lady, and all the people for miles around were invited to the wedding. There was music for singing and music for dancing. There were presents for Ariadne and the prince, and presents for children under 10 and grandparents over 70.



After the wedding there was a ball and a banquet. At the end of the banquet there was a fanfare of trumpets, and the butler appeared carrying a flaming torch, and behind him came twelve footmen bearing a wedding cake three meters high, which was like no other wedding cake ever seen.

One layer was angel food, and one chocolate, and one strawberry, and one caramel, and one orange, and one spice. At the top was a huge white lily, made all of sugar. Ariadne had baked the angel food layer, and each layer was made by one of the cooks who had come knocking at the castle gates. The white lily was made by the new cook whom the King had just hired. The cake was cut into exactly 1,233 pieces, enough for every guest.

Then Ariadne and the prince said good-bye to her father the King, and to all their friends, and rode off to the prince's far away country. There they lived happily ever after in a castle on top of a high mountain.

A WAY TO DIE

[Continued from page 229]

was made to spare the reader any of Jane's previous physical or emotional agonies. Nevertheless, the realization that the loving care of those who surrounded her in her last days could engender such tranquility and the fact of this Ego's eventual reunion with the loved ones to whom she thought she had said good-bye forever and her eventual recognition of the cosmic future that does indeed lie ahead of us all — which the esoteric student knows ultimately will happen — are implied points of upliftment which far can outweigh the pain that the reader may experience as he immerses him or herself in this skillful rendering of a young woman's last months on Earth.

REVELATION/COSMO PARALLELS

[Continued from page 199]

blow on the earth (physical body), nor on the sea (desire body), nor on any tree (vital body.'" The reason the wind did not blow was that the mind is still undeveloped. We learn from the *Cosmo-Conception* that mind will be the last of our faculties to be fully developed. Here we have a good example of the close harmony between the *Cosmo-Conception* and *Revelation*. The number 7 (chapter 7) is related to the physical realms, and it is not until we get into chapters 13 to 20 that the higher mind becomes a reality. Furthermore, the vital body is to be perfected in the Jupiter Period, the desire body in the Venus period, and the mind in the Vulcan Period.

Since the wearing of the crowns is the Ego's great triumph of the Seven Periods, it would be appropriate to review some of Mr. Heindel's comments on the perfection of mind:

From now on (present Earth Period), Lords of Mercury will work on the individual, fitting him for mastery over self. As time goes on Mercurial influence will increase and Mercury will operate to extricate the Ego from the physical by Initiation.

The idea is for the Ego to be able to leave and reenter the body at will; to function in his higher vehicles independent of the desire body, so that the latter becomes a cheerful dwelling house instead of a closely-locked prison — a useful instrument instead of a clogging fetter. (CC, p. 274)

The book of *Revelation* is difficult reading and demands concentration and study. On the other hand, it is highly rewarding. Let us remember that the body should be a useful instrument, instead of a clogging fetter. And finally, may we never forget that "union with the Higher Self" is our goal.



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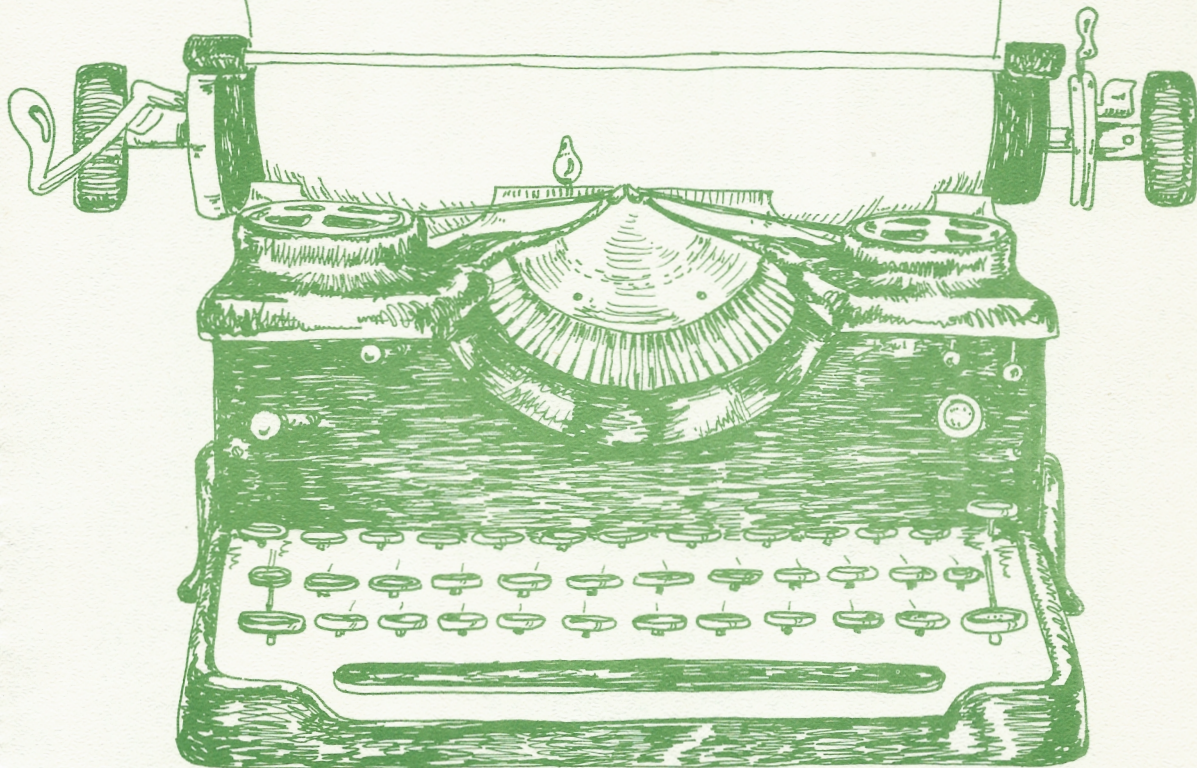
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