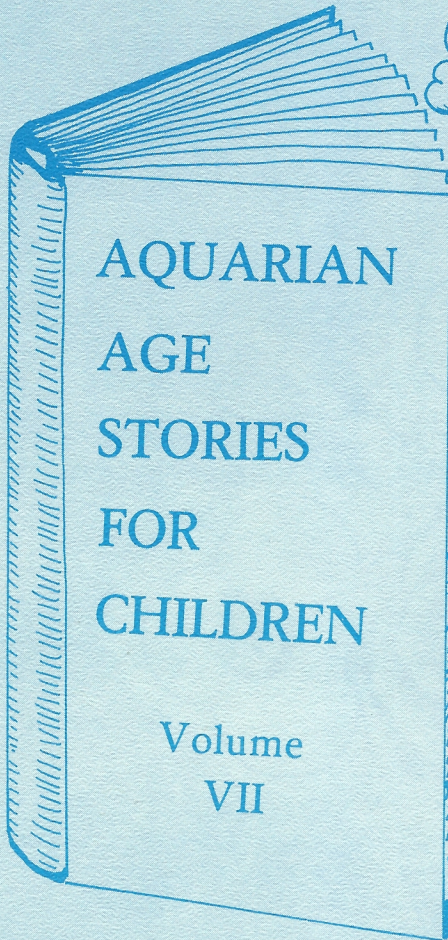


Rays from the Rose Cross

July, 1981 .65



For the Young
at Heart



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LARCHMONT, THE PRINCESS,
THE LOUD CLOUD, SIMONETTA,
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Rays from the Rose Cross

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"A SANE MIND. A SOFT HEART. A SOUND BODY"

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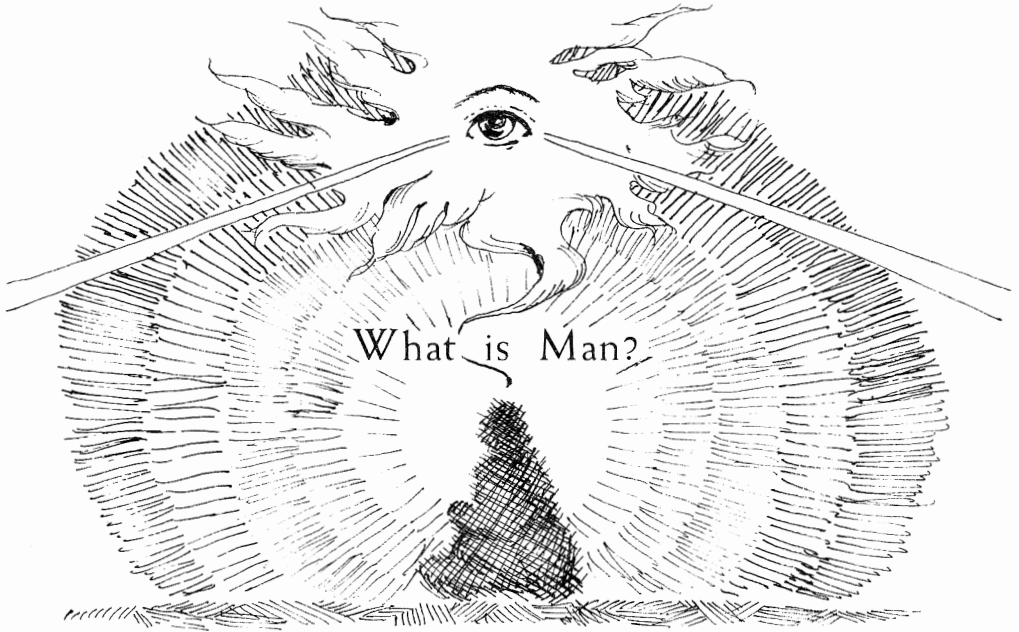
THE PROTECTIVE AURA

(from an old Rosicrucian book)

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

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

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



ADAPTED FROM MAX HEINDEL'S WRITINGS

“**W**hat is man, that thou art mindful of him?” asked the Psalmist centuries ago, and the question still is relevant. Man is a Spirit who, differentiated within and a part of God, has just rounded the mid-point of an involutory/evolutionary journey that, when completed, will have taken him from his true spiritual home down into the depths of matter and back again.

On this journey he is learning to use various vehicles with ever-increasing facility and to develop into full consciousness the god-like powers that have been his from the outset. In this way, his latent abilities are transmuted to kinetic energy as usable soul power.

Man is a composite being, endowed with Spirit, soul, and body. Spirit expresses itself in thought, soul in feeling, and body in action. Thus threefold man is an image of the triune God, with a constitution peculiarly fitted to respond to both spiritual vibrations and physical impacts.

Man possesses four vehicles for his present work on Earth: the physical body; the

vital body which literally vitalizes the dense body and permits of motion, propagation, and the vital functions; the desire body, which impels man to action whether for good or ill; the mind, the bridge which connects the Spirits with its vehicles.

The involutory/evolutionary journey of man began untold eons ago with the dawn of the Saturn Period of manifestation when the condition of man was as that of the present minerals. Man's “plantlike” existence came during the next, or Sun Period, and our “animal” stage was experienced during the Moon Period. The present Earth Period is divided into various Epochs, during the first three of which the work of the previous Periods was recapitulated.

In the first, or Polarian Epoch, humanity was in that purely mineral stage corresponding to the Saturn Period. He possessed only a dense body and was embedded in the dark, gaseous planet that was just emerging from chaos. In the second, or Hyperborean Epoch, the hot gas became a luminous fire-mist as it had been in the Sun Period. Man

received a vital body, in the organization of which he was helped by the Angels. Man's dense body then was a large, baggy object with an opening from the top from which an organ of orientation and direction projected. In time, the organ grew sensitive to heat, and the dense body thus could move to a safer place. This organ now has "degenerated" into the pineal gland. It was the localized organ for the sensing of heat and cold, a faculty which now is distributed over the entire vehicle. (Similarly, in time, the senses of sight and hearing someday will be extended over the entire body.)

The third, or Lemurian Epoch presented conditions denser than but analogous to those of the Moon Period. The fiery core of the Earth was in the center, surrounded by boiling water which, in turn, was surrounded by steamy atmosphere. Man lived on islands of the forming solid crust scattered in the boiling water. His form was then quite firm and solid, having a trunk, limbs, and a head in formative development. The desire body now was added, and man was brought under the dominion of the Archangels. During this Epoch, as in the Epochs and Periods heretofore, man's Spirit still was outside the body it had to guide, but by then all man's bodies had been impregnated with the germ of separate personality so they were not so easily guided as are the animals of today. Differentiation of the sexes took place in the Lemurian Epoch.

In this Epoch, too, the Lucifer Spirits entered the spinal cord and brain of woman and "opened her eyes" by revealing to her her own body and that of man, and taught how they might conquer death by building new bodies. Thus, in the latter part of the Lemurian Epoch, man arrogated to himself the prerogative of performing the generative act when he pleased, thereby assuming a process that had hitherto been under the direction of the Angels, who insured that propagation was carried out only when planetary lines of force were favorable.

This is the real meaning of the "fall of man," and only when man learns to stop misusing the sacred creative force for plea-

sure and passion will the human race be freed from the agonies of pain, disease, and earthly death.

In the fourth, or Atlantean Epoch, the real work of the Earth Period began. Man was given the germ of mind, and the Spirit of man entered the body and became indwelling. The mind naturally is separative and prone to resent authority. It should be the tool of the Spirit in governing the body — a curb upon rampant desire. Instead, however, it added cunning to desire, and when cunning ran high in Atlantis the race degenerated and it became necessary to start a new race under new conditions. The misty atmosphere of Atlantis gradually condensed to a flood and the race perished, leaving only a few chosen to be the nucleus of the present race of the Aryan Epoch.

In the current Aryan Epoch, thought and reason are to be evolved by the work of the Ego in the mind, conducting desire into channels which lead to the attainment of spiritual perfection. Man, under the guidance of the Elder Brothers — the most highly evolved members of the human life-wave — now is in charge of his own evolution and must progress by means of his own persistence and will-power.

Man's progress through the various Epochs of the Earth Period shows that he is affected by the food he eats. In the Polarian Epoch "Adam was formed of the earth," and had only the mineral body. In the Hyperborean Epoch, the food of "plantlike" man was derived solely from vegetation, for plants contain more ether — important to the newly-acquired vital body — than any other structure. Milk, a product of living animals, was introduced in the Lemurian Epoch for the sake of the newly-acquired desire body. Milk is most easily worked on by the emotions. With the unfolding of the mind in the Atlantean Epoch, meat was added because thought breaks down nerve cells and causes decay. By partaking of these foods, man descended ever deeper into matter, and in the Aryan Epoch wine was given to make man forget his spiritual home and origins and aid him in giving undivided attention to

conquering the material world. Now that we have passed the nadir of materiality and are on the upward journey back to our spiritual home, we gradually must dispense with foods that have a spiritually coarsening, hardening, deadening effect. Wine and meat must be the first to go.

Evolving man improves his vehicles in successive steps. Man has built up his bodies from the similitude of the amoeba, through the most primitive human forms, and from that point on up through various grades until the most advanced Egos are using the best and most highly organized human physical bodies. Between deaths and rebirths we build archetypes of the bodies in which we will function in succeeding lives. Eventually, far more efficient forms than those of the present will be developed. Mistakes in body building reveal themselves during earthly life; the better able we are to perceive these mistakes, the better able we will be to avoid them in the future.

Epigenesis — the inauguration of something new that is not merely a choice between two courses of action — thus is the backbone of evolution. There is an influx of new and original causes all the time. The purpose of the evolution of man is his development from a static to a dynamic God — a Creator. There must be continuing scope for originality, therefore, so that man may have the opportunity to learn to create. Epigenesis, involution, and evolution together constitute the triad of progress.

Each human being comes to re-birth with a mental and moral nature entirely his own, based on his conduct and attitude in previous lives. He does not inherit these qualities from his parents, although it is true that under the Law of Association we can be drawn to parents and families whose tastes, tendencies, and characteristics are similar to our own.

Man's religions parallel his evolutionary status, and the more primitive the people, the more crude the religion. As man advances, his religious ideas also advance. Thus, we find man ascending to God through four major steps: worship of a God

of fear and sacrifice to propitiate this deity; worship of a God Who is the Giver of all things, in hopes of receiving material benefits on Earth and escaping divine "wrath" in the form of natural calamities; worship of a "just and merciful" God through prayer, and simultaneous faith in a Heaven of future rewards and in abstention from evil as the means of escaping punishment in hell; love of the right for its own sake, and the continuing practice of doing right because it is right, with no thought of reward. At present man is working through the third step, although many still are enmeshed in the race religions that characterize the second stage. Race religions must be fully replaced by Christianity, the religion of brotherhood and the universal religion of the Aquarian Age. Still later, the even more exalted "religion of the Father" will bring us to the fourth state.

Considerable as the problems attendant to individualization and separateness are, it is absolutely necessary that man go through this phase of development for a time. Before the Brotherhood of Man can become a fact, nations must be broken up into single individuals, each possessed of a strictly individual consciousness. Only in this way can the close tribal and racial identification among men be broken up and the groundwork laid for the eventual identification of all with all. Thus, each man at present is a "law unto himself," as different from his fellow men as one species in the animal kingdom is from another.

The Law of Sacrifice lies at the heart of human advancement, impelling the strong to care for the weak. This is particularly evident in the care of the young. The "mother instinct" is strongly developed among mammals, but the father assumes true responsibility, by and large, only in the animal kingdom. Primitive people cease caring for their young when they are physically able to care for themselves, but the higher the degree of civilization, the longer the young receive parental care and the greater the stress upon mental education. The farther we proceed in development, the more we experience the power of mind over matter. Because of ever-

more-prolonged parental self-sacrifice, the race is becoming more delicate. What we lose in physical ruggedness, however, we gain in spiritual perceptibility.

Each Ego has a key-note — a particular tone, the vibration of which can affect him for good or ill. When a tone is sounded which causes a distinct vibration to be felt in the back of the lower neck, that note is the key-note of the hearer. If struck slowly and soothingly, it will build and rest the body, tone the nerves, and restore health. If sounded with sufficiently prolonged, harsh dominance, it can kill the person.

Two forces presently are working in man. One is that of the Angels, who build new beings in the womb by means of the Love which is turned downward for procreation. The other force is that of the Lucifers, the instigators of all mental activity by means of the other part of the creative force, which is carried upward for work in the brain.

Man absorbs the solar ray through the human Spirit, which has its seat in the center of the forehead. The stellar ray is absorbed by the brain and spinal cord, and the lunar ray by the spleen. Man has 31 pairs of spinal nerves, which key him to the solar month. The nerves at the end of the spinal cord, however, still are too undeveloped to act as avenues for the spiritual ray of the Sun. In proportion as we draw our creative force upward by spiritual thought we develop these nerves and awaken dormant faculties of the Spirit.

At one time in man's involution, he could generate from himself without the help of another. Then, however, he was plantlike — unconscious and inert. In order that he might progress, half of his creative force was diverted into the formation of brain and larynx. Then his consciousness was directed inward and he was aware of his inner use of the creative force. He remained unconscious of how the other half of the creative force was sent outward for generation of another body.

Eventually, however, man did become conscious of the contact of the generative act, and in this way "Adam (man) knew his wife." His consciousness became more and

more centered outside himself in the outside world, and he lost his inner perception. He ceased to know himself.

Man's inner perception — his self-knowledge — will not be regained fully until he attains the stage at which he no longer will need a partner for generation, and he can utilize his whole creative force at will. Then he will know himself as he did before, but he will be able to use the creative faculty consciously, not only for the procreation of his own species, but also for the creation of whatever he will. Creation will be through the larynx, which will speak the creative word as directed by the Spirit through the coordinating mechanism of the brain. He then will be able to make the word flesh.

At the present time, man can exercise mental power only over chemicals and minerals, since his mind now is in the mineral stage of its evolution. Man cannot exercise power over plant and animal life. Although it is true that wood and other vegetable substances are used in industry, these are, in the final analysis, chemical matter ensouled by mineral life, of which the dense bodies of all life-waves evolving on Earth are composed. During the next, or Jupiter period of evolution, man's mind will be vivified to some extent and he will be able to imagine forms which will live and grow like plants. Then, in the Venus Period, when his mind has acquired "feeling," man will be able to create things capable of living, growing, and feeling. Finally, when man becomes god-like at the end of the Vulcan Period, he will be able to imagine into being creatures that live, grow, feel, and think.

Although the Higher Powers who have guided man's progress until this Epoch of Manifestation now have withdrawn from active participation in human evolution, the human race is continuing to receive guidance from more advanced members of our life-wave. The Lords of Venus and the Lords of Mercury have served and are continuing to serve and help us.

In the Lemurian Epoch, the Lords of Venus were leaders of the masses, acting as messengers of the gods and guiding man to

the point at which he was able to manifest some degree of will and judgment. In particular, they taught the sacredness of speech. The most advanced of the Egos thus taught and led by the Lords of Venus were placed under the guidance of the Lords of Mercury, who initiated them into the higher truths in order to make them leaders of the people. These Initiates then became divine rulers who truly were kings "by the grace of God."

Since the coming of Christ, men have had the option of proceeding at the slow, steady evolutionary pace heretofore pursued by most people or, through the exercise of will, taking the steep but more rapid upward path of evolution. Initiation in the Western Wisdom school is possible only with the development of purity, selflessness, and self-mastery. The Lords of Mercury teach the art of self-mastery to the candidate for Initiation. They work with the individual, fitting him for mastery over self and others. The races of man still to come will have much help from the Lords of Mercury, and the people of still later Epochs of the Earth Period will have even more.

Man has both free will and certain ripe destiny which must be undergone, but he

often is free to influence his destiny by means of his free will. He certainly is empowered to determine his fate in future Earth lives by the use he makes of his free will in his present life. "Each of us, thought bound by his yesterdays, is thus far free respecting his tomorrows" in that he always has the power to sow the seed of good, but must wait until that seed can flower in a right environment. (*Letters to Students*, p. 136)

Man achieves greatness by service. "The worth of a man is measured by his service to the community. Let him who would be the greatest among you be the servant of all." (*Letters to Students*, p. 68)

Man hastens the process of becoming Christlike by knowing and intelligently cooperating with natural law instead of, as he often now does, frustrating willfully or through ignorance the ends of spiritual development. Thus, the Ark of the Covenant represents man in his highest development. When through sacrifice and service he finally has arrived at the stage of evolution represented by the Ark in the west room of the Tabernacle in the Wilderness, the Law is within him, just as the Tables of the Law were placed within the Ark.



CANCER, THE FEAST OF THE VISITATION

Feminine Initiates always take upon themselves the task of disseminating the sacred truths relating to the prenatal period. This is the most neglected phase of human education. The Visitation of the two Initiates of the New Testament, Mary and Elizabeth, in the hill country, is the perfect example of this. Under the benign ray of Cancer, the Star of Mothers, this event is dramatized in the Christian Mysteries, and will continue there until its lesson has been indelibly imprinted upon the human soul.



Renewing Our Minds

Dagmar Frabme

“**T**herefore, my brothers, I implore you by God’s mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart. Adapt yourselves no longer to the pattern of this present world, but let your minds be renewed and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect.” (*Rom. 12:1-2*)

“Let your minds be renewed and your whole nature thus transformed.” Here, very simply, we have the key to the whole problem of adjusting our behavior to meet the demands of spiritual evolution. Paul tells us that we should no longer adapt ourselves to the pattern of the present world. We should attune our thinking, and ourselves, to the spiritual world — to the world of the future. We should begin now to anticipate that time when material, selfish, personal considerations no longer will influence men’s desires and when that which is true and permanent will have replaced, in our consciousness, that which is fleeting and illusory.

Renewing our minds to function in that advanced state of awareness and being is a challenge which should be eagerly confronted. The task will not be easy, but the sooner it is begun, the sooner do the rewards of that renewal begin to manifest themselves to us, and the sooner we start to rise above the petty considerations of self-interest that presently are hampering and confusing so much of humanity.

The process of mental renewal begins with our awareness of and our dissatisfaction with the obstructive nature of the materialistic outlook. Once a person becomes emotionally or intellectually conscious of the limitless horizons beckoning in the spiritual realms, he cannot help but feel dissatisfaction with the restrictions of the physical world. That which can be examined by the five senses then is regarded as only part — and a small part at that — of all possible experience, and the individual yearns to transcend physical barriers and participate in cosmic activity. Increasingly more people are *now* gaining this sensitivity with regard to the higher worlds and, unfortunately, many of them are approaching the situation from a selfish standpoint, whether or not they realize this. The “trips” so much sought after by people who take drugs, for instance, are very personal endeavors to escape the responsibilities, duties, and unpleasant situations which must be experienced on the physical plane and to enter into other mysterious, intriguing realms without having earned this privilege.

The renewal of which Paul speaks takes place along entirely different lines. Paul declares that we are to present ourselves as living sacrifices, offering worship of both mind and heart. If we contrive constantly to remind ourselves that we are to be living sacrifices — which represents the ultimate condition of selflessness — mental renewal, once begun, automatically will take its proper direction.

In *Teachings of an Initiate* we read: "... the mind, which is the link between the Spirit and the body, is the path or bridge, the only means of transmission of soul to Spirit ... at length there comes a time when the yearnings of the Spirit are felt, and the personality sees the light and sets out to seek its Higher Self across the bridge of mind."

Mental rebirth does indeed imply an awareness of the Higher Self. Equally important, and coincidentally — because the two cannot be separated — it implies discernment of the will of God. We may be sure that the will of God, by definition, necessarily must be an all-encompassing phenomenon which gives no quarter to individual, personal, self-interest. We know from the outset, therefore, that if we are to proceed as Paul would have us do, self-interest should play no part in our endeavors.

How then should we renew our minds? What can we do to harmonize ourselves with the pattern of the spiritual world rather than that of "this present world" and make ourselves more receptive to that which is "Good, acceptable, and perfect?"

First, we must continually bear in mind our ideal status as "living sacrifices" and regard everything we do as an act of service. This pertains even to such seemingly personal activities as individual study. This attitude in itself already is one of the primary qualities of that mental rebirth toward which we aim. We should be ready at any time to use whatever we learn, whatever mental and spiritual enrichment we might acquire, for the enlightenment, betterment, or aid of humanity. To hoard our learning for ourselves or use it for selfish purposes is to misuse it and, ultimately, to direct it against ourselves. This applies most particularly to those who are privileged to have gained insight into the higher spiritual Teachings. As Max Heindel often reminded his readers: "To whom much is given, from him much will be required."

Another step in the process of mental renewal is very consciously to set aside those "things of the world" which we can do without. Naturally there are certain physical

essentials which must be obtained or attended to, and all but perhaps the most advanced among us require some times of leisure and relaxation. These are active and passive, as well as productive and unproductive forms of leisure, however, so that even leisure activities should be chosen selectively.

In the main, however, the person seriously intent upon "renewing his mind" will endeavor to set himself apart from the things of this world insofar as he can do so without causing undue hardship to himself or discomfort to others. He will, instead, devote as much time as he can that is not needed for legitimate material responsibilities to the study of and meditation on spiritual matters. Every moment spent in the pursuit of spiritual understanding helps qualify the aspirant for further advancement. Just as a child cannot understand higher mathematics without first mastering the fundamentals of arithmetic, so also the aspirant will not be able to comprehend the greater cosmic Truths known, for instance, to the Elder Brothers without first understanding fundamentals such as are presented in the *Cosmo-Conception*.

The study of spiritual astrology, too, and its use in service to the life-wave is important in mental renewal. The role played by the planetary Spirits in our lives, and our reactions to the influences and promptings of these Beings, explain to the knowledgeable astrologer so many of the seeming imponderables and so-called "injustices" with which we are faced. The more we learn to understand the functionings of these great Entities, to synthesize in our minds the effects of their collective influence upon each individual whose chart we read and, by using this knowledge, to guide and help other members of the life-wave, the more we will find ourselves working in harmony with the spiritual forces and learning more of, as well as *doing*, God's will.

Of course any one-sided endeavor to renew our minds without at the same time striving to renew our hearts would defeat the very end toward which we strive. Paul ad-

monished us to offer worship by “heart and mind,” and true worship acceptable to God is active and involves our relationships with others as well as our relationship with God Himself. We know that we must develop heart and mind equally. It is not sufficient to possess a mind attuned to spiritual realities without having at the same time a heart that *feels* these realities and that extends the compassion required of all truly evolved Egos. If our whole natures are to be transformed, as Paul says, the transformations must be emotional as well as mental. In any consideration of mental rebirth this requirement is a present, if unspoken, qualification.

We learn from the Western Wisdom Teachings that our minds are our most undeveloped vehicles, as yet only cloud-like in substance and form. How far we have yet to go in mental development may be judged from the following statements in the *Cosmo-Conception*: “The mind is the most important instrument possessed by the Spirit, and its special instrument in the work of creation. The spiritualized and perfected larynx will speak the creative Word, but the perfected mind will decide as to the particular form and the volume of vibration, and will thus be the determining factor.” Again: “At the present time, however, the mind is not focused in a way that enables it to give a clear and true picture of what the Spirit imagines. It is not one-pointed. It gives misty and clouded pictures. . . . At the best, we are able to shape through the mind only such images as have to do with Form, because the human mind . . . is now in its form, or ‘mineral,’ stage, hence in our operations we are confined to forms, to minerals. . . . To create life is beyond man’s power until his mind has become alive. In the Jupiter Period the mind will be vivified to some extent and man can then imagine forms which will live and grow, like plants. In the Venus Period, when his mind has acquired ‘Feeling,’ he can create living, growing, and *feeling* things. When he reaches perfection, at the end of the Vulcan Period, he will be able to ‘imagine’ into existence creatures that will live, grow, feel, and *think*.”

At our present stage of development, we cannot begin to comprehend what this means or what mental powers it will entail. We can be sure, however, that we have much work ahead of us before we can arrive at this pinnacle of godhood, and the sooner we begin, the better for us. No matter how much work we do along the lines of mental development, however, it will not result in ultimate benefit to us unless we maintain the correct attitude. Certainly it is essential to perform exercises aimed at strengthening the mind — and how many of us still find the relatively simple exercise of morning concentration difficult! — but unless these cold, purely intellectual activities are supplemented with activities involving warmth and feeling, again our development will be one-sided.

To renew our minds in dedication to God and in the search for our higher selves also involves the basic practice of positive thought. If we seek no longer to adapt ourselves to “the pattern of the present world” where negativism and pessimism abound, but to adjust ourselves to the pattern of the higher worlds, we must remember the very considerable effect of thought power for good — or for evil. In dedicating ourselves as living sacrifices to God, we admit to His essential perfection and to the perfection of His Plan. To admit this is to acknowledge that, in the end, all will work out for the best. Furthermore, nothing can be gained by hindering this eventual outcome with negative demonstrations in any form. Clear and enthusiastic reaffirmation of our dedication to the higher life takes place with every determined effort to conquer the lower nature, with every assertion of the eventual triumph of the Spirit, and with every rejection of anything that seeks to undermine the implementation of God’s will. “If God is for us, who can be against us?”

Renewing our minds, then, is a many-aspected process. It begins with wholehearted dedication of ourselves to God, for without that, complete spiritual revival cannot take place. It means the acceptance of our dual natures and our determination that the

Higher Self will triumph. It means the conscious rejection of non-essential material interests, objects, and activities. It infers, at least to the extent possible for each person, the simultaneous development of the "heart side" so that cold intellectual ability may not go forward in the absence of warmth and love. It presupposes the utilization of every legitimately available minute for purposes of service, spiritual study, meditation, or prayer. It is underscored by the unquestioning acknowledgment that God's Plan is perfection and that all our efforts should be directed toward hastening the attainment of that perfection. It demands determined, thoughtful, faithful performance of exercises designed to strengthen the mind. It means, in essence, regarding and *living* life from the spiritual point of view.

If we embark upon and stay with a program of mental renewal in the sense that Paul intends, we eventually will achieve the transmutation of our natures of which he speaks. We will discover and establish ourselves in new vistas of thought, activity, emotion, and contemplation. We will become more creative than we ever had dreamed possible. We will align ourselves ever more closely with the spiritual forces at work around us and slowly perceive an ever clearer impression of the true nature of God's Will, both as applied to us personally and as it more broadly pertains to the life-wave and to all Creation. We will experience a freedom as yet virtually unknown — not simply freedom from restrictions, but that soul-satisfying sensation of lack of encumbrance which blesses all men who have learned to live above the law in a state in which the things of the world no longer move them. We will learn gladly to dissociate ourselves from the more material distractions now so important to us, and to concentrate on the worthwhile, lasting objectives relevant to human development which should be occupying us as the Aquarian Age approaches. Finally, as we become increasingly sensitive to both spiritual realities and human needs, we will become truly better men and women, able to avail ourselves of

even more of the purified desire matter with which Christ continues to envelop the Earth. With this all-sustaining substance, we will grow even purer and stronger mentally, emotionally, and spiritually, following more readily the dictates of the Higher Self and becoming the "self-conscious channels" of spiritual activity which, as we remind ourselves daily, is the immediate goal of all aspirants.

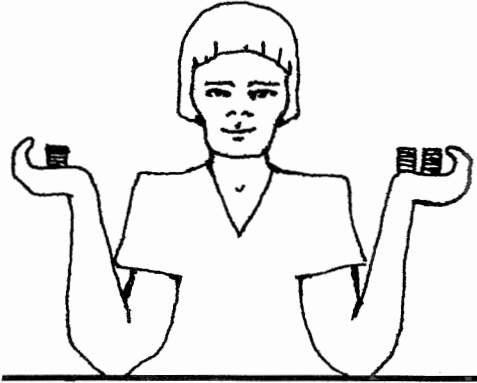
Once we have become so transformed, we will indeed know what is "Good, acceptable, and perfect," and be able to attune our thoughts and deeds to bringing these ultimates about. We ourselves will become good — in the sense of excellence — and acceptable unto God — in the sense that we will participate ever more knowingly and constructively in His Plan. In time, also, we will become perfect. If one can speak of *stages* of perfection — which actually is the only type of perfection extant short of the Absolute — we will even now, at this point in our evolution, achieve the degree of perfection commensurate with our development.

Almost 2000 years have passed since Paul first presented us with the challenge of mental renewal, and even now only a relative handful of men and women have fully accepted the challenge and acted on it. The advent of the New Age, however, is causing widespread re-appraisal of values, and it appears that humanity, in far greater numbers than ever before, is beginning to experience the mental and spiritual rebirth necessary to further progress. As students of the advanced spiritual Teachings of Esoteric Christianity — and, consequently, as individuals entrusted with particular responsibility to guide and help our fellow men along the Path — it certainly behooves us to make every deliberate and conscious effort to renew our minds, transform our natures, and attune ourselves to the higher life.



Acquiring First-Hand Knowledge

David L. Duffy



The *Rosicrucian Cosmo-Conception* provides us with the following ideas:

1. Besides the physical world there are other states of matter which affect our daily lives.

2. Birth and death are part of a recurrent cycle designed to help us grow in wisdom and self-control.

3. Advanced beings have participated in our evolution, and Christ, in particular, is playing a continuing role in helping us live the life based on love and forgiveness. Our future development hereby depends upon our success in this endeavor.

4. Man's evolution at present is dependent upon his free will. He must learn for himself the good and evil consequences of his own behavior. When he understands the laws of nature, and consciously lives by them, he will be working in cooperation with higher beings and will have greater opportunities to help his fellow human beings.

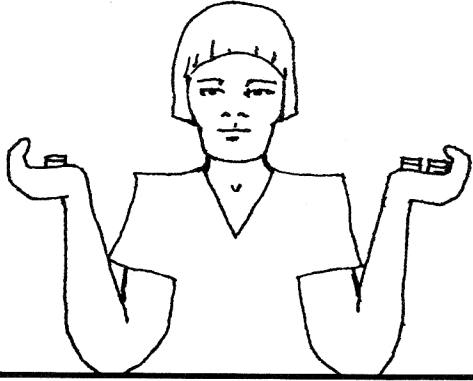
The Rosicrucian Cosmo-Conception does not purport to be a great literary masterpiece. It is beautiful in its simplicity and clarity, but we should remember that it was rewritten in haste when Max Heindel was under tremendous pressure to publish it on time. Nor does the *Cosmo* purport to be a great religious document. A simple, loving advanced soul received these teachings from an advanced being on the inner planes when he proved by dedication that he would make this information available to the Western

World. The *Cosmo* gives us a glimpse of where we have come from and where we are going. It is intended to encourage our active expression of love and service.

The *Cosmo* and the Bible share a quality that is common to occult books. The more one studies the book for its own sake, the more confusing it gets. Just as one can plunge deeper and deeper into the battles of the Old Testament and lose perspective on the spiritual truths the stones contain, one can get lost in the *Cosmo* if one seeks the keys to animal biology, human physiology, nutrition, geology, etc. If one seeks knowledge on a particular subject, study that subject in the outside world. Then bring that information back to the *Cosmo*. When you begin to reorganize the spiritual dimension of any experience you are beginning to use the *Cosmo* as a creative document. The value of the *Cosmo* depends not so much on the written words, but the experience and insight we ourselves bring to it. The answers are not in the *Cosmo*. The answers are in ourselves. (Remember: the Kingdom of God is within you.)

Though repetition of service and forgiveness adds to spiritual growth, repetition without understanding can deaden the mind. Instead of repeatedly quoting the words of Max Heindel we must learn to think for ourselves, discover truths for ourselves, and acquire first-hand knowledge. Then when we share this knowledge with others we will be giving part of ourselves with love, not second-hand information that we read somewhere.

When we study *The Rosicrucian Cosmo-*



Conception we should keep in mind the parable of the talents (*Matthew 25:14-30*):

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents.

And likewise he that had received two, he also gained other two.

But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over

many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Let us strive to incorporate the spiritual truths embodied in *The Rosicrucian Cosmo-Conception* into our daily lives. By working in the world, gathering first hand knowledge, and sharing ourselves with others we shall double our talents. By isolating ourselves, repeating second-hand knowledge, and sharing words without love, we shall bury our talent and lose it in the end. The choice is ours.

With Reason's Torch

A Probationer

s Mercury is called "the messenger of the gods," our minds, when properly developed, shall be our messengers of the kingdom of God within us. Our task is to develop our minds that we may know how to recognize wise promptings from within. For every loving inspiration we feel, there may be several selfish, fearful, timid, angry and foolish promptings from within as well. How do we learn to discriminate between them? How do we learn to choose wisely?

Our daily experience is rich in opportunities to cultivate the wisdom of reason. How many of us are faced with decisions which make us feel insecure and helpless? Let us take an example. There once was a man who developed a painful lump on his hand. He asked a plumber what to do. The plumber told him to soak his hand in water. He did it and the painful lump remained. He asked a gardener what to do. The gardener told him to place his hand in rich soil. He did it and the painful lump remained. He asked a musician what to do. The musician told him to place his hand in front of the phonograph while playing his favorite music. He did it and the painful lump remained. Finally, he asked a butcher. The butcher gave him a knife and told him to chop off the lump. Fear of losing his hand prompted him to run to the doctor. When the doctor heard his story, the doctor said, "O, you foolish man. Your friends did not know what to do for this lump. Their advice was based on the knowledge they had from their professions but had nothing to do with the nature of your problem. When you don't know what to do, seek help from someone who knows, not from persons as foolish as yourself." The doctor recognized the lump as an infection. The man was treated appropriately and the infection resolved.

Wise promptings from within begin with gathering experience in the world. The

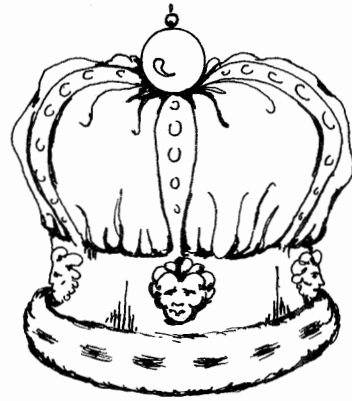
mind is a storehouse of observation and experience. We have left the period of time when we can act as automatons guided by higher beings. We are at a time in history when we must learn to think for ourselves. Our modern era feeds us much information and may even tell us how to use this information, but it is up to us to do the work of learning to reason. Information per se can be used to impress us with the appearance of truth. Then out of ignorance we may be persuaded in the name of reason to act in ways which appeal to our baser emotions. In the modern world of television, radio, newspapers and magazines it is easy for the average man to regress to a state of acting like an automaton, driven to think and do what he is told through the mass media. Many will remain in a dependent state, yet all of us have the opportunity to cultivate self-reliance through mental development.

Persistence, concentration, and desire are important in mental development. Do we choose wisely what we watch and read? Do we make the effort to think for ourselves rather than believe what everyone says? Do we cultivate discipline in our studies, our speaking and our writing? Do we really know whereof we speak?

The spiritual path is beset with many temptations. One of these temptations is the quest for rapid spiritual development with minimal effort. Some will reason thus: "I have had a hard life and I have been a sinner. Now that I have been led to the Rosicrucian Fellowship, I am in touch with great wisdom. Through prayer and devotional services, I will receive guidance from the Christ within. When I have a problem, I will give the question to the God within and through inspiration I will receive an answer. God will guide me."

It is true that the *Rosicrucian Cosmo-*
[Continued on page 329]

King Richard III and the Nature of Deception



In the characterization of King Richard III, Shakespeare has given us the image of an arch-villain totally motivated by self-interest. If we study this character's methods of self-assertion and the qualities of the people whom he deceives we will gain a valuable lesson in discerning truth from falsehood.

Richard, Duke of Gloucester, is a short, ugly, mishapened man who responds to his own deformity by making a career out of hatred and deception.

*"... since I cannot prove a lover,
I am determined to prove a villain
and hate the idle pleasures of these days.
Plots have I laid, inductions dangerous,
By drunken prophecies, libels, and
dreams,
To set my brother Clarence and the
King
in deadly hate the one against the
other. . ."*

After killing Prince Edward, heir to the throne, Richard woos Edward's wife Lady Anne who is going to her husband's funeral. Richard praises her beauty, offers her his life, confesses his role as a murderer, offers her the chance to kill him, gives her a ring, and expresses repentance. He requests that she meet with him after he attends to the funeral and wets the grave with "repentant tears."

*"With all my heart, and much it joys
me too,
to see you are become so penitent."*

She marries him and shortly thereafter he has her killed under the public rumor that she is sick and is likely to die.

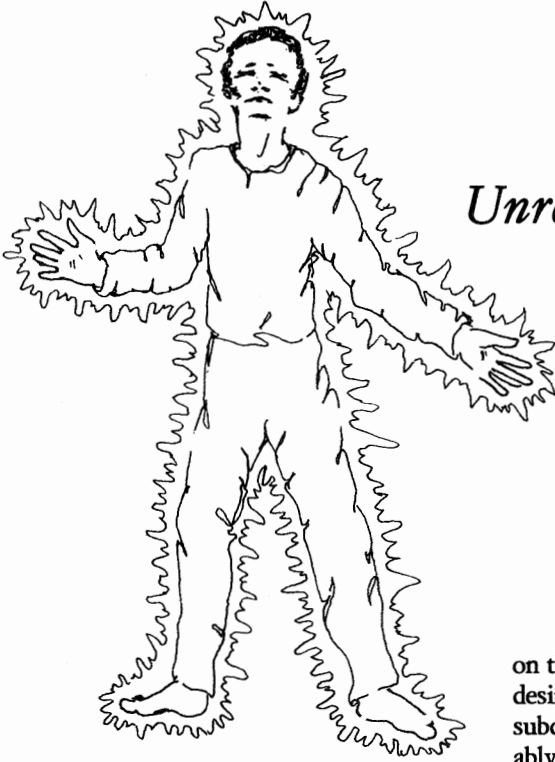
After the heirs to the throne have been removed, Richard publicly displays himself with clergymen. When offered the crown, he rejects the offer on the basis of his own defects.

*"Your love deserves my thanks;
but my desert
Unmeritable shuns your high request.
First, if all obstacles were cut away,
And that my path were even
to the crown,
As my ripe revenue and due by birth;
Yet so much is my poverty of spirit,
So mighty and so many my defects,
As I had rather bide me from my
greatness,
Being a bark to brook no mighty sea
Their in my greatness covet to be hid,
And in the vapor of my glory
smother'd. . ."*

His own man Buckingham urges him to accept the throne. Finally he concedes:

*"Cousin of Buckingham, and you sage
grave men,
Since you will buckly fortune on my
back
to bear her burden whether I will or no,
I must have patience to endure the
loved. . ."*

[Continued on page 336]



Unreliability of the Desire Body

Max Heindel

What is the way, the truth, and the life? We have had the threefold path shown us in the glorious teaching of the Christ. Ordinary humanity all over the world are being worked upon by law, which works upon the desire body and holds it in check. The thinker is pitted against the flesh. But under law no one can be saved.

The Christian religion has not yet had time to accomplish this great object — Universal Brotherhood. Man is still in the toils of the dominant Race Spirit and the ideals of Christianity are yet too high for him. The intellect can see some of its beauties, and readily admits that we should love our enemies, but the passions of the desire body are still too strong. The law of the Race Spirit being “An eye for an eye,” the feeling is “I’ll get even!” The heart prays for love, the desire body hopes for revenge. The intellect sees, in the abstract, the beauty of loving one’s enemies, but in concrete cases it allies itself with the vengeful feeling of the desire body, pleading, as an excuse for getting even, that the social organism must be protected.

While clean thoughts take us a long step on the path of attainment, the emotions and desires of the desire body are not so easily subdued, for that vehicle is already considerably more set than the mind. While the regenerate mind readily agrees to the idea that we should love our enemies, the desire body (the emotional and passionate nature) aims with every fiber of its being to get even — to get an eye for an eye and a tooth for a tooth. Sometimes, even years and years after we think that the sleeping serpent is subdued, that we have at last gained mastery over it, and that it cannot mar our peace, it may suddenly rise and overthrow all our hopes, take the bit between its teeth, go on a rampage, and vow vengeance for some real or fancied wrong. Then it takes the whole power of the higher nature to subdue this rebellious part of our being. This, the writer thinks, is the thorn in the flesh concerning which Paul besought the Lord thrice and was given the answer: *My grace is sufficient for thee*. It certainly does need all the grace one can command to overcome, and eternal vigilance is the price of safety, so let us *watch and pray*.

It is the desire body which is responsible for all our actions, good, bad, or indifferent, and the oriental philosophers have therefore given directions to their disciples to *kill out*

desire and to abstain from action, good or bad, as much as possible, in order that they may thus save themselves from the wheel of birth and death. But that temper, which is such a great menace when it takes control, may be made as effective for service under our proper guidance.

We would not for one moment think of taking the temper out of a knife for we should then be unable to cut anything therewith. The temper of the desire body must be controlled but not by any means killed. For the dynamic power of motion and action in the invisible world is stored in this desire body, and unless it is intact, we cannot expect to control ourselves there any more than an ocean liner whose engines were disabled could buffet the ocean waves.

There are certain societies which teach negative methods of development, and one of their first instructions to the pupil is to drop the jaw and make himself perfectly negative. Anyone floated from the Physical World toward the Spiritual World by such methods would certainly find himself as driftwood upon the ocean, cast hither and thither by the waves, the prey and the sport of every current. There are in the inner worlds, as well as here, beings who are anything but benevolent, who are ready to take advantage of anyone that ventures into their world not fully prepared to protect himself against them.

Thus we see the supreme importance of subjecting our desires to the will of the Spirit *here in this world*, of forcing this desire body of ours into subjection so that it may be trained before we attempt to enter the inner world. Here it is, in a very large measure, held in check by the fact that it is interpolated within the dense body, and therefore cannot sway us hither and yon in the same degree as it can when it has been released from the physical prison-house.

Even the subjection of the desire body, difficult as it is to accomplish, will not serve to make a man *conscious* in the invisible worlds, for the desire body has not evolved to such a point that it can act as a real instrument of consciousness. It is unformed and

cloudlike in the great majority of people, and only a number of vortices are present as sense centers or centers of consciousness. These are not yet sufficiently unfolded so that they can serve the purpose without some other help. Therefore, it is necessary to work upon and educate the vital body in such a manner that it may be used in soul-flights. The part of the vital body formed by the two higher ethers, the light ether and the reflecting ether, is what we may term the *soul body*, that is to say, it is more closely linked with the desire body and the mind and also more amenable to the Spirit's touch than are the two lower ethers.

There are a great many people who associate spirituality with a great show of emotionalism, but this idea has absolutely no foundation in fact. On the contrary, the kind of spirituality which is developed by and associated with the emotional nature of the desire body is unreliable in the extreme. This is the variety that is generated in revival meetings where emotionalism is brought up to a high pitch, causing a person to make a great splurge of religious fervor which soon spends itself and leaves him exactly as he was before, much to the chagrin of the revivalists and other people who are engaged in evangelical work. But what else can they expect? They set out to save souls with drums and fifes, with rhythmic revival songs, with appeals made in a voice which is raised and lowered in harmonic waves, all of which are as powerfully effective on the desire body as storms which stir the sea to fury and then subside.

When newspapers start out to inculcate certain ideas into the public mind, they do not expect to accomplish this by a single editorial, no matter how powerfully written, but by articles of daily recurrence they gradually create the desired sentiment in the public mind. The Bible has been preaching the principle of love for two thousand years, Sunday after Sunday, day after day, from hundreds of thousands of pulpits. War has not yet been abolished, but the sentiment in favor of universal peace is growing stronger as time passes. These sermons have had but a

very slight effect in so far as the world at large is concerned, no matter how powerfully a particular audience might be moved for the time being for the desire body is that part of the composite man which was impressed at the time and was stirred thereby.

The desire body is a later acquisition than the vital body, hence not so crystallized, and therefore more impressionable. Because it is of a finer texture than the vital body, it is less retentive, and the emotions so easily generated are also easily dissipated.

It is sometimes contended that hypnotism may be used benevolently for the cure of drunkenness and other vices, and it is readily admitted that, viewed solely from the material standpoint, that appears to be true. But from the viewpoint of occult science it is far otherwise. Like all other desires, the craving for liquor is in the desire body, and it is the duty of the Ego to master it by will power. That is why he is in the school of experience called life, and no man can do his moral growing for him, any more than he can digest another's dinner for him. Nature is not to be cheated — each must solve his own problems, overcome his own faults by his own will. If, therefore, a hypnotist overpowers the desire body of a drunkard, the Ego in the drunkard will have to learn its lesson in a future life, if he dies before the hypnotist. But if the hypnotist dies first the man will inevitably turn to drink again, for then the part of the hypnotist's vital body which held the evil desire in check gravitates back to its source, and the cure is nil. The only way permanently to master a vice is by one's own will.

The desire body is the perverted expression of the Ego. It converts the Selfhood of the Spirit into selfishness. Selfhood seeks not its own at the expense of others. Selfishness seeks gain regardless of others. The seat of the Human Spirit is primarily in the pineal gland and secondarily in the brain and cerebro-spinal nervous system, which control the voluntary muscles.

The desire body, which we sense as our emotional nature, is always seeking something new. This desire for change of condi-

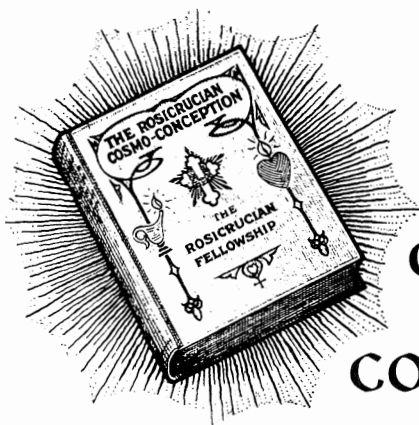
tion, change of scene, change of mood, love of emotion and sensation is due to the activities of the desire body, which is like the sea in a storm, full of waves, tossing hither and thither, at random and without design, each one powerful and destructive when unbridled and without allegiance to the central directing power.

The mind, indeed, is the focus through which the Spirit endeavors to subdue the lower personality and guide it according to the ability acquired during its evolutionary period. But at the present time it is so vague a quantity that among the great majority of people it cannot be reckoned with, and they are therefore led principally by their feelings and emotions, without much amenability to reason and thought.

Recognizing the great and wonderful power of the emotional body and its amenability to rhythm, which may be said to be its keynote, progressive theology has addressed itself to and focused its efforts upon appeals to this vehicle. It is this part of our nature which enjoys the entertainments of the sensational vaudeville pastor. This vehicle it is that sways and groans under the rhythmic rant of the revivalist, itself vibrant with emotion, rising and falling in the well calculated measure of the speaker's voice. Unity of pitch is soon established, a state of actual hypnosis where the victim can no more help going to "the mourner's bench" than water can refrain from running down hill. They realize powerfully for the time being the enormity of their sins and they are equally anxious to start a better life. Alas, however, the next wave of attraction to their emotional nature washes away all the preacher has said, as well as all their resolutions, and they stand exactly where they were before, much to the chagrin and sorrow of the evangelist concerned.

Thus all efforts to elevate humanity by work upon the unstable desire body are and must always prove futile. This the occult schools of all ages have recognized and they have therefore addressed themselves to the changing of the vital body by working with its keynote, which is repetition.

studies
in the



cosmo-
conception

The Higher Vehicles at Birth

Q. Do all the vehicles of the infant become active at birth?

A. No, the vehicles of the new-born do not at once become alive. The dense body is helpless for a long time after birth. Reasoning from analogy we can readily see that the same must be the case with the higher vehicles.

Q. How are these higher bodies protected while immature?

A. As the dense body is slowly prepared for the separate, individual life within the protecting cover of the womb, so the other bodies are gradually born and nurtured into activity in the womb of the macrocosm through the connection between the microcosmic individual and the macrocosmic world.

Q. What is the relation of the various vehicles at birth?

A. In the period immediately following birth the different vehicles interpenetrate one another as sand penetrates a sponge and water penetrates both sand and sponge.

Q. Are these higher vehicles wholly inactive in infancy?

A. Though they are all present, as in adult life, they are *merely present*. None of their positive faculties are active. The vital body cannot use the forces which operate along the positive pole of the ethers.

Q. What evidence supports this assertion?

A. Assimilation, which works along the

positive pole of the chemical ether, is very dainty during childhood and what there is of it is due to the macrocosmic vital body, the ethers which act as a womb for the child's vital body until the seventh year gradually ripening it during that period. The propagative faculty, which works along the positive pole of the life ether, is also latent.

Q. How are bodily heat and circulation so actively present?

A. The heating of the body — which is carried on along the positive pole of the light ether — and the circulation of the blood are due to the macrocosmic vital body, the ethers acting on the child and slowly developing it until it can control these functions itself.

Q. How active are the negative ethers?

A. The forces working along the negative pole of the ethers are so much the more active. The excretion of solids, carried on along the negative pole of the chemical ether, is too unrestrained, as is also the excretion of fluid which is carried on along the negative pole of the life ether.

Q. How active is the child's sense-perception?

A. The passive sense-perception, which is due to the negative forces of the light ether, is also exceedingly prominent. The child is very impressionable and it is "all eyes and ears."

— Ref: *Cosmo*, pp. 139-140

WESTERN WISDOM BIBLE STUDY

Corinne Heline

Journeys of Paul; Letters to the Churches

The Three Degrees of Paul's Ministry

The course of Paul's ministry divides itself into three clearly separate and distinct journeys, which bear an initiatory as well as an historical significance, correlating with the Three Degrees of the Mysteries.

There are always three steps leading to the final culmination of the Great Work. These are outlined in every School of Initiation. The early Christians named these steps: (1) Preparation, (2) Purification, (3) Perfection. They outline the work of probation, discipleship, and Initiation. Paul has veiled these steps in his description of three journeys and various works accomplished therein.

The first journey occupied two years; the second, three years; the third, four years — which totals to nine, again a mystic key referring to the nine steps or degrees of Apprenticeship, Fellowcraft and Master in Masonry. In the life of the Supreme Initiator, these steps are represented by His birth, baptism, and Transfiguration. After these experiences follows the Great Work, ministry to others. The "trials" which confront every neophyte upon the Path find historical correspondence in the life of Paul: his trials before Felix, before Festus and before Agrippa. It was the manner in which Paul passed these tests that gave him authority to declare: "Henceforth there is laid up for me a crown of righteousness . . . and not to me only, but unto all them that love his appearing."

The first journey dates from 47 to 49 A.D.; the second, 50 to 53 A.D.; the third, 53 to 56 A.D.

The first journey or Degree was largely preparatory for deeper or esoteric work.

I and II Thessalonians correlate with the second journey and Degree and are concerned primarily with the illumination of the mind, and the resulting knowledge of inner planes in all their varied and colorful activities.

The Epistle to the Thessalonians contains the message of resurrection to the new life in its subtler implication — ability to function consciously apart from the physical body — an attainment which no one has described more perfectly than this great Christian Initiate.

I Thessalonians 4:13, 17

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

I and II Corinthians, Galatians and Romans correlate with the third journey or Degree and teach primarily discipline of the soul or "living the life," by means of which Law is transmuted into Love. The First Epistle to the Corinthians teaches the neophyte to *die*

daily in subjugation of the body or lower nature.

The First Journey

It was near the beginning of March, A.D. 47, that Paul, Barnabas and Mark left Antioch for Cyprus, the place chosen for the initial work of the first journey.

Cyprus is an island, the coast line of which measures three hundred and ninety miles. In the time of Pliny, according to Strabo, the island contained fifteen cities. Salamis, one of the most important of these cities, was the birthplace of Aristos, the famous historian. In its environs Zeno, the founder of the School of Stoic Philosophy, first saw the light of day. At Salamis Paul began the work laid upon him by the Master.

Paphos, the Roman capital of Cyprus, was located in the extreme southwest area of the island and was noted for its famous Temple of Aphrodite. This city was the seat of the pro-consul Sergei Paulus, who became Paul's most notable convert. Barnabas was a native of Cyprus, where he and his family were held in general esteem. Hence, the two exponents of the new teaching were everywhere received with respect and kindness.

After Paphos, the next step was the province of Pamphylia in Asia Minor. Pamphylia has been described as a "level crescent encircling the Pamphylian Sea and backed by the lofty range of the Taurus Mountains." Perga, the capital and most populous city, was the city of a large temple dedicated to Artemis.

It will be observed that Paul endeavored to make these temple cities the principal foci of Christian activity. The culminating orgies of the disintegrating Taurean religion were centered in these places and Paul endeavored to counteract their evil influence with emanations of the new Piscean regime. Taurus is a feminine sign. Originally the worship of the great Feminine principle was high, beautiful and sacred. Its "fall" was correspondingly low. Christianity came to replace this unspeakable moral debasement with a torch light and a life. Those who derived their live-

lihood from service to the temples were naturally among the most vindictive of Paul's persecutors, as exemplified by Alexander, the coppersmith, in Ephesus.

After Pamphylia came the Province of Galatia with its cities of Iconium, Lystra and Derbe, in each of which Paul, despite almost unendurable persecutions, succeeded in establishing flourishing centers. To these centers the Epistle of the Galatians was later addressed.

In order to reach the province of Galatia it was necessary to climb over the tortuous peaks of the Taurus Mountains. The prospect of this arduous journey, so intimidated the youthful Mark that he deserted his companions and returned to the comparative safety and comfort of his Jerusalem home.

It was late summer when Paul and Barnabas arrived in Pisidian Antioch, so called to distinguish it from several other cities of that same name. It was in this city that Paul first met Luke, "the beloved physician."

All of these cities had one or more synagogues where the custom was observed of inviting qualified visitors to discuss temple readings. It was in such services that Paul was introduced to the people. When driven from the synagogues by conservative and irate rulers, he would speak in market places, public squares or on street corners until a nucleus was formed, then the group would assemble in the home of one of his converts.

In the words of Paul are to be found a complete verification of the teachings of mystic Christianity. In his first discourse before the people of Pisidian Antioch he traces the lineage of the Master Jesus through the line of David, thus corroborating the teachings of Matthew and Luke that Jesus, high and holy though He was, was born of human parentage.

The keynote of Paul's teachings is found in the emphasis he placed upon the establishment of a new regime inaugurated with the coming of Christ Jesus. (Acts 13:16-23)

(To be continued)



CHILDHOOD

Elman Bacher

“Child-hood” simply means being in a state of involution on any octave of experience or unfoldment.

There is not much poetry but there is a great deal of truth in the statement that *the child is father to the man*. The man is the result of all of the processes of involution which emanate, in sequence, from the time of conception to fullest incarnated maturity. All involutions are, of course, phases of the one life-direction — evolution. They are timings for organization and focus of faculties. They culminate at the points when the faculties can be consciously used and directed. Conscious directive is just another way of saying Maturity.

Before we can undertake a technical approach to analyzing the charts of children, we must get a picture of what our various childhoods are. The structure of the Great Mandala will be used for illustration of the involution and evolution of human beingness. The Law of Correspondence will be seen here to apply in this way: from Virgin Spirit through incarnations to liberation from form corresponds to from Virgin seed through incarnation to transition. From virginity, or innocence, on any Life-octave, we proceed through a succession of emanations, which we call *child-hoods*, to cyclic maturities. A concrete example may be seen in the process of education. Students on the first day of kindergarten, first grade, ninth grade, and college freshmen are virgin spirits in relationship to the phase they are entering. The most virgin are, of course, the kindergarten students for they have no educational

experience in this life at all. All of these are children because they are still in the process of becoming educated. The childhood of being educated stops when the person first puts to use that which he has learned. On entering this phase, he enters into the childhood of his work experience. As he applies that which he has learned, he emanates toward his maturity as a worker.

So, let us remember that “childhood” is the process between relative points of maturity on any or all octaves of Life-expression, as unfoldment of potentials is the process between relative points of happiness.

The start of your incarnation was the timing that determined the end of your necessary experience on the inner planes. From that point, qualified entirely by your karmic requirements, things begin to happen that served the purpose of removing your consciousness from subjectivity to objectivity. The seed, nucleus of your vehicle-to-be, was matured within the maternal body. At the exact required timing, that seed received the effect of the paternal impregnation and the subjective phase of your incarnation was finished while the objective phase was begun — *new childhood*.

Now begins the involution, into the composite vehicle called the pre-natal period. This is the first of your objective childhoods. For illustration draw a large circle, add the horizontal and vertical diameters, place the symbols of the cardinal signs, as they are in the Great Mandala: 4th-Cancer, 7th-Libra, 10th-Capricorn, 1st-Aries. From a point on the Cancer-line, near the center, draw,

through comparable points, a line up through Libra and Capricorn, then down to Aries — three-quarters of a circle. This is the line of the gestation period — nine months of time symbolized by nine astrological house-signs — three quadrants. This is the gathering and focalizing of generic consciousness into the etheric matrix and its physical condensation. The ending of this gestation (prenatal) line of Aries brings this particular childhood to an end by its maturity at birth. Now the composite vehicle is objectified as an individualized expression of the archetypal idea — humanity. It is not a new human being but a human being reappearing newly.

From the point on the Aries-line where the gestation-line ended, move your pencil-point outward away from the center a little. From that point draw a quarter circle down to the comparable point on the Cancer-line. New octave — new dimension. This quadrant is the involution into conscious use of the physical vehicle — the individualized physical childhood. Astrologically, this period is represented by the parallel voyages of the progressed Moon and transiting Saturn (the form-builders) from their natal positions to the first square. The last time that transiting Saturn, in direct motion, squares its natal position terminates this quadrant.

Move your pencil-point down the Cancer-line a little and draw a quarter-circle to the comparable point on the Libra-line. This quadrant is the childhood of mental exercise. The training represents the schooling that is obtained by the child in the grades of grammar school. He takes his first steps in learning to understand the symbols we call letters and numbers which is for the (basic) purpose of coordinating and organizing his mental faculties. Then, a new and most vital childhood. This point on the Libra-line symbolizes the dawn of adolescence, the emanation of sex-consciousness and the awareness of polarity. On the gestation-line, this point represents the timing in the pre-natal period when the sex-characteristics of the incarnation-to-be were objectified and those of the opposite sex were subjectified. At adoles-

cence the physical body manifests the chemicalization of sex-consciousness. The subjective sex-consciousness is manifested by the vibratory response of the person to persons, for the most part, of the opposite physical sex. This subconscious emanation of polarity-consciousness represents the childhood of mate-love. The basic astrological pattern is: Progressed Moon opposition its natal position and Saturn transiting to the opposition of its natal position. Now move the pencil-point out a little on the Libra-line and draw a quarter-circle to the Capricorn line; three quadrants of the wheel and the second square of progressed Moon and transiting Saturn to their natal positions.

At this point the second on the Capricorn-line, the first maturity after birth is reached. The person has evolved the use of his physical body, his conscious mentality and his erogenous, generative powers.

He is now qualified, as far as equipment is concerned, to leave the status of life-taker and emerge into the status of life-giver. In other words, he can now become a parent. He not only can provide body-substance for another's incarnation but he should be qualified to assume and fulfill the responsibilities attendant on that expression. Anyone with physical equipment, desire-power, and a partner can become a parent, but being a parent involves the exercise of love-power and wisdom-power, as well as desire-power. Therefore, in the fourth quadrant after birth, the person enters the childhood of culminating maturity. This childhood is pictured by moving the pencil-point upward a little on the Capricorn-line and drawing the remaining quarter-circle downward to the Aries-line, completing one circle from birth. This period is the psychological-spiritual childhood — fusion of all of the personality elements — physical, generic, and mental. On the wheel it encloses the tenth, eleventh, and twelfth houses. Since the twelfth house abstractly symbolizes unfulfilled ideality, it symbolizes here the testing-time of the 28th, 29th, and 30th years. This period marks the end of the first cycle: progressed Moon and transiting Saturn (direct) conjunct their natal

positions. During this *super-birth* time the essentials of the entire horoscope are brought into intense focus. On its octave, it is analogous to the struggle of the infant to emerge from the maternal body. Only this is emergence of consciousness from the gravitational pull of psychological (psychic-emotional-mental) negatives, rather than the struggle of one physical body against another. The aspects made by the first solar eclipse after the progressed Moon's conjunction of its own place are very important to indicate the focus of testing until Saturn has completed its cycle.

It is true that, from a standpoint of karmic conditionings, the gestation period of a child's body may be attended by very difficult vibratory conditions due to the distresses, negative emotions, and tensions of the parents, particularly of the mother. However, since incarnation is made by vibratory attraction to specific parents and to specific environment, these conditions are outpicturings of vibratory patterns. The conditions are not causes — they are, in fact, specific effects of causes which the child himself has built from the way that he exercises his consciousness in the past. When we recognize that parentage and environment are *effects*, not *causes*, we recognize that we can redeem the quality of our relationship with our parents and the quality of our memory pictures of our early environment by decrystallizing tension thoughts and tension feelings and substituting thought patterns and feeling patterns based on Love and Wisdom. Is this not, in essence, one of the principal meanings of the phrase the Art of Loving?

At the end of the period marked by the conjunction of the progressed Moon and transiting Saturn to their natal positions (which is coincidental to the trine, by direct transit, of Uranus to its natal position) the man emerges from the emanations of his six childhoods — one subjective and five objective. In summary the subjective is preparation on the inner planes, for incarnation. The objective is: (1) The prenatal period, involution into physical and etheric vehicles, culminating at birth, (2) birth to seven years

— involution into use of physical vehicle, (3) seven to fourteen years — involution of use of mental faculties; (4) fourteen to twenty-one years — involution of polarity-consciousness, sex-awareness and emergence of the erogenous nature, (5) twenty-one to twenty-eight years — completion of the first cycle of the progressed Moon, culminated by the transit in last direct motion of Saturn to the conjunction of its natal position and the trine of Uranus to its own natal position. The latter two take place in the twenty-ninth and thirtieth years. This period is summing up of total childhood of the incarnation and testings which serve to solidify the consciousness for mature years, the inner struggles by which we prove how much has been learned of Life-Principles so far and then the action of Uranus provides a measure of liberation for progressive emanation.

Since recapitulation is a principle in evolutionary emanations, the next period, ending with the third square of the progressed Moon and transiting Saturn to their natal positions (first square of the second cycle) in about the thirty-sixth year, is a recapitulative period in which life gives us the opportunity to learn from the results of the testing-time of the 28th to 30th years, and to redeem, at least in part, whatever needs to be redeemed. Life does not want us to go from one octave to another all slogged down by burdens of accumulated congestions. The vibration of Uranus is Nature's provision to insure some degree of inner freedom, and that freedom is a direct derivative from whatever we have learned by our testing. After all, the congestion we call *ignorance* is decrystallized only by wisdom *and the truth shall make ye free*. This is the period to fix what needs to be fixed from the first thirty years and then we emerge, after the thirty-sixth year having learned things we needed to learn into the next phase (comparable to the erogenous-sexual period of adolescence) which is the period of greatest creativity so far. Our polarity powers, the higher octave of sexual powers, now dawn for a blaze of expression through the maturities of physical, mental, emotional, and spiritual equipment.

At the end of this period, the sixth quadrant, we come to the modulation into the fullest maturity of the incarnation. A threefold vibratory action takes place from forty-two to about forty-five. Progressed Moon and transiting Saturn make the second opposition to their natal positions and transiting Uranus opposes its natal position. This period is another *birth struggle* of great occult significance. It is the struggle, in consciousness, between the slowing up crystallization of Saturn and the progressive decrystallization of Uranus or Dying vs. Living. It is a conviction of this author that this struggle and its outcome have much to say about the psychological foundation and the evolutionary status of the next incarnation. At this time we, by our reactions and expressions, prove whether we intend to become inertial or to remain dynamic. Whatever in our consciousness tends to congest and to impede progress is shaken to its roots at this time. If we in fear cling to the old and no longer needed we build in inertia. If we adjust to needed changes we build in progress which results in a radiant new birth of spiritual consciousness. After this period we climb to the summit of our life-mountain — the fullest maturity of our later years.

Now a little technical study. Six sets of accurate calculations:

1. The months in which the progressed Moon makes its first square, first opposition, second square, conjunction, third square, and second opposition to its natal position.

2. Co-relate to each of the above the timing of the solar eclipse which falls (after the progressed Moon aspect) conjunct square or opposition the natal Moon. (The succeeding solar eclipse "opens up" the Moon patterns.)

3. The dates on which Saturn, by last direct transit, makes its first square, opposition, second square, conjunction, third square, and second opposition.

4. To each of the above (No. 3), co-relate the lunation nearest the aspect time which conjuncts, squares or opposes the natal Saturn. These lunations ignite the Saturn aspects in correlation to the solar

eclipses in their relationship to the progressed Moon aspects.

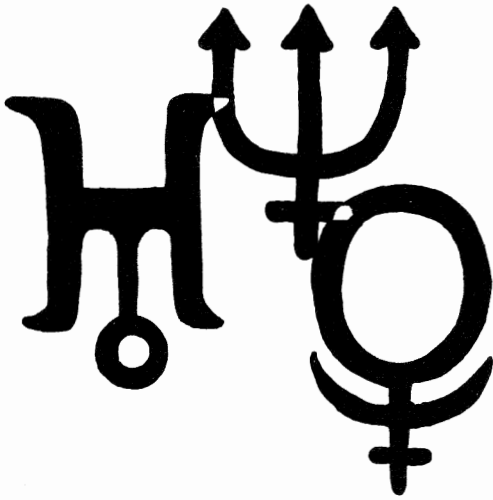
5. The period when Uranus, by first and last direct transit, opposes its natal position. Find the timing of the solar eclipses that conjunct, square, or oppose the natal Uranus in this period. This is the apex of the *shaking up time* — Uranus rumbles and roars at everything he dislikes about Moon-Saturn.

6. A composite list of everything in the above mentioned two-point period of Uranus-opposition-Uranus that ignites the natal Uranus by sextile or trine. That is, the progressed Moon itself, solar eclipses and their Full Moons, lunation patterns and their Full Moons, and majority planetary transits that represent stimulation of Uranus according to his powers for establishing inner liberations and progressiveness. Also, the study of the Uranus opposition Uranus requires a careful synthesis of the contrast of natal Uranus with natal Saturn to evaluate the relative powers of gravity and progress in the individual chart.

It is also suggested that special attention be given to the progressed Moon aspects in this way: Make a list of the months when progressed Moon, in sequence, makes aspect to every planet which makes legitimate aspect to the natal Moon in the horoscope. Each of the quadrant turning points is focalized by the aspects of progressed Moon and transiting Saturn to their natal positions, but Moon aspects in the natal chart are personal specializations of the Moon principles and all of these aspects have important bearing on the turning points.

When you are reading the chart of anyone, keep in mind what *childhood* he or she is in. Analyze the chart for its basic values but keep in mind the equipment that is presented for the time of the experience you are studying.

In conclusion — the astrologer's first quadrant is in learning the calculation — the body of astrological study. All of his other *childhoods* as an interpreter-artist are coincidental with his various stages of spiritual unfoldment.



The Higher

Octave Planets

Jonah Michaels

A major problem besetting the modern astrology student is the interpretation of the position and aspects of the higher octave planets, Uranus, Neptune, and Pluto. Uranus, we are told, is the higher octave of Venus. With Saturn it rules Aquarius. The keyword for Uranus is Altruism. Neptune, we are told, is the higher octave of Mercury. With Jupiter it rules Pisces. The keyword for Neptune is Divinity. Less is known about Pluto. Its rulership is ascribed to Scorpio. It is thought to be the higher octave of Mars. Regeneration is the keyword for Pluto.

Given this information, how can we apply it to understanding the horoscopes of everyday men and women? Will a person with Uranus trine Venus manifest Christ-like love? Will a person with Neptune trine the Sun be guaranteed Initiation? Will a person with Pluto square to Mars become a destructive terrorist? It is the author's opinion that these planets are often over-interpreted both positively and negatively. People with well-aspected higher octave planets may acquire a false sense of spirituality. People with adverse aspects of the higher octave planets may receive a false impression of deep-seated, psychological maladjustment. In order to clarify this problem and help students refocus their thinking in a more realistic direction, the author offers the following suggestions.

Max Heindel has given us several hints

in his discussion of Uranus and Neptune. In speaking of Uranian altruism, he states: "This goal is high and those who aim so high often fall very low. When we essay to transcend the Venus love and cultivate Uranian altruism we are thus in great danger, and the most promising lives are sometimes wrecked by the pernicious theory of soul-mates, which leads to clandestine love affairs and perversion of the creative function. But remember this — altruism does not require the return of the love bestowed upon others, it has absolutely no concern with sex; it will not lessen the love for our families, but they being nearest to us will feel the increase of our love to a greater degree than those further away, and unless our love brings forth such fruit it is not Uranian and will not further us upon the path of attainment."

Max Heindel concludes that the great majority of humanity cannot yet respond to the higher side of Uranus.

Similarly, Max Heindel indicates that most of humanity is "still lacking the sensibility which makes them amenable to the vibrations of Neptune." He further states: "Neptune and its satellites do not properly belong to our Solar System. The other planets — or rather their Spirits — exercise an influence over the whole of humanity, but the influence of Neptune is largely restricted to one particular class of astrologers."

Max Heindel died before the discovery of Pluto was publicly announced. However he may have been alluding to the future discovery of Pluto when he stated: "The Western Wisdom Teachings tell us that there are two more planets in the universe which will be known in future ages and that these will have an influence in developing qualities of so transcendent a nature that we cannot now understand them. The number of Adam, man or humanity, is nine, and there are nine rungs upon the stellar ladder by which he is ascending to God; up to the present time he has climbed only five of these rungs, Mercury, Venus, Mars, Jupiter and Saturn, and not even the vibration of these has he by any means learned. Uranus and Neptune are slowly coming into our lives; they will not become active in the same manner and to the same degree that for instance the Moon and Mars are at the present time until many ages have passed. But even when we have learned to respond to them there are two more of which we shall know something later on; it is the opinion of the writer that these are probably not felt by any except those who have graduated from the Greater Mystery School and by the Hierophants of that sublime institution."

With these hints in mind, this writer suggests the following method of categorizing sign positions and aspects of a chart:

1. List the planets according to their correspondence to the vehicles of man.

A. Personality Planets:

Saturn: seed-atoms of man's lower vehicles

Moon: symbol of the vital body

Mars: outgoing energy of the lower nature, the desire body

B. Mind:

Mercury: the lower concrete mind

C. Spiritual Planets:

Jupiter: the Human Spirit

Venus: the Life Spirit

Sun: the Divine Spirit

D. Higher Octave Planets:

Uranus: octave of Venus

Neptune: octave of Mercury

Pluto: octave of Mars (speculative)

2. Examine aspects among the personality planets, Saturn, Moon, and Mars. When a conflict exists within the personality, that problem should be addressed first before the higher self can be properly expressed.

3. Examine the aspects between the mind and personality planets. The mind must be separated from the bias of the lower self in order to function as a connecting link to the higher self.

4. Examine the aspects between the mind and the spiritual planets, Jupiter, Venus, and the Sun. What opportunities exist for the mind to reflect the higher self?

5. Examine what planets are unaspected in the above scheme. Unaspected planets suggest that the person needs to begin to cultivate the qualities which the planet expresses.



After completing the analysis of the Sun, Moon and the first five rungs on the stellar ladder, we are ready to ask what role the octave planets might have in the person's life.

The higher octave planets may be considered silent guardians of man's evolution, whose forces are available to bestow the highest spiritual opportunities for those who have proved their worth and to provide painful warnings for those wandering too far off their intended path of growth and experience. Max Heindel serves as an example of one who felt the positive effects of Neptune. He has Neptune in the 10th house retrograde making a 10 degree orb with the Sun in the 12th house. The Sun is square to Saturn in the 4th house. The Initiation of Max Heindel was in no way guaranteed. Only after he had passed the test of temptation

posed by an Elder Brother was he worthy of becoming an instrument to receive the Teachings embodied in *The Rosicrucian Cosmo-Conception*.



In looking at the various aspects which Uranus, Neptune and Pluto make, categorize them as follows:

1. Positive and negative reinforcements for otherwise unaspected planets. Attention should be focused on the development of the lower octave planet. Negative aspects may never be felt unless development of the planetary principle is woefully neglected. Positive aspects may be soothing glimpses of a higher purpose which inspire the person to give attention to difficulties besetting his path.

2. Positive and negative reinforcements for otherwise afflicted planets. The function of the octave planets here are similar to their role above.

3. Negative aspects of octave planets to

otherwise well-aspected planets. After fuller development of the lower self the person discovers the difficulties and challenges marking the path of the spiritual aspirant.

4. Positive aspects of octave planets to otherwise well-aspected planets. These may be well earned opportunities for soul-growth whose expression depends on the individual effort of the person involved.

Finally we should not ascribe effects of the octave planets to the lives of the individuals without evidence of manifestation. When a person experiences negative clairvoyance and has Neptune afflicting the Moon, we have evidence that the effects of Neptune are being manifested. However many people with the same aspect may remain unaffected throughout their entire lives. In our aspirations toward the Spiritual Life we are given opportunities appropriate for our individual needs. We may aspire to lives of Altruism, Divinity and Regeneration, but we should remember that our task here and now begins with improving our day to day expressions of Love, Reason, and Work in the service of humanity.

THE NATAL CHART

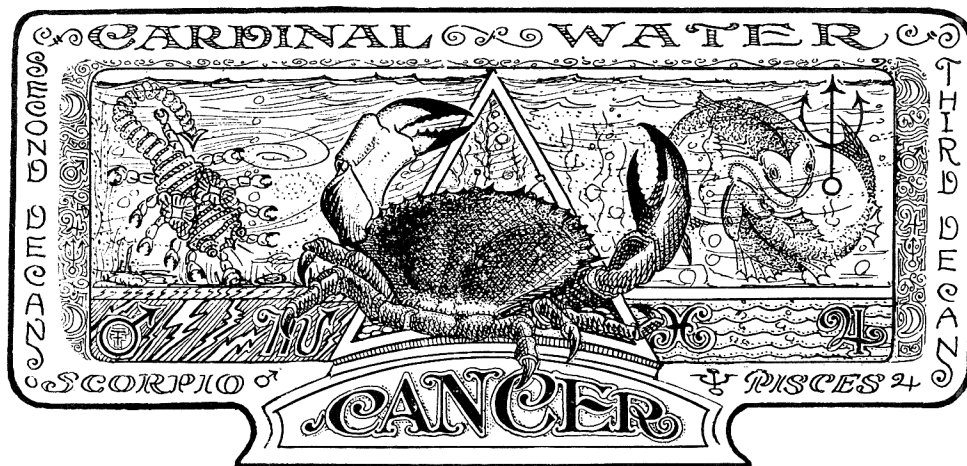
*The Houses are workshops of mortals;
The Cusp signs relate to the soul,
But Planets are Spirit in action
As onward the Life cycles roll.*

*Squares indicate yesterday's failures,
Obstructions and losses we earned
By over-indulgence in pleasure
Or lessons despised and unlearned.*

*The Sextiles and Trines reveal credits
For work we have faithfully done,
For services lovingly rendered,
For honors unselfishly won.*

*Equipment for all our endeavor
By elements, Qualities shown,
May help or retard our progression.
The choice remains always our own.*

by Isabel Ambler Gilman



THE CHILDREN OF CANCER, 1981

Birthdays: June 21 to July 23

As the Sun enters the sign Cancer at the Summer Solstice, it reaches a climax in its cycle of experience. It has attained its maximum northern declination; the first quarter of its annual journey has been completed.

Continuing the analogy of the Sun as an individual who began as a pioneer in Aries, he may be said to have arrived in Cancer at a time when he is no longer satisfied to live more or less irresponsibly and solely for the sake of self. Age old biological urges stirring restlessly within, strongly impel him to seek emotional satisfaction through the responsibilities and privileges of parenthood. Under the influence of the sign Cancer, the native becomes a family person.

The restless Moon, ruler of tides, organic functions, and the stomach, has its home in Cancer. And, like the stomach, the natives of Cancer are ever aware of recurring hunger not only for nourishment, of which they are generally most inordinately fond, but also for sympathy, and intense emotional experience. Vivid awareness of their feelings results in definite personal opinions and reactions, which tend to be strongly qualified by subjective standards so that it is not easy to arrive at impersonal,

objective views. The "Moon children" cling tenaciously to "rights," needs, possessions, and habits as being correct and distinctively their own.

Cancer is the sign of the mother. Those born with the Sun in this sign are so sympathetic and sensitive that they readily become absorbed in the conditions and basic needs of others, making them adept hosts, nurses, homemakers, and fine cooks. Caring for children, the aged, and all in need, instinctively interests them, as do the weak and afflicted. A mother-like approach to life explains why, though inherently timid and retiring, the native of Cancer can be exacting and autocratic in ordering the lives of others. This sign is indicative of the "home" of the individual in a psychological as well as in a physical sense. From it comes the biological urges, instincts, and ancestral characteristics that form the basis of action. Culture, provincialism, racial traits, traditions, and taboos stem from the sign Cancer.

Although seldom as strong and large as some, these people can enjoy a healthful, active life, particularly if by self-control they regulate the feelings and appetites, thus preventing the creation of inharmony within which is so often the cause of functional and digestive disorders. A moderate, rational diet, and optimism are necessary.

Readings for Subscriber's Children

T. Van Ness Leavitt
 Born January 21, 1972, 9:30 A.M.
 Latitude 34 N 01.
 Longitude 118 W 30.

This little boy's chart shows the planets scattered over seven of the houses, and common signs on all the angles. Hence we would judge that he is very flexible and changeable. In fact, perhaps his most serious lesson in this life will be to learn stability, determination, and persistence.

Fortunately, the Sun is in a fixed sign, Aquarius, in the 11th house and is well aspected: sextile Neptune and Moon, trine Saturn and Pluto. There is an intuitive perception of the inner nature of things, a touch with the forces and ideas of the spiritual realms which inclines this native to align himself with advanced ideas and practices. He is drawn to scientific research and ultra-intellectual or strange religions. There is a love for the esoteric which leads into the higher life, but it is apt to be approached largely from the intellectual standpoint. The trine of Sun to Saturn points toward some of the finest faculties in the gamut: method, foresight and organizing, executive and diplomatic ability, with the stamina to carry to completion any project determined upon.

The Moon in Aries, intercepted in the first house, sextiles Sun, trines Neptune, but squares Mercury and opposes Pluto. Independence of nature is accentuated by this configuration, as are ambition and aggressiveness. However, there is apt to be a lack of forethought at times, so that numerous occupations may be tried and left before taking enough time to succeed in any one of them. Learning to consider the advice of others is a trait to be cultivated.

Mercury in Capricorn tends toward a

critical, penetrating mind, but also a suspicious one. Thoughtfulness and diplomacy, along with the ability to ferret out secrets, would serve well in detective work. A practical turn to the mind, including thriftiness, suggests one who will save something for a rainy day. However, since Mercury squares Moon, Mars, and Uranus, this boy needs careful training in the power and uses of the mind. If he is taught to keep an optimistic, trusting attitude, he will be much better equipped to make the most of his talents in this life.

Jupiter, the planet of benevolence, is strong in Sagittarius and the 10th house, conjuncting the MC, but squaring Pluto (retrograde). This configuration can be the basis for a humane, broad, and philosophical mind, a reverent and religious disposition. It is one, therefore, which Thomas would do well to cultivate, thus inviting toward himself general success in life, a prominent position in his profession or religious sphere. Extravagance and temptations to gamble should be carefully avoided.

Venus in Pisces points toward one who is capable of deep compassion, and who may be moved to help those in prison or a charitable institution. It also gives a love for music, which it would be well to cultivate as an outlet for his strong emotions. The square of Venus to Neptune, however, sounds a warning to avoid anything that has in it an element of chance or speculation, especially if a corporation is involved.

The favorable aspects to Neptune (sextile from Sun and Pluto, trine from Moon) increase the inspirational, devotional, and religious tendencies, and also the possibility of helpful dreams and visions. There is a sensitivity to the echoes from the heaven world which can be of inestimable value to this boy in following the path of spiritual progress.

D. Marcantelli

Born January 28, 1970, 7:00 A.M.

Latitude 34 N.

Longitude 120 W.

With Sun, Venus, Saturn, and Jupiter in fixed signs, and fixed signs on all the angles, this little boy has a very determined, stable nature. His most important lesson to learn in this life may well be that of adaptability and flexibility.

The Sun and Venus in close conjunction in Aquarius in the first house (conjunct the ASC), sextile Mars and Neptune, trine Uranus and Moon but square Saturn and Jupiter, is a powerful configuration, stamping the personality and individuality with such traits as a good mentality, strong intuition, and persistence in endeavor. There is a deep concern for science, literature, and philosophy as well as an interest in music, art, and poetry. Childhood days are apt to be bright, encouraging his naturally cheerful, companionable nature. He is ambitious to succeed, courageous in overcoming obstacles, and ready to lead and exercise authority. David will not be prone to be bound by the usual restrictive rules of society in his affairs of the heart, but will be likely to follow the inclinations of his heart regardless of what others may think or say. At the same time he tends to be loving and sincere in his convictions so that friends never fail him, and whatever success he has in life will come partly through the efforts of his friends to aid him in realizing his hopes, wishes, and aspirations.

The Moon is in another airy sign, Libra, in the 8th house, in conjunction with Uranus, trine ASC, Venus, and Sun, but square Mercury in Capricorn in the 12th. This configuration bespeaks a kind, sympathetic, and optimistic nature with a fondness for social pleasures. There is good reasoning ability, too, and a love for art and music.

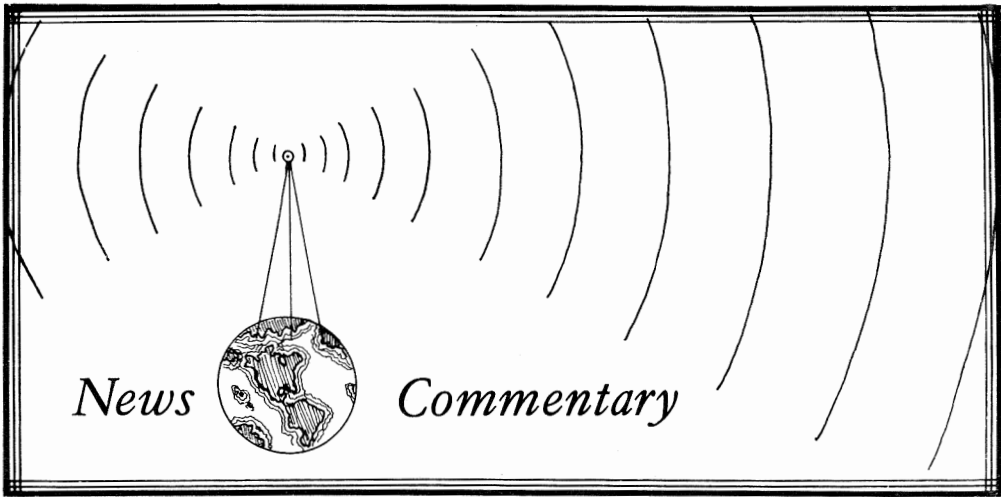
Mercury, chief indicator of the mind, is posited in Capricorn, in the 12th house, squares the Moon, parallels Venus and the MC. This child is apt to be thoughtful and diplomatic, but also critical and suspicious.

He has a good deal of persistence, so that he will stick to an objective until it is accomplished, but he should avoid any tendency at times to be miserly, spiteful, or vindictive. On the whole he will do better to trust his intuition rather than his intellectual perceptions or conclusions. An accurate memory should be cultivated, and a worrisome attitude avoided.

Neptune in Sagittarius in the 10th house sextiles Sun and Pluto, and trines Mars, pointing toward strong inspirational, devotional, and religious tendencies. Dreams, visions, and occult experiences may come as guides for conduct or decisions. There is a love for travel, by both air and water, and much pleasure enjoyed thereby. Since Neptune is in the 10th house of occupation, David may well spend some of his time in helping others in connection with a mystical society or in scientific research. This well-aspected Neptune suggests considerable spiritual effort made in past lives, and the inner urge to continue this endeavor.

Since Scorpio is on the cusp of the 10th house, we must also consider its ruler, Mars, in selecting a vocation. In this chart it is found in the fiery sign Aries in the 2nd house, the house governing one's finances. From this, and other indications in the chart, it would seem that a vocation having to do with machinery, surgery, or metal would be suitable. As an executive in a corporation dealing with any of these commodities he would find an outlet for his considerable abilities. Promotion and surveying are also suitable fields for his talents.





Students Catalog After-Death Experiences

All 30 people had been considered clinically dead, and yet they were alive. Alive enough to describe distinct stages in the eerie twilight zone between life and death.

Three Evergreen State College students — Jim Lindley, 32, Bob Conley, 43, and Sethyn Bryan, 19 — placed a newspaper ad seeking those “who have been clinically dead or feel they have died and returned to life.”

Monday, after interviewing the 30 Puget Sound residents who answered their ad, they reported finding a pattern in the “afterlife” experiences described.

Their subjects, the three said, all felt an enveloping sense of calm and a separation from their bodies. Then they were sucked through a tunnel into a brilliant, golden light where other people waited to welcome them.

One man told the researchers of floating rapidly through a darkened tunnel.

“In the distance, I could see a bright spot,” he said. “I was stopped for a consultation about going on to the bright spot . . . I felt I was in a room with another presence there — I didn’t see anybody, but I could feel it.”

A woman recalled appearing before a group of people.

“They asked me to review my life, I was kind of judging myself,” she said. “I had a choice whether to return, but they were adamant that I return . . . I decided to come back after I was told what my mission was.

“I returned to my body, and it was a terrible thing. I was jerking and twisting . . . I hated the feeling I had.”

Another found himself floating above a hospital surgical table, watching a nurse crying over his assumed death. Then he departed on a journey that placed him before a bizarre tribunal.

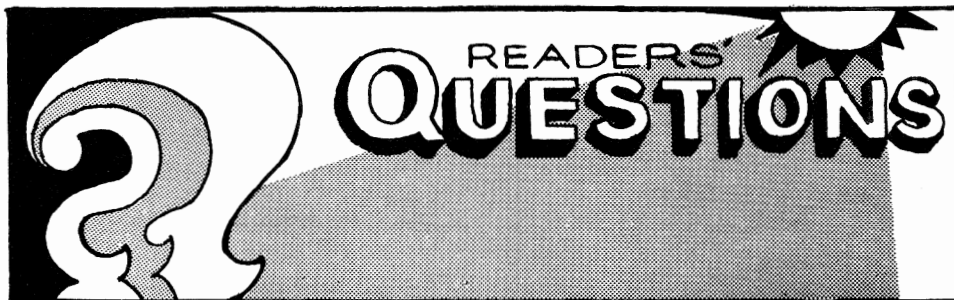
“There was a whole bunch of guys off to one side,” he said. “They were all me, at different times. There was a pirate, one in robes and one thousands of years older in crude clothing, like a shepherd or something. One was in a medieval, green outfit.

“Eleven years later, I went to Greece and visited the Parthenon. I looked down and here was this place I’d been — I recognized the contours of the land.”

The tales have common traits, Lindley said.

First comes a “tremendous peace in which all agony ceases,” he said. Then, a “tunnel effect,” in which the person feels

[Continued on page 336]



How Stellar Rays Affect Us

Question:

One hears so much these days about the influence of the stars on the lives of people. How is it possible for stars to affect one's life?

Answer:

It really is quite simple when considered in the light of reason and logic.

We see the changes produced in the different seasons, and we recognize that these changes are due to alterations in the Sun's position vis-a-vis the Earth. We also recognize the effect of the Moon on tides. These bodies constantly are producing changes in the atmospheric conditions of the Earth, and in these days of instant communication it should not be hard to conceive that the other heavenly bodies also produce an effect. Their changes are so numerous that the same chemical condition could not occur except at intervals of 25,868 years (a sidereal year). Thus we see that the electro-static condition of the atmosphere at the moment a child draws its first breath would give to each atom of the sensitive little body *an individual stamp*.

After death to earthly life, the Spirit enters the purgatorial region, then the First Heaven, then the Second Heaven, remaining in each place long enough to do a certain amount of work. Finally it reaches the Third Heaven, where it remains for a period of perfect rest. However, in the fullness of time a desire for more experience draws the Spirit

back to earthly life. Then the Lords of Destiny call up before it a panorama of the coming lives available to it. Various embodiments usually are offered from which to choose, because the Spirit has had contacts with many different people who are then living and in whose environment it may take its place, to reap with them what it has sown in its former lives and to sow anew. The panorama, however, is given only in the larger outline, and the Spirit is left free to fill in details.

When the Spirit finally enters Earth life, the stellar rays are propitious to the unfolding of the life panorama, and the horoscope at birth shows the time when the Spirit will receive impulses from the planetary rays to bring on incentives to certain actions.

Be it noted that we carry in our atmosphere the latent forces of all our past lives, and at the propitious moment the planetary rays impinge upon the tendencies latent within us and galvanize them into dynamic energy which impels us in a certain direction. The pictures shown in the prenatal panorama become endowed with life and we are forced to take action one way or another. Either we may yield to the impulse, thus bringing upon us the whole effect shown by the prenatal cause at hand, or we may strive to take another line of action which will modify the cause, thereby resulting in a different effect, and change the life within certain limits. We cannot change the life al-

together, for the panoramic debts selected must be paid in one way or another and the lessons which they carry with them must be learned.

It may be difficult for the materialistic mind to accept the reality of the innumerable invisible Beings who aid mankind, but the sooner it is accepted the sooner man will understand many of the now seemingly inexplicable mysteries of life. The Recording Angels not only help man select the environment for his Earth life, but they also guide the stellar influences so that they affect each person in such a way as to facilitate the liquidation of his past indebtedness to others and also to reap the benefit of whatever good he has done in past lives.

RACE SPIRIT OF THE UNITED STATES

Question :

Max Heindel says, with regard to the new race now beginning to appear in the United States: "In a few generations I expect they will be taken in charge by an Archangel, who will then begin to unite them." (*Letters to Students*, p. 144) The words "I expect" disturb me, because they seem to indicate that he was not completely certain, whereas in most other matters he speaks more positively. Do we nevertheless take this to mean that the United States definitely will have a Race Spirit in time, and if so, is this not a step backward?

Answer:

Although we agree that the words "I expect" do give some pause for thought, we believe that even if Mr. Heindel may not have been completely positive in this instance, it stands to reason that a Race Spirit for the United States is indicated.

In the *Cosmo-Conception* we read (p. 315): "... the object of the new Race of the Sixth Epoch will be the unification of all the Races. The United States is becoming the 'melting pot' where all the nations of Earth are being amalgamated, and from this amalgamation will the next chosen people, the

nucleus, be chiefly derived." Again (pp. 304-5): "At the end of our Epoch the highest Initiate will appear publicly, when a sufficient number of ordinary humanity desire, and will voluntarily subject themselves to such a Leader. They will thus form the nucleus for the last Race, which will appear at the beginning of the Sixth Epoch. After that time races and nations will cease to exist. Humanity will form one spiritual Fellowship as before the end of the Lemurian Epoch. . . . From the mixture of the different nations now taking place in the United States will come the 'seed' for the last race, in the beginning of the Sixth Epoch."

All this certainly leaves no doubt that a new Race eventually is to be formed from the human "melting pot" now coming together in the United States. Throughout evolutionary history every race, with its distinctive racial characteristics, qualities, and attitudes was molded under the aegis of a Race Spirit — a member of the archangelic life-wave — who conferred the necessary unifying essence. We see no reason why the need for a unifying Race Spirit would be eliminated for the last Race. Therefore we believe that a Race Spirit indeed will be empowered to take over these duties for the last race, and this Being may well be the Archangel initially destined to work with the United States, as suggested by Mr. Heindel.

No, we do not see this as a step backward. The members of any race who voluntarily subject themselves to the exalted leadership of the highest Initiate of our life-wave necessarily would be capable of leading exemplary lives mentally, morally, and spiritually. In consequence, the activities of such a race would be considerably more lofty, humanitarian, and spiritually elevated than those of any previous race. It certainly appears that the selfishness and separatism characteristic of all former races are to be done away with in the ultimate race. As the last stage before the achievement of universal fellowship, the ultimate race and particularly its leadership will be striving for perfection. This can hardly be considered a step backwards.

OCCULT VIEWPOINT REGARDING ADOPTION

Question:

What is the occult viewpoint regarding adoption? Is it wrong for a mother to give her child up for adoption when she feels that she will be unable to provide rightly for it? In this case the mother-to-be is 17 years old and unmarried. Is the bond of the thymus gland severed when children are given to others to be cared for?

Answer:

We see nothing wrong with the practice of adoption in itself. On the contrary, adults who take unwanted or uncared-for children into their homes and lives and provide them with parental and familial love and the foundation upon which to build their own lives as useful human beings are performing a major service, not only for the individual children concerned but also for the overall advancement of the human race.

Naturally, of course, each case is different, and the Law of Cause and Effect will apply in every instance as it does in all other matters. We could not and would not say that it is "wrong" — or for that matter "right" — for a mother to give up a child for adoption, particularly since the ramifications in every case are as different in their origins as they will be in their long-range consequences. Generally speaking, it might seem advisable for an unmarried, teen-age mother unable to assume the responsibilities of parenthood to permit her child's adoption by someone willing and able to care. On the other hand, if the young mother has a loving family of her own and understanding parents who, as grandparents, can and will assist, it might be much more advisable for the child to stay with its natural mother. Nevertheless, there are other questions to be asked. Is the young mother a "fliberty-gibbit" who will take no interest in the baby once the grandmother is on the scene, or has this experience sobered and matured her and made her aware of what she has done and desirous of meeting the responsibility as best she can with her parents' help? Is the willing

and loving grandmother physically strong enough to commit herself to years of caring for an active, growing infant, child, and perhaps even teen-ager? What of the child's father's interest, desire, and/or ability to meet present or future responsibility for the infant? Myriad other vital and diverse considerations in like manner also will present themselves and can be answered, of course, only on an individual basis. In any case, as said, the Law of Cause and Effect will apply, and no decision of such nature and magnitude possibly could be resolved without leaving a residue of destiny — which could take the form of both debts and rewards.

The bond between natural parents and child inherent in the child's thymus gland is not broken by the fact of physical separation. The essence of the parental blood which the child uses in manufacturing its own blood during its first 14 years remains whether the child lives with its natural parents, adoptive parents, or in an institution.

KARMIC IMPLICATIONS OF "ANIMAL EUTHANASIA"

Question:

What are the karmic implications for a "loving soul" employed by a humane society who is "forced" to participate in animal euthanasia? The animal shelter provides for the animals' care up to a point, but if they are not claimed after a time some are given drugs to end their lives. What are this person's alternatives, given that he is in this situation and, alone, cannot change it?

Answer:

This question again cannot be answered definitively one way or another to cover all possible cases. The answer for one person may be completely different from that for another person.

Points to be considered when trying to calculate a possible answer might include: is the person acting completely contrary to his principles by administering euthanasia to the animals or does he regard it as an unpleasant but necessary alternative to straining the re-

sources of the animal shelter beyond capacity or to permitting large numbers of unwanted animals to roam about the community at will? If it is completely contrary to his principles, is he keeping this job because it is his proven best means of supporting a family or merely because he only half-heartedly, or not at all, is looking for another job? If he does not have a family to support, why does he not simply quit? Does he stay on because he believes that he can — and does — do good in other phases of the humane society work that might outweigh his part in “putting the animals to sleep.” If he does not approve of animal euthanasia, how does he feel about having animals spayed or neutered?

Thus, compliance with personal convictions, motivation, discharge of responsibilities to people other than himself, discharge of his responsibilities — as he sees them — to the animals in his care, and probably many other more individual factors in each case will be combined to determine each person’s accountability under the Law of Cause and Effect. In each case the minutia of consequence, and often the larger outline of consequence, will differ.

Furthermore, there is an even broader picture to consider. Just as the butcher is not solely responsible for the consequences of his slaughter as long as his meat-eating customers continue to employ him to do their butchering for them, so, too, the person who “puts animals to sleep” because there is no other place for them is not solely responsible as long as the human race collectively cannot or will not successfully cope with the care of all the domesticated members of the animal kingdom. “Karmic implications” are not solely individual. Depending on circumstances, they also can be familial, communal, national, and universal. The idea that “he did it so he is responsible” increasingly must be replaced by the understanding that “he may have done it but we all are responsible.”



LONLINESS AS RESULT OF SPIRITUAL STRIVING

Question:

I have been a Probationer for several years and I am very grateful for the Teachings, but I feel so lonesome among all the non-believers around me. All my explanations about the Teachings seem to be misunderstood. I want to isolate myself among people who think as I do. What can I do?

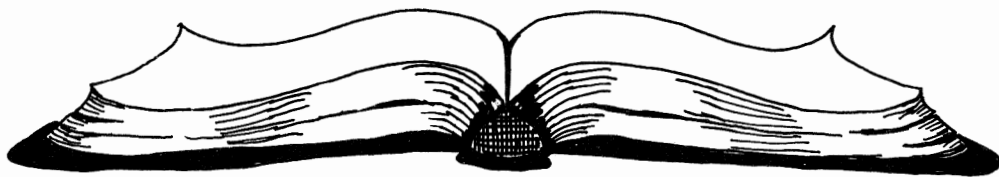
Answer:

Yes, it is true that loneliness can be one of the pitfalls on the spiritual Path. People who strive toward spiritual ideals and goals do not, in one sense, have too much in common with more materialistically-oriented neighbors. On the other hand, the materialistically-oriented person is our brother just as much as is the spiritually-oriented person, and it is not intended that we isolate ourselves from our fellow men just because we may be spiritual aspirants and don’t always see things as they do. On the contrary, it is incumbent on us to go out into the world and live the life in which we profess to believe, doing our best to serve where and as we can. Max Heindel often stressed that our examples are more effective than our words. Words indeed can be misunderstood, but the results of a good example are obvious to all who observe.

Think how lonely Christ Jesus must have been: even His three most trusted followers could not watch with Him as He asked them to do, but fell asleep instead. Nevertheless, Christ Jesus lived the most exemplary life ever lived on Earth, and the service He gave to the human race, and the legacy He left, need not be elaborated upon here.

Contemplation, prayer, and most of all, the exercise in all your daily tasks of the Law of Love, can do much to lighten the sting of loneliness. Remember, too, that most comforting of all promises: “Lo, I am with you always, even unto the end of the Earth.” We may at times be lonely, but we never are alone.

Book Reviews



The Hospice Movement, by Sandol Stoddard, Vintage Books, Random House, New York, 1978.

“**T**his book traces the hospice movement through its various historical guises, culminating in the resurgence that has established the modern hospice, in the minds of many people, as “a better way of caring for the dying.” In writing that is lyrical as well as factual, the author assumes the role of historical traveler and narrator. In vivid flashbacks interspersed among descriptions of hospices now operating in England and the United States, she outlines the role played by the humanitarian men and women of ancient and medieval times who dedicated themselves to caring for the dying, allowing them to pass on with dignity and in comparative ease.

This is contrasted with the role of the modern hospital which generally acknowledges “saving lives” as the only viable task and regards death as an embarrassment. By and large, the terminally ill who are forced to live out their last weeks or months in an average hospital are heavily sedated and “shunted off to one side,” regarded more as “anonymous receptacles of disease” than as

individual human beings with emotional and mental as well as physical needs.

Again in contrast, the hospice sees death as a part of life and the dying as human beings to be cherished, cared for compassionately as well as hygienically, and given every opportunity to prepare themselves as they see fit for the momentous, albeit natural, event that lies before them. Orientation of the modern hospice movement centers around the conception that “the process of dying offers tremendous potential for personal growth” — for the patient’s relatives and the hospice personnel as well as for the patient himself — and that the terminally ill individual is entitled to as much emotional and medical support as is necessary to enable him to reach that potential.

The unique, determining characteristics of the hospice community are enumerated in a definitive summary as follows: a hospice is a caring community whose staff — ranging from director and doctors to cooks, custodians, and volunteer workers — are dedicated to one cause: to promote the physical, emotional, and spiritual well-being of the terminally ill and their families; staff members are highly trained in their various skills, not merely well-meaning but ineffective do-gooders; hospice services and fellowship are offered to the family unit, not just the patient; care is given to as many patient-family units as staff, space, and budget permit, with no racial, religious, or other discrimination; the hospice must be auto-

mous in terms of its professional procedure since its principles are not those of hospital or nursing home.

Far from being depressing, this book is elevating, hopeful, and joyful. As Dr. Elizabeth Kubler-Ross is quoted as saying: "The hospice movement is the finest organization for change in this country today," and certainly the potential changes it bodes for our "death-denying society" in terms of preparation for and even understanding of the future of all human beings are tremendous.

An impressive (considering the relatively recent inception of the modern hospice movement) bibliography is included, and readers desiring information about specific hospices in the U.S. are advised to contact: National Hospice Organization, c/o Dennis Rezendes, 765 Prospect St., New Haven, CT, 06511.

(In this connection the reader's attention also is drawn to the review of *A Way to Die*, by Victor and Rosemary Zorza in the *Rays*, May 1981.)



Color Healing: Chromotherapy and How it Works, by Mary Anderson, Samuel Weiser Inc., 740 Broadway, New York, 1979.

This little volume offers a restatement of the general principles of color healing, which in recent years may have become somewhat familiar to the average reader. The science of color healing was part of the ancient Wisdom practiced in China, India, and Egypt, but went out of fashion with the advent of more materialistic theories of medicine. It now is re-emerging, with renewed acceptance, as a valid, scientifically verifiable form of treatment.

The present-day "bible" of color therapy probably is Dr. Edwin Babbitt's *The Principles of Light and Colour*, first published in 1878. Mary Anderson's book, a 90-page clearly-formulated paperback sum-

mary of the background, use, and major facets involved in color therapy would be an excellent introduction for the reader who desires eventually to immerse himself in the considerable detail and complexities of the Babbitt book, and for anyone who is curious about the general principles of this healing art. The author recognizes the effect of color not only on the physical body but also on man's other vehicles as well. She indicates the relationships among color and body organs and tells which colors are desirable for the treatment of specific diseases. She describes the process of diagnosing by reading a person's aura, and also briefly explores some of the general influences of color on health when combined with both numerology and music.



Looking at Astrology, by Liz Green, CRCS Publications, P.O. Box 20850, Reno, Nevada, 89515, 1981.

This beautiful 30-page paperback for children (ages approximately 6 to 12) is a "primer" of astrology that is as compelling and charming as it is informational. In simple yet intelligent language it tells — in more of a spiritual than a mundane framework — what astrology is and how we use it to understand and help ourselves and others. It explains and gives the symbols for planets and signs, expresses basic keywords for the planets, and tells very generally the significance of each sign in its role as a sun sign. It is tastefully illustrated in color that is at the same time lavish and subdued, and the "eye-appeal" alone can be depended on to attract most children.

Liz Greene is a psychologist, evidently of the Jungian school, who relates the use of astrological symbolism to psychology in her practice, and an author of other books for children and adults.

HEALTH AND HEALING



Modern Dietetics and the Vegetarian Diet

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

(Conclusion)

Vitamin C prevents scurvy, and K is essential for the blood and capillaries and the prevention of hemorrhage. Similarly, Vitamin D plays a part in calcium and phosphorus absorption and in bone formation, and protects against rickets. Vitamin E assists in reproduction and body cell development and aids the metabolism of not only protein but also of essential poly-unsaturated fats in the diet. Other less well known vitamins help likewise in promoting the welfare of the body.

Of all these vitamins, Vitamin D is the only one not easily obtained in a well balanced diet. It is absent from cereals, fruit, and vegetables. It is known, however, that Vitamins D and K are formed by natural processes inside the body — vitamin D being formed in the deepest layers of the human skin under direct exposure to sunlight, though not through glass, while Vitamin K is formed by bacterial action in the intestine.

Finally, it must be understood that vitamin balance is important and that the over supply of one vitamin factor can produce symptoms of relative deficiency of some other factor. On the other hand, deficiency of one may modify utilization within the body of others. It should also be noted that although severe fat restriction can result in deficiency of fat soluble Vitamins A and D, nevertheless, taken artificially as in pills and capsules, excessive amounts of these two vitamins can be very harmful.

The Protein, Carbohydrates, and Fats provide a further problem, however, that has to be taken into consideration in the constitution of the ideal diet. There must be a balanced proportioning of these main products that make up the diet. Thus the protein intake for the day of the average person should vary from 60 to 100 grams, depending upon the wear and tear to which the individual is subjected.

The greater the wear and tear, the greater the amount of protein that will be re-

quired. Growth, pregnancy, and lactation all normally require increased protein intake. As a source of energy, however, protein is equalled by carbohydrates and is inferior to fats, and the person who works hard requires no more protein than the person at rest. However, increase in muscle mass associated with training and conditioning does, like all growth processes, require an adequate supply of protein. Similarly, the carbohydrate intake for 24 hours should vary between 300 grams and 500 grams, depending on the amount of activity of the individual and the number of calories required. The fat intake should be between 70 and 120 grams. With these amounts in the diet, a total calorie intake of 2500 to 4500 will be assured, with roughly 9 parts of carbohydrates to 3 parts of fat and 2 parts of protein.

Now, as stated before, the balanced vegetarian diet does not alter the consumption of carbohydrates, as these are taken in the same quantity as in the orthodox diet, and animal fats are easily and advantageously replaceable by vegetable oils. Since meat in some form or other, however, forms the main source of protein in the standard diet, the main problem of the vegetarian really resolves itself into ensuring that his modified diet provides a sufficiency of proteins to take the place of meat, both for its protein and metabolic, as well as its calorie value. Otherwise, not only will there be a caloric deficiency, but more serious still, a negative nitrogen balance will occur in the body with breaking down and destruction of tissue proteins to meet functional body requirements and energy.

Proteins are required for the formation of tissues for their growth and increase in bulk and are a very vital component of the diet. Protein deficiency is therefore of serious consequence.

Most of the ills of malnutrition, in fact, result primarily from a lack of first-class proteins in the food. This is especially applicable to children, in whom the lack causes such terrible illnesses as marasmus, liver disease, and dropsy. Moreover, not only must the dietary contain an adequate supply

of essential amino-acid proteins, but these must be present, so far as possible, in balanced proportions and be adequately distributed among the different meals.

Proteins, it should be noted, can replace carbohydrates and fats in the body metabolism, but nothing can replace proteins. Protein reserves in the body, also, are not very large. It is therefore necessary to ensure a daily adequate protein supply in the diet in order to maintain health, as protein cannot to any extent be stored, and the body cannot lay down reserves of protein to meet future requirements in the same way as fats and carbohydrates are accumulated. Protein needs, too, vary with age. An infant requires about five times as much protein as an adult, and protein requirements are increased at puberty, with a maximum for girls at the ages of 11-13 years and for the boys between 14 and 16.

A protein which contains all the essential amino-acids is said to be complete. Examples are: eggs, milk, cheese, certain nuts, germ of rye, wheat germ, and soya beans, the proteins of the last comparing favorably with those of milk.

Whole grain bread, it should be noted, contains not only protein but also fat, carbohydrate, calcium, iron, and B Vitamins, which make it a justifiably popular article of diet.

The following list gives the protein equivalent of one slice of beef 2 x 4 x 1/3 inch in size: 2 level tbsp. cottage cheese; 1 egg; 2 slices bread; 1/3 pint milk; 3 large potatoes; 5 ozs. oat cereal; 4 tbsp. green peas; 1 1/2 tbsp. soya flour; 2 tbsp. dried beans; 4 tbsp. Brazil nuts.

Practically all the carbohydrate foods in the everyday diet (bread, rice, potatoes, etc.) are also of purely vegetable origin, so that it will be appreciated that the adoption of a complete and balanced vegetarian diet is not really a great problem, and requires a minimum of calculation and study. Vegetarian menus, it will also be understood, can be very tasty and attractive.

Inexperienced vegetarians may make the mistake of replacing meats with an excess

of carbohydrates, fruits, and fats. This will result in a diet that will not only be deficient in proteins, but will ultimately result in total nutritional imbalance. In this connection it is of interest to note that soya beans and oatmeal are particularly low in carbohydrates, and barley and macaroni moderately low, and are useful food in caloric and carbohydrate restriction.

Another mistake is to try to replace meats with purely green or other poorly nitrogenous vegetables. This is likely to prove impractical and unsafe and might lead to nitrogen deficiency and metabolic upset, and might be inadequate to support growth and health.

It must be re-emphasized that vegetables, though supplied with essential amino acids, are nevertheless a poor source on the whole, and the easiest and safest way of ensuring adequate nutrition is to combine eggs and dairy products with the vegetarian menu. However, soya flour and to some extent nuts, peas, and beans might do almost as well.

There are also such errors as taking an excess of certain fancied foods. Carrots, for example, or other foods containing much carotene, can, if taken in excess, cause a yellow pigmentation of the conjunctiva of the eyes in certain people. Spinach and watercress might also be mentioned in this respect. The vegetarian diet must be balanced and rational.

It should be remembered, too, that when two vegetables defective in one or more essential amino acids are eaten, one often compensates for the deficiencies of the other. A mixed vegetable diet is, therefore, safer than one in which one vegetable foodstuff greatly predominates, and it should be a rule likewise to vary the cereals eaten.

Vegetarianism is not a fad or a cult. It is, on the contrary, a sane and balanced form of dietary very suited to our civilization, eminently healthful, and founded on the sound principles of modern dietetics, and those who aspire to adopt it can do so with the full confidence of medical and scientific backing.

WITH REASON'S TORCH

[Continued from page 302]

Conception has placed at our disposal an abundance of wisdom. It is true that through prayer and devotion, we become more receptive to guidance from the Christ within. However, it is not true that answers come automatically. We are not angels in whom wisdom automatically flows. (See *Cosmo*, p. 285) We are human beings who must build our own instrument of knowledge. In the distant past we took our destiny into our own hands and now we must learn to accept and live by the conditions of our evolution.

The angels are like children who stayed at home with their parents. Their parents are always available to guide them. We humans are like the children who have left home to go to college. We have already gone through the childhood of involution. (See *Cosmo*, pp. 188-192) When we received our minds we were sent away from home to learn for

ourselves. Some college students will choose to stay in touch with their parents when at school. They remain in contact with a source of guidance and wisdom. But they cannot call home for every decision. They have to learn to handle their own lives themselves.

On the spiritual path we too may keep in touch with God the Father through Christ. But we cannot expect Christ to do the work of evolution for us. Study of the Bible, the *Rosicrucian Cosmo-Conception* and a wealth of classical literature will put us in touch with high ideals, a heart-felt perception of the truth, and an inner understanding of love and fellowship. However, all this knowledge comes to nought if we do not apply it in our daily lives. The mind is the instrument of truth seeking. Reason is the light by which we recognize the truth. Love is light which we radiate from ourselves into the world when we live a Spiritual Life of Service. Let us take up Reason's torch to illuminate our path of loving, self-forgetting Service.

The Urge to Eliminate Symptoms



At some time you may have had an experience with illness which went something like this:

Have you ever had a sore throat which continued for a week or more? Not the kind of sore throat associated with fever, loss of energy and headache, but the persistent scratchy throat which is more uncomfortable than painful. After feeling annoyed and wondering what you did to deserve *this*, did you try an assortment of methods to *be rid of it*? Honey and lemon. Tea. No chocolate, bread or milk. Lying down for an extra amount of sleep and finding that you become more worried and restless than relaxed. No food, only water. Hunger pains come accompanied by an urge for chocolate, bread and milk. Still you have the scratchy throat. It must be emotional. You must have overdone it. Do you remember when you lost your temper the other day? That's it. That is what lowered your resistance to a virus. Do not lose your temper ever again. You are being punished. It feels awful. You are ready to lose your temper *right now*! Still you have the scratchy throat. Days pass. You don't feel so sick, but it is the principle of the thing. It is sickening to have this sore throat that continues so long. What if you really get sick. Maybe you will get laryngitis or pneumonia. Now you are starting to cough. Why do you

deserve this? Then one morning you wake up and the sore throat is gone. Where did it go? Hurray, it is gone!

The symptoms of illness often prompt our fears and fantasies. At times our imagination brings upon us more discomfort than the illness itself.

In the Rosicrucian Fellowship Healing Service we read: "Disease, we may say, is really a fire, the *invisible fire* which is the *Father*, endeavoring to break up the crystallized conditions which we have gathered in our bodies."

If we recognize disease as a cleansing process, we may be better able to accept that each disease has its own rhythm and tempo. Each disease has a spiritual purpose whether we understand it or not. If we consider disease as a friend and teacher, let us listen to its message and seek the wisdom within rather than seek to cast it out as a stranger.

Christ asked: "... what man is there of you, whom if his son asks bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" (Matthew 7:9-10) When God the Father calls upon us, how do we answer? Before we act upon the urge to eliminate symptoms as enemies, let them be welcomed as messengers from the God within.

Overeating



One's diet is as individual as one's personality. People seek stimulation, energy, society and relief from boredom, anxiety and unhappiness through eating. When one attempts to satisfy the desire body by feeding the physical body, the vital body is placed in a dilemma.

What happens when we overeat? One consequence is that the vital body is called upon to invest more energy to assimilate the extra food. The feeling that overeating robs us of energy and makes us feel lazy and tired is in part resultant from the wastage of vital digestive energy.

Another result is that some food is only partially digested causing more unassimilated food to pass into the lower intestine, filling the colon with putrefying bacteria to use up the unwanted food. Noxious gas, irritation of the intestines and absorption of bacterial toxins into the body all contribute to the unpleasant consequences of overeating.

A paradoxical result of overeating is that it may seem to make one feel "hungry" more often since the stomach is accustomed to being overly distended. The shrinkage of the stomach after emptying is perceived as a hunger pain.

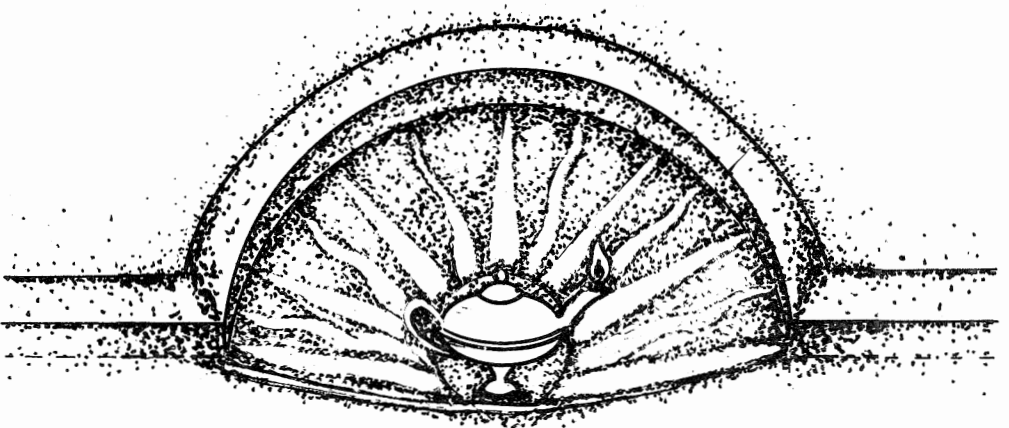
Overeating refined starches and sugars

has various effects on the body and depends on one's individual make-up. Eating large amounts of carbohydrates without also consuming sufficient B vitamins deprives the nervous system of proper nutrition. Is it then surprising when one feels irritable, tense, and tired on this type of diet?

Persons with diabetes mellitus are more sensitive to the ill-effects of consuming too much starch and sugar. Their blood sugar levels go up. Their bodies have inadequate amounts of insulin for the sugar load. The diabetics develop symptoms of weakness, thirst, and frequent urination as the consequence of poor utilization of sugar and attempts to flush the sugar out of the body through the kidneys.

Finally, overeating refined starches and sugars contributes to excess weight gain in some people. Their bodies are forced to place the carbohydrate into storage as fat. Overeating is only one factor which contributes to obesity. Correction of obesity may also involve changes in self-image and social interactions, a transformation in one's emotional outlook, and the medical treatment of metabolic abnormalities.

The next time one is tempted to overeat, let him ask himself: "Do I live to eat or eat to live?"



Self-Forgettingness

Let us examine self-forgettingness as a health measure. So long as the mundane world and concern for self in it continue as our prime interest, we cannot realize the entire well-being possible only through union with the Higher Self. Thus self-consciousness remains our most formidable obstacle to that perfect balance called health. If so, self-forgettingness must displace self-consciousness and become *God-consciousness*.

It is elementary that whatever we think about grows. How flexible are we in directing and lifting our thoughts? When a negative one creeps in, do we pursue it until, with gained momentum, it seems impossible to let it go? And again, with concern over much work ahead of us, is it too difficult to shift our consciousness gears for communion with the Source of wisdom and strength before rolling up our sleeves?

Students of the Rosicrucian way of life understand how truly wonderful and complex is our being, therefore they try to practice the discipline of mental agility. Frequently they direct their thought to spiritual heights, that the work of their hands may have the benefit of a truer interpretation of God's wisdom.

It is understandably human to permit our thoughts to linger in areas where we have accumulated a measure of success. Have we learned how to make money? Are we skilled in food preparation, in sewing, in politics, in any intellectual pursuit, or in the

arts? Or does love for God and His life about us come first in our thoughts? An obedient, teachable intellect recognizes that, for maximum true growth, our widest scope is attained when love for God makes service to His creatures a full-time "divine employment."

With grateful devotion, the spiritual aspirant should choose as his vocation in this life his individual unique *Express Business* by which to serve God's high purpose, becoming an expressor of love and good will, as the Father's indwelling Spirit directs.

Dropping all thought of self-need, he then can become increasingly *un-self-conscious*. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28)

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*.

July 1-8-15-22-29



Dagmar Frabme

(Conclusion)

Chiqui, it was quite clear, would have to be the one to help. So she swallowed hard again, and then started to walk toward Roscoe. He was making so much noise himself that he didn't hear her coming. When she was right next to him she said, rather timidly, "Roscoe." Roscoe kept right on weeping and wailing. She said again, more loudly, "Roscoe, what's the matter?" Still more weeping and wailing. How was she going to get him to know she was there?

Chiqui thought for a minute and then did a very brave thing. She marched right up in front of Roscoe's face, tapped him on the nose with her wing, and jumped hastily back. Roscoe stopped weeping, and suddenly everything was terribly still. Chiqui swallowed for the third time and whispered, "Roscoe, what is the trouble?"

"Who's there?" sniffed Roscoe.

"It's me, Chiqui," she said. "What are you howling like that for?"

Roscoe started to weep and wail again, and although he said something, Chiqui could not understand it.

"Roscoe," she said, firmly now and in a much louder voice, "You will have to stop blubbering and tell me what is wrong so I can help you. I can't understand you when you're making all that noise."

Roscoe stopped howling and sniffed. He rubbed his paw across his nose and tried to wipe the tears out of his eyes. "I stepped on something," he finally whispered, still sniffing. "I think it's a nail, and it's in my paw, and I can't walk on it."

"Let me see," said Chiqui, moving closer. Roscoe held out his paw and, although it was hard to see in the darkness, Chiqui could feel that he had, indeed, gotten a nail imbedded into his paw. Deeply, too. No wonder he was making all that noise.

Again Chiqui wasn't sure what to do. She certainly wasn't strong enough to pull that nail out with her beak. And she knew she couldn't get anyone else to come in here and do it for her. Then she said, "Roscoe, are your other three paws all right?"

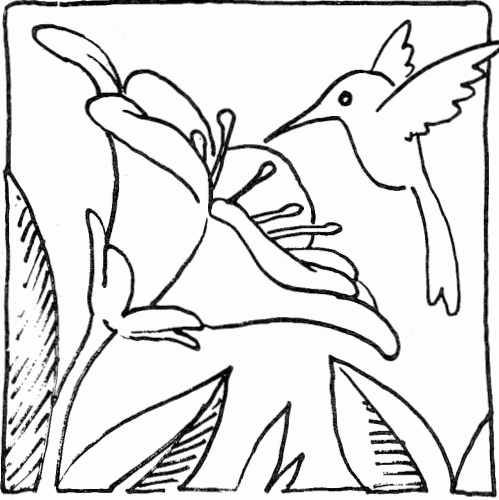
"Yes," he answered.

"Then you will have to walk on them and come out into the garden. I can't take the nail out for you, and certainly nobody else will do it in here. When we get to the garden, I'll try to get someone to help."

Roscoe started to cry again. "It hurts," he sobbed.

"I know it hurts," said Chiqui sympathetically. "But your other three paws are quite well, and you're going to have to help yourself a little first before we can get someone else to help you. Now come on. I'll guide you."

Very gently, she nudged Roscoe's whiskers with her beak. He was still sniffing, but did manage to stand up on his three well paws. Very slowly, and with a lot of moaning and groaning from Roscoe, they made their way into the sunlight. Roscoe lay down in the grass and started to cry again. Chiqui looked at him sadly. "Poor Roscoe," she said. "I'm going to get someone to take the nail out now. You just lie there in the sun for a few minutes. You'll be all right."



Chiqui flew off, leaving Roscoe lying miserably in the grass. She stopped to tell the Bumblebees what had happened, although she didn't really know what they could do to help. Mrs. Bumblebee was horrified. "You mean you were in that dark place alone with that cat!" she gasped. "You could have been killed!"

Chiqui didn't wait to argue with her, but went on to the Crow brothers. They certainly might be able to help. After all, they had rescued *her*. The Crow brothers didn't want to help at all. They had had many differences of opinion with Roscoe and, sad to say, were perfectly content to let him lie where he was with that nail in his paw.

Chiqui looked at them pleadingly. "Please help him," she said. "Very few people around here are strong enough or smart enough to do it. You've just got to — you or the Bluejays."

The Crow brothers still didn't want to

have any part in helping Roscoe, but they also didn't like the idea of Chiqui going back to that cat alone, so they said they'd go along and see what was what.

Grandfather Bluejay flew by then, and Chiqui told him about Roscoe. "Serves him right," muttered Grandfather Bluejay. "He's had it coming to him for a long time. I say let him stay where he is and suffer. Maybe he will finally learn a thing or two."

Tears welled up in Chiqui's eyes. "Please don't say that," she said. "Roscoe is *really* suffering. You should see how long that nail is. Nobody will help him if you and the Crow brothers don't. I don't think Mrs. Jones is home, and goodness knows when she will be back."

Grandfather Bluejay looked at Chiqui and felt just a little bit ashamed of himself. Well, he thought, if little Chiqui could be so kindhearted about that cat, he could at least go along and see what the situation was.

So the four of them flew back to Roscoe, picking up the Wren twins on the way. Cindy Wren was very upset when she learned how Chiqui had gone in after Roscoe, and Mindy wanted to know why she hadn't left him right where he was.

When they got to Roscoe, they found him still crying, and surrounded by a number of spectators. Dexter was there, and Pete, and Greg Grasshopper who had a few very narrow escapes from Roscoe's clutches that he often liked to talk about.

Chiqui, Grandfather Bluejay, and the Crow brothers flew up to Roscoe and landed right in front of him. The Wren twins stood with the insects, who were a safe distance away.

"Well, Roscoe," said Grandfather Bluejay. "Looks like you overstepped yourself this time, doesn't it? How do you like being on the receiving end of things?"

Roscoe sniffed unhappily and said nothing.

"Must seem very strange to you not to be able to stalk around any more," said Joe Crow, who had privately decided that the nail was indeed a mean looking one, but still was not too inclined to help.

"I think this is as good a place as any to leave you," said Jack Crow. "Then we can all go about our business and be able to watch you at the same time and be sure you're not stalking us."



Roscoe cried harder again but still said nothing.

Then, to everyone's surprise, Chiqui started to cry too. "Oh, please," she said, "stop tormenting him. Don't you see how he's hurting? If I could only take that nail out I would, but I just can't."

The Crow brothers and Grandfather Bluejay looked at Chiqui and then at Roscoe again. Everyone was still for a moment, and the only sound was that of Roscoe still crying.

Finally Grandfather Bluejay spoke. "Roscoe," he said, "most of us would really like to leave that nail in there, and I'm sure you know why. However, I guess Chiqui is right — we just can't leave you to suffer. But after we take it out and your paw is well, I hope you'll remember how it felt and think twice before stalking us."

Roscoe tried very hard to blink back his tears and stop crying. He looked gratefully at Chiqui, and then very humbly at Grandfather Bluejay and the Crow brothers. "I'm going to make you a promise," he said. "If you take the nail out for me, I promise never to stalk another bird again — or any insect

either," he added, looking over at Greg. "And I promise to let all of you live in this garden and not make trouble for any of you."

"Those are fine words," said Joe Crow. "I hope we can believe them."

"You can, you *can*," said Roscoe and, forgetting, he moved his paw to emphasize what he was saying, and winced as the pain hit him again.

"Well, let's get busy," said Grandfather Bluejay. "Joe, you'll have to help me. I don't think I can do it myself."

So Grandfather Bluejay and Joe Crow both put their beaks around the part of the nail that was sticking out of Roscoe's paw.

"One, two, three, PULL," said Joe, and together they tugged at the nail. It came out a little way, but not altogether, and the birds had to try two more times before it was entirely out.

Then Chiqui and the Wren twins bathed Roscoe's paw with honey which Mrs. Bumblebee brought over, and wrapped it up in a bandage made from a maple leaf.

"You're going to have to stay off that paw for several days, Roscoe," said Mrs. Bumblebee, "to give it a chance to heal. And try to leave the bandage on. Tomorrow I'll bring some more honey, and Chiqui can bathe it again."

Roscoe and the birds looked at each other again. "Thank you all so very much,"



said Roscoe. "I'm very, very grateful to you. And please believe what I said about not bothering you any more. I meant it. You don't have to worry about that any more."

When Mrs. Jones came home that afternoon she saw a sight that made her rub her eyes in amazement. There, on the grass in front of the porch was Roscoe, his paw wrapped up in a leaf. Standing next to him were two wrens, two crows, and a bluejay, and they actually seemed to be conversing! When she got closer, she could hear Roscoe purring. And then she noticed the most amazing thing of all. Sitting right next to Roscoe, her head resting contentedly on his good paw, was Mrs. Jones' adorable little hummingbird!

KING RICHARD III [Continued from page 308]

After Richard is crowned, Buckingham requests the Earldom he was promised. Richard coldly responds, "I am not in the giving vein today."

Eventually Buckingham is executed as a traitor.

At the end of the play King Richard receives the curses of the numerous victims he has destroyed. Richard ultimately is killed in battle.

Richard's method of deception is to take advantage of the selfish desires of his victims. People have ample warning of his villainy, but when he appeals to their vanity and greed, and gives them the image of what they want to believe, they surrender to his deception. In their ignorance and gullibility, they are led to their own destruction.

Shakespeare's play is a dramatic illustration of the occult Maxim: "A lie is both murder and suicide in the Desire World."

How can we learn to discern truth from deception? By recognizing and overcoming the weaknesses of *our own* desire natures against appeals to our vanity and selfishness.

Through observation and reason we learn to go beyond appearance and words to

judge a man by his deeds. King Richard III would not pass that test.

Through the promptings of our hearts and spiritual guidance from within we have an *inner* sense of truth to compare with the false ring of deceit.

As we learn to discern the truth and develop the courage to live by the truth we will help humanity free itself from the tragedy which follows the deceptions of men like King Richard III.

NEWS

[Continued from page 320]

he's being "sucked through a tunnel at a tremendous rate of speed, like he's being pulled by a magnet."

Once through the tunnel, common elements include sensations of "a brilliant white or golden light," a feeling of being totally separated from one's body, and finally entrance into the light, where other, welcoming beings are encountered.

"Some see flashbacks of their lives in color, presented like a movie," Bryan said. "Then they encounter relatives and friends who have already died. It's in the form of a reunion. It's a good feeling."

Blade-Tribune (Oceanside), March 24, 1981

The experiences here recorded are similar to those recently brought into prominence by Dr. Elizabeth Kubler-Ross and other researchers. The elements of initial peace, reunion with loved-ones, and confrontation with the life panorama continue to highlight accounts of the initial post-mortem situation. Also interesting is the amount of people who evidently do pass through a "clinically dead" phase of existence and are allowed (or compelled?) to return to Earth life, presumably the wiser for their brief visit to the "other side." If 30 people in the Puget Sound area alone responded to this ad, might there not be proportionate numbers of other people in other areas who have been in a comparable situation?

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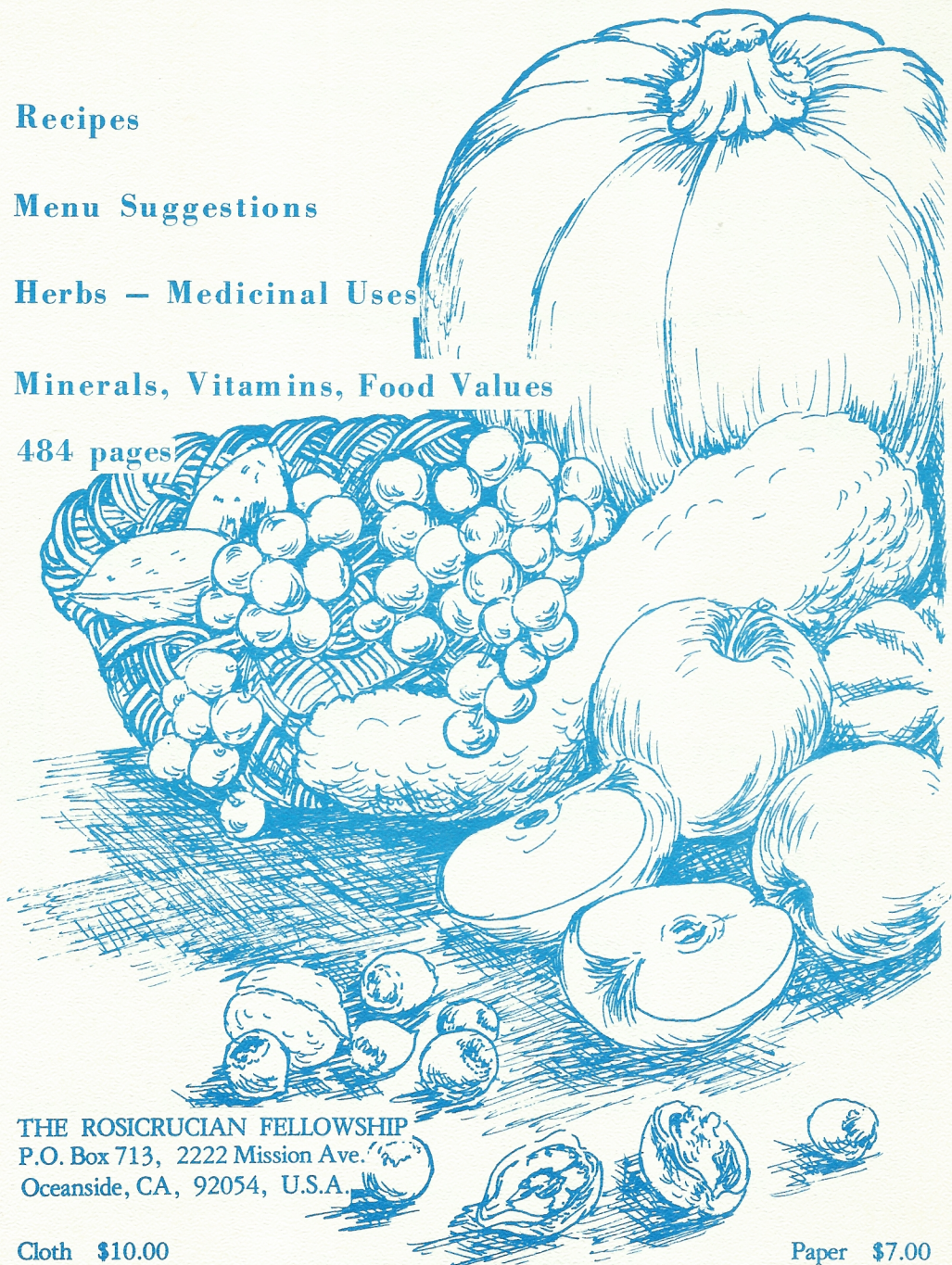
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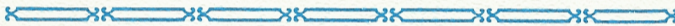
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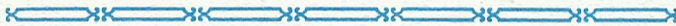


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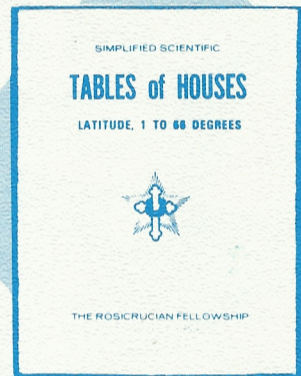
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