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RAYS FROM THE ROSE CROSS

Philosophy and Astrology



FEATURES

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The Highest Human Privilege

Shakespearean Star Portraits

Shakespeare and the Law

Union with the Holy Spirit

* * * * *

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*What a piece of work is a man!
 Give me that man that is not
 passion's slave, and I will wear him
 in my heart's core, ay, in my heart
 of heart.*

—Hamlet.



Students of occult science know man as a Spirit, possessing: (1) a Dense Body, which is the visible instrument we ordinarily think of as the whole man; (2) a Vital Body, made of ether and pervading the visible body; (3) a Desire Body, which is our emotional nature; (4) the mind, which enables the Ego to transmit its commands as thought and word, also to compel action. A compilation of Max Heindel's enlightening material concerning two of man's vehicles may be found in these books:

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THE ROSICRUCIAN FELLOWSHIP

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Tribute to a Genius

Shakespeare is above all writers, at least above all modern writers, the poet of nature; the poet that holds up to his readers a faithful mirror of manners and life.. His characters are not modified by the customs of particular places, unpractised by the rest of the world; by the peculiarities of studies or professions, which can operate but upon small numbers; or by the accidents of transient fashions or temporary opinions; they are the genuine progeny of common humanity, such as the world will always supply, and observation will always find.

—Samuel Johnson

True and sovereign genius triumphs over the very difficulties that cause others to fail: Dante, Shakespeare, and Milton were able to attain their height and produce their imperishable works in spite of obstacles, hardships, and tempests.

—Saint-Beuve

There was ever more in him to be praised than to be pardoned.

—Ben Jonson

Shakespeare carries us to such a lofty strain of intelligent activity as to suggest a wealth which beggars his own. —Ralph Waldo Emerson

Shakespeare, Dante and Milton are philosophers of the very loftiest power.

—Shelley

How did Shakespeare succeed? and by what extraordinary instinct did he divine the remote conclusions, the deepest insights of physiology and psychology? He had a complete imagination; his whole genius lies in that complete imagination.

—Taine

Shakespeare had placed the whole purport and spirit of the romantic before the eyes of men, in free, spontaneous, and imperishable forms. Antiquity and history were to him but as the servants of his genius.

—Ranke

Shakespeare, by the influence of his words, particularly on Germany and the France of today, is to be regarded as the center of the later dramatic art.

—Heine

We must often consider a man as an instrument of a higher world order—a vessel found worthy to receive a divine influence . . . Thus it was that the first thought of his HAMLET came to Shakespeare. The spirit of the whole presented and impressed itself unexpectedly on his mind, and he surveyed the several situations, characters, and conclusion, in an exaltation, as a pure gift from above in which he had no immediate influence, although the possibility of such an APERCU must always presuppose a spirit like his. But the individual scenes and the dialogue of the characters, he had completely in his power, so that he was able to produce them daily and hourly, and work them out for weeks, just as he chose.

—Goethe

THE Mystic ... LIGHT



The Highest Human Privilege

PERL AMELIA WILLIAMS

AMONG the many statements in the Western Wisdom Teachings that bear much valuable spiritual fruit when taken into meditation is this particularly significant one: "The use of words to express thought is the highest human privilege and can be exercised only by a reasoning, thinking entity like man."

"The use of words to express thought." What a privilege, indeed—and also what a responsibility. As the apostle James tells us: "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." Truly, speech is a two-edged sword, and it is our privilege and responsibility to motivate our words with logical and reasoned thought so that their greatest power may be unleashed.

Ralph Waldo Emerson reminded us that: "Speech is power: speech is to persuade, to convert, to compel." The Rosicrucian Initiate-inspired Shakespeare left us a golden treasury of words and jewels of information about words, such as: "One doth not know how much an ill word may empoison liking," and "These words are razors to my wounded heart." Percy Bysshe Shelley, from an illumined poet consciousness, wrote: "We know not what we do when we speak words." Cicero, brave statesman

of the pre-Christian era in Rome, said: "We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill." John Dryden, a seventeenth-century English poet, gave us this gem:

"Speech is the light, the morning of the mind;
It spreads the beauteous images abroad,
Which else lie furl'd and shrouded in the soul."

Certainly there is no power exercised by the indwelling human Spirit that has a more directly spiritual origin or that has a higher destiny than that of the spoken word, and consequently there is no lesson more essential for the spiritual aspirant to learn than that of using his words constructively.

There is also probably no power so freely and thoughtlessly misused as the spoken word. Many people dissipate this force by aimless chatter about trivial things; others pervert it by consciously seeking, as in the case of the designing Iago in Shakespeare's tragic drama *Othello*, to sully the "good name" of another:

"Good name in man and woman, dear my Lord,
Is the immediate jewel of their souls:
Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;

But he that filches from me my good
name
Robs me of that which not enriches
him
And makes me poor indeed.

Criticism, itself a double-edged sword, is probably the most freely practised misuse of thoughts and words that human beings are guilty of. Concerning the value and detriment of criticism, Max Heindel writes that: "Constructive criticism, which points out defects and the means of remedying them, is the basis of progress; but destructive criticism, which vandalistically demolishes good and bad alike without aiming at any higher attainment, is an ulcer on the character and must be eradicated." He also adds that "gossip and tale bearing are clogs and hindrances," and that we should avoid harsh thoughts not only because they harm ourselves, but because they form arrowlike thought forms, which, passing outward from us, "pierce and obstruct the inflow of good thoughts constantly radiated by the Elder Brothers and attracted by all good men."

The student of the Western Wisdom Teachings learns that "in ancient Lemuria language was something holy. It was not a dead language like ours—a mere orderly arrangement of sounds. Each sound uttered by the Lemurian had power over his fellow beings, over the animals, and even over Nature around him. Therefore, under the guidance of the Lords of Venus, who were messengers of God—the agents of the Creative Hierarchies — the power of speech was used with great reverence, as something holy . . . It was never abused or degraded by gossip or small talk."

Later on, in Atlantis, the rudiments of a language came into being. The Atlanteans "evolved words and no longer made use of mere sounds, as did the Lemurians. The Rhoahals began to give names to things. They were yet a spiritual race and, their soul-powers being

like the forces of Nature, they not only named the objects around them, but in their words was power over the things they named. Like the last of the Lemurians, their *feelings* as Spirits inspired them, and no harm was ever done to one another. To them language was holy, as the highest direct expression of the Spirit. The power was never abused or degraded by gossip or small talk. By the use of definite language the soul in his race first became able to contact the soul of things in the outside world."

Since evolution proceeds on a spiral, conditions and faculties that have existed in the past are constantly re-appearing, though always in a higher form. This is true of speech. The power of the spoken word used by the Lemurians has been lost during our descent into matter, with its accompanying selfishness and cruelty. However, one of the objects of our evolution is that we regain the word of power and use it consciously and independently to create.

During the early part of our present Great Day of Manifestation, while the Earth was still a part of the Sun, man was supplied by the solar forces with all the sustenance he needed, "and he unconsciously radiated the surplus for the purpose of propagation. When the Ego entered into possession of its vehicles it became necessary to use part of this force for the building of the brain and larynx . . . Thus the dual creative force which had hitherto worked in only one direction for the purpose of creating another being, became divided. One part was directed upward to build the brain and larynx, by means of which the Ego was to become capable of thinking and communicating thoughts to other beings."

However, the brain, at best, is only an indirect method of gaining knowledge, and it is destined to be superseded by an inner knowing much higher than the present brain consciousness. When that stage is attained, as it has been

by the Adepts, man's spiritualized and perfected larynx will again speak "the lost word," the "Creative Fiat," which, under the guidance of great Teachers, was used in ancient Lemuria in the creation of plants and animals.

Man's speech is thus a microcosmic manifestation of the same power that is expressed by the Macrocosm, God, in creating a universe. It is an expression of the divine Creative Power of God inherent in every human being. We are made in His spiritual image, and obviously the developed potentialities of such a power are not to be entrusted to one who would use them selfishly or destructively. Hence only those who show themselves worthy of the possession of this power by constructively using it during their training period of life-days here on Earth can ever attain its full development. We may well give pause when we realize how lightly we regard this potentially mighty force we possess as gods-in-the-making, and how we reveal our true spiritual status to the Higher Ones by the speech we use and the way we use it.

The wise aspirant, fully aware of the divine origin of speech, recognizes it as a most practical means for attaining spiritual unfoldment. He chooses his words carefully, and strives to speak only with altruistic purpose so that his words may be imbued with the power of the Christ—the Love-Wisdom power of God.

We are taught that "In the Jupiter Period an element of a spiritual nature will be added (to the four that already exist: fire, earth, air, and water), which will unite with the speech so that words will invariably carry with them understanding—not misunderstanding, as is frequently the case now. For instance, when one says 'house,' he may mean a cottage, while the hearer may get the idea of a tenement flat building."

"When a man of the Jupiter Period says 'red,' or speaks the name of an

object, a clear and exact reproduction of the particular shade of red of which he is thinking, or of the object to which he refers, will be presented to his inner vision and will also be quite visible to the hearer. There will be no misconception as to what is meant by the words spoken."

Self-discipline is the watchword of every sincere aspirant, and since speech dissipates energy, he disciplines himself in moderation of speech, thereby conserving his energy. He particularly disciplines himself to be silent in the presence of harrowing circumstances. Neither



evil, persecution, nor suffering moves him to excessive speech.

The vigilant aspirant wastes no time in verbal complaints and sorrowful demonstrations, but sends forth his love-energy from the heart to those about him, ever striving to speak and do only that which is helpful. By expressing faith, confidence, and appreciation to others, he encourages them on the Way, and above all, he is cheerful and happy as he willingly serves, ignoring the criticism of others in forgetfulness of self and confidence in the God within.

Eventually, the time will come when he, too, will join the ranks of those illumined Ones who have attained to the spiritual heights of Divinity Manifesting—by means of the Spoken Word of Power.

Total Surrender

G. R.

WILLIAM SHAKESPEARE'S *All's Well That Ends Well* is the story of Bertram, Count of Roussillon, in whom we may see the Seeking Soul, one who has glimpsed the inner truths of life, but has not yet given himself wholly to them. His mother represents earthly environment and experience which builds character and nurtures the soul; Helena is the Higher Self, or inner guidance; and the King is the outer, more particularly religious, authority.

Bertram's father, from whom he inherits his possibilities for good, is dead—that is "in Heaven"—, and his son is ward of the King. When Bertram is called to the court, Helena follows him, and by a seeming miracle heals the king of a serious illness. Thus does the inner Light restore the truth hidden behind the flaws of religious forms and doctrines.

The king, in gratitude, grants Helena's request for the hand of Bertram in marriage. At first Bertram demurs because, though he knows Helena as his mother's worthy companion, she seems too humble and obscure to satisfy his pride of birth:

A poor physician's daughter my wife!
Disdain
Rather corrupt me ever!

However, under pressure from the king, whom he is pledged to obey, he goes through the marriage ceremony. Having thus fulfilled his outer obligations, he is free to follow the Higher Life, but not yet ready to forsake all else. Immediately after the wedding he regrets it, and tells Helena he will not live with her:

You must not marvel, Helen, at my course . . .
Prepar'd I was not for such a business.

He decides to seek fame at the wars, sends Helena back to his mother, and later writes her:

When thou canst get the ring upon my finger, which never shall come off, and show me a child begotten of thy body that I am father to, then call me husband: but in such a "then" I write a "never."

The ring symbolizes that which principally holds him back—worldly pride and ambition:

It is an honor 'longing to our house,
Bequeathed down from many ancestors.

Though Bertram flees from his wife, she does not forsake him. Secretly she follows, and influences his affairs. When he would love another she saves him from himself, and it is she whom he embraces, though he recognizes her not. Under Helena's influence, felt but not understood, Bertram relinquishes to her his ancestral ring, and receives another signifying a higher allegiance. Parolles (the lower propensities) proves faithless, and a false counsellor. Bertram, in spite of his fame he has won, becomes disillusioned and begins to think kindly of Helena. Rumour reaches him that she is dead, and he mourns for her:

She, whom all men praised, and whom myself,
Since I have lost, have lov'd.

He realizes that in rejecting Helena he did "to himself the greatest wrong of all." Returned to the court, he finds Helena still alive. She gives him the proof he had demanded to show that their union would bear good fruit, and Bertram surrenders to her guidance:

If she, my liege, can make me know this clearly,
I'll love her dearly, ever, ever dearly.

—Rays, March, 1952

World Cycles and Messianic Prophecy

ANN BARKHURST

Part II: OTHER ASTRONOMICAL CYCLES

IT IS THE AGES based on these precessional cycles that were disrupted by the Greek innovations. Cycles based on known planetary revolutions and eclipse cycles were independent of this factor, and these remain unchanged. Thus the Jupiter-Saturn conjunctions are important because they refer to changes and revolutions in government and religion. It was not to the Jews only that this conjunction was important. It was important to all governments, both temporal and ecclesiastical.

In 66 B.C., for example, Saturn was in close conjunction with Jupiter. This was the time that ushered in the civil war of the Maccabean dynasty which brought the Roman Pompey into Jerusalem in 63 B.C., a date important, Dr. Dupont-Sommer believes, in the history of the Essene sect. And undoubtedly it is, since such an event would have raised the hopes of both Davidic and Zadokite Messianists.

In May of 7 B.C., again Saturn and Jupiter were in conjunction, but this was not as close as the conjunction of 66 B.C. Certain old records give Jesus' birth as having taken place in May; but we believe this is like the old Chinese reckoning by which age is counted as starting nine months before birth, that is, at the conception. This would bring the actual birth to the midwinter season.

Ellen McCaffery has endeavored to show that these Jupiter-Saturn cycles are the root of the 600-year cycle discoverable in the Book of Daniel. But that it may represent in actual fact an ancient calculation of the precessional cycle is indicated in a passage from the Indian Surya Sidhanta: "The equinoctial point moves westward one degree in thirty times twenty years" (30×20 equal 600). It was believed that this

cycle marked the appearance in the world of great Teachers, and it is sometimes called the Avatar Cycle of Vishnu. The starting date according to one tradition, is 6000 B.C. On this reckoning the age of Krishna is dated at 1200 B.C., Sakia, 600 B.C. (like Daniel, Ezekiel, and Pythagoras); and Salavahana, 0 A.D. (like Jesus, in the beginning of the Christian era). The 10th cycle in Enoch is that in which the Messiah or Christos appears. It is interesting that the Samaritan Bible also mentions this 600-year cycle.

In all such calculations the planetary and eclipse cycles were correlated with the equinoxes and solstices, introducing numerous variants.

We have said that historians claim now that Hipparchus *corrected* the Babylonian figure for the annual rate of equinoctial precession, the earlier figure being 30 seconds per annum, where Hipparchus gave 45 or 46. (Ptolemy later gave 36). But if the Egyptians were already using 50 seconds per annum, it may be questioned if Hipparchus did very much correcting on this point; and perhaps this is the reason the Essenes contended that the calendar had gone astray, and that they alone knew the truth about the cosmic cycles.

The two major Babylonian cycles were called the Neros and the Saros. The Neros cycle consisted of 600 years; and the Saros, the square of this number—3600 years. These cycles belong to the sexagesimal system which the Babylonians used, counting by sixties; a system also used in India and in much of Asia, as Berosus says. Berosus lived shortly after the time of Alexander the Great; his most active period extending from somewhere near 280 B.C., to 245 B.C.

But let us return to the precessional problem, relative to these two Babylonian Ages. For again there may be a mathematical symbolism involved. Historians formerly believed that the Babylonians used a correction of 30 seconds per annum for the precession, which Hipparchus increased to 45 seconds. If we count 30 seconds per annum, and if we count each sign of the zodiac as 30 degrees (for even the Sumerians did use a twelvefold division from an early time), this gives us 60 seconds or 1 minute in 2 years, 60 minutes or 1 degree in 120 years, and 30 degrees or 1 sign in 3600 years: the great cycle of the Saros! The Neros is then one-sixth of this (which reminds us of that one-sixth of a second attached to the precession rate); and as we have said, the sexagesimal system or counting by sixties, naturally put 6 among the sacred numbers.* The 10 or Decade is also sacred, and one-tenth of 3600 brings us back to the sacred Sun number of 360.

Berosus was familiar with the Indian Yuga numbers, for he says that the Yuga cycles based on 4, 3, and 2 were as well known in Babylonia as in India. From these numbers they derived 4320, with ciphers added according to the place of the period in the series; the zeros standing for the sacred Ten, number of Deity in the mind of priestly mathematicians. Pythagoras used these numbers when he spoke of the Holy Tetraktys—1 plus 2 plus 3 plus 4 equalling 10, the symbol of Zeus, Life, Deity.

If Ptolemy used 36 seconds per annum, this gave 1 degree of precession in 100 years; and the Greek "age" was a century. This yields a Great Sidereal Year of 36,000 years, with each zodiacal age at 3000 years; a figure discovered in the calculations of the Book of Esdras. An Orphic cycle of 120,000 years

is known, which is a third of the great cycle mentioned by Madame Blavatsky, of 360,000 years. (Some ancient lands—like Egypt—had a three-season calendar, and therefore one-third of a cosmic year was symbolically important.) This is also 10 times the Great Sidereal Year of 36,000 years of the Hipparchian reckoning but observe that the Orphic cycle, 120,000 years, is also 12 (zodiac) multiplied by 10 millennia; for the millennium was a popular figure with Greeks as well as Egyptians. They seem to have felt, like Pythagoras, that figures rooted in the sacred Ten had a special cosmic or creative significance; whence the Millenium, which is 10 "Ages" (10 x 100).

McCaffery has suggested that the sacred 60 of the sexagesimal reckoning was based on 5 Jupiter years expressed in terms of earth years (5 x 12).

It is easy enough to see why the ancients might have linked up Jupiter's round number of 12 with the 12 months of the earth year, although it seems a bit far-fetched. But to a people who never separated science from religion and who, as astronomers, worshipped a God of mathematical law, it was natural enough. To them any mathematical process was an activity of the Divine Mind, and was therefore full of meaning—it had purpose, even foresight, by reason of its essence as the *visible thinking* of Godhead.

Such astronomical cycles as these, Daniel must have learned in the course of his education in the Temple of Bel at Babylon; and he must have learned also that the priests of Bel taught that some day Bel would return to earth as a Savior, in the end of time, conquering all evil and establishing righteousness. At Babylon the title Bel (Lord) went to Marduk, which is the Semitic form of the ancient Sumerian Meridug, who was the Son of Ea, Lord of Wisdom. In the astronomical code of the Babylonian astronomers, Marduk was assigned to the planet Jupiter. Bel in-

*The sacredness of the number 6 may have been due to its prominence in the theory of prime numbers, as shown in "Aristophanes' Sieve." All primes above 3 are 1 less or 1 more than a multiple of 6.

herited all the powers of his Father, Ea; and it was Ea who, in the form of Oannes, the Fish-Man (the Bible name Jonah corresponds to Oannes), appeared SIX times in the antediluvian period, rising out of the Persian Gulf, and teaching to the people of Mesopotamia the sciences, arts, and crafts, the history of the world and the gods. Naturally the story of Oannes the Fish-Man suggests the sign Pisces, and it is interesting that this sign was, to the Hebrews, the Sign of the Messiah; which is why the early Christians used it as their code word and secret sign. They expected the Messiah to appear when a grand conjunction of several planets, together with a comet or new star perhaps, should occur in the constellation Pisces; and a conjunction of Saturn, Jupiter, and Mars did take place in Pisces just before the dawn of the common era, in 7 B.C.

Any astronomer in Daniel's time would have made use of these various astronomical elements in his predictions. A 600-year cycle, if calculated only from the year of Cyrus' Proclamation allowing the Jews to return to Palestine, 537 B.C., (Daniel 9:25-37), or 538 B.C., terminates not later than 63 or 64 A.D., by which time the Messianic Age would have run out.

Part III

ASTRONOMICAL CYCLES AND THE BIRTH OF CHRIST JESUS

If, however, another date is taken, say, the fall of Jerusalem 586 B.C., or of Samaria 722 B.C., or the death of the last King of Jerusalem, Jehoiachin, this would bring the end of the age to a close at an earlier time. But Daniel says specifically that his calculation of the "Weeks" starts with the Proclamation of Cyrus, 537 (or 538) B.C. Roman Catholic astronomers who placed the birth-year of Christ at what we now call O A.D., which they called the beginning of our era, perhaps used a different

cycle from that of Daniel. Although it is Dr. Hugh Schonfield who cites a Jewish prophecy that did put the Messiah's appearance at about this time.

Most Bible scholars put the birth of Jesus at about 6 or 7 B.C., or not later than 4 B.C., if he was born in the reign of Herod the Great.

The Book of Daniel was published in the Maccabean era, scholars think about 168 B.C.; for by omitting the Sabbaths, they find this date—which marks the start of the "holy war" against Antiochus Epiphanes—can be deduced from the text not once but several times. In 165 B.C., after three years' warfare, the worship of Yahweh was restored in the Temple by Judas Maccabeus, along with the sacred candlestick which the Syrian monarch had confiscated. The midwinter feast therefore has been supposed to date from this restoration and is called the Feast of Lights, or Feast of Dedication, and is celebrated in modern Jewry somewhere near the midwinter solstice—sometimes directly on it—by lighting of candles. It is an eight-day Feast. Some scholars say that this restoration feast of Judas Maccabeus took place on a date actually corresponding to our own December 25; and since this was also the birthday of Horus in Egypt, it seems impossible that there was not, long before the Maccabee, some ancient Hebrew solar festival celebrating the rebirth of the winter sun.

Now it may well be that Jesus was born during this Festival of Lights. Many children are born every year on December 25th. Jesus of Nazareth could have been such a child, whose birth on that holy time, when Bethlehem was full of the light of sacred candles, seems particularly auspicious for the Son of David.

So there may be a very good Jewish reason for assigning the birth of the Christ to December 24th, midnight, not merely a pagan one, as often supposed. The Jewish sacred festivals follow a

(Continued on page 300)

Radiant Energy and the Light Ether

A PROBATIONER

Part III

SOME knowledge of the optical illusions wrought by eye disorders should, certainly, be in the possession of every student, but no one should dismiss as illusion, without further thought and experimentation, everything that resembles the medical descriptions of pathological symptoms. Here, as in the physical body generally, the old story holds true that we can find in ourselves every symptom in the medical dictionary if we look for it. Even doctors can confuse the symptoms of one disease with those of another, or with no disease at all. Hysteria imitates virtually all symptoms. Glaucoma is known to produce many weird optical effects: halos around lights, flashes, etc. But everyone who sees halos and light flashes does not necessarily suffer from glaucoma. However, if in doubt, see the doctor.

Incidentally every student must always take into account the fact that his sight is not fully developed, and that what he sees may not necessarily be all there is to see. There are no exceptions to this rule. Evolution is infinite.

At the same time it is encouraging to find that the great majority of students who develop etheric sight see almost exactly the same things at corresponding stages of development: perhaps they never learn to see very much, but there is a surprising unanimity in their descriptions of what they do see. Thus nearly all have seen the smoky bluish or almost colorless web beating when a light is turned on in a dark room. Further observation is required to see the shimmering rainbow colors in the web, in which the light-seeds are dashing about, although, the light-seeds themselves are easily observed.

(Perhaps when we say that a person

"sparkles" it means that his aura, under mental or emotional stimulation, is literally filled with points of light similar to these, specialized within his own Light Ether envelope.)

Max Heindel speaks of "interplanetary Light Ether;" it is also interstellar, since our Sun is a star among stars. Madame Blavatsky has described these glittering drops of energy seen in the cosmic Light Ether (*Secret Doctrine*, Vol. I, p. 633): "As described by seers — who can see the nature of the interstellar shoals, and follow them in their motion clairvoyantly — they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and, as well as could be judged from the tremendous rapidity of their course, the motion is circular . . . Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times the intensity of their motion produces flashes like the Northern Lights during the Aurora Borealis. The sight is so marvelous, that, as the seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries that lie beyond, and within, this ocean . . ."

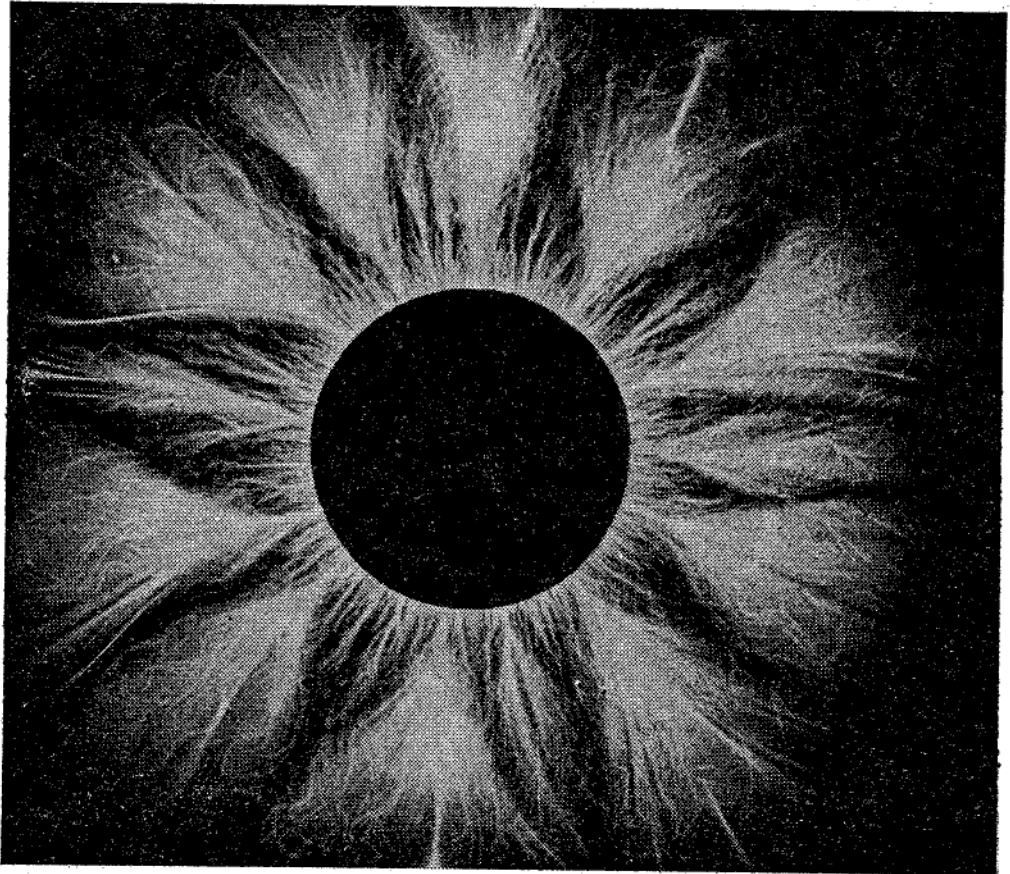
Present also in the Light Ether are forces which must be important in the construction of various forms of plant life, for space—or the Light Ether specifically—is full of geometric forms and figures, many of them resembling the plant life on our planet.

Here is the explanation of those vi-

sions seen by experimenters with hallucinatory drugs, like the "magic mushroom," in which the air is crowded with beautiful figures in all designs and colors. There is no need to take drugs to see them. Occult meditation produces the power to see them, and many an occult student, waking up in the night, has looked into the darkness of his room, which he finds to be not dark at all, but filled with a kind of light, and in that light he has seen the textures of rich brocades, of flowers and leaves, of geometric designs like snowflakes. It may be, sometimes, that at first they seem to be colorless, drifting through this watery space which is light,

like crystalline underwater objects, but studied more closely they show color.

The story is told, strangely enough, of an astronomer who beheld such objects in the photosphere of the Sun, objects which other astronomers, observing at the same time, did not see. They were not the so-called "rice grains," for these every astronomer knows and recognizes at sight. The story goes that in the Sun's photosphere—which Herschel compares to the surface of the ocean on a tranquil summer day, with a mild iridescence like mother-of-pearl, its surface slightly crisped by a breeze—a Mr. Nasmyth saw objects which he described as more or less lens shaped, or like wil-



Invisible "sunflower" formed by electrical discharges around two electrical terminals. The picture was obtained by placing a piece of film between the two terminals and protected from the light while the current was allowed to flow across the gap.

low leaves, which differed in size and were irregular in motion, crossing each other, in all directions, approaching and receding from each other, like a dense shoal of fish. (Robert Hunt, F.R.S., *Popular Science Review*, Vol. IV, p. 148).

Now this same phenomenon, or something very like it, has been described by several occultists who saw it with etheric vision; not, be it observed, in the Sun or anywhere near it, nor was it seen with bodily eyes at all, but with the mind, in that quiet relaxation which is the vestibule of clear meditation. Against what seemed to be a crystalline or watery background, or of light that looked like water (the negative pole of the Light Ether), were what they described as "fronds" or "ferns," weaving to and fro, as if carried by underwater currents. The appearance of the floating leaves could also be likened to willow leaves, or even to shoals of fish, as above quoted. One observer was reminded of frost leafage on windowpanes in the winter time, with the difference that the frost patterns are fixed and motionless whereas these were in motion. If the frost patterns were freely moving, however, the effect would have been about the same.

Did Mr. Nasmyth of the story who saw the light-bodies in the Sun's photosphere really see them with his physical eyes, or did he, perhaps, see them with the etheric vision, and if so, what was it he saw?

We suggest that he saw with etheric vision the etheric patterns (force-patterns) which are, by some interaction with the Chemical and Life Ethers, precipitated in the visible plant forms of the Earth; and if of the Earth, then of other planets also, in some shape or other, since they receive light from the same Sun that we do. Occultly speaking, we could perhaps say that these light-patterns exist in latency in the negative pole of the Light Ether, and are stirred from their latency and precipitated chemically by the forces acting through

the positive pole of the Light Ether.

Some who read these statements will object that what we are describing is really the Reflecting Ether; but, as we have pointed out, there is a polarity of action not only as between the two poles of one ether but as between the positive and negative of the ethers above and below. Thus the negative pole of the Light Ether stands in a special relationship to the positive pole of the Reflecting Ether, and vice versa; i. e., positive thought acting through the Reflecting Ether affects the negative pole of the Light Ether; and so, of course, the thought-forms are precipitated into the Light Ether on their way to chemicalization, or crystallization, as matter.

When the mental vision is directed *through* these waves of the Light Ether, it comes to rest upon a bright, mirror-like surface, which has no ripples, and in which the images are clear and fixed. This is the negative pole of the Reflecting Ether. It is called the subconscious mind of Nature. It receives impressions clearly from within and from without. Max Heindel compares it to a two-way mirror, which reflects the outer world from one direction and the inner world from the other.

We have said much of the negative pole of the Light Ether. What about the positive pole?

The forces belonging to the positive pole of the Light Ether are primarily related to *heat*, both below and above, as well as within, the range of human sensory perception, to some of which the term "temperature" can still be applied. Life is impossible without this subtle "heat," which under special conditions may seem to be no heat at all to human sensory equipment. These heat forces are the alchemical fires which create the evolutionary transformation in material forms; which circulate the sap in plants just as it creates and circulates the blood in the human kingdom and in all warm-blooded creatures.

(Continued)

The Occult and Scientific Correlations of Religion, Art, and Science

ART TAYLOR

Chapter IV: THREE-FOLD SPIRIT, THREE-FOLD FORM, AND MIND (*Cont.*)

EDITOR'S NOTE: *Since the twelve chapters of this series are closely related, the reader will profit most by reading them from the beginning, including the Preface. Copies of the RAYS containing previous chapters are available.*

THE UNIVERSAL Law of Gravitation is the outward scientific sign of the rulership of the concentrative Will focussed at the Physical Sun, and the Centripetal Force expressed by planetary cores reveals the destructive organization of separate units through the absorption of the emanated Wisdom, while the difference of potential, in consequence, generates the centrifugal, the resultant of both.

This abstraction is beautifully visualized in the construction of the triangle. From Infinity the point is manifested, proceeding to emanate the line through direction, the duality projecting the third factor, that of concerted action, made so by twin forces acting with common ultimate.

On the grand architectural scheme of the manifesting Nebula, the centrifugal force promotes the definite segregation of the differentiated units for involutionary, material unfoldment and is responsible for the chemical perfection of each.

Centrifugal Forces constitute the outward, scientific sign of the rulership of the third spiritual attribute which might be described as pure abstraction, containing mathematically the basic ideas of all progress in their nascent state before passing on to concretion.

While passing through the stages of segregation controlled by this aspect,

the entities therein are specializing along distinct lines considerably at variance with unity of purpose, which is temporarily essential as a foundation to individuality, and which leads to the paying of just tribute to the macrocosmic Spiritual Power whose rewards are bestowed commensurately with the services rendered.

"Hallowed be Thy Name" exemplifies the exaltation of the Holy Spirit, the recognition of that phase of the Deity which controls the twin forces of attraction and repulsion, thereby meeting out the reward and punishment as generated by the incentives aroused in the appropriation of animated properties by the native entities incarnate. The force of repulsion which manifests on the physical plane as the negative of chemical affinity, is responsible for the outlay of such a multitude of physical organisms as are found rampant in the animal kingdom and a multitude of sensual differences revealed in the human family as well.

Considered in purely scientific light the compound of the centripetal with the vortex of motion around a common center, as weighed with the difference of masses, which are assembled under laws of chemical attraction and repulsion bring to bear the visualization of Centrifugal Force.

The segregation of the chemical elements into the diversifications of the animal kingdom exemplifies the active application of manifesting ideas in the furtherance of the World of Animation.

The abstraction of the Holy Spirit is the direct emanation of the Will and

Wisdom in harmonious inter-blend and is itself a fixed force controlled by the mathematical laws of the Conics, and resulting from the compilation of previous attainments in manifestation through which the Deity has reached present dominion and power. When the abstraction has been projected into concrete experimentation and reviewed by the Holy Spirit, it then expands into the propagative Idea.

The sensory interpretation of abstraction in the physical encasement is productive of Hope, fundamentally expansive, the utilization of animated color units of the superphysical realm in which desires are transmitted into ideals and aspirations.

It is Hope that transforms the purely sensual and selfish instincts of incentives and desires into a closer communion with and appreciation of the glories which lie beyond the pursuit of phenomenal joys. Hope sings its praise to the Holy Spirit, from whence came the spiritual forces which first fanned the living form into action, and which subsequently have awakened incentive and animation, the latter conducting the fruits of right action into union with the soul qualities of the higher nature, idealism and aspiration, genuine religious fervor. "And now abideth Hope."
—I Cor. 13:13.

The three spiritual aspects of the Deity manifest the Cosmos: the Will creating the World of Form, the Wisdom the World of Life, and the Abstraction the World of Animation. The Infinite emanates the nucleus, the duality the differentiations, and in every detail of the resulting materializations the three spiritual forces are dynamic in the microcosm, but separate in the macrocosmic mold.

The Will materializes the cosmic dust into the form, but the action is not one of mere projection involving crystallizations at the negative pole. The process is distinctly one where individuality is differentiated to polarity.

Similarly the budding life taking possession of a form is simultaneous with the emanations of the Wisdom from the Will and the process of the galvanizing of the form into life and the awakening of the Wisdom is also the differentiation of dual forces to polarity.

The excitation of propagated vital and material forces into the animation of the third and common attribute is simultaneously begun with the unity of the Will and Wisdom into abstraction and the process of animating the living form and awakening the abstract spiritual forces is duality differentiating to polarity.

The entire scheme of evolution in all-embracing macrocosmic propensities and in minute detailed development of microcosms, exerts the same fundamental purpose—that of unity dualizing to polarity and the instability of the polarization deviating to common ultimate, insuring constant materialization through involution and spiritualization through evolution; the entire realm of the Cosmos and the Chaos ingressing and egressing within the Archetypal Forces, the Alpha and Omega, the first and the last of all within the Logos of Reality.

All manifestation embodies a triune spiritual force and a three-fold material counterpart, the whole being dispersions of the universal archetypal medium, which is the first nucleus at the dawn of Creation.

The Divine Being we adore as God is the Father of the Solar System and differentiates within Himself the two polarities of Spiritual Force and material Crystallization, the Divine Aspect of the Father proceeding from the Chaos to galvanize the concentrated nebula into life at the Solar Nucleus, while the later segregations of Planetary Cores provide the fields of separative animation.

All unfoldment of the three spiritual aspects and three vehicular expressions

of form, life, and animation of the kingdoms of mineral, plant, and animal, as well as the self-conscious attributes of Man, are pivoted around the universal medium of the Archetypal Forces, the dual Spirit-Matter pervading all the universe—the “all within the All”—or rather the “All which contains the all within.”

This is the supreme realization of Occult Truth and cannot be too strongly emphasized as the most fundamental of all understanding of the Mysteries.

It is the hub around which all the beauty and the glory of the Hermetic Teachings revolve.

At the dawn of Manifestation, therefore, it is the differentiation of the Archetypal Forces, the Oneness of the Creator into the Duality of Spiritual Essence and material formation which first draws upon the All-Consciousness of the Absolute for the “New Heaven and Earth” which is to serve as a field of unfoldment for additional self-consciousness to the hosts of beings evolving in the care of the Deity.

This initial vibration with its attendant crystallizations, manifests as the awakening of the Divine Spiritual Forces and the focusing of the cosmic atoms in orderly formation through the Infinite Mind, the basic appropriation of that unit of the Universe which is to provide the nucleus of the Solar Dominion. As the Divine Father draws upon the Infinite Mind in successive periods of methodical re-capitulation which culminate in greater spiritual illumination and material elaboration, the realm of the Spirit ascends to higher and higher states of attenuation and the realm of materialization to greater and greater density, the duality of any degree of manifestation always exactly counter-balances, so to speak, within the domain of the Archetypal Forces.

The Will as the highest spiritual attribute, and the World of Form as the densest state of materialization, signify the fundamental differentiation of the

present scheme. They are the two factors chiefly concerned with the work of the First Day.

The Wisdom as the second highest Spiritual attribute and the World of Life, the Vital realm, as the second densest state of materialization signify the secondary differentiation and they constitute the chief factors in the work of the Second Day, while the Will ascends to a loftier state of attenuation and the World of Form increases in density.

The Abstraction as the third Spiritual attribute and the World of Animation as the third densest state of materialization constitute the chief factors in the work of the Third Day, while the Will and Wisdom ascend to relatively higher states of attenuation and the Worlds of Form and Life are carried into a denser plane of crystallization.

The persistent increase of density in the material planes is the natural outcome of the more or less worked over substances being temporarily abandoned at each successive re-conversion of adaptable matter into spiritual essence. Simultaneously, the constant re-conversion of matter into soul-essence, enlarging the spiritual consciousness, gives rise to increased attenuation of the Spiritual Realms.

The materialization of the Spiritual Forces as well as the spiritualization of material essence into soul-consciousness are continually ingressing and egressing within the Archetypal Forces, inductively until the Nadir of Involution is reached, from whence complete co-ordination is established through the union of the three forms of chemical vital, and animated properties with the threefold Spirit, through the three mental foci, the Focusing Ether giving physical cognition, the Sentiment governing the inter-play of animation with higher emotions, while the archetypal forms themselves are consciously linked with the Spirit through the awakened mentality of the individualized Entity, making

possible the conscious application of Ideas into concrete reality and the growth of corrective thought through the spiritual visualization of phenomenal experiences gone through.

From the differentiation of Spirit and Matter at the dawn of Manifestation, the Spirit is being ever emanated into higher and higher states of attenuation from the universal Archetypal Medium, each newly awakened and dynamic aspect linking it with the Mental Plane, and similarly matter is being continually condensed, each newly developed unit of materialization linking the older and denser forms with the focusing medium. In consequence of this composite spiritual unfoldment and material segregation, the individualized mental faculty of the self-conscious state attained is complete at the awakening of the Spirit.

The Universal Spirit is inducted from the Chaos into the Chemical Worlds through the invisible forces of the Spiritual Sun; the Solar Spirit is inducted into the Vital realm through the visible focus of the Physical Sun; the Abstraction of the Holy Spirit reaching all realms of animation through the triune refraction of the Satellite Systems of the planets.

Chapter V

OCCULT AND SCIENTIFIC ASTRONOMY

The three-fold Spiritual attributes controlling formation, preservation, and action, with the focusing medium inducting these forces into a four-fold expression, have been traced in seven-fold composition from the lowest metallic stratum up through the soils and elements, the proteins, fats, and carbohydrates, and the essential elements and ethers.

Similarly the World of Color has revealed the same seven-fold ultimate expression resulting from an inter-blend of the three primaries; and the World of Tone, the greatest of the three macrocosmic realms of cosmic conscious-

ness, to be built of seven octaves of seven major divisions of three primaries and four secondaries.

Prominent upon the Celestial Sphere are seven naked-eye planets, Mercury, Venus, the Earth, Mars, mean asteroid,* Jupiter, and Saturn. Uranus, at the limit of keen vision, commences another cycle of the most profound spiritual significance, being linked with Neptune and trans-Neptunian planets, five in all, the importance of which can better be grasped in subsequent discussions.

The seven naked-eye planets, conspicuous to the gaze and the study of man from remote antiquity, conform in relative distances from the Sun with a remarkable mathematical figure of 3's and 4's known in the astronomical world as Bode's Law, since it was first brought to light by this scientist.

Materially this law, together with many other verities, has been regarded as merely a convenient and accidental coincidence. But to the illuminated consciousness it is a necessary phenomenal outcome of those wave-natures of vibration which crystallize the chemical spheres from super-physical planes under the Divine Plan which has been vaguely traced in the laws of force and inertia; centrifugal and centripetal influences, relative masses and densities, and so forth.

The significance of these laws is materially clearly revealed to the aesthetic cultivations which see a purpose in all things; but even more profoundly to the spiritual insight which has grasped the Truth that all phenomenal revelations are but the visible symbol of invisible force carrying out the designs of methodical creation.

The law suggests a series of fours,

*It is definitely known in the astronomical world according to Bode's Law that there must have been a planet between Mars and Jupiter. After painstaking research astronomers have found hundreds of broken particles of a planet, traveling in a maze of orbits, proving that there must have been many explosions of the planet from time to time.

symbolizing the four-fold material formulation upon which manifestation rests. To the second four is added a three; to the third six, and so forth, the added numeral in each successive step being doubled. The result printed to one decimal is very closely the relative distance of each planet from the Sun in terms of the radius of the Earth's orbit.

The law breaks down utterly at Neptune, being not even approximately correct. Spiritually the law becomes inoperative beyond Saturn. Uranus, being the first planet of the mystical group, is linked to the familiar ones accordingly; but the vibratory intervals are similar between Uranus and Neptune, and beyond. This phase of the work will be dealt with later.

It is worthy of note that the added numeral is doubled in each successive instance as might be expected, since each planetary realm controlling a definite stratum would obey the LAW OF OCTAVES of vibration. In consequence the vibration would be doubled as each higher plane was considered; whereas the wave natures themselves would increase proportionally in intervals as they emanated outward from the solar nucleus. The spiritual conception of these factors would reveal the existence within the Celestial Sphere of Solar Dominion of the appropriate number of waves in the super-physical substances acting as lines of force concentric to the Sun with the planetary cores, the divine organisms, properly focused at their respective nuclei.

It has been demonstrated that force is spirit in evidence and that it is continually at work upon inertia, the latter representing the natural tendency of form to remain in its existing state whether that be at rest or in motion. Its very state of existence in either case implies the previous application of a force either in assembly or in the establishment of motion.

On the largest conceivable scale, the

planets' distances are found to be controlled by the three-fold Spirit of God; the macrocosmic organism being segregated for the functions of the Deity as are the organisms of the animal and man for their functions.

The Universal Law of Gravitation is but the physical interpretation of that spiritual attribute which dominates and governs the solar family; and as the will of man sways men, so does the Will Divine from the Sun sway the planets, which are deflected ever so slightly it seems at any moment to retain them within their respective orbits, but which is so tremendous a force that replacement by steel cables over the entire surface of the globe would not suffice.

Yet these great globes swing obediently to this silent urge of an invisible force without the slightest friction; which force has suffered no depreciation throughout the millenniums of Nebulae growth offering staggering testimony that the real is the un-real, and un-real the real.

The orbits of all the planets are elliptical. In earlier times the belief persisted that the circle represented the only true form of orbit, based presumably, upon its practical service in revolution and locomotion. However true this is, nevertheless, in celestial mechanics the circle is a very unstable orbit, the least exception to relative perturbations resulting in the most formidable disturbances which might even culminate in loss of control of an orb, or a cataclysm.

While this condition is apparent, recognized, and even capable of being proved by mathematical astronomy, it remains for the occult light to substantiate within us a thorough appreciation of the wisdom of the Solar mechanism.

Let the scholar note particularly the motion by which an ellipse is drawn. A cord fastened between two pivotal pins, in such a manner as to leave a

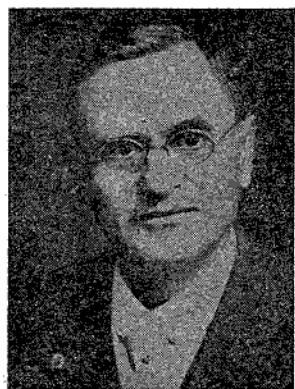
(Continued on page 326)

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

EIGHTH INSTALLMENT



The Ark of the Covenant

The Sacred Shekinah Glory

(Continued)

AT THIS point it may be expedient to mark the difference between the Tabernacle in the Wilderness, Solomon's Temple, and the Temple built by Herod. There is a very vital difference. Both the *miraculously enkindled fire* on the Brazen Altar in the eastern part of the Tabernacle and the invisible *Shekinah Glory* in the distant western part of the sanctuary were also present in Solomon's Temple.

These were thus sanctuaries in a sense not equalled by the Temple built by Herod. The latter was, nevertheless, in a sense the most glorious of the three, for it was graced by the *bodily presence of our Lord, Christ Jesus, in whom dwelt the Godhead*. Christ made the first self-sacrifice, thereby abrogating the sacrifice of animals, and finally at the consummation of His work in the visible world *rent the veil* and opened a way into the Holy of Holies, not only for the favored few, the priests and Levites, but that **WHOSOEVER WILL** may come and serve the Deity whom we know as our Father. Having fulfilled the law and the prophets, Christ has done away with the *outward* sanctuary, and from henceforth the Altar of Burnt Offerings must be set up *within* the heart to atone for wrongdoing; the Golden Candlestick must be lighted

within the heart to guide us upon our way, as the Christ *within* the sacred precincts of our own God consciousness.

The Shadow of the Cross

Paul in his letter to the Hebrews gives a description of the Tabernacle and much information about the customs used there which it would benefit you to know. Among other things note that he calls the Tabernacle "a shadow of good things to come." There is in this ancient Mystery Temple a promise given which has not yet been fulfilled, a promise that holds good today just as well as upon the day it was given. If we visualize in our mind the arrangement of things inside the Tabernacle, we shall readily see the shadow of the Cross. Commencing at the eastern gate there was the *Altar of Burnt Offerings*; a little farther along the path to the Tabernacle itself we find the *Laver of Consecration*, the Molten Sea, in which the priests washed. Then upon entering the East Room of the Temple we find an article of furniture, the *Golden Candlestick*, at the *extreme left*, and the *Table of Shewbread* at the *extreme right*, the two forming a cross with the path we have been pursuing toward and within the Tabernacle. In the center in front of the second veil we find the *Altar of Incense*, which forms the center of the cross, while the Ark placed in the western-most part of the West Room, the

Holy of Holies, gives the short or upper limb of the cross. In this manner the symbol of spiritual unfoldment which is our particular ideal today was shadowed forth in the ancient Mystery Temple, and that consummation which is attained at the end of the cross, the achievement of getting the law *within* as it was within the Ark itself, is the one that we must all concern ourselves with at the present time. The light that shines over the Mercy Seat in the Holy of Holies at the end of the path in this world, is a light or reflection from the invisible world into which the candidate seeks to enter when all the world has grown dark and black about him. Only when we have attained to that stage where we perceive the spiritual light that beckons us on, the light that floats over the Ark, only when we stand in the shadow of the cross, can we really know the meaning, the object, and the goal of life.

At present we may take the opportunities which are offered and perform service more or less efficiently, but it is only when we have by that service evolved the spiritual light *within* ourselves, which is the *soul body*, and when we have thus gained admission to the West Room, called the Hall of Liberation, that we can really perceive and understand why we are in the world, and what we need in order to make ourselves properly useful. We may not remain, however, when access has been gained. The High Priest was only allowed to enter *once a year*; there was a very long interval of time between these glimpses of the real purpose of existence. In the times between it was necessary for the High Priest to go out and function among his brethren, humanity, and serve them to the very best of his ability, also to sin, because he was not yet perfect, and then reenter the Holy of Holies after having made proper amends for his sins.

Similarly it is with ourselves at this day. We at times attain glimpses of

the things that are in store for us and the things we must do to follow Christ to that place where He went. You remember that He said to His disciples: Ye cannot follow me now, but ye shall follow me later, and so it is with us. We have to look again and again into the darkened temple, the Holy of Holies, before we are really fit to stay there; before we are really fitted to take the last step and leap to the summit of the cross, *the place of the skull*, that point in our heads where the Spirit takes its departure when it finally leaves the body, or off and on as an Invisible Helper. That Golgotha is the ultimate of human attainment, and we must be prepared to enter the darkened room many times before we are fitted for the final climax.

The Full Moon as a Factor In Soul Growth

Let us now consider the Path of Initiation as symbolically shown in the ancient Temples with the Ark, Fire and Shekinah, and in the later Temples where Christ taught. Note first that when man was expelled from the Garden of Eden because he had eaten of the Tree of Knowledge, Cherubim guarded the entrance with a flaming sword. Passages like the following, "Adam *knew* Eve, and she bore Abel;" "Adam *knew* Eve, and she bore Seth;" "Elkanah *knew* Hannah, and she bore Samuel;" also Mary's question to the angel Gabriel, "How shall I conceive seeing that I *know* not a man?" all show plainly that indulgence of the passions in the creative act was meant by the phrase, "*eating of the Tree of Knowledge*." When the creative act was performed under inauspicious planetary rays it was a sin committed against the laws of nature, which brought pain and death into the world, estranged us from our primal guardians, and forced us to roam the wilderness of the world for ages.

(Continued)

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from the Rosicrucian Cosmo-Conception.

Christ and Rebirth

Q. Did Christ Jesus teach Rebirth?

A. In private He taught Rebirth to His disciples. He not only taught them in words but He took them "into a mountain."

Q. What does this signify?

A. This is a mystic term meaning a place of Initiation. In the course of Initiation they see for themselves that Rebirth is a fact, for there Elijah appeared before them who, we are told, was also John the Baptist.

Q. Did Christ Jesus confirm this belief?

A. He had previously told them, in unequivocal terms, when speaking of John the Baptist, "This is Elijah who was for to come." He reiterates this at the Transfiguration scene, saying, "Elijah has come already and they knew him not but have done to him whatsoever they listed." And following this, "They understood He spake of John the Baptist."

Q. Is there further evidence?

A. On this occasion and also at the time when Rebirth was discussed between Christ Jesus and His disciples they told Him that some thought He was Elijah and others that He was one of the prophets who had been reborn. He commanded them to "tell no man."

Q. Why did He so command them?

A. This was to be, for thousands of years, an esoteric teaching to be known only among the few pioneers who fitted themselves for the knowledge, pushing ahead to the stage of development when these truths will again be known to man.

Q. What is the clearest evidence from Christ Jesus' teachings?

A. That He taught Rebirth is per-

haps shown most clearly in the case of the man born blind where His disciples asked, "Who did sin, this man or his parents, that he was born blind?"

Q. Why is this convincing?

A. Had our Saviour not taught Rebirth the natural answer would have been, "Nonsense, how could a man have sinned *before he was born* and have brought blindness upon himself as a result?" But He is not surprised at the question nor does He treat it as being at all unusual, showing that it was quite in harmony with His teachings. He explains, "Neither hath this man sinned nor his parents, but that the works of (the) God be made manifest in him."

Q. What is the logical meaning of this answer?

A. Christ Jesus differentiates between the physically blind body of the man and the God within, his Higher Self. The dense body had committed no sin. The God within, the real individual, has done some deed which manifests in the particular affliction from which he is suffering.

Q. Does not this declare man a God?

A. It is not stretching a point to call man a God. Paul says, "Know ye not that ye are Gods?" and he refers to the human body as the "temple of God," the indwelling Spirit.

Q. Is it possible to know one's past lives?

A. Although most people do not remember their past lives, there are some who do, and all may know if they will live the life necessary to attain the knowledge.

—Ref: *Cosmo*, 169-171

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE DOOM OF BABYLON

(Continued)

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

—Revelation 18: 1-11



"Reason is the product of selfishness. It is generated by the mind given by the Powers of Darkness (The Lords of the Mind), in a brain built by selfishly keeping half the sex force, and prompted by the selfish Lucifers, hence it is the seed of the serpent, and although transmuted to *wisdom* through pain and sorrow, it must give way to something higher: *intuition*, which means *teaching* from within. That is a spiritual faculty, equally present in all spirits, whether functioning for the time being as man or woman, but it expresses itself most prominently in those incarnated in a female organism, for there the counter-part of the Life Spirit — the vital body—is male, positive, and *intuition*, the faculty of the Life Spirit, may therefore properly be called the woman's seed whence all altruistic tendencies

spring, and whereby all nations are being slowly but surely drawn together in a Universal Brotherhood of *Love*, regardless of race, sex, or color.

"This brain of course is not a homogeneous whole. It is divided into two halves, and it is a fact well known to physiologists that we use principally but one of these cerebral hemispheres—the *left*. The right half of our brain is only partially active. The heart also is on the *left side* of our body, but is beginning to move toward 'the right' place. The 'right' brain, which is ruled by Mercury, will also become more and more active, and in consequence of these two physiological changes man's whole character will appear different. The *left side* is under the sway of the Lucifers and is given over to selfishness, but the Ego will gain more and more control as the *right side* of the brain is invested with power to act upon the body as *right judgment*.

"That there is a change going on in the heart which makes it an anomaly, a puzzle, is not news to physiologists. We have two sets of muscles, one set is under the control of the will, as, for instance, the muscles of the arm and hand. They are striped both lengthwise and crosswise. The involuntary muscles which cannot be moved by *desire* are striped lengthwise only. *The heart is the only exception*. It is under the control of desire, and yet it is beginning to show cross-stripes like a voluntary muscle.

"In time those cross-stripes will develop fully and the heart will be under our control. When that time comes we will be able to direct the blood where we will to send it. Then we may refuse to send it to the left brain, and *Babylon, the city of Lucifer, will fall.*"

(To be continued)



Shakespearean Star Portraits

E. B.

FROM the resources of his imagination and knowledge, the playwright chooses those elements of the spectrum of human personality and experience which are appropriate to his concept of a theme and he organizes those elements into a dramatic form which is to be interpreted by actors, actresses, and all others who function in the theatre. All forms of art are distilled representations of human consciousness; works of art, like mirrors, reflect to humanity intensified representations of itself and its experiences. The playwright deals with human consciousness, emotion, and experience in terms of humanity's objective expressions; dramatic themes are presented and interpreted by humans in terms of objectively recognizable patterns of appearance, personality, activity, and relationship. Actors and actresses in performance are symbolic microcosms of humanity's own self—each role performed by an actor or actress is symbolic of a fragment of humanity's consciousness of identity and existence, on this plane.

Therefore, in the creations of a true genius such as William Shakespeare was (or whoever it may have been who wrote under that name!) a protean quality of artistic skill and understanding made possible the dramatic characterizations which reflect the human

archetype, localized by name, sex, period and nationality but which really symbolize universal patterns of human nature and experience. Sooner or later, we all come face to face with the Hamlet, the Cordelia, the Othello, the Lady Macbeth, the Romeo, and the Juliet in ourselves. We weep or laugh by response to these—and other—characterizations because something in our deep subconscious knowledge of ourselves is stimulated when we see great acting which interprets the creative imaginings of a genius playwright. Our own existence—past or present—is reviewed to a degree. Old, long-forgotten feeling-memories of suffering and joy are ignited. Our awareness (consciousness of individualized self-hood in many incarnations) is reawakened, and what we see on the stage is ourselves, condensed and focussed by the dramatic requirements of the theme being interpreted. We are man-woman, all professions, all nationalities, all relationships, all strivings, all failures, all joys, and all sufferings. The playwright, through the esthetic principles inherent in creative dramatic art, and the players, through the esthetic principles inherent in interpretative dramatic art, recharge our consciousness of our total being, our total identity as individuals, and our total relationship to all other individuals.

Students of astrology: prepare a copy of the Great Astrological Mandala, a twelve-housed circle with Aries Ascendant, the other signs in sequence—thirty degrees to each house; Sun, Moon, and other planets in the signs and houses of their dignity. Meditate on this mandala a little as the symbolic composite portrait of humanity. It is from this design and symbol arrangement that all human horoscopes are derived and it represents the total of that which is interpreted, creatively or otherwise, in all of the fine arts. It is the picture of humanity's consciousness of its identities and experiences. Now, to specialize on dramatic art, "personalize" the Sun, Moon, and planets as characters in the Drama of Human Life; let your mind range over the scope of these "personalities" by imagining each planet (vibratory focalizer) in each one of the zodiacal signs, each one of the environmental houses, each aspected (by conjunction, sextile, trine, square, and opposition) to every other one. Add the factors of both sexes, all ages, all nationalities, all historical periods and you will glimpse the tremendous spectrum of that which is "grist" for the playwright's mill. You and I are in this picture—as we are, as we have been, and as we will be as long as our identity is "human being." You are now playing the role that your consciousness of life has created. Humans, in their Earth-living, are both playwrights and performers—each uses his consciousness to interpret life.

The Art of Theatre, more directly than does any other art-form, makes possible the stimulus in human hearts to tears and laughter. Weeping and laughing are two of the ways by which life makes it possible for us to decrystallize the solar plexal tensions and congestions. In response to the contrived agonies, sufferings, longings, and despairs in dramatic tragedy, we are moved to weep in memory of our own agonies and sufferings. In response to

buffoonery, satire, and caricature, our intellects are "tickled" in such ways that we are moved to "shake loose in laughter" in witnessing the reflections of our own absurdities, awkwardnesses and embarrassments. In witnessing romantic drama (of the happy ending kind) we thrill to intense emotions, deep love, aspirations, efforts, and the realization of ideals. The occult purpose of tragic drama is to induce the feelings of sympathy for other humans—not the intensification of self pity. That of comedy and satire is to decrystallize congestions on pomposity, self-righteousness, hypocrisy, and over-seriousness—to "shake us down from our high horses." Romantic drama has its inner purpose in intensifying our awareness of the "tone, color, and design" of our living—to spark our awareness of greater capacities for love, devotion, effort, and aspiration. The "happy ending" of romantic plays is dramatized symbolism of the aspiration of all humans to realize ideals and evolve through regeneration and transmutation. The

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birth-place, and year, month, and date of birth, also hour and minute as nearly as possible. If *Daylight Saving Time* was in effect this should be stated.

We do not read horoscopes for money and we give astrological readings only in this magazine.

"happy ending" reminds us of the goodness of life.

The poetry and nobility of Shakespearean dramaturgy holds up an immense mirror in which humanity may see itself. Let us enjoy a consideration of some of the Shakespearean characterizations as they represent "focalized points" of human nature and human experience-patterns, correlated with basic, simple astrological symbolism:

ROMEO AND JULIET: from a reincarnationist's standpoint, this drama would have been much more truly tragic in tone and effect if the two "star-crossed lovers" had permitted crystallized adherence in family-prejudice to prevent or disintegrate their love-union. The "Romeo and Juliet" in each human is that which longs for the total polarization called the Hermetic Marriage; but this "inner union of the self with the Self" can be realized only by fulfillment of relationship unions and patterns through love: The "houses of Montague and Capulet" are the "graven images" of family prejudice and social position which are represented astrologically by the diameter Cancer-Capricorn and congested aspects to Moon and Saturn. We all derive our incarnation from a family pattern to which we are attracted by the laws of vibratory sympathy and karma. However, each must, in due time, decrystallize congestions of this pattern, from octave to octave, by more purely individualized love-expression. Romeo "o'er leapt the walls" to be with his Juliet; this "o'er leaping" is Uranus decrystallizing or transcending the boundaries set by Saturn, symbol of "congestion on forms." Personalizing a little—Romeo and Juliet were timed, evolutionarily speaking, to prove the power of their love for each other; their challenge was through the enmity, rivalry, and prejudice of their family groups. Though they died, their tragedy was ameliorated by their devotion to each other—rather than, in fear, to the "family-image." We all, at one

time or another, have an incarnation in which we have opportunity to prove the sincerity of our heart's highest aspirations and ideals. To do this, we have to use the powers represented abstractly by the diameter Leo-Aquarius to transcend the fixations on Cancer-Capricorn. To remain fixated on Cancer-Capricorn is to *devolve*—to back-track on the evolutionary powers that work for liberation and progress. The gorgeous and luminous poetry of the Balcony Scene represents the radiant purity of *resumption of true love*; Romeo and Juliet loved each other from a past incarnation just as we love our ideal self through all of our incarnations. The inspirational beauty of the play—as poetry—typifies the inner radiance that accompanies recognition of our ideals.

KING LEAR: This drama is the tragedy of judgment corrupted by greed for approbation — doubly tragic because when the truth is perceived, the inner negatives are too deeply etched to be counteracted by constructive or regenerative effort. The realization of the hypocrisy and dishonor of the two oldest daughters, whom he had overvalued, and the sincerity and fidelity of Cordelia, whom he had underestimated and spurned, caused Lear to react with such an excess of self-revulsion that madness ensued. Astrologically, it seems that Lear is a portrait of "Jupiter afflicted." He based his favorable estimate of the oldest daughters on their protestations of devotion and affection —indicative that an insincerity in his own nature was counterparted by their falseness. Their greed for land and money and husbands of high position was counterparted by his greed for approbation. We can— we do — weep in witnessing the heartbreaking tragedy of the demented King in his excess of self-loathing because we, too, have been moved by desire and greeds to claim the false and spurn the true. The realization of such misdirected evaluation causes one of the most terrific kinds of dis-

illusionment, the kind that can disintegrate our self-control if we are unable to learn from the dis-illusioning experience. Lear worshipped the false image of himself, synchronized in degree with the falseness of his two daughters. Because we are—or can be—"Lear," it behooves us to exercise counter-actives to negative Jupiter-patterns by discrimination, sincerity, and detachment from subconscious creed-symbols and compensations. Cordelia personifies sincerity of self-evaluation—the quiet knowing what is true and real. When we "spurn Cordelia," we enslave ourselves to false, betraying images; when we love and value Cordelia, we refuse the false and cling to that which is pure and true.

OTHELLO: This dramatic study of the destructiveness of jealousy warrants a little psychological consideration. We are never—in any true sense of the words—jealous of another person. Jealousy is self-hatred based on an actual or imagined inferiority which, in turn, is based on some phase of unfulfillment of a potential, or some discolored facet of self-evaluation. Othello, if we personalize him a little, may have felt inferiority because of his black skin, particularly in relationship to his white wife, Desdemona, who truly loved him. Iago symbolizes the craftiness and duplicity of self-justification—the disinclination to exercise self-honesty. Othello's "murder in consciousness" that we commit when, goaded by intense negative rationalizations and justifications, we "murder" true self-evaluation. By exercise of these negative rationalizations, we ascribe truth to an untruth, and our feet walk a tangling path until we fall. The qualities of nobility that Desdemona loved in Othello represent those virtues in human beings which inspire love and honor; but Othello, blinded by the inner negative, could not realize and value the truth of himself: Iago, symbol of Othello's enmity within himself, emphasized the untruth—represent-

ing Desdemona as having been unfaithful. Othello, under pressure of the psychological negative, preferred to believe the lie. Goaded beyond endurance by the inner pressure, he murdered the thing he loved most—the truth of his marriage to Desdemona. Mars, as co-ruler of Scorpio, is the destructive-killing action by which we express our releasements of intensely compressed Scorpionic negatives — the levels and areas of untransmuted desires and emotional powers. The salvation of Mars is transmutation by constructive, intelligent expression in action. Othello betrayed himself twice: first, by giving ear to Iago's suggestion and then putting into action that which represented his desire to "kill out" that which Iago had influenced him to believe. A truly noble man, worthy of love and honor, had thrown away all by his focus on his unreal self rather than on his Reality. We "kill" whenever we put into action our belief in an un-truth about ourselves. A truly tragic theme.

CLEOPATRA: The death of Cleopatra by suicide does not in any way neutralize the power of the play *Antony and Cleopatra* as an example of high romantic drama. Cleopatra, as a woman-character, symbolizes the combination of Sun and Venus elements in human nature. According to historical and Shakespearean representation, she was magnificently endowed with attributes of physical beauty and charm, intelligence, culture, and skill; a woman so conscious of inner powers that she lived always in terms of amplitude. She had enormous wealth—and used it without stint. She had great capacity for love—and gave herself to love royally and completely. Whatever her shortcomings may have been, there was nothing in her nature that was mean, petty, sordid, or vulgar. A great actress—such as Katherine Cornell—would project these qualities of character and personality in such a way that the audience would experience

a recharging of its desire and aspiration to "live bigly"—in terms of power, wealth, beauty, culture, intelligence, and skill. Rather than continuing to live under the ignominy of capture and degradation Cleopatra chose to end her life by her own hand; thus she symbolizes THAT in human nature which wants to learn to live in terms of dignity and self-respect. Some of us crawl from time to time, through fear or feelings of inferiority; but we do not like ourselves for it and sooner or later we rebel against the inner negative. The "Cleopatra in us" symbolizes our disdain of the petty and mean; "she" is that in us which makes us long for vivid experience, met and fulfilled with courage and confidence in our abilities. We all have talents, ambitions, aspirations, and longings; the vibration of the Sun—as ruler of the royal sign Leo—is that which we use as the power of self-determination uncluttered by the down-draggings of "littleness feelings and thoughts."

BEATRICE AND BENEDICT : *Much Ado About Nothing* is one of the most delightful and delicious of comedies. It presents, in a sprightly and sparkling way, the "old story of the battle of the sexes"—source of much that has been presented throughout the ages in comic drama. The posturings, tricks, and devices which men and women display in relationship with each other are represented by the counter-clockwise turning of horizontal diameter—Aries-Libra—of the Great Mandala. These two signs represent the polarization of the expressive individuality of humanity—as "male" and "female." Each of the two signs of this diameter symbolizes facets of personality which are peculiar to maleness and femaleness, but together they form one diameter; they appear to be "different," but each counterparts the other. Comic drama, in relationship to this subject, makes it possible for us to come into a more

healthy appreciation of our subjective polarity through laughter. Humans are innately bi-polar—we have all had much experience in the sex opposite to that which we now express. When we recognize that "opposite sex" is simply our "subjective self" we can enjoy and appreciate our "hidden selves" as we are portrayed on the comic stage. In laughter we relax subconscious feelings of tension and when we guffaw, roar, and shriek at the antics of comedy actors and actresses who are interpreting the—sometimes—ridiculous interplay of men and women in relationship to each other, we refreshen our viewpoint toward human polarity. Beatrice and Benedict are the protagonists of Humanity destined to fall in love and have experience together—regardless of silly prejudices, false self-esteem, and "images of disinclination." Life works continually to incline us toward each other for our mutual development and fulfillment of potentials symbolized by Aries-Libra. Benedict is Mars who sees the charm and loveliness of Venus in Beatrice; Beatrice is Venus who needs the "kiss of Mars" to awaken her to a clear realization of her value as a woman. There is a little of Benedict and Beatrice in each of us—we may spat and quarrel for a time but sooner or later Benedict-Mars and Beatrice-Venus bring the play—of our relationship experience—to a happy end by their union.

What's gone and what's past help
Should be past grief.

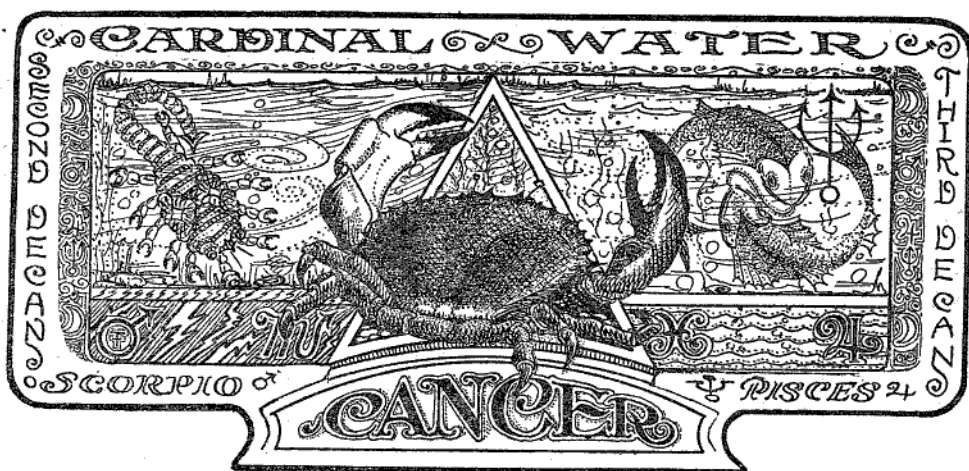
—*The Winter's Tale*

Sweet mercy is nobility's true badge.

—*Titus Andronicus*

Angels are bright still, though the
brightest fell.

—*Macbeth*



The Children of Cancer 1964

Birthdays: June 21 to July 23

RETIRING and sensitive, children born with the Sun in the emotional sign Cancer have active, changeable feelings and may be introspective and subject to varying moods. While appearing outwardly to be impassive, even phlegmatic, their sensibilities and sympathies are to a degree all inclusive, due perhaps to their protective instincts and sense of kinship with all life. Unchecked, the yearning to share the feelings and cares of others may lead to unsatisfied desires which sometimes manifest as brooding discontent.

Most Cancer natives have an innate respect for culture, tradition, and the ties of home and family. Industry, appreciation of human needs, and a generous measure of prudence make these people excellent home makers, innkeepers, managers, and social workers. Although reserved and fond of isolation, they can also be hospitable and gracious. Ample rest and sleep are essential for their wellbeing, since the constitution is rarely vigorous and unless guarded much energy may be expended emotionally. Also necessary as safeguards against upset digestive and organic

functions are feelings of security, domestic harmony, and a rational diet.

All the children born during this solar month will have Uranus conjuncting Pluto and opposing Saturn from Virgo to Pisces, and Jupiter opposing Neptune from Taurus to Scorpio. They will therefore need special training in keeping a calm, poised outlook on life, but active in well-doing and constructive endeavors. Control of both the emotions and appetites should be stressed, and a rational dietary regime established, if the health is to be maintained.

The Sun is sextiling Uranus as the solar month opens, and this beneficent vibration lasts until July 7, giving an intuitive, original, and inventive nature. Though high-strung and idealists, these natives will have considerable self-control and be able to help usher in New Age ideas and ideals.

From June 21 to July 4, the Sun is in conjunction with Mercury, favoring the mentality and memory on the days when the orb of aspect is more than three degrees.

During this same period the Sun trines Saturn, indicating foresight,

method, and organizing, executive, and diplomatic ability, along with much moral stamina. The native is sincere and just, and can be successful in judicial pursuits, mining, and agriculture.

Less favorable vibrations are the squares of Mars to Saturn and Uranus, beginning June 21 and lasting until July 2 and 6, respectively. Children with these planetary patterns will need to be given special training in kindness, unselfishness, honesty, and truthfulness. Control of temper is a must, and humility, poise, and consideration for others should all be given emphasis in establishing thought and emotional patterns during the early years.

To help, some splendid mental aspects are in operation during a part of this period. Mercury trines Saturn from June 24 to 29, and sextiles Uranus from June 24 to 30. The mentality is not only quick and intuitive but capable of profound reasoning and logic. There is forethought, persistence, and diplomacy, along with originality, inventiveness, and independence.

Mercury also sextiles Pluto from June 27 to July 2, accentuating the keenness of the mind and the ability to delve into the occult.

From June 30 to July 6, Mercury sextiles Jupiter, a splendid vibratory pattern giving cheerfulness, optimism, and versatility to the mind. There is ability to reason correctly, and success in law, and literature is strongly favored.

A natural leaning toward the occult is indicated by the trine of Mercury to Neptune, lasting from June 29 to July 4. Ability as a magnetic healer is also indicated.

Venus conjuncts Mars from July 8 to 23, giving an ambitious, aspiring, and adventurous nature, amorous and extremely demonstrative in its affections. There is an abundance of energy and business acumen, and consequently splendid earning capacity. However, these natives should curb a tendency

toward extravagance in spending.

From July 14 to 21, Mercury squares Neptune, tending toward a chaotic mind, liability to lack of memory, indolence and a disposition to dream the time away. There is apt to be a restless desire for fame and inability to fit in anywhere. These natives have lessons to learn in frankness, honesty, and truthfulness.

The sextile of Mercury to Mars, lasting from July 17 to 23, gives a keen, sharp, and resourceful mind, enthusiastic over any proposition that may appeal. These natives love argument or debate, and have an inexhaustible fund of wit. They also have remarkable dexterity and are able to turn their hands to whatever task is allotted and do it with a speed, facility, and expedition that is astonishing. Thus this aspect is a strong factor in favor of general success in life.

I was not born under a rhyming planet.
—Much Ado About Nothing

*The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.*
—Julius Caesar

*O, swear not by the moon, the inconstant moon,
That monthly changes in her circled orb,
Lest that thy love prove likewise variable.*
—Romeo and Juliet

*There is a tide in the affairs of men
Which taken at the flood, leads on to fortunes;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.*
—Julius Caesar

Readings for Subscribers' Children

JOHN P. K.

Born August 11, 1957, 1:31 A.M.

Latitude 43 N., Longitude 79 W.

Signs on the cusps of the houses: ASC, Cancer 2.21; 1st, Cancer 22; 3rd, Leo 12; 4th, Virgo 7; 5th, Libra 11; 6th, Scorpio 23; Sagittarius intercepted in 6th.

Positions of the planets: Uranus, 8.02 Leo in 2nd; Sun, 18.19 Leo in 3rd; Pluto, 29.34 Leo in 3rd; Mars, 1.56 Virgo in 3rd; Mercury, 15.35 Virgo in 4th; Venus 19.29 Virgo in 4th; Jupiter, 0.49 Libra in 4th; Neptune, 0.05 Scorpio in 5th; Dragon's Head, 14.55 Scorpio in 5th; Saturn, 7.41 R. Sagittarius in 6th; Part of Fortune, 10.18 Capricorn in 7th; Moon, 26.16 Aquarius in 9th; Dragon's Tail, 14.55 Taurus in 11th.

Here we have a boy with a calm, peaceful, home-loving personality as shown by Cancer rising and the Moon, its ruler, in the shy, retiring, sign Aquarius. Nine planets are situated beneath the earth so we may assume that John will not be in the limelight nor will this be his desire. His preference will be to spend his energies and fulfill his plans at home or behind the scenes.

Turning to the mind, we find the Moon in the electric Aquarius, trine Neptune in Scorpio. Hence John has an excellent imagination and intuition. Due to the positioning we can also see that he can fix or hold his mind or imagination on one thing. He will look deeply and scientifically into all matters and have some unique insights into religion, psychology, and kindred subjects. Mercury, the ruler of the concrete mind, is exalted in Virgo and conjunct Venus. This configuration reiterates the scientific bent of mind from a more analytical angle and shows his erudite, studious nature. It also tells us that he

will be able to express himself clearly, eloquently, and persuasively, with a natural talent in literature and poetry.

John's spiritual identity is centered in the heart sign Leo. Even though virtually unaspected, this is about the strongest placement for the Sun, reflecting therefrom the sense of dignity, ambition, authority, and the noble minded pride always at the front of his mind. He is very forthright and generous, but generosity does not always imply money or goods. In this case, it appears that of the generosity of the spirit he will give of his thoughts, ideas, and meditations. The Sun and the other planets in the third and the planets in the literary Virgo all point to strong expressive desires and adequate potential talent. What he has to say will not be superficial either, for he has five planets in the fixed signs and Saturn in the sign of the higher mind; he will tend to deliberate and ponder deeply.

The planets in the fixed signs show a very strong will, but there is a tendency to be self-willed, fixed, dogmatic, and unbending. There may be a tendency to feel that "only I am right, because this is how I see it." The planets in Virgo show he loves to argue, and when he does run into someone who is his match, or who won't give in, or any time he can't have his own way (generally about mental things) he will lose his temper. Mars opposition Moon and square Saturn shows that his temper is not only quick and hot but somewhat begrudging and vengeful.

The Mars-Saturn square in this positioning also suggests a sort of high-hat ignorance and selfishness that will tend to limit and narrow his mental aspirations to the real truth. His greatest tool in countering these tendencies is the Saturn-Jupiter-Uranus sextile and trine combination. In Sagittarius and Libra this sextile is an aspect of a conservative

and dignified dedication to the higher things: law, religion, ethics, government, etc., which will probably be the basis of his expressions. He has a profound latent sense of justice which, if strengthened, can be used to raise himself to lofty ideals and a state of impartiality and impersonality high enough to overcome all of the animalistic tendencies of the lower nature. The Mars-Neptune sextile also reveals the potential ability to draw and direct great power from above through earnest prayer. By learning to interject a prayer at those moments when selfish anger is impending, he can channel his energies and develop a miraculous faith in the course of a few years.

MARY M. R.

Born December 21, 1955, 3:29 A.M.

Latitude 42 N., Longitude 83 W.

Signs on the cusps of the houses: ASC, Scorpio 3.53; 2nd, Sagittarius 2; 3rd, Capricorn 5; 4th, Aquarius 11; 5th, Pisces 14; 6th, Aries 12.

Positions of the planets: Mars, 14.32 Scorpio in 1st; Saturn, 27.48 Scorpio in 1st; Dragon's Head, 16.38 Sagittarius in 2nd; Sun, 28.40 Sagittarius in 2nd; Mercury, 8.06 Capricorn in 3rd; Moon, 16.21 Pisces in 5th; Uranus, 1.32 R. Leo in 9th; Pluto, 28.36 R. Leo in 10th; Jupiter, 1.29 R. Virgo in 10th; Neptune, 29.56 Libra in 12th.

The centaur aims his bow at the stars and the idealist his mind at perfection. With the Sun in the sign of the centaur trine its ruler, an elevated Jupiter, Mary will indeed have lofty aims and ideals in life. She will express an expansive, benevolent nature, strive for high morals and ethical standards, and will almost always be sunny, happy-go-lucky, and exceedingly generous.

Her bright inner attitude will be reflected through a clear vigorous mind. Mercury in Capricorn sextiles Mars in

Scorpio and the Moon in Pisces. This indicates a strong, piercing, and dynamic reasoning power with a fluid imagination and memory. She has developed an excellent practical mentality that is quite versatile and well suited for reading, writing, and speaking.

It is when we turn to the desire nature that we find the main problems that Mary has decided to deal with in this life. Mars and Saturn rising in Scorpio and Venus in Capricorn, square Neptune and opposing Uranus, indicate some rather coarse and base desires that are not at all in agreement with her philosophical ideals. Lessons on the sacred privilege of the sex function are in order, but the main problem is fore-shown by the square of Saturn to Jupiter. There is an abrupt conflict between the tendencies to be expansive, altruistic, unselfish, and optimistic or to be contractive, withdrawn, selfish, cynical, and pessimistic. The house positioning reveals a tendency to social climbing and other drives to worldly honors. Saturn also sextiles Venus with counter tendencies of faithfulness, tact, and sterling morality. The planets in the 3rd show her to be an excellent conversationalist and correspondent but there is a tendency to use these talents to selfish gain and jealous ambitions. This misdirection and lack of control of the desires and emotions is extended and compounded into the higher more subtle motivations and feelings which are more elusive and dangerous. We find here both octave planets, Uranus and Neptune, in a T-square with Venus, and the Moon, though well aspected, is in the negative Pisces. All this indicates her high-strung, easily agitated and loosely controlled psycho-emotional nature. Her emotive nature in this phase of character may be described as chaotic, irregular, irresponsible, slothful, attractive, and negative. She should be taught by reason the fundamental truths about spiritual development, and

(Continued on page 335)

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Researcher, Auditor

JACK P.—Born May 20, 1949, 12:50 P.M. Latitude 34 N., Longitude 118 W. This native has the Sun in the last degree of Taurus, and Venus, Mercury, and Uranus in Gemini, Pisces rising, with the Moon there, and common signs on all the other angles. Thus we see that basically he is of the common-mental, literary type, versatile and interested in many types of endeavor. Mercury trines Neptune, giving a natural interest in spiritual and occult matters, so that his mind will be basically directed along those lines. However, Mercury squares the Moon, so that the memory will need cultivation and exercise. The Sun squares Saturn in the last degree of Leo in the 6th, suggesting that this native be careful about his health, and learn to deal with co-workers in a spirit of friendliness and consideration. Fortunately, the Moon sextiles Mars in Leo, which is fine for health and recuperative power. Saturn also sextiles Uranus, giving needed ambition and determination to succeed. The intuitive powers are strong, and the mind is mechanical and ingenious, as well as capable of profound concentration. Neptune in Libra in the 7th, trine Venus and Mercury, and sextile the MC and Pluto, strongly favors success in spiritual partnerships. The aspiring Sagittarius is on the cusp of the 10th house, and its ruler, the benevolent Jupiter, is posited in Aquarius in the 12th and trines the Sun and Venus. This native's vocational pursuits should bring him both pleasure and profit, and he could be proficient as a wireless operator, an auditor, or doing research work.

Minister, Librarian

DAVID P. H.—Born March 7, 1949, 1:59 A.M. Latitude 42 N., Longitude 83 W. With Neptune in Libra in the 10th house, sextile the ASC and Pluto, and trine Moon and Mercury, it will be seen immediately that this native's vocational interests and talents will be strongly colored by a predominantly spiritual, occult nature. Mercury in Aquarius emphasizes the interest in progressive subjects, and since it trines Uranus and Neptune, the strong intellect will be original, intuitive, inventive, and independent. The Sun, Venus, and Mars all in Pisces accentuate interest in the spiritual, superphysical side of life and give a strong emotional, compassionate side to the nature. The solar orb conjuncts Mars and sextiles Jupiter in Capricorn in the 2nd, a strong indication of excellent earning power, along with judgment in spending. The Moon in the mental sign Gemini gives a wide-awake intellect, fond of literature and science, resourceful, liberal, and alert for progressive ideas, as well as a love for travel. The Moon sextiles Pluto, trines the MC and Neptune, but squares Venus in Pisces and Saturn in Virgo, pointing toward the need for care in diet and exercise to keep the health good. Saturn and Uranus in sextile aspect give ambition and determination, along with an ingenious, mechanical bent. This native could serve very satisfactorily as a minister or lecturer on spiritual subjects, or as a librarian in a metaphysical library. He also has ability along secretarial lines, in salesmanship, and with the movies and TV.

Daily Thought and Guide

of the day, daily aspects and vibrations.

These daily meditations are based partly on the planetary hours

WEDNESDAY—July 1

Today the rays of the planets favor action, and as the vibrations are mixed we should do our best to think deeply before we act; then we can make the day's work count.

THURSDAY—July 2

Mercury and Jupiter make this a happy day. We will be able to reason correctly and others will derive benefit from their contact with us. May we be able to bring love where it is needed.

FRIDAY—July 3

On this Venus day we should give some thought to the needs of others. We feel with Carlyle: "Of a truth, men are mystically united, a mystic bond of brotherhood makes all men one."

SATURDAY—July 4

A quiet constructive day when we can learn much if we pay attention to the deeper things of life that are reflected within our being.

SUNDAY—July 5

This is a fine day to take rest and relaxation in our divine natures, then spiritual uplift will follow. "The earth is full of the goodness of the Lord."

—Ps. 35:5.

MONDAY—July 6

Today we may be apt to worry too much about things. It is a time to look for the good in everything and to keep our equilibrium, then we have learned an important lesson.

TUESDAY—July 7

The planet Venus turns on her charm for us today, making it a day of kindness and generosity. Vitality will surge through our whole being, renewing our strength.

WEDNESDAY—July 8

A quiet day suitable for work and play with help from the stars. We all bear the possibility of happiness within us and we will find that "All things work together for good."

THURSDAY—July 9

The rays of Sun and Moon make this a very vital day. May we use this day of Jupiter wisely and go from strength to strength, grateful to our Creator.

FRIDAY—July 10

Let us give thanks to our heavenly Father on this quiet happy Venus day. It is a time for music and harmony when some may listen to the music of the spheres.

SATURDAY—July 11

Art and music should play an important part in our life today. "Yea, music is the prophet's art among the gifts that God hath sent, one of the most significant."

—Longfellow

SUNDAY—July 12

Jupiter is strong today and one of his keynotes is religion. We will do well to renew ourselves, body and soul and spirit. "Remember the Sabbath day and keep it holy."

MONDAY—July 13

Again Jupiter showers his blessings upon us, but let us be careful not to pay too much attention to material things. The inner voice will teach us if we listen with attention.

TUESDAY—July 14

Vibrations are mixed on this rather quiet day. If we diligently do the work at hand, all will be well. "Contentment consists not in great wealth but in a few wants."

WEDNESDAY—July 15

Now that we have entered into a quiet time, let us reflect and spend some of it in consideration of the eternal verities. "And ye shall know the truth and the truth shall make you free."

—John 8:32

THURSDAY—July 16

Some projects that have long been left unfinished may be completed today. In the words of Henry Van Dyke: "Heaven is blessed with perfect rest, but the blessing of earth is toil."

FRIDAY—July 17

Let us diligently use head and heart at every opportunity. "It is by presence of mind in untried emergencies that the metal of man is tested."

—Lowell

SATURDAY—July 18

Today let us be up and doing; things in our world are changing so quickly and we must not close our mind to new aspects and weigh everything. Neptune indicates knowledge of inner truths.

SUNDAY—July 19

This fine Sunday could be a great day for spiritual endeavor. Let us reaffirm our faith and make it truly a day of rest and contemplation. "The earth is the Lord's and the fullness thereof."

MONDAY—July 20

Head and heart can work together today and we should be able to deal with many problems. With all of our getting may we get understanding.

TUESDAY—July 21

On this very active day we should be able to accomplish much, but let us be careful to control our temper. "A soft answer turneth away wrath."—Ps. 15:1

WEDNESDAY—July 22

Today we will enjoy our work and appreciate our home. Artistic tasks will profit and beauty can be found in the simplest surroundings.

THURSDAY—July 23

A fortunate day, rather quiet, but there should be much energy at our disposal. It will be very easy for us to show optimism and display a lovable disposition.

FRIDAY—July 24

The rays which concern our feelings are powerful today, and our time will be well spent when we use it to make things brighter for all.

SATURDAY—July 25

Venus and Mercury again send us good vibrations today, and much benefit should result from our activity. Also we will profit much from some rest and recreation.

SUNDAY—July 26

This should be a good day for realizing the brotherhood of man. "It is one of the most beautiful compensations of this life that no man can sincerely try to help another without helping himself."

—Emerson

MONDAY—July 27

A quiet day for doing our duty as it appears before us. "The true, strong, and sound mind is the mind that can embrace equally great things and small."

—S. Johnson

TUESDAY—July 28

Today we may be tested; our thoughtful consideration for others will lead us into the right path. "Self conquest is the greatest of victories."

—Plato

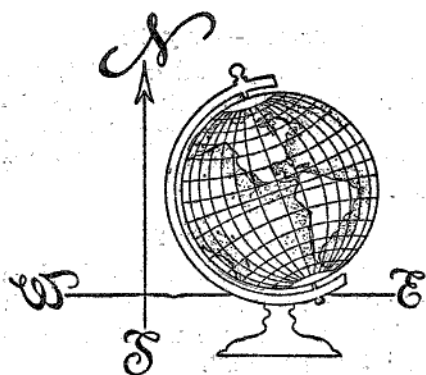
WEDNESDAY—July 29

A quiet day, with time for introspection. Patience on all planes and prayer will bring us abiding wisdom and understanding.

THURSDAY—July 30

Today we feel a bit melancholy, but God has given prayer to man and this will teach patience and persistence.

(Continued on page 335)



MONTHLY

News

INTERPRETED

Shakespeare and the Law

The law hath not been dead, though it hath slept. Measure for Measure.

Four centuries later, moderns who celebrate the Bard's birthday often miss the vivid life that Shakespeare gave to the law in hundreds of legal puns, parodies and allusions. He never studied for the bar, but in that lavishly litigious era he could hardly escape learning about it. Elizabethans thronged their courtrooms with far more acuity than today's viewers of TV's *Defenders*; Shakespeare's father alone was involved in more than 50 lawsuits. If history's most absorbent author needed high legal drama, he had only to versify the royal squabbles in Holinshed's *Chronicles*. For low legal comedy, he had only to caricature England's primitive legal apparatus, from the demigod country justice (Shallow) to the pompous local constable (Elbow) to the wildly incompetent watchman (Seacoal).

Today's lawyers, for all their quibbling, might boggle at some of Shakespeare's, such as the hairsplitting debate of Ophelia's grave-diggers over whether she deserves a Christian burial. "If I drown myself wittingly it argues an act; and an act hath three branches; it is, to act, to do, and to perform: argal, she drowned herself fittingly." But Shakespeare's audience instantly got the message: the sophistry is a satire on a real-life trial (*Hales v. Petit*) concerning a judge who also lost his reason and drowned himself near Canterbury. When the coroner's jury ruled *felo-de-se* (suicide), Judge Hale's estate was forfeited to the Crown. Countering in court, his widow roused a wild debate over whether Hale's felonious act of suicide preceded his death in point of time.

Chary of overdoing trial scenes, Shakespeare made them as airtight as a Supreme Court brief—perhaps most notably in *The Merchant of Venice*.

—Time, 4-1-64

We are all familiar with the trial scene of *The Merchant of Venice*, and

of Portia's beautiful speech on the quality of mercy. Perhaps Shakespeare's greatest contribution to law was the portrayal in dramatic terms of the fact that no one, neither royalty nor commoner, was exempt from the results of his actions, under the great moral laws of the universe.

In judging Shakespeare we must never lose sight of the times in which he lived. The Elizabethan era was as tempestuous and adventuresome as our own. Instead of astronauts and moon rockets they had explorers and colonization. Up until this time, although the English law was based on the great body of common law that had evolved over the centuries, still the kings of that era could, by proclamation, nullify the law. In 1610, about the time that Shakespeare's plays of *Othello*, *Macbeth*, and *King Lear* were being produced, Sir Edward Coke, issued his famous opinion that the King's Proclamation could not change the law. This established once and for all for us that law is supreme on this earth. As above, so below.

Productive Leisure?

Leisure for the average worker is both a problem and a promise. Many years ago Herbert Hoover said "This civilization is not going to depend on what we do while we work, but on what we do in our time off." The average working man today has 22 years more leisure time than his grand-

father. In addition, he has a longer life span, a shorter work week and more vacation time.

The work week has been constantly decreasing. In 1800 it averaged 84 hours a week; in 1909, it averaged 52 hours; today it is slightly under 40 hours. The labor need a few minutes of that leisure of week. Joseph Pendegast of the National Recreation Assn., has predicted within a century the work week will consist of seven hours.

What are Americans going to do with this leisure? For many it becomes a serious psychiatric problem; for others, a great enrichment. *But life must have a logical purpose and people need practical reasons for what they do, say the psychiatrists.* Our schools must not only train people in work skills, but in activities for the unions are pressing now for the 35 hour broader reach of their time when not working.

Between-The-Lines, 4-1-64

Do you belong to these fortunate many who have time for educational leisure activities as to "logical purposes radio and T.V. programs, for travel, for hobbies, for volunteer services and recreative sports? In pinning down your and practical reasons" do you have time for a correspondence course in philosophy or the Bible? Can you dedicate a stated five or ten minute period each day to active positive prayer for the many patients who apply for healing here at Headquarters? We desperately need yours here we assure you.

Cosmic Rays and Positrons In Space

A balloon carrying its own magnetic field has definitely detected positrons from outer space for the first time.

Positrons are inhabitants of the atom: positively charged anti-particles of electrons, the negatively charged carriers of electricity. Positrons have been created artificially in the laboratory and detected in unstable elements.

Although they have been known for years

to be a part of the cosmic radiation continually bombarding earth from space, positrons have never before been detected directly in cosmic rays, because they could not be sorted out from electrons coming in with them.

The problem was solved by sending aloft, at a point where the earth's magnetic field is weakest, a balloon with an atomic-particle detector having its own magnetic field.

Photographs of the atomic debris in the particle detectors showed whether incoming particles were negatively or positively charged by the curvature in the magnetic field. A ratio of three electrons recorded for each positron indicates how these particles are born in space.

Two independent processes are understood to form the cosmic-ray particles:

(1) Supernovas, or exploding stars, shoot electrons into space.

(2) Protons colliding with other protons in space create neutral pi-mesons that eventually decay into equal numbers of electrons and positrons.

The high-altitude experiments, conducted by Drs. Peter Meyer and Roger H. Hildebrand of the University of Chicago and Dr. James A. DeShone of Argonne National Laboratory, were described in *Physical Review Letters*, a publication of the American Physical Society.

—*Science Today*, April, 1964

The positron was first discovered in 1932 in cosmic ray experiments when one particle "made a track just like that of an electron—but it curved in the wrong direction!—same mass but opposite charge!" (Asimov, *Intelligent Man's Guide to Science*, Basic Books, N.Y.) This was the anti-electron, or positron; and its discovery was almost the first confirmation of the theory of anti-matter, or symmetry of matter. According to this theory there are a number of "expected" particles which are "expected" to exist. One by one these "expected" particles have been "discovered;" but "unexpected" particles as well as unlooked-for radiations are not ruled out by any means; and physicists never know when a swarm of entirely new and unexpected particles may once more upset their beautiful little diagram of the primordial universe.

Earthquakes

Since the earth acts like a solid object, it can be made to vibrate all over if it is hit hard enough. This behavior was predicted more than 80 years ago, but it was first detected with certainty after the Chile quake, when new instruments were ready and watching for it. The whole earth rang like a great, silent bell for two weeks. Its fundamental note had a period of about 54 minutes, which is more than 20 octaves below middle C, vastly too low for human ears to hear.

The Alaska quake was a bell ringer too. Seismologist Jack Oliver of Columbia University's Lamont Geological Observatory says that the whole earth vibrated every 54 minutes. The maximum surface movement was about one-third of an inch and was very gradually diminished toward the fadeout point.

Much stronger were the short-lived waves that ran along the surface. All over the globe they knocked seismograph recorders off their scales, but seismologist Jean-Claude de Bremaecker of Rice University had special instruments that could measure the actual height of the waves as they passed through Texas at thousands of miles per hour. He estimates that they lifted Houston by about four inches. Since they were several hundred miles long, they set the city down again so slowly and gently that nothing was broken, and no human sense could detect what was happening.

Though seismologists agree that big, shallow earthquakes are caused by faults, they are not sure where the energy comes from to make the faults move.

Time, 4-10-1964

Our geologists have most of the earthquake faults located but they still cannot predict which fault will be chosen by the Earth Spirit to relieve the internal pressures built up within its body. Scientific theories of continental drift merely work from universal laws that undergird our galaxy. They are as the medical scientists who work with the physical body, assuaging ills that are the result of causes set in motion by one or more of the other three bodies of man. The earthquakes and other natural disasters that occur are analogous to the ills of the human body, in that only so much foreign substance can be absorbed into the body before it must

be ejected, whether this be physical, mental, moral, or spiritual. So, too, the Earth Spirit, analogous to the human Ego, rejects inimical vibrations.

We do not believe that a vengeful God draws together to a central place all those who have sinned and then destroys them. This is contrary to all logic and natural law. Only those who have a similar build-up within themselves of those same anti-divine tendencies—and who of their own free-will have sought out, or been drawn by an unconscious attraction of like calling to like—are present at a natural disaster.

The loss of life in the Alaska quake was negligible but the property damage was astronomical. Perhaps in that category we might find a human reason: but let no one set himself up as judge. Least of all should we accuse an outside spiritual force for the results of our own misguided thinking. We not only wrong another but we belittle our own God-like powers. If we have been led astray by our own greed, then let us have the courage to stand up and take our punishment, and learn from it.

WORLD CYCLES

(Continued from page 297)

regular pattern on the lunar calendar and it is inevitable that at calculated intervals the Feast of Lights will fall over the Winter Solstice, and would never at any time be very far away from it.

(To be continued)

Suspicion always haunts the guilty mind;

The thief doth fear each bush an officer.

—*King Henry VI*

Our doubts are traitors,
And make us lose the good we oft might win

By fearing to attempt.

—*Measure for Measure*

Readers' QUESTIONS

Elder Brothers of the Rose Cross

Question:

Members of our Group ask: "Who are the Elder Brothers of the Rosicrucian Order; what is their origin, nationality, race, and are they of the humanity of our present Earth Period?"

Answer:

The Elder Brothers of the Rosicrucian Order belong to our human life wave, having "originated" at the same time all human Spirits were differentiated *within* our Solar God at the beginning of our Seven Great Days of Manifestation, but they are far ahead of the mass of humanity on the evolutionary ladder. Through many lives they have lived so unselfishly that they have unfolded their spiritual powers to a very high degree. They are Adepts, which means that they have developed their spiritual potentialities to the point where the positive and negative poles of their individual Spirits have been united. They no longer have to be born in the ordinary way, for they can form a new physical body for themselves whenever they wish by attracting the necessary physical particles to the vital body. They can function in their vital or etheric bodies freely, and often do. However, whenever necessary they take on a physical body to perform work in various parts of the Physical World.

Being free from the Race Spirits, the Brothers of the Rose Cross can form their bodies in whatever country they wish; they have no nationality. However, their "home" may be said to be a physical house which is permeated by

the etheric Temple in Germany. Five of the twelve Brothers never leave the Temple; and though they do possess physical bodies all their work is done from the inner worlds. The remaining seven Brothers go out into the world whenever occasion requires, appearing as men among other men or working in their invisible vehicles with or upon others as needed. They appear to be about forty years of age, but their whereabouts are known only to those highly developed ones who work with them. They have the Jupiter Period Consciousness, which they use in connection with initiating new lay members into the Rosicrucian Order.

Union with the Holy Spirit

Question:

According to the several religious groups who are highly moral, God-loving people, and exceptionally dedicated to unselfish service, they teach that receiving the Holy Spirit is a necessary experience of the regenerate Christian—with attending gifts of healing, etc. What say we in this regard?

Answer:

Receiving the Holy Spirit (Ghost), or gaining union with the Holy Spirit, represents a very advanced stage of evolution and one which is not attained until many initiations have been received. Anyone who has reached such a high stage of spiritual unfoldment has the ability to speak all languages, since the Holy Spirit (or Jehovah) is the

Lord of the Race Spirits, the authors of the race languages.

Max Heindel has stated: "The moral laws given by Jehovah upon Mt. Sinai . . . were designed to bring us to Christ, and when Christ is *born within*, the law of the Holy Spirit also enters in. Man thus is symbolized by the ark that stood in the Holy of Holies and had within it the tables of the law. You will notice that the Comforter who came to the men of old was not an outside Comforter, but one who worked within, one who entered into them and became a part of them. When the Spirit of Law, the Holy Spirit, enters into us, He is the Comforter, because we do willingly the things which are prompted by this *inner urge*, while we resented and begrudged doing the bidding of the exterior taskmaster."

In other words, as we conquer the desire body, we obey the inner urge of the Higher Self, regardless of what the outer law may be. Jehovah, or the Holy Spirit, has a direct correlation to the desire body, as well as to the outer law through which man learns to master the lower desires. When we have conquered the desire body (and there are only too few people who have yet done so) we do right for right's sake, as dictated by the Ego or Spirit within.

In St. Paul's day the Holy Ghost was received by the "laying on of hands." This is merely saying that those who thus received the Holy Ghost had arrived at the point where they were eligible for the necessary initiation into the Mysteries, and they thereby received the Holy Ghost, together with the powers which it conferred.

Now, there are many people who are mediumistic—people in whom the currents of the desire body turn counter-clockwise—and they are subject to use by discarnate Spirits. This accounts for the fact that they "speak in tongues," and such a state is of course most undesirable. Some mediums are lovely, harmless characters, but they are, neverthe-

less, negatively developed and over-emotional. They may be used for certain types of healing, but it is always dangerous to allow oneself to be dominated and used by another entity, no matter how benevolent the purpose may seem to be. We are to be *self-conscious* channels, in full possession of our will and faculties.

Born with A Caul

Question:

My cousin's mother tells me that her son was born with a veil (caul). Is there occult significance behind this occurrence?

Answer:

It is our understanding that a person born with a veil (caul) over the face is a sensitive. However, there is a tendency toward negative development (mediumship), so that the child should be taught the importance of unfolding his spiritual faculties in a positive manner.

CORRELATIONS

(Continued from page 305)

degree of slack, forms the basis. The insertion of a marker with the cord held tight will, by describing a revolution, draw an ellipse, the degree of eccentricity being determined by the separation of the two foci. Let it be distinctly understood that the possibility of the ellipse being drawn depended entirely upon both foci, and that, furthermore, the force of the further focus was always the impelling influence as the marker passed around the curve.

"As below, so above." In the celestial sphere the Sun is known to be at one focus of every planetary orbit; but there is something else of vastly greater significance.

(Continued)



A Case of Healing -- II

Colombo, Ceylon

Dear Friends:

I appeal to you on behalf of my daughter, Shantra, aged three years and seven months, who is afflicted from birth, apparently from a defect in the spinal column and throat. Local medical treatment so far has not given us a promise of a complete cure. We are very anxious about her health, and request the kind assistance of your Invisible Helpers to give her relief. This child was born on February 9th, 1959, at 6:02 A.M., and although she is three and one-half years old she is incapable of walking about freely.

Thanking you for your kind interest on behalf of the child.

Yours in fellowship in Christ,

Shantra's Mother.

Mt. Ecclesia

Dear Mrs. D.

Your letter requesting the help and healing of the Invisible Helpers has been received and we welcome her to this healing ministry of the Christ.

Ours is a God of infinite love and compassion, Who loves all his children equally. Because we have come into this earth life for experience, so that we may become perfect as our Father in heaven

is perfect, we come into each life with certain debts from the past that must be paid. As we do not place heavy burdens on the back of the weak, so also only on the backs of strong Egos does God place these heavy burdens, and this the horoscope of your little one shows her to be. She has come into this life to pay a debt, so that she will be free to travel swiftly to her goal.

No one but God can say when the debt has been paid, and so we must, together, do all in our power to create the conditions whereby the Invisible Helpers can heal her, if such be God's will. We enclose a healing report blank for your use in signing each week so that the Invisible Helpers will have the renewed magnetism, thus gaining access to the child's body. Please maintain this tie with the Invisible Helpers regularly and return the healing report to us when it is filled.

In addition, we ask that you increase greatly the amount of fruits, their natural juices, and vegetables and their juices in the child's daily diet. Please do not allow her to eat any refined foods, such as white sugar, white flour, devitalized cereals, but—again we reiterate—see that she has many of the health-giving, blood cleansing fruits and vegetables daily. With each meal see that she receives 1 vitamin "B Complex" tablet, 1 vitamin "C" tablet, and 1 teaspoon of calcium lactate. Please

give her fresh Bulgarian cultured whey or freshly made yogurt with each meal, also, as this helps to restore the normal flora in the intestines.

We are praying and will continue to pray for your little one and for you, that God may guide you in all you do for her, and that she may be speedily helped and healed. God bless you both.

Healing Department.

Colombo, Ceylon

Dear Brothers,

We are writing this to thank the Invisible Helpers for all your prayers and help given to our little daughter, Shantra, aged three years, ten months, and for enabling her to walk without any aid or support. She has never been able to stand alone on her own two feet and walk since the time she was born. She has received various forms of treatment, from the time we realized she had the handicap—treatment both western and native, but though they all assured us of complete cure there were very few signs of improvement. It was only in last August that we heard of your wonderful mission, soon after she had recovered from an attack of nephritis, and had spent fifty-three days in a hospital. We then requested the help of your Invisible Helpers. Ever since, she has showed steady progress; officially, she took her first three steps alone on Saturday the 18th. Dear Brothers, we have been helped and rewarded by our Lord Jesus Christ, over and above what we as sinners deserve, and I don't think we can show the Almighty Physician the due gratitude and thanks even through our entire lives. We want to thank you and the Invisible Helpers through whom Christ has showed us this great miracle, with our utmost thanks.

We request you to please continue to uphold her and to pray that all of us may be guided daily to lead the life that Christ Jesus expects of us, and to be

able to bring closer to Him all those others who have never heard of the divine affection of a Heavenly Father, through whom all things are possible, according to His Holy Will.

Whilst thanking you all for this great help, we also pray that your good works will continue in all goodness for those less fortunate of our fellow beings. Thank you all once again on behalf of Shantra, too.

Yours in service,

Mrs. N.

Mt. Ecclesia

Dear Friends:

Again we send our grateful thanks to the Father of us all for His goodness to little Shantra. Praise His Holy Name.

Our hearts overflow with happiness that the little one is now beginning to walk. Please encourage her and begin to massage the little legs, bringing the pure, cleansed blood into them.

Do not allow her to eat any refined foods, only the whole grains and pure honey. Please, dear friends, see that Shantra receives an abundance of the natural, unsweetened fruit juices, also much fruit and vegetables, together with fresh vegetable juices each day. You see, these revitalize and build the little one's blood stream. Continue with the Bulgarian cultured whey and the vitamins and calcium that we suggested in the last letter.

Pray with us and let us in every way do all in our power to restore complete normalcy to the dear little one.

God bless you all.

Healing Department

Colombo, Ceylon

Dear Elder Brothers:

Thank you for your second letter sent to us last week, enquiring about

our daughter Shantra (aged four years now) assuring us of your continued prayers, and for the advice about her diet. I am herewith enclosing the printed forms, signed, and I would like to add that ever since we wrote to you last year in her behalf she has shown continued progress, steadily. Thanks to our almighty Physician and the Invisible Helpers for their great love to a helpless child.

Shantra took her first three steps on Dec. 8th and from then onward she has been walking alone a few steps at a time, at first slowly, all over the house. What a great joy to see her walking, and I praise and thank God at every turn. She is not quite steady yet as she has a little weakness with the left foot. She had a fall about ten days ago and injured her left foot and second toe and was afraid to walk for three days, but once again her confidence has been restored and she has started walking again. Furthermore, for the first time she is now able to stand up unaided, by squatting on the floor, placing her hands forward, then straightening up.

Thank you for asking us to get her legs massaged. It is being done by a person trained in physio-therapy, twice a week and this lady has found that the slack muscles are fast improving and the legs are stronger too.

Shantra, who suffered from nephritis last July and August, is fast mending from it, too, as her weekly urinalyses shows.

Dear Elder Brothers, we are most grateful on behalf of Shantra for all the kindness shown to her. On her behalf, my husband and I thank God from the bottom of our hearts, and pray the Invisible Helpers to help all others in need and also that we may be able to bring to God, our heavenly Physician, others who have not even heard of His wondrous love.

Yours in Christ,
Mrs. D.

Mt. Ecclesia
May 2, 1963

Dear Mrs. D:

Your letter of March 21st containing the healing report and dear letter has been received; we truly rejoice at Shantra's progress. This is indeed a blessing from God. Please keep up your good work of encouraging her, and continue with the massage as this strengthens the muscles and ligaments.

The condition of our health is in our own hands to a degree which is incomprehensible to those who have given the matter no thought. But if we expect healing, we must be willing to cease our violations of Nature's laws. We create all that comes into our lives—its joys and also its pain and sorrow.

And so, dear one, is it not easy for



you to understand the need for an abundance of the fresh fruits and vegetables in her daily diet? To make sure that no refined sugar, flour, or cereals are given to her? The fact that the little one should have contracted nephritis at her early age is proof to us of the great need that there be a change in her food intake. Remember always that the food one eats actually creates the blood stream and largely determines the degree of health of the body.

With the aid of the Invisible Helpers, prayer, right foods and massage, she should grow into a strong girl. Please remember to give her the "B complex" and vitamin "C" and calcium lactate with each meal.

We are praying that God's healing love will continue to work its magic in her body.

Yours in loving service,
Healing Department.

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Write for list of our books published
in foreign languages.

The Rosicrucian Fellowship

Oceanside, California, U. S. A.

FROM OUR PATIENTS

New York — Just a few words to say thanks for the great healing that has taken place in my left leg. The sole of my left foot, and the toe next to the little toe were so painful I could not walk. The doctor said it was caused from my slipped disc. All the pressure was on the toe and under the ball of the foot. Oh, it was painful! Well, thank God my request for healing has been answered. It's about two weeks now. I should have written before, but I was waiting to make certain. Now I am thankful to know it has been done.

Washington — I am now feeling quite different and my blood pressure has fallen. Thank you for your wonderful letter. It has such an aura of kindness and beauty.

California — I give thanks each day that the information on correct diet and living was made available to me. With this diet, my ailments gradually disappeared like magic. Still have the pressure in the eyes to bring down, and believe that in time this will be accomplished, too. This is one of the reasons I wish to continue on the Healing List.

Missouri — My problems are doing satisfactorily; hernia improving quite well, the hearing not so good. Please continue the help from the invisible world, where most of my relief comes from.

Ceylon — Being fully convinced of your healing power, I shall continue writing to you and informing you of my improvement in my physical deformity, due to the attack of polio I had when I was five years of age. I am very happy to inform you that I feel a slight improvement now, being able to bend my knees, which I was unable to do earlier. My faith in you has increased with this improvement and I pray that the Invisible Helpers will attend me through sympathy and relieve my disabled arm and the two limbs.



"That Perilous Stuff"

Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous
stuff

Which weighs upon the heart?

—Macbeth in *Macbeth*.

IN THE above masterfully worded quotation Shakespeare presents the psychological problem of clearing the mind from painful memory and other wrong thought habits.

Man ordinarily lives through that upon which he focusses his attention mentally or emotionally. In other words, man identifies himself with the thoughts he thinks and the feelings he feels. For example, he can live through the most fantastic experiences by watching pictures projected on a screen and entering the moods portrayed. By concentrating on the play he becomes part of the theatrical illusion.

The same holds true for practically all other experiences of life, which are but a play of parables perhaps more personalized. The more powerful the experience the deeper the impression on the memory. By concentrating on a disagreeable phase of life or the memory thereof one enters immediately that sphere and lives through all the written troubles of the brain and soul again and again. Thus this state of mind can become a habit and a self-created hell,

most perilous to one's well-being.

It must be clearly understood that in all matters we have the privilege of making a choice. We can mentally choose to walk away from a situation and choose to create a happier one. This choice must be definite, simple, and direct to be effective.

That is what Christ Jesus meant when He said: "Ask and ye shall receive." Asking means choosing by thought and deed the thing desired. As surely as night follows day will a definite choice come to pass.

The "sweet oblivious antidote" for mental ills is therefore to put the slumbering God power within to work in a constructive manner. By the power of will the mind may be focussed on the healthful, soul-flowering realities of spirit, cleansing "the stuff'd bosom of that perilous stuff."

HEALING DATES

July2—8—14—22—29

August4—10—18—25

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*.



Tom, the Water Baby

CHARLES KINGSLEY

HERE I come to the very saddest part of all my story.

Now you may fancy that Tom was quite good when he had everything that he could want or wish, but you would be very much mistaken. Being quite comfortable is a very good thing, but it does not make people good. Indeed, it sometimes makes them naughty. I am sorry to say that this happened to little Tom. He grew so fond of the sea bulls-eyes and sea lollipops that his foolish little head could think of nothing else. He was always longing for more and wondering when the strange lady would come again and give him some, and what she would give him, and how much, and whether she would give him more than the others. He thought of nothing but lollipops by day and dreamed of nothing else by night — and what happened then?

That he began to watch the lady to see where she kept the sweet things, and began hiding and sneaking and following her about and pretending to be looking the other way or going after something else till he found out that she kept them in a beautiful mother-of-pearl cabinet away in a deep crack of the rocks.

He longed to go to the cabinet and yet he was afraid. At last, by continual thinking about it, he longed so violently that he was not afraid at all. One night, when all the other children were asleep, and he could not sleep for thinking of lollipops, he crept away among the rocks and got the cabinet. Behold, it was open.

But when he saw all the nice things inside, instead of being delighted, he was quite frightened and wished he had never come there. Then he would only touch them, and he did. Then he would only taste one, and he did. Then he would only eat one, and he did. Then he would only eat two, and then three and so on. Then he was terrified lest she should come and catch him and began gobbling them down so fast that he did not taste them or have any pleasure in them. Then he felt sick and would have only one more. Then only one more again. And so on till he had eaten them all up.

All the while, close behind him, stood Mrs. Bedonebyasyoudid.

Some people may say, "But why did she not keep her cupboard locked? Well, I know. It may seem a very strange

thing but she never does keep her cupboard locked. Everyone may go and taste for himself and fare accordingly. It is very odd, but so it is. I am quite sure that she knows best. Perhaps she wishes people to learn to keep their fingers out of the fire by having them burned.

She took off her spectacles because she did not like to see too much. In her pity she arched up her eyebrows into her very hair, and her eyes grew so wide that they would have taken in all the sorrows of the world and filled with great big tears as they too often do.

But all she said was, "Ah, you poor little dear! You are just like all the rest."

But she said it to herself and Tom neither heard nor saw her. Now, you must not fancy that she was sentimental at all. If you do, and think that she is going to let off you, or me, or any human being when we do wrong because she is too tender-hearted to punish us, then you will find yourself very much mistaken as many a man does every year and every day.

But what did the strange fairy do when she saw all her lollipops eaten?

Did she fly at Tom, catch him by the scuff of the neck, hold him, hit him, poke him, pull him, pinch him, pound him, put him in the corner, shake him, slap him, set him on a cold stone to reconsider himself and so forth?

Not a bit. You may watch her at work if you know where to find her. But you will never see her do that. For, if she had, she knew quite well Tom would have fought and kicked and bit and said bad words and turned again that moment into a naughty little heathen chimney-sweep, with his hand like Ishmael's of old, against every man and every man's hand against him.

Did she question him, hurry him, frighten him, threaten him, to make him confess? Not a bit. You may see her, as I said, at her work often enough if you know where to look for her but you will

never see her do that. For if she had, she would have tempted him to tell lies in his fright and that would have been worse for him, if possible, than even becoming a heathen chimney-sweep again.

So, the fairy just said nothing at all about the matter, not even when Tom came next day with the rest for sweet things. He was horribly afraid of coming but he was still more afraid of staying away lest any one suspect him. He was dreadfully afraid, too, lest there should be no sweets—as was to be expected, he having eaten them all—and lest then the fairy should inquire who had taken them. But behold! she pulled out just as many as ever which astonished Tom and frightened him still more.

And when the fairy looked him full in the face, he shook from head to foot; however, she gave him his share like the rest and he thought within himself that she could not have found him out.

But when he put the sweets into his mouth, he hated the taste of them. They made him so sick that he had to get away fast as he could, and terribly sick he was, and very cross and unhappy all the week after.

Then, when next week came, he had his share again. Again the fairy looked him full in the face, but more sadly than she had ever looked. He could not bear the sweets, but took them again in spite of himself.

When Mrs. Doasyouwouldbedoneby came he wanted to be cuddled like the rest but she said very seriously, "I should like to cuddle you, but I cannot. You are so horny and prickly."

Tom looked at himself and he was all over prickles, just like a sea egg.

This was quite natural, for you must know and believe that people's souls make their bodies just as a snail makes its shell (I am not joking, my little man. I am in serious, solemn earnest). Therefore, when Tom's soul grew all prickly with naughty tempers, his body could

not help growing prickly too, so that nobody would cuddle him or play with him or even like to look at him.

What could Tom do now but go away and hide in a corner and cry? For nobody would play with him and he knew full well why.

He was so miserable all that week that when the ugly fairy came and looked at him once more full in the face, more seriously and sadly than ever, he could stand it no longer and thrust the sweetmeats away, saying, "No, I don't want any. I can't bear them now." Then he burst out crying, poor little man, and told Mrs. Bedonebyasyoudid every word as it happened.

He was horribly frightened when he had done so, for he expected her to punish him very severely. Instead, she only took him up and kissed him, which was not quite pleasant for her chin was very bristly indeed. But he was so lonely-hearted, he thought that rough kissing was better than none.

"I will forgive you, little man," she said. "I always forgive people the moment they tell me the truth of their own accord."

"Then you will take away all these nasty prickles?"

"That is a very different matter. You put them there yourself, and only you can take them away."

"But how can I do that?" asked Tom, crying afresh.

"Well, I think it is time for you to go to school, so I shall fetch you a schoolmistress who will teach you how to get rid of your prickles." And so she went away.

Tom was frightened at the notion of a school-mistress, for he thought she would certainly come with a birch-rod or a cane. But he comforted himself, at last, that she might be something like the old woman in Vendale—which she was not in the least. When the fairy brought her, she was the most beautiful little girl that ever was seen, with long curls floating behind her like a golden

cloud and long robes floating all around her like a silver one.

"There he is," said the fairy, "and you must teach him to be good, whether you like it or not."

"I know," said the little girl but she did not seem quite to like it, for she put her finger in her mouth and looked at Tom under her brows. And Tom put his finger in his mouth and looked at her under his brows, for he was horribly ashamed of himself.

The little girl seemed hardly to know how to begin and perhaps she would never have begun at all if poor Tom had not burst out crying, and begged her to teach him to be good and help him to cure his prickles. At that she grew so tender-hearted that she began teaching him as prettily as ever child was taught in the world.

What did the little girl teach Tom? She taught him, first, what you have been taught ever since you said your first prayers at your mother's knees. But she taught him much more simply. The lessons in that world have no such hard words in them as the lessons in this, and therefore the water babies like them better than you like your lessons, and long to learn more and more. Grown men cannot puzzle nor quarrel over their meaning as they do here on land, for those lessons all rise clear and pure out of the everlasting ground of all life and truth.

So she taught Tom every day of the week. Only on Sundays she always went away home and the kind fairy took her place. Before she had taught Tom many Sundays, his prickles had vanished quite away and his skin was smooth and clean again.

"Dear me!" said the little girl. "Why, I know you now. You are the very same little chimney-sweep who came into my bedroom."

"Dear me!" cried Tom. "And I know you too, now. You are the very little lady whom I saw in bed." And he jumped at her and longed to hug and

kiss her but did not, remembering that she was a lady born, so he only jumped round and round her till he was quite tired.

Then they began telling each other all their story—how he had got into the water and she had fallen over the rock. How he had swum down to the sea and how she had flown out of the window. How this, and how that, and the other till it was all talked out. Then they both began over again and I can't say which of the two talked fastest.

Then they both set to work at their lessons again, and both liked them so well that they went on well till seven full years were past and gone.

You may fancy that Tom was quite content and happy all those seven years. The truth is he was not. He had always one thing on his mind—and that was—where little Ellie went when she went home on Sundays.

(Continued)

SUBSCRIBERS' CHILDREN

(Continued from page 318)

to avoid all negative and dangerous paths of attainment.

Howbeit, when viewed from a larger scale, this side of her character does not seem so unfavorable. In fact, it almost seems to be an integral phase of her spiritual and emotional development in that it provides the necessary resistance and the soul material for the philosophical character she is in the process of developing. She is developing a very lofty abstract philosophical spiritual outlook and a process of higher emotional alchemy which will enable her to live and understand things from a broader, more comprehensive viewpoint, as witnessed by the sextiles of Neptune to the trine planets, Jupiter and the Sun.

Moreover, the fixed trine of Saturn and Uranus will be a strong implement in resisting and mastering her desires through an extremely sincere, deter-

mined, persistent, and impersonal study and practise of religious, humanitarian, and occult ideals. Lastly, the Saturn-Venus sextile shows a wonderful opportunity to attain emotional perfection through art, and she is most likely to be successful in sculpture and the other arts of form.

DAILY THOUGHT AND GUIDE

(Continued from page 321)

FRIDAY—July 31

On this Venus day the planets are sending us high vibrations, reflecting within us the power to feel deeply. "If we live in the Spirit let us also walk in the Spirit." Gal. 5:25

ERRATUM: We regret two errors that occurred in the May and June installments of *The Occult and Scientific Correlations of Religion, Art, and Science*. On page 209 of the May issue, right hand column, near the end of page, the word "deadlakes" should have been "deadlocked." In the June issue, page 256, right hand column, next to last paragraph, 4th line from top, the word "material" should have been "maternal."

Light seeking light doth light of light
beguile. —*Love's Labour's Lost*

I charge thee, fling away ambition:
By that sin fell the angels.

—*King Henry VIII*

Such tricks hath strong imagination,
That if it would but apprehend some
joy,

It comprehends some bringer of that joy.

—*A Midsummer Night's Dream*

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