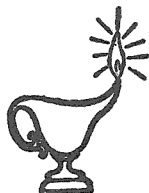


# THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

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RAYs FROM THE ROSE CROSS



## FEATURES

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Using Natural Power

A New Day,  
A New Beginning

The Sun Erupts

Psychicing The  
Alcoholic

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30c a Copy

*January, 1973*

\$3.00 a Year

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# The Rosicrucian Cosmo-Conception

By MAX HEINDEL  
*Christian Mystic and Occultist*

## CURRENT WORLD PHENOMENA LOGICALLY EXPLAINED

Are you disturbed by current world-wide turmoil and revolt, the frantic haste of daily life, the wildness and irresponsibility of some adolescents, and the so-called "generation gap?" Have you contrasted current unrest with our tremendous scientific advances and the increasing altruism in many segments of society? Have you wondered about the growing dichotomy between "good" and "evil" in the world?

*The Rosicrucian Cosmo-Conception* by Max Heindel, the Rosicrucian Fellowship's textbook, explains these and many other matters which deeply concern thinking people today: the danger of materialistic thought unrelieved by spiritual considerations; the harm that drug addicts and alcoholics are inflicting upon themselves — far beyond that envisaged by even the most outspoken critics of these evils; an explanation of life after death and how our current embalming and funeral practices can harm the deceased; reasons for the suffering of seemingly innocent victims of disease, war and other catastrophes; the significance of the increasing interest in astrology, occultism, and such faculties as ESP and prophecy.

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MAN AND THE METHOD OF EVOLUTION;  
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GENESIS AND EVOLUTION OF OUR SOLAR SYSTEM;  
EVOLUTION ON THE EARTH;  
OCCULT ANALYSIS OF GENESIS;  
CHRIST AND HIS MISSION;  
ACQUIRING FIRST-HAND KNOWLEDGE;  
CONSTITUTION OF THE EARTH AND VOLCANIC ERUPTIONS

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## Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL  
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## The Need for Action

It is well to think well; it is divine to act well. — *Horace Mann*.

It is praiseworthy even to attempt a great action. — *La Rochefoucauld*.

The thing done avails, and not what is said about it. The manly part is to do with might and main what you can do. — *Emerson*.

The flighty purpose never is o'ertock unless the deed go with it.

— *Shakespeare*.

Speak out in acts; the time for words has passed, and deeds alone suffice. — *Whittier*.

To be active is the primary vocation of man. — *Goethe*.

Our actions must clothe us with an immortality loathsome or glorious.

— *Colton*.

Men do less than they ought unless they do all that they can. Our grand business undoubtedly is, not to see what lies dimly at a distance, but to do what lies clearly at hand. — *Carlyle*.

Think that day lost whose descending Sun views from thy hand no noble action done. — *J. Bobart*.

Action may not always bring happiness; but there is no happiness without action. — *Disraeli*.

Act well at the moment, and you will have performed a good action to all eternity. — *Lavater*.

I have always thought the actions of men the best interpreters of their thoughts. — *Locke*.

It is vain to expect any advantage from our profession of the truth, if we be not sincerely just and honest in our actions. — *Sharpe*.

Action is the highest perfection and drawing forth of the utmost power, vigor, and activity of man's nature. — *South*.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action. — *Lowell*.

Every action of our lives touches on some chord that will vibrate in eternity. — *Chapin*.

There is no secret of the heart which our actions do not disclose.

— *Moliere*.

There is no action so slight or so mean but it may be done to a great purpose, and ennobled thereby. — *Ruskin*.

You cannot dream yourself into a character: you must hammer and forge yourself one. — *Froude*.

Man is born for action; he ought to do something. Work, at each step awakens a sleeping force and roots out error. — *Aloysius*.

For action was existence given thee; thy actions, and thy actions alone, determine thy worth. — *Fichte*.

To live is not merely to breathe; it is to act; it is to make use of our organs, senses, faculties — all of those parts of ourselves which give us the feeling of existence. — *Rousseau*.

Rightness expresses of actions what straightness does of lines: and there can no more be two kinds of right actions than there can be two kinds of straight lines. — *Herbert Spencer*.





## Using Natural Power

**P**RACTICAL use of solar power or energy by human beings for lighting, heating, and other purposes is of course not a new idea, although up to the present time it has not come into general use.

As far back as 212 B.C., so history tells us, and as reported by Richard Register in a thought-provoking article which appeared in the September 17, 1972, issue of *West*, the magazine section of the *Los Angeles Times*, The Sicilian Archimedes, defending the city of Syracuse, caused fires "that burned the attacking vessels to the waterline" by "focusing light from the polished shields of the defenders upon the invading ships." Other instances mentioned of ingenious use of solar energy include "news flashes" in the early days of the American Southwest, where there was much desert country, from places as far as 125 miles apart; a solar still constructed in 1871 in northern Chile by means of which sunshine was used to "evaporate and collect fresh water from salt water"; and the driving of a printing press by a steam engine receiving the concentrated rays of the Sun, accomplished by "a Parisian named Abel Pifre." Numerous other instances have been known where individuals during recent years have used solar energy in a small way to heat their dwelling places.

When cheap "fossil fuels" became more plentiful in the nineteenth century, however, "people started to forget the potential of solar energy." Recently, with ecological interest intensified all over the world, many people have become concerned about the possible shortage of available oil, gas, and coal in the near future. Although investigation seems to indicate enough oil shale and tar sands to supply human needs for centuries yet, the expense of procuring usable fuel from these sources puts them on the questionable list. Accentuated human awareness during the last decade of the dangers of pollution is another factor involved in the use of these fuels. While the possibilities of nuclear power appear endless, here again the problem of pollution is a very grave one.

It is pointed out that "the nuclear fusion reactor attempts to imitate the means by which the Sun generates its energy." So far these attempts have not succeeded, and some well-known scientists are giving serious thought to the uses of solar energy. The question posed is: "Why imitate the Sun when the real thing supplies us so bountifully with energy?"

Rising to this challenge, some enterprising people are already using their initiative and epigenesis to harness the Sun's rays in heating and lighting their homes, not waiting for production companies to turn usable appliances off the assembly lines. Among these is Steve Baer of Corales, New Mexico, whose home is heated entirely, and adequately, by the Sun's energy. More important for the general public, perhaps, are the "solar power farms," which are in the experimental stage under a project directed by Dr. Aden Meinel of the University of Arizona in Tucson, Arizona. The experiments of Dr. Meinel and his wife have convinced them "that solar power farms could eventually be built to supply electricity to consumers at prices competitive with today's fossil fuel plants." No doubt we shall be hearing more from these experiments in the future.

In addition to the general knowledge of the Sun's value to plant growth, and thus to the sustenance of the animal and human kingdoms, to its effects on the seasons, etc., numerous other intriguing facts about our Sun have been observed by material scientists. For instance, there are the "Sun spots" which are known to affect TV and radio communications, as well as man himself. These eleven-year cycles of "inbreathing" and "outbreathing" manifest during the five and one-half years of inbreathing in failure of crops, extreme cold, and unrest and discontent among people; in pleasant weather, abundant crops, and a happier, more amiable attitude on the part of people during the period of outbreathing. Too much of the Sun's rays at any time can cause disease, as has been observed, while the proper amount may be very beneficial.

As fascinating as are the facts generally known about our Sun, and the possibilities for using its energy on the physical plane, there is yet much more intriguing information about the Center of our solar system concerning its origin, nature, and potential influence on humanity to be found in the Western Wisdom Teachings of the Rosicrucians.

It is stated in *The Rosicrucian Cosmo-Conception* that there is in the Sun a spiritual as well as a physical force, and that just as every particle of physical energy comes from the visible Sun, all spiritual energy comes from the invisible Sun. The "visible Sun, however, though it is the place of evolution for Beings vastly above man, is not by any means the Father of the other planets, as material science supposes. On the contrary, it is itself an emanation from the Central Sun, which is the invisible source of all that is in our solar system. Our visible Sun is but the mirror in which are reflected the rays of energy from the Spiritual Sun. The real Sun is as invisible as the real Man."

"The Sun is also the field of evolution of the most exalted Beings in our Cosmos. They alone can endure and advance by means of the terrific solar vibrations. The Sun is the nearest approach we have to a visible symbol of God, yet it is but a veil for That which is behind. What That is cannot be uttered publicly."

The threefold nature of God is generally accepted in orthodox religious circles, as well as in occult groups. So, too, is the Sun threefold: the physical Sun, which we see; behind that, or hiding in that "is the spiritual Sun whence comes the impulse of the Cosmic Christ Spirit," and "outside the two others is something we call Vulcan—that can be seen only as a half-globe. In occultism we say that is the body of the Father." Thus we have the triune Sun corresponding to the triune God: "the Father, the Spirit in Vulcan; the Christ. the Spirit in the Sun; and

Jehovah, the Spirit in the Moon."

Occult philosophy further reveals that, as applied specifically to human beings, "the Sun works in the vital (etheric) body and is the force that makes for life, and wars against the death-dealing Moon force." "The vital force from the Sun, which surrounds us as a colorless fluid, is absorbed by the vital body through the etheric counterpart of the spleen.... and spreads along the nerves all over the dense body. It is to the nervous system what the force of electricity is to a telegraph system." "The highest spiritual influences come to man from the Sun, which sends its rays through man, the inverted plant, from the head downwards."

Since Christianity teaches that man was made in the spiritual image of God, his Creator, it follows that man, too, must be threefold as He is. The three aspects of God, of His visible symbol, the Sun, and of His human creation, are designated as the Will, Wisdom, and Activity Principles—Father, Son, and Holy Spirit. Each of these basic, latent aspects encompasses a side of man's nature which is slowly being unfolded by experiences during many Earth lives on the spiral path of evolution. The Will Principle (the Father) is the means by which we put power behind motive and action; the Wisdom Principle (the Son) manifests in altruism, unity, and selfless interest in and concern for others; the Activity Principle (Holy Spirit) is the creative power of the Spirit, which may be used on physical, mental, emotional, and purely spiritual planes. It is the high destiny of every human being to unfold all of these potential energies into the balanced, dynamic powers of a super-man.

At this particular time in our evolution, as we emerge from the separative tendencies of the Race Spirits and begin to glimpse the necessity of mastering the materialistic, passionate influence of the Lucifer Spirits, humanity needs to give special attention to evolving the Love-Wisdom Principle—the Christ Principle. Although this poses a real challenge to man, the transmutation of selfishness into self-less-ness not being easy, there are those who, responsive to the inner urge, are dedicating themselves to this accomplishment. Their rewards on the spiritual plane, for themselves and all the rest of mankind, more than match the material rewards of harnessing the physical energy of the Sun, our visible symbol of God, to meet their physical needs.

Exercising the Christ Principle within one results in lovingly serving others; this in turn attracts the golden atoms of the two higher ethers, wherein the Christ Ray functions, and builds for the individual a power that manifests as the luminous soul body, the garment essential for living in the New Galilee of the future when Christ will return to reign over a "New Earth" and its inhabitants. This inner, "natural" power, as it becomes more dominant in man's nature, is that which will transform our world into a happier, healthier, and more beautiful dwelling place.

This spiritual power manifesting through the consciousness of human beings changes separateness and violence into unity and peace; discouragement and despair into faith and aspiration. By it the feelings of frustration and deprivation are transformed into the reality of accomplishment and plenty; the oppressive ugliness of distorted mental and emotional currents, as well as of unwholesome physical conditions, yield to the magic of this power, transmuted into beauty of soul and environment. Expression of this inner power gives purpose to life and lifts man, the *real* man, upward to heights of spiritual glory and grandeur.

# THE Mystic ... LIGHT



## A New Day, A New Beginning

ANN REHM

**E**VERY morning we can set the tone of our day by saying this simple statement: "Something happy is on the way." Along with the expected matters of the day, we can anticipate and welcome "happy" happenings. Sometimes the unexpected is exciting and unusual; more often it is some little thing, some little act or gesture, or even a smile, that brightens our day. It may be something taken for granted, as someone's simply saying "Good morning."

The key back of this is our own sense of anticipation, our willingness to find something happy in every day. There is not a day that dawns which does not bring with it some kind of blessing, if we keep in tune with God, and keep ourselves keenly alive and eagerly expectant of good. At each new dawn a bright and shining path opens before us, revealing new friendships, new occasions to give expression to love, new opportunities to put into practice what our Higher Self has taught us.

The poetess, Emily Dickinson, wrote: "Each day is a miracle left on the doorstep, by God." When we accept this, we awaken each day to the realization that it is a new day, a day of promise, a day of expectation. It is not the same as any that has gone before or as any that will come after it. Today is a *new* experience in the journey of life, inviting us to look forward to it with quickened interest, ex-

pecting uniqueness. We release the past as we realize that today need not be darkened by yesterday's shadows. It is God's day—His perfect gift to us.

At this dawning of a new day the curtains of night that have seemingly held us in darkness were opened wide and we looked out on a new world. The dawn challenges us to behold ourselves in a new world, a new life. To meet this challenge boldly we will need to greet the new day in a spirit of prayer, which has power to purify our thoughts and regenerate us in mind, body, and soul.

We need imagination, too. Most everyone has some degree of imagination, but some use it to imagine all sorts of possible difficulties and dangers. The better method is to give it a positive direction, to use it as a source of creative ideas for higher goals, and to go forward toward those goals untroubled by present circumstances. With the stirring of our imagination begins that fruitful dialogue between the personality and the Higher Self, which brings creativeness and new strength. Our talents unfold as the horizons of our imagination widen and we use them to higher use. Only imagination frees the Spirit and takes it far beyond any limitation; to unfold it means to remain flexible, an indispensable prerequisite to the mastery of life.

Do we ever stop to realize that through our very attitudes and efforts we say

“yes” and “no” to opportunities? When we give freely of our efforts and enthusiasm, we are saying “yes” to successful living. Similarly, we are saying “no” to achievement and success when we lessen our efforts or maintain an attitude of indifference. How do we feel about making extra effort, or doing jobs that are not required of us? Those who have reached high achievements in life have accepted every opportunity to serve. It is a matter of losing oneself in the expression of the God-qualities and abilities inherent in us. Thus is the inner man developed, our horizons broaden, and new doors of achievement, expression, and success are opened to us.

Today, then, is a day of new beginnings. We see ourselves as children of God with unlimited potential. We put enthusiasm into everything we do; we feel joyous and uplifted. Today we have a greater feeling of the creative presence of God moving through our lives.

So, we begin each day anew, putting the past behind us, knowing that the effort we made yesterday has contributed to our strength, to our knowledge, and to our faith. We rejoice in being on the path of growth and unfoldment. We are learning, growing, and unfolding spiritual qualities which not only make us successful in carrying out our particular work in life, but also make us beloved and useful human beings.

Since we can live only one day at a time, why not live it fully? We have the power of choice; every moment of every day we have that power, and are often called upon to use it. Remembering this when we awaken in the morning can bring a thrill of gratitude! Today we shape our tomorrow. When the day comes to an end, we accept the values it offered and let the rest go. What we have enjoyed has enlarged our capacity for appreciation in the future.

Life lived in the confidence of God's abiding love gives our lives a genuine point of beginning—no pretense, no sham. One human being, having some assets, some liabilities, is given a con-

stantly recurring point of beginning by the forgiving love of God that is larger than all the assets and liabilities.

This love of God is the launching point for ethical courage. It is not simply the means by which we are enabled to live with ourselves. It is also the root and source of our ability to act in love toward each other, and when we fail to do so, it is God's forgiving love that enables us again and again to make a new beginning.

The confidence of St. Paul in God's love carried him through all manner of abuse. The learned of Athens scoffed at him. The Ephesians almost lynched him. The pious of numerous cities had him ejected from town. Paul would have given up if he had been dependent upon his rating with his fellowmen, but his dependence was on God.

There is really no way of limiting the dimensions of God's love. Reviewing in our minds the loving acts of God in the lives of those about us, we realize that in our lives, as in Paul's, God's love is bigger than adversity, bigger than our fears—bigger than anything in creation. The apostle to the Gentiles declared: “I am sure that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything in all creation, will be able to separate us from the love of God in Christ Jesus.”

Every day we may lift ourselves up—in our own mind, mood, imagination, sheer inner conviction. Every day we may do something with a sense of freedom and spontaneity, something we have wanted to do or felt we should do but have shirked because of inertia or fear; we can start right now and make a program for ourselves. Every day we can try to do something to make life more pleasant for another—from sheer pleasure of being able to do it. Then we can behold how these active inner states increase and grow, bless and transform us—and our world.

Often we are so busy with the details of daily living that we forget to appre-

ciate the many blessings and pleasures bestowed upon us. God is a prodigious giver of abundance, and we can enjoy all the good things he has surrounded us with, rather than take them for granted. We can always give thanks for His many delightful free gifts: sunshine, moonshine, the stars, fresh, invigorating air, sparkling waterfalls, birds, wild flowers, scenic mountains, and numerous others.

We are constantly called to give, which is another word for serving. We give our attention, our advice, our interest, our money, our time, our abilities. We have been created to be channels, and a channel must have an outlet as well as an inlet. Christ Jesus said: "Freely ye have received, freely give." What we give and how we give is our own choice, but it must be done *freely*.

All of us are in some way serving God, whether we realize it or not. We serve God when we come into Earth-life, when we grow and develop our capacities, when we help others to become more aware of the good that is within them. It has been said that "we serve God by serving man," and our behind-the-scenes awareness of the presence and power of God at work in our lives can do much to project a feeling of faith and confidence to others.

Each effort to live life on a higher plane than yesterday is a new beginning. Yesterday's failures are gone. All that has gone before is a strengthening process which makes greater achievement possible. We can, by appreciating each experience that comes to us, and by thanking our Creator for the interest and the challenge that the experience offers, appreciate each person whose life touches ours and be grateful for the opportunity this association brings, enabling us to expand our expression.

We have within us the necessary wisdom, courage, and strength to meet any situation or problem—with God's help. We can accept each new experience as an opportunity to prove God's never-failing power, so that together we can work for the good of all concerned, with

the assurance of His presence ever with us. It has been said that God can do great things through one who does not care who gets the credit.

In human relations there is a need to be able to give and receive comfort and strength. To be sensitive to a need, yet able to help the one in need to meet and overcome the need—that is a challenge. To express understanding, yet convey faith in the person concerned, is to lend the strength that brings comfort. To share, to speak the word, to take the action, is to open the way to give of ourselves so that we may bestow the greatest blessing possible. These times of sharing build firm foundations for human relations. They draw us close to one another and allow us to strengthen and be strengthened, to comfort and be comforted.

No matter where we are, no matter what we are doing, no matter how long we have gone along in the same old way, it is never too late to change. It is never too late to look at ourselves and begin living our lives in a new way. It is never too late to realize that we have great capacities for truly successful living. It is never too late to begin, just where we are, to express the God-powers within us, to expand our vision, to express the loving spirit, to make every day of our lives an adventure in living. This we might call "love for life." It is well to be aware that all the powers of God are within us, but that is only the beginning. The next step is to act on this awareness; to enter into life every day with love, with faith, with interest, with enthusiasm, and with a willingness to grow.

The power to change all things for the better is ours, but perhaps because the way is so simple, we have overlooked it. It is a great truth that our thoughts and words build our life, and the power to change our life is realized as we think and speak words of truth. As we behold the good in all things, as we meet life with a spirit of loving enthusiasm, people and conditions respond. Things

*(Continued on page 15)*

# The Work of the Recording Angels

ELSA GLOVER

**I**N the Temple Service of the Rosicrucian Fellowship it is stated that the Recording Angels give to each and all exactly what they need for their development. This is certainly a comforting thought. Yet, if one thinks further about it, one may begin to wonder what role man plays in his own development and why men should be encouraged to help one another if the Recording Angels are already giving them exactly what they need. The following is an attempt to resolve these questions.

When an Ego is preparing for entrance into a physical body, the Recording Angels consider the environments available on Earth, the astrological patterns available (the possible birth times), and the Ego's debts and state of evolution. They then work out the general outlines of that plan of life which would give that Ego the maximum opportunity for development. During the Ego's life on Earth, the Recording Angels guide the Ego along the paths outlined on the plan by guiding the unconscious actions of the individual. Thus, the "chance" choice (as to which school to attend or which job to take, when too little is known about them to make a rational decision), the "chance" meeting with a person who in time becomes a lifelong friend, the "chance" idea that pops into one's mind are actually frequently guided by the Recording Angels.

What, then, is man's role? Although the Recording Angels see to it that we have the environment and the astrological forces needed to obtain experiences which will promote our development, it is up to us to make use of the situations and forces available to us, and to learn to control these forces so that they serve the "God Within." If we retreat from life due to feelings of timidity or laziness, we may miss out on some opportunities for learning. If we meet every situation

with courage and the desire to do our best, we will make maximum progress.

Although the Recording Angels give to each the best learning situation available, they are hampered by the limitations of what is available. For example, the best learning situation might be one in which every person would have parents and teachers who would set perfect examples and who would be full of love and understanding and wisdom. Such parents and teachers are not always available. Each one of us, however, may increase his or her own ability and desire to serve. The Recording Angels will then send to us some individuals whom we can serve, and (if we accept our opportunities for service) some individuals will be helped who would not have been helped if we had not made ourselves capable and willing servants.

We can thus be comforted by the thought that the Recording Angels are watching over us (and others) and giving us (and others) the best possible guidance, and still (without inconsistency) believe that whether we learn much or little in life is our own responsibility and that we can help others along the path of development. Loving, self-forgetting service to others is (still) the shortest, the safest, and the most joyful road to God.

\* \* \*

The four great Beings called the Recording Angels have to do with all the details of human evolution. They see that everyone gets a chance to obtain as much experience as he or she can stand. If it is necessary for a person to remain the entire thousand years in the invisible world, he remains. If not, he comes back sooner. Some people come back within a few hundred years because they have evolved to the point where they learn quickly. Q & A, Vol. 2, p. 54.

# Christ and His Mission

GENE SANDE

## Part 2

**D**AVID had conquered many enemies within and without, but one day he saw a beautiful, shining power in the form of Bathsheba, daughter of seven. He was blinded by desire to have this shining thing. He forgot his dedication to divine authority, made so long ago when he battled Goliath. He ruthlessly removed the one interfering with personal will, and took the object of his desire by violence.

Bathsheba, esoterically, is a symbol of the seven centers of illumination within man, which, when developed and controlled by soul qualities of goodness, justice, mercy and a high sense of honor, bestow extended powers of vision, hearing, and feeling. David had demanded "my will" instead of "Thy Will." His greed for a selfish desire had overcome his love for God—the Divine Self.

The result of that union came to naught, but this apparent failure was not the end. An agony of remorse and repentance swept over him. His Psalms describe his thinking.

"Depart from me ye workers of iniquity. Have mercy upon me, O Lord, for I am weak...and my soul is sore vexed. Return, O Lord, deliver my soul. The Lord WILL hear my prayer."

Then the Inner Voice spoke: "Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence. He shall cover thee with his feathers and under his wings shalt thou trust. His truth shall be thy shield and buckler."

He humbled himself before God and his people. His sincere repentance prepared the way for complete regeneration because he had the inner courage and strength to look at himself, to see his mistake clearly and to make amends.

The lesson of the succumbing of per-

sonal will to Divine Will was another potential which resulted in the power of regeneration, accomplished through self-correction. Unity between the two selves was re-established. This became the potential for world redemption!

As David retrospected this experience, he remembered a promise of long ago.

"I have found David, my servant; with my holy oil have I anointed him; my arm shall also strengthen him. The enemy shall not outwit him, the wicked shall not humble him.... He shall cry unto me:

"Thou art my Father, my God, and the rock of my salvation."...I will establish his line forever and his throne as the days of the heavens."

David righted his union with Bathsheba, and Solomon, the embodiment of wisdom, was born—Solomon, who valued wisdom more than rubies and pearls.

The outer temple was now complete and ready for the new dispensation. Truly, we are fearfully and wonderfully made.

Jesus, culmination of the seed of David, referred to himself in the closing lines of Revelation: "I am the root and offspring of David, the bright and morning star." The morning star always heralds the new day.

The development of one man who could prove the powers of soul and put them into action—prophecy, healing, and alignment with the Divine Self through regeneration—was a triumph in human consciousness. This was preparation for spiritualizing all mankind when *all* men would *know* themselves and find union with God.

Jesus came of royal lineage; but that lineage was a composite of priests, prophets, harlots—forebears from all walks of life. He was thirty years old when He began His ministry. The seed of consciousness developed centuries before was now mature as a vine ready



to bear fruit.

His first act was to receive the rite of baptism in the river Jordan. This was a purification, a making sacred of the physical and emotional bodies as they were dedicated to the Great Self in service to humanity. It was during the baptism that the Christ Spirit ensouled Jesus, and the words of the Inner Divinity spoke: "*This is my beloved Son in whom I am well pleased.*"

For the first time, the son of man was Christed, and aware that he was a Son of God. With such an achievement, the tests came immediately.

David's Goliath now presented itself in the form of the Devil, Satan, or Saturn. The personality self was once again demanding its share of glory. Each time a temptation for fame, power, and acclaim welled up in his consciousness, the One with divine authority answered: "Thou hast no power in the Lord, thy God," and the first fruit of self-mastery appeared on the vine. Now the Christ Spirit was ready to begin his mission.

Jesus, the Christed One, went to serve humanity, teaching and healing from Galilee to Jerusalem. His teaching included a new set of laws:

"Blessed are the merciful; blessed are the peacemakers, the pure in heart, and also they which hunger and thirst for righteousness (right use of power)."

These were the laws of Spirit, now operative in the Kingdom of Divinity. His parables were directed to the souls of men. They were concerned with redemption, making clear the divine lineage of all men. The parables began with the seed from which the bread of life is made; and they closed with the parable of the vineyard which produced the wine of Spirit in all life's experiences. Herein lies the deep meaning of the Eucharist.

And the healings!

A leper, an unclean one, said to Him: "Have mercy on me, thou son of David;" and Christ Jesus answered: "*I will.* Be thou clean." He spoke to the Divine Indwelling Presence and the leper's consciousness was lifted and cleansed—

reunited with the true Self.

A blind man said to him: "Have mercy on me, thou son of David." He touched the eyes of the blind one and the Inner Eye, the Eye Divine, opened. Vision cleared.

A lame man who could not take a step forward in thinking was told to take up his bed and walk. There were also those possessed. They had accumulated thoughts, words, and deeds which caused mental imbalance, agony, and despair. In all these cases Christ Jesus beheld only the Divine Indwelling Presence. He took no recognition of any other condition. There is no power greater than God. Herein lay the power of healing! At no time did He claim personal glory or recognition for the healings. He told them: "The Father within me, He doeth the work." The fruit of this branch, healing, was to permeate all humanity.

With the power of prophecy highly developed, one wonders why Christ Jesus chose Judas to be one of His disciples.

Each of the twelve disciples represented one of the twelve qualities destined to become a power of Spirit as it was transmuted. Judas was related to the sign Leo, the love nature and royal sign of authority. The love nature needed more time. During the three years' ministry, Judas witnessed the healing miracles, heard the esoteric explanation of the parables, was ordained, had his feet washed at the last supper, and was given the bread and wine. But Judas could not see any security beyond outer form life. He was present at the triumphal entry into Jerusalem when Christ Jesus was heralded king. That entry, however, was not the usual conqueror returning home with his army and the spoils of war: the treasures of the conquered ones, their gold, art, chariots, horses, and prisoners destined to become slaves. Rather, here was a man in simple attire, riding a colt, having no army or courtiers, no riches of the conquered ones, and yet being acclaimed king.

Christ Jesus *had* fought a battle—the battle of self—but the crowd did not

know this. They had witnessed the healings, heard the simple parables of a better way of life, and seen His kindness to rich and poor, ruler and slave, beggar and scholar. To them, this was a new ideal of what a ruler should be. Christ Jesus knew more time was needed for the love nature to re-define itself. The Judas love nature, focused wholly in security and material values, had to eliminate itself.

The answer to any zodiacal problem is found in its opposite sign. The Leo problem of love and true authority finds its solution in Aquarius, whose keynote is universal love. Christ Jesus had defined the Christ Spirit in direct statements:

I AM THE DOOR—the door of thought that opens to life in form and to life in Spirit.

I AM THE BREAD OF LIFE—the experiences of life that nourish the Divine Self.

I AM THE GOOD SHEPHERD—the Indwelling Real Self who leads the way to green pastures of peace and harmony.

I AM THE RESURRECTION—that frees from all bondage in form life.

I AM THE TRUTH—wisdom, that illumines the WAY.

There was another I AM that made clear the meaning of Divine Love as expressed in world brotherhood: I AM IN YOU! *This* is true brotherhood.

“But I must leave you,” He told His disciples. The personality had to leave them. The *Spirit* of Christ would prepare the way for men to find Christ in each other, and in so doing, to find Christ in their own hearts. “I will return,” He promised. “I was with you before the foundation of the world.”

At the Crucifixion, the Spirit of Christ flooded the Earth, and the Christ Spirit became active, sharing Himself with all humanity—not only with His disciples and friends, but especially with the Judas problem. His mission was at last fulfilled. With the divine SEED in everyone, there was assurance that eventually self love *must*, of itself, merge into Divine Love.

Two thousand years have passed, and we can begin to look for the first fruits of the mission of Christ to come forth in humanity. The years between have served to prepare humanity to *relate* to Spirit and to be learning to respond to the Christ potentials.

I AM IN YOU, He said 2000 years ago. Now it is time for humanity to answer back: WE ARE IN YOU!

We have found the door, in thought, to You. We are beginning to put into practice *Your* WAY—the illumined WAY of authority over the little self and thereby gain dominion over all the world, because we are learning to digest the bread of our experiences and gain wisdom therefrom. We need to resurrect ourselves from the isolated little self, to relate to the KNOWING CHRIST SELF and direct love to all men.

In this way, and this only, can we regain dominion over all the world, and fulfill our assignment for the new Aquarian Age.

\* \* \*

## DUSK IN THE HILLS

Dusk falls softly over the hills  
and my world is at peace now.  
Stars sprinkle the heavens, and moon-  
beams light the path to my door.  
There is a deep alone-ness here that  
heals the soul;  
No kin to the loneliness so keenly felt  
when hemmed in by uncaring crowds.  
“From the hills cometh thy strength...”  
this is the rock of truth upon which  
to build your life.  
The hills are my home — green and  
rolling upward to the sun; or brown  
and stark with winter; lush with the  
warm kiss of summer; flaunting the  
bright garments of autumn.  
I draw from the ageless store of the hills  
for my own fill of strength, beauty,  
and one-ness with God.

— Lillian S. Rottmann

# Imagination - A Spiritual Faculty

CHRISTINE LINDEMAN

"IMAGINATION," said Albert Einstein, "is more important than knowledge." The significance of this statement should be even more apparent to the spiritual aspirant than to those who are unacquainted with the occult teaching concerning the role of imagination in our evolution.

We are told in the *Cosmo-Conception* that imagination "will be the spiritualized faculty directing the work of creation" during the Vulcan Period. We will then be able to speak the creative Word and bring into being forms endowed with life. Before the Word can be effective, however, the mind, guided by the imagination, will have had to determine the characteristics of the particular form and the volume of vibration to be required for its creation. Without that imagination, creativity on such a sublime level will be impossible.

Imagination is also essential to creativity within our present, limited, physical sphere of endeavor. Imagination preceded all human innovations, from clothing to aircraft. If an inventor lacks the ability to picture in his mind (imagine) an invention before he begins work on the physical object itself, he will not get very far in his work. Certainly it is possible that the picture in his mind will change many times as he manipulates the material substances intended to bring it into being. A more feasible structure may suggest itself as he experiments, or he may discover that his original plan lacks certain elements without which the invention will be impractical. His imagination, however, must be at work all the time, ready to make the necessary adjustments and alterations in his mental picture, so that he may then try to realize them on the physical level.

Imagination, too, underlies the work of artist, architect, composer, and author.

These people must have some idea of what their finished work will be like before they begin. Again, the conception may be changed many times before completion, as major alterations or subtle refinements are worked out in actuality. It may even be that the end of the finished novel, or the mood of the completed picture, has little resemblance to the first image that existed in the author's or artist's mind. Nevertheless, without an original plan to use as a starting point, progress on his particular contribution could not have begun. Creativity, then, is impossible without the continuing presence of an active imagination.

On our present physical level of development, and at our present stage of mental evolution, errors in imaginative judgment are not only permitted, but also expected. As we know, we learn by our mistakes, and the inventor who fails, because he proceeds along a certain impractical line of endeavor, comes to understand that this is not physically workable, no matter how suitable it seemed in his imaginative musings. Consequently, and again with the aid of imagination, he works out another procedure. If he persists, he will eventually realize his "dream," or a more practical alternative.

Once we have reached the near-perfection of the Vulcan Period of evolution, however, it is to be assumed that errors in imaginative judgment will be a thing of the past. It is one thing to experiment, fail, and try again with the "unconscious" physical matter with which we now work. It would be quite another, however, to pursue our still relatively uncertain approach with "living forms," endowing a form with life only to decide that it was a mistake, and then trying to dissociate the life from the form and create something more fitting. It is easy to see, therefore, how far we have yet to

go in training our imaginative accuracy.

To say that "imagination is more important than knowledge" is not to discredit knowledge in any way. Certainly, knowledge is essential to creativity. We can "dream up" fantastic space vehicles, but unless we know and understand the physical laws under which they must operate, they will never get off the ground. Imagination, in relationship to knowledge, is the ability to apply that knowledge in a meaningful, innovative manner.

Conversely, however, knowledge alone is insufficient for creative purposes. We can be erudite to an encyclopedic degree, able impressively to "rattle off" fact after fact, and quote verbatim from learned treatises. Without the imagination that will help us apply and adapt this knowledge in original situations, or synthesize various pieces of disconnected information into a single, and singular, new manifestation of subject-matter, we will never be able to use knowledge to implement something new. In such cases, knowledge assumes a static rather than a dynamic quality, and it becomes an end in itself rather than a stepping-stone to progress.

As the Ego evolves, its imaginative faculty must be refined, not only in ability to conceive of ever more "sophisticated" innovations, but also in regard to the types of requirements and situations to which it is geared to respond. The savage, for instance, intent upon hunting and self-defense, invented the club, and later generations added the bow and arrow and, eventually, the gun. Preoccupation with the physical world prompted inventions of material necessity as well as luxury, and many were self-ish in conception. Now, however, the imagination of the spiritually advanced Ego must be turned more and more exclusively to innovations of general human benefit. Imagination must be tempered with compassion, with tenderness, and with the desire to see an end to suffering and sorrow, and to instill peace, harmony, balance, and spiritual awareness into all phases of earthly life. Imagination must be used to forge the tools

of peace rather than the weapons of war. Imagination must be directed along lines concordant with natural laws governing human conduct and evolution, as well as with the known physical laws that now determine the nature of scientific innovations.

Imagination, to be effective in service, need not be channeled solely along grandiose lines of endeavor. Of course, startling inventions such as the laser stagger the imagination and have made the world "sit up and take notice." And, certainly, the increasing number of peaceful uses to which the laser is being put will redound to the inventor's credit. Nevertheless, innovations on a small scale are as essential to human development and the improvement of the common lot as are spectacular, widely-publicized discoveries and contrivances. We cannot all be acclaimed "geniuses" in cultural or scientific fields. We all, however, can strive to use our imaginations to ameliorate conditions in our immediate surroundings, and to better the welfare of our own circle of relatives, friends, and acquaintances. We all can use our imaginative faculties at our jobs, in endeavors to facilitate everything from the implementation of agreeable working conditions to productivity.

We, as parents and teachers, can use imagination in child training. The learning process, both at home and at school, should be a pleasant experience for the child, rather than one of drudgery. With a little imaginative enlivening, even the most disagreeable chores that children might have to do can become pleasant occupations, or be performed in the spirit of fun. We can, and *must*, encourage our children to develop their own imaginations, particularly in these days of "instant toys" and "canned entertainment." The particularly formative years of early childhood should be the most imaginative. If permitted, most children will prove themselves highly successful improvisers, fashioning playthings out of what, to adults, are "just" sticks, stones, and cardboard boxes, and involving them-

selves in "pretend" situations which might appear far-fetched to the average adult observer but which are a splendid training-ground for imaginative effort at problem solving.

As far as imagination which underlies the cultural contributions of humanity is concerned, continuing refinement and spiritual awareness must here, also, be a factor. So much modern literature concerns itself with the seamy and sordid side of life, instead of portraying that which is elevating. So much modern music, to a sensitive ear, is discordant and disagreeable. So much so-called "entertainment" is artistically inferior and intellectually mediocre at best. Goodness, beauty, joy, pure love, and the sublime sensations pertinent to heightened spiritual awareness *can* be portrayed in music, art, and literature. Surely, it is the duty of all spiritually impressionable and advanced Egos to make whatever contributions they can to the fine arts, and strive to raise the present general cultural level of humanity. Again, in the absence of refined, sensitized, and well developed imaginative faculties, this would be impossible.

We have only to consider the limitless scope of the Divine Imagination that first conceived of Creation, in all its vast complexities, to realize our own present imaginative inadequacy. It seems inconceivable that each member of the human race will ultimately evolve to godhood, with its attendant creative ability. This is, nevertheless, our goal—a goal which cannot be reached until we, too, have achieved an imagination as buttressed by wisdom and as rich in beneficence as is that exercised by our Solar God.

\* \* \*

The greatest danger of the aspirant upon the mental path is that he may become enmeshed in the snare of egotism, and his only safeguard is to cultivate the faculties of faith, devotion, and an all-embracing sympathy.

— Max Heindel

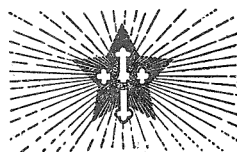
## A NEW DAY, A NEW BEGINNING

(Continued from page 8)

change according to the nature of our thoughts and feelings.

Longfellow advised us: "Look not mournfully into the past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy future, without fear, and with a manly heart."

Every step forward strengthens us and sends us farther on our way, and when we become so familiar with the Truth that it is woven into the very fiber of our being, we shall find that the right way becomes the easy and natural way. We may make mistakes, we may slip and fall, but when we have the courage to pick ourselves up and try again, we grow in understanding and strength. Like Paul, we will "regard weakness as opportunity to develop strength." Then we can make every error of the natural man a step up the ladder to the spiritual man....to a new day, indeed.



### THE VOICE OF THE ANCIENT BARD

Youth of delight come hither.  
And see the opening morn,  
Image of truth new-born.  
Doubt is fled & clouds of reason,  
Dark disputes & artful teasing,  
Folly is an endless maze.  
Tangled roots perplex her ways,  
How many have fallen there!  
They stumble all night over bones  
of the dead;  
And they feel they know not what  
but care;  
And wish to lead others when they  
should be led.

— William Blake, from  
*Songs of Innocence.*

# MAX HEINDEL'S MESSAGE

*Taken from His Writings*

## THE WEB OF DESTINY

(THIRTEENTH INSTALLMENT)



### The Function of Desire

**T**HOSE who have given the matter study are familiar with the havoc which an acute attack of fear or worry plays with the physical body. We know how these emotions derange digestion, interfere with the metabolic changes and with the elimination of waste, and, in short, upset the whole system, with the result that in some cases the person is forced to take to his bed for a longer or shorter time depending upon the severity of the attack and the resistive power of the constitution. But there is an occult effect which is equally serious, or more so, that is usually not understood, and it may therefore be of considerable benefit to study the occult effect of poise and passion, anger and love, pessimism and optimism.

From the study of the *Cosmo* we learn that our desire body was generated in the Moon Period. If you wish to obtain a mental picture of the way things looked then, take an illustration of the foetus as shown in any book on anatomy. There are three principal parts: the *placenta*, which is filled with the maternal blood, the *umbilical cord*, which carries this vital stream, and the *foetus*, which is nourished from embryo to maturity thereby.

Fancy now, in that far off time, the firmament as one immense placenta from which there depended billions of umbilical cords, each with its foetal appendage. Through the whole human family, then in the making, circulated the one

universal essence of desire and emotion, generating in all the impulses to action which are now manifest in every phase of the world's work. These umbilical cords and foetal appendages were molded from the moist desire stuff by the emotions of the *lunar Angels*, while the fiery desire currents which were endeavoring to stir the latent life in mankind, then in the making, were generated by the fiery martial Lucifer Spirits. The color of that first slow vibration which they set in motion in that emotional desire stuff was red.

While that tincture of trouble (for that is really what this ever-flowing, eternal restlessness is which even now drives us on without pause or peace) was circulating within us, the planet on which we dwelt also circled about a sun, not our present light-giver but a past embodiment of the substance which composes our present solar universe, and we in turn circled the globe on which we dwelt, from light to darkness, from heat to cold. We were thus worked upon from within and without in an endeavor to stir the sleeping consciousness. There was a response, for though none of the partially separated spirits dwelling in an individual foetal sac would have been able to feel these impacts, although they were very strong, the cumulative feelings of billions of such Spirits were sensed as a sound in the universe, a *cosmic cry*—the first note in the harmony of the spheres—played upon a single string.

It was, nevertheless, expressive in an adequate measure of the latent longings and aspirations of the incipient human race of those far bygone days.

This desire nature has since evolved; the fiery, martial sub-stratum of passion and the aqueous lunar basis of emotion have become capable of numerous combinations. As thought furrows the brain into convolutions and the face into lines, so have the passions, desires, and emotions marshaled the mobile desire stuff into curved lines and whorls, eddies, rapids, and whirlpools, resembling a mountain torrent at the time when it is at its greatest disturbance—it is seldom ever at even comparative rest.

This desire stuff has, in successive periods of its evolution, become responsive to one after another of the seven planetary vibrations emanating from the Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars. Each individual desire body has, during that time, been woven into a unique pattern, and as the shuttle of fate flies back and forth unceasingly upon the loom of destiny, this pattern is being enlarged upon, embellished, and beautified, though we may not perceive it. As the weaver always does his work on the reverse side of his tapestry, so are we also weaving without fully understanding the ultimate design or seeing the sublime beauty thereof, because it is yet on the side away from us, the hidden side of Nature.

But in order that we may better understand, let us take up some of these tangled threads of passion and emotion to see what effect they have on the pattern which God, the Master-Weaver, wishes us to make.

The ancient myths always shed a luminous light upon the problems of the soul, and we may profitably consider in this connection a certain part of the Masonic legend. The masons are a society of builders, "*tektons*" in Greek—the same society in fact to which Joseph and Jesus belonged, for the latter are called in the Greek Bible, "*tektons*"—builders—not carpenters, as in the or-

thodox version.

The masons under Solomon were the builders of that mystic temple designed by God, the Grand Archetekton or Master Builder, and built without sound of hammer, which Manson speaks about in that wonderful play, "The Servant in the House." He tells us there that "it is no dead pile of stone and timber, but *it is a living thing*. When you enter it you hear a sound, a sound as of a mighty anthem chanted, that is, *if you have ears*; and if you have eyes, you will presently see the temple itself, a mystery of looming shapes and shadows, leaping sheer from floor to dome. It is yet building and built upon; sometimes the work goes on in utter darkness, sometimes in blinding light."

Every true mystic mason knows what this temple is and endeavors to build it. The ancient masonic legend tells us that when Hiram Abiff, the master mason in charge of the construction of Solomon's temple, a building of God made without sound of hammer, was preparing to make his masterpiece, the "molten sea," he gathered materials from all over the earth and placed them in a *fiery furnace*, for he was a descendant of Cain, a *son of fire*, who in turn was a son of Lucifer, the spirit of fire. Hiram proposed to make an alloy of crystal clarity, capable of reflecting all the wisdom of the world.

But, so runs the story, there were among the workmen certain traitors — spies from the Sons of Seth — who, through Adam and Eve, were descendants of the lunar god *Jehovah*, who had an *affinity for water* and who hated fire. These traitors poured water into the mold in which the molten sea, the *Philosopher's Stone*, was to be cast. Upon the meeting of the fire with the water there was a great explosion.

Hiram Abiff, the master mason, being unable to blend the warring elements, saw with unspeakable sorrow the destructive eruption of his attempted masterpiece. While he was watching the battle of the spirits in the fire and water,

(Continued on page 35)

# 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.*

## Descent for Rebirth

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

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

Q. How does this alter the procedure?

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

Q. Is special attention given to any one organ?

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

Q. What is the purpose of this original work?

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

Q. Is this important?

A. It is very important to remember this fact. There is too great a tendency to think that all which now exists is the

result of something that previously existed, but if that were the case there would be no margin left for new and original effort and for new causes. *There is an influx of new and original causes all the time.*

Q. What part does this play in evolution?

A. This is the real backbone of evolution — the only thing that gives it meaning and makes it other than an unrolling of latent actualities.

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

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

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

A. No. Involution and evolution in themselves are insufficient, but coupled with Epigenesis we have a full triad of explanation.

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

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

Q. How can this limitation be overcome?

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

— Reference: *Cosmo*, pps. 134-137.



# WESTERN WISDOM BIBLE STUDY

## Culmination of the Ministry

### *The Testing of Peter*

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

— Mark 12: 30, 31

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward.

Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice. — John 13: 36-38

Let him that standeth take heed lest he fall. Peter in this phase of development emphasizes the difficulty encountered by the aspirant in the cultivation of the *power of faith* which is unalterable. He had yet to become the perfected Rock of Faith upon which the Church is builded.

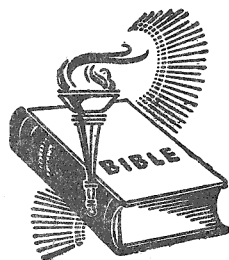
The complete dedication of life is required, whether it be by a total renunciation of the physical body or laying it down as a *living sacrifice*. There can be no half-way measures in the working of spiritual law; hence the narrowness of the path and the few that are chosen. "I will lay down my life for thy sake." This avowal immediately brings its subtle tests and they are always threefold, as in the case of Peter. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat" (Luke 22: 31). Most familiar also are the sorrowful words of the Teacher: "Verily, verily, I say unto thee, thou wilt deny me thrice."

Peter was destined to learn the full meaning of the Agony Rite in the Garden. After his triple denial of the Master, he returned in abject contrition to the Gar-

den, there to face his own Gethsemane, which was the conquest of Peter.

There, in that highly charged area, strengthened and encouraged by the ministering of Angels, this earnest and sincere disciple by means of repentance and added purification lifted himself in consciousness to that exalted place where he would be further prepared and sustained for the higher illumination which he was to receive in that mystic interval between the Resurrection and the Ascension.

(Continued)



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## William Blake: Visionary Genius

W.D. J.

### Part II

IN 1781 William Blake met his future wife, Catherine Boucher, the daughter of a Battersea market gardener. On a Sunday in August, 1782, at St. Mary's church in Battersea, the two were married: the genius Blake, in his twenty-fifth year, tender, rapt, and solicitous; and Catherine, twenty, outwardly lovely, inwardly pliant, and to be shaped by her husband into "my shadow of delight."

She turned out to be an almost perfect wife for the remarkable man she married. She learned to draw and paint well enough to help Blake in his work. She remained childless and survived her husband only four years, dying in 1831. Note Blake's natal Sun is sextile Saturn, ruler of the seventh house, the house governing the marriage partner. Also, Blake's Moon is well placed in Cancer, her own sign, and trine Uranus in the artistic Pisces. Catherine brought Blake, beyond that outer loveliness that means so much to a man and especially to the artist, an understanding mind, utter loyalty, and practical help. She was a charmingly sympathetic woman, and any lack of social training she may have had (Moon opposing Venus, and Saturn opposing Neptune) in no way detracted from their happiness together.

Far from denying the senses, William Blake pleaded for a richer use of them, though for enjoyment not with them so

much as through them. They are often, so he argued, the channels to vision, to detection of the divine, "the chief inlet of the soul." (Moon and Ascendant in the psychic sign Cancer giving superlative sensitivity, and Neptune trine Sun and Jupiter giving a strong attraction to the "divine.") His own contact with angels, or the Spirits of Milton and Shakespeare, or with God (as it seemed to him), was sometimes spontaneous and sometimes evoked by the sights and sounds and smells of nature.

Blake was tolerant of sense enjoyment even as he was tolerant of reason when utilized for its own necessary purposes, but he thundered against reason usurping the place of intuition, imagination, and vision, and he denounced imprisonment to the senses. In fact, imprisonment, or subjection of the Spirit, the Ego, to any outside influence was abhorrent to this man—predominantly an individualist. (The strong Uranus, and Mars in Leo square Mercury. In all justice to Blake, however, it should be noted that he believed in the type of individualism which is based upon universal brotherhood and "a harmony of parts"—a "will to order," as Mark Schorer points out in his scholarly volume, *William Blake -- The Politics of Vision*.)

In 1784 Blake started a printshop in partnership with a former fellow apprentice, Parker, at 27 Broad St., but it did not succeed and was abandoned. Mean-

while he earned his living by engraving ordinary copperplate for publishers, and about 1787 he began to experiment with a new method of printing from etched copperplates. The secret of this process was revealed to him in a vision by the Spirit of his brother Robert (or so it is reported). Note Venus, ruling copper, in Blake's sixth house, the house of service and work.

*Songs of Innocence* (poetry) was finished in 1789 and sold for a few shillings. Blake now lived in Hercules Road, Lambeth, and here he completed the following works:

*The Book of Thel* (1793)

*The Marriage of Heaven and Hell* (1793)

*Songs of Experience* (1794)

*America* (1793)

*Vision of the Daughters of Albion* (1793)

*Europe* (1794)

*Urizen* (1794)

*The Book of Los* (1795)

*The Book of Ahania* (1795)

*The Song of Los* (1795)

In these books Blake's lyrical impulse gradually gave way before an increasing interest in the problems of the world. His strong humanitarian and evangelical impulses (Uranus and Neptune) become more thoroughly focused in his driving passion for liberty, equality, and fraternity—with emphasis ever upon the last. The unfoldment and sublimation of the faculties of man, which leads to the only sound basis for brotherhood, became the keynote of his writings.

Meanwhile Blake's output as an artist was very large. About 1795 he produced his stupendous series of large color-prints which can scarcely be matched in the whole history of art for imaginative content and magnificence of coloring. These include "Nebuchadnezzar," "The Elohim Creating Man," and "Newton." Aside from the purely artistic appeal of Blake's paintings, one can hardly help being impressed with the tremendous scope of the themes depicted and the understanding manner in which they are

handled. Actually, only the occultist can fully understand his portrayal of the mystery of the creation, the eternal war between good and evil, etc., as set forth in such paintings as, "The Temptation of Eve," "God Creates Light," "Binding of the Dragon," and others. Some of his paintings were direct reproductions of his visions—beings he saw in the invisible realms. By 1797 he had completed his series of five hundred and thirty-seven water-color designs for Young's "Night Thoughts."

The poet-artist's circle of friends (Venus, ruler of the eleventh house) had widened, including now John Flaxman (a Swedenborgian) and Captain Thomas Butts. The former seems to have understood Blake better than his other contemporaries, while the latter was for thirty years the faithful admirer and customer of Blake's genius. It was chiefly Butts' patronage which enabled him to earn an adequate livelihood while expending much time and energy on his mystical works, which never produced an adequate return by their sales. Note the Saturn-Neptune opposition from the second to the eighth houses, houses of earning capacity and inheritance. It is said that during the seven years from 1793 to 1800 Blake's creative output was almost greater than can be believed. This seven year period includes the years when the progressed Sun applied to the conjunction aspect to the natal Venus in the sixth house—artistic and creative services to humanity.

In 1800 Blake was introduced to William Hayley in order that he might execute copperplates for various works on which the latter was engaged. The artist paid a visit in early 1800 to Hayley at Felpham in Sussex, and later in the year rented a cottage in the village so that he might work under Hayley's eye at the engravings for the *Life of Cowper*. He removed to Felpham with his wife and sister, intending to stay for an indefinite period. At first he was happy, but later his independent nature and impatience of restraint caused him to become quite

irritated by Hayley's patronizing ways and lack of understanding. His feelings found vent in scurrilous doggerel and epigrams scribbled in his notebook. Note Mars in Leo in the third house square Mercury in Scorpio and to the Sun and Jupiter in Sagittarius. Of his relationship with Hayley he wrote:

"I regard Fashion in Poetry as little as I do in Painting....but Mr. H. approves of My Designs as little as he does of my Poems, and I have been forced to insist on his leaving me in both to my own Self Will: for I am determined to be no longer Pester'd with his Genteel Ignorance and Polite Disapprobation. I know myself both Poet and Painter, and it is not his affected Contempt that can move me to anything but a more assiduous pursuit of both Arts."

After the three years at Falpham Blake moved to 17 South Molton St., London, resolved to devote his life to art without hindrance from the outside. From that time on he made no compromise with his inner convictions, which obviously accounts largely for his lack of worldly success, and also for the fact that he left posterity something of lasting value.

For his own books Blake was unable to find a market, though Captain Butts continued to buy his pictures, and he was given some work as an engraver. After an unsuccessful exhibition of his works at the home of his brother James on Broad St., Golden Square (only sixteen pictures were shown) there came forth the now celebrated *Descriptive Catalogue*. This exhibition was opened in May, 1809, and attracted very little notice. (The progressed Sun was now in the 7th house, sextiling the afflicted Mercury in the fifth.)

It is uncertain how Blake found means of earning his living during the years from 1810 to 1817. Robert Southey who visited him in 1811 certainly regarded him as insane. However, his more intimate friends were convinced of his sanity, even though they did not know how to explain remarks he sometimes made in conversation at dinner parties, such

as: "Did you ever see a fairy's funeral, madam?" Blake himself could not "explain" the things he saw in the invisible realms, any more than he could have explained to a blind person the things he saw on the physical plane. His clairvoyance put him in a class set apart, and as is usual with the lesser enlightened, people called him mad because they could not understand him.

Blake had his peculiar energies, also quite a temper. Here again we note Mars in Leo square Mercury, Sun, and Jupiter. However, when one considers that there were times when he and his adored wife came to the verge of starvation, it is little to be wondered at. Such a matter might unsettle any man or woman, and it is not surprising that Blake, spiritual though he was, was for a time resentful toward a society which ignored his genius.

In the year of 1818 Blake entered upon the last phase of his life, and until his death in 1827 he was probably happier in his friendships than he had been at any other period. This was primarily due to his friendship with Linnell, portrait and landscape painter. (Venus, ruler of his 11th house.) He was able to get more work, and he became the center of a circle of young artists who regarded him with affection and veneration. Note Venus (happiness, pleasure, comfort, and ease) rules Libra on the fourth house cusp (advanced years of life). Venus also rules Blake's eleventh house of friends and associates. For John Varley, the water-colorist who was strongly interested in astrology, he drew his *Visionary Heads of Historical Personages*. In 1821 the artist moved from South Molton St. to 3 Fountain Court, Strand, and here he executed his greatest work in creative art, the illustrations to the *Book of Job*.

In October, 1825, Linnell commissioned him to make illustrations to Dante's *Divine Comedy*, and to engrave them. He completed one hundred water-color designs of which seven were engraved, and was still at work upon them when he died on August 12, 1827. Note

that the progressed Sun had arrived at the conjunction aspect to his eighth house Saturn, planet of death and transition. From about 1824 Blake had been suffering from gallstones which eventually caused his death. (Saturn in Aquarius opposing Neptune in Leo, and the Mars-Mercury square, which manifested in resentment and worry.)

The complex nature of this genius can be fully understood only by the astrologer, who sees in the presence of both the watery (Ascendant and Moon in Cancer) and fiery (Sun and Jupiter in Sagittarius, Neptune in Leo) elements the basis for conflicting forces. The blending of these two elements, intrinsically at variance, is never easy, and when both are strong in a natal chart, the native evidences strange mixtures of character. Few understand such a person, often he does not understand himself!

The more or less obscurity of Blake is striking. He was quite incomprehensible to most of his contemporaries, influencing them as little as he was influenced by them, and for many years after his death his name was unknown. This is indicated by his life-ruler, the Moon, in the very secretive, hidden, occult, twelfth house. One also notes that the majority of his birth planets were setting and below the horizon, signature of the introvert and the anti-materialist. A skeptical age concealed his light. London never knew this visionary genius. In his lifetime he never received the full rewards of his genius. He shone as a solitary star in that materialistic, Georgian age in England.

Just before Blake died his countenance became fair, his eyes brightened and he burst into singing at the things he saw in Heaven. A neighbor woman observing how his cramped, dark room had lighted up, said simply, "I have been at the death of a saint." Blake himself declared that death was no more than the Spirit's passage from one room to another. He called the grave "Heaven's gold-en gate."

He was certainly not an ordinary per-

son, this William Blake. From childhood he consorted with angels and spoke with God. Doubtless, he is still dedicating himself as he did in the opening stanzas of his *Jerusalem*:

"O Savior, pour upon me thy Spirit of meekness and love!

Annihilate the selfhood in me: be Thou all my life.

Guide Thou my hand...."

\* \* \*

Genius is the hallmark of the advanced soul, which by hard work in many previous lives has developed itself in some way beyond the normal achievements of the race. It reveals a glimpse of the degree of attainment which will be the common possession of the coming race. It cannot be accounted for by heredity, which applies only in part to the dense body and not to qualities of the soul. If genius could be accounted for by heredity, why is there not a long line of mechanical ancestors previous to Thomas Edison, each more capable than his predecessor?

--- *The Rosicrucian Cosmo-Conception*

\* \* \*

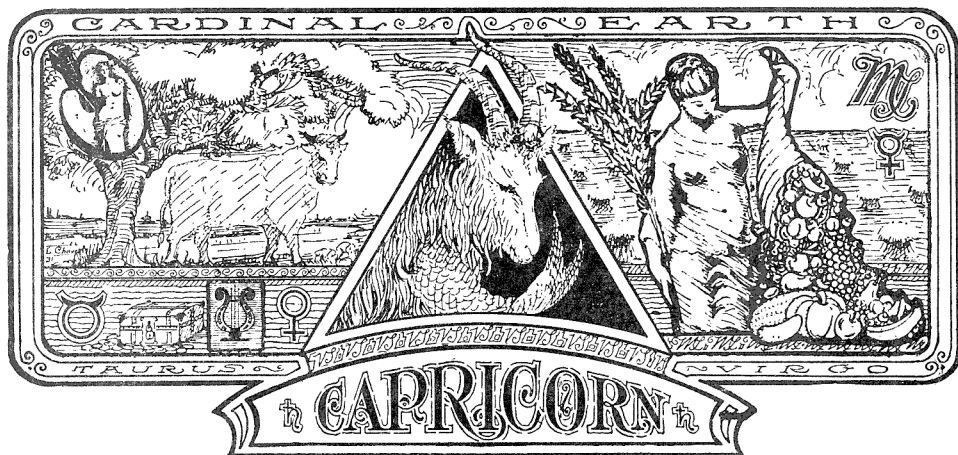
## Your Child's Horoscope

### 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 applicants 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.



## The Children of Capricorn, 1972-3

*Birthdays: December 22 to January 20*

**N**ATIVES of this cardinal-earth sign are usually imbued with the desire to climb to the heights of material success, just as the goat, pictorial symbol of the sign, climbs to the mountain tops with such avidity. Capricorn is also the sign covering the tenth house, the house governing vocation and one's public endeavors. The more evolved types are transmuting their desire for earthly success into the aspiration to attain on the spiritual plane.

Since Saturn, the planet of decrepitude and obstruction, rules Capricorn, its children are usually possessed of low physical vitality, but able to cling to life with such amazing tenacity that they frequently live to be very old. Often rather timid and bashful upon first acquaintance, they may become quite domineering upon closer association. Jealousy and suspicion of the motives of others are sometimes strong in the Capricorn nature, and these traits, along with a natural seriousness, may result in a gloomy, pessimistic, and irritable disposition, especially if they are thwarted in their efforts to attain. Such an attitude of course clouds the life, preventing the

constructive forces from dominating the aura. Thus among the chief lessons these natives have to learn are optimism, cheerfulness, and a trust in their fellowmen. Seeking outdoor amusement, reading funny stories, and otherwise trying to cultivate a happy outlook on life will help them to lessen the saturnian influence.

Two splendid traits of the Capricorn natives are persistence and determination, and these serve well in attaining success. Detective work usually appeals to them, as does government and other public endeavor, and they are often highly successful in these fields, which call for executive and organizing ability. However, they seldom attract the support of their colleagues by personal charisma, but rather because of their integrity and other dependable qualities. They are often born leaders but may lack the ability to inspire cooperation from the democratically minded.

As the solar month of Capricorn opens on December 22, and lasting until the 28th, Venus and Neptune are in conjunction in Sagittarius. This stellar pattern points toward musical ability, as well as a fertile imagination. The emotions are deep, and if the conjunction is unafflict-

ed, the nature is chaste, so that a platonic union of an esthetic nature is probable.

The opposition of Mercury to Saturn also begins on the 22nd, and lasts until the 29th—from Sagittarius to Gemini. This aspect tends to bring difficulties and delays in life. Slander and secret enemies are apt to give the native opportunities to become less selfish, seeking to cultivate cheerfulness and to love those who "persecute" him. Sincerity and truthfulness are other qualities which should be assiduously cultivated.

On December 22nd and 23rd Saturn and Jupiter are in trine aspect, pointing toward a strong character with a deep and profoundly philosophical mind, a benevolent disposition with a strong sense of justice and fair play. These natives will be considered pillars of society, and will gain prosperity commensurate with the environment in which they are placed. Good judgement in finances is present, as well as the ability to grasp opportunities, and a devotion to duty, religion and all good objects in life.

Jupiter squares Uranus from December 23 to January 20, suggesting an impulsive side to the nature, a liability to act in a sudden manner to one's own undoing. Loss by speculation, lawsuits, and impulsive extravagance is probable, as well as many changes in residence and occupation.

From December 26 to January 4 Venus and Saturn are in square aspect, indicating the likelihood of difficulties with the opposite sex, due to perverted desires, jealousy, etc. There is also a tendency toward stinginess and suspicion, as well as poor business judgment. High moral standards should be stressed in bringing up these children, along with the power of thought in improving one's conditions.

Mercury sextiles Uranus from December 26 to January 3, pointing toward an original, independent, and eccentric mind impatient of the fetters of fashion, tradition, and convention. This is the hallmark of the pioneers in thought and invention, the sign of genius. The ideas

and ideals are lofty, progressive, and inspiring, and the kindly, sympathetic nature attracts many friends. Literary and scientific pursuits are favored.

Beginning December 31 and lasting until January 18, Mars and Neptune are in conjunction, suggesting that these natives have special training in refinement, calm, deliberate action and speech, and control of the appetites and emotions. A tendency toward fanaticism and lawlessness needs sublimation.

The Sun and Jupiter are in conjunction from January 1 to 20, giving an abundance of vitality and recuperative power. The nature is jovial and sunny, friendly and sympathetic, honest and trustworthy. Financial fortunes are favored and there is an especial flair for religious and government work.

From January 5 to 20 the Sun and Uranus are in square aspect, tending toward a highstrung nature with uncontrolled emotions. Patience, reliability, respect for the conventions, and high moral standards should all be stressed in training these children.

Mercury conjuncts Jupiter from January 14 to 20, giving a cheerful, optimistic disposition, able to keep up the spirits in hours of adversity. The mind is broad, versatile, able to reason correctly and form correct judgments.

From January 15 to 20 Mercury conjuncts the Sun and squares Uranus, a configuration which will need considerable use of the will in keeping the calm, deliberate speech and action which bring the better things of life. On the days when the conjunction of Sun and Mercury is three degrees or more, the mentality is favored to some extent, and there will be greater ability to control the mental processes than on the days when the conjunction becomes combust. These natives will have an interest in the higher mechanics, electricity, and aviation, may find prominence in literature, science, philosophy, and occultism, but they should make special effort to cultivate balance in their lives—emotionally, mentally, and physically.

## Readings for Subscribers' Children

KAREN C.F.

Born October 23, 1963, 6:52 A.M.

Latitude 41N24; Longitude 73W27

Signs on Cusps of Houses:

ASC, Libra.... 24.34 4th, Capri.... 29.00  
2nd, Scorpio... 22.00 5th, Pisces... 2.00

Aquarius intercepted in 4th

3rd, Sagitt.... 24.00 6th, Aries... 1.00

Positions of Planets:

Sun..... 29.18	Libra..... 1st
Venus..... 13.40	Scorpio..... 1st
Neptune..... 14.51	Scorpio..... 1st
Mars..... 28.23	Scorpio..... 2nd
Part of F..... 29.01	Sagittarius... 3rd
Dragon's T.... 15.04	Capricorn.... 3rd
Moon..... 3.45	Capricorn.... 3rd
Saturn..... 16.28	Aquarius..... 4th
Jupiter..... 12.29R	Aries..... 6th
Uranus..... 8.49	Virgo..... 11th
Pluto..... 12.49	Virgo..... 11th
Mercury..... 20.57	Libra..... 12th

Since this little girl has Sun and Mercury in Libra conjoined with the ASC, and cardinal signs on all the other angles, she will undoubtedly lead a very active life, displaying the basic, charming traits of the Libran.

However, the solar orb is in the last degree of Libra, so that it takes on some of the forcefulness and other basic characteristics of the Mars-ruled Scorpio. In the 1st house, it trines the Moon in Capricorn in the 3rd, pointing toward general success in life because of her innate ability. This aspect favors good health, fair finances, and faithful friends.

Venus and Neptune are also in the 1st house, conjunct in Scorpio, which, added to the fact that Mars is in Scorpio in the 3rd, gives a considerable amount of the Scorpio influence to this child's nature. She has a very powerful emotional nature, which she should of course be taught from early childhood to control and direct constructively. The conjunction of Venus

and Neptune, along with the sextile of Venus to Uranus and Pluto, and the Libran influence, indicates considerable musical ability, and Karen should by all means be trained in this field. She could become a very creditable performer on the piano, violin, organ, or probably any other musical instrument she might wish to play. The square of Venus to Saturn (in Aquarius in the 4th), however, sounds a warning to Karen's parents to teach her the sanctity of the creative force and the wisdom of using her inner powers constructively. Jealousy and suspicion should be held up to her as the destructive attitudes they are, so that she will be encouraged to overcome them.

Mercury, governing the concrete mind, besides its conjunction with the ASC, trines Saturn, indicating a seriousness and depth to the mind, as well as the ability to concentrate well. There is forethought, good reasoning ability, persistence, tact, and caution present, qualities which can contribute substantially to success in all departments of life. Honest and fairminded, people with this configuration serve admirably in positions where a steady hand is required.

The Moon in Capricorn in the 3rd, besides its sextile to the Sun, trines Uranus, pointing toward a strong imagination and a liking for all mental subjects, along with a love for the limelight of publicity and the help of people higher in the social scale. Karen is original, independent, and intuitive, too, and will be attracted to the occult arts, for which she has considerable ability.

Jupiter in Aries in the 6th sextiles Saturn, an excellent stellar pattern favoring good health, faithful servants, and respect and esteem among vocational associates. It also adds to the ambition, progressiveness, and strong sense of justice, and gives legal and literary ability.

This is a New Age child who will be able to contribute substantially to the New Age ideals if she is properly trained.



MICHAEL A. L.

Born November 10, 1967, 8:10 A.M.

Latitude 41N24, Longitude 73W27.

Signs on Cusps of Houses:

ASC, Sagitt. ....4.58	4th, Pisces.....22
2nd, Capricorn.. 8.00	5th, Aries.....22
3rd, Aquarius.. 15.00	6th, Taurus.....16

Positions of Planets:

Mars.....13.46	Capricorn.....2nd
Moon.....4.53	Pisces.....3rd
Part of F.....22.24	Pisces .....4th
Saturn.....6.24	Aries .....4th
Dragon's Head..26.41	Aries.....5th
Jupiter.....3.10	Virgo.....9th
Pluto.....22.13	Virgo.....10th
Uranus.....27.53	Virgo.....10th
Venus.....0.52	Libra.....10th
Mercury.....1.30	Scorpio.....11th
Sun.....17.27	Scorpio.....12th
Neptune.....23.53	Scorpio.....12th

This little boy has the Sun and Neptune in conjunction in Scorpio in the 12th house, which suggests that in this life he is to meet with limitations which he has generated by patterns of living in his past lives. These patterns have very probably grown out of uncontrolled emotions and misuse of the divine creative force.

Fortunately, the solar orb sextiles Mars in Capricorn in the 2nd house, and is drawn by Neptune into a sextile to Pluto and Uranus, which conjunct the Virgo MC. The latter configuration indicates an attraction to and understanding of the superphysical side of life, which will stand him in good stead when he is older and able to set to work consciously to transmute some of his undesirable inclinations.

Mercury, ruling the concrete mind and the sensory nerves, is also in Scorpio, but in the 11th house of friends. This planet sextiles Jupiter, which rules the higher mind, and trines the Moon in Pisces in the 3rd, showing that this

child has a very good mentality, quick, penetrating, broad, versatile, and able to reason correctly. The memory, too, is retentive, and there is considerable imaginative power.

The Moon in Pisces, however, tends toward dreaminess and indolence, even to the point of mediumship. Since it squares the ASC and opposes Jupiter, there is apt to be difficulty with the feet, as well as with liver function and the lymphatic glands.

Venus in Libra in the 10th conjuncts Uranus, sextiles the ASC, but opposes Saturn. Musical and artistic ability are indicated here, and a love for both. The opposition from Saturn though tends to deny fulfillment of expression in these fields, and suggests sluggish venous circulation. Colds, catarrh, chills, and cerebral anemia should be guarded against. A careful diet of simple, wholesome, easily digested food, along with moderate massage, will go a long way toward preventing physical difficulties resulting from faulty elimination of wastes from the blood.

Mars in Capricorn in the 2nd house, sextile the Sun, points toward ambition, courage, and much energy, along with splendid earning capacity. The nature is free and generous in financial dealings with others, and activity in any business involving the use of fire, iron tools, or machinery is favored.

This child will likely show interest in nutrition, health, and all natural methods of alleviating pain and suffering. Naturopathy, chiropractic, and osteopathy are all suitable fields for his vocational efforts. Such vocations would serve a twofold purpose in providing for his livelihood and also for liquidating some of his karmic debts by unfolding the qualities of sympathy, helpfulness, and genuine compassion for the sick and suffering. If the ideals of service and purity of living are inculcated in his consciousness during his early years, he will be fortified to make the best use of his life experiences.

# 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.*

## Radio Emcee, Lecturer

JOHN M. — Born March 3, 1943, 9:00 A.M. Latitude 48N25, Longitude 89W13. With Mars in Capricorn in the 10th house, conjunct the Moon in Aquarius in the 11th, trine Neptune in Libra in the 6th, and Uranus in the first degree of Gemini in the 2nd, this native is ambitious and enthusiastic. He has indomitable courage, well-nigh inexhaustible energy, and a patient perseverance that will carry him to whatever goal he desires. A public position of some kind is quite probable. Ability in the higher mechanics is strongly indicated. The Moon in Aquarius in the 11th, sextiles Venus, trines Uranus, Saturn, and Neptune, which will attract to him many friends of an advanced type, especially women. A vivid imagination, a perceptive intuition, and a kindly sociable nature are all present. The Sun in Pisces in the 12th house trines Jupiter but squares Saturn, pointing toward a receptive, sympathetic, side to the nature, and also perhaps toward opportunities to learn patience and unselfishness in frustration. This native has natural ability for lecturing, radio emceeing, government work, and inventing.

## Florist, Accountant

MARIAN L. M. — Born September 30, 1940, 12:23 A.M. Latitude 34N09, Longitude 118W09. The Sun, Dragon's Head, and Mercury all in Libra, the first two in conjunction, sextile Pluto in Leo, suggest natural musical and artistic ability. However, the Moon, Neptune, and Mars are all in conjunction in Virgo in the 3rd, trine to Uranus in Taurus in the 11th. The lunar orb, ruling the Cancer ASC, also trines Jupiter and Saturn (both retrograde) in Taurus in the 10th, showing an

affinity with the Earth and earthy things. The mental qualities are strengthened, too, as well as success in the vocation. Since Aries is on the cusp of the 10th, its ruler, Mars, has an influence on the vocation. Placed in Virgo and well aspected, it adds to the sharpness of the mentality and the inclination toward interest in nutrition, health, etc. Actually, this native could serve well in a number of different fields of activity: as a florist, accountant, stenographer, dietician, engraver, compositor, typographer, or book-binder.

## Lawyer, Dentist

JAMES N. — Born November 3, 1948, 10:05 A.M. Latitude 14N38, Longitude 90W31. Here we find the Sun in Scorpio in the 10th, in conjunction with the saturnian Dragon's Tail, sextile Saturn in Virgo in the 8th, sextile the Capricorn ASC, square Pluto and the Part of Fortune. Venus, Neptune, and Mercury are all in Libra, the first two in the 9th house, Mercury in the 10th sextile to Jupiter in Sagittarius in the 12th. Venus, ruler of the Libran MC, squares the ASC and Uranus retrograde in Cancer in the 6th. The Moon and Mars are in close conjunction in Sagittarius in the 12th, sextile the MC and Neptune, but square Saturn. With so many planets above the horizon, and several in and near the MC, this native will no doubt be in public work. He is a very capable person and could do well in a number of occupations. He has natural ability in law, art, music, salesmanship (stationery, jewelry, clothing, manicure supplies, etc.), and library work. As a dentist, insurance agent, engineer, or secret service agent, also, he could serve well.

# Daily Thought and Guide

*These daily meditations are based partly on the planetary hours of the day, daily aspects and vibrations.*

## Monday — January 1

The New Year begins quietly, and we have the opportunity to plan ahead and marshal our inner strength for forthcoming experiences.

## Tuesday — January 2

The Moon in the aspiring sign Sagittarius makes mixed aspects. Progress depends upon perception and preparedness.

## Wednesday — January 3

We should learn to expect and adapt constructively to changes of environment, routine, and culture, for they are essential to our growth.

## Thursday — January 4

We may feel listless today, in which case it would not hurt to "take things easy." There are busy days ahead.

## Friday — January 5

It will pay to guard our tempers today, and think before speaking. Negative influences are powerless against us if the inner Light shines.

## Saturday — January 6

On this fine day it should be easy to show our love for our fellow men. Our free time is often best used in selfless service to others.

## Sunday — January 7

This is another splendid day. Let us lift our thoughts in praise to the heavenly Father, Whose continuing protection ever blesses us.

## Monday — January 8

Harsh arguments inevitably cause remorse. Let us sympathetically consider

the other person's position, admitting that he, too, may have a point.

## Tuesday — January 9

The first part of this day may bring frustrations and delays, but things should function more smoothly later. Patience is a virtue.

## Wednesday — January 10

Today's planetary influences favor the cultivation of good judgment and self-reliance—qualities which every aspirant must achieve.

## Thursday — January 11

"There are many more shining qualities in the mind of man, but there is none so useful as discretion." --- Addison

## Friday — January 12

Some difficult aspects make it advisable for us to be on our guard today. All will go well if we do what we know is right.

## Saturday — January 13

An outing in the country may provide needed relaxation and a restored sense of perspective. Nature's balm heals many kinds of ills.

## Sunday — January 14

The Sun and Jupiter send beneficent rays on this splendid day. It is fitting that we render thanks unto God and share our joy with our fellow men.

## Monday — January 15

Mixed aspects augur a full day of experiences and encounters. Let us make the most of every opportunity to learn and grow.

Tuesday — January 16

“Invention is activity of mind, as fire is air in motion; a sharpening of the spiritual sight, to discern hidden aptitudes.” — *Tupper*

Wednesday — January 17

If there is affection and harmony in the home, life's burdens are far more easily borne. Our homes should be havens of peace.

Thursday — January 18

This could be a trying day, but if we learn to rise above material disturbances, as did Paul, we, too, will know that “none of these things move me.”

Friday — January 19

Several propitious aspects today are favorable to enlightened spiritual and physical activities.

Saturday — January 20

Imaginative enterprises could flourish today — a fine time to engage in creative hobbies and original projects.

Sunday — January 21

“Religion finds the love of happiness and the principles of duty separated in us; and its mission, its masterpiece, is to reunite them.” — *Vinet*

Monday — January 22

“Look to your health; and if you have it, praise God, and value it next to a good conscience.” — *Izaak Walton*

Tuesday — January 23

This is a good day to get things done. The mercurial occupations are particularly favored, and invigorating solar rays send strong support.

Wednesday — January 24

The use we make of the sacred creative force will determine the rate of our evolutionary progress. Wisely used, it is our greatest asset.

Thursday — January 25

It would be well to exercise particular forethought today, and to be especially cautious in making major decisions.

Friday — January 26

The goal that shines before every spiritual aspirant is well worth the persistence and self-discipline required in its attainment.

Saturday — January 27

The best influences of Venus and Jupiter are abroad today, auguring well for good fellowship, affection, and enjoyment of the fine arts.

Sunday — January 28

“We must not only read the Scriptures, but we must make their rules of life our own.” — *Hosea Ballou*

Monday — January 29

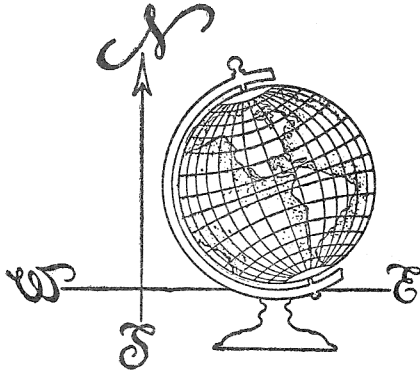
A tendency to gloom can be dispelled if we lift our thoughts from the self to the Infinite — from the present to the Eternal.

Tuesday — January 30

We will not rise beyond the heights to which we aspire; therefore, it is well always to reach upward and never to cease to climb.

Wednesday — January 31

The month ends on a serious note, with study, concentration, diplomatic undertakings, and all matters requiring earnest thought, favored.



MONTHLY

*News*  
 INTERPRETED

## The Sun Erupts

For much of this month, the sun has been behaving in a highly disturbing manner. Since Aug. 2 a huge storm in the sun's northeast quadrant has hurled a series of nine magnetically charged solar flares toward the earth, where they have announced their presence in bizarre fashion. Radio communications throughout the world have been subject to frequent blackouts. In the U.S., power utilities have reported sudden fluctuations of voltage in their transmission lines and numerous instances of circuit-breakers tripped by unexpected surges of power. Telephone companies have experienced difficulties with their long-lines circuits, and their subscribers have been bothered by high levels of background noise during long-distance calls. And watchers of the night sky as far south as Washington, D.C., have reported seeing the hazy red, white and green hues of the aurora borealis—the display of northern lights normally visible only from extreme northerly latitudes.

The reason for such disturbances is well known. Solar flares, which consist of nuclear particles from the sun's atmosphere, react with the magnetic field of the earth, precipitating magnetic storms in the upper atmosphere whose effects quickly spread to lower levels. What is baffling about the present solar outburst, however, is its timing. Magnetic disturbances on the sun normally follow a rough cycle of eleven years; during the first half of the cycle the amount of activity steadily increases to a peak and, during the second half, the sun gradually settles down to near quiescence. The last peak of such activity came at the end of 1969 and thus an outburst of the current magnitude—which rivals the 1969 peak in intensity—is completely unexpected. "It's sort of like getting snow in Atlanta in July," says Robert Doeker, chief of the government's Space Environmental Sciences Center in Boulder, Colo.

The current solar storm underscores scientists' frustrating lack of knowledge about many of the processes occurring inside the sun. "We really don't know why flares should form," a physicist admitted last week. "We don't even know if their number is increasing or decreasing over the years." But for the baffled theoreticians, this month's flare-up offered at least one consolation: the phenomenon is being studied by an array of new satellites and ground-based equipment far superior to any previously available. Such super-sensitive gear may provide the first clear clues to why and when the sun erupts.

— *Newsweek*, August 21, 1972

An explanation of this unexpected upsurge of solar activity would be welcomed, not only by the scientist, but also by the occult student. The fact that the solar magnetic activity herein described normally follows an eleven year cycle links it, in our minds, with the sun spot cycle, about which considerable occult information is available.

Sun spots are depressions or cavities in the surface of the Sun, which are subject to great and rapid changes in form and dimension. They last from a few days to several months, with an average duration of a month or two. For about three or four years they appear with considerable frequency, after which they become less numerous and decline to a minimum for another three or four years. Then they again become more numerous. The interval from maximum number to maximum number averages about eleven

years. When the sun spots are fewest, the sun emits its full amount of heat, but when they are most numerous, the heat is considerably decreased.

The Sun, the planets, and their satellites, which, collectively, we designate as our solar system, are so indissolubly bound to one another and to the beings which inhabit them that any planetary disturbance on one of the heavenly bodies is felt not only by all the other members of the solar system, but also by the beings inhabiting the individual planets of that system. Disturbances on the Sun are especially distressing because the Sun is the center of the solar system and all the planets are magnetically attached to it.

As the esoteric student knows, the inner Sun is the physical vehicle of that great Being Whom we call God. The sun spot cycle is caused by His inbreathing and outbreathing. When God's outbreathing occurs, it carries with it His life and vitality and imparts His fructifying qualities to all that exists within the solar system. Thus life is given unstintingly to all that is. This great outflow of vital energy manifests in everything from the tiniest differentiated life spark to all the great Beings who guide and direct the process of evolution. On our mundane sphere we see it manifest in pleasant weather, in good crops, and in healthier, happier people who are inclined to be more amiable and kind. The outbreathing of God marks an era of increased vitality and good feeling, and accelerated growth on all planes of being. During this period the Sun itself is comparatively free of spot or blemish and shines with great brilliancy, giving out its maximum of heat and light.

This outbreathing, lasting approximately five and one-half years, is followed by a period of inbreathing. When this great cosmic breath returns to its source, it is laden with a sense of the sorrow, suffering, failure, hatred, and despair of the various beings who are struggling through the processes of evolution. While the major part of the Sun's life-giving

force is being gradually withdrawn from the solar system, crop failures, extreme cold, added discomforts, and an increase of ill-feeling, discontent, and brooding among humanity, are common. People begin to criticize, blame, distrust, and hate one another. After these conditions have recurred frequently enough, the feeling thus engendered crystallizes into a definite thought form, animated by the desire for revolt, which may force changes. Humanity is likely to become so saturated with ill-feeling that war can easily occur.

This great outbreathing and inbreathing of God might be likened to the systole and diastole of a great heart, sending out at one time the full force of solar vitality to the farthest reaches of the solar system, only to draw it back after it has been contaminated with the poison of passion generated by billions of beings in the struggle for existence in different parts of the solar system. The outgoing vital force is similar to the arterial blood which issues from the heart of the human being, pure and clean, laden with the life-giving oxygen which is sent to every part of the body. The inbreathing resembles that which returns through the veins, laden with the poisonous carbon dioxide generated by the process of metabolism going on in every part of our being. As the lungs, through the process of osmosis, purify the blood by supplying it with oxygen and relieving it of its load of carbon dioxide, so also does the Sun alchemically transmute the poison of passion into pure love and life force, and returns these to the various planets of the solar system. It is while this alchemical transmutation is taking place that the sun spot activity occurs, the spots being the physical manifestation of the alchemical process which is then in action.

On the basis of this analysis, it is possible for the occultist to speculate that the recent solar storms were also physical manifestations of a transmutative process. Although we do not know what unworthy activity may be taking

place among beings on the other planets, we know all too well that the evidence of evil and selfishness emanating from the Earth are extensive—even though much that is good is also making itself felt. Is it not possible that our Solar God, confronted with these very real poisons generated by humanity, has found it necessary to engage in an “unscheduled” period of transmutation, thus engendering the physical manifestations which, in their turn, were so troublesome in terms of our worldly existence?

## Hydrocarbon Pollution from Refueling

Air pollution control officials have concentrated on ways of curbing hydrocarbon vapor emissions from automobiles and from large stationary sources, such as refineries. Relatively neglected as a source of hydrocarbons—which are key components of smog—are gasoline filling stations.

Now, reports the Coordinating Research Council after a study, the evidence is that a driver of a 1972 car releases more hydrocarbons into the atmosphere while getting his tank filled than while burning a gallon of gas along the open highway.

The study, conducted by Scott Research Laboratories for CRC, indicates an average of 4.7 grams of hydrocarbons are emitted for each gallon of gas pumped into the tank of the average car. With an average filling of 11.5 gallons, 55.6 grams of hydrocarbons are released, almost all of it in the form of vapors in the tank displaced by the filling operation.

## Nonpolluting Fuel from Microbes

As the energy crisis deepens, ideas for energy production which were once regarded as highly esoteric and impractical are gaining support.

Carl Lamanna, scientific adviser to the life sciences division of the U.S. Army, says in the July issue of the *American Society for Microbiology News* that there appears little doubt now that microbial conversion of cellulose into methane or other clean fuels is economically feasible. Combustion of these fuels produces only carbon dioxide and water—which are, in effect, recyclable through photosynthesis. Thus the fuels are renewable “as long as the sun shines.”

Already, says Lamanna, microbiologists

have used cellulase, an enzyme from fungi, to convert cellulose to a monosaccharide. Further steps could produce methane, or alcohol, also a clean fuel. Waste cellulose is an abundant by-product of wood and paper industries, and urban garbage contains great quantities of it.

Another possible source of methane might be through microbial action on sewage and on feedlot wastes, says Lamanna.

— *Science News*, July 22, 1972

These two articles emphasize both the continuing all-pervasiveness of air pollution and the fact that hitherto untried methods of eliminating this danger to mankind do exist. Both articles may appear to some readers to be extreme, but if the hydrocarbon elimination during such a seemingly innocuous procedure as filling the tank of a car is really as extensive as claimed, then certainly any idea for the production of clean fuels should be fully explored, no matter how dubious it may seem at the outset.

## Psyching the Alcoholic

Propranolol is one of the drugs doctors have prescribed for years to curb angina pectoris, severe chest pains caused by narrowing of the arteries of the heart. Now, it appears, the same drug may well find a major new use—keeping alcoholics from reaching for another drink.

Dr. Jack Mendelson of Boston City Hospital recently told the International Congress on Pharmacology in San Francisco that he has successfully tested the drug in a study involving 24 male alcoholics. The men were given either propranolol or an inert placebo for three days and, on the fourth, offered an amount of liquor that would typically be consumed on a social occasion. Those who had taken the drug showed no change in mood, reaction time or other signs of drinking, while those who had been receiving only the placebo manifested a “considerable alcohol effect.”

On the basis of this preliminary study, Mendelson concluded that propranolol appears to block behavioral and psychic effects of alcohol. In this respect, it has distinct advantages over Antabuse, the drug currently prescribed to many alcoholics in the U.S. Antabuse has a purely physical effect, inter-

(Continued on page 40)



# BOOK REVIEWS

Literature Plays  
Motion Pictures Music

## "William Blake"

*William Blake*, by Kathleen Raine.  
Praeger Publishers, New York, 1971.

THE mystical art of William Blake, which was largely misunderstood during his lifetime and the years thereafter, appears now slowly to be experiencing a revival. Kathleen Raine's present incisive appraisal of Blake's life and work is a splendid reference source for those who are unfamiliar with this artist's contributions to the world of painting, engraving, and poetry. Over 150 superb illustrations add to the value and charm of this beautiful book.

The foundation of Blake's work lay in a "visionary imagination" which far superseded the immediate world of the physical. "Natural objects," he wrote, "always did and now do weaken, deaden, and obliterate imagination in me." Quoting Blake, and adding her own commentary, the author speaks of the "'ever Existent Images' which may be seen 'by the Imaginative Eye of Everyone according to the situation he holds'—a collective archetypal world whose reality is more credible in our century than it was in his own. 'To different People it appears differently, as everything else does.' Such art comes from a source deeper than the individual experience of poet or painter, and has a power of communication to that same level in the spectator. To our superficial selves this is a source of the 'obscurity' of visionary art; to our deepest selves, of its lucidity."

This cogent analysis seems to explain

the present revival of interest in Blake's work—a revival which is not coincidentally paralleling the general spiritual re-awakening in many parts of the world.

Artistically inclined as a boy, Blake at 14 was apprenticed to an engraver by an indulgent but practical father, who did not think that a good living could be made by merely painting. The engraver's art is evident throughout all Blake's work, and his apprenticeship seems to account for much of the meticulous and minute detail found in his paintings. Blake's work is largely small-scale, in painting as well as engraving. His most characteristic and beautiful images are of that which is minute—small birds, flowers, and insects. In conception, however, his work is majestic and monumental. Characters of mythology and classical literature, Biblical figures, and a personal interpretation of God Himself are portrayed in simple but profoundly meaningful eloquence that is sometimes frightening, sometimes soothing, and often elevating, noble, august, dignified, and awesome.

For Blake, line was the essence of art: "firm and determinate lineaments unbroken by shadows. The beauty proper for sublime art is lineaments, or forms and features that are capable of being receptacles of intellect." Says the author: "Line was, for Blake, above all an expression of energy. Every solid form can be seen as the imprint and the product of a flow of energy, and it is certain that Blake saw line as energy, as the signa-



ture of life."

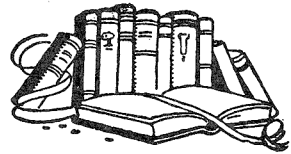
Blake's art ranges from the delightful illustrations of Nature Spirits cavorting in their element which accompany some of his lighter short poems, to the grand series of biblical illustrations which are fraught with esoteric significance. The author's comments on Blake's "Illustrations of the Book of Job" constitute a concise resume of his esoteric beliefs: "They are in themselves a prophetic vision, a spiritual revelation, at once a personal testimony and replete with Blake's knowledge of Christian Cabbala, Neoplatonism, and the mystical theology of the Western Esoteric tradition as a whole.... The true God is the 'God within,' enthroned in every human soul; the 'divine humanity' whose lineaments are those of Job himself. 'Satan, the Selfhood' is permitted to tempt Job. It is this Selfhood who makes havoc of Job's world; and as Satan assumes power, so the interior vision darkens and the 'God within' falls into the 'deadly sleep' of spiritual amnesia.... The beautiful figure of Elihu... ushering the first light of dawn among the fading stars, causes Job to look up in hope, is evidently Los, the poetic imagination, who 'kept the divine vision in time of trouble'."

Blake's philosophy, life style, and work, represented a continuing opposition to the atheistic and mechanistic rationalism prevalent during the late 18th and early 19th centuries when he lived. He saw a complete inner transformation—a rebirth of "the true man"—as the only effective counter-measure to the outlook which so distorted and concealed that which was spiritual and permanent. He conceived of delight as the essence of life, believing that all life seeks joy as its natural state. Life, for Blake, was an immeasurable essence, not to be contained within physical or mechanistic laws. Life was free, ever-mobile, and spontaneous—a point of view which accounts for the evident weightlessness so noticeable in his figures.

Blake subscribed to the Platonist view that every individual has his own innate

ideas, born with him and "truly himself." Joy, freedom, and contentment are based on men's ability to express themselves sincerely and spontaneously—to "bear their part in making the music of Heaven."

Unquestionably, as is so often the case with highly evolved Egos, Blake was far ahead of his time. Even his few close friends, though staunchly supportive, did not fully understand him or his message, which is clearly that of the New Age. Even now, his work is enigmatic to those who are not as yet intuitively or intellectually grounded in the principles of esoteric Christianity. We are sure, however, that in the years to come, the work of William Blake will come to be more generally esteemed as that of a pioneer and forerunner of the Aquarian Age.



#### MAX HEINDEL'S MESSAGE

(Continued from page 17)

Tubal-Cain, his ancestor, appeared and bade him jump into the seething mass. He was then conducted to the center of the earth where he met his first ancestor, Cain, who gave him a *new word* and a *new hammer* which would enable him, when he had become skilled in the use thereof, to blend the antagonistic elements and make from them the Philosopher's Stone, the highest possible human achievement.

(Continued)

\* \* \*

And all must love the human form,  
In heathen, turk, or jew.  
Where Mercy, Love & Pity dwell,  
There God is dwelling too.

--- William Blake

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# Readers' QUESTIONS

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## **"The Sins of the Fathers"**

### *Question:*

Please explain the Biblical passage, "I will visit the iniquities of the fathers upon the children...". I thought that each Ego was responsible for his own destiny. How can it be, then, that because the fathers do wrong, the children must suffer?

### *Answer:*

The Holy Spirit is the creative power of God. By this creative power, all that is has been brought into being, and it is a ray from this attribute of God which is used by men for perpetuation of the race. When the creative power is abused—that is, when it is used for sense gratification—it constitutes the sin against the Holy Spirit. This is the one sin that cannot be forgiven; it must be expiated.

Humanity as a whole is now suffering for that sin. Many of the crippled bodies and much of the sickness that we see around us result from centuries of abuse of the spiritual creative power. This suffering will continue until the human race learns to subdue its passions.

Often we see that children born to parents who thought it right to gratify their passions whenever they so desired have physical, mental, and/or emotional debilities. Thus, it may seem that the parents conferred suffering upon the children, and that the iniquities of the fathers have in this way been visited upon their children, but that is because we are looking at the matter from a purely material point of view.

Each Ego is responsible for his own destiny. No one suffers who has not been forced to suffer as a result of his own previous misconduct. The Recording An-

gels see to it that each Ego is born to precisely those parents, and in precisely that atmosphere, which he requires for his further development. Those Egos who have already learned the importance of purity and chastity need not suffer the ravages that their less enlightened brethren must still endure. Instead, they are drawn to parents who have also learned the lesson of purity, and are spared the debilities which the expiation of the sin against the Holy Spirit requires.

Only those Egos who, because of *their own* previous misconduct, must still expiate this sin, are born into conditions which will engender the requisite suffering.

## **Spiritual Power Not Dependent Upon Intellect**

### *Question:*

Is it possible to develop one's spiritual powers without having attained a high degree of intellectual development?

### *Answer:*

Spiritual power depends upon character building—that is, upon the ability of the Ego to learn the principles of right action and to live accordingly. The unity of all created beings underlies all spiritual activity. The principle of love, or the force of attraction, is the criterion of spiritual development. Without this force, there would be nothing but discord and dissension, which negate spirituality.

The mind is an instrument of the Spirit, as is the physical body. Spiritual power does not depend upon a formal education or upon the intellectual development of a person. It does depend, however, to some extent, upon his ability to use his mind

in serving the purposes of the Spirit, by accustoming it to engender right lines of thought. Spiritual development also depends in large measure upon the degree to which the "heart side" of the person has been developed. This enables him to feel the love and devotion that underlie meaningful spiritual achievements.

Intellectual ability often denotes success in the material world. If the Ego is not careful in the use which he makes of this ability, however, he may find it a distinct hindrance to spiritual development. If he devotes his attention to material success and permits motivations of self-interest to determine his activities, he cannot help but hinder the development of his spiritual nature, of which selflessness is a primary component.

are few soldiers who engage in killing whose desire bodies are not coarsened to some extent by the process of war. This type of coarsening, too, entails the requisite suffering in Purgatory.

Although the extent of purgatorial suffering varies, one condition holds good in all cases of killing: restitution must be made to the victim or victims. The debt must be paid in full in a future life of the Ego concerned. This may entail sacrifice and sorrow, or the debt may be paid by service, depending upon the temperament and evolutionary status of the Ego who must pay.

## Soldiers' Suffering in Purgatory

### Question:

Do men who kill in war suffer in Purgatory as do ordinary murderers?

### Answer:

Suffering in Purgatory is due to conditions within the desire body. The murderer—that is, the individual who kills intentionally and deliberately—proves by his desire to murder that coarse elements exist in his desire vehicle. These elements must be purged, and it is the purgative process that causes his excessive suffering in Purgatory.

When killing is not done because of a deliberate desire to kill, however, the same intensity of suffering does not occur. The desire body of the Ego concerned may be relatively pure and clean with but little of the coarser elements. Thus the motive or incentive, furnished by the desire body, determines the suffering of an Ego who has killed during his lifetime just ended.

War, however, is brutalizing, and there

## Activities of White Corpuscles

### Question:

In the *Cosmo-Conception*, the statement is made that the white corpuscles are "destroyers." Can you elaborate upon this?

### Answer:

The white corpuscles are the product of the desire body, the nature of which is to harden whatever it contacts. The desire body has invaded the realm of the vital body, gained possession of the spleen, and makes white corpuscles therein. These corpuscles then enter the blood stream and are distributed all over the body.

When a person yields to emotions such as anger, the emotional force thus generated increases the blood flow, which enlarges the veins and arteries. Thus the way is opened for the passage of the white corpuscles through their walls into the tissues of the body, where they become centers of crystallization. These crystallized centers form a base for disease, and also hasten the processes of old age which result in decrepitude and disintegration of the physical body.



## Nutritional Astrology

A STUDENT

### Part II

#### — CANCER —

Your food shall be your remedies,  
And your remedies your food.

— *Hippocrates*

**C**ANCER has rulership over the esophagus, stomach, diaphragm, upper lobes of liver, the mammae, lacteals (the lymphatic vessels of small intestines which take up chyle, conveying it to the thoracic duct or right lymphatic duct), pancreas, thoracic duct, serum of blood, peristalsis of stomach, and chymification (the process of partly digested food passing from the stomach to the small intestines).

This sign is associated with nutrition, having an extremely profound effect in Nature as well as in the human body. The breast supplies milk for the infant. The stomach must digest food, which in turn nourishes the blood. The blood goes to the spleen, where the corpuscles are formed. These return to the blood, going to nourish cells.

The most helpful foods are: apples, grated, Venus; asparagus, Jupiter; beets, grated, Saturn; beet greens, Saturn; carrots, Venus and Mercury; celery; cheese, unprocessed; cucumbers, Moon; egg yolk; herbs — buttercup; mint, Venus and Jupiter; sorrel, Venus —; honey, pure, Sun; lettuce, green, Moon; lima beans, green,

Venus; mustard leaves, Mars; okra; peppers, green, Mars; pumpkin, Moon; potatoes, Saturn; onion, green, Mars; strawberries, Venus; string beans, Venus; turnips, Moon; watermelon, Moon; wheat germ, Venus.

The Moon, Cancer's ruler, governs the esophagus, uterus, ovaries, lymphatics, sympathetic nervous system, synovial fluid, alimentary canal, lymph, chyle, and nerve sheaths. Their need is for the following: almonds, Sun and Jupiter; barley, Saturn; beans, dried, Venus; bran; broccoli; buttermilk; cabbage, Moon; cherries, Venus; corn meal, yellow, Sun; dates, dried, Venus; figs, Venus; flour — buckwheat; cottonseed; peanut; soybean; whole wheat, Venus —; kale, steamed; leafy greens; oils, cold pressed — corn, Sun; peanut —; peaches; peanuts; peas, green; raisins, Venus; rice bran, Venus; rice polishings, Venus; soybeans, dried and fresh; sweet potato; turnip greens, Moon; nuts; whole grains; wholewheat cereal, Venus.

The simplest nutrition is the best, avoiding pastries, cakes, sweets, etc. Short-cook vegetables to retain vitamins and minerals. Cut them into bite-size pieces. Into a heavy cooking pot add a little liquid plus about one Tbs. oil; when steaming hot add vegetables, which are ready in a few minutes after having been cooked in the tightly covered pan.

## — LEO —

“Tell me what you eat, and I will tell you what you are.” — *Physiology du Gout*.

The body needs all its magnetism to coordinate with its electrical system and, when used negatively or wasted, deprives it of precious requirements.

Leo rules the heart, the dorsal region of the spine, spinal cord, and aorta. Its needs are met through the use of the following, plus those listed below under the Sun: almonds, Sun and Jupiter; blueberries; fruits; herbs — chicory; comfrey, Saturn; camomile, Sun; dill, Mercury; marigold, Sun; mint, Venus —; lettuce, green, Moon; leafy green vegetables; molasses, blackstrap, Moon; onion, green, Mars; potatoes, Saturn (baked with herbs); spinach, Saturn; watermelon, Moon.

The Sun rules vitality, influences spleen storage of vital energy, as well as the heart; also has influence on front pituitary gland and thyroid gland. The need is for iodine, manganese, vitamins B-complex and E, to be found in the following: alfalfa; almonds, Sun and Jupiter; apples, Venus; apricots, Venus; artichokes; avocado; bananas, Moon; barley, Saturn; beets and greens, Saturn; broccoli; buttermilk; cabbage, Moon; carrots, Venus and Mercury; cheese; corn, yellow, Sun; dandelion, Jupiter; dates, dried; dulce, Moon; endive, Moon; figs, Venus; flour — bran, buckwheat, cottonseed, peanut, soybean —; garlic, Mars; grapes, Venus; herbs — caraway, Mercury; fennel, Mercury; sorrel, Venus; tansy, Venus —; honey, pure, Sun; Irish moss, Moon; kale, steamed; kelp, Moon; leafy vegetables; lima beans, green; mushrooms, Moon and Mercury; mustard greens, Mars; nuts, nearly all; oils, cold pressed — coconut, Sun; corn, Sun; olive, Jupiter; peanut; soybean; wheat germ —; peaches, Venus; peas, green; pineapple, Sun; potatoes, Saturn (baked with herbs); rice polishings, Sun; sprouts; sweet potatoes; watercress, Moon; whey; yogurt.

This is the month for raw foods and fruit juices as well as fruits, with little

need for cooking, because Nature supplies all in abundance at this time of year. It is also the month for grape (Venus) cure (use white for kidneys and liver, blue for the skin).

## — VIRGO —

The nuts are getting brown,  
The berry's cheek is plumper.

— *E. Dickinson*

Virgo rules the abdominal region, large and small intestines, lower lobe of liver, spleen, duodenum, chylification, and peristalsis of the bowels.

The foods especially beneficial during the solar month of Virgo are principally as follows: carrots, Venus and Mercury; cashew nuts, Mercury; cherries, Venus; corn, fresh, Sun; endive, Moon; figs, dried, Venus; gooseberries, Venus; grapes, Venus; hazel nuts, Mercury; herbs — caraway, Venus; dill, Mercury; flaxseed, Mercury; marjoram, Mercury; mint, Mercury and Jupiter; valerian, Mercury —; oats, Mercury; peaches, Venus; parsley, Mercury; pomegranates, Venus; rye, Saturn; whole wheat, Venus; yellow vegetables.

As the ruler of Virgo is Mercury, it has to do with ears, sight, tongue, all sense perception, right cerebral hemisphere, cerebro-spinal system, sensory nerves, vocal cords. Foods needed: agar, Moon; almonds, Sun and Jupiter; apples, Venus; apricots, Venus; barley, Saturn; beans, dried, Venus; beet greens, Saturn; bran; brewers yeast; broccoli; buttermilk; cabbage, Moon; celery; cheese, unprocessed; corn meal, yellow, Sun; cranberries; dates, dried, Venus; dulce, Moon; egg yolk; figs, dried, Venus; flours — buckwheat, cottonseed, peanut, soybean; honey, pure, Sun; Irish moss, Moon; kale, steamed, Moon; kelp, Moon; lima beans, green, Venus; milk, soybean; molasses, blackstrap, Moon; mushrooms, Moon and Mercury; nuts; oils, cold pressed — corn, Sun; and peanut —; olives, Sun and Jupiter; onions, Mars; parsnips, Saturn; peaches, Venus; peanuts; rice bran, Sun; rice polishings, Sun; soybeans, dried and fresh; sweet potato; Swiss chard; turnip

greens, Moon; vegetable tops; walnuts, Sun; wheat germ, Venus; wholewheat cereal, Venus; whole wheat, Venus; whole grains.

It is suggested that no liquids be taken at mealtime because of the tendency to dilute and flush out of the body the vitamins and minerals contained in the foods eaten.

### — LIBRA —

Emotional irritation invites bacterial invasion. — *Anonymous*

Libra rules the kidneys, lumbar region of the spine, ureters (tiny ducts between kidneys and bladder), skin, and the vasomotor system (contraction or dilation of walls of blood vessels).

Some have assigned the subconscious mind to Libra as a balance between the conscious mind (Gemini) and the superconscious mind (Aquarius).

The following foods are beneficial: almonds, Sun and Jupiter; apples, Venus; bananas, Moon; barley, Saturn; coconut, Sun; corn, yellow, Sun; dandelion, Jupiter; eggplant; egg yolk; figs, ripe, Venus; goat milk; grapefruit, Sun; grapes, Venus; oranges, Sun; peanuts, raw; pears, Venus; persimmons; pomegranates, Venus; pumpkin, Moon; salsify or vegetable oyster; squash, Moon; turnip, Moon; whole grains.

Venus, Libra's ruler, governs blood, veins, circulation, and hair.

The following foods are called for: alfalfa; avocados; cabbage, green, raw, Moon; carrots, Venus and Mercury; dulse, Moon; dried fruits, especially apricots, Venus; figs, black, Venus; fruits, green and yellow; garlic, Mars; herbs—ginger, linseed, slippery elm bark; Irish moss, Moon; kelp, Moon; lettuce, green, Moon; molasses, blackstrap, Moon; oils, cold pressed—coconut, Sun; olive, Sun; soybean; wheat germ, Venus—; pineapple, Sun; potato, baked, Saturn; soy flour; vegetables, green and yellow; whole grains.

Excessive use of carbohydrates and highly putrefactive flesh foods creates an unspeakable condition in the body of the average person today. The great wonder

is that these marvelous bodies of ours stand up as long as they do under the abuse we give them. A clean, properly mineralized body won't become ill provided we, to some extent, discipline the mind.

(Continued)

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### MONTHLY NEWS INTERPRETED

(Continued from page 33)

fering with the metabolism of alcohol in the liver to make an alcoholic violently ill after he takes a drink. This is a form of treatment known as "negative reinforcement" which, psychologists have found, is less effective than the "neutral reinforcement" offered by an agent that blocks behavioral changes caused by alcohol.

Most drinkers, Mendelson believes, drink to achieve an alteration in mood. The alcoholic taking propranolol finds that no such change occurs when he imbibes, so the conditioned reflex that drives him to drink is eventually extinguished. Mendelson also suspects that propranolol has the effect of reducing anxiety, which is suspected of playing a major role in the desire to drink.

— *Newsweek*, August 22, 1972

Here, again, a drug is being used to bring about, artificially, a change of behavior which will someday have to be made naturally by the Egos concerned. The fact that the "conditioned reflex" which causes an alcoholic to imbibe has been extinguished artificially does not mean that he, himself, has conquered the desire to drink.

The use of propranolol may, indeed, cause drinkers to abstain and, therefore, help them become more useful individuals during the present Earth life. They will not have learned their lessons as far as alcohol is concerned, however, since their abstinence was, strictly speaking, forced and involuntary. They will, therefore, find themselves subject to similar temptations in future lifetimes—temptations which will continue to be set before them until they prove that they can withstand them naturally, of their own free will. The use of propranolol or any other drug, therefore, cannot effect a *permanent* cure of alcoholism.



## The Mind's Role in Health

**I**T is well known to science that an attitude of fear breaks down the power of resistance of the body, and thereby lays it susceptible to disease which would not otherwise be able to gain a foothold. From an occult point of view it is perfectly plain why this is so.

The dense body which we see with our eyes is interpenetrated by a vehicle made of ether, and the energy from the Sun, which pervades all space, is constantly pouring into our body through the spleen, which is a specialized organ for the attraction and assimilation of this universal ether. In the solar plexus it is converted into a rose-colored fluid which permeates the nervous system.

This may be compared to electricity in the wires of an electric or telegraphic system. By means of this vital fluid the muscles are moved and the organs perform their vital functions so that the body may express itself in perfect health. The better the health the larger the quantity of this solar fluid which we are able to absorb, but we utilize only a certain part of it, and the surplus is radiated from the body in straight lines.

When these lines of force flow from the body vigorously no disease germs can enter the body, and those which may enter the body with food are also quickly expelled. However, the moment we allow thoughts of fear, worry, or anger, the body endeavors to close the gates against a real or fancied outside foe. Then

also the spleen closes up and ceases to specialize the vital fluid in sufficient quantities for the necessities of the body. The solar fluid does not then radiate strong enough to carry out the deleterious organisms, which may then feed unobstructed upon our tissues and cause disease.

Whether those who believe in divine healing know this law or not, they act according to its dictates when they affirm that they are children of God, and that they have no reason to fear. God is their Father and will protect them so long as they do not deliberately disregard the ordinary laws of life. — M.H.

\* \* \*

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

### HEALING DATES

January . . . . . 3 — 10 — 17 — 23 — 30

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## OUR PATIENTS WRITE

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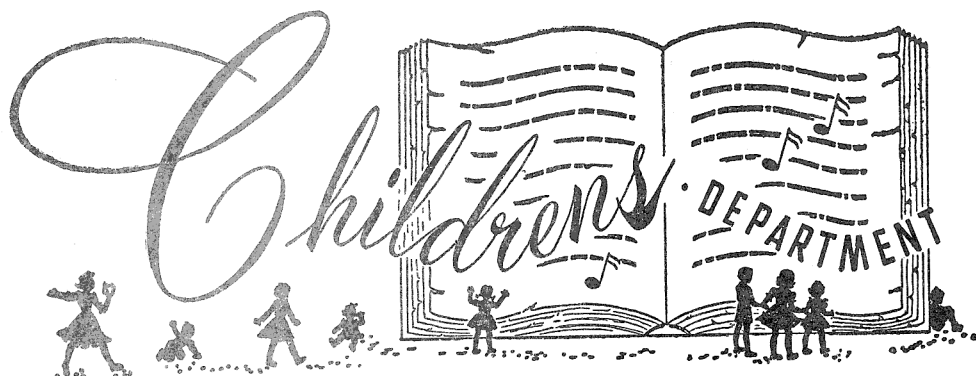
*Missouri*—R. is doing better all the time His improved physical condition is obvious — no longer does he have a frail, delicate looking body. Is now filled out and has a sturdy and healthy look. Your help and loving consideration have been a real blessing to me and my family. I thank God every day for having been allowed to come into the sphere of your influence.

*Nevada*—A friend of mine sent an application to you last week. I talked with her last night and she said she felt better already. Thank you for helping her. The new job I got is a very promising one. It won't be long before my husband will be a complete vegetarian. He says the "junk" he had been eating no longer appeals to him, so my patience and your help are being rewarded! Thank you again.

*Texas*—Wish I could express truly just how much I appreciate the diet and prayers. Am a new person! Look different and feel different! Everyone says so. God bless you and keep you!

*California*—I've fed the baby according to your instructions, and I thank you for his good health. His body is solid and very well formed, his complexion robust, and he is very strong and alert. Every time he has had a fever I've been able to trace it to a new tooth. In the beginning I was ignorant as to how to treat his fever, fumbling around with aspirins and medicines from the doctor. He only got worse and seemed very ill. When I followed your instructions he soon got well. So now I not only have faith in your methods, but I also have knowledge that your methods are truly wonderful and do work.





## A Night Away from Home

DAGMAR FRAHME

CONSTANCE felt like a fish out of water. Which is not too surprising, because she *was* a fish out of water. Mr. Burley, the grounds-keeper at the park, had taken all the other goldfish to the big new fish pool, but he didn't see Constance, who had been having a nap under a water-lily pad. Now he was draining the old pool, and there was just an inch of water left.

Constance splashed frantically. Mr. Burley had opened the drain and gone away to cut the grass. He was nowhere in sight, and Constance knew that if he didn't come back soon and see her predicament, she would be lost.

"Arf!" came a loud bark suddenly. "Is that you, Connie? What's happening to your water?"

"Glub, glub," glubbed Constance, trying to breathe and talk at the same time. Tracy was a lovable old dog, but she certainly could be obtuse at times! "Never mind that now, Tracy!" she gulped. "Go get Mr. Burley before *all* the water drains out."

Constance pressed her gills into the water as far as she could and tried again to get a deep breath. "Why doesn't Tracy go," she thought, "instead of standing there staring."

"Hurry up, Tracy!" she begged. "I

can't last much longer."

"Arf!" Tracy seemed suddenly to realize the danger, wheeled around, and raced off in search of Mr. Burley.

She had to run all the way to the baseball diamond before she found him. He had stopped cutting the grass and was talking to some people. Tracy barked and barked, but Mr. Burley paid no attention except to turn around once and command, "Shush, Tracy!"

Even though Tracy barked some more, Mr. Burley kept right on talking. Tracy saw that she would have to change her tactics. She cleared her throat and began to growl angrily, something she never remembered having done before. The growl sounded very fierce, and Tracy couldn't help being pleased with herself. She growled again, so fiercely that Mr. Burley stopped talking to look at her in surprise, and the other people all stepped back a little. Tracy growled once more, ran up to Mr. Burley, and tugged as hard as she could on his trouser leg.

"What's gotten into you, Tracy?" he asked, but Tracy only growled again and tugged harder.

"Cut that out!" ordered Mr. Burley. "You'll tear my pants!"

When Tracy went right on tugging, Mr. Burley shrugged his shoulders and said,

"I'd better see what this dog wants."

Tracy saw that he was ready to follow her, so she started back toward the old pond, making sure that Mr. Burley stayed right behind her. She barked loudly to let Constance know they were coming, and it was a good thing, because Constance had been just about to give up and stop breathing. When she heard Tracy coming back, though, she pushed her gills down into the half inch of water that was left, and tried her best to stay alive.

"Oh my gosh!" exclaimed Mr. Burley, suddenly appearing over the side of the pool. "That poor fish. How did I miss it? No wonder you were excited, Tracy."

Mr. Burley looked around quickly and saw a rusty old tin can lying near the pond. "Not very clean, but it'll have to do," he said. He scraped it along the bottom of the pond, scooping up Constance and as much water as he could at the same time.

"Ugh!" gasped poor Constance, who only a second before had been so happy about being saved. The can was dark and slimy and smelled awful, and Constance almost wished that she had been left to drown in air. Then a stream of ice-cold water rushed into the can, and she nearly fainted. But adding water from the hose was the only thing Mr. Burley could have done. It was almost half a mile to the new fish pool, and there wouldn't otherwise have been enough water in the can to keep Constance alive long enough to get there.

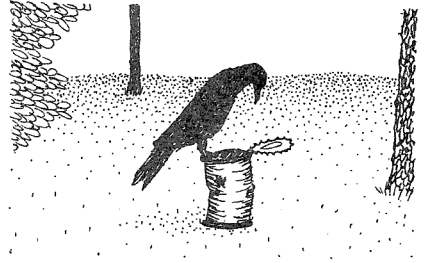
Mr. Burley put the can down on the ground. "The fish will be O.K. here for a minute," he said out loud to himself. "I'd better check those new shrubs while I'm down this way."

"Oh, no," thought Constance, as she listened to his footsteps fading away through the grass. "How long will I have to stay in this horrible can? I can't see anything but a little piece of sky, and there's not much room to turn around in, either."

Constance accidentally touched the slimy edge of the can with her fin, and shuddered. The pool had always been so

nice and clean, and she wasn't used to slimy things.

"Hi, Connie. What are you doing in there?" croaked a harsh voice nearby. Constance jumped, and looked up to see Cassius Crow perched on the rim of the can.



"I think I'm being moved to the new fish pool," she sighed, "if Mr. Burley remembers to come back for me. Do you see him anywhere?"

Cassius looked around and emitted a startled "Caw!" "No," he said, "I don't. But I see those boys coming back, and I'm going up in a tree where I can watch them from a distance. Cawwwk!" Without another word he flew off, leaving Constance worried about what was going to happen next.

She didn't wait long to find out. A loud thud shook the ground nearby, and a large brown object flew over the top of the can and to the other side. "A football!" thought Constance in horror. Long ago, the only other football she had ever seen had landed unexpectedly in the pool, splashing water in all directions and frightening everyone. It kept bobbing around in the water until a boy wearing dirty sneakers waded into the clean pool and picked it up.

Constance knew how rough a game football was, and wasn't surprised to hear loud shouts and see the bottoms of shoes going back and forth over the can. "Please don't let them knock the can over," she whispered.

Constance was almost stiff with fright. She knew that if somebody knocked the

can over and the water spilled out, she wouldn't have a chance. Back and forth went the feet, again and again the ball thudded nearby, and the shouts grew louder and more excited. Once somebody's foot brushed the can and it teetered back and forth, splashing out an inch of water. Then the teetering slowly stopped, and all was still.

"Ohhhh," Constance breathed again. "That was close. Are they really gone?"

Sure enough, the boys had finally finished their game and gone away. Constance went limp. She was very tired, and was just beginning to doze off when—

"Connie! How'd you get into that dirty old can?" chattered a voice overhead.

Constance snapped awake and looked up, wishing people would stop startling her and asking silly questions. Ebenezer Squirrel's bewhiskered face peered over the rim.

"Hello, Ebenezer," Constance said in a tired voice. "Mr. Burley put me in here to take me to the new pool, and then he went away."

"Humph!" muttered Ebenezer. "Kind of sleazy treatment, I'd say."

"Oh, Mr. Burley meant well," said Constance hastily. "But he's got so much to do. I only hope he doesn't wait too long."

"Well," said Ebenezer, "if it was me, I wouldn't put up with such a state of affairs."

"What," Constance wondered, "does he think I could do about it?" But before she could ask Ebenezer, he had twitched his tail, chattered, and scurried off across the grass.

"Now maybe at least I can get some rest," thought Constance. She relaxed again, and soon was sound asleep.

It was dark when she woke up. One bright star twinkled above the can, and she wondered why she couldn't see more. Then she remembered what had happened and where she was. "Mr. Burley *did* forget about me," she thought. "What am I going to do now?"

Constance began crying. She was hungry, and the can was dirty and smelly. "If only I'd been left to drown in the air,"

she sobbed.

"Grunk!" came a sound above the can, but Constance was crying so she didn't hear it. "Who's in here?" asked a voice. Constance only cried harder, making bubbles rise to the surface.

"What *is* going on?" asked the voice. "Connie? Is that you? Grunk?"

This time Constance heard. "Mr. Frog?" she sniffed. "I'm so glad you're here. It's just awful in this can."

"Well, I should think so. How'd you get in there, anyhow?"

Between sniffs, Constance told her story. Mr. Frog shook his head. "You are in one dickens of a predicament," he announced.

Constance, who already knew that, wished that Mr. Frog would say something more helpful. Instead, he croaked thoughtfully a few times and said, "Well, not much can be done before morning. I'd stay and keep you company, but I'm mighty hungry and there are lots of mosquitoes down by the brook. Excuse me if I go catch a few?"

"Of course," sighed Constance, who was mighty hungry herself. It didn't much matter if Mr. Frog stayed or went. He couldn't help her anyhow.

For the rest of the night, Constance was lonely and scared. She thought about her friends, all sound asleep under lily pads in their new, clean pool. In the morning, Mr. Burley would put some food in for them the way he always did. "Maybe he'll remember about me then," she hoped. It seemed a long time before the first light of dawn appeared in the little bit of sky that Constance could see. The birds had begun their morning concert, and one of them suddenly swooped down.

"Heavenly days, Connie!" it exclaimed. "That's a terrible place to spend the night."

"Good morning, Mrs. Robin," politely said Constance. "I'm not here because I want to be." And before Mrs. Robin could ask any silly questions, Constance told her story again.

"Heavenly days, Connie!" repeated Mrs. Robin. "That's dreadful. I wish I

could help. But don't worry, Mr. Burley will be back soon. Now I must go feed my children. See you later. Good-by." And away she flew.

"Bye," murmured Constance.

Several hours went by. The Sun rose high in the sky, and once in a while Constance heard far-away noises. A bicycle bell rang several times, and the blue jays seemed to be having an argument about something. Once she thought she heard Tracy barking in the distance, but the barking soon stopped. No one came near the can, and the water got warmer and warmer. Constance knew it would get very hot before the Sun went down again, and this gave her something else to worry about. She closed her eyes, sighed again, and tried desperately to think of a way out.

"Mama!" suddenly shouted a high voice. "There's a fish in this can!"

Constance looked up to see a little girl peering down at her. She didn't know too much about human children, but liked the looks of this one. The little girl put her finger into the can, almost touching Constance, who moved away as far as she could.

"Why, that *is* a fish," said another voice, "a beautiful goldfish. How did it get into this ugly can? Take your finger out, honey. You're scaring it."

The finger was taken out, and Constance felt a little better.

"Can we keep it, Mama?" asked the child.

"No, honey, we'd better take it to the new fish pool here in the park."

As the little girl's mother picked up the can, Constance could hardly believe it. Was she really going to the pool at last? "At least, this woman knows how to carry a can with a fish in it," she thought. The little girl's mother held the can very still, letting no water spill out, and not once did Constance feel herself pushed against the slimy sides.

She thought they must almost be there, when a familiar voice said, "Glory be, ma'am, is that the can that was down by the old pool?"

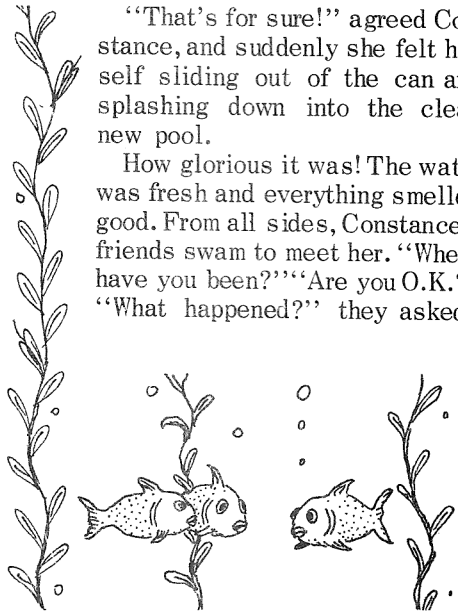
"Why, yes," came the answer. "There's

a fish in it and I thought we could put it in the new pool."

"I'm sure glad you found it," said Mr. Burley—for that is who the voice belonged to. "I was going to take the fish there myself yesterday, and then got busy with something else and clean forgot until this minute. Well, let's get it in there now. I reckon that poor fish has had about as much trouble as it can take."

"That's for sure!" agreed Constance, and suddenly she felt herself sliding out of the can and splashing down into the clean new pool.

How glorious it was! The water was fresh and everything smelled good. From all sides, Constance's friends swam to meet her. "Where have you been?" "Are you O.K.?" "What happened?" they asked.



After Constance told her story—several times—she and her friends all ate a good breakfast. Mr. Burley had put an extra portion of food into the pool, as if he wanted to show Constance that he was sorry. Then Constance went for a long swim, exploring every inch of her new home. It was much bigger than the old pool, and there were some rock formations to play around and some seaweed jungles that were fun to swim through.

Late that afternoon, after Constance had had a good nap and was beginning to forget what had happened to her, she was swimming lazily near the edge of the pool.

"See, Daddy, that's my fish," a high-pitched little voice said, and there, sure enough, was the little girl who had found her.

The father chuckled. "Now how do you

know that this is your fish and not one of those over there? They all look alike."

"They don't *either* all look alike," the little girl said firmly. "There's one with a black tail, and one is almost white. And my fish just looks like my fish, and this is my fish. Look, I'll show you."

With that, the little girl put her finger into the water not far from Constance and made a few ripples in the water with it. Any other time, Constance would have swum away from the finger as fast as she could. Some people put out food for the fish with their fingers, but other people tried to catch the fish with their fingers. One couldn't always be sure which was going to be which, and Constance and her friends had long ago decided it was safer not to take any chances.

This time, though, Constance wasn't worried. She swam right up to the little girl's finger and nuzzled it a few times. Then she blew some bubbles and did some very fancy dives in the water. She flipped her tail and splashed more water than you would think a goldfish could splash, and swam gracefully around and around, making what human beings call "figure eights." Then she stopped, flipped her tail one more time, bowed in the water, and was still.

The little girl squealed and clapped her hands, and her father said, "Well, I'll be! Never saw a fish give a performance like that! Guess that must be your fish after all. It sure was trying hard to say thank you."

"I know," smiled the little girl. "Tomorrow I'll bring it some cookie crumbs."

"Don't you think it will get a stomach ache?" asked her father. "Cookie crumbs aren't good for fish."

"Just this once, for a special treat," insisted the little girl. "My fish won't eat too many."

Constance smiled. All her life she had heard children near the pool talking about cookies, but had never tasted any. If they were as good as the children said, it was just possible that, this once, she *might* eat too many. But after all, didn't she deserve a special treat after that night in the can?

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# IN THE LAND OF THE LIVING DEAD

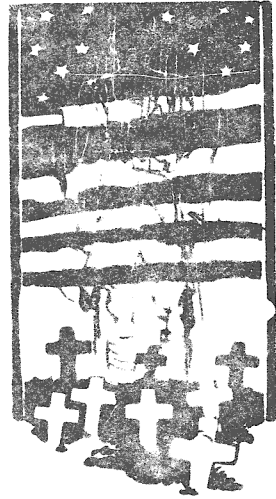
By PRENTISS TUCKER

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## THE VITAL BODY

By MAX HEINDEL

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