

April, 1975 50c

RAYs from the Rose Cross



*The
Rosierucian Fellowship*



MYSTERIES OF THE GREAT OPERAS



FAUST

PARSIFAL

TANNHAUSER

LOHENGRIN

THE RING OF THE NIEBELUNG

**Max Heindel, Western Initiate and Seer, dicusses the
true nature of music . . . the relation between the human
spirit and music . . . the origins of music.**

THE ROSICRUCIAN FELLOWSHIP

Box 713

Oceanside, California

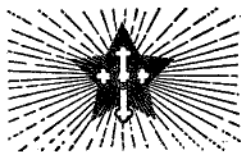
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The Rosicrucian Fellowship was "grounded" here in Oceanside to give out the Rosicrucian Teachings; the magazine, *Rays From The Rose Cross*, is one of the means of disseminating these truths. But each generation must have those truths put in its own idiom. So we are asking for articles from our members who may have that special gift. Won't you share it with others?



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The Middle Choice

Below the Angels,
There stands;
Above the animals,
There stands;
A being with choice
Of falling or rising.
There, stands man.

And his greatness or frailness
Depends on his own soul,
And his will to rise or to fall.
Great is the pain of both.
One without end,
Unconscious.
The other conscious
To its end.

Above the animals,
There stands;
Below the Angels,
There stands;
A being with choice,
There, stands man.

Bright is his flame,
Daring his end,
To grow and ascend
Or descend into shame,
And Christ is his star
Guiding between --
a balance, the path and its end.

Below the Angels,
There stands;
Above the animals,
There stands;
A being with choice
Of falling or rising.
There, stands man.
—Michael Miles



When the Light of Love is Let Shine

Out of all sorrow comes gladness,
Out of the dark comes the light,
Out of the shadows comes sunshine,
Out of all wrong comes the right.
He who is treading the downward path
Sometimes the ladder will climb.
And all that seems evil sometime will
be good
When the Light of Love is let shine.

Tomorrow the storm will be over
Tomorrow the clouds will be gone
In the path that is straight and narrow
Tomorrow we'll all move along.
Tomorrow the things that are evil
Will be erased from our mind
No one will live who his all would not
give
When the Light of Love is let shine.

The time will soon come when all that
is old,
Will be put aside for the new.
The whole creation will move in the
path
That is now being trod by the few.
The work that was done by the Master,
Will be done by all sometime.
There'll be no night, We'll walk in the
Light,
When the Light of Love is let shine.
—Lena Darrance

EDITORIAL

The Flower of Faith

Is there a sweeter bloom than the flowering of faith into knowing? That which we have accepted for so long by belief only, is suddenly revealed to us. We see clearly that it is indeed so. Our faith has become knowledge.

The assurance and comfort this knowledge brings is the reward of our faith. St. Augustine says, "Faith is to believe, on the word of God, what we do not see and its reward is to see and enjoy what we believe."

We start on the spiritual path with little more than a need, and a faith that dares be little more than a hope. Even at this early stage much depends upon the choices we make. In the world many choices seem of little importance and we often take the easy way, while knowing that it is not the highest. Once we have set our feet upon the path we begin to understand that all choices are important. In faith that this is so, we learn to consider the alternatives and strive to choose the highest.

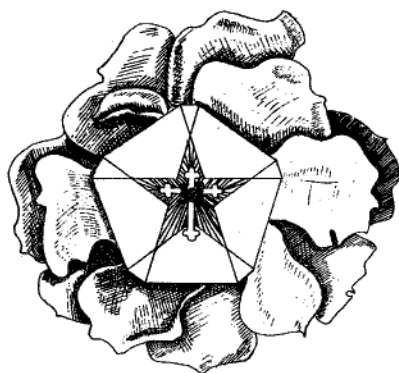
Christ stressed the importance of faith when, after healing he said, "...your faith has made you well." (Matt. 9:22) and again it is written, "He did not do many mighty works there because of their unbelief." (Matt. 13:58)

In the thirteenth chapter of 1 Corinthians St. Paul says, "So faith, hope, love abide, these three...." The dictionary says that to abide means to remain. We know then, that even when it seems we have little or no faith, it does abide within us. If we feel it is weak, we help it grow by exercising it. As we take our first faltering steps, each right choice strengthens us and helps to increase our faith. We begin to be faithful in our actions. We keep the daily quiet time, we turn to God for guidance, we try to react with love in all situations.

Then one day our faith becomes knowledge. That which was at first but as a grain of mustard seed within has become a flowering tree of shelter and comfort.



Mystic



Light

The Wisdom of God

Helen Taylor

The wisdom of God is an enormous subject, but we shall use only a few facts to show the extent of His omniscience. The facts will be taken mostly from the Christian Bible and *The Rosicrucian Cosmo-Conception*.

The more we stop to consider, the more we realize how great and impersonal God, the all divine Father, is. The more aware we become, the more we can truly adore God and appreciate with grateful hearts His beneficent Love that is poured out continually to every single living creature, and the more we realize how great and wise His plans for our advancement are. We then cannot doubt the greatness of our divine Father.

Some students studying *The Rosicrucian Cosmo-Conception*, which was given to Max Heindel by the Elder Brother, view it mostly from an intellectual angle and thus fail to see the love side of the lessons.

What is wisdom? "Only when knowledge has wed love, do they merge into wisdom, which is the Christ Principle, the second aspect or phase of Deity." It is the mission of The Rosicrucian Fellowship to promulgate a combined doctrine of Head and Heart. We are taught that by living the life (Christ Jesus' Teachings, the Laws of God) and

by serving lovingly and forgetting self we balance head and heart.

In fact, every paragraph of *The Rosicrucian Cosmo-Conception* speaks of the great wisdom and intelligence of our Father. We are made in the image of our divine Father, fearfully and wonderfully! At some time in the future we are to become consciously one with Him. Christ Jesus said, "My Father and I are one." Later – for evolution continues – we are to become Solar Gods and create as does our Solar God, through Epigenesis.

God is one, as light is one. But as light passing through the atmosphere is refracted into three primary colors, red, yellow, and blue, so also God, when He manifests or reflects Himself in Nature, is three-fold.

There is the Creative Principle Whom we know as Jehovah, the Holy Spirit. There is the Preservative Principle, the Christ, the Love-Wisdom Principle. There is the Principle of the Father, involving the destruction of the forms which are no longer useful in order that the material from which they were constructed may be used in the building of new forms. The Father takes us back to our home in Heaven where we can assimilate lessons learned on Earth and build

archetypes of better bodies for our next Earth life.

There is but one Spirit in man also: the Ego, the microcosm. Looking at the Ego from the physical world, however, it is refracted into three aspects: the Divine Spirit, the Life Spirit, and the Human Spirit.

The divinity within us is, was, and always will be. It had no beginning and therefore shall have no end, for it is one with God Who is, was, and always will be. As is the macrocosm, God, so is the microcosm, the little god-man.

As light is refracted into seven colors of the spectrum when passing through our atmosphere, so also the Virgin Spirits were refracted by our Creator into seven great Rays. Each class is under the direct guidance of one of the Seven Spirits before the Throne, who are the Planetary Genii, the Star Angels. All Virgin Spirits in their successive incarnations are continually intermingling in order that they may gain the most varied experiences; nevertheless, those who have emanated from the same Star Angel must enter the path of Initiation through a lodge composed of members of the same Ray from which they originally came, hence to return to their primal source. Therefore all schools are divisible into seven, for each class of Spirits. That is why Christ Jesus said to His disciples, "Your Father and mine." None could have come into as close touch with Him as did the disciples, except those belonging to the same Ray.

When we started our evolution at the beginning of this Day of Manifestation, God differentiated the Virgin Spirits *within* (not from) Himself as sparks from a flame, *of the same nature*, capable of being fanned into flames themselves. Evolution is the fanning process which is to accomplish that end. In the Virgin Spirits are enfolded all the possibilities of their Divine Father, including the germ of an independent will which makes them capable of originating new phases not latent in them. The latent possibil-

ities are transformed into dynamic powers during evolution, while the independent will institutes new and original departures. This is Epigenesis. As our divine Father has a germ of everything within Himself that is within the Absolute, so we, also, have a germ of everything within ourselves that is within the Supreme Being and the Absolute.

Prior to the beginning of the pilgrimage through matter, we, as Virgin Spirits, were in the World of Virgin Spirits, the next to the highest of the seven worlds. We then had divine consciousness but not self-consciousness. Soul power and a creative mind are faculties of powers to be attained by evolution.

If we follow through every step as the Spirit came down from the higher worlds during involution, we shall see that bodies were built upward during the same period. Eventually, the form became individualized — the Spirit took possession of its vehicles. The pioneers who are now the Aryan Races received the germ of mind in the last part of the Lemurian Epoch of the Earth Period (the third revolution). The masses were given the germ of mind in the first part of the Atlantean Epoch (the fourth revolution).

God's wisdom is shown on each step of the way as the Virgin Spirit climbs from clod, or cell, to savage, to man, and on to become a god. But if an Ego happens to lose his way or to step out of line, a Recording Angel (one of the Lords of Destiny) with unseen hands will turn him around and set him back upon his path. If he persists in going in the negative direction, he will have to begin all over again. The reason behind all the plans, or archetypes, for our involution and evolution is very obvious. No one can skip steps or stages of growth physically or spiritually. Each must go all the way and learn to walk on the path using his own power.

Once the Ego has somewhat perfected himself in the Chemical Region of the Physical World, his next step will be towards an expression of con-

sciousness that will include the Etheric Region. We are now working to build a Soul Body. The next step in consciousness will be the Desire World. We will climb continually higher, through the Jupiter, Venus, and Vulcan Periods.

We have already passed through the Saturn, Sun, and Moon Periods and are now in the fourth, or Earth Period. We are told that we have passed the half way point of the fourth revolution of the Earth Period and are now in the Aryan Epoch, which is the fifth revolution.

When we have completed the Vulcan Period, the Great Septenary Day of Manifestation comes to a close and we shall once more be merged with our divine Father, and with the Absolute, for a period of rest and assimilation of the fruits of our evolution. Then, at the dawn of another and greater Day we will re-emerge for further and higher development, as Creators. God again will command: "Let there be light!"

"Then ends the night, the mystic
Sun appears,
Filling all space with Life and
Harmony,
With Consciousness and Sound.
Again begins
The Wheel to turn, and the celestial
Powers,
The Master-builders of the Universe,
Whose work had ceased with the
evening tide,
Begin again their labor. Glowing
globes
of radiant matter, luminous and
bright,
Condense and clothe themselves in
varied hues,
Evolving shells of rocks and pre-
cious stones,
And mother earth puts on her festive
dress,
To bid a joyful welcome to her
children."

The evolving Spirit is also given a religion which runs parallel to his development. We of the Western World today have been given the Christian religion.

Those of us who are students of The Rosicrucian Fellowship, the Preparatory School for the Rosicrucian Order, are given the Teachings of true esoteric Christianity.

In the *Cosmo-Conception*, p. 367, we read: "We will next consider the *last* and *greatest* of the divine measures put forth for the uplifting of humanity, i.e. Christianity, which will be the Universal Religion of the future." That is the true religion of the Christ as found in the Christian Bible and discussed in *The Rosicrucian Cosmo-Conception*.

It is true that "without any evolution of religion, there can be no evolution." All mankind will eventually come to accept the principles of esoteric Christianity.

The wisdom of God is manifested not only on Earth, but also in the night sky where the "Glory of God showeth His handiwork" as the lamps in the vaulted dome of heaven light up one after another. As these stars of different magnitude appear we behold a myriad of worlds, all in orderly procession. As we sing in the Rosicrucian Fellowship Opening Hymn: "The marching orbs in circle dance, through time and space each year advance."

When we look with understanding eyes, we see that they are constellations composed of millions of Suns, many much greater than our Sun. All are gyrating on their individual cyclic paths, yet staying in their appointed places in their constellations, keeping the same pattern as they spin around their central point. All work in harmony with each other. We, too, are each on our special path and can learn lessons in cooperation and harmony from the stars, while keeping our individuality. There are many lessons in the sky for us. When we learn them we can truly say with our hearts and minds, "How great Thou art!"

Our Earth takes one year in its rotation around the Sun; the Sun travels in a much larger orbit, carrying its planets along with it. Our Earth and solar

(Continued on page 187)

Break—Through

Occult Fiction

Tanya South

I shocked to wakefulness. The dominating alarm clock had scored again.

Oh, if I could have had only a few minutes more of that recurring dream of mine! For months, on and off, as soon as I fell asleep, I dreamed I was on my knees peering through a keyhole of some rear trap door into a vast room. Everything in it looked shining, gilded bright. In the center stood a huge round table. Twelve resplendent, ornately carved arm-chairs were ringed around it. The thirteenth was a throne, the most dominant feature of the room. It looked royal, high and broad, far more elaborately carved than the others.

Only eleven of the chairs were occupied—all by men. The throne never was. Yet the men kept glancing toward it reverently. And just as eagerly glancing at the one empty chair at the side of the throne. Watching them I took it for granted that the twelfth was also to be occupied by a man. Amazement filled me when I discovered that it was to be a woman. One said, "When the lady arrives and takes her place beside the Throne of Grace, then shall we be a complete body, and our Beloved Leader shall honor us with His holy Presence."

The men were always in uniform, each having some different cosmic insignia, somehow related to the human body. They seemed to be erudite gentlemen. I soon became filled with awe and worship of their wisdom and courteous kindness to each other.

It was some time before it dawned on me that I might be in danger for peeping in at them. The place seemed heavily guarded. There were armed watchmen standing around the building, which was located on a high promontory, with a vast wilderness as far as the eye could see. No one could have approached it without

being detected. How I was able to get there night after night and crouch down at my keyhole in the rear of the huge building without being caught seemed a major miracle. In the dream I felt propelled to the post by some unseen Power directed from deep recesses of me.

The nights I failed to contact the dream Temple kept me feeling lost and miserable the following day. My longing to reach it when I went to bed became an all-consuming yearning in me. Night after night I became more engrossed in what the men were discussing. I'd listen with every fibre in me. The dream hours would speed away far too quickly. I was learning so much. I was finding out how and why man was truly a god in the making; how and when the millennium will come about; how within us lay worlds in preconception — universal laws I hadn't known existed. It was expanding me as I'd never dreamed I could expand. I was finding a brand new concept, a life ablaze with Light and Glory.

As far as I could tell I seemed to be the only one listening to them. My tiny, rear trap door was the only spot unguarded. And that burning desire in me to learn more kept me crouching at the keyhole. Yet at times my humility would overwhelm me. Who was I to be privileged to listen in on speeches by the most estimable gathering of eminences that ever graced the world? I was an underweight girl telephone operator, twenty-two years of age. I worked in an office that was so crowded with clerks, so pressured with work, we had no time for personal involvement. I was living the drabest of lives, except that since these dreams had begun I was no longer copying the other girls in trying to get dates with boys around the office, even

though it was obvious that I could have them. Girls were eyeing me enviously.

At home it was just Mama and I, renting a small apartment at what seemed a fabulous price. Mama used the one bedroom because her hours for sleep and rest were much longer than mine. I slept on the living room couch, and if the place was truly spotless, it was becoming an increasing problem trying to cover the torn place in the rug, and the ragged tear in the couch upholstery. At least neither Mama nor I smoked nor drank. The girls who bragged about having vodka cocktails with their boy friends left me cold. We had a peaceful setting, Mama and I – a movie now and then, or exploring some shop with specials. Mostly it was just television with Mama knitting something. Then it was early to bed – especially now, since my obsession with my recurring dream nightly.

By day at times I'd ask myself what it was all about. I couldn't have explained it. At night I seemed to be awake and aware as fully as I was by day. And I'd long with all my being to somehow be able to get inside among the men, so that I'd miss no single word of that wonderful wisdom they expressed. I'd look through the keyhole, and see the one door inside securely bolted and locked. There was no way one could get in unless those men permitted it. Yet there they'd sit eagerly awaiting the woman who was to occupy the twelfth chair beside the throne. I wondered, were they actually expecting her to enter if the ingress was so barred and guarded? One of the men finally spoke about it. "When our Lady appears, she'll be here among us, without need of door or physical entrance. That is how each of us entered. The Truth propels us into the higher life."

I was becoming as impatient as I sensed they were to see her. I yearned to see her. I'd been connected with the higher thought organizations and their literature as far back as I could remember. But since these dreams I began to study more and more intensely. Mama,

always a Bible student, was delighted with my increasing engrossment with astrology, and the occult sciences. The Rosicrucian books took first place again on the living room table. I took Annalee Skarin's volumes out of the bookcase to place them handily on the table beside Max Heindel's works. The set of the "Life and Teaching of the Masters of the Far East" came in for a rereading by both of us.

But then one stark day I came rushing home to Mama and dinner only to find her in bed, feverish and in pain. Doctor Johnson wasn't in the office. His wife said he was out on a difficult obstetrical case and she didn't expect him back all night. She suggested Doctor Tolbert, who promised to remain in his office and wait for us. I called a cab. The doctor's examination of Mama was brief and his verdict terrifying. "If your mother isn't operated on at once—" He took over, driving us to the hospital, making all arrangements, and promising to inform our Doctor Johnson.

I felt so desperate. We had been living so frugally because my salary was the only money coming in, and Mama wasn't old enough for Social Security. Our bank account wasn't sufficient to cover the expenses. Insurance would take care of some, but later. I needed more money right then.

It meant that I'd have to get some moonlighting job right away. It wasn't hard to get because I chose selling, in which I'd had some experience. But it meant extra hours of work, and being away from my dream life. By now my nightly trips into the realm of wisdom had become so very real, so urgent to me, that it was like chopping into my very being to be deprived of any of them. I'd gladly have given that amount of time out of my span of life rather than lose one moment of them.

But Mama barely scraped through the surgery alive. It required lengthy hospitalization until she'd be well enough to be discharged. And then I realized that I'd have to leave my jobs to look after

her—or hire a good practical nurse to care for her. We wanted no Welfare Relief. Mama was fiercely against charity. She thought it hampered spiritual growth. Yet how else?

I felt torn body and soul. My sacrifice of time away from my dream was beyond bearing. The days were long and hectic. From my telephone job I'd rush to Mama in the hospital, and pray with her for a normal, speedy recovery. Then I'd grab a bite, forcing the food down chokingly, for the tears were always welling up into my throat every time I'd think of poor Mama, so frail and feeble, in that sterile hospital bed. After eating I'd rush off to my sales job. But after the shop was finally closed against customers, we had to cover each counter, count our cash and often do other chores, for upcoming sales the following day. There were usually only three of us left to do them, but I wouldn't have been hired for this job if I hadn't offered to stay and do it. And it meant extra pay.

After I'd finally tumble into bed and fall asleep, I'd be back at the keyhole, listening in. Only somehow things no longer seemed to go as smoothly. I couldn't always find my keyhole. When I did it seemed to have become a break in the door through which I could have slipped. That became a temptation so overpowering that I had to pray unceasingly to Christ even in my dream state to keep me from breaking my way in. I realized it might not have gone so well with me had I been discovered. I knew I shouldn't enter without their full knowledge and consent.

Then one night, when I arrived home past ten, terribly exhausted, my telephone was ringing. Doctor Johnson's voice shot panic through me until his explanation seeped in. "Child, are you all right? I know you're carrying a very heavy burden. That's why I'm calling you. Your mother will be fine. She has just turned the corner. Believe it. You can begin planning on her returning home, and she won't need to be too helpless, either. In fact, returning to

the land of the living will be the best therapy for her, and she's looking forward to it. She'll be just fine. I want you to stop worrying. And you must take it easy. Take better care of yourself. The mind is such an important factor in one's health and happiness. Be happy now, child, now that all is well again. Be happy—" There was much more, but I could no longer grasp any of it. I was overwhelmed. The vision of a huge, pink umbrella began floating above me. Security, love. Oh, my gratitude knew no bounds.

I dropped to my knees to offer my humblest prayers and praises to God. Tears ravaged my throat. My joy was grief to bear. It only just then came to me fully how terrible a loss it would have been to me to lose Mama. Exhaustion kept me there on the floor. I couldn't have risen. Not even the prospect of the usual pleasant nightly hot shower could rouse me. I lay there with my eyes shut.

I was out of my body. So I had fallen asleep. I looked down and saw my awkward position on the floor and heard my deep, gentle breathing.

My first thought was to reach the Temple. But this time I didn't automatically find myself at the keyhole. *I was inside!*

Astounded at my temerity, confused about how I got there, I stood not knowing what to do. I wanted to hide, to freeze against the wall. I moved softly toward it.

That movement caught their attention. I heard their gasp of amazement. They rose as one body. They came toward me with out-stretched arms. They cried, "Praise be to God! Our Lady has been liberated! She has come to us at last. Now shall we have earned the right to see the Face of our Great Leader."

All this outpouring of love to me! I'd always been so humble, so timid. It was breathtaking. I couldn't speak.

I glanced down the length of me and was startled to see that I too was in brilliant uniform as they. I permitted

(Continued on page 161)

Rule Your Stars

EVANS WATERMAN

Part 2

We shall now return to chapter two, and the instructions given to the church of Ephesus, where the first verse reads: "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; *I know thy works...*" The question to be resolved here is *who* is doing the talking? We should consider this carefully. You will recall that the rider of the white horse was given for his equipment the bow and crown, as he went forth to *conquer*. Later, while on the black horse, the rider held the balances which were for the purpose of weighing his actions. Could it be that the Christ within (higher self) has come to the aid of the rider, who with the bow and crown (will and mind) is seeking to discover truth and light? (i.e. seeking to free himself)?

The message to the church of Ephesus continues: "Remember therefore from *whence thou art fallen* (represented by the rider and the white horse coming from the heaven worlds) and repent and do the first works..." And what is that if it isn't work and service of an altruistic nature to our fellow man? Also, we have this significant promise: "To him that overcometh; will I give to eat of the tree of life, which is in the midst of the paradise of God." Are not other identifications of the Tree of Life, the Vital Body, or the Golden Wedding Garment? Furthermore, is not the paradise of God found to be within our own beings, wherein we, the Egos, dwell?

Let us further consider the significance of the bow and crown. Suggestions were made that the bow symbolized the will, and the crown identified man's germinal mind, which at some future time is to become spiritualized. Wearing

the crown would, therefore, indicate realization of this possibility. Should these contentions be based on St. John's true intent of Revelation, and if Revelation does indeed portray humanity's descent into the physical world, and eventual return to God, there should be more revealed about this crown, or mind, that is to become spiritualized. By tracing development of mind from embryonic form to the highly developed mind before the throne of God, we will have placed our interpretation of Revelation upon a secure foundation. Therefore, with this objective in mind, let us first consider St. John's symbolism of the mind of infant humanity. As the seals in chapter six were opened, we learned of humanity's descent (i.e. involution) into the physical realms and the subsequent turning point of the journey back to God. This occurrence is indicated by the balances being held in the right hand of the rider of the black horse. Although the remainder of chapter six does indeed have relevance as it portrays man's return to God, we shall not interpret further. Chapter seven begins:

"And after these things (after he had witnessed the story of mankind from impotence to omnipotence) I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the *earth*, nor on the *sea*, nor on any *tree*".

These four winds identify what might be termed our four avenues of manifestation. Therefore, these winds were not to blow on the earth, or physical body (ruled by the astrological earth sign Taurus); the sea or desire body (ruled by the emotional water sign Scorpio); the tree (or tree of life that relates to the fire sign Leo, identifies spirit); and the fourth body, significantly

was not mentioned. This is the mental body (mind) which relates to the airy sign Aquarius. This omission was no accident. It was intentionally recorded in this manner because the mind is the most recent body acquired, and still being unorganized, was not mentioned since *it is unable to function as intended by our Creator.*

There can be no doubt about the intent of this symbolism, since it is in complete harmony with a related account found in chapter four. Here the record states that a door was opened in heaven, and he (John) saw the elders, and *on their heads were golden crowns.* (i.e. their minds had grown to maturity and had become spiritualized as indicated by the *golden crowns*). Before the throne appeared the four beasts (avenues of manifestation) identified as being like a lion (Leo); a calf (Taurus); the face as a man, or Aquarius (*here the mind has been identified*); and a flying eagle which identifies Scorpio.

Although Revelation is St. John's account of his experiences while in the spiritual worlds, the primary purpose is to instruct man in gaining control over his lower nature. With this in mind, let us turn to chapter fourteen and view man, of that future age, wearing his crown (his newly perfected mind).

"And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from *henceforth*: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

John reveals, in symbolic language, how those who have died to their sins (who are no longer controlled by their lower natures) shall not have to fight with the beast (lower nature) any longer and may *henceforth* rest from this labor. When their (good) works follow them, they will indeed become the sure foundation for the new life in Christ. John next beheld one *like* unto the Son of Man, who sat on a cloud of white (spiritual realms) *having on his head a golden crown* (spiritualized mind) and in his

hand a sharp sickle. To be *like* the Son of Man reminds us of the promise in chapter three, where those that overcome will sit with Christ on His throne.

The sickle is symbolical of outgoing spiritual energy which has the ability to sever all attachments to the lower nature, thereby liberating the Spirit. In chapter nineteen, it is revealed now the God within has finally conquered. "And the four and twenty elders and the *four beasts* fell down and worshipped God that sat on the throne, saying, Amen; Alleluia." Again, the four beasts refer to the perfected physical, desire, vital and mental bodies. Here, since it is now perfected and used to honor God, the mind is given its rightful recognition along with the other bodies (or avenues of expression) as they all worship God in unison.

We now learn of the impending marriage between the head (*mind*) and heart, the emotional nature. Verse seven reveals: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife (spiritualized emotional nature) hath made herself ready."

We have seen how St. John used the symbolism of the white, red, and black horses to tell the story of Man's involution from the heaven worlds, with much of Revelation dealing with humanity's return to the Father's House. To better describe this future advanced state, the white horse symbolism is again used. Let us consider this account, beginning with verse eleven: "And I saw heaven opened and behold a *white* horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war" (i.e. rule his stars and control the lower nature). The rider is again aboard the white horse to indicate that the Ego's emotions are again cleansed from the taint of the red passion, and the black restraints of the lower nature. This symbolism is unique since the Bible invariably refers to a *war horse*.

"His eyes were as a flame of fire

(symbol of spirit as it reflects from the spiritualized mind) and on his head were many crowns; and he had a name written that no man knew, but he himself." (Rev. 19:11-12) Now, however, all strife is over and the horse is ridden by a *conqueror*. The beast (i.e. nations within) has been conquered, and as a reward for these victories, many crowns have been placed on the head of the rider. As promised in the second chapter, the new name (or *new character*) has been given "which no man knoweth saving he that receiveth it."

Our brief look at Revelation has shown how we must conform to God's laws in order to rule our stars and become masters of our destiny. Furthermore, we have been shown rewards that more than compensate for temporary difficulties that we might experience. In *Letters to Students*, we find that "It is of vital importance that no matter what the aspects which may rule at any certain time, we shall always assert ourselves and say:

It matters not how straight the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the Captain of my Soul."

* * *

Protection

A Student

It was an early Friday evening. Rush hour get-away-for-the-weekend traffic filled the freeway, all going as fast as the limit would allow. Abruptly, in the lane to our left, a car stopped. The result was predictable. In seconds cars were careening in all directions. The sound of crunching metal and breaking glass filled the air. We swerved violently to the right to avoid a car that was suddenly crosswise in front of us.

Fortunately, that lane was empty, but as we swung into it we saw a car from the left headed toward us. It must surely hit us broadside! We felt an impact on the left rear fender and felt the car being pushed to the right.

In a moment we were out of the melee. Looking back we could see the jumble of vehicles. None of them were turned over and it appeared that there were no serious injuries. As soon as possible we pulled onto the shoulder to examine our car and determine what the damages were. It was dark and nothing could be seen so we went on to our destination another fifteen minutes away. There we looked again more closely but still could see no sign of the impact. We blamed it on the darkness and shakily gave thanks for no injury.

The next morning as we lay in bed we thought seriously about what had happened. It began to appear that we had not, in fact, been hit at all. But we had both felt it; had both felt the car being pushed to the right. It was definitely not imagination.

Upon arising the first thing we did was go out and examine the car again in the light of day. There was not a mark on it! It would be absolutely impossible for a car to have been hit by another vehicle with enough force to move it and to be felt by the occupants without leaving some sign on the metal. A scratch if nothing else, or at least a little dent. But there was no mark any place.

In awe and gratitude we gave thanks again for the loving Power which had moved us out of harm's way.

* * *



God reveals Himself to the humble in little things; and the proud, regarding only the exterior, find Him not even in great things.

GLOSSARY OF BIBLE AND MYTHOLOGICAL TERMS

(Continued)

- Net--Mechanism behind the physical organs of the five senses and preserves the wisdom gained from daily experiences.
- New Galilee--Conditions in the Sixth Epoch.
- New Song--Song of redemption, of those belonging to the New Era.
- New Wine Cup--Ethereic organ being built in the head and throat.
- Night--Result of ignorance and error upon the lower planes.
- Nile--Life force.
- Noah--Initiate.
- Oil--Converted life force. Wisdom, spinal fire. Symbol of love.
- Olive Branch--Peace.
- Olive Tree--Peace of spiritual knowledge.
- Passover--Passing out of Egypt (darkness) into the wilderness to prepare for the promised land or spiritual consciousness.
- Peacock--Symbol of the Immortal Christian Soul.
- People--Ordinary consciousness.
- Petros--Rock. Philosopher's Stone.
- Pharaoh--Lust. Our main sin or lower expression.
- Pharaoh's Daughter--Feminine principle. A new low means of expression.
- Philistines--Five great cities ruled by the Philistines representing the five senses or lower qualities that must be conquered within ourselves. Living in the lower senses.
- Pigeon--Reason. Emblem of purity, aspiration, gentleness.
- Pinnacle of the Church--Head of the body.
- Pitcher (of the New Testament)--The symbology is that the emotions (water) are under control, and available as needed.
- Prince--Higher mind that will eventually wed the emotional nature.
- Princess--Higher emotional nature (heart).
- Prodigal Son--Fallen humanity in the school of life gaining experience.
- Purple--Symbol of wisdom.
- Ram--Aries or head.
- Raven--Reference to the lower nature.
- Red Sea--Lower emotions. Flaming passion.
- Reed (or Wand)--Refers to the power gained through lifting the spinal spirit fire.
- Regeneration--To be reborn into a new spiritual consciousness.
- Release--Evolution.
- Resurrection, First--Those who can walk away from their physical bodies at death with full consciousness.
- Resurrection, Second--Resurrection into the completely new life of the spiritual realms of the New Jerusalem.
- Revelation--Deals with the spiritual side of life and must be interpreted by the use of symbols.
- Rib--Side or part.
- Ride--To ride an animal is to control him.
- Ring--Marriage of the head and heart. Could also refer to the Ego with no beginning or ending. Eternity.
- River, Jordan--The purifying river of life. Life force ascending the spinal cord.
- Rock--Spiritual power. Initiation.
- Rod of Iron--Mental discipline.
- Rod or Staff--Spinal column.
- Rod With Buds--Awakened pituitary. (See Aaron's Rod)
- Ruler--Refers to the control of our nations within. Rulership is coming from the head.
- Salt--Wisdom. Pillar of salt identifies those who fail to make progress.

- Salem--Peace.
- Samuel--Inner voice.
- Sarah--Heart or feminine. Was named Sarai before being spiritualized.
- Saul--Concrete mind which is not wholly committed to follow God.
- Scarlet--Purification of earthly conditions.
- Scribes and Pharisees--Attitudes of the mind which can never understand the true meaning of religion until the heart becomes spiritually active.
- Sea--Desire world, emotions.
- Seat of the Beast--Heart, the seat of the emotional nature.
- Seed--Regeneration. The manifesting God, the source of all things.
- Serpent--Lucifer spirits.
- Servant--Chief or Eldest--Reason.
- Servants--Trained--Faculties under control.
- Seth--Faith type.
- Seven--Number of perfection. Spirituality.
- She-goat--Lower nature.
- Sheep--Innocence, purity.
- Shekinah Glory--Spiritual product of the enlightened function of the pituitary and pineal glands. Sometimes symbolized by two lighted candles.
- Ship--Body.
- Shew Bread--Service (work) that has been accomplished, and this sustains us.
- Shittim or Acacias--Tree of life.
- Shoes--Power to advance.
- Silver--Life force wasted (30 pieces of silver).
- Simon--Son of the dove.
- Sin--Transgression of the Law. 1 John 3:4
- Sleep--Inner worlds.
- Slime--Low thoughts and emotions.
- Snake Skin--Symbol of the doctrine of rebirth.
- Sodom--Lowest form of sense desire.
- Solomon's Temple--Body of the Initiate.
- Solomon--Wisdom. Higher consciousness.
- Son--New product of the mind.
- Sorrows, Beginning of--There comes a time when the spirit cries for release from the body.
- Sons of God--Chosen people.
- Soul, Egyptian Symbol of--Sparrow-hawk with a human head.
- Soul Body--Golden wedding garment.
- South--Involution.
- Spear, Sacred--Spiritual power.
- Staff or Rod--Spinal fire.
- Stars--Symbol of the mental faculties.
- Stone--Regenerated pineal gland. The church is built upon this stone. In another sense, it would indicate crystallization and could not nourish the Christ-man. (see Rock)
- Summit of Temple--Head of the body.
- Sun--Represents the masculine mind.
- Swan--Symbol of the Initiate.
- Swine--Feeding swine indicates mankind feeding the animalistic nature through sensual living.
- Sword--Justice, judgment. Discernment of the true and false. Spiritualized intellect. Desire force transmuted into spiritual power.
- Tabernacle--Represents man and rests on the cross of matter.
- Temple--The body is the temple of God. When Jesus departed from the temple we are told symbolically that he left the body in its higher vehicles.
- Ten--The number of natural perfection and completion.
- Thief--Lower qualities within ourselves.
- Thrones--Lords of the flame. The Creative Hierarchy of the Saturn period. Called "thrones" in the Bible. *Cosmo-Conception* p. 205
- Thrown overboard--Spirit leaves the body.
- Thrown on Land--To go back to the body.
- Tithes--The assimilation of the force within that builds the Christ consciousness.
- Tree--Generation.
- Tree of Life--Power for generating vital force. (Continued)

Preparing the Way

Charles Weber

"The Voice cries in the wilderness: Prepare ye the way of the Lord, Make straight in the desert a highway for our God." (Isaiah 40:3)

Let us understand. The Lord's coming rests on our work; our preparation. Prophesied by Isaiah and other Old Testament seers, the Lord came into the physical vehicles of the man, Jesus and the world knew Him not. Could not discern the heavenly man in mortal man.

Ever do we prepare the way of the Lord, the Christ within, awaiting the consummation of our work of preparation. Ever is the Israel of our fleshly form enjoined to purge itself of vile practices of self-seeking. "Get thee up into the high mountain." "Seek ye first the kingdom of God" (Matthew 6:33).

What is this mountain? Where is this kingdom? The mountain is the "Lord's house" and it is "established in the top of the mountains" (Isaiah 2:2). Esoterically, in the head of man. "I would have you know that the head of every man is Christ" (1Cor. 11:3). The kingdom of God is within (Luke 17:21), yet it is to be understood that this kingdom is not of the physical body, for as Jesus answered Pilate, "My kingdom is not of this world" (John 18:36), the spatial temporal world of extended forms. Rather is the kingdom that of Spirit, accessible only to those who cease to identify life and truth with material reality and physical existence and who die to the natural man that the heavenly man might be born in them. "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The preparation for this second

birth, the baptism by Spirit, is the work of many lives of making straight in the desert of the merely physical world and in the wilderness of successive dense bodies, a highway for our God. In particular does this process of making a straight way refer to the purification of the vehicles constituting man's lower self (through right thinking, right feeling and right acting) whereby the spinal Spirit Fire—situated in unawakened natural man at the base of the spine—is caused to ascend in the central nervous system and eventually to innervate and activate certain occult bodies and centers in the head.

Of critical significance is the fact that Paul's "New Man" or St. John's "New Jerusalem," "the house not made with hands," "The mystery which hath been hid from ages and from generations, but is now made manifest...which is Christ in you" (Colossians 1:26,27) is founded in physical being. This is the very stone which the (pious and myopic) builders rejected, the same stone which has become the head of the corner (Matthew 21:42).

Exoterically this refers to the salvatory function of Christ's mission and His work among sinners and publicans. He came to raise the fallen. The Christ victory is no victory unless he be subject to, and work out of, the human condition, replete with all the temptations and weaknesses to which mortal flesh is heir.

As the world or composite mankind through the continuing compassionate ministrations of the Christ Spirit looks to the Epochal Second Coming, so does and should individual man aspire to the birth of Christ con-

(Continued on page 170)

Bishop Berkeley

Knight-Errant of Philosophy

Bernard Mollenhauer

In the morning lands of history, thinkers looked at the stars and made daring guesses about the world's origin and man's destiny. If the ancient world took its stand upon the drama of the universe, the modern mind seems to stress the inward drama of the soul. Yet it is a pride of modern psychology to deny the soul and much contemporary philosophy has a barren, alien look to one seeking some wider spiritual horizon. Gone is the intellectual urbanity and spirit of adventure we find in the writings of a thinker like Bishop Berkeley, whose social outlook was one of Christian love, not encapsuled wrath, not those sterile negations that leave us more poor in spirit. Berkeley was one who believed there is not enough darkness in the world to dim one small candle, that Divine law rules all the whims and stresses of fate as the storm rules the raindrop.

Berkeley was born in Ireland in 1685 and came to London about the age of 28, poor and unknown, with an unpublished manuscript. It was the brilliant Augustan Age of Queen Anne. Yet almost immediately the unknown Irishman was received in literary circles. Dean Swift praised him and Pope ascribed him "every charm under heaven." High praise indeed.

Though Berkeley's famous Immaterialism was misunderstood and ridiculed from the beginning, he is today the most relevant thinker of that period. His theory of vision and optics has a curiously modern sound. As for his theory of

the universe being Will and Idea in the mind of God a most noted astronomer claimed the "world is more like a thought than a machine." It was in London Berkeley announced his plan for a great Christian university in the New World where civilization could get a new start free of the past. And so in 1728 he sailed for Rhode Island with his bride, his library and a group of friends. The English government granted him 20,000 pounds at the urging of its Prime Minister. It was a great vision but soon failed for lack of support, as does anything coming too far ahead of its time.

Though sometimes called an empiricist by philosophers, Berkeley's thought is so different from what we associate with empiricism that Idealism is better suited to describe his philosophy in spite of his attacks on "abstract" ideas. He agrees with the empiricists, however, in saying that experience is the foundation of knowledge. He makes the now familiar distinction between primary and secondary qualities of physics only to add both are equally real, the first no more real than the second. He admitted that secondary qualities of sight and sound depend on the observer, using this distinction for his attack on materialism.

It would be vain at this late date to repeat the famous objection of Doctor Johnson kicking a stone. Berkeley did not deny the stone's existence; he denied the existence of that abstraction called matter supposed to lurk behind qualities as an unknowable something,

to undergird qualities. Since all qualities exist as are perceived and have no existence apart from mind, the noumenon beyond consciousness is but a convenient fiction of materialistic science. Berkeley's new principle "esse is percipi," to be is to be perceived, is mentioned not more than twice in his writings and yet is harped on by critics as the sole point of his theory. It does not mean a thing out of our focus of attention; does not exist, or exists because man perceives it. It does mean there is no reality apart from *all* consciousness human and Divine. Nothing exists apart from mind. For the thing science calls "matter" or the noumenon beyond consciousness Berkeley substitutes the archetypes of Divine Mind.

And yet Berkeley's revolt from materialism does not land us in a shadowy mysticism. All things exist in mind. Still there is for us the essential difference between reality and fancy. He establishes the existence of the self by a direct appeal to consciousness. He would have been surprised at Hume's later attempt to dispose of mind with similar arguments used to dispose of matter. Hume's psychology proved faulty and we know Berkeley was on the right track. For him natural law was not the "mind's propensity to feign" in Hume's words. Natural law is grounded in and comprehended by Divine Thought. In this sense he speaks of all facts and laws as existing for mind. He did for empiricism what Copernicus did for Astronomy, portrayed a Theo-centric universe for a Hylo-centric or earth-bound universe. Since Nature is God's sign language by which He communicates to us it is none the less real existing in and for Divine Thought, underwriting a Metaphysic of Hope in place of Bertrand Russell's credo "of unyielding despair." Death itself is but illusion, an absent seeming. Berkeley would agree with Maeterlinck:

"The souls of all our brethern are ever hovering about us, craving for a caress, and only waiting for the signal.

But how many beings there are who all their life have not dared to make such a signal! It is the disaster of our entire existence that we live thus away from our soul, and stand in such dread of its slightest movement. Did we but allow it to smile frankly in its silence and its radiance we should already be living an eternal life."

* * * * *



BREAK-THROUGH

(Continued from page 153)

them to lead me to the chair beside the Throne and saw that my magnificent, gold encrusted gown was the same blue plush as the upholstery.

I sat stunned. Emotions ran riot in me. I felt replete with joy—alive as never before.

I watched them take their places again. I saw their shining, happy faces as they looked toward me. Then one of them said, "It is the format—the ladder by which we all climb to the larger life. First comes the Great Sacrifice, that entire surrender of self unto our Creator. That swings the Door to the New Life wide open. But then it brings to view the Evil One, the Dweller on the Threshold. Ah, but the Dweller wins nothing from those who enter through the Front Door, the right Way, and whose one great hope is to glimpse, the Face of God. Thus evolves man."

Let Us Be Joyful

WILLIAM COROT

It was never intended by the Higher Ones that man should be miserable. Joy is an inherent characteristic of evolution, and the closer we attain to spirituality, the more we are able to feel and participate in its benefits.

Misery, on the other hand, has been brought by man upon himself. By living contrary to natural law he has engendered circumstances which he labels "trouble." Even though it often looks as though external forces have caused his calamities, the real truth of the matter is that whenever an individual is unhappy, it is his own fault. The initial cause of his misery may not be apparent; it may stem from conduct in previous years or previous lives. Nevertheless, it is through his own behavior that his troubles have come upon him.

Often, troubled people seem to make a fetish of their unhappiness. Their attitude seems to be that, since they are faced with difficulties or sorrows, they might as well make the most of them and exhibit the intensity of their unhappiness to the whole world. Under such conditions, that intensity is likely to increase out of all proportion to the problem at hand. Sometimes expressions of pity from acquaintances are a "reward" of such behavior, but in time even this becomes wearying, particularly to the acquaintances.

This state of unrelieved misery colors — or discolors — everything with which the individual comes in contact. He sees the world through gray glasses, and the impression he receives of most everything is dismal, dreary, and dull. Thus, misery begets misery, and the atmosphere through which this individual moves becomes ever more negative and discordant. Obviously, his chances of making something of himself, of evolving apace in the present lifetime, or of

rendering service, are considerably lessened by the desolation with which he surrounds himself.

The joyful individual, however, creates an entirely different climate in which he lives and works. He, too, has his share of troubles. No one is completely free of afflictions, and sometimes the most buoyantly happy people are plagued with a far more overwhelming burden of them than are their morose colleagues. The innately happy person does not let his troubles get him down. Instead of bemoaning them, he either ignores them as much as possible or tries to devise ways of surmounting them. Often, under these circumstances, he is an inspiration to others who may even be better off than himself. We have all heard of sick people in hospitals who have risen above their own pain or handicaps to cheer and animate fellow patients, or of people who, despite their own involvement in natural disasters or poverty, were able to bring light into the lives of others similarly afflicted.

Some students of astrology would be quick to point out that certain people are cheerful and others morose because of their aspects. An afflicted Saturn in Capricorn, or Saturn adversely aspected to the Moon, tends to melancholy, for instance, while someone fortunate enough to be endowed with a Jupiter-Venus trine can be expected to have a jovial nature. Up to a point, certainly, this is true. Certain configurations *do* dispose more to vivacity and high spirits while others incline in the opposite direction.

This does not mean that people with those particular configurations must respond in those particular ways. People lucky enough to have the "happy" aspects have already earned them. People with "gloomy" aspects also must event-

ually earn the right to be free from them. This process will begin only when they manage to rise above the pull of melancholy and start looking for the good in their surroundings. In this way, they will begin to investigate the bright side, as do their cheerful companions, and eventually they, too, will be able to show permanently happy faces to the world.

It is *not* easy for afflicted Saturn in Capricorn to do this. It is much easier, and certainly the path of least resistance, for him to continue to wallow in dejection. In effect, however, his refusal to "rule his stars" is as potentially harmful as is the refusal of Moon square Mars to try to control his temper simply because he finds it particularly hard to do so. Eventually, both these Egos will have to overcome the negative tendencies shown in their charts, and if they do not at least try now to begin, it will be even more difficult in future lives.

Joy appears to be primarily an adjunct of the spiritual, as misery does of the material. He whose thoughts and life style revolve around higher things cannot help but maintain a foundation of joyous optimism that will see him through hard times and serve to gladden people with whom he comes in contact. He who lives solely in and for the material, however, although he may at times imagine himself to be "happy" when his desires are fulfilled, is also much more likely to feel sorry for himself at the first sign of difficulty. If he displays a sense of humor at all, it will very possibly manifest itself in crudeness and insensitivity rather than in the gentle, kindly nature of the true joy expressed by a more spiritual Ego.

The power for the good sustained by joy is well known to physicians, psychiatrists, ministers, social workers, and others who devote themselves to helping people in trouble. In *Occult Principles of Health and Healing*, we read: "...joy will sometimes bring the patient out of the sick room quicker than any medicine. If something has happened to give his affairs in the world

a sudden upward turn, so that he becomes optimistic, disease seems to disappear as if by magic; and conversely, even though he may seem to enjoy good health, the moment a depressing influence comes into his business affairs he begins to feel ill in body."

It is similar in the case of the patient who, by his unflagging optimism and animation, cheers up his roommate, or the person who, himself suffering severe losses in a flood, is nevertheless able to rally his neighbors sufficiently that they are all singing songs together in their first night in the temporary shelter.

Maintenance of a joyful attitude permits free circulation of the currents in the desire body, which, in turn, permits of unencumbered, positive, activity. This is the climate in which Epigenesis can thrive. Continuing dejection, on the other hand, limits circulation of the desire currents. Activity is thus curtailed, and Epigenesis has little on which to feed or grow. It is as the difference between running unhindered through a meadow and being confined in a closet.

"Be of good cheer," admonishes the Bible over and over again. God is in His heaven, and whatever temporary afflictions may beset us on the material plane -- "this, too, shall pass." It shall pass much more quickly, furthermore, if we go forth to meet it endowed with an attitude of confidence and joy. Thus armed, we will be able to do something about it, perhaps not immediately, but in good time, and with lasting results.

* * *

Always keep in mind that the hurt of one is the hurt of all and that the most miserable person alive is still your brother or sister, with a closer bond than even that of blood. We have one common Father, God, who gives us life and being, and our spiritual brotherhood will endure long after all physical kinship is forgotten.

MAX HEINDEL'S MESSAGE

Prayer



In one place the Bible directs us to pray without ceasing, in another Christ repudiates the practice, saying that we should not imitate those who believe they are heard for their many words. There can, of course, be no contradiction between the words of Christ and those of His disciples, and we must therefore reconstruct our ideas of prayer in such a manner that we may pray always and yet without voluminous verbal or mental expression. Emerson said:

“Although your knees were never bent,
To heaven your hourly prayers are sent.
And be they formed for good or ill,
Be they registered and answered still.”

In other words, every act is a prayer, which, under the Law of Cause and Effect, brings to us adequate results. We get exactly what we want, expression in words is not necessary; but sustained action along a certain line indicates what we wish, even if we ourselves do not realize it, and in time, longer or shorter, according to the intensity of our desire, there comes that which we have thus prayed for. The things thus gained or achieved may not be what we really and consciously want, in fact, sometimes we may get something we would far sooner be without, something that is a curse and a scourge. But the prayer-act has brought them to us and we must keep them until we can legitimately get rid of them.

If we throw a stone into the air the act is not complete until the reaction has carried the stone back to the Earth.

In that case the effect follows the cause so speedily that it is not difficult to connect the two. But if we wind the spring of an alarm clock, the power is stored up in the spring until a certain mechanism releases it, then comes the effect, the ringing of a bell, and, though we may have been sleeping the sleep of forgetfulness, the reaction or unwinding of the spring took place just the same. Similarly, acts which we have forgotten will sometime or another produce their results regardless; and thus the prayer of action is answered.

But there is the true mystic prayer, where we meet God face to face, as Elijah met Him. Not in the tumult of the world, the wind, the earthquake or the fire, but when all is still the soundless voice speaks to us from within. But the silence which is required for this experience is not a mere silence of words, there is not even the inward pictures which usually pass before us in meditation, nor are there thoughts, but our whole being resembles a calm, crystal clear lake. In it Deity mirrors Himself, and we experience the unity which makes communication unnecessary either by words or in any other way, for we feel all God feels. He is nearer than hands and feet. The Christ taught us to say “Our Father who art in Heaven.”

That prayer is the most sublime which can be given utterance in words. But this prayer of which I am speaking

(Continued on page 173)

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.

Western Methods for Western People

Q. Is not the spiritual objective of the oriental the same as that of the Western aspirant?

A. In India certain methods under different systems of Yoga are used. Yoga means Union and, as in the West, the object of the aspirant is union with the Higher Self; but to be efficacious the methods of seeking that union must differ.

Q. What is the reason for this difference?

A. The vehicles of a Hindu are very differently constituted from those of a Caucasian. The Hindus have lived for many, many thousands of years in an environment and climate totally different from ours.

Q. Is not their civilization of a very high order?

A. They have pursued a different method of thought and their civilization, though of a very high order, is different from ours in its effects. Therefore it would be useless for us to adopt their methods, which are the outcome of the highest occult knowledge and perfectly suited to them but as unsuitable for the people of the West as a diet of oats would be for a lion.

Q. In what way do the methods differ?

A. For instance, in some systems it is required that the yogi shall sit in certain positions, that particular cosmic currents may flow through his body in a certain way to produce certain definite results.

Q. Would not the results be the same in a Caucasian?

A. That instruction would be altogether useless for a Caucasian as he is

absolutely impervious to those currents because of his way of living. If he is to attain results at all he must work in harmony with the constitution of his vehicles.

Q. Would not this difference in people according to locale make many schools necessary?

A. That is why the "Mysteries" were established in different parts of Europe during the Middle Ages. The alchemists were deep students of the higher occult science. The popular belief that the object of their study and experimenting was the transmutation of baser metals into gold was because they chose that symbolic way of describing their true work which was the transmutation of the lower nature into spirit.

Q. Why was this symbolic description necessary?

A. It was thus described to lull the suspicions of the priests without stating a falsehood.

Q. How true were their claims?

A. The statement that the Rosicrucians were a society devoted to the discovery and use of the formula for the making of the "Philosopher's Stone" was and is true.

Q. Where is the formula obtainable?

A. The formula is given in the esoteric training and a Rosicrucian is no different in that respect from the occultist of any other school. All are engaged in the making of this coveted stone, each, however, using his own methods as there are no two individuals alike and consequently really effective work is always individual in its scope.

—Cosmo, pp. 437-438



WESTERN WISDOM BIBLE STUDY

Parable of the Tares

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Matthew 13:24-30

The original plan of evolution for the human life wave involved no "sin," or action contrary to law, with consequent disease and suffering. A scheme of unfoldment similar to that of the angels was being followed until the latter part of the Lemurian Epoch. At that time man was in a carefree state, extremely limited in consciousness, led and controlled by higher Beings, most of humanity being unaware that they had physical bodies. However, there were pioneers among the women, who sensed the physical world and began to tell man of this dimly perceived physical existence. Max Heindel says of them:

"Among the observations made by these seeresses was the fact that at times a man lost his body, and it disintegrated. She saw him just as before in the spiritual world, but he was gone from material existence, and it troubled her."

From the angels she could get no information, but there was a group of stragglers from the angelic life wave

who assisted her. They were too far advanced to take a physical body, but they could work through a physical brain such as man had. These were the Lucifer Spirits and they manifested to the woman's consciousness by way of the serpentine spinal cord and informed her that man had within himself the creative ability to form new bodies without the mediation of the angels. Thus came about the ignorant and indiscriminate use of the creative force, and the consequent lust, selfishness, greed, etc., which constitute the "tares" among humanity.

By the time of the appearance of Christ Jesus upon the earth, the "tares" had become alarmingly numerous. A large part of humanity had straggled to the point of retrogression, and a powerful impetus was needed to make possible their going forward in evolution. This impetus came through the Christ making the Supreme Sacrifice and entering our earth at the time of the Crucifixion, becoming its indwelling Planetary Spirit. The radiations of the indwelling Christ Spirit have become stronger and stronger with the passing years, and there have been many human beings who have responded and "brought forth fruit."

This "fruit" is the unfoldment of the Christ qualities inherent in every human being, and manifests definitely as the luminous soul body. Those who possess this priceless "wedding garment" will be the "elect" who will be gathered into the "barn" spoken of by Christ Jesus. In other words, they will be the ones who will be prepared for the next great evolutionary change or division in humanity, when some will have to be left behind. "Loving, self-forgetting service to others" constitutes the highway to "the kingdom of heaven."



Astrology

The Quintile Aspect

Karl Kleinstick

Part 2

The aspect that yet remains for our consideration is the parallel. This aspect does not operate in the same manner as the others and can be said to impart "intensity." When two planets are parallel, their intensity of expression in the horoscope is increased and thus they tend to be more prominent in the horoscope than would otherwise be the case. If those same two planets are also in aspect by conjunction, sextile, quintile, square, trine, or opposition, the effects of that particular aspect are intensified. As such, we see that the parallel can be either expressive, receptive, or neutral, depending on whether it is intensifying an expressive or a receptive aspect, or whether it is a parallel standing alone.

The foregoing analysis of aspects can sometimes be used to advantage in horoscope interpretation from another angle. If there is a lack of conjunctions in a horoscope, it may show up in a person as a scattered or disjointed effect — a lack of integration. The person may feel a lack of continuity between the different areas of his life. If there is a lack of sextiles, opportunities for development may be somewhat lacking, and the person will have to keep a sharp

eye out for whatever may come his way or make his own opportunities through exerting a special effort. If there is a lack of quintiles, creative ability may be somewhat lacking, and the person will need to be encouraged to express his own self more often rather than always just following the paths that are already well worn by others. If there is a lack of squares, the tests and trials of life that go to build character will be somewhat absent. If there is a lack of trines, hardly anything will seem to come very easily but the person will have to work for everything that he has. If there is a lack of oppositions, awareness of the meaning of things will be somewhat lacking. If there is a lack of parallels, the life of the person may lack the corresponding intensity, and he may be somewhat easy-going, averse to any kind of strenuous or serious effort.

When we have a horoscope full of squares and oppositions and not many sextiles, quintiles, and trines, we see a life full of difficulties and obstacles and not much of joy and happiness to offset it. We recognize this as an unbalanced situation. But when we see a horoscope full of sextiles, quintiles, and trines, and no squares or oppositions, we would be in error if we were to interpret that

to mean that the life would be overflowing with happiness and have no drops of bitterness to it, for that, too, is an unbalanced situation. If we have no oppositions, how shall we become aware of our true potential? If we have no squares there will be no tests or trials to temper our character and the least disturbance, which others would shrug off as a matter of course, will be taken as a calamity by us. The most desirable case is when we have at least one of each of the seven types of aspects, for that will bring us all the varied conditions that go to make a balanced character.

It is easy to see from the foregoing discussion of aspects how it is that some astrologers have come to entertain the idea that the opposition and the square and their relatives, the semi-square and the sesquiquadrate, are the really important aspects, along with the conjunction. For the tests and trials of the square and the swinging pendulum of the opposition are things that impose themselves on our consciousness forcibly, without any effort on our part, while the dynamic expression of energies released by the conjunction does likewise. Thus these aspects seem to be much more dynamic in nature than the others, usually provoking noticeable reactions in our character through natal influences and precipitating events by progression. On the other hand, an opportunity does not impose itself upon us, it merely presents itself to be accepted or rejected by us. When we have a talent or have attained to a relative degree of perfection, there is nothing that forces us to use it. Because the quintile and trine are expressive aspects they are inoperative until something is expressed through them, and that requires personal initiative. It is unfortunate that most of us do not act of our own self but only do so when prodded to re-act by some outside force. But here is where the astrologer can perform a service of great value, for he can inform others in what direction they are able to express the most creativity, where they can look for

the rewards that they have earned through endeavors in past lives, and where their opportunities to develop new talents will come from. In such a way, the astrologer better enables others to move ahead in life, to transmute the darkness into light, and to make use of every path that leads upward. If we use only the quadrature type of aspect, we may indeed discern most of the dramatic events and noticeable character traits in a person, but we shall be missing those things which are more delicate and refined. And above all, we shall fail to perceive the means by which the human being is able to rise out of the sordidness of an earthy existence and exert his divine birthright as a son of the Living God. When our consciousness is tied to an earthy, material point of view, we tend to see man as a machine or some kind of "higher" animal, with limited capabilities and predictable reactions. This kind of attitude disallows the suggestion that there is an evolution of consciousness going on, constantly bringing in new impulses that overshoot the old limits and open up new avenues. But when we start opening our eyes to the Divine we no longer see man in such a way, but in awe, as we perceive the light of Epigenesis shining within.

Here we have the key to why the quintile aspect seems to have been relatively neglected in the traditions of astrology. It is through the quintile that we express that most precious part of our divine birthright, which is Epigenesis. Epigenesis is the reflection in man of the creative principle in God. As such, one cannot predict what will come out of it, for by its very nature it is something new, something that did not exist before. It is not an obvious thing, so who can blame the astrologer for missing it? At best the astrologer can, through the quintile, show a person where his possibilities for Epigenesis are greatest, but there is no way to determine what the outcome of its expression will be.

From the purely mathematical point of view there is another reason why the quintile may have been disregarded as a major aspect in astrology. Each one of the other major aspects yields another major aspect when its supplementary angle is taken. The supplement of the conjunction yields the opposition; the supplement of the sextile yields the trine; the supplement of the square yields another square; the supplement of the trine yields the sextile; and the supplement of the opposition yields the conjunction. This mutual reinforcement presents a very symmetrical picture. But when we introduce the quintile, the symmetry is upset, for the supplement of the quintile is the tridecile, an aspect of 108 degrees, which cannot be obtained by any of the harmonic divisions of the circle and, therefore, cannot be considered to be a very important aspect. But this only serves to confirm the interpretation of the quintile as an aspect which allows something different into the picture. Once again we meet the idea of Epigenesis.

We now need to settle on a suitable symbol for the quintile. By examining the symbols of the other aspects, we should be able to arrive at a reasonable conclusion. The conjunction consists of a circle with a single line proceeding from it, suggesting the idea of "one" and symbolizing the dynamic expression of energies. The opposition consists of two circles tangent to each other, suggesting the idea of "two" and symbolizing the phenomenon of oscillation connected with it. The trine consists of a triangle, suggesting the idea of "three" and symbolizing perfection. The square consists of a square, suggesting the idea of "four" and symbolizing the construction of a solid character when the test has been passed and the standard has been met. The sextile consists of six radiating lines projecting from a center, suggesting the idea of "six" and symbolizing the many roads that are opened to us by opportunities. The parallel consists of two upright, paral-

lel lines, suggesting its namesake and symbolizing, as a pillar, the strength that it adds to other aspects. The traditional symbol for the quintile has been a "Q" but a much more consistent symbol would be a five-pointed star, suggesting the idea of "five" and symbolizing man himself, in whom the divine exists waiting for a chance at creative expression.

When we employ the quintile, we also come across a clue to the orb that should be allowed for planets not in exact aspect. The sextile is 60 degrees and the quintile is 72 degrees, so there are 12 degrees between them. When two planets are 66 degrees apart, the aspect orb lies halfway between the two. Slightly over 66 degrees would give a quintile, while slightly under would give a sextile. Thus, in the abstract sense, a six degree orb for aspects seems to be the standard. Of course, in certain important aspect patterns, such as the T-cross, Grand Trine, compound conjunctions, etc, the resonating energies make it possible to allow wider orbs.

We note that for the sextile, quintile, square, and trine, there are two possible aspect positions each for a given pair of planets: the ones that occur when the planets are moving away from a conjunction to each other and going toward an opposition, and those that occur when they have passed the opposition and are heading back toward a conjunction with one another again. But for the conjunction and the opposition, there is only one of each in the cycle. From this we may suspect that these two aspects are more powerful in their natural energy levels than the others and a wider orb of influence may be ascribed to them. It is suggested here that an eight degree orb be allowed for the conjunction and opposition. Beyond these orbs the influence of an aspect does not just suddenly stop but beyond the orb the influence becomes weak enough that it enters the same realm as that of the minor aspects. Because of the reasons given before, it is not deemed wise here to consider wider orbs in a horoscope interpretation,

except as mentioned in the preceeding paragraph.

There is another matter that should perhaps be dealt with as it has been briefly referred to, and that is what in astrological terms is known as the "upper" and "lower" aspects. The aspects that two planets form with one another as they move away from each other toward an opposition are called lower or waxing aspects. As the two planets pass the opposition and move back toward a conjunction, they form what are called upper or waning aspects. A similar type of phenomenon is called upon to differentiate between a parallel and an anti-parallel aspect. When two planets are the same distance north or south of the celestial equator they are said to be in parallel aspect. But when one planet is the same distance north as the other one is south they are said to be in anti-parallel aspect. There can be little doubt that there is some qualitative difference between upper and lower aspects, as no one would deny that there is a difference in effect; for example, between the influence of the waxing Moon as compared to the waning Moon. However, for all practical purposes in horoscope interpretation, the influence of the same type of aspect, whether it be upper or lower, is unquestionably very similar.

It should be noted that the order used in this analysis of the aspects was not taken from the cyclic pattern of the planets but from their harmonic pattern. The conjunction was taken first, as it was seen as the archetype of all the other aspects, and then the other aspects were taken in the ascending order of how many parts each divided the circle into, thus building up to a climax. We can now end the analysis by pointing out that after the essence of a planetary relationship has been extracted through the workings of the opposition we reach the conjunction, whereby we are enabled to take this extracted essence and utilize it to begin relating the principles of the two planets involved again on a

higher level than before, ad infinitum. "The first shall be last, and the last shall be first." To put it another way, the conjunction forms both the start and the finish of a harmonic cycle of aspects.

PREPARING THE WAY

(Continued from page 159)

sciousness within himself. Again he achieves this Divine realization by occultly building a high road of access, by preparing a path to the heights whence comes the Christ Spirit. For "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3:14). Thus is the human sacrum so named. This involutionary triangle of bone is intimately associated with the generative function. When the immense energy of this sacred function is reversed, and the triangle figuratively inverted (thus forming the Star of David), the life thrust travels the straight path of regenerative, self-sacrificing evolution, raising with it the mundane world. In this light may we apprehend St. Mark's visionary description of men, "as trees, walking," (Mark 8:24) for the tree is chaste and it directs all its force upward toward its crown. In like manner, through service and self-abnegation, we may grow up into the perfect man, even the Christ (Ephesians 4:13-15).

Let us understand. The Way was prepared. The Christ came to earth and manifested in the man Jesus. A few knew Him. Most knew Him not. Yet now His Spirit abides with us. He has given and ever gives Himself.

As we have therefore received Christ, so let us walk in Him. "Rooted and built up in Him" (Colossians

(Continued on page 180)



The Children of Aries, 1975

Birthdays: March 21 to April 20

Aries is a cardinal fire sign whose physical manifestation is flame. Flame is an active, burning fire consuming everything in its path, only staying in any given place so long as there is something there for its fire to feed on. These qualities aptly describe the basic tendencies of the individuals under the influence of this sign. They never like to sit around but always prefer to be up and doing. They are pioneers in the sense that wherever the action and adventure is, there they want to be also. The Aries individual is easily bored by repetitious work and therefore does best in that kind of work which shows immediate results. The more the element of the daring and uncertain there is in the work and the more courage that is required the more appealing they find it. Because the Arian is so active he does not always have the persistence and patience to carry his projects through to the end. Therefore, he does not usually make good as an inventor or originator of ideas. But give the Arian a task or project that requires initiative, and you can rest assured that it will get off to a good start.

With the positively-oriented Arian we see fire that is used to de-crystallize the things which have outgrown their usefulness, releasing their energies to be used in blazing new trails. However, when the forces of Aries are used in a negative way, we see fire that only destroys without serving a useful purpose. The negative Arian is aggressive, brash, egotistical, harsh; he cares only for his own welfare and gets ahead at the expense of others. He is irresponsible, only serving others so long as there is something in it for him. He will not take the blame for the consequences of his own rash actions but tries to cover them up with more rash actions. Courage turns to foolhardiness.

In Greek mythology Mars was known as Ares, the god of war. In war, all of the positive and negative elements that have been discussed above are to be found. Ares was not too well liked among the company of the other gods because of his practical jokes and anti-social behavior. So the Aries individual must learn to round off a few of his rough edges and learn to work more with other people instead of against them.

In the esoteric anatomy of man Aries corresponds to the Human Spirit.

Because the human spirit is related to the Region of Abstract Thought, it is not always so clearly seen how it is that the human spirit can relate to a seemingly very physical sign. But when we look upon the Region of Abstract Thought as containing the germinal ideas of desire, life, and form, we shall see Aries as a germinal force too, like the forces that burst out of a seed to initiate a new cycle of life. It is the tendency to act upon the germinal ideas in the Region of Abstract Thought directly, without first working them out in the proper way in the other realms, that causes the Arian to get himself in trouble by leaping before he looks. It is also when the Virgin Spirit is encased in the sheath of the human spirit that it first experiences itself as a separate individual, as an ego.

As the Sun is passing through the sign of Aries, the Christ Spirit is freeing Himself from the fetters of the Earth, initiating a new cycle of growth and experience in the physical world. He imbues us with strength and courage to apply ourselves strenuously to learn our lessons in this place as quickly as possible so that we may one day follow where He goes. This will mark the beginning of a higher phase of our evolution.

The exalted Sun in Aries begins his journey with a conjunction to Jupiter, which enhances and strengthens the Aries qualities of courage, daring, and pioneering, and which indicates general good health and fortune. This orb lasts from March 21 to April 1. Between March 21 and April 5 the Sun opposes Pluto, indicating a need to balance the forces of Aries and Libra. These children should be taught to act in a quiet manner and to beware of being rash and too wrapped up in self-centered affairs.

From March 25 to April 11 the Sun squares Saturn, and through some of this period, March 24 to April 9, the Sun trines Neptune, showing that the characteristics of astral impulses sometimes appear ambiguous. The Sun square Saturn, involving two cardinal signs, would

make these natives active through the most difficult hardships which will come into their lives through this aspect, but there will never be time to brood about any misfortune. The Sun trine Neptune lights the path of spiritual endeavor for these children, and parents should encourage any religious or philosophical interests they may show. This aspect also intensifies the dramatic abilities, love of classical music, and the emotions. Life may hold many difficult experiences, but the light of the Spirit will always be present to show the right course to take. There will be lessons on how to apply spiritual principles to everyday problems.

From April 13 to April 20 the Sun opposes Uranus, and these children are apt to be unpredictable in their behavior and high strung in nature, demanding a great deal of freedom. The best in their character must be developed, which can be done by having them fulfill responsibilities, as Aries likes to feel in charge of things, and instilling in them respect for the law, be it God's law or man-made laws.

From March 21 to March 27 Venus is well placed and strong in Taurus but opposes the exalted Uranus, which lends that much more force to the aspect. This could indicate erratic conditions in financial affairs, so these children should be taught to curb their impulses in spending. It indicates, also, possible trouble with the opposite sex. These children should learn to guard the emotions carefully, as this aspect indicates a confusion in the emotional nature, which makes it difficult to separate their own feeling from the feelings of others. The sextile of Venus to Saturn during much of this period, March 22 to April 5, will to some extent steady the feelings and make the natives practical and dependable.

From April 1 to April 20 Venus in Taurus squares Mars in Aquarius. This fixed square will incline toward squandering and excesses attracting many problems, unless the children grow to

maturity with self-discipline and control. On April 14 this square changes from a fixed aspect to a common sign one — Venus in Gemini to Mars in Pisces — which will give more freedom of choice.

From April 18 to April 20 Venus opposes Neptune, and these natives must beware of deception, of being deceived and of being deceptive themselves, for it will bring sorrow into the life unless the element of taking chances is kept out.

Venus trines Pluto April 14 to April 20 and is the alternate path for some of the foregoing difficult aspects. This benefic aspect will manifest as artistic ability and an absorbing interest in new schools of thought and organizations. These natives should be encouraged to develop their sense of harmony and beauty along the lines of art, music, and aesthetics. Being involved in group activities in artistic endeavor will bring out the best in their natures.

From March 21 to March 29 Mercury in Pisces trines Saturn, giving the mind an imaginative excellence and good power of concentration. During most of the same period, March 21 to March 28, Mercury squares Neptune, which gives the imagination an unrealistic quality. These children should be taught to bring their ideas within the realm of the practical and workable and to judge things in a clear light. Not to be overlooked is the trine of Mercury to Uranus on March 21, and children born on that day will be capable of expressing very progressive and at times ingenious ideas.

From April 4 to April 10 Mercury conjuncts Jupiter in Aries, giving an optimistic and benevolent outlook, yet a tendency to self-interest. These children must learn to include others in their plans.

Mercury trines Neptune from April 7 to April 13. The connection with Mercury to the planet of divinity in fire signs endows the mind with a spiritual quality, and the natives may rely on their inner sense of wisdom.

Mars in the fixed sign Aquarius

trines Neptune from March 21 to March 26, and trines Pluto for a two day period, March 21 and 22. These children will be original and enterprising and work hard in any line of chosen endeavor.

Saturn squares Pluto during the entire solar month, and squares Jupiter from April 13 to April 20. Influences of these aspects will depend upon their placement in the chart and lunar aspects.



PRAYER

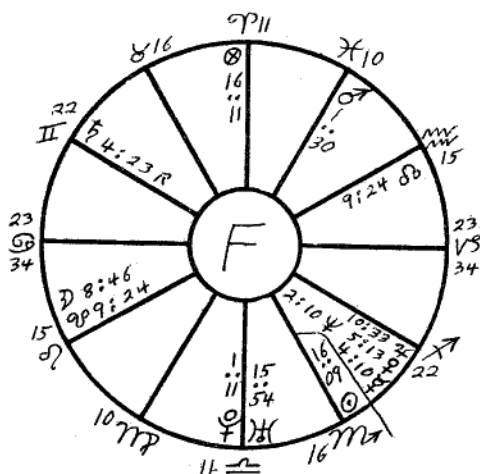
(Continued from page 164)

may, at the moment of union, give utterance in the one unspoken word, "Father." The devotee, when he is truly in the mood of prayer, never gets any farther. He makes no requests, for what is the use; has he not the promise, "God is my Shepherd, I shall not want"? Has he not been told "To seek first the Kingdom of Heaven, and all other things shall be added"?

His attitude can perhaps best be understood if we take the simile of a faithful dog looking with dumb devotion into its master's face, its whole soul pouring itself out through its eyes in love; likewise—only, of course, with much greater intensity—does the true mystic look to the God within and pour himself or herself out in voiceless adoration.

In this way we may pray without ceasing, inwardly, while we work as zealous servants in the world without; for let us remember that it is not intended that we should dream our lives away, but while we pray to God within we must also work for God without.

Readings for Subscribers' Children



Danette D.

Born November 8, 1971, 9:32 P.M. PST,
Latitude 34N03, Longitude 118W15.

In Danette's horoscope we find a strong, well-aspected Moon, representing consciousness of self. The Moon is in Leo and the 1st house, trine the Aries MC, trine Neptune, Mercury, Venus, and Jupiter, all four of which are mutually conjunct in Sagittarius and the 5th house and which, together, form a Grand-Trine. The Moon also sextiles Saturn in the 11th house, and is the ruler of the ASC. This shows a self-confident, pleasing personality and one who feels at ease in any circumstance; she is easy to get along with and enjoys the company of others. There is an interest in many different things and we may expect that Danette will become knowledgeable in many areas, reading and perhaps traveling widely. (We note a common sign emphasis, with six planets in that quality, and cardinal signs on the angles.) It is good when we have a strong self-concept for then we shall always be able to remain optimistic and keep our heads above water no matter what else may happen to us.

We find the Sun in Scorpio and the 5th house, making no aspects. This indi-

cates a lack of a sense of purpose in life. Life tends to be lived somewhat superficially and nothing is taken really seriously; it is seen as a series of episodes, each more or less pleasant or unpleasant, but with no unifying or connecting theme running through them. Danette will need some help in finding this sense of purpose or she will find her own in the philosophy: "Let us eat, drink and be merry, for tomorrow we perish."

We find Mars in Pisces and the 8th house, square Saturn and the quadruple conjunction in Sagittarius and the 5th house. Mars is the planet of energy and action and when it is in this kind of a position we see a lot of tension. In order to understand how this configuration is going to work out we must first examine more closely the polarity of the Sun and Moon in Danette's chart.

On the one hand we find a strong, well-aspected Moon and on the other a weak, unaspected Sun. This creates a situation where an easy-going nature, lacking any definite purpose of its own, becomes too amenable to the influence of outside forces. There is a tendency to drift with the tide and be drawn this way and that, depending on the predispositions of others, taking their purposes for its own. (A lack of earth sign emphasis and the Moon conjunct the Dragon's Tail are additional indicators of these things.) We might find such a state of affairs agreeable where no strenuous effort on our own part is required; but the purpose of life is experience, the basic material needed for all soul-growth, so we must sooner or later learn to do our share in the world's work or the friction created by others having to pull us along will eventually lead to painful results. The Mars configuration in Danette's horoscope shows this kind of a frictional situation. Circumstances will demand an effort on her part before

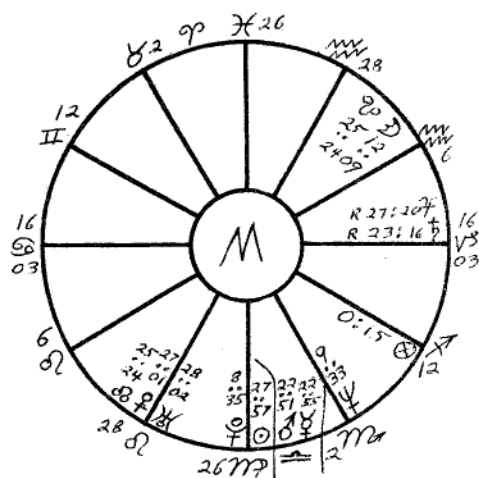
she can realize her hopes and wishes. Temptations will be present to settle for "instant solutions" which work temporarily but only create more problems for the future. Less time should be spent in trying to get out of work and more thought and effort directed toward being more helpful and serving in the most useful manner. This attitude will do more to help Danette than almost anything else.

Mars rules the 10th house, indicating a conflict with those in authority, while Uranus in Libra and the 4th house in opposition to the MC shows emotionally upsetting conditions in this respect. Thus Danette will need a good example in the home of authority that is wielded wisely and kindly, yet firmly, requiring that she earn her privileges as she grows old enough to do so. Danette must not use her winning personality to coerce friends and acquaintances into sympathizing and doing things for her that she should be doing for herself. If she does, she could find herself being used instead.

Another avenue of positive expression can be found in a well-aspected Pluto in Libra and the 3rd house. This shows the ability to co-operate with others in organized activities. This seems suitable, for it will bring Danette into contact with many friends, which she desires, and help her to express and use her knowledge. It will also give her a purpose to work for. True, it is still not a personal purpose, but it does have a certain definiteness to it which lends some stability and security. This can in time lead to the development of a sense of a personal significance.

So often we tend to think of responsibilities and services required of us as undesirable things to be done with as soon as possible, so that we may get to the things that we really want to do. This is an especially noticeable trait in students of the occult. But when we recognize that it is the attitude in which we do things that is important, that regardless of circumstances which we

cannot control we can control our attitudes, we will discover that helping others and fulfilling our responsibilities can be joyful. Responsibilities do not have to be burdensome; they can bring us much happiness. It all depends on how we look at them.



Paul T.O.

Born Sept 21, 1961, 12:41 A.M. EDST,
Latitude 40N45, Longitude 73W57

The Sun gives an idea of what Paul's main purpose in life is. The Sun is in Virgo and the 4th house, trine Saturn and Jupiter, which two are conjunction and parallel in Capricorn and the 7th house. Thus Paul is capable of being practical, methodical, and analytical when dealing with a problem. He can be kind and considerate when dealing with others, discriminating about when to give and receive, and when to speak and be silent. So it is one of Paul's main purposes in life to learn to express these qualities in a greater degree as he matures. He must come to believe that he is indeed capable of these things, for the Sun opposition and parallel the MC shows that unawareness of these capabilities leads to a tendency not to take advantage of opportunities for spiritual and mental growth. Saturn and Jupiter sextile the MC indicate that by getting out and interacting with people

he will be supplied with the necessary experiences which will help him to develop the aforementioned qualities, enabling him to recognize and grasp the opportunities for spiritual and mental advancement that come his way. The Sun sextile the Part of Fortune then indicates opportunities for material good fortune, too.

We find the Moon in Aquarius and the 8th house making only one aspect, a square to Neptune. This represents Paul's consciousness of self and shows a tendency to entertain and nourish false and fanciful ideas of self. He must avoid getting into drugs or negative forms of psychic development as a means of finding his identity; these will only lead him further astray in his search. The Moon is ruling the Cancer ASC, showing that material betterment will be held back if such methods are employed, and people will tend to become suspicious and distrustful of him because of an indolent nature that professes humanitarian measures but neither practices them nor works for their realization in fact. Thus we see again the need to interact with people on a practical level and spend less time in fanciful reveries of utopias.

There is a tendency to be introverted and withdrawn from the physical world, perhaps because of a subconscious fear of not being able to cope with the hard realities found there. There are three planets in the 4th house; the Sun, Mars, and Mercury. Mercury and Mars are in very close conjunction, intercepted in Libra (Mars in detriment), square Saturn and Jupiter, and square the ASC. Saturn also opposes the ASC. These are the configurations wherein the above is indicated. Paul tends to see the outside world as unfriendly, unpredictable, and unreliable, and it in turn sees him as being cold, unfeeling, and hard to reach. Frustrations tend to build up until they can no longer be contained, sometimes resulting in violent and destructive eruptions of physical and verbal energy.

But Mars and Mercury also sextile

Venus and Uranus, which two are in close conjunction, parallel, in Leo and on the cusp of the 3rd house. This shows a wonderful potential for the constructive outlet of the energy of the Mars-Mercury conjunction. The Venus-Uranus conjunction in itself shows strong emotions and a high-strung nature that is sensitive to the emotional moods of others. The 3rd house position is favorable for writing, speaking, teaching, and traveling. Thus Paul would do well to develop these skills, especially writing and speaking because of the Virgo Sun. They will help him get things out of himself before they boil over; they will draw upon his powers to organize and plan things and help him get his ideas down to a more practical, concrete level. He may even wish to study linguistics, ancient languages, speech therapy, etc. Venus and Uranus square the Part of Fortune, but they also conjunct the Dragon's Head in the 2nd house, which more than counterbalances the square, promising material and emotional security when the feeling nature is brought under control and expressed in a clear, thoughtful manner. Venus as ruler of the 11th house shows friendships gained and goals realized through this discipline.

Mars rules the sign intercepted in the 10th house and Mercury rules the 12th house. When the Mars-Mercury energies are expressed through the adverse aspects, we see a resentment of authority which leads to sorrow and self-undoing through a disinclination to discharge obligations creditably. But when the Mars-Mercury energies are cultivated through the harmonious aspects that the conjunction receives, we see one who becomes an authority in his chosen field, making new advances and contributing to the betterment thereof. Instead of becoming withdrawn from others Paul will be able to establish a firm inner foundation from which he can interact with them more comfortably. A budding self-confidence will help him to communicate with others more easily and naturally.

(Continued on page 178)

VOCATIONAL GUIDANCE ADVICE

Al M.

Born Oct. 5, 1951, 6:12 P.M. PST,
Latitude 35N46, Longitude 119W15

On the cusp of the 10th house of profession we find the sign of Capricorn, with no planets therein. On the 6th house cusp is Virgo with its ruler, Mercury, in the 6th house, almost exactly conjunct to and parallel Saturn, the ruler of the 10th. These two together are conjunct to the Sun, also in the 6th house, and all three are in Libra, where Saturn is exalted and the Sun is in fall. On the 2nd house cusp is the last degree of Taurus so both Venus and Mercury will be influential in the affairs of that house, especially since they are in mutual reception, Venus being in Virgo and the 5th house. Venus is also conjunct Mars, the ruler of the ASC. The foregoing configurations indicate a very practical and efficient mind and a no-nonsense attitude that either finds a useful place for things or eliminates them. There is a certain sense of harmony and proportion but these must be incorporated in a utilitarian manner.

Vocations suitable to the above tendencies would be those that combine an earthy element with a mental element. Examples of these are: Architecture, construction engineer, agriculture, agronomy, soil science, forestry, etc. The Venusian element and the Libran emphasis also gives dealing with precious gems and metals as a possibility, while the Mars influence suggests metallurgy or dealing with precision instruments and machinery.

The difficulties that are likely to be encountered are indicated by retrograde Jupiter in Aries and the 12th house in opposition to Mercury, Saturn and the Sun, and all of these square to Uranus in Cancer and the 3rd house, forming a T-Cross. This shows one who is easily

discouraged. Also shown is one who has rather unusual ideas as to how things should be done and a tendency to push these ideas onto others while discounting their point of view. Neptune opposition to the ASC shows one who does not like to trust the opinion of others. These things will of course lead to friction with fellow employees and unless care is taken to transmute these tendencies some trouble in keeping employment may be expected, especially with Mercury and Saturn square to the Part of Fortune. This naturally tends to cause discouragement. Six planets plus the ASC and MC are in cardinal signs but only Pluto is in a fixed sign, showing a lot of energy but more need for persistence in the face of setbacks.

Uranus is the only planet in a water sign, and it is in opposition to the MC, square to Neptune and the Sun, indicating a greater need for sensitivity to the feelings and emotional needs of others. Venus conjunct Mars in Virgo shows indignation and disdain for the inability of others to grasp ideas as quickly as himself and impatience at their reluctance to accept his way of doing things. But this conjunction also shows an enthusiastic way of doing things and one who puts much of himself into his work. When this attitude is combined with a desire to serve instead of to dominate the sextile of the Mars-Venus conjunction to the Part of Fortune shows opportunities for attaining material good fortune.

A well-aspected Moon in Sagittarius and the 8th house shows a good self-concept and a striving for high ideals. As these high ideals are put into practice in his own life first, Al will be able to overcome the shortcomings indicated and thus lay a firm foundation for future success.

Denise C.D.

Born June 30, 1958, 10:07 P.M. CST,
Latitude 37N07, Longitude 82W50

In Denise's horoscope we find Saturn conjunct the MC and both of these in Sagittarius. Saturn is ruling the 11th house of hopes and wishes. This indicates that Denise will find opportunities for spiritual and mental growth and gain much experience in matters ruled by Sagittarius, possibly attaining to high positions therein. Sagittarian matters include science, religion, law, philosophy, literature, etc. Of these there is not too much in the horoscope that would reinforce a career in literature, but Saturn sextile Jupiter, the ruler of Sagittarius, in Libra and the 7th house, reinforces law, religion, or philosophy, while Saturn trine the essentially dignified Mars in Aries and the 1st house favors science. Pisces is rising and the ruler, Neptune, is in Scorpio and the 8th house, sextile the Moon in Capricorn and the 10th house, of vocation, another favorable indicator for religion and philosophy. This last configuration is also somewhat favorable for science but it indicates a more spiritual motivation than is usually the case.

It appears that there is much sincerity, enthusiasm and perseverance in the study of religion and philosophy, with science perhaps as an adjunct, but also a somewhat orthodox and conservative viewpoint in these matters. There is, of course, nothing wrong with this approach if that is what is needed for further spiritual growth; but Denise must be careful of being too over-zealous and becoming dogmatic and narrow in her viewpoint. These dangers are indicated by Mercury in Cancer and the 5th house, square to Mars and Jupiter. She should remember that open-mindedness and adaptability are essential qualities for spiritual growth and evolution. "...Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." (St. Matthew 18:3)

Mars is ruling the 2nd house of finance and its trine to Saturn indicates a good earning capacity, but its opposition to Jupiter and square to Mercury indicates that training is needed in money management as there is a tendency toward extravagance and carelessness.

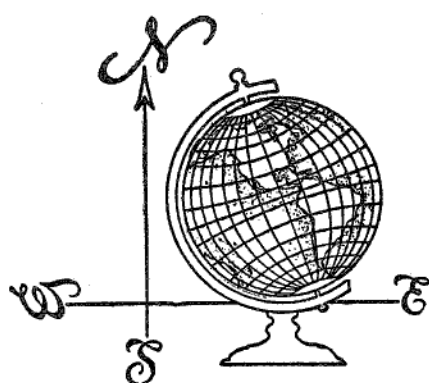
Uranus is in Leo and the 6th house, sextile Venus in Gemini and the 3rd house, indicating harmonious work conditions and greater opportunities for service through sympathy and consideration for others and a cheerful attitude. Uranus as ruler of the 12th house shows opportunities for Denise to help others less fortunate than herself. Pluto, ruler of the 9th house, is in Virgo and the 6th house, square Venus, (Venus also square the ASC and the Part of Fortune), showing Denise the dangers of letting her thoughts and emotions be controlled by the mass-consciousness of the groups she associates with as that will inhibit her capacity to help others. The Sun, ruler of the sign on the cusp of the 6th house, is in Cancer and the 4th house, opposition to the Moon. This indicates a confused sense of purpose in life and a need for Denise to be more objective and honest about herself and her motives for doing things. To the extent that this is accomplished, the Moon sextile the ASC and trine the Part of Fortune, and the Sun trine the ASC and sextile the Part of Fortune, promises success in life, happiness and the good opinions of others.

* * *

READING FOR PAUL T.O.

(Continued from page 176)

Although Paul tends to be a loner, he can still learn to feel more at home in the company of his fellow men, sharing a little of their joys and sorrows and sharing some of his with them.



MONTHLY

News
INTERPRETED

Material Science and Expanding Consciousness

Rejection by certain material scientists of new findings concerning what might be called the "superphysical" is the subject of a lengthy article in the *Los Angeles Times* of Nov. 10, 1974. Authored by John Dart, the article is entitled "Scholars Taking Potshots at Sky Chariots, Sentient Plants."

It contains expressions of alarm from a number of distinguished scientists about favorable public response to information revealed in books such as *The Secret Life of Plants* (see review, *Rays*, Aug. 1974). In this book are documented experiments showing plants' responses to external influences such as noise, human emotions, and "signals" from extra-terrestrial life.

"The trend most disturbing to scientists," claims Mr. Dart, "is the broad appeal for public rejection of hard-nosed standards of scientific investigation and verification." In the case of "more exotic phenomena", experiments do not produce consistently repeatable results. Traditional scientific investigation has been centered around the criterion of uniformity of results. If the same (exclusively physical) conditions always produce the same (exclusively physical) results in a given number of

experiments, the proposition under investigation is ultimately regarded as correct.

What these material scientists do not take into account is the fact that investigations involving the superphysical cannot fruitfully be based on purely physical standards. The universe consists of much more than is evident to physical sense. In fact, that which we know as "matter" is only a minute part of the cosmic substance.

Psychic phenomena are subject to laws governing the "invisible worlds" in which they originate. These laws appear to the uninformed to be at variance with the physical laws on which material science is based. In truth, however, they supplement, rather than contradict physical laws. The phenomena originating in accordance with them are dismissed as "nonsense" by some material scientists simply because they cannot be demonstrated or proven in the accepted manner of the traditional "scientific experiment."

Responsible psychic researchers are the first to admit that their experiments do not – and by their very nature cannot – produce results in the cut and dried manner of the traditional scientific

method. Because they are dealing with the world of emotions and thoughts, the persons conducting superphysical experiments can influence the outcome by their very attitude. A skeptical researcher, by virtue of the negative thoughts he projects against the objects of his experiments — be they plants or psychic subjects — can cause them to respond adversely or not respond at all.

It is easy to see how some material scientists, imbued with years of training in and exclusive reliance on that which can be physically seen, manipulated, and demonstrated, might scoff at the notion that thought power could influence an experiment. It is easy to see how they might regard this hypothesis merely as a verification of their own belief that claims on behalf of superphysical phenomena cannot be substantiated and are, therefore, unfounded.

Certainly there are charlatans among psychic investigators, whose deliberate distortions will one day be exposed. Certainly inquiries into the superphysical should be as carefully conducted, with as much concern for accuracy, as are inquiries into purely physical phenomena. If these inquiries are to prove fruitful, however, they cannot be circumscribed by physical boundaries. The researchers must be free to take cognizance of the characteristics of the expanded planes with which they are dealing, and be free to conduct experiments accordingly.

One material scientist is quoted as saying: "Plants have no nerves and no central nervous system, so they have no way of processing people's thoughts and emotions." Therefore, by implication, assertions that plants are influenced by human thought are unfounded. This man, who claims to be an atheist, typifies the entrenched material scientist who cannot, or will not, concede that there are areas of existence other than the demonstrably physical, and that these areas may be subject to laws as inviolable as are physical laws in the physical world.

Not all material scientists, fortun-

ately, are in this category. Mr. Dart states that "parapsychology, psychokinetics, telepathy and other psychic studies are not dismissed out of hand by all scientists. Some faculty members at noted universities are doing work in the field, and they are quick to mention that the National Science Foundation has funded some projects."

We know that, in time, science and religion will unite. In *Gleanings of a Mystic* (p. 40) we read: "In time we shall see the union of science and religion as it existed in the ancient mystery temples, and when that point has been reached, the doctrines and sacraments of the church will be found to rest upon immutable cosmic laws of no less importance than the law of gravity which maintains the marching orbs in their paths around the sun." By the same token, material science will gradually become spiritualized. In growing awareness of the same "immutable cosmic laws," it will conduct its investigations under ever-expanding horizons.

* * * * *

PREPARING THE WAY

(Continued from page 170)

2:6,7). Let us serve even as He taught us. As the "house" of Christ (Hebrews 3:6), who is the living (Philosopher's) stone, let us remember that we also, "As lively stones, are built up a spiritual house" (1 Peter 2:5). May we accordingly possess our vessels in sanctification and honor and so raise and clarify our conscious lives that we may be made pillars in the Temple of God and go no more out.

BOOK REVIEWS

"Einstein, The Life and Times"

Einstein, The Life and Times, by Ronald W. Clark, The World Publishing Company, New York, 1971.

Albert Einstein, the superlative scientist, the compassionate human being, the "impractical" visionary, emerges brilliantly from the pages of this excellent biography. Mr. Clark spared no pains in inquiry and research, drawing from much hitherto obscure material about one of the most complex men of recent history.

The detailed description and documentation of minutiae of Einstein's life, the consecutive presentation and cogent analysis of his findings, the charming as well as serious vignettes related by contemporaries, associates, relatives, and friends, and the sympathetic though objective narrative, all contribute to what is likely to be one of the most remarkable biographies of the decade.

This book is not light reading. It is a scholarly, intricate, multi-faceted portrait of a remarkable Ego living during a singular, albeit devastating, period of history. It requires concentration and, preferably, some foreknowledge of Einstein's primary field of endeavor as well as then contemporary world history. It is a large volume — over 600 pages — and conceivably might require more than one reading for thorough assimilation. Anyone interested in the man and the times, or in scientific thought in general, however, who is willing to devote the hours and attention which this book merits,

will find it eminently rewarding.

The occult student knows that genius in any field is developed during lifetimes of hard work. Certainly Einstein must have applied himself unstintingly to the study of mathematics and natural science in previous lives. His intellect and degree of scholarship were unquestionably outstanding. Equally important, however, from the point of view of his evolution as a member of the human life-wave, is that his "heart side" was also well developed. Einstein is portrayed as one of the most kindly figures ever to walk across the world stage. His sympathy for fellow humanity seemed boundless. He went out of his way to help others, and was ready at all times to give "the shirt off his back" — as well as of himself.

It is not surprising, then, that his humanitarian ideals should also underlie his approach to science. Addressing students in Pasadena, this man, whose discoveries had contributed so significantly to the dawn of the nuclear age, said: "Concern for man himself must always constitute the chief objective of all technological effort, concern for the big, unsolved problems of how to organize human work and the distribution of commodities in such a manner as to assure that the results of our scientific thinking may be a blessing to mankind, and not a curse."

Again, from the occult standpoint, the importance of creativity to individual human evolution is obvious. Someday

we will all have to amass the knowledge of an Einstein; just as, eons later, we will all have to glean the creative wisdom of our Solar God. It is not sufficient for us to simply admire those who are now geniuses, in whatever guise, and to profit freely from or enjoy their contributions to humanity. We must labor to develop our own talents, and make our own contributions. They will never be large unless they are first small.

To this end, well developed intuition and practical imagination are essential. Einstein, Mr. Clark tells us, "was always ready to agree that inventiveness, imagination, the intuitive approach — the very stuff of which artists rather than scientists are usually thought to be made — played a serious part in his work." Einstein himself said: "When I examine myself and my methods of thought I come to the conclusion that the gift of fantasy has meant more to me than my talent for absorbing positive knowledge."

Einstein was a Jew who did not practice the Jewish religion, but did devote himself wholeheartedly to the Zionist cause. His motives, however, were pacific and humane rather than nationalistic or militant. "For me the value of the Zionist undertaking lies mainly in the educational and unifying effect on the Jews of different countries. I am not for the striving for a Jewish state, mainly because I am against the secularization of Jewry."

Einstein believed in a cosmic, though not a personal, god. "I believe in Spinoza's God who reveals himself in the orderly harmony of what exists, not in a God who concerns himself with fates and actions of human beings." Furthermore, he believed that "the universe had been designed so that its workings could be comprehensible; therefore these workings must conform to discoverable laws; thus there was no room for chance and indeterminacy." "God," he said, "does not play dice with the universe."

In some ways, Einstein appeared as

the comic, absent-minded professor. He forgot meals unless reminded by his selflessly devoted second wife, and without her ministrations his wardrobe would have been a disgrace. Chores such as payment of bills and catching the bus at the proper place sometimes seemed to be beyond him. "The professor does not drive a car," his wife once said, "It is too difficult."

Contradictions existed, and were probably inevitable. Long a pacifist who incurred considerable scorn for his views, Einstein sorrowfully abandoned this position when the intentions of Hitler's Germany became clear. He was a Zionist who distrusted all forms of nationalism, stressing that we are all members of the same human race, and a Jew whose god did not have the attributes of the fearful Jehovah. He was heartbroken at the horrors of war, yet urged President Roosevelt to stimulate nuclear research in the United States when he realized that Germany was similarly engaged.

Much more important than the contradictions, however, are the consistencies. His compassionate regard for humanity underlay all other considerations. He was uncompromisingly honest — some times as much of an embarrassment as an asset to those whose causes he espoused. His "impractical idealism" indicated a man living ahead of his time, an Ego evolved far beyond the run of ordinary mortals. He was praised, admired, and revered, and he was scorned, villified, and misunderstood — as has happened to all the pioneers of the human race.

—D.F.

* * *

A sacred burden is this life ye bear;
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly,
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.

Readers' QUESTIONS

The Darwin Disaster

Question:

How can the typhoon which felled Darwin, Australia on Christmas Eve, 1974, be explained or justified from an esoteric standpoint? Especially at a time when the Earth was flooded with the spiritual Christ Light and Love, how is it possible that so many people could have been killed, maimed, and made homeless?

Answer:

We do not know the specific causes underlying the catastrophe in Darwin, but we may be sure that it took place in accordance with the Law of Consequence. Cataclysms such as the typhoon in question have their ultimate origins in human disregard for natural law.

The people who were so tragically afflicted on Christmas Eve were not in Darwin by accident. It is known that before any cataclysm, the Lords of Destiny see to it that those Egos who must learn the lessons to be taught them as a result of suffering in that cataclysm are brought to the place in question. It is known also that those Egos whose lessons do not include the need to suffer in that particular way are removed from the danger area or are in some other way kept from harm.

Certainly the fact that this blow fell on Christmas Eve increased the shock and horror of the survivors, as well as of sympathetic people all over the world. There can be no doubt that the particular timing of this disaster was chosen for a reason — a reason known to the Lords of Destiny and evident to those able to read

the Memory of Nature with sufficient insight. Perhaps the very fact of the added shock and horror was part of the lesson that the victims had to learn.

On the other hand, is it not also possible that the tremendous spiritual vibrations then permeating the Earth and its atmosphere may have mitigated the victims' suffering in some way unknown even to them? Is it not possible, too, that those Egos who did pass on to the invisible worlds as a result of the disaster may have been made more aware of the presence of the Christ Light and its significance than they would have been as a result of ordinary Christmas celebrations at home?

From the material point of view, both the event and its timing certainly do seem to have been unjustifiable and incongruous. From the spiritual standpoint, however, the evident tragedy must be regarded as an impetus to the progress of the Egos who experienced it and, therefore, a blessing.

The Use of Perfume

Question:

Can elementals influence a person through the use of perfume, and should the use of it be discontinued?

Answer:

Perfume is in a different class from incense or any form of smoke or gas. We know that when incense is burned and inhaled, elementals can be inhaled with it, and are thus able to exert an influence upon the person who inhales them. Perfume, on the other hand, is not a gas;

it consists of minute particles thrown off from the substance of which it was made. These particles do not easily serve as a vehicle for elementals, although it is quite possible that they might in the case of unusually strong perfume. There is no objection to perfumes obtained from flowers.

Perfumes such as musk, obtained from animals, are objectionable in that they involve the killing of the animal, and they also act to some extent as a vehicle for the animal desires. The desire for manufactured perfumes may be said to be a mild form of sensuality, and therefore not to be encouraged.

Creating Something New

Question:

You teach that Epigenesis is the ability to create something new. But can we really create anything that is *new*? I thought everything already exists in the universal consciousness.

Answer:

We are not sure what you mean by "universal consciousness." It is true that the Higher Powers endeavor to bring various Truths and ideals to the attention of mankind whenever it appears that the human race will begin to be able to profit from them. Those advanced Egos who, by virtue of hard work in previous lives, have made themselves receptive to new thought in certain fields respond to relevant ideals as they are promulgated in the ethers by the Higher Powers.

Epigenesis — the creative ability — determines what is done as a result of these ideals and Truths. It determines the way in which those advanced Egos or geniuses respond to the ideals and put them to practical application. Inventors, for instance, certainly must under-

stand certain universal laws which govern the material with which they work, but their inventions — the practical application of these laws — proceed from their own creative ability.

Man's Power Over Animals

Question:

What is the source of man's power over animals as exemplified by Daniel in the lions' den? Also, the source of St. Francis of Assissi's ability to communicate with animals?

Answer:

Man possesses power over animals in exactly the same ratio as he possesses mastery over his own inner nature — specifically, his mind and desire body. When man has mastered his desire body, he has mastered fear within; likewise, he masters fear of things without. If an individual has no vestige of fear of a savage beast, the animal recognizes this fact. That individual, then, becomes the beast's master, and the beast obeys.

The ability to communicate with birds and animals comes through spiritual development such that the individual is able to contact the Group Spirit of the particular animal, and thus have communion with it.

* * *



Do not let the number of years you have been in occult work give you an egotistical complex. Many a younger one (through work in past lives) will start after you and perhaps pass you very quickly, after making a later start.



Blackstrap Molasses, A Wonder Food

DIANA DUPRE

Blackstrap molasses is a rich source of potassium and calcium salts, iron, copper, magnesium, phosphoric acid, and most B vitamins except B 1. It is particularly high in B 6 pantothenic acid, and inositol. It is considered by nutritional authorities to be one of Nature's "wonder foods" because it is among those containing the largest proportion of essentials required for the good health and maintenance of blood and body cells.

A deficiency of mineral salts and other elements in the system can lay a person open to ravages of many and varied ailments. Blackstrap molasses, supplying as it does considerable amounts of many nutrients, has been found to be a splendid prophylactic agent by doctors and others advocating good health through proper nutrition.

Cyril Scott is the author of a little book, *Crude Black Molasses* (Athene Publishing Co. Ltd., London, 1970), which documents the effectiveness of this "wonder food" in curing a wide range of diseases. Mr. Scott himself benefited from molasses. Delicate and sickly through childhood, he suffered from "nerves," fatigue, depression, neuralgia, and debilitating colds. These continued to plague him until he began the "molasses treatment" and found it

"astonishingly beneficial" to body, mind, and spirits. Mr. Scott, incidentally, lived to be more than 90 years old.

Mr. Scott assures his readers in the United States that the "crude black molasses" which he advocates is the same in substance and nutritive content as the American product "blackstrap molasses." Other forms of molasses, however, are not deemed as effective for therapeutic purposes. In this article, the word "molasses" should be understood to signify only crude black molasses and blackstrap molasses.

Those ailments which Mr. Scott lists as having responded favorably to molasses treatment in numerous instances include arthritis, varicose veins, ulcers, skin diseases, various kinds of heart trouble, high blood pressure, anemia, disturbances of colon and bladder, and other difficulties.

Not all diseases respond to molasses therapy, however, warns Mr. Scott, and one ailment particularly for which it is unsuitable is diabetes. Molasses, it should be noted, is rich in sucrose and invert sugar.

Furthermore, the author stresses, molasses is neither a "cure-all" nor guaranteed to heal all cases of the ailments specified. Sometimes the disease has gone too far for molasses therapy to

be of significant benefit – although he does describe some “miraculous” cures of people for whom doctors had given up hope. The patient’s emotional condition, too, is significant. Molasses, although rich in the B vitamins which seem to help strengthen nerves and, thus help make the stabilization of emotional reactions possible, cannot of itself cure emotional stress.

In this connection we may note the occult teaching that the *ultimate* origin of disease is not in germs or some other physical external, but in the present or past conduct and attitude of the patient concerned. In order for anyone to be fully and permanently healed he must attune his attitude and behavior – his very inner life – to the rules of right living so clearly and beautifully expressed in the Sermon on the Mount.

The author suggests that molasses be used as a substitute for refined sugar (as over cereal) and in place of jams and jellies. It can be taken “neat” – by the teaspoonful – but such a dose should be followed immediately by a glass of hot water. Many people find it more palatable to dissolve one teaspoonful in half a cup of hot water to which another third of a cup of cold water is then added. This mixture can be taken before, during, or after meals, but should be sipped slowly. Gulping it down is likely to cause flatulence.

Of all chemical salts in the system, potassium salts require the most constant replenishing. They are the most soluble salts and most easily lost when food is cooked. Since potassium salts are particularly abundant in molasses, the author suggests that it would be wise to partake of this “wonder food” not only during the healing process, but also after good health has been reestablished.

Furthermore, many people today eat an excessive amount of soda-impregnated foods and table salt. If the sodium salts absorbed from these foods are not counteracted by a sufficient supply of potassium salts, there is a danger, says the author, that growths and arthritis may

develop. This is because the excess soda is not eliminated through the kidneys, but is likely to manifest sometimes as a “lump” and sometimes as rheumatoid arthritis. Sufficient potassium salts, however, stimulate the proper elimination of the soda, thus minimizing the danger.

Significantly, with regard to growths on and in the body, the author says that molasses supplies the body “in a natural, harmless way with those elements essential to prevent the morbid proliferation of any of its cells.”

The author also suggests other medicinal uses of molasses. It has been proven valuable as both enema and douche, as an ointment for application to external ulcers and ailments of the skin, and as an alleviating “bath” for swollen arthritic joints.

* * *

Iodine

Iodine is instrumental in helping prevent infections, colds, and ailments such as arthritis. It is involved in the proper metabolism of calcium, phosphorous, and starch. It helps promote strong teeth and gums, and generally enhances vitality and energy.

An iodine shortage in the system may cause goiter, obesity, and sluggish metabolism. It may inhibit the ability to think logically, and occasion loss of tone in the circulatory system. It may bring about dry, brittle hair, rapid pulse, heart palpitation, tremor, nervousness, and irritability.

Iodine appears to be most needed during puberty, pregnancy, the menopause, and when infections occur. Women seem to require a good deal more iodine than men.

The hormone thyroxin, secreted by the thyroid gland, contains about 65% iodine. Traces of the element are also found in various other glands, some organs, the blood, and the nerves.

In a vegetarian diet, iodine is primarily available from sea plants such as

kelp and dulse. It is also obtained in inorganic form in iodized salt, but some experts believe that this form of the element is not as beneficial as the organic source. In any case, the use of salt in the diet should be kept at a minimum or eliminated entirely, because of the crystallizing tendencies it promotes.

Some disagreement exists regarding the amount of iodine necessary to good health. Writing in the Dec. 1974 issue of the *National Health Federation Bulletin*, Emory W. Thurston, Ph.D., Sc. D., claims that Swiss and German investigators have established the level of about 6 milligrams daily, as contrasted with that of 0.15 milligrams posited by the Food and Drug Administration. It is Dr. Thurston's opinion that "the Swiss and Germans are much nearer a realistic approach."

Dr. Thurston says that he has been experimenting with sea plants for about fifty years, and has eaten enough dried sea plant products to ingest a daily intake of over one hundred milligrams of iodine over long periods of time. He has done so "without any apparent harm."

* * * * *

THE WISDOM OF GOD

(Continued from page 150)

system lie in the Milky Way. Our solar system is in motion as are all other solar systems, although at one time it was thought to be fixed. Actually, it is moving at a tremendous speed beyond our comprehension. It appears to be heading toward a point in the constellation Hercules.

Where are all the stars going? All those we can see as individual stars are moving in one giant system, the galaxy. It is estimated that it takes our Sun 250 million years to make one revolution around this center. All other solar

systems are speeding around other centers, for there are myriads of galaxies. On a photograph made with the 200 inch reflecting telescope on Mount Palomar more than 10,000 galaxies were detected.

Light moves at just over 186,000 miles per second, or a little less than six trillion miles in one year. This is beyond our imagination, therefore the term light years is used. Our Milky Way is estimated to be between 100,000 and 200,000 light years across and 10,000 to 20,000 light years wide at the middle. Our Sun is located 35,000 to 50,000 light years from the center near the edge of this disk. When we look at the Milky Way we are looking toward the center of the disk, and we see the heart of it as a pale white band across the sky. The infinite host of heaven travels in clusters, orbit within orbit, around a mightier center — the Supreme Being.

We depend upon the immutability of the laws of God, and we rest safely and securely in that. We can be thankful to God for the opportunity to look up into the heavens and in that way come nearer to Him. We should remember that, just as there is the orbit of the Earth around the Sun, and the orbit of the Sun around another central Sun, so also we ourselves have an ever widening orbit around ourselves. Just as our consciousness widens and our environment grows, so also do our opportunities for service widen and grow in an ever larger and greater orbit.

Knowing all this, and seeing the glory of God manifesting in great wisdom all around us, we can only bow our heads in humble adoration and proclaim: "My God, how great Thou art!"

* * *

We only know perfectly that which we have learned by experience through suffering and action.



Love, Unity, and Health

The causes of disease are found in qualities which manifest when the Ego attempts to set himself apart from all others. Hatred, anger, pride, selfishness, jealousy, greed, and fear — all these are vestiges of the separatism that plagues humanity at this precarious stage of our evolution. When the lower self asserts its self-indulgent demands and we fall prey to these separative emotions, we bar the path of the life force that otherwise continually flows through and strengthens us.

Conversely, the forces of health and healing are found in unity — the unity of each with all, and the unity of all with Christ the Son and with God the Father. The most potent unifying force is love. The most potent healing force is love.

Divine love enfolds and upholds the universe, underlying all Creation. Divine love manifests annually on Earth as the returning Christ Ray infuses the planet with the Light and Life that permits our continuing growth. In the same way, unstinting human love must burgeon forth until it radiates from every man to all men — and to all other forms of life. When that occurs, mankind will be completely and perfectly healed.

Love is the purifying force. As much as we abide in love, to that extent do we retain our own health. As much as we radiate thoughts of love to others, to that extent do we help break up crystal-

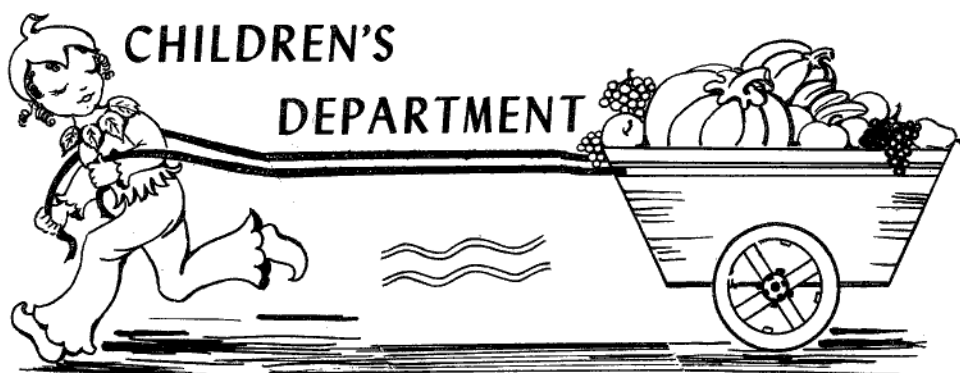
lized conditions in which they may find themselves, so that they, too, are helped to be healed.

The final cure must come from within. We alone can purify our attitude and overcome the separatist causes of our diseases. We alone can permanently rid ourselves of unworthy attributes that impede the healing process. We can only do this when we put aside all vestiges of self-interest in favor of loving service to our fellow men. Then will be furthered the interests of universal health, and of the unity of that great Life of which we are each a part.

* * * *

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:

April ... 2 — 9 — 17 — 23 — 29



Jessica's Bad Day

DAGMAR FRAHME

Jessica, a determined little fairy, put her hands on her hips and stood in front of Nicholas, blocking his way.

"I can too do it," she said. "I've watched you and Nina, and I know exactly how it's done."

"No, Jessica," Nicholas said, his patience wearing thin. "Watching is one thing, doing is another. You have to practice with a teacher before I can trust you to open the rose petals alone. That is very delicate work. Nina and I don't have time to teach you now. Maybe next year."

"But I don't *need* practice and I don't need a teacher. I've watched you and I know how to open rose petals. I do, *I do*, I DO!"

Jessica stamped her little foot so hard the dust flew up into Nicholas' face.

"A-choo!" he sneezed. Without saying "excuse me," he looked sternly at Jessica.

"For the last time, Jessica, the answer is no. Maybe next year we can manage it. Right now you have another job. I don't want to hear any more about it."

Nicholas gently pushed Jessica aside and went his way.

Jessica, her fists clenched, watched him disappear. "Ooooooh!" she said.

"What does he think I am, a baby? I can too open the roses!"

Scuffing her feet in the dust, she started down the path, muttering to herself. She passed a bush and, without thinking, pulled off a leaf.

"Ow!" yelled the bush. "That hurt!" What did you do that for?"

"Oh - I'm sorry," said Jessica. "I wasn't thinking about you. I was thinking about something else. I hope I didn't hurt you too much."

"Well," said the bush. "It *does* hurt, but I suppose it will stop after a while. What were you thinking about that made you yank off my leaf the way human beings do? Do we have to start being afraid of fairies now?"

"No, no, no," said Jessica. "I told you it was an accident. Nicholas says I don't know how to open rose petals. He says I have to *practice*. I've watched him and Nina so much I don't need practice. He never lets me do anything."

"Hmmm," said the bush thoughtfully. "Being a currant, I don't know many roses, and I don't know much about opening them. But it seems to me that it would be a rather delicate job. I shouldn't imagine that anyone but the most experienced fairies have ever been

allowed to do it."

"They haven't," agreed Jessica, "but that's no reason not to let me try. I *know* I could do it."

"Be patient," advised the bush. "Haven't you got enough work of your own?" Why do you suddenly want to open roses?"

"Because it's fun," answered Jessica. "I'm sick of doing my same old job all the time. You know what? I'm going to open some roses anyhow, when nobody's looking. Then when Nicholas sees what a good job I did, he'll let me do them all the time. And he'll be sorry he said I need practice."

"Oh, Jessica, I wouldn't do that," said the bush. "You'll be asking for trouble. What if you do it wrong? Think how furious Nicholas will be."

"But I *won't* do it wrong!" Jessica stamped her foot again. "I know how to do it and I'm going to show everybody. And you're just being an old fuddy-duddy!"

With that, Jessica tossed her head and flounced down the path. The bush watched sadly, quite sure that no good would come of this.

That night Jessica tiptoed to the rose garden. The full Moon made it easy to see.

"Hello, roses," she said. "I'm going to open you now, and is Nicholas ever going to be surprised!"

"What?" shouted the big white rose. "What do you mean, you're going to open us? You're not the rose opener. And it's the middle of the night. We don't open at night."

"What difference does that make?" asked Jessica. "I'm as good a rose opener as Nicholas or Nina, even though nobody knows that yet. But they will!"

"Jessica," said the white rose, "don't be silly. You can't open roses the way you open bean pods. We have many petals that have to be gently unfolded in their proper order."

"I *know* that," said Jessica impatiently.

"And you can't unfold roses without

practice. You haven't had any practice."

"Oh practice, schmactice!" interrupted Jessica. "First Nicholas and now you with that practice. I keep telling you I don't need practice. Get ready. I'm going to open you first."

"Jessica, no!" exclaimed the white rose. "You don't know what you're doing. You can hurt us badly, and get yourself into a lot of trouble, too."

"I'm not going to hurt you." Jessica was angry. "You're an old fuddy-duddy like the currant bush. He thinks I can't do it either."

"The currant bush is very wise," said the rose softly. "You should listen to him."

"Piffle!" said Jessica rudely. She reached up and pulled down one of the petals. The rose jerked away, and the petal snapped back up.

"Don't *do* that, Jessica," begged the rose. "That hurts. That's not the way to open a rose. You're not doing it gently enough."

"Of course it *hurts* if you jerk away. You're making it hurt, not me. Hold still and cooperate and you'll be open in a few minutes."

Jessica pulled the petal down again. When it tried to snap back up she pulled harder, and it tore off in her hand.

"Jessica," the rose said softly. "That hurt very much. Won't you please stop before you make things worse?"

"I'm sorry," said Jessica. "But that was an accident. Next time it will go better. Don't worry."

Before the rose had a chance to say anything more, Jessica pulled down another petal. It tried to snap back up too, and the only way Jessica could make it stay open was by creasing it. She tore several more petals off and made holes in several others before she finished.

When she finally said, "Well, I guess you're as open as you're going to get," the poor rose looked terrible and felt worse.

Jessica was not very pleased with her work either. She had to admit to herself that the rose did not look nearly so

good as she had thought it would.

But aloud she said, "Some of your petals tore off. I'm sorry about that, but you can grow more. You're the first rose I ever opened. I'll do better with the pink one."

"No, Jessica," groaned the white rose. "Please leave the pink rose alone. She's only a baby. This is her first year in the garden. It's bad enough that you hurt me, but I can take it. Please don't hurt her."

"I won't hurt her," said Jessica. "I really do know what I'm doing now. I won't tear any of her petals."

The little pink rose, who had watched in horror while Jessica was working on the white rose, began to cry.

"Don't cry, pink rose," said Jessica. "If you hold real still I'll just pull your petals down and it won't hurt at all."

She pulled down one little pink petal. It stayed put, but it ripped just a little on the bottom, and the rose cried harder.

"Oh, that was just a little rip. Nobody will even notice," said Jessica, pulling on another petal.

The little rose sobbed pitifully, but Jessica went right on trying to open her petals. She tore one off and ripped some others. But all she said to the poor little rose was, "You're being very silly to cry like that, you know. If you'd stop crying you'd look better."



When Jessica finished, she tried to tell herself that she had done a good job. But deep down inside she knew better. The ground was covered with petals she had torn off, and the petals that were left drooped every which way and made the roses look wilted.

"Oh, dear," Jessica said to herself. "That's not how roses look when Nich-

olas opens them. What'll I do now?"

At that moment, someone grabbed her arm and a furious voice said, "Jessica! What are you doing?"

Jessica had never seen Nicholas so angry. She whispered, "I was opening roses."

"Opening them" said Nicholas. "You ruined them. How could you be so disobedient?"

"Oh, Jessica," said Nina softly, her arms around the baby rose who was still crying. "You should be ashamed of yourself."

"I'm - I'm - I'm sorry," stammered Jessica, starting to cry too.

"SORRY!" roared Nicholas. "You go to your room and stay there till I send for you. I don't want to see you here. GO ON!"

And Jessica, shoulders drooping and tears streaming down her face, trudged back to her room.

Nicholas and Nina did what they could to make the two roses feel better, and promised the other roses in the garden that such a thing would never happen again. The white rose said he understood, and could always grow new petals next year. But it would be a long time before the baby rose was to smile again.

Many hours later, Nicholas sent for Jessica. "Well," he said, "what have you to say for yourself?"

"I'm sorry, Nicholas," she whispered.

"Yes, I suppose you are," Nicholas said, sighing. "But your being sorry doesn't help those poor roses, does it?"

"No, sir," whispered Jessica.

"Why did you disobey me after I said you were not to open roses?" Nicholas asked.

"Because I wanted to show you that I could open them, so you'd be sorry you said I needed practice," answered Jessica in a low voice.

Nicholas sighed again. "And are you proud of your work?" he asked.

"No," said Jessica, looking at the floor.

"What made you think you could open roses without practice?"

Jessica squirmed. She was very ashamed, and it was hard for her to think about how sure she had been that she knew what she was doing.

"Well, it looked so easy when you and Nina did it. And it seemed silly to practice something that looked so easy. — Nicholas," she burst out, "I did a terrible thing and I'm really sorry — honest I am. I should have listened to you. I don't know everything like I thought I did. I understand that now. Next time I'll listen to you — I promise."

Nicholas looked at her for a long minute. Then he said, "I believe you, Jessica. I think you've learned your lesson. But what about those poor roses you harmed? You did a terrible thing to them."

"I know," said Jessica. "I wish I could do something for them, but I don't know what. I can't give them back their petals."

"No, you can't," agreed Nicholas. "You destroyed something you can't replace. Besides that, the baby rose is afraid of *all* fairies now, just because of what *you* did. It seems to me you have a lot to answer for."

"Nicholas," whispered Jessica, "what can I do?"

Nicholas sighed again. "Do you want to be friends with the roses now?"

"Oh, yes," said Jessica.

"Then I suggest you show them that you are sorry and want to be their friend. Just how you go about that is something you will have to work out for yourself."

Jessica did not have too much trouble convincing the white rose that she was sorry. He had lived long and knew many things, and he understood that little fairies sometimes think they know much more than they do. He also understood that Jessica had learned a hard lesson, and would be a much more responsible fairy from then on.

But the little pink rose was so afraid of Jessica that Jessica couldn't go near her. Jessica wanted to help the little rose get ready for winter, but even when fall came she was still so afraid that Nina said it would be better if Jessica

stayed away.

It wasn't until the next summer, after Nina had gently opened her petals and the little rose saw her beautiful pink reflection in the garden pond, that she stopped being afraid.

She called Jessica to her and asked, "Do you think I'm a pretty rose now?"

"I think you're a *beautiful* rose," answered Jessica.

"Would you dust off my petals?" asked the rose. "A lot of dust blew through here yesterday."

Holding her breath, Jessica carefully dusted the little rose's petals.

"Thank you," said the rose, "that feels much better."

And after that, Jessica and the little rose became the best of friends.

It had been a hard year for Jessica, but she never forgot the lesson she learned. From then on, she always listened to the advice of fairies who were older and wiser. Whenever she had a new job, she made sure to learn everything she could about it ahead of time, so that she would make as few mistakes as possible once she got started.

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Notice

We are discontinuing the Horoscope readings for children and the Vocational Guidance readings in the May issue of the Rays. Space will allow us to print only two of each but we receive many times that amount of requests every day. Although this service has been conducted as fairly as possible — the names being drawn by lot — there are inevitably many disappointments, and some who do not understand feel they have been treated unfairly when their submission does not appear. Therefore we feel it best to discontinue the readings entirely. We continue to encourage our students to study Astrology so that they may do the horoscope for themselves.

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