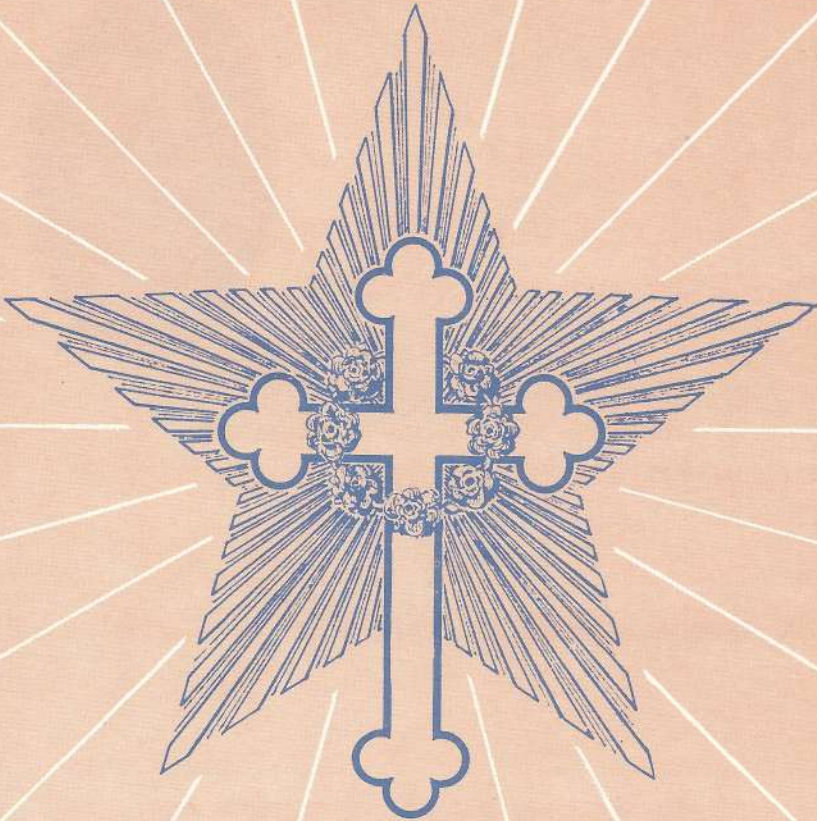
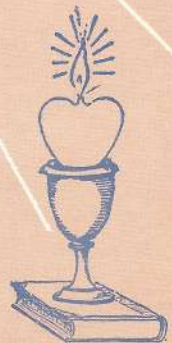


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TEACHINGS OF AN INITIATE

by Max Heindel

Chapters on:

THE WAY OF WISDOM

THE SIGN OF THE MASTER

THE NEW SENSE OF THE NEW AGE

SCIENTIFIC METHOD OF SPIRITUAL UNFOLDMENT



Reveal wonders of the coming age.

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Obviously we are unable to pay what a drawing is worth, but for any drawing used the artist will receive three copies of the first issue in which it appears plus a subscription to the magazine.

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The Sage

He looks on life with quiet eyes –
One of the few who have grown wise.

He sees the child, in mournful pause,
Reject the tale of Santa Claus

And cast aside the wondrous store
Of ages-garnered fairylore;

While youth declines to be deceived
By things which men have long believed;

And manhood, cynical and blind,
Casts all "illusion" to the wind.

The wise one sees; deep in his eye,
A secret smile is lurking. Why?

He knows no fervid dream of youth
Was ever yet so wild as truth;

No concept of the mind of man
Which aims at the Creator's plan

Could e'er approach in small degree
The marvel of reality.

We grow too wary to believe
The things men's feeble minds conceive.

Then fancy the tremendous jar
If we should glimpse the things that are!

And yet, no cosmic coat-of-mail,
No mystic cloud nor temple veil,

Conceals the truth from you and me;
'Tis our dull eyes that will not see.
—Rachel Fossett



Fulfillment

One quiet evening, after the harvest heat,
I walked alone in the field.
A haloed sun was at my back, and wheat
Ahead was stacked and sealed.

An essence rare, divinely distilled from
toil
Enveloped and burdened the air.
I breathed this heady, anaesthetic foil
And lost all sense of care.

When all at once, and dreamily, I seemed
In escalator fashion,
To be slowly treading a trailing sun-lit,
beamed
Incline, all purged of passion.

And then for the barest instant of mortal
time,
Perhaps celestial aeons,
All the love and joys of the universe
were mine
And I joined the angel paeans.

—Frances Smith



EDITORIAL



Inner Joy

“**A**nd ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” (John 16: 22)

The concept of joy carries a depth and mellowness in it more lasting than the easily shattered brittleness of just being happy. Happiness is fickle and comes and goes, but joy nestles within and becomes the undergirding structure, supporting and sustaining even in adversity.

Being joyful in adversity sounds strange and irresponsible, but when Christ has become the conscious center of our lives then “your joy no man taketh from you.”

Though the path which our feet are walking be hard and cold, the joy within in our secret place will sustain and comfort. And we have the promise, “. . . lo, I am with you alway, even unto the end of the world.” (Matt. 28:20)

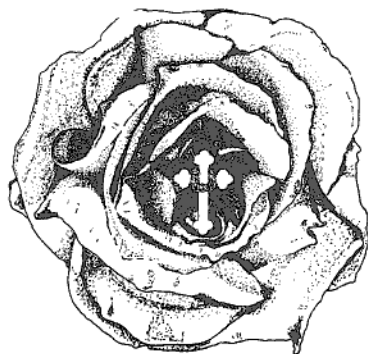
Each of the reassuring promises of the Divine Presence increases the cache of joy within. Gradually it can no longer be hidden. It will become as a well of water springing up, blessing all who come in contact with us.

“It is well known to physiologists that 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. A letter containing bad news may sometimes stop digestion entirely, and give the person who receives it a very serious attack of indigestion. Thus the truth of the Savior’s teaching that ‘As a man thinketh in his heart, so is he,’ is amply demonstrated in practical, everyday life.” *Occult Principles of Health and Healing*, p. 179

Who would not seek to be filled with such joy, such inner bliss, that the world no longer holds sway, but all feeling is taken from the Christ within? And Jesus said, “I have spoken these things to you, that my joy may be in you, and that your joy may be full.” (John 15:11)

True joy is our heritage. As we grow in the knowledge and love of God we may step forth and claim it.

MYSTIC



LIGHT

The Music of Parsifal

Robert C. Lewis

In addition to the esoteric significance of the legend of Parsifal, there is a strong hidden power within the music of the opera "Parsifal," written by Richard Wagner.

All religious music, whether it is a mantra of the yogin, a Gregorian chant, a hymn tune by Luther, a Bach cantata, or a great oratorio, has for its purpose the raising of the vibratory rate of the individual worshiper or the congregation as a whole. Of all the music known to the writer, religious or secular, none has raised him to such a high state of ecstasy as has Parsifal.

A good many years ago, the writer attended a performance of *Parsifal* at the old Metropolitan Opera House in New York on Good Friday. At that time he was unfamiliar with German and with the libretto of this opera, so it was the power of the music alone which affected him, and not the psychological or emotional impact of the story.

After the music had gone on for almost five hours, the dove descended to the stage on an invisible wire. The visual impact of this, combined with

the rising arpeggios that had sounded for hours, put the writer in a state where he existed only as a limitless golden light. It is not known whether this condition lasted for a few seconds or for minutes. There was no longer any music, forms, or color except endless golden light. The writer did not exist; the world did not exist; there was nothing but endless golden light. Gradually, then, the singers, the orchestra, the opera house and its audience came back into consciousness.

An attempted explanation of the power of music soon leads to spiritual realms where mundane words fail. To the writer, the power of sound or music is an aspect of the creative force itself, which is referred to in the first five verses of the Gospel of St. John as the "Word."

Pythagoras asserted that: "The world has been called forth out of Chaos by sound or harmony, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion." Schopenhauer in

a chapter on the Metaphysics of Music approaches the problem from the human end of the spectrum but seems to reach the same conclusion.

A composer can use many methods and devices to influence the emotional state of his listeners. Consider harmonic structure alone. He can produce a feeling of joy and gladness by the use of a major chord. Simply by changing the interval of a major third to a minor third he can change that feeling of joy to a mood of sorrow. With a diminished chord he can produce a feeling of tenseness and excitement, and with an augmented chord, the uncertainty and vagueness which we hear in impressionistic music. The music of *Parsifal*, however, seems to be beyond the conscious contrivance of any human composer. Throughout, there is a mysterious lifting quality. It is as if the listener were hearing the vibrations of the world and life itself, and not a musical representation of life.

Perhaps the following will help us understand the mysterious lifting quality of the music in *Parsifal*.

Vibration

All that exists in an atom, a human body, a solar system, or the Universe is in a state of vibration. All that exists is brought into being by thought, and is held together by the principle of sympathetic vibration. We hear vibrations which form waves in the air as sound. From eight vibrations per second to ten or twelve thousand vibrations per second can be perceived by the human ear. Vibrations at much higher rates manifest as heat, electricity, light, x-rays, and so on upward through an ascending scale. At a certain point, vibrations reach a velocity at which they are no longer matter or energy, but Spirit. Thus, we see that all is One, which is differentiated within itself only according to the differing rates of vibration.

If we think of transposing the series of natural overtones of a fundamental

tone thousands or perhaps millions of octaves higher, it will help us understand that the higher the vibrations, the less dense is the substance attracted by these vibrations.

Just as matter is crystallized Spirit, created by reducing the vibratory rate of spiritual substance, and potentially to be spiritualized by raising the vibratory rate, so it is that by ascending through the natural overtones by means of the sympathetic vibrations of music, the worshiper is raised to high spiritual planes.

The physical body itself can vibrate sympathetically only to the limit of the vibratory rate of the substance it contains. When the vital body and the desire body are set into sympathetic vibration by the overtones of the lower harmonics in the chord of Nature, then the worshiper is partially or wholly lifted out of his physical body into a state of ecstasy.

Arpeggios

In Wagner's *Parsifal* this lifting process is accomplished, almost from beginning to end, by use of arpeggios which continually ascend, then descend a little way, then ascend higher again. The listener gets the sensation of being lifted ever higher and higher. The words "lift" and "ascend" have been used because we are limited in our conception to a three dimensional world; actually, it is a matter of going from dense to rarer substance. The more rare the substance, the higher the vibration. For the sake of clarity and convenience of expression, however, we will use the three dimensional vocabulary.

To show how important the spiritual lifting powers of the arpeggios are, the very first three notes Wagner uses in his orchestral prelude to *Parsifal* are the A flat triad in root position, even though it is somewhat disguised in the syncopation of the rhythmic figure.

Wagner then continues this figure by making the 5th of the A flat triad the first note in a scale passage which is

actually a form of the Dresden Amen.

This scale passage ascends to the tonic in continued syncopation. The rest of the Holy Communion theme is finished with a descending scale passage interrupted by wide leaps and passing tones. The theme is introduced by clarinet, bassoon, muted violins, and cello.

In the last half of measure six, the A flat triad starts in half notes in third bassoon and fourth horn. Superimposed over the half notes of the viola is a series of 32nd note, A flat, arpeggios which are taken up by the violins in the eighth measure and ascend three octaves above the original entrance of the violas. Starting in the ninth measure, the Holy Communion theme is repeated an octave higher by oboe, English horn, and in F by trumpet, second violins and second violas.

George Ainslee Hight, in his biography of Wagner, describes this passage as follows: *

"The prelude represents the Grail in two aspects: (1) as the dispenser of Divine Grace; (2) as resplendent in heavenly glory. It opens with a wonderful effect of tone. After the enunciation of the first Grail theme (Holy Communion theme) in A flat major, which is in the character of a Gregorian Chant, the muted strings begin a series of rising arpeggios. They are very conspicuous in the score, but in reality are scarcely heard as arpeggios; it is as if the Holy vessel were floating in a delicate, undulating translucent mist, with bright gleams scintillating from its surface. I have not heard it elsewhere than in Bayreuth, but can hardly believe that its mystic effluence can be realized away from its proper home."

The Grail theme is again the Dresden Amen, but this time not concealed in syncopation but clearly and strongly stated. It leads to a dominant chord at the end of the second cadence.

* Hight, George Ainslee *Richard Wagner, A Critical Biography* London, Arrow-smith

Musical compositions usually end on the tonic, which gives a sense of finality to the music. The Dresden Amen ends on the dominant. This leaves the listener with a sense of motion. Subconsciously he wants to hear the perfect fifth resolve upward to the tonic.

This resolution continues upwards within the chord of Nature. This series of overtones helped bring the listener's threefold body into existence. The listener vibrates sympathetically, therefore, to the series of natural harmonics. The degree to which each individual is affected by any music depends on its key relative to the keynote of his body, and also on his sensitivity and spiritual development.

Percy Goetschius, in his system of harmony* describes the perfect fifth, or dominant thus:

"It is with this significant tone relation, the perfect fifth (to which the name harmonic degree might be given) that nature initiates the entire system of tone-combination. The unison and octave are used for duplication and extension into higher or lower registers, but the perfect fifth is the basis of generation. It is the necessary point of departure for every association and every action in the domain of tone. From it radiates the whole tone-complex, like a web ramifying and extending infinitely. It is this interval which determines the tones that must assimilate and congregate (in a sense gather as a clan) in the group or family of tones called a key."

The sustaining of the dominant on the strong beat of the cadence measure, preceded by the strong rhythmic pattern and harmonic structure leading up to the dominant in the Dresden Amen motif, gives it prominence in the music. But it is the dominant itself, with its upward resolution in the chord of Nature, or, as Goetschius says, its "radiant quality," that raises the vibration of the

* Goetschius, Percy *The Material Used In Musical Composition*, Schmir, New York 1941.

listener to a spiritual level.

Faith Theme

The next theme is the faith or promise theme. Perhaps this is far-fetched, but it seems only natural that an expression of faith in a high spiritual being should be represented by a melody which is in a descending pattern. The descending pattern represents the high spiritual being descending from spiritual planes to the lower physical planes. Also, in spite of how cleverly it is done, a continuation of ascending arpeggios and rising Dresden Amens for too long a period would be boring.

Now we come to an example of the simplicity of really great art. Wagner simply takes the Dresden Amen and turns it around.

Instead of ascending through scale steps 5,6,7,8, he descends through scale steps 8,7,6,5, placing scale step 5 before it on the last weak beat of the preceding measure. He develops this figure by repeating it, first a minor third higher and then on many other degrees of the scale, always with unexpected changes of harmony and rhythmic patterns.

The orchestral prelude leads directly into the first act. Now the themes developed by the orchestra in the prelude in many instances become counterpoint of the vocal parts of the singers.

In summation, the powerful spiritual force hidden in the music of Wagner's *Parsifal* can be explained partially as follows:

As each of the harmonics within the chord of Nature resolve upwards (vibrate sympathetically with higher overtones) towards the spiritual Source from which all thought, vibration, and form emanate, the threefold body is spiritualized. This spiritualization takes place when the substance of the vital and desire bodies is set into vibration by overtones or the upper partials of fundamental tones created on the physical plane. As the vital body and desire body

vibrate sympathetically to the pitch of these higher overtones, they attract to themselves substance from the higher etheric and spiritual realms.

All great music leads to God. Great spiritual music, in fact, not only expresses our subconscious longing to return to our spiritual home but also points to the path in that direction. No music expresses this human longing stronger or leads one on the spiritual path more directly than does Wagner's *Parsifal*. This longing to return to God consciously or subconsciously, depending on the awareness of the individual, is shared by all of humanity.

* * *

Before your ears can hear the music of the Heaven Worlds, all personal sensitiveness must have departed from your hearing. With a spiritualized mind and heart your ears can then "hear no evil."



Pythagoras taught that the solar system is one mighty musical instrument, that the twelve signs of the zodiac may be compared to the semitones of the chromatic scale, and that the planets constitute the seven white keys of the cosmic key board. Each sign responds to a certain tone; some tones blend and are harmonious, while others clash. As we find disharmony and conflict between certain strings of a harp, so do we find similar inharmony between various signs of the zodiac and various planets in their effect on man. *Astro-Diagnosis A Guide To Healing*, p. 33

Two Sons

Delia Martinez

The parable of the two sons is found in *Matt. 21:28-32*. The chief priests and elders had been questioning Christ Jesus, and, as usual, he replied with a parable:

"A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They (the priest and elders) say unto him, The first. Jesus said unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

This parable, unlike most parables, has a literal meaning which we can readily see and understand. But like other parables, it also has hidden meanings that have to be searched for. In these hidden meanings we find guide posts for the inner, spiritual side of man.

Our lower self is the son who said, "I go, sir: and went not." This is symbolized by the high priest and elders who, through pride of intellect, did not repent even after they had seen the works of God. When we truly try to live a spiritual life we become more aware of how subtly our desire body, with the help of the mind, can deceive us into believing that we are doing the right thing. At these times we are in danger of saying "I go, sir" and then do not. This

is a very real and present danger which we must always be on the lookout for.

How easy it is for us to say, I will live a more spiritual life, or I will be more helpful, or I will do my retrospection and concentration exercises with more intensity, and so on. But how serious are we? It is not enough that we voice our good intentions. In *Matt. 7:21* Christ Jesus tells us what He thinks of good intentions:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

We have all heard the saying that the road to a certain warm place is paved with good intentions. Whenever we fall into this category, we are the son telling our heavenly Father, "I go, sir" and then do not.

We can think of our Higher Self as being or having the potential of being the son who repented. This is symbolized by the publicans and harlots who, although engrossed in sin, were able to recognize spiritual truth and repent. Because our conscience is built into the Higher Self, it is easier for the Higher Self to repent and do the will of the Father. When the Higher Self repents, it is in a position to work at spiritualizing the more rebellious lower nature.

From the time of the Fall, man has been groping in ignorance and pain because he did not follow the will of

God. But God, in His infinite love for us, did not turn us out into eternal darkness. Throughout all our lifetimes of struggles and pain we have slowly and many times without realizing it, been building conscience. Through God's infinite wisdom of making us go through Purgatory and First Heaven after each incarnation, we have grown and improved in spite of ourselves. Because God made it possible for us to develop a conscience we are able to repent; we are able to leave the long winding path and follow the straight path back to our Creator.

Repentance, however, is another one of those traits which can easily fool us. When we repent, let us make sure that we truly and sincerely mean it. To repent does not merely mean to say we're sorry or to change our behavior a little. There must be an intensity of feeling so great that the picture on the seed atom is erased. In *Ancient and Modern Initiation* we find: "It is the feeling of remorse, of deep and sincere sorrow for what we have done, which eradicates the picture from the seed atom and leaves it clean and stainless." By eradicating the picture on the seed atom, not only does God forgive us but we forgive ourselves.

Mr. Heindel tells us in *Questions and Answers*, Vol. 2: "God does not want us even to pay back once, if by repentance and reform suffering is made unnecessary." In the *Cosmo-Conception*, Mr. Heindel explains: "Repentance, reform and restitution purge man of his vices and evil acts. The equilibrium is restored and the lesson learned, then there is no further need for suffering after death. When we realize the wrong of certain habits or acts and determine to eradicate and redress the wrong committed, we are expunging the pictures of them from the sub-conscious memory and they will not be there to judge us after death. Even though we are not able to make restitution for a wrong, the sincerity of our regret will suffice."

Thus we see how the parable of the two sons is but another story of the

struggle within. There is not one among us who has not sinned against God, but still He loves us. When mankind was enmeshed in the Race Spirit of materiality and separateness 2,000 years ago and the greater part of humanity in danger of regressing beyond help, He sent His only Begotten Son to be an example and a living sacrifice for our sins.

Every year since then He Who is spotless has taken on our sins that the desire vehicle of the Earth may be made purer for our benefit. We owe Christ a great deal, and yet the only thing He asks of us is that we repent and do the will of our Father. He is the example of what it means to be a true Son of God. By following His example, the Christ within us can also be born and liberated.

* * *

"For a web begun God sends the thread."



As when ten lamps are kindled, a whole house may easily be filled with light; so it is with the progress of spiritual things. If but ten among us lead a holy life, we shall kindle a fire which shall light up the entire city, and we shall obtain for ourselves security.

—Chrysostom



Depend upon it, the spiritual is the real; it belongs to one more than the hand or the foot. You may tell me that my hand or my foot are only imaginary symbols of my existence. I could believe you; but you never, never can convince me that the I is not an eternal Reality and that the spiritual is not the true and real part of me.

—Tennyson

Legend



DAGMAR FRAHME

Many years ago, in a land that is no more, the Most Noble Unicorn roamed the forest. Long before the lion dared utter his imperious roar or the eagle venture forth from his mountain eyrie, the Most Noble Unicorn was Ruler of all created things on Earth. Albatross and condor revered him, caribou and mouse came before him in awe, and eel and manatee ascended from their watery depths to pay him homage.

Wisdom was etched on the face of the Most Noble Unicorn, and compassion shone from his lustrous eyes. Tender and kindly were his ways and merciful his decrees. His mien was gracious and his manner courtly. When he smiled, it was as a warming ray of spring sunshine, and when he grew grave, the lines of his countenance described the burden of all that was, and is, and is to come.

With one word, his rich, melodious voice could still the heart in sweet serenity, set the feet to dancing for joy, or bring tears of longing to the eyes. There was about him an aura of some distant magnificent realm to which even the beauteous lands of Earth were not to be compared.

The young ones of the kingdom adored him. When he could free himself for a while from the cares of government he gathered them about him and told them tales of challenge, daring, and wondrous deeds, at which they never ceased to marvel. He exhorted them to follow in the ways of justice and honor, and so great was his influence that in all of the kingdom there was not one who grew up to a life of crime.

The power of healing was in his touch. His very presence cheered the disconsolate and caused the despairing

to renew their enthusiasm for life and work. He was their comforter, their arbiter, their Teacher and Friend, and no one would have thought to visualize the kingdom without him.

But all this took place before the shadow of the Lynx had passed across the land. No one knew whence the Lynx came, but on the day that its footprints were first seen along the borders of the Kingdom, a tremor passed through the very being of the Most Noble Unicorn. He knew then that the prophecy revealed to him in a long-forgotten Age would soon come to pass:

"That day shall befall the kingdom when the Highest must needs be replaced by the lowest. Greed will flourish in place of love, and desire in place of aspiration. The citizens will cleave each unto himself, and brother will vie with brother to grasp and retain, possess and hoard. Temporal power will be the universal quest, and darkness shall reign in the land."

At first, the Lynx seemed timid. He prowled the frontier lands of the kingdom, but never entered populated areas. There were few who saw him, but those who did reported that he came from a land of great wealth, where he was all-powerful. He had vast stores of wondrous things to offer anyone who joined with him. He had hoards of gold and silver and precious stones, and to receive them one had only to do his bidding.

The Lynx, it was further said, always obtained that which he sought. It mattered not to him that what he took was not his to take, or that someone else might be deprived. The Lynx knew well the arts of cunning and deviousness and did not hesitate to speak untruths when it was to his advantage to do so. Those who followed him were expected to pattern their attitudes in his mold.

And in time, that following grew. The Lynx approached ever closer to the Great City, and the ranks that advanced with him swelled to the tens of thousands. Mothers wept for their sons, who forsook the time-honored ways of nobility and service to assume the Lynx's mantle of deception, dishonour, and self-seeking.

Great changes had taken place in the kingdom. Where once the citizens had worshipped the God of Light and Wisdom, now crowds gathered in temples built to honor gold, greed, and power. Where once locks and keys had been unknown, now doors were locked, bolted, and barred, that the increasing stores of possessions and precious things might be kept safe. Where once had stood groves of stately trees, now were found courthouses and jails, that those who were apprehended in vile deeds against their brothers might be tried and punished.

Little by little, the knights and squires and liegemen of the Most Noble Unicorn turned against him. Kindliness, mercy, justice, honor and all other qualities for which he had once been revered meant little to subjects whose attentions had turned to the task of acquiring all they could for themselves. Children had little patience with the Unicorn's tales of valor, but harkened eagerly to the Lynx's storytellers who glorified violence and brutality.

Desperately the Most Noble Unicorn tried to stem the accursed influence, but to no avail. His warnings were derided by the very ones who had not too long before knelt to him in homage. His pleas for return to lofty ideals were laughed to scorn.

Thus it was inevitable that the army of the Lynx should one day storm the White Citadel before the Great City. Soldiers still loyal to the Most Noble Unicorn were too few and their influence too small. Their valiant defense redounds to their everlasting glory, but nothing that handful of gallant protectors could do would have withstood the onslaught

of greed, corruption, and self-interest that hurled itself against the city walls.

With the collapse of the White Citadel, the last hope of the Most Noble Unicorn shattered. The populace of the Great City welcomed the army of the Lynx with exuberant paeans of triumph. The glitter of gold and silver shed a false light that neither twinkled nor radiated. But the populace rejoiced in the glare, vying with each other in celebrating the terrible victory.

That night, as sounds of wild revelry issued from the houses and wine flowed in the streets, the Most Noble Unicorn bade a silent farewell to his beloved City. Only a few witnessed his departure: only a few were aware that the once-beloved monarch, heartsick and bowed with grief, was departing forever from the place that he had endowed with all that was fair and true and beautiful.

To that handful of devoted subjects, who tearfully implored him not to abandon the city and themselves, the Most Noble Unicorn spoke in tones of infinite love:

"I do not abandon the City, but the City has abandoned me. The prophecy of the Ancient Ones has truly come to pass.

"Nor do I abandon you, my dear friends. You alone have not fallen under the spell of the pernicious Lord of Selfishness. Although you must yet experience much that will tear at your hearts, do not despair, for these things must be. Each in your own time you will be brought to me in the distant Kingdom of Harmony to which I go. There, together, we will prepare for the joyous Age of Light.

"For I promise you this: that the time of darkness, although it shall last many centuries, is not forever. Now the citizens are blinded by wealth and power, but in time they will sicken of its corruption and begin to yearn for the pure atmosphere in which they once lived. Of their own accord, they will wish for the True Light, and when this yearning is uppermost in their hearts, the

Way to the True Light will be made known to them.

"The Way will not be easy, and even when the desire to return to former glories has become intense, there will be much back-sliding and discouragement. The powers of darkness will not easily loosen their hold. Upward progress will long be painful. It is for that hour that we must prepare ourselves.

"As many as seek the Light shall be guided thither, and as many as stumble and fall and try again shall be encouraged. We must be alert to every forward endeavor, for though they will be few at first, little by little, the many will follow.

"Finally will dawn that triumphant day when all our subjects shall have rejected forever the rule of darkness. Then all will radiate the Light from Within, and with it make evident the Light Without. Then we will be joined together again in the Kingdom of Harmony.

"Keep yourselves in preparedness, my friends. Help all who strive and seek. Entertain hope and faith and courage. Let not the present evils oppress you, for they are but transitory. Although I go to my distant home, I do not leave you, and my presence will be felt by everyone who yearns for the Light. Take heart and look ahead."

Then the Most Noble Unicorn embraced his followers tenderly, turned, and was soon lost to sight in the darkness beyond the City walls.

But even as the followers tarried, marveling at what they had heard and reluctant to return to the life of the City, a Light appeared in the distant heavens. It was white and pure and radiant, and those who watched were strengthened and restored in every fibre of their being. They rejoiced and fell upon their knees in grateful adoration.

Day and night the Light remained, at first unseen by all except those who had remained true to the Most Noble Unicorn. But, as he had promised, all who, in time, came to seek that Light,

were guided and encouraged in their quest.

* * *



"Let a stoic open the resources of man, and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust new powers appear; that a man is the word made flesh, born to shed healing to the nations, and that he should be ashamed of our compassion; that the moment he acts for himself, tossing the laws, the books, the idolatries and customs out of the window, we pity him no more, but thank and revere him — and that teacher shall restore the life of man to splendor. . . . Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide; him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him because he did not need it."

—Emerson

Love

Doris DeLeeuw

Love is God and God is all. In these words is the whole truth. God is all there is, and Love is all of God.

Love is the fulfillment of the Law of Life and can accomplish all things. Divine Love and service are part of the great plan to build universal Light into the character. In *John* 15:12 is written: "This is my commandment, that ye love one another, as I have loved you." Also, in *1 John* 3:18: "My dear children, let us put our love not into words or into talk, but into deeds, and make it real."

In the Rosicrucian Fellowship Temple Service we read: "He that loveth his brother abideth in the Light, but he that hateth his brother is in darkness, and knoweth not whither he goeth because the darkness hath blinded his eyes."

Divine Love and divine service are inseparable. We cannot love without giving and serving. The spirit that we put into the expression of love and service determines its power for good. What better way can we serve God than through our lives and the lives of our fellow men?

It is a law that one cannot do a kind act or a loving service for another without bringing rich returns to his own life and growth. If we have sorrows or trials that seem too heavy to bear, one of the best ways to lighten them is to lose ourselves in the service of others. The experience of sorrow, when regarded in this way, is one of the most powerful soul refiners we can know. A proverb says: "He who is kind and courteous to strangers thereby shows himself a citizen of the world." True politeness comes from within, from a life of love, kindness, and service.

Benjamin Franklin was a philosopher, printer and an authority on the art of living. He wrote George Whitefield,

an English clergyman, as follows: "As to the kindness you mention, I wish it could have been of more service to you. But, if it had, the only thanks I should desire is that you would always be equally ready to serve any other person that may need your assistance: and so let good offices go around, for mankind are all of a family. For my own part, when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels, and since my settlement, I have received much kindness from men to whom I shall never have an opportunity of making any direct return, and numberless mercies from God, who is infinitely above being benefited by our services. These kindnesses from men I can, therefore, only return to their fellow men, and I can only show my gratitude for these mercies from God by a readiness to help His other children and my brethren."

This excerpt shows how Franklin regarded these same great principles we are considering. Love, kindness, and service are known and understood even when our words are not.

Many people today are on the wrong track in their pursuit of love or happiness because they do not know the right track. We find our own lives in losing them in the service of others. If we would have all the world love us, we must first love all the world. Love is a wonderful transmuting power. If we send thoughts of love, sympathy, and brotherly kindness to one we may think of as an "enemy," and if possible go out of our way to do him some little kindness, we will be using the power of love to transmute this enemy into a friend. Christ Jesus meant this when He said: "Love thine enemies, do good to them that hate you and spitefully use you;

thou shalt thereby be heaping coals of fire upon their heads."

Max Heindel, in *Ancient and Modern Initiation*, said: "We know that a stove which is filled with burning fuel cannot help heating the surrounding atmosphere; neither can the Christian Mystic help radiating the Divine Compassion which fills his heart to overflowing, nor is he in doubt whom to love or whom to serve or where to find his opportunity. As the stove filled with burning fuel radiates heat to all who are within its sphere of radiation, so the Christian Mystic feels the love of God burning within his heart and is continually radiating it to all with whom he comes in contact. As the heated stove draws to itself by its genial warmth those who are suffering with physical cold, so the warm love rays of the Christian Mystic are as a magnet to all those whose hearts are chilled by the cruelty of the world, by man's inhumanity to man."

We must learn the expansion of the love consciousness beyond confines of friends, family, and benefactors, to include even "enemies" and those who seek to do us ill. We must develop a love consciousness that will include every race, creed, and cult — a love without condescension, because it is based on a genuine appreciation of the Divine Essence hidden within every human personality, however imperfect. We must learn to say and mean that every man in the world is our brother and all the world is our home.

This also must include our younger brothers, the animals, whom we are seeking to help along the path. The first law of occult science is: "Thou shalt not kill." Therefore it is beyond question for the aspirant to high ideals to kill. All forms are expressions of One Life, the Life of God. We have no right to destroy the form through which the Life seeks experience and force it to build a new vehicle.

Sometimes it seems impossible to feel genuine love for someone who is unkind or in some other way objection-

able. Remember, however, that we find in men and women exactly those qualities that we look for or that are nearest to our own predominant qualities. What we look for we shall find. In the depths of each human Spirit is the good, the true, the brave, the loving, the divine, and the god-like. Seeming faults and unpleasant habits are surface things which have nothing to do with the bond that makes friends. Friendship is its own reward. The wise man is careful of what he says concerning another, for it is a sad commentary upon himself if he finds only the disagreeable or objectionable. "They are first to condemn, who are at fault themselves." "One lives always in the atmosphere of his own creation."

The way to help our fellow man to the better and higher life is not by criticizing his faults and shortcomings but by recognizing and calling forth the higher, the nobler, the divine, and the god-like. This will help him achieve spiritual perception and an understanding of the "inner voice." He will then more easily be able to follow "the Light that lighteth everyman that cometh into the world."

If our love for our fellow man is true, we can never do anything that will be to his detriment. A genuine unselfish love will never permit anything that would not redound to his highest welfare.

The test of true loving service is that it is done quietly. The more genuine it is, the greater the desire to have it unknown except to God. We are not seeking to do good professionally, but to live it simply, naturally, with open minds and open hearts, doing our best each day. In this way we find true love, life, and joy.

By helping our fellow men we express true love. "The good of the whole depends upon the good of each, and the good of each makes the good of the whole." At one time it was, "each man for himself," or an "eye for an eye," or "I'll get even." From the time of Christ until recently it was "help

others." Now it is "help others to help themselves." Law must give place to love, and the separate races or nations be united in one universal brotherhood, with Christ as the Eldest Brother.

Let this great principle of service, helpfulness, love, and devotion to the interests of our fellow men be made the fundamental principle of our lives. "True joy of existence comes from living to one's highest." Much soul power can be built upon this great principle of love, service, and helpfulness for all mankind. Love is a vital and living force. St. Paul said: "Now there abideth Faith, Hope, and Love, but the greatest of these is Love."

If we practice love and service now, even in the smallest thing we do, a reservoir of love will be opened within us. Thus, "day by day we will become more worthy men and women, more worthy to be used as self-conscious channels for the beneficial workings of our Elder Brothers in the service of humanity."

* * *

Jungle Experience

A Student

Many years ago I owned a saw mill in British Guiana. My wood was supplied by men working deep in the forest, and I often went back in there, too.

One day I decided to go hunting. While walking through the forest, I came upon a school of monkeys busily chattering and clambering from one tree to another. I decided to shoot one of them. Then a strange thing happened. Every time I took aim at one it evaded me by getting around to the far side of the tree. As I took aim at another it did the same thing. This continued for quite awhile and I was never able to get a shot at one of them.

Finally, one monkey stood upon the branch and faced me. She put her hands on her breasts and manipulated them to show me that she was a mother. Then she ran off, but quickly returned with a

baby monkey around her neck.

Never again did I do any hunting!

Now when I went into the forest I refused to carry a weapon of any kind, not even a knife. The men always cautioned me to take some kind of weapon, but I refused, believing that violence is not the solution to problems of any kind.

One day I was walking alone, inspecting trees to determine which would be suitable for our operations. I sat down under a large tree to rest, when suddenly a tiger came out of the jungle towards me. As usual, I had no weapon of any kind with me, not even a pocket knife. I knew that the nearest man was at least half a mile away.

I stood up and raised my right hand, making the sign of the Cross and repeating the words, "In the name of the Father, and the Son, and the Holy Ghost, may God bless and guide you in peace, love, and harmony."

The tiger stopped, raised his head and looked at me. Then he snarled, showing a full set of glistening teeth. After a moment he continued on his course without molesting me in any way.

I sat down and enjoyed the peace and quiet of the forest.

* * *



Progress is not automatic; the world grows better because people wish that it should, and take the right steps to make it better.

—Jane Addams

Color

A Student

We live in a world of vibrations which ceaselessly beat on the physical organism, and of which we sense but a limited range by means of eye, ear, smell, and touch. Some people have a longer range of perception of these vibrations than does "average man. There seems to be no doubt that there is a near and radiant world of pure color and exquisite music which in time we shall all explore and enjoy at our leisure, and to our lasting benefit. Clairaudience and clairvoyance are natural attributes of the evolved man.

In the elder civilizations, when the Sons of God walked the Earth in all their radiance, the human race possessed spiritual perception which was lost in the descent into materialism. In those far gone days, none but he of kingly heart and noble thought could occupy a throne, for his radiant spiritual body was visible to the smallest child and no mistake could be made. He reigned by divine right with inherent power and spirituality. Today the glorious golden halo of the King-Initiate can no longer be seen by average man.

The old painters had an intuitive perception of the truth. This is shown in the carefully depicted nimbus around the heads of saints, and in the way in which the same colors are consistently used in the robes of holy people. It is hard to think of a picture of the blessed Virgin without her blue robe. Blue is symbolical of aspiration, purity, and sincerity. Sometimes a touch of red or pink is added to show that in addition to these virtues she possessed the mother-love without which no woman can be perfect, and which dignifies the most frivolous specimen of girlhood.

St. Joseph is usually dressed in

yellow, the symbol of arcane wisdom and meditation. The white robe of the Savior is symbolical of the High Priest and Initiate, for in the white light of illumination all colors blend and meet.

In a subconscious way, too, we are aware of color influences. Often, when in depression or grief we speak of a "grey day," the naturally clear and beautiful colors of our auras are barred with livid grey. The "pink of condition" is a phrase which signifies quite an opposite state of things. The aura of a healthy person is permeated with beautiful rose red lines, the psychic nerves, as it were, along which the solar vitality rushes.

"True blue" is used to describe someone whose character is loyal, aspiring, and above reproach — one we can trust. "Born to the purple" we say of one of high destiny, who holds the fate of a nation in his hands and lives in an environment of culture and refinement. Unfortunately, however, sometimes only luxury is signified by that expression. We forget that a purple aura suggests an uplifter and Savior of humanity. Violet or purple unites within itself the rose red of affection with the blue of devotion and aspiration.

Scientific Use

The use of color in the scientific sense is also important. It has been found, for instance, that when various colored glass is placed over seeds, the blue ray retards growth and the red stimulates it. More nitrogen is generated in wheat grown under green glass than under any other color.

In the treatment of the mentally ill, red hangings and furnishings are used to stimulate the despondent, and

blue is used to soothe and calm the unduly excited. For general toning up of the mental system, yellow is employed.

A lazy, indolent child will be greatly helped by wearing red. A bad tempered one should wear blue. One who has difficulty studying will be mentally stimulated by the yellow ray, and may be helped if a pane of yellow glass is put in his window.

In decorating our homes, it is wise to keep to the pure tones of the primary colors, red, yellow, and blue. We cannot go far wrong in using blue for sleeping quarters, yellow and orange for library and study, and red for dining rooms. In a quarrelsome, irritable family, however, it would be wise to bar red altogether and use soothing colors for all purposes.

Colors of Heraldry

Ruskin, the English art critic and master of color, posited six colors of heraldry, and indicated their significance as follows:

Gold stands for the strength and honor of all men. The heraldic name for gold is the Sun of Justice. Psychic investigation has taught us that the Ego in whose aura gold predominates is following the path of the intellect and acquiring wisdom. Such Egos, rightly active, are "living sunshine."

Rose is the color of love and of the fulfillment of joy. Those who are following the path of rose are on the way of love in all natural and beautiful forms: devoted motherhood; expression in music, poetry, and art. This is the path of feeling and emotion.

Azure signifies the fulfillment of love and joy in Heaven as rose is the fulfillment of love and joy on Earth. Those on the azure path are mystics and poets, ever seeking to bring something of heavenly purity and beauty to illuminate the dark places of the Earth.

Carnation represents the glow of the physical body – the dye of the Earth. It is closely allied to orange, which gives great physical magnetism. Our

brethren of this ray should give themselves in all kinds of physical and material service to their fellow men.

Green is the ray of sympathy and devotion. It is the color of youth born in the spirit. In the Bible we read of "A rainbow round about the throne, like unto an emerald." We wonder if this transcendent halo is not composed of the prayers of those who follow the way of devotion.

Purple, the kingly color, is rose chastened with blue. It is the color of love in noble or divine sorrow borne by kingly Spirits.

Color Harmonies

Color harmonies, whether arranged by man or by Nature in her magnificent landscapes, have a very real significance and influence. Chopin drew his magical melodies from the inspiration of the Dresden Art Gallery, and it is possible to visualize Corot's exquisite landscape while Chopin's music is being played. Grieg portrayed the deep forests and quiet lakes of his native land in his music. Beethoven wandered through fields and lanes with a musical notebook, working up the suggestions of color into vast harmonic movements. The *Spring Song* of Mendelssohn builds up the daintiest filigree forms. Wagner's stately conceptions are a series of embattlements in glorious color.

To achieve any marked sensitivity to the language of color which speaks around us, we must learn to *think* in color. We can close our eyes and let the waves of exquisite tints from the desire world sweep over our Spirits. We can try to look beyond the bodily presence of people and sense the colors of which each soul is composed.

This faculty does not accrue quickly, but by perseverance and regularity in continually seeking spiritual aspects we will at last behold the human aura with the radiant presentiment of its qualities in exquisite color schemes, glowing and opalescing, as waves of thought sweep through and across it.

The opening of the inward vision made the Transfiguration a never-to-be forgotten moment for those privileged to witness it. The Christ Spirit must have exhibited such glorious harmonies as no earthly language could express, and one can enter into Peter's desire to remain in ecstasy forever, just bathing in its heavenly radiance.

Aura

The judgment of what an aura conveys should be made on the basis of the translucence and purity of the whole rather than on the properties belonging to the several colors. A heavy, dull, murky-looking aura, even though the fundamental scheme be blue, violet, or rose, does not evidence as radiant a personality as does the bright, clear red or green of the lower nature, if these red and green tones scintillate and opalesce with life and stretch far away from the body in strong contours.

Each color is a symbol of one aspect of the seven-rayed Light or Logos from which all derive life:

Violet symbolizes the Priest and Initiate; blue, the mystic of gentle and spiritual aspirations; yellow, the philosopher, the aspirant to wisdom; green, sympathy with human suffering and the desire to help and heal; red, the man of feeling, the emotions of human love in all natural aspects, the artist; orange, bodily health and individuality of outlook, the worker; purple, the man who combines the rose of compassion with the blue of the mystic, the Savior of men, the Elder Brother of the race.

All these, in their due proportion, become united in the white rose, which combines all colors in its spiritual beauty and stands for complete realization and atonement. The path of Discipleship takes man along each separate ray in the seven ages of Being, to develop the qualities of Priest, mystic, philosopher, sympathizer, artist, worker, and, finally, Saviour of men, who unites the human and the spiritual in the consummation of the white rose of purity.

Colors studied in this light will give a broad outlook on life and a gentle judgment of men and things, for to understand all is to pardon all. We are each developing along a different ray of the one white light. It is difficult at our present stage of development to be loyal to our own conditions and yet sympathize with the methods of another Ego.

The Priest and Saviour alone have that broad sympathy with mankind that makes them deal gently and unerringly with the mistakes of their younger brethren.

Rays

Those of us of the red vibration, whose emotions are such a fearful joy and yet also a source of temptation and sorrow, must learn to consecrate ourselves to noble issues and lay our gifts, whether as artist, actor, poet, or musician, on the altar of humanity, using our love nature in its highest expressions.

Those of the green vibration must learn to use their individuality to concentrate on human suffering, and their sympathy to work for its amelioration.

The philosopher of the yellow light must voice his message in no uncertain terms. As he receives the wisdom of the Spirit, he must give with both hands to thirsting Egos, ever pointing the way to those who seek.

The mystic of the blue ray must consecrate his gifts to spiritual uses and never degrade them by accepting material gain for service on the psychic plane. His occultism must be that of the hidden way of prayer, for "to pray is to work."

The worker of the orange vibration must seek the path of physical work, in practical help and the amelioration of unjust social conditions.

All have their part to play in ministry to others and their own development. Each is a letter in God's alphabet, without which the perfect word cannot

(Continued on page 368)

MAX HEINDEL'S MESSAGE

The Way of Wisdom



When Solomon came to reign in David's stead, he saw the Lord in a dream and was given the choice of whatever he might ask. He asked for wisdom to guide the people, and this answer was given to him: because it was in your heart to ask wisdom, because you have not asked for riches or long life or victory over your enemies or anything like that but have prayed for wisdom, therefore that wisdom shall be given you and much more than that. Therefore it may be well for us at this time to devote ourselves to heartfelt prayers for wisdom, and, in order that we may recognize it, to discuss what wisdom is.

It is truly said that knowledge is power. Knowledge, though in itself neither good nor evil, may be used for one purpose or the other. Genius shows the direction of knowledge, but genius also may be good or evil. We speak of a military genius, one who has a wonderful knowledge of the tactics of war, but such a man cannot be truly good, *for he is bound to be heartless and destructive in the expression of his genius.*

A man of war, whether he be a Napoleon or a common soldier, can never be wise, because he must deliberately crush all finer feelings of which we take the heart as a symbol. On the other hand a wise ruler is big-hearted as well as having a powerful intellect, so that one balances the other in protecting the interests of his people. Even the deepest knowledge along religious or occult

lines is not wisdom, as we are taught by Paul in that wonderful thirteenth chapter of first Corinthians, where he says: though I have all knowledge so that I could solve all mysteries and have not love, I am nothing. *Only when knowledge has wed love do they merge into wisdom*, the expression of the Christ principle, the second phase of Deity.

We should be very careful to discriminate properly on this point. We may discriminate between what is expedient for the attainment of a certain end and what hinders, and we may choose present ills for future attainment, but even in this we do not necessarily express wisdom. Knowledge, prudence, discretion, and discrimination are all born of the mind. By themselves alone they are snares of evil from which Christ in the Lord's Prayer taught us to pray that we might be delivered. Only when these mind-born faculties are tempered by the heart-born faculty of love does the blended product become wisdom. If we read the thirteenth chapter of first Corinthians, substituting the word *wisdom* for the word *charity or love*, we shall understand what this great faculty is that we ought so ardently to desire.

It is, then, the mission of the Rosicrucian Fellowship to promulgate a combined doctrine of the head and the heart, which is the only true wisdom. No teaching that lacks either of these

You Are Invited to Contact OUR MEMBERS AND GROUPS AS INDICATED BELOW

ARIZONA, Tucson — Tel. 327-3793
CALIFORNIA, Los Angeles — 1025 Rosemont Ave. 90026 Tel. 413-2633

San Francisco — Tel. 771-1910
FLORIDA, Englewood — Tel. 474-4143
ILLINOIS, Lombard — Ma. 9-0549
LOUISIANA, Gretna — R.D. Fernandez 519
Delmar St., 70053, Tel. 368-5819

MASSACHUSETTS, Danvers — Tel. 777-0118
MICHIGAN, Ann Arbor — Tel. 971-7133
MINNESOTA, St. Paul — Tel. 489-2881
NEW JERSEY, Newark — 9 Whittier Pl.
NEW YORK, Bronx — 3535 Rochambeau Ave. Tel. 798-5495

Cuba — Tel. Rushford 5271
Rochester — Tel. 544-4900
OHIO, Cincinnati — Tel. 871-4673
Norwood — Tel. 631-9748

PENNSYLVANIA, Philadelphia — Tel. LO 7-4871

TEXAS, Amarillo — Tel. 352-5447
WASHINGTON, Olympia — Tel. 456-3186
Seattle — Tel. 524-2561
Tel. 937-0697
Tel. 682-1799

AFRICA

Accra Ghana — P.O. Box 2904
Effiduase, Ash. — Box 38
Jasikan, V/R. — P.O. Box 57
Koforidua, G.C. — P.O. Box 381
Kumasi, Ash. — Box 1560
Sekondi — P.O. Box 205
NIGERIA, Lagos — 22 Wakeman St.

CANADA

Montreal-H2C 3G2 C.P. 310, Succ. Bourassa

CEYLON

Bandarawela, Sri Lanka, Dharmapriya
Pirivena
Dehiwela-2 Windsor Ave., Vanderwert Pl.

EUROPE

BELGIUM

Antwerp-Philippedreef 19 2232-° s
Gravenwezel

Brussels 1040-141 rue Champ du Roi

GERMANY

Darmstadt 61-Postfach 941

ENGLAND

Golden Cross-5 Honeysuckle Lane,
Nr. Hailsham, Sussex, BN 27-3RY

FRANCE

Nice-C. Marcellin, 118, Parc Lubonis
Paris, 5e-13 rue Pascal

HOLLAND

The Hague-Sadestraat 12

SWITZERLAND

Zurich-Postfach 836. 8021 Zurich

NEW ZEALAND

Auckland-P.O. Box 9321, Newmarket

The Rosicrucian Fellowship
OCEANSIDE, CALIFORNIA, 92054 U.S.A.

complements can really be called wise, any more than we can strike a chord of music on one string; for as the nature of man is complex, the teaching which is to assist him to cleanse, purify, and elevate this nature must be multiplex in aspect. Christ followed this principle when He gave us that wonderful prayer, which in its seven stanzas touches the keynote of each of the seven human vehicles and blends them into that master chord of perfection which we call the Lord's Prayer.

But how shall we teach the world this wonderful doctrine received from the Elder Brothers? The answer to this question is first, last, and all the time *by living the life*. To the everlasting credit of Mohammed, it is said that his wife became his first disciple. It is certain that not his teaching alone, but the life which he lived in the home, day in and day out, year in and year out, won the confidence of his companion to such an extent that she was willing to trust her spiritual fate to his hands. It is comparatively easy to stand before strangers, who know nothing bad about us and to whom our shortcomings are therefore not patent, and preach for an hour or two each week, but it is a totally different thing to preach twenty-four hours a day in the home as Mohammed must have done by living the life. If we would have the success in our propaganda that he had in his, we must begin in the home, by demonstrating to those with whom we live that the Teachings which guide us are truly those of wisdom.

It is said that charity begins at home. This is the word that should have been translated "love" in the thirteenth chapter of first Corinthians. Change this also into wisdom and let it read, *wisdom propaganda begins at home*. Then let this be our motto: "By living the life at home we can advance the cause better than in any other way." Many skeptical families have been converted by husbands or wives in the Rosicrucian Fellowship. May others do likewise.

Studies in the Cosmo-Conception

Requirements Toward Higher Knowledge

Q. What is the surest guide in seeking higher knowledge?

A. The pupil will do well to remember that nothing that is not logical can exist in the universe and that logic is the surest guide in all the worlds.

Q. Is everyone sufficiently capable of logical reasoning?

A. No, the pupil must not forget that his faculties are limited and that more than his own powers of logical reasoning may be needed to solve a given problem, although it may, nevertheless, be susceptible of full explanation but by lines of reasoning which are beyond the capacity of the pupil at that stage of his development.

Q. What further requirement might be cited?

A. Another point that must be borne in mind is that unwavering confidence in the teacher is absolutely necessary.

Q. How fully must one adhere to these directions?

A. If the directions given are followed at all they must be given full credence as an efficacious means to accomplish their purpose. To follow them in a half-hearted manner would be of no avail whatever. Unbelief will kill the fairest flower ever produced by the Spirit.

Q. Could one progress by working on one vehicle more than another?

A. Work on the different bodies of man is carried on synchronously. One body cannot be influenced without affecting the others, but the principal work may be done on any one of them.

Q. What would directly affect the physical body?

A. If strict attention is paid to hygiene and diet the dense body is the one principally affected, but at the same time there is also an effect on the vital body and the desire body. As purer and better materials are built into the dense body the particles are enveloped in purer planetary ether and desire-stuff also. Therefore the *planetary* parts of the vital and desire bodies become purer.

Q. How would this affect the personal higher vehicles?

A. If attention is paid to food and hygiene only the personal vital and desire bodies may remain almost as impure as before, but it has become just a little easier to get into touch with the good than if gross food were used.

Q. How would work on the vital body affect the other vehicles?

A. On the other hand, if despite annoyances an equable temper is cultivated, also literary and artistic tastes, the vital body will produce an effect of daintiness and fastidiousness in physical matters and will also engender ennobling feelings and emotions in the desire body. Seeking to cultivate the emotions also reacts upon the other vehicles and helps to improve them.

Q. Can spiritual development begin with the physical body?

A. Yes, if our motive is to improve it so as to make it the best possible instrument of the Spirit and afterward consider the spiritual means to the same end, we shall be including all the other vehicles as well, thereby so purifying the lower self as to promote the union with the Higher Self we are striving for.

Reference: *Cosmo*, pp. 440-441.

WESTERN WISDOM BIBLE STUDY

Parable of the Marriage Feast

And Jesus answered and spake unto them again by parables, and said, the kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

But they made light of it, and went their ways, one to his farm, another to his merchandise:

And the remnant took his servants, and entreated them spitefully, and slew them.

But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

For many are called, but few are chosen. (Matt. 22:1-14)

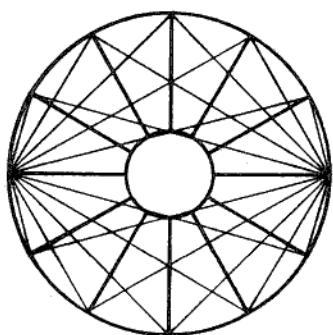
In this parable lies hidden one of the most significant of occult truths: the mystic marriage of the lower self to the Higher Self, the ultimate goal for every spiritual aspirant.

Reaching this coveted goal involves the activities of two important glands

in the head: the pituitary body and the pineal gland. Between these two glands lies the third ventricle, called by occultists the "marriage bed." The persistent endeavor to live purely and unselfishly establishes a current of spiritual force in the spinal canal, and when the aspirant has sufficient of this, and is considered worthy to receive esoteric instruction, he is taught exercises which set the pituitary body in motion. The lines of force thus established are continued until they reach the pineal gland and the gap between the two is bridged. From the time this bridge is built, or the wedding performed, man becomes clairvoyant and able to direct his spiritual gaze at will.

Since the coming of the Christ as the indwelling Planetary Spirit of the Earth, "whomsoever will" has been bidden to the mystic wedding, but many there will be who cannot attend because of having "made light of" living the life which would insure them admittance. Continuing in their earthly, sense life, they will possess no wedding garment, or soul body, and therefore when the time of evolutionary change comes they will be cast "into outer darkness," or left behind to take up their pilgrimage later with another stream of life.

The few who are "chosen" will be those who, regardless of their station in life, by their *own efforts* to emulate the ministering Spirit of Christ Jesus in their daily lives have attracted sufficient of the light and reflecting ethers to form the holy wedding garment, the luminous vesture which is the blessed symbol of the *Christ Within*.



ASTROLOGY

Creative Astrological Analysis

Signs

Karl Kleinstick

In discussing the twelve signs of the Zodiac we will find that the division of the circle by three and by four are very useful. By using these two kinds of divisions we can arrive at a unique description of each sign. With the houses, the receptors of influence, the linear divisions by polarity and sequence are most important. With the signs, the modifying influences, the geometric divisions by three and four are most important. The super-imposition of the signs on the houses in the horoscope bring all four types of division into play.

By dividing the signs into groups of three we arrive at the four elements: fire, earth, air, and water. These four elements signify the four main types of influence that are exerted by the signs. Traditionally, the elements are allotted as follows: fire – spirit; earth – body; air – mind; water – emotion. While for many purposes this is a very useful classification, occult philosophy informs us that our emotions and feelings are a product of the desire body, and consequently they really belong with the earth trinity. We may then more accurately assign the water trinity to the *soul*.

Spirit is the eternal principle in man which gives life to form and is the source of power and energy. Thus, the fire signs tend to make life joyful, happy, and thrilling, and fill it with a sense of wonder, adventure and expectancy.

The body is the instrument of the Spirit, through which the Spirit works to gain the experience it needs for its further growth and expansion. The Spirit, being eternal, has infinite *possibilities* for growth; the body provides the resistance against which it can push, so to speak, in order actually to *realize* such further growth. Thus, the earth signs impel us to get involved in our surroundings and earnestly to apply ourselves to the business of gaining experience.

The mind is the link between the Spirit and the body, whereby the Spirit relays its commands to the body and the body relays its sensory information to the Spirit. Thus, the air signs impel us to establish lines of communication, question, and investigate the things around us.

The soul is the product of the Spirit working in the body through the mind; it is the spiritualized extract of the

body, which becomes food for the Spirit, to nourish it from impotence to omnipotence. The development of the soul brings awareness of and capacity to use and control the power of the Spirit. Thus, the water signs tend to make one sensitive to his surroundings and give a desire to rise above circumstances and exercise self-hood.

Since the soul is a product of evolution, the water signs will tend to indicate emotional sensitivity until we have cultivated a certain amount of soul power through work in the body. Then, the water signs will indicate the feeling of conscience: the feeling of rightness and wrongness in regard to thoughts, emotions, and actions, rather than the feeling of emotions themselves.

When the presence or absence of planets in any particular element causes either an emphasis or lack of emphasis in that element, we will usually find a corresponding presence or absence of the corresponding attributes in the character.

Below is a suggested distribution of the esoteric anatomy of man among the signs of the zodiac, using the Rosicrucian terminology. In some respects it does not conform to what has traditionally been accepted. In each case, the sign indicating a particular body is adjacent to the sign indicating the Spirit whence it emanates; the sign indicating a particular facet of the mind is opposite the sign of the Spirit with which it forms a link; the sign indicating a particular soul is opposite the sign indicating the body of which it is the spiritualized extract, and adjacent to the sign indicating the particular facet of the mind through which it communicates itself to the Spirit.

FIRE – THE THREEFOLD SPIRIT

Aries – The Human Spirit

Leo – The Life Spirit

Sagittarius – The Divine Spirit

EARTH – THE THREEFOLD BODY

Taurus – The Desire Body

Virgo – The Vital Body

Capricorn – The Physical Body

AIR – THE THREEFOLD MIND

Gemini – The Conscious Mind

Libra – The Subconscious Mind

Aquarius – The Superconscious Mind

WATER – THE THREEFOLD SOUL

Cancer – The Conscious Soul

Scorpio – The Emotional Soul

Pisces – The Intellectual Soul

Diagram 3 shows a “zodiacal circulation” chart constructed on the principle set forth above. We note that this circulation is composed of three lemniscates which perfectly balance and counter-balance each other. There are several interesting concepts which can be deduced from this diagram; these we leave for the discovery of the student. We will note just one here: in medical astrology there is much talk about “reflex action,” which this chart may help to clarify. It shows which signs will have a greater tendency to reflex into the opposite sign, and further, which signs may have a tendency to reflex into an *adjacent* sign.

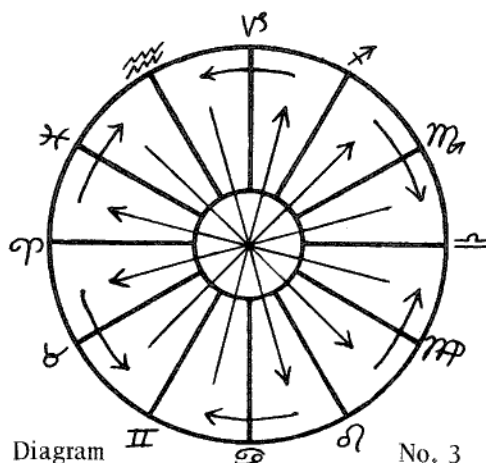


Diagram No. 3

By dividing the signs into groups of four we arrive at the three qualities; cardinal, fixed, and common (or mutable). These three qualities signify the three degrees of influence exerted by the signs. Looking at diagram 3, we discover

that each lemniscate contains two qualities each (polarity), and that all three lemniscates together contain all possible pairs of the three qualities, in both directions: cardinal-fixed, fixed-common, and common-cardinal; cardinal-common, common-fixed, and fixed-cardinal.

Cardinal signs have a *forceful* influence and manifest through kinetic energy. Fixed signs have a *resourceful* influence and manifest through potential energy. Common signs have a *fundamental* influence and manifest through kinetic and/or potential energy. Common signs are the "common denominators" of the zodiac, with the cardinal and fixed signs being specializations thereof.

As an illustration, consider a flashlight: the light given off by the bulb is a cardinal manifestation, the energy stored in the battery is a fixed manifestation, and the electricity itself is a common manifestation. Another example involving electricity: voltage, indicating the force of an electric current, is a cardinal manifestation; amperage indicating the capacity of a current, is a fixed manifestation; and wattage, a measure involving both voltage and amperage, is a common manifestation, (volts times amperes equals watts). A third example involving vibration: frequency is a cardinal manifestation, amplitude a fixed manifestation, and vibration itself a common manifestation.

By applying these principles to diagram 3 the student can find concepts of further interest.

As in the case of the four elements, an emphasis or lack of emphasis in any of the three qualities, by planetary placement, tends to create a corresponding emphasis or lack of emphasis of that quality in the character.

Looking at the signs in another way, we can try to find actual physical analogies by taking the literal sense of fire, earth, air, and water, and the definitions of cardinal, fixed, and common as given above. The list below

is submitted for this purpose.

ARIES - Cardinal Fire - Open flame.

TAURUS - Fixed Earth - Soil.

GEMINI - Common Air - Breath, dryness (the fundamental quality of air)

CANCER - Cardinal Water - Rivers, streams, waterfalls, running water.

LEO - Fixed Fire - Incandescence, fluorescence, radiation.

VIRGO - Common Earth - Coolness (the fundamental quality of earth.)

LIBRA - Cardinal Air - Wind.

SCORPIO - Fixed Water - Lakes, Seas, bodies of water.

SAGITTARIUS - Common Fire - Warmth (the fundamental quality of fire).

CAPRICORN - Cardinal Earth - Rocks, stones, crystals.

AQUARIUS - Fixed Air - Atmosphere.

PISCES - Common Water - Moisture (the fundamental quality of water.)

By studying the esoteric anatomy of man as it relates to the signs of the zodiac, and by meditating upon the physical analogies of the signs as given above, we should be able to arrive at a reasonable understanding of each one. Recalling that signs are modifying factors in the horoscope, similar to adverbs and adjectives, we will try to restrict our considerations accordingly.

ARIES - This sign has zest, courage, spontaneity, and enthusiasm, and impels to ceaseless activity. Like a rolling stone, Aries never gathers any moss, but is ever seeking new experiences. There is a tendency to take the best and leave the rest, while routine activity is avoided if at all possible. Aries is full of ideas and plans and has plenty of initiative to get started on them. There is, however, a tendency to leave or become discontented with projects before they reach completion, in order to be off on a new adventure. Aries needs to balance his zeal and vivaciousness with a greater regard for the feelings of others, as there is a tendency to hurt such feelings, by a certain amount of brashness and blunt-

ness, though no hurt may have been intended.

TAURUS – This sign gets emotionally involved in what she does. The value of an experience or circumstance is judged according to its emotional content. Art, music, drama, and other things which stimulate the feeling nature appeal to Taurus. At the present, desire is the mainspring to action in mankind; therefore, Taurus will strongly resist anything that arouses her enmity, but strive mightily for those things with which she is in sympathy. Such feelings usually lead to determined and one-pointed efforts of an appropriate nature. Thus things grow and prosper under the influence of this sign. If the interests of Taurus are of a low nature, the weeds of possessiveness and its undesirable companions will grow. If the interests of Taurus are of a high nature, the flower of refinement and the fruit of success will prosper. The feeling nature of Taurus must therefore be balanced by a distinction between that which is aesthetically uplifting and that which is morally downgrading, so as to cultivate the proper kind of interests.

GEMINI – Gemini is a sign full of curiosity and inquisitiveness. He is mentally alert, versatile, and restless, seeking those things that are stimulating to the intellect, full of questions and always asking "why?" As well as being an avid seeker of knowledge, Gemini is an avid teacher of the same. In fact, he loves to talk about what he knows and may find it difficult to keep a secret. Likewise, Gemini does not like it when secrets are kept from him. Altogether, Gemini is a very open and honest sign. Gemini imparts a certain nervous energy, but does not give any endurance to withstand a continual strain. The inquisitive and talkative nature of Gemini needs to be balanced with more reverence for and seriousness about the responsibility of knowledge.

CANCER – Cancer, being a cardinal sign, is more action-oriented than it is generally given credit for being. She

strives to rise above limitations in the physical environment through control of actions. Thus there is a tendency to be quite forceful within the immediate sphere of influence, sometimes taking undue liberties, though quiet, unassuming and anxious to please and be accepted when in unfamiliar territory. Cancer aims to distinguish between, and develop a feeling for, good and evil: good being defined as right *action* and evil as wrong *action*. Through this distinction she develops conscience in regard to her actions and motives. This conscience should be balanced with a greater apprehension of the reasons *why* a given action is good or evil.

LEO – Leo is self-assured, self-confident, proud, and outgoing. He desires to be in positions of challenge and command where he can display his talents and test his prowess and resourcefulness. He puts himself wholeheartedly into what he does and expects the same of others. Leo feels a keen sense of disappointment when his best efforts fail to invoke an adequate response. When there is no stimulating challenge to be met or where there is no room for self-expression, Leo tends to grow superficial, pretentious, contemptuous, and lazy. Leo takes the broad view and is generally able to assess a particular situation quickly and accurately in the main points. Leo needs to balance himself with more attention to detail and deeper analysis of situations, to avoid biting off more than he can chew.

VIRGO – This sign gets intellectually involved in what she does. The value of an experience or circumstance is judged according to its intellectual accuracy and logical import. Consequently, Virgo tends to be analytical in thought, particular in likes and dislikes, and competent in details. Efficiency of operation and suitability of application are important considerations to Virgo. She does not like to be told how to do things; it insults her intelligence. She prefers to be told *what* needs

to be done and be left to figure out the *how* for herself. The analytical, discriminative Virgo needs to be balanced with more open mindedness, faith, and trust in others, for there is a tendency to be very skeptical of that which does not submit to her comprehension or is not immediately demonstrable. "The pupil will do well to remember that nothing that is not logical can exist in the universe and that logic is the surest guide in all the World, but he must not forget that his faculties are limited and that more than his own powers of logical reasoning may be needed to solve a given problem, although it may, nevertheless, be susceptible of full explanation, but by lines of reasoning which are beyond the capacity of the pupil at that stage of his development." *Rosicrucian Cosmo-Conception*, Max Heindel, p. 440.

LIBRA - Libra strives to reconcile differences, compensate for inequalities, and integrate numerous factors. Action is taken in response to stimuli that upset previously established balances or values, or introduce new forces. Libra tries to find a place for everything and is greatly upset and disturbed when something cannot be made to fit a pattern. He feels he must be able decisively to accept or reject a thing and yet, strange to say, his fear of making a wrong decision leads to a great deal of indecision! There is sometimes a lot of flurry and activity that does not seem to lead anywhere. Libra, however, generally is kind and considerate in giving all sides a fair hearing. This attribute needs to be balanced with greater decisiveness and enthusiasm in actions, and less fear of making mistakes, for mistakes will be made as long as we are not yet perfect, regardless of how much we may fret or worry about it.

SCORPIO - Scorpio strives to rise above limitations in the emotional environment through control of feelings. She has strong likes and dislikes and aims to distinguish between, and develop

a feeling for, that which is beautiful and that which is ugly, and that which is aesthetically uplifting and that which morally downgrading. She is somewhat secretive, but, nevertheless, very intense and absorbed in what she does. When Scorpio believes a certain course of action or conduct to be right she will stick to it and carry it through with all the power she has at her command. Opposition only makes her more determined to have her way, regardless of the consequences, while encouragement or praise draw out her very best efforts and incline her to listen to constructive criticism. The intense effort that Scorpio directs toward emotional control tends to make her a somewhat hard taskmaster both to herself and others. Care must be taken that intense feelings are channeled into positive outlets and not suppressed, thus avoiding morbid, neurotic, or otherwise unpleasant psychological reactions. This intensity should be balanced with more of a spirit of compromise and tolerance for the weaknesses and shortcomings of self and others.

SAGITTARIUS - Sagittarius is generally optimistic, high spirited, and serene, having an innate belief in the essential goodness of all things. He desires to be on congenial terms with everyone whom he contacts and to this end is usually very warm and friendly and easy to get to know and talk with. He does not like to be confined to just one or two relationships, however. But since his friendly manner is often mistaken for personal overtures, he not infrequently finds himself more deeply involved in personal relations than he intended. He then feels that in all fairness he must extricate himself from the situation, a somewhat painful proposition. Thus Sagittarius is subject to many disappointments in this area. Thus a tendency grows toward viewing things with a certain abstract and philosophical aloofness, which if carried too far becomes a retreat into dream castles wherein the ideal dwells, but where there is no reality: a fox-and-

the-sour-grapes complex. Maturity usually brings a certain serious vein to Sagittarius. The idealistic, hopeful nature of Sagittarius should be balanced with more practicality and willingness to make some real concrete effort toward the realizations of dreams. "What doth it profit, my brethren, though a man say he have faith, and have not works?" (*James 2:14*)

CAPRICORN – This sign gets physically involved in what she does. The value of an experience or circumstance is judged according to its practicality and usability. Capricorn believes in facts and works toward the attainment of tangible results. "The proof of the pudding is in the eating" is her motto. Capricorn is usually quite observant and alert to what is going on around her. Appearances and positions are important considerations, which, if carried too far, lead to a materialistic, fatalistic attitude toward things. The practical, utilitarian nature of Capricorn needs to be balanced by more attention to motives and regard for the moral consequences of right and wrong action.

AQUARIUS – Aquarius is a sign that has the courage of his convictions. He strives to comprehend things in their entirety, for partial or fragmented knowledge is an aggravation to him. Thus, he generally refrains from entertaining an opinion about anything until he has had time to gather facts and think it over thoroughly. But once an opinion has been formed it is very difficult to change. Aquarius is generally capable of holding many ideas in his head at once without entertaining any personal feelings about them one way or another, and by so doing, he is better able to discover the unifying principle that underlies them. He is also sensitive to intuitional promptings because of this absence of personal prejudice toward knowledge. When carried too far, the impersonal aspect of Aquarius leads to a cold rationalization of life, not letting anyone or anything get close to him. He would sooner ignore the exist-

ence of facts contrary to his opinion than admit that he had made an error in judgement. Thus, Aquarius needs to balance himself with more warmth of character and willingness to put some of himself into what he does.

PISCES – Pisces strives to rise above limitations in the intellectual environment through control of thought. She aims to distinguish between, and develop a feeling for truth and error – between that which leads to an awareness of reality and that which leads to illusion and erroneous thought processes. When Pisces tries to understand something, she endeavors to put herself into the place of that which she is trying to understand: to feel, think and act like that thing does. Thus, Pisces often is accused of being wishy-washy, though this is really due to the ability to identify closely with other things. However, it is true that when carried too far, this tendency causes a hypersensitivity that leads to a loss of identity, a dependency on others for support, and a fretful attitude. Thus, Pisces must balance herself with more impartiality and consistent behavior.

As with the houses, the influences of the signs can be used either positively or negatively. When put to positive uses, the best qualities of each sign will manifest, while negative uses will inhibit, corrupt, or pervert the qualities of the signs. In each of the sign descriptions, that which was noted as being needed for balance tends to be acquired with time, if a person is at all trying to learn the things that life has to teach him.

Relative to the water signs, it should be mentioned that the faculty of being able to distinguish between opposites and the development of feeling and conscience in these things are usually obtained at the cost of experiencing both. Cancer usually experiences the ill results of trying to run other people's lives for them before she learns how to act unoppressively and unobtrusively. Scorpio often experiences the depths of

moral degradation and the ill results of uncontrolled emotional intensity before she learns to appreciate the finer things in life and aspire to the aesthetically uplifting. Pisces may find herself caught in the web of illusion many times, or see those things in which she has put her faith vanish into nothingness more than once, before she learns to recognize and appreciate the truth when she sees it.

* * *

Aquarian Manifestations

In the middle of the last century the Sun came within orb of influence of the scientific sign Aquarius, and although it will take about six hundred years before the Aquarian Age commences, it is instructive to note what changes the mere touch has wrought in the world.

Aquarius has an intellectual influence which is original, inventive, mystic, scientific, altruistic, and religious. If we apply the biblical standard: "By their fruits ye shall know them," to this problem, we would expect the Aquarian Age to be ushered in by original endeavors along all lines connected with science, religion, mysticism and altruism. We can now look back upon a period of about seventy years in which the Sun by precession has travelled one degree in the orb toward Aquarius, and we find that during that time there has been a very marked change in all lines of thought and endeavor from that which history records throughout the past two millennia.

Science, invention, and resultant industry have completely changed the whole world, its social life, and economic conditions. The great strides made in means of communication have done much to break down barriers of race prejudice and prepare us for conditions of Universal Brotherhood.

Inventions too numerous to mention are marking the Aquarian progress in the Physical World.

We also note the rapid rate at which all the movements of liberal thought in religious matters are superseding the old creed bound conditions and the increased number of those who have developed spiritual sight and are investigating the trend of evolution into the higher planes. Observe, too, the rapidity with which the science of astrology is gaining ground.

All these things give an inkling of what may be expected to happen during the Aquarian Age, for when so great strides have been made during the seventy years while the Sun is just beginning to transmit the influence from the outskirts of Aquarius, what then may be expected when it enters the sign itself? Both the possibilities and the probabilities are beyond the range of the imagination, and this applies both to the physical and the psychical side of life. It is the opinion of the writer that at least the etheric sight will then be developed in the majority of mankind, if not by all, so that the sting of death will be partly removed by the companionship that will exist after our friends and relatives have passed out of the body.

When this point of evolution is reached, mankind will also be so much more enlightened that it will avoid many of the pitfalls which cause trouble today, and it therefore favors a much happier existence than has been the rule up to the present stage.

(Looking about us now, some fifty years after Max Heindel wrote the above, we see fulfillments of his prophecies already taking place which are surely nothing short of astonishing and astounding!)





The Children of Leo, 1975

Birthdays: July 23 to August 23

Leo is a fixed fire sign whose physical analogies are incandescence, fluorescence, or anything that shines or glows with a steady light. Similarly, the individual with a strong Leo influence radiates himself into his surroundings unremittingly. He desires the attentions of others and wishes to receive due recognition for his efforts. If he receives these, he will spare no effort to fulfill the trust that others have put in him and to prove himself worthy of their good opinions.

The positive influences of Leo impart to an individual dignity and nobility of character along with qualities of leadership. The leadership qualities of the Leo individual are due to his firm sense of purpose and his ability to impart this same sense of purpose to others. He is generally able to assess accurately the abilities of others and assign duties of corresponding responsibility. In like manner, the positively oriented Leo himself desires to be given positions of responsibility commensurate with his talents. He can become quite unhappy if he is not.

In the negatively oriented Leo we find an inordinate pride and an over-inflated estimation of self. He assumes that everyone can perceive his obvious superiority in any given situation and therefore be willing to work under his direction. He often finds it very difficult to work under the authority of another and is ever ready to display righteous indignation at the mistakes or wrongdoing of a superior. However, he is not half so anxious to cast the beam out of his own eye!

The ruler of Leo is the Sun, and the corresponding Greek god is Apollo. There are other sun-gods in Greek mythology, such as Helios, but Apollo is by far the most prominent. Apollo is a god of many talents and has many functions and roles; as such, he symbolizes the power that the Sun radiates into many areas of our lives. The significance of the Sun in the horoscope is as an indicator of our sense of purpose as an individual. This is the power which enables us to function as more than just mechanical organisms, because it gives meaning and nobility to our existence.

In the esoteric anatomy of man Leo corresponds to the Life Spirit, wherein

resides the principle of Divine Love, the cohesive force of the universe.

The World of Life Spirit is the World of the Christ, and as the Sun passes through Leo He is at the height of His power and majesty, having been reborn of the Father in Cancer, the preceding sign. At this time of the year He turns His attention toward the Earth with renewed compassion and begins to make preparations for His annual labor of love on our behalf. On Earth, this is a time for purposeful activity, whereby we prove ourselves to be worthy of our high calling as the followers of Christ.

From July 23 to August 9 the Sun sextiles Pluto in Libra, giving strength and vitality, fitness for leadership and reform, and a deep sense of spiritual power. The Sun trines Neptune in Sagittarius from July 25 to August 11. Since both planets are in fire signs, the spirituality will be intensified, giving a devotional nature and the possibility of expressing this force through music and art. From August 9 to 23 the Sun trines Jupiter in Aries, giving these children self-confidence, honesty, benevolence, and energy, as well as a pioneering spirit.

The Sun squares Mars in Taurus from August 15 to August 23. This gives an incentive to action, sometimes rebellion, that reaps harsh consequences. Experience will be these natives' taskmaster. From August 13 to 23 the Sun sextiles Uranus in Libra, representing the flowering of a consciousness that transcends the personal and works toward altruistic goals. These children will find unique ways of doing things.

Venus in Virgo squares Neptune from July 23 to August 23. Venus in this sign has a strong sense of duty and a critical turn of mind not completely in harmony with the Venus vibrations. The square to Neptune indicates that these children should be taught to be particularly careful to avoid anything with the element of chance in it lest loss and trouble result. There is danger of misplaced affection and strange fanciful

ideas concerning love as well as a tendency to rationalize one's emotional behavior. Venus square Mars in Gemini from August 18 to 23 indicates some friction with the opposite sex, and self-control should be inculcated into these children early in life.

From July 23 to 28, Mercury in Cancer conjunct Saturn adds depth to the mind and concentration of effort, although an unyielding attitude on any issue can develop unless the native learns to keep an open mind. Mercury sextiles Mars in Taurus July 23 and 24, giving a pleasant, agreeable turn to the mental faculties, an exuberant mind, and the ability to talk persuasively.

From July 23 to 28 Mercury squares Jupiter in Aries. These natives should seek truthful information and learn to relate their experiences concisely and honestly, as there is a tendency to exaggerate more than a little. Mercury squares Uranus July 25 to 30, which may produce an unreasonable zeal and a tendency to jump to conclusions, as well as an intense dislike for admitting personal mistakes.

From July 20 to August 5 Mercury in Leo trines Neptune in Sagittarius. This aspect can indicate a mentality that is "in touch" with a higher spiritual level — an inspired mind. Mercury sextiles Pluto from July 28 to August 4. The mind is hyper-sensitive, quickly comprehending the reasons underlying any situation. It is a good mind for organizing and working with groups of people. Mercury sextiles Uranus from August 8 to 14. These children will have well-organized and expressive minds and progressive ideas. They are intuitive and grasp ideas effortlessly. Mercury trines Jupiter from August 7 to 12. Honesty, optimism, and a philosophical outlook on life should be among these native's characteristics.

From August 6 to 16 Mercury squares Mars in Taurus. This indicates inharmonious and negative expression. The mind is active, but these children may have an egotistical feeling, a "me,

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The Rosicrucian Fellowship
 Oceanside, California, U. S. A.

first" attitude; they may be given to argument and sarcasm in trying to convert everyone to their own way of thinking. Efforts should be made to teach them to be thoughtful and agreeable. Mercury in Virgo squares Neptune from August 14 to 21. Although Mercury is exalted, giving a keen intelligence, the square warns these natives that they must be realistic in their reasoning and not deceive or be deceived by others. Mars sextiles Saturn from July 26 to August 20. Although both planets are weak by sign, there will be some degree of quiet determination to overcome obstacles.

During this solar month Jupiter squares Saturn and opposes Uranus. Since Jupiter is the principle of true judgment and understanding, these aspects provide an opportunity for these natives to cultivate better decision making faculties and trustfulness. Jupiter's house placement is of utmost importance in the individual chart.

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COLOR

(Continued from page 354)

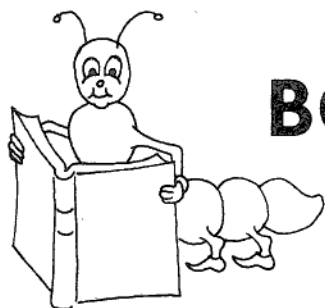
be formed, or as an instrument in the heavenly orchestra which, if untuned, causes discord in the whole theme. Let us, therefore, attune ourselves to the infinite, prepared to serve patiently and to walk along our allotted path in life, striving to fulfill its obligations.

"NATUROPATHIC PRACTICE"

(Continued from page 369)

application of water internally and externally. Massage, given in many ways and for widely different purposes, is composed of a number of different movements designed to have various effects on the body. Medical electricity involves the use of various currents, such as diathermy and sinusoidal, and rays, such as ultra violet and infra red, in the treatment of nerve centers and other affected parts of the body.

—D.F.



BOOK REVIEW



"Naturopathic Practice"

Naturopathic Practice, by J. Hewlett-Parsons D. Sc., Arco Publishing Company, Inc., New York, 1969.

Dr. Hewlett-Parsons is a former Vice President of the Guild of Naturopaths and Osteopaths. He wrote this book for students, practitioners, and laymen who wish to learn more about natural therapeutics. The background, aims, and practical application of naturopathic principles are clearly defined and detailed, making the book comprehensible to the average reader who may have little grounding in medical or therapeutic matters.

The naturopathic method of healing is defined here as: "that branch of Natural Therapeutics which deals with the general adjustment of the individual regimen to conform to natural laws employing non-suppressive medication." Natural therapies used by naturopaths include, among others, remedial diets, fasting, vitamin therapy, hydro-therapy, physiotherapy, herbal medicine, homeopathy, and color healing.

Naturopathy looks to the prevention of disease and the maintenance of continuous overall well-being, as opposed to orthodox medical practice which stresses control and suppression of already manifested diseases. Naturopathy emphasizes the importance of harmonious living on all levels of activity from physical to spiritual; it is

concerned with the "whole man."

Says the author: "The primary cause of disease is a violation of natural law." Again: "Health comes only as a result of man's cooperation with the natural forces of construction — by his conscious observance of natural law and his living in constant harmony with his surrounding vibrations and his innermost forces. There is no other way." Thus, Dr. Hewlett-Parsons echoes one of the key principles of the Western Wisdom Teachings.

Orthodox medicine proceeds largely in accordance with the allopathic classification of disease — that is, classification of disease according to symptomology and, following therefrom, the suppression of and relief from symptoms.

Naturopathy, on the other hand, investigates the underlying cause of the basic inharmony in the individual. Naturopathy does not seek to repress symptoms, but, often, encourages them, believing that symptoms are the result of the body's own efforts to get rid of underlying causes of disease. Naturopathic treatment strives to stimulate the vital force until harmonious balance between many aspects of individual life is restored.

Chapters on hydrotherapy, massage, and medical electricity are particularly informative. Hydrotherapy is a powerful form of treatment of disease by the

(Continued on page 368)



NEWS

COMMENTARY

Telephone Service

Offers Information on Death, Dying

When the telephone rings in Rachel Clark's house, the person on the other end may be dying.

Mrs. Clark, a former teacher, is one of 15 volunteers participating in a new phone-in information service on death and dying. When she is on duty, she answers questions and arranges counseling for the dozen or so daily callers who want to talk to someone about death. People with cancer or Hodgkin's Disease. Friends and family of the dying. An undertaker who wanted help in coping with his clients' grief. Or the unforgettable call, the day the service began, from the friend of two survivors of a multiple murder.

The telephone program opened on Feb. 1. The number has been listed in local directories under the name "Shanti," a Hindu word with essentially the same meaning as the Bible's "Peace that passeth understanding."

"We don't want to be thought of as dial-a-death," Mrs. Clark said. "What we're calling it is a service of information and companionship for the dying."

The phone line was set up by Charles Garfield, a psychologist in terminal illness who teaches a class on death and dying at the University of California. Garfield has spent the last three years studying class and cultural attitudes toward death, and likes to think of his work as an effort to change some of the fears about dying.

"Death is the last great taboo in this society," Garfield said in an interview. "Our culture provides us with no systematic provision for confronting our attitudes about death — and too often, family and friends literally don't know how to talk to a dying

person. They may avoid contact entirely."

When she enrolled in Garfield's class a year ago, Mrs. Clark recalled, she began to confront her fears, and to realize that many people feel the same way about death.

"I decided that I should be doing something with this whole idea," she said. "I don't have the same fear that I used to, and since it's easy for me to talk about death, I know that I may be able to help somebody who's in trouble. I project — what if I were dying and didn't have anybody to talk to?"

Garfield said each of the volunteers goes through a series of classes and training sessions designed to explore personal attitudes toward death.

"We use psychodrama, role-playing and sharing of experiences," he said.

Both Garfield and Mrs. Clark dismiss the idea that there is something gruesome or unnatural about their work. "People in my class tell me it's like a breath of fresh air," Garfield said, and Mrs. Clark said the tone of most callers had been one of "incredible relief."

But it is demanding work and often profoundly depressing.

"It's very important that people not do this fulltime," Mrs. Clark said. "You wouldn't have anything left over. When you do this work you give it everything you've got; and when you leave it, you try desperately to turn it off."

—The Arizona Republic, March 9 1975

Increasing interest is being shown by doctors, clergymen, psychiatrists, and laymen alike in the "treatment of death." (See Rays, May 1974, p. 225)

This telephone service, in Berkeley, California, is the first of its kind that has come to our attention. It could conceivably serve as a model for others around the country.

Here is a field in which students of the Rosicrucian Philosophy could perform useful service for their fellow men. Much comfort and understanding certainly can be given to the dying and to their relatives and friends by those who view death from the orthodox point of view. Those people who are able to accept the wider view of death as a rebirth to active life in the spiritual worlds offered by occult teachings perhaps will be able to approach this evolutionary milestone with an even greater peace of mind and sense of anticipation.

Perhaps, too, the "depression" that weighs upon Mrs. Clark and her associates as a result of their valuable, strenuous efforts might be mitigated by a knowledge of the truly joyful tidings of death as seen in the light of the Western Wisdom Teachings.

A pamphlet, "To Those Who Mourn," is available from the Rosicrucian Fellowship upon request. Herein is explained the Rosicrucian Fellowship teaching about the true nature and cosmic significance of death. A more detailed explanation is offered in the book, "The Passing and Life Afterwards," priced, as of this writing, at 75¢.

Resurgence of Tobacco and Alcohol Among Youth

The *National Enquirer*, Nov. 5, 1974, contained two articles concerning the renewed role which tobacco and alcohol seem to be having in the lives of our young people.

Cynthia Tivers wrote as follows in an article entitled "Smoking Is Up Nearly 100% Among Girls Age 12 to 17:"

Cigarette smoking among girls age 12 to 17 has gone up by nearly 100 percent since 1968, according to the latest statistics.

"While adults are cutting back significantly on their smoking since learning about its hazards, girls 12 to 17 are smoking more in their attempt to react against the establishment," explained a noted psychiatrist.

Dr. Dover Roth, director of Young Adult Services at Forest Hospital in Des Plaines, Ill., said that women's liberation is also partly to blame for the dramatic increase.

"Women's liberation tells girls that they should do their own thing -- and a lot of girls choose smoking as the thing to do," said Dr. Roth. . . .

Statistics by the National Clearing House on Smoking and Health show that 8.4 percent of girls age 12 to 17 were regular smokers in 1968. The figure has jumped to 15.3 percent for 1974. Cigarette smoking among boys 12 to 17 has gone up from 14.7 to 15.6 percent over the same period. . . .

The other article, headlined "Pop Wine Boom Causing Alarming Rise of Alcoholism in Young," reads:

Soaring sales of "pop" wines are causing an alarming rise in alcoholism among America's young people, say two experts on alcohol abuse.

"The constant barrage of pop wine ads in the media, treating this form of alcohol as if it were soda pop, is aimed primarily at the youth market," said Dr. Morris E. Chafetz, director of the National Institute on Alcohol Abuse and Alcoholism.

Dr. Chafetz said his organization's research shows that the sale of "pop" fruit wines increased from 3 million bottles in 1968 to a staggering 33 million in 1971.

Dr. June Jackson Christmas, New York City commissioner of the Dept. of Mental Health and Mental Retardation Services, added: "It is our strong feeling that such advertising encourages young people to treat alcohol as a casual drink rather than as a potentially dangerous drug."

As a result of this casual treatment, said Dr. Jackson, "The problem of alcohol abuse, alcoholism and the combined use of alcohol and other drugs among pre-teenagers, and teenagers has grown to alarming proportions throughout the country.

"Every indicator we have tells us the switch is on -- from a wide range of other drugs to the most devastating one of all: alcohol," he said.

Increasing use of tobacco and alcohol, alarming in any age group, is doubly

so among young people. When authorities begin to discuss pre-teen addicts, the situation seems grave indeed.

Physical dangers of both these products are recognized by medical authorities and have been widely publicized. The crippling, stunting effect which these insidious substances can have on maturing young bodies seems obvious. In addition, however, if use is prolonged, a damaging spiritual effect occurs which can seriously hinder the Ego in his evolution.

Alcohol blinds the individual to spiritual knowledge and centers his consciousness largely on the physical plane, which leads to the grossest kind of materialism and debauchery. It also confuses the mind and stimulates the desire body which takes control and eventually wrecks the physical body. Since the lower nature can be overcome only by exercise of the will, and progress on the path of evolution can be made only by overcoming the lower nature, it is easy to see what a spiritually detrimental effect on the individual continued drinking can have.

We are now on the rising arc of evolution during which we are to sensitize and spiritualize our vehicles. Liquor, which was legitimate in earlier stages of our progress, now becomes an evil and vicious thing, because it is opposed to the present purpose of our evolution. The sensitizing of our vehicles must be accomplished in a positive manner through the development of self-mastery and will power rather than in a negative manner through the counter-clockwise vibration induced by alcohol. The human race must come to the point of complete abstinence from alcoholic beverages.

The Student Outlook (an educational service paper offered by the *Los Angeles Times*) makes the following disturbing statements in an article of October 8, 1974, entitled "Alcohol: The No. 1 Teen Drug":

"Alcohol, a liquid drug, is more

difficult to refuse than pills or dope because it is woven securely into the fabric of society. Ten percent of parents in the United States are alcoholics."

Again: "It takes 15 to 20 years for an adult to become an alcoholic and 15 to 20 months for a teenager."

Teen-agers have a difficult enough time curbing the excesses of the desire nature, which is particularly rampant during these formative years. Many of them, too, do not understand that lower desires *should* be controlled, not only for physical but also for spiritual and evolutionary reasons. To heighten their burden in this regard by offering them alcohol and other stimulants is especially heinous from the spiritual point of view.

For this reason, too, the part advertising plays in urging young people to partake of these stimulants is distressing. To "the barrage of pop wine ads" may be added "the barrage of cigarette ads" proliferating not only in magazines, but also, recently, in the midst of the contents of many paperback books. There is little doubt that people responsible for disseminating such ads, particularly those calculated to delude young people into thinking of tobacco and alcohol as desirable, are piling up debts of destiny for themselves.

We urge our readers to join other parents and concerned adults in a campaign of "counter-advertising," taking every opportunity to help young people understand the spiritual and evolutionary, as well as the physical, reasons for abstinence.

* * *



Never become pessimistic. Pessimism is very destructive. I do not believe that any pessimistic person ever attained Initiation on the occult path, because the occult path leads upward and pessimism leads downward.

READERS' QUESTIONS

Cause of Inequality in Evolution

Question:

How do you account for the present wide variation in the conditions and capabilities of people in view of the fact that we all started at the beginning of this Day of Manifestation as Virgin Spirits of equal power and possibilities? Why should we not all have developed at the same rate?

Answer:

The reason is twofold: *First*, when we were differentiated as virgin spirits in God and commenced our pilgrimage through matter, we possessed the tremendous will power of the spirit and were able to direct our course within certain limits. We also possessed the all-consciousness of God. The object of our evolution in matter was to gain self-consciousness. Many Egos disliked to give up the all-consciousness and go into the hard, unpleasant field of gaining self-consciousness through the difficult experiences of material existence. Therefore, being thus less adaptable than others, they clung to the all-consciousness to a greater or lesser degree and many of them refused to give it up, or partially so. The result was that these in the very beginning became stragglers, and many of them have remained such ever since. Then as evolution progressed and the crystallized conditions of matter became more pronounced, more and more Egos lost their desire for penetrating farther into it and hung back, longing and seeking for the all-consciousness which they had left. Thus more

stragglers were added to the group.

Second, as the virgin spirits progressed through involution and finally made the turn at the lowest point into evolution, some became more attached to form than others and lost sight of their spiritual origin. That is, they became more and more materialistic, which tended to make them stragglers. This again produced more divergence between the conditions of the various Egos.

These two reasons are sufficient to account for the present inequalities in the human race.

Thoughts and the Archetype

Question:

I have lost thirty pounds, and feel the necessity of regaining them. Is it necessary for the mental archetype of my body to be altered in order that it may attract again the missing thirty pounds? Can I use mental means for regaining weight?

Answer:

The mental archetype of the body, which was created before physical birth, attracts the material for building a body of a certain type and weight, which should not vary greatly after maturity is reached. In cases of sickness or abnormal conditions, the physical body at times ceases to correspond to the archetype.

Nothing can be done to the archetype in this instance — in fact, nothing can be done from the physical plane to alter an archetype in any case.

What can be done is to make outward

conditions such that the archetype can draw therefrom the necessary material for "recreating" the physical body and making the two correspond. Mental conditions have considerable bearing in this case. The archetype, located in the Region of Concrete Thought, is mental, and is, therefore, particularly susceptible to mental influences.

If you make your thoughts positive, constructive, and hold in mind the thought of the condition which you wish to attain — without, however, accompanying it with the element of demand — you will be assisting Nature in her efforts to establish a normal condition. In addition, good health habits, diet, etc. should help the process along. Do not expect instantaneous results, for nothing in Nature is accomplished "instantly."

Animal Suffering

Question:

I have long grieved over animals who must suffer in the vivisectionists' laboratories. I understand that human beings bring suffering upon themselves under the Law of Consequence, but what have animals done to deserve such a fate?

Answer:

We agree that it is heartbreaking to see the suffering being inflicted upon animals in the interests of "scientific research." Vivisection, no matter how it may be rationalized by material science, is a deplorable practice.

Since all life is one, we hurt ourselves each time we hinder or harm any other living creature. Therefore, vivisection always ultimately reacts disastrously upon the spiritual and often on the material welfare of those who practice it.

Max Heindel said: "As for the vivisectionist's purgatory, we have

seen some cases in comparison with which the orthodox hell with its devil and pitchfork is a place of mild amusement. Yet there are no exterior agents of outraged nature to punish such a one — only the agonies of the tortured animals contained in his life panorama. . . . These people do not realize what they are storing up for themselves, or the torture chambers would soon be emptied and there would be one horror less in the world."

With regard to "what the animals have done to deserve such a fate": occult science teaches that the animals will pass through what is known as the "human stage" of their evolution in the Jupiter Period. At that time, the lowest vehicle used by them will be composed of ether. Thus the finer forces of Nature, which can be used very destructively, will be available for their use. It is necessary, therefore, that animals, as well as man, should know by experience the nature of pain which may be inflicted by the misuse of power over others, and that they learn the compassion which pain generates. In certain respects they have been made like our present humanity, capable of feeling the pain and suffering incident to physical existence. Thus, good will eventually come from the present evil.

The fact that animals, for evolutionary reasons, must undergo the lesson of pain, in no way justifies or excuses the evils that humanity perpetrates on them. To atone for our present abuse of the animal kingdom, our lifewave must and will at a later period help the animals attain the very utmost from the school of evolution. The Spirits whose bodies are now in animal form will one day become the pupils of humanity, and it will be our duty as their guardians to help them grow and propagate the life which we now so ruthlessly rob of its physical casement.

NUTRITION



AND



HEALTH

Food for Survival

Olivia Barnett

With all the talk of food shortages and world famine, it might be more than just interesting to know that many wild plants have higher nutritional value than those you grow in your garden. Before starting off on a plant gathering safari however, it would be well to spend a bit of time in study first, and even better to take an expert with you the first time you go searching, in order to distinguish the edible from the poisonous varieties. It is a subject well worth learning.

A group at Federal City College in Washington D.C. worked with wild and domestic plants determining just what the nutritional values are. Edible portions of the plants were measured for vitamins A and C and the B vitamins thiamine, riboflavin and niacin; also for calcium, phosphorus, and iron. Using a scale from 1 to 10, with 1 being most nutritious, they found that lambsquarters rated highest with a 3.3. Garden parsley also rated 3 and dandelion greens were just a bit less with 3.3. Amaranth dropped to 4.4 and poke shoots 4.6 — less nutritious but still very worth eating. (A word of warning on poke-weed. There are poisonous elements which

can be removed only by cooking and this, of course, removes some of the nutrients as well.)

Comparing the wild plants with garden asparagus and spinach we find these drop to a 5.4 rating and celery came in last with 8.8.

Wild onions were found to have twice as much vitamin C, 20 percent more iron and 8 percent more magnesium than those grown in the garden. We remember that our ancestors relied heavily on what they could get from the land, gathering wild berries, nuts, and plants to round out a sometimes scanty diet.

Lambsquarters goes by several names, among them white goosefoot, pigweed, and wild spinach. It has the remarkable vitamin A content of 11,000 units in a raw serving. This drops to 9,700 in a cooked serving. Collect the young shoots when they are 5–6 inches high. They can be used alone or mixed with other greens in a highly nutritious salad. The Indians knew that lambsquarters are good to prevent scurvy. An

average raw serving contains 80 milligrams of vitamin C.

City dwellers are missing a good thing when they dig dandelions out of their yards and throw them away. A raw serving of the greens contains 14,000 units of vitamin A; 11,700 if cooked. If you gather dandelion greens be sure to find a place where they haven't been sprayed with weed killers. Also avoid those along a road because of lead and other pollutants from automobiles.

Dandelion roots are useful too. They can be dried and powdered to make a drink which tastes much like coffee. It is supposedly a tonic for indigestion.

Young leaves of the amaranth plant are good as salad greens and supply 6,100 units of vitamin A and 80 milligrams of vitamin C per serving. The tiny black seeds may be dried, then made into flour and eaten as cereal flour is eaten. The edible portions of amaranth may be dried and stored for winter use in soups or steamed salad plate.

There are a number of good books on the subject of wild plants which can give you a start and, of course, there are many more edible varieties of plants than have been mentioned here. If you are new to the study, it is best to take someone with you who is experienced the first few times you go out. Serious, even fatal, errors can be made and pictures are not always easy to work from.

Among the best of survival foods are seeds. Nature concentrates her good things in seeds for the benefit of the new plant to come. They may be eaten "as is" or, to increase their potency, may be sprouted and the sprouts used in many ways, usually in salads or as a tasty addition to sandwiches.

Growing sprouts is a simple task and your health food store can get you started with little trouble. In 3 to 5 days you will have a delicious, gourmet treat to add to your meals. Another plus for sprouts is that they actually increase

the food value of the seeds. The vitamin content of soybeans increases over 500% when sprouted.

One of our best seeds is the sunflower seed. Tests show that it contains 150% more niacin and pantothenic acid than any other food and has an amount of protein equal to meat. Ninety percent of the protein in sunflowers is useable by the body, since it is a live protein. The protein obtained from meat is a dead protein and the body is able to use only 30%. As a snack food sunflower seeds can hardly be surpassed.

Alfalfa is rated as one of the most nutritious foods in the world. The roots of the alfalfa plant go deep into the earth and trap more minerals than most other plants. It also has large amounts of iron, and is rich in protein. Alfalfa sprouts contain vitamins A, B, C, D, E, F, K, and U and significant amounts of chlorophyll.

There are many more seeds and cereals easily available which will provide the vitamins, minerals, and proteins needed for a well balanced diet. Since cooking is so destructive to these nutrients they can be sprouted and eaten raw or ground in a food mill. This grinding process takes only moments with the nut jar of your blender or a mill designed for that purpose. Raw, ground grain sprinkled on other foods, especially at breakfast, is delicious. The list would include millet, oats, triticale, and sesame.

One of the most complete foods known when uncooked and sprouted is wheat. One pound of wheat berries makes 4 pounds of wheat grass, rich in chlorophyll, or three pounds of food as sprouts.

Whether needed for survival or not, the nutritional value of seeds, sprouts, and wild plants make them well worth experimenting with to learn how to use them in our daily diet. Actually, they are simpler to handle than many of the over-cooked dishes we now spend hours preparing and which have far less food value for us.

Dehydrating Fruits and Vegetables

Most of us are familiar with the processes of freezing and canning foods, but what of home dehydration? This, too, is a valuable tool for food preservation and not at all difficult.

A dehydrator can be constructed even if one has little skill in carpentry, and the cost is nominal. For very small quantities, the pilot light of a gas oven plus the electric view-light are sufficient. Usually 48 hours are enough to complete the drying process; less if the weather is very hot.

The dehydrator may be made as large or as small as desired, that is making any number of shelves. These shelves are constructed of 16 mesh bronze screen. A clean piece of old sheet or similar cloth should be laid over the screen and the prepared fruits or vegetables placed on this. The screens are staggered to allow free air flow. An electric heater with a fan is placed in the bottom of the box and allowed to run, forcing the hot air upward and circulating it over each shelf and out an opening in the top. The accompanying diagrams show how the dehydrator is built.

When fruits are in season and at their best in flavor and most reasonable in price, the dehydrator may be put to good use in preserving them for winter consumption. When the homemaker does this work herself, the fruit may be dried to the exact point desired. Sometimes we may want it to be a little "rubbery" so as to be easily eaten from the package. If this is so, they must be packaged in plastic bags and kept frozen. However, if they are allowed to dry thoroughly, then they may be stored in cans or glass jars. It is wise to seal these containers with masking tape to discourage any vagrant insects.

To prepare apricots, wash, halve and seed. Place on the drying shelves with the pit side up and let dry to desired

stage. Peaches, apples, and pears should be peeled. These larger fruits are cut into 8 pieces. Stand them with the sides exposed to allow freer flow of air. The fruit may be eaten as it is or can be soaked and cooked. If a damp paper towel is placed in the jar for awhile, the fruit will absorb enough moisture so that it can be eaten without cooking.

Raw shredded beets, thinly sliced carrots, string beans, sliced zucchini and yellow squash all dry well, as do most vegetables. They must be young and fresh for best results. Jerusalem artichokes, washed and thinly sliced, make a superior substitute for potato chips.

Another bonus from a home dehydrator is preparing ones own herbs, such as parsley, celery leaves, mint, or any other herb that might be growing in the garden. If desired, these may be run through an electric food mill or the nut jar of the blender after drying, thus making a powder that may be put into a shaker top jar. Other things, too, may be powdered, such as squash, and added to soup. The possibilities for using these foods are limited only by the imagination.

Besides helping the budget (no small consideration these days) home preserved food is usually tastier and more nutritious than commercial products. This is probably because the smaller quantities handled at home can be processed more quickly, thus helping preserve the vitamin and mineral content. There is the further advantage of knowing that there are no harmful chemicals and preservatives added.

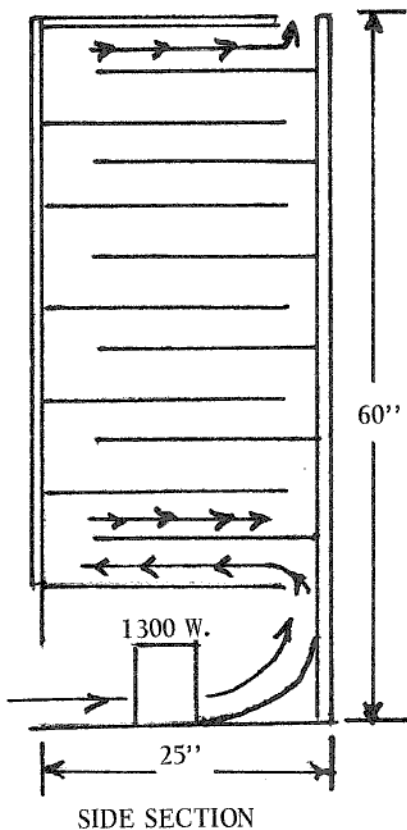
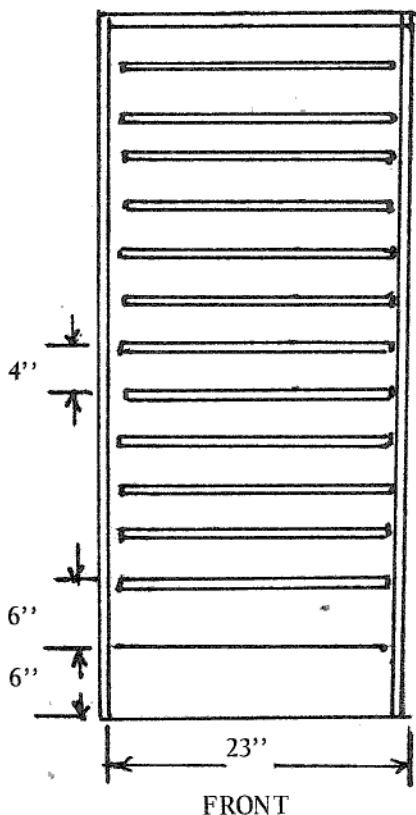
Back-packers and campers who must carry all of their food with them will find this is a much more economical method of obtaining dried food than purchasing it at elevated prices from a camping supplier. Ordinary frozen vegetables purchased at the supermarket may be put through the drier and packaged in meal-sized pouches, to be re-

constituted and cooked just as the commercially dried product.

Home drying of food is no more complicated nor troublesome than the more conventional methods of freezing

of canning with which most of us have had some experience and properly dried food will keep for several years. This process can be a valuable addition to your food handling skills.

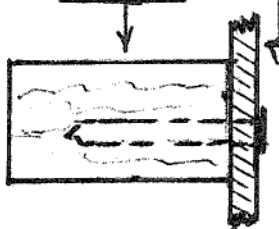
SKETCH OF A DEHYDRATOR



Section of removable screen support



1/8" Presdwood Wood Strip





HEALING

Attitude

Attitude is one of the major factors in the healing process. This is shown clearly in the Parsifal legend. Parsifal's compassion for the stricken Amfortas so overpowered other emotions that it held him firmly balanced upon the path of virtue when temptation was strongest. It prompted Parsifal to seek the healing spear, and it urged him to continue his search for Amfortas for many years and finally, finding him, to pour forth the healing balm.

Parsifal's compassion for Amfortas was the motivating force behind all he did during the long interval between the time that he first saw, and the time when he at last could heal, the ailing Grail King. Such singular, heart-felt, and one-pointed interest in the welfare of another is the hallmark of a selfless individual. He subordinates all personal considerations to a broader interest, and in so doing renders the most significant service.

The importance of attitude is demonstrated when the concerned mother spends day and night at the bedside of her sick child, praying and focusing her loving thoughts on the little one. There can be no question that his recovery is in large part helped along by her ministrations, and he will always remember the comfort he felt because "Mommie was there every time I woke up."

The attitude of people around the patient communicates itself to him. Joy, hope, and optimism generate more of their kind, as do, also, gloom and despair. The concerned friend, who comes in "like a ray of sunshine" and urges the patient to continue his physical therapy exercises although he has concluded that they are accomplishing nothing, will be a primary contributing element in his recovery.

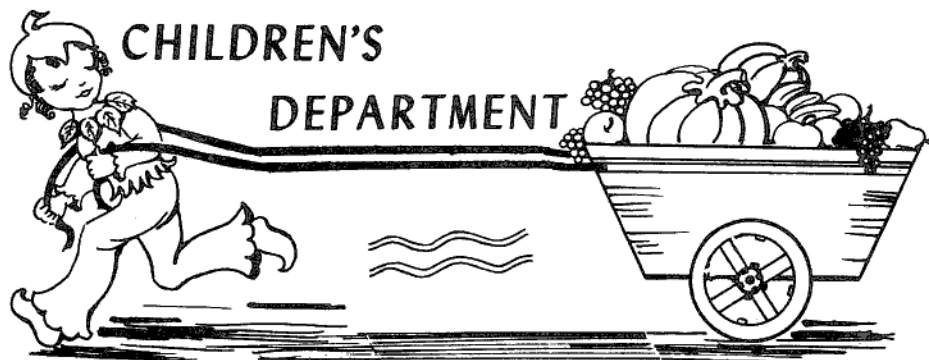
The patient's attitude is most important of all. A hopeful mind and the resolution to overcome present ills can be a more powerful inducement to good health than all the medicines in the world. If we *think* health and act accordingly, living a rational, moderate, and pure life, we must, sooner or later, *express* health.

D.F.

* * *

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:

August . . . 4 - 10 - 17 - 24 - 31



To Be A Porcupine

Dagmar Frahme

Larchmont raised his quills and smoothed them down again. "I wish I were a rabbit," he muttered.

"A RABBIT?" echoed Entwhistle. "Whatever for?"

"So I wouldn't have to carry these quills around on my back all the time. They're heavy, and they itch."

"They're your protection!" protested Entwhistle. "I wouldn't give up my quills for all the bark on all the saplings in the world."

"Don't tell me you *like* to drag those things around with you wherever you go," said Larchmont.

"No, I don't particularly *like* it," admitted Entwhistle, "but I don't mind being a little bit uncomfortable. The quills are worth it. What would you do if you didn't have your quills and a bear came after you?"

"If I were a rabbit I'd hop away," said Larchmont.

"Just like that, huh," said Entwhistle.

"Just like that," agreed Larchmont.

"Well, you'd better be grateful for your quills and be glad you can't get rid of them," admonished Entwhistle. "Rabbits have a lot harder time than you seem to think. They're always quivering and running away every time a twig snaps. I don't think they can eat

a meal in peace."

"I can't help it if they're such scardy cats," said Larchmont scornfully. "I wouldn't run away every time a twig snapped. And I certainly wouldn't quiver. I'd go right on eating. Besides, no bear has come after me yet."

"It would if you were a rabbit," said Entwhistle. "But I'm not going to argue with you. I'm going to find something to eat."

Entwhistle waddled off ponderously. Larchmont watched him and sighed.

"He looks as heavy as I feel. Oh, how I *wish* I could get rid of these quills and be a rabbit!"



"Do you really wish that?" asked a voice behind him.

Larchmont wheeled around as fast as he could and stared. There stood the strangest porcupine he had ever seen. At least, he thought it was a porcupine, although it was lavender with golden quills.

"Who are you?" Larchmont asked.

"I am the Perfect Porcupine," answered the Perfect Porcupine. "I can change you into a rabbit if you

really want to be changed into a rabbit, but you had better be sure that you want to be changed into a rabbit, because once you are changed into a rabbit, you will have to stay changed into a rabbit."

"Can you really change me into a rabbit?" asked Larchmont.

"I thought that's what I just said," said the Perfect Porcupine impatiently.

"Then please change me into a rabbit," begged Larchmont.

"Do you fully understand that once you are a rabbit you will have to stay a rabbit forever, no matter how much you may want to be a porcupine again?" asked the Perfect Porcupine.

"I understand," answered Larchmont. "I won't ever want to be a porcupine again."

"I wouldn't be too sure about that," said the Perfect Porcupine. "But if this is what you want ---"

The Perfect Porcupine shot out one its golden quills, which landed in the ground in front of Larchmont and swung from side to side so swiftly that he saw nothing but golden light.



"*Sylvilagus Lepus cuniculus!*" intoned the Perfect Porcupine.

At once, Larchmont felt as light as a feather. He tried to take a step forward, and hopped instead. He tried to take another step, and hopped again. His quills were gone. There was a flash of white behind him, and, twisting himself around into a U, he saw that he had a cotton tail.

"I'm a rabbit! I'm a rabbit!" he exclaimed, hopping around excitedly in circles. "Thank you, Perfect Porcupine, thank you!"

But the Perfect Porcupine had vanished.

Larchmont took off across the meadow, making each hop longer than the last. It was wonderful to feel so light and to rise so high in the air without quills to weigh him down. It was almost like flying.

In no time, Larchmont caught up with Entwhistle, who was still wending his slow, ponderous way, looking for something to eat. Larchmont hopped right over Entwhistle and landed in front of him.

"Wheeee!" exclaimed Larchmont. "Look at me hop! Now aren't you sorry you're not a rabbit?"

"Wha -- Larchmont? Is that you?" asked a startled Entwhistle after he had found his voice.

"None other!" said Larchmont. "The Perfect Porcupine changed me into a rabbit. I hardly weigh anything! I can hop and hop and go anywhere ten times as fast as you can."

Larchmont hopped around and around Entwhistle, demonstrating how well he could hop and how fast he could go.

"Hold still!" demanded Entwhistle. "You're making me dizzy. And to answer your question, no, I'm not sorry I'm not a rabbit. And I hope you won't be sorry you *are* one. Good luck, old boy. You're going to need it."

With that, Entwhistle continued on his way, paying no more attention to Larchmont.

"Aw, he's just jealous," said Larchmont to himself. "If he's going to be like that, I'll ignore him. It's time I made some rabbit friends, anyhow."

Larchmont hopped on until he saw several rabbits nibbling in a patch of clover. He took a flying leap and landed in the midst of them. The rabbits bounded off in all directions.

"Where'd they go?" Larchmont wondered out loud, as a large rabbit

came slowly toward him.

"What do you mean, where did they go?" the large rabbit asked angrily. "You scared them into hiding. What kind of rabbit are you, anyhow? Don't you know better than to frighten your brothers? We have enough things to be afraid of!"

"I'm sorry," said Larchmont, who privately thought that it was very silly for rabbits to be afraid of another rabbit. "I haven't been a rabbit for very long, and I didn't know you got scared all that easy. I jumped right over Entwistle and he wasn't scared."

"Entwistle is a porcupine. Porcupines have quills to protect themselves with. They know it, and other animals know it. There is really very little for porcupines to be afraid of. *Our* only protection against danger is to get away from it fast, and there are a lot of things for rabbits to be afraid of." The large rabbit talked as though he were explaining things to a baby.

"Well," said Larchmont, "I was a porcupine till about an hour ago, and I've never been scared. I'm not going to start being scared now, either. I think you rabbits ought to learn to be braver."

"You were a porcupine, and now you are a rabbit." The large rabbit repeated this information softly. "You are in for a rough time! Good luck, my friend. You're going to need it."

With that, the large rabbit hopped away, leaving a disgusted Larchmont staring after him.

"What's the matter with everybody?" he asked himself. "It's the easiest thing in the world to be a rabbit. You just hop and --"

The sound of barking interrupted him. A huge dog was running across the meadow, right toward him. Larchmont had dealt with dogs before, and wasn't at all worried. The minute the dog saw his quills, it was sure to slouch away with its tail between its legs.

Larchmont tried to raise his quills, and nothing happened. He tried again -- and remembered. He had no quills. He

had absolutely nothing he could use to protect himself from the dog.

For the first time ever, Larchmont was scared. His heart beat twice as fast as normal, and he quivered from nose to tail. The dog was almost on top of him, and showed every sign of wanting to catch him between his sharp teeth.

There was nothing to do but run away. Larchmont began to hop as fast as he could. The dog was right at his heels. No matter how fast Larchmont went, the dog kept up with him, barking fiercely so that Larchmont could feel his hot breath.

On and on they went, the dog running and barking, and Larchmont hopping for his very life. Across the meadow, through the woods, up hill and down, and still the dog kept right at Larchmont's heels.

Larchmont knew that he couldn't go much farther. He was out of breath, and his legs, which weren't used to hopping, hurt terribly. He was about to drop when he saw a hole in the ground ahead of him. Taking one last flying leap, he dived into the hole, leaving the dog pawing at the entrance and barking wildly.

Larchmont lay on the floor of a tunnel. He couldn't move, he could hardly breathe, and he didn't want to think. Darkness was all around him, and from far away there came the sound of barking, barking, barking -- -- --

After what seemed a long time, Larchmont realized that a number of rabbits were standing around him.

"Who is he?" said one. "He's got his nerve, leading that dog right to our burrow. Now we'll have to move."

"My name is Larchmont," said Larchmont. "Why will you have to move?"

"Because you led the dog to our burrow, dummy," was the answer. "Now that he knows where we live, he won't leave us alone. He could be out there any time, waiting for us to appear. What kind of rabbit are you that you

don't know that?"

"Well, I was a porcupine until a little while ago," explained Larchmont, who was getting tired of explaining that. "I'm sorry I led the dog to your burrow, but I forgot I didn't have my quills any more. The dog almost caught me. I hopped and hopped and when I saw your hole I jumped in."

"Maybe the dog should have caught you," said the rabbit unkindly. "We real rabbits have enough troubles. We don't need porcupine-rabbits who can't remember that they don't have quills and lead the enemy to our door!"

"But I was scared," Larchmont whined. "I didn't know what else to do."

"You were scared!" jeered the rabbit. "What did you expect? Rabbits spend half their lives being scared. You should have thought of that before you became a rabbit. Now get out of here and go back to wherever you belong. We don't allow half-rabbits here."

The rabbits gathered together and pushed Larchmont up through the tunnel and out the entrance. The dog seemed to be gone, but it was dark now, and Larchmont did not know what might be lurking behind the trees and bushes. He was terrified, and his heart was thumping so loudly he couldn't hear himself think.

"And don't come back!" hissed the rabbits in the tunnel behind him.

Larchmont took a few hops forward into the blackness. A twig snapped, and he almost jumped out of his skin before he realized that he had made the twig snap himself when he stepped on it.

An owl hooted nearby, and again he jumped with fright. "What's the matter with me?" he thought. "I've never been scared by owls before."

Through the dark woods Larchmont went, hopping, stopping, and listening. Every little sound frightened him, and he heard sounds that weren't there. He didn't know where he was. He was hungry. He was tired. He was so very much alone.

At last he came to a hollow log. He

crawled inside and lay down. He thought he was as safe there as he would be anywhere. There he spent the long, dark hours waiting for morning. He was sure that right outside the log there were dogs and bears and foxes and wolves, all waiting to pounce on him.



When the Sun finally came up, poor Larchmont was in sad shape. He poked his nose out of the log and was scared by his own shadow. He quivered all the time, not just when a twig snapped. He was starved, but too scared to look for breakfast. He was worn out, but too scared to go to sleep.

"Oh, how I wish I had my quills back," he whispered, because he was too scared to talk out loud. "I wish I had never wanted to be a rabbit! I wish I were a porcupine again!"

"Well, I should think so!" said a voice in front of the log.

There stood the strangest rabbit Larchmont had ever seen. It was lavender, and its whiskers and tail were gold.

"I suppose," whispered Larchmont, "that you are the Perfect Rabbit."

"I am," said the Perfect Rabbit. "There's no need to whisper. Come out of that log and stop quivering. You are the most cowardly rabbit I've ever seen."

"I don't want to be a rabbit at all." Larchmont was close to tears.

"That's not what I heard yesterday," said the Perfect Rabbit angrily. "You couldn't wait to be one of us. Hopping out of harm's way with the greatest of

ease! It's the easiest thing in the world to be a rabbit! Bah!"

"I wish I were a porcupine," whined Larchmont.

"Do you remember that the Perfect Porcupine said you couldn't change back?" asked the Perfect Rabbit.

"I remember," sniffed Larchmont, starting to cry.

"Oh, stop blubbing!" said the Perfect Rabbit. "You are a disgrace to the Rabbit family. I have the power to make an exception to the No-Changing-Back rule, if it turns out that I don't want you in our family. And I certainly don't! I'm going to change you back to what you started out as, and I hope you have enough sense to stay that way."

The Perfect Rabbit wiggled his whiskers until they moved so swiftly that all Larchmont saw was golden light.

"Erethizon Hystricidae!" intoned the Perfect Rabbit.

At once, Larchmont felt heavier. He tried to hop, but took a slow, ponderous step instead. His quills were back where they belonged. He was a porcupine again!

"Thank you, Perfect Rabbit," said Larchmont gratefully, but the Perfect Rabbit had vanished.

Larchmont knew now that he would never have to be afraid of dogs or humans or owls or snapping twigs or his own shadow again. His quills were as heavy as ever, but Larchmont himself felt light and carefree and very much relieved.

"Now," he said, "I can finally have my breakfast in peace."

Just then, Entwhistle came lumbering along.

"Hi," Larchmont greeted him.

"Well, you're your old self again," said Entwhistle. "Didn't you like being a rabbit?"

Larchmont shuddered. "No, I didn't like being a rabbit," he answered firmly. "And nobody liked me being a rabbit, either. It was scary and awful. I'm never going to want to be anything but a porcupine again."

Percy's Predicament

Percival the cassowary
Wasn't very cautionary
When he ran across the prairie
In the howling gale.

Usually discretionary
He made an error momentary –
A change, alas! unnecessary,
In the angle of his tail.

Percival's ascent was scary –
Borne aloft on winds contrary
Sans an intermediary
As if he'd hoisted sail.

Buffeted like a canary,
Percy felt a temporary
Loss of power voluntary,
And grew exceeding pale.

Down below, a functionary
Of the town constabulary
Saw Percy's plight tumultuary,
While standing near his jail.

By fortune extraordinary
The wind, just then, grew stationary
And Percival, though all unwary,
Did his flight curtail.

On the ground his commentary,
Couched in choice vocabulary,
Sounded very sanguinary –
But was of no avail.

The policing dignity
Took Percy to a veterinary
Who scanned his movements capillary
And caused him to inhale.

"Your trouble is not pulmonary,"
Said the vet, "nor need you tarry.
Our very fine apothecary
Has vitamins on sale."

So Percival the cassowary
Changed his habits dietary,
Watched his aspects planetary,
And traveled, thenceforth, by rail.

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