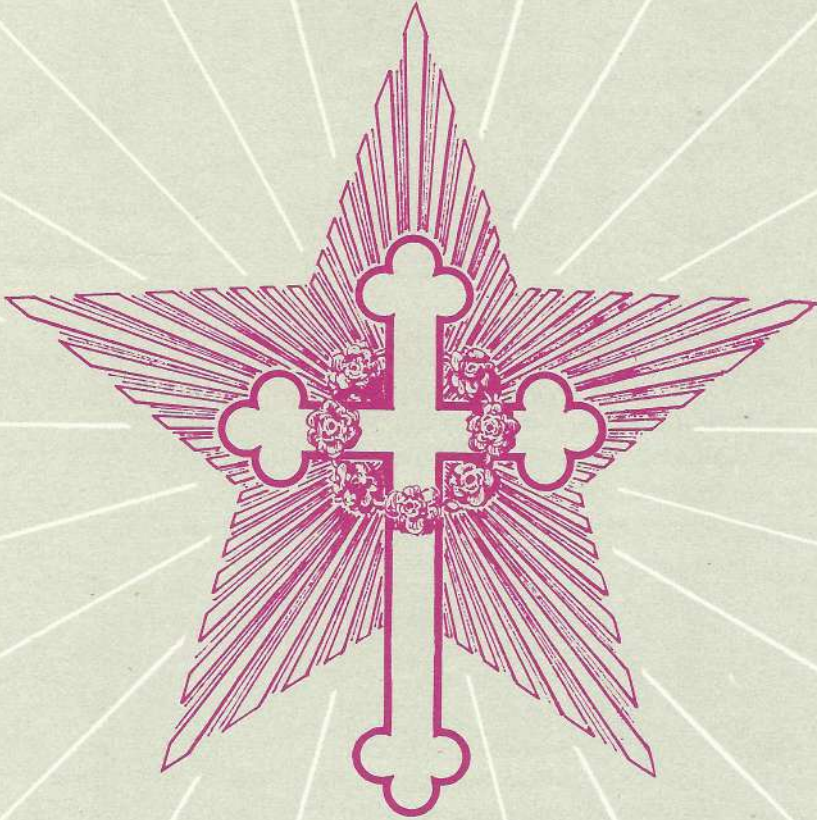
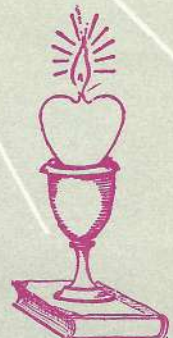


November, 1975 50¢

RAYs from the Rose Cross



*The
Rostercrucian Fellowship*



The Mystical Interpretation of Christmas

By
Max Heindel



CHAPTER HEADINGS

Spiritual Light—The New Element and the New Substance

The Mission of Christ and the Festival of the Fairies

The Cosmic Significance of Christmas

The Annual Sacrifice of Christ

The Mystic Midnight Sun

The Newborn Christ

51 Pages

Index

Paper

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Contents

Our Blessings...Ella Wheeler Wilcox.....	482
A Tale Soon Told...Author Unknown.....	482
My Privilege...Marcia Wogensen Hoffman..	482
Editorial—	
Perpetual Thanksgiving.....	483
Mystic Light—	
The Responsibility of Knowledge	
Dagmar Frahme.....	484
Shadow on the Moon...Olivia Barnett.....	488
The Philosopher's Stone	
Michael Miles.....	491
Help with Problem.....	495
The Welsh Druids...E.C.....	496
Space, Chaos, Concepts, and Spirals	
Sue Goske.....	500
Mental and Physical Effects of the	
Rosicrucian Exercises.....	501
Max Heindel's Message:	
The Lord's Prayer.....	502
Studies in the Cosmo-Conception:	
The Creative Force.....	504
Western Wisdom Bible Study:	
The Keys to the Kingdom.....	505
Astrology Department—	
Horoscope Interpretation	
Karl Kleinstick.....	506
The Children of Scorpio, 1975.....	511
Monthly News—	
Hope For the Sperm Whales?.....	513
Vitamin C Helps Beat Back Pain.....	514
New Evidence of Moon Split From	
Earth Told.....	514
Book Review—	
"Shasta and Rogue, A Coyote Story".....	516
Readers' Questions—	
Tree of Knowledge and the	
Generative Act.....	517
The Cause of Plant Malformations.....	517
Retrospection as Aid to Neurotics.....	517
Inequalities.....	518
The Rosicrucian Order and the	
Rosicrucian Fellowship.....	518

Nutrition and Health—

The Perils of Placebos...Diana Dupre....	519
The Cucumber.....	521

Healing Department—

One Life.....	523
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Children's Department—

Giving Gifts...Dagmar Frahme and	
Elsa Glover.....	524



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Our Blessings

Sitting today in the sunshine,
That touched me with fingers of love,
I thought of the manifold blessings
God scatters on Earth, from above;
And they seemed, as I numbered
them over,
Far more than we merit, or need,
And all that we lack is the Angels
To make Earth a heaven indeed.

The winter brings long, pleasant
evenings,
The spring brings a promise of flowers
That summer breathes into fruition,
And autumn brings glad golden hours.
The woodlands re-echo with music,
The moonbeams ensilver the sea;
There is sunlight and beauty about us,
And the world is as fair as can be.

But mortals are always complaining,
Each one thinks his own a sad lot;
And forgetting the good things about him,
Goes mourning for those he has not.
Instead of the star-spangled heavens,
We look on the dust at our feet;
We drain out the cup that is bitter,
Forgetting the one that is sweet.

We mourn o'er the thorn in the flower,
Forgetting its odour and bloom;
We pass by a garden of blossoms,
To weep o'er the dust of the tomb.
There are blessings unnumbered about
us,
Like the leaves of the forest they grow;
And the fault is our own – not the
Giver's –
That we have not an Eden below.

— Ella Wheeler Wilcox



A Tale Soon Told

I looked upon a sea and lo! it was dead,
Although by Hermon's snows and Jordan
fed.

How came a fate so dire? The tale's
soon told –

All that it got it kept, and fast did hold.
All tributary streams found here their
grave,

Because that sea received but never
gave.

—Author Unknown

My Privilege

It is my privilege and duty to care
For all things helpless, weak, or small;
For things majestic, strong, and tall –
For any living thing at all.

It is my privilege and duty to share
The path I walk and my little light,
The music I hear on a rainy night,
A helping hand, however slight.

I must take some love – and seed it;
Tend it carefully – and feed it;
My Creator has decreed it!
It is my privilege and duty to care.

—Marcia Wogensen Hoffman

EDITORIAL



Perpetual Thanksgiving

“Our whole life should speak forth our thankfulness; every condition and place we are in should be a witness of our thankfulness.”
R. Libbes

It is good to set aside a day of Thanksgiving and to participate with our fellow men in prayers and hymns of gratitude to God. It is good on occasion to join together in brotherly fellowship, praising the One to Whom we owe all.

At the same time, we must remember that the act of giving thanks should occupy every moment of our lives. Everything that comes to us, every encounter we face, every “wind of fortune” that blows our way, is an obvious or a disguised blessing. Even that which we regard as dire calamity represents an opportunity to rid ourselves of debts of destiny or to make soul growth. We should be prepared to give thanks perpetually for these visitations and for the little trials and tribulations of daily life, as well as for our obvious joys and blessings.

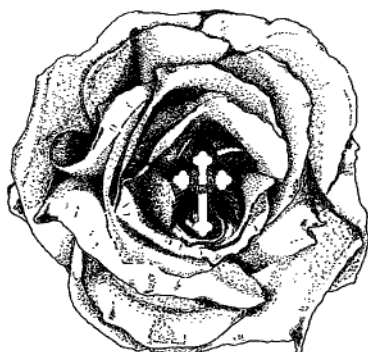
Thanksgiving is expressed as much by thought and deed as by prayer and song. It is not expected that we be constantly on our knees speaking gratitude. Far from it. What *is* expected is that we *show* our gratitude by the way in which we live our lives. We show our gratitude best by serving our fellow men. We also show it with cheerful countenance, words of encouragement to others, and concrete expressions of sympathy and love to those we encounter.

If “every condition and place we are in is a witness of our thankfulness,” the effect for good on our surroundings is great indeed. We all know people whose very presence causes rejoicing, and who, without visible effort, seem to enhance every context in which they move.

These people are giving thanks in the way most pleasing to God – the way of continuing service to their fellows. Their very presence inspires, comforts, enriches, and gladdens; their every thought is of how to help their fellow men. They are serene, content, and boundlessly fulfilled by virtue of their untiring desire and ability to work in the vineyard of Christ.

This is the secret of perpetual thanksgiving.

MYSTIC



LIGHT

The Responsibility of Knowledge

Dagmar Frahme

Two concepts are stated and implied over and over again in the Western Wisdom Teachings. One is the principle of service – as Max Heindel says, “the one essential thing in the *Cosmo*, which it preaches on every page.” The other is the admonition given to every aspiring student and to every Initiate at every step of his way: “To whom much is given, from him much will be required.”

These concepts relate directly to our responsibility as far as knowledge is concerned. The responsibility of knowledge is continuing and awesome: continuing because if we are at all alert we learn and impart something every day, and awesome because of the extent of the knowledge which we are gathering and have already gathered.

There are few people in the western world who do not know something about a good many things. Considering how many times we have already lived on Earth, it is not hard to imagine that we have garnered much that is stored, untapped, in the superconscious memory. In addition, we continue to gather in new information all the time, particularly in this age of instant communication.

In *Questions and Answers* Vol 1 (p. 270) we read: “Knowledge is the one thing which we may give to others and still retain ourselves. In fact, when we help others by disseminating our knowledge we are helping ourselves and increasing our own store. For no one really knows a thing until he has told and explained it to someone else, and we should understand that whatever knowledge we may obtain is not our exclusive property, but is to be used for the universal good.”

Or, as Emerson so concisely said: “Knowledge exists to be imparted.”

Knowledge has been variously defined as: fact or state of knowing; perception of fact or truth; clear and certain mental apprehension; awareness of fact or circumstance. Knowledge in and of itself is neither good nor evil. The use we make of it is good or evil, and indicates the stage of our development and the extent of our selfishness or selflessness.

Knowledge of all sorts and things is necessary for progress; the greater the extent of the knowledge, the more progress is possible, if the right use is made of that knowledge. Needless to

say, our motive for obtaining knowledge must be pure and represent a sincere desire to serve. Thus, *motive* and *use* are the keywords governing our responsibility with regard to knowledge.

The use we make of what we learn already is defined somewhat by our attitude while we are learning it. To scoff or ridicule detracts from the value of the information received. Obviously it is more beneficial to subject new information to the criteria of analytical thought, judgment, and discrimination, than arbitrarily to close our minds to it or reject it on the basis of prejudice and preconceived notions.

Meeting Responsibility

The first step in meeting our responsibility of knowledge, then, is to retain an open and flexible mind. This is particularly true when we enter the higher life. We must then be ready to set aside worldly things and regard everything we encounter in an entirely different way. When a new teaching is presented, we must be ready to consider it objectively, applying tests of both logic and faith. Somewhere in our progress, naturally, we shall have to observe and prove for ourselves the truth of all things. Before we do this, however, we must be willing to admit that we can be wrong, even about everything we have believed in the past.

The next step is that we must actively *seek* to know. "The plea of ignorance will never take away our responsibilities," said Ruskin. We all know that ignorance of the *law* is no excuse. Neither is ignorance of anything else that is open to man's cognition. It is our evolutionary duty to learn: improve the talents we have; develop new ones; observe and learn from what is going on around us; learn how to work with natural law; develop our spiritual understanding and sensitivity. We gain nothing by refusing to acquire knowledge simply in order to escape responsibilities. We have the free will to seek knowledge and the responsibility to do

so. We must discipline ourselves accordingly.

Know Ourselves

One of the main things we must seek to know, particularly as spiritual aspirants, is *ourselves*. How far we are from the achievement of this goal is evident in a quotation from the *Cosmo-Conception* (p. 537): "When man can again utilize his *whole* creative force at will, without need of a partner, he will again know himself as he did during the stage of plant-like existence, but with the difference that he will use his creative faculty consciously, to create whatever he will." Before that evolutionary milestone is reached in the Vulcan Period, we will have learned much more about ourselves — our origins, powers, and destiny — than we know now.

Our most effective methods of learning about ourselves at present are the exercise of retrospection and the study of our own individual horoscopes. The horoscope tells us tendencies and proclivities to which we are prone and where our strengths and weaknesses lie. Retrospection tells us how we are responding to our planetary influences and to the human, material, and spiritual influences around us.

Another step in meeting our responsibility of knowledge is the development of self-reliance — an objective of every Rosicrucian Fellowship student. We can be self-reliant only if our knowledge is sufficient. We cannot be self-reliant if we are ignorant. Self-reliance implies the ability to think and judge for ourselves, but our background must be sufficiently broad that we can do this competently. Knowledge grows with self-reliance; conversely, self-reliance grows with knowledge rightfully used.

Taking Life

We take life whenever we acquire knowledge. This perhaps startling fact is explained in *Teachings of an Initiate* as follows: "...every thought which we think breaks down tissue in our brain,

which is built of little cells. Every cell has its own individual cell life, and that life is destroyed by thinking, or, rather the form is destroyed so that the life can no longer manifest in it. There is always the taking of life in whatever direction we go after knowledge. . . . At the present time the sacrifice of life in obtaining knowledge is unavoidable. . . . but we should seek that knowledge with the purest and the best of motives, for the life that we destroy is legion."

There are times, too, when we destroy knowledge. Our talents atrophy when they are unused. When we hoard knowledge and refuse to share what we have learned, it is akin to eating physical food without getting rid of the residue. In time we can ingest no more and get sick. Similarly, insanity can result when knowledge of the higher life is stored up and not used for the benefit of others.

We destroy, too, when we use knowledge for wrong purposes. The black magician, if he continues his nefarious work unchecked, ultimately destroys himself. Egos whose attitude in no way resembles the evil of the black magician, yet who nevertheless use knowledge for selfish rather than altruistic purposes, will reap debts of destiny accordingly, under the Law of Consequence.

Motive

Those of us who are students of the higher Teachings must keep the question "What use am I making of these Teachings?" constantly at the forefront of our minds. The supreme motive for seeking occult knowledge, and the only motive we can justify from the spiritual point of view, is the desire to use this knowledge in service to our fellow men.

In this regard, particularly, we must remember to *live* what we know as well as talk about it. We must impart what we know *by our very lives*, otherwise the debt to be incurred will be great indeed. In the words of Thomas a' Kempis: "The more thou knowest, the heavier will be thy judgment unless thy life be also the

more holy. Be, therefore, not puffed up, but rather fear for the knowledge that is given thee. If it seems to thee that thou knowest much, remember that there are many things that thou knowest not."

"Remember that there are many things that thou knowest not." In this statement is implied the quality of spiritual humility. No matter how much we learn, there will always be things we do not know. There will always be other people with newer, fresher ideas than our own about one subject or another. One of the great dangers inherent in acquiring knowledge is the conviction that we know better than anyone else. To become overbearing in authority or inflexible in policy simply because we have come to the conclusion that we are infallible is an abominable use of our knowledge. The wisest Egos have always been the most humble.

Law of Love

To meet the responsibility of knowledge we must also respond completely to the Law of Love. "Though I understand all knowledge and have not *love*, I am nothing." Even when we share our knowledge, if we do so grudgingly or because conscience demands it of us, we are not sharing it in the spirit of love, and are thus not meeting our full responsibility. Just as our attitude when we amass knowledge is important, so too is our attitude when we impart it.

We know that the Teacher offered Max Heindel great spiritual knowledge provided he promised to keep it to himself, and that Mr. Heindel, filled with love and compassion for humanity, refused. Only after he had thus demonstrated his noble attitude did he pass the test that allowed him to become the spokesman of the Rosicrucian Philosophy.

We are told that wisdom is knowledge tempered with love. Therefore, part of the responsibility of knowledge is to transmute it into wisdom — a transmutation which can only come about by employing love as the leavening agent.

In *James* 3:17 are enumerated the characteristics of the highest type of wisdom: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

From this we can infer that the most worthwhile knowledge we can acquire is that which conveys or can be refined to convey the elements of purity, harmony, gentleness, clarity, mercy, positive productivity, impartiality, and truth. In the course of a day, a year, and a lifetime, we learn much that does not come up to these high standards. In the physical world with its imperfections and the desire world with its temptations it is unavoidable that such lesser knowledge comes to us. Once we have acquired it, however, we have the task of distilling, refining, and rejecting various things we have learned and amalgamating the vital principle of that which is highest into worthy tools of service.

Types of Knowledge

We have different types of knowledge from among which to choose. There is practical knowledge, which we must have in order to function in a material world. There is cultural knowledge, which helps us contribute to the beauty of our surroundings, the aesthetic appreciation of our fellow men, and our own upliftment. There is spiritual knowledge — an understanding of the higher life, higher worlds, and the essence of man himself. There is knowledge we gain from experience and knowledge we gain through observation. There is intuitive knowledge — the "first impression" or intuitive impulse which is drawn directly from the World of Life Spirit and is, therefore, always correct. Finally, there is the sensitivity to other people — their moods, their thoughts, their reasons for behaving as they do — also a form of knowledge, which we can develop only when our hearts are attuned in loving compassion to our fellow men.

All these types of information must be assigned to their proper positions in our lives, coordinated, and synthesized. Some will be worth retaining and using; some will not. Discretion and good judgment develop as we learn to choose from among the information available to us, and to apply that which we select in proper context and with appropriate emphasis.

Insecurity of Change

There is still another facet of the responsibility of knowledge. Knowledge often brings with it the quandry of uncertainty. New information not infrequently shatters long-entrenched notions, ideas, and accepted "truths," or, more drastically, it may shatter the very core of a faith that was built up, perhaps, on blind acceptance of authority. Obviously, faulty notions must be corrected if we are to have progress. Furthermore, since the levels of "truth" are as diverse as are the levels of human understanding, it is also obvious that continuing progress will depend on a continuing process of rejection of the outmoded and acceptance of the new.

Just the same, and no matter how agreeable this may be to the intellect, many people feel insecure when they turn loose an old pattern of thought or a familiar belief. In any case, there often exists what has been called "the trickle of regret, looking back at the departing shore."

The keywords transition and co-existence of contradictions apply particularly well to the present period of history. We have smashed the old fixed forms and live in "a curdle of courage and cowardice." We have electronic brains, the optimism of landing men on the Moon and at the same time we sometimes despair of crossing the greater spaces among human minds.

Responsible use of knowledge today, then, would seem to involve a bridging of the gap between what might very broadly be termed Piscean thought and Aquarian thought. The bridging of such

(Continued on page 490)

Shadow on the Moon

Olivia Barnett

The reflected light of the Sun, shining from the Moon, was shadowed and dimmed by the Earth. As the full Moon soared to the zenith, her glory was overshadowed. Slowly, slowly, the Earth moved between the Moon and her source of light. Not entirely was the light extinguished; a red glow of primitive beauty revealed her dimensions. How appropriate that the color showing was red, for red is the color of earthy things; of the lower nature and emotions.

The lesser light of the stars, which was overwhelmed by the magnificence of the shining Moon, slowly came into view again. One by one, as the Moon's brilliance was darkened, the stronger stars began to show. Then, at the climax of the darkening, the sky was filled with a burst of beauty and light seldom seen, for when the Moon is full she forces all lesser lights into insignificance. Stars of enormous size surrounded her and spilled outward, filling all the sky; while even in her weakened light, glowing redly, translucently, the immediate circle surrounding her was void of stars. For even now her beauty was too great, her light too strong, to permit the lesser lights to come too close.

We draw an analogy from this ancient ritual -- a lunar eclipse. No wonder, as we watch, we feel the press of millions of years and myriads of people around and behind us. Since time began, awe-struck man has watched with heart-swelling emotions as the cosmic drama unfolds. No longer is fear the predominant feeling, but surely awe is no less, and hopefully appreciation and understanding have increased.

We are sons of our Father, who is Light. It is our duty and privilege to reflect the Light of the Father to the earth (materiality, dense body) as the Moon reflects the light of the Sun to the Earth.

Sometimes our light shines unobstructed and the glory of it reflects the Light of the Father in its full-shining beauty. But like the Moon, we wax and wane in our ability to reflect the perfect Light for we are as yet still much influenced by the earth (materiality).

For this we have incarnated again, that we may learn to let our light shine, undimmed, unaffected by earthly influences. We live, we learn; we try, we fail; we try again with greater success.

Look again at the eclipsed Moon, still queen of the skies though temporarily covered by Earth's shadow. Though shadowed, she cannot be completely hidden. Her light glows pellucidly through her conquerer and no star dare approach too closely.

This glorious light is ours too. This dense body of earth which surrounds the Light cannot completely conquer it against our will. The Light of our Father-Sun is too strong. Earth (the material body) may overshadow us, many times seeming to be total in its eclipse, but no lesser power may approach too closely, for he who consciously strives and continuously looks to the true Light cannot remain for long under the shadow of the earth. His Light shines through and eventually his trials are conquered and once more the shadow passes over. Lesser lights fade from view in the brilliance of

triumphant man.

Most of us are like the Moon as it continues to wax and wane, more or less light showing from day to day. Inconstant Moon, inconstant man. But as the Earth's shadow must pass from the Moon, so, too, it must pass from us as we draw ever closer to the Source of all Light and grow ever more adept in putting the shadows behind us.

As the Light is filtered through the earth of the body its vibration is inevitably changed. How much it is changed depends upon our condition at the moment. Are we at a phase of "fullness" so that we are allowing the Light within to manifest at its brightest? Perhaps we are in the "new" phase, just beginning to realize that the Light is there. Perhaps, though knowing the Light is there, we are in a cycle of allowing the earth to overshadow it.

If we allow our thoughts, words, and actions to be "of the earth earthy" the vibrations of the Light are inevitably interfered with and their flow is impeded.

Our Light differs from that of the Moon in an important aspect. The Moon is dependent upon an outer Sun for its light, whereas our Light comes from the Son (Sun) within; the Solar Plexus is well named. Therefore we have control over how much of earth's shadow (the body) we will allow to eclipse our Light. The power of our inner Light can dispel all shadows if we so ordain. The amount of Light expressing through us at any time is entirely in our control. Our waxing and waning and our eclipses may be banished into outer darkness if we will, and our Light blaze forth in all its glory unhampered by the shadow of earth.

We know this intellectually but we must drop the knowledge down to the heart, to the Solar Plexus, and learn to function from there, allowing the Light of Knowledge and the Light of Love to meld into the One Perfect Light which

can be eclipsed by nothing!

The Light, we know, is within us. Why, then, is it not always apparent? What do we do that causes a total or partial eclipse? Many times we *do* virtuously what we know we should do, but still the Light is partially or wholly obscured. If we are honest with ourselves, we are quite aware that this is so. And, if we are completely honest, we know the reason why. Usually the reason can be found in our motives and attitudes.

To do the right thing with an attitude of resentment or reluctance partially eclipses the Light. The action may be positive, but if the mind is seething with negative feelings it is impossible for the Light to shine unobstructed.

If the motive with which we do a thing be less than the highest, we may be sure that the earth (materiality) is holding sway over us. Its shadow is passing over the Light dimming the radiance.

"There is only one force, but it may be used for good or evil, and according to the motive behind it and the use that is made of it, it becomes either black or white." (*Gleanings of a Mystic*, p. 101)

We act from motives of various kinds. The motive which prompts us to help another in hope of reward is certainly unworthy of the Light. While the good we may do in such a case may partially alleviate the darkness, the Light cannot express to its fullest under such a cloud.

When we are impelled to action by a motive of pure Love, seeking the highest good for another heedless of the cost to ourselves, our Light shines forth into the world.

Though the deed be one of selfless service, bringing relief and comfort, and shining with the Light, we find that the Light itself from so purely motivated an action brings a blessing of its own apart from the deed. For it is the Light --

the uneclipsed Light -- which is the true blessing and which draws us ever to Itself and is the real motivating power in our lives.

Gently, gently, it leads us and guides our steps, loving us for ourselves, even in the midst of a total eclipse. But so great is this Love, so strong this Light, that even when the earth (material desire) imposes itself over the Light, it cannot be completely hidden. The discerning eye can detect the glow - tinged perhaps, with the red of the lower emotions and passions as it passes through the shadow of the earth, but still visible to the eye of Love, the eye whose own Light is shining brightly.

Sound is vibration. Every word we speak comes forth in its own rate of vibration. Is that word of high enough vibration to move the shadow of earth aside and allow the Light to shine? Or does it draw the shadows closer? We may be sure that it does *something*. No word is without its effect. "My word shall not return unto me void."

The words of condemnation which we speak about another come forth from eclipsed Light and truly they do not return unto us void. All things return to their source. We might consider very seriously what we want to return to us, for whatever is sent out by thought, word, or deed, will eventually return to him who created it. As we shall return to our Creator-God so does all that we create return to us. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." *Matthew 12:36*

The understanding that this is so is a strong incentive to right action. At this stage in our development we often need such self-centered incentives to urge us onto the path.

How great is the Light of one whose incentive is Love - Love not of self but of others - who works consciously and faithfully for the upliftment of man,

whose thoughts are pure, whose motives and attitudes are selfless and whose words ring with the power of love and sincerity. Such a one is truly a Light unto the world.

It is within our power to become such a one. We, too, may move from behind the shadow of earth and let our Light shine. We look forward to the day when our Light too, "shines in the darkness, and the darkness has not overcome it."

* * *

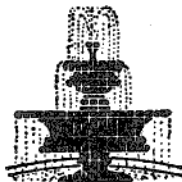
THE RESPONSIBILITY OF KNOWLEDGE

(Continued from page 487)

a gap, to be truly meaningful to average humanity, must be by example. Once it is seen that new ideas really do work, they will be much more readily accepted. Here, then, is another good reason why the student of the Western Wisdom Teachings should strive to the utmost to live the life in which he professes to believe.

"To whom much is given, from him much will be required."

* * *



"And fear not lest Existence closing
your
Account, should know the type no more;
The Eternal Saki from that bowl had
poured
Millions of bubbles like us, and will
pour."

-Parchment

The Philosopher's Stone

Michael Miles

Benjamin Franklin: "I have never seen the philosopher's stone that turns lead into gold, but I have known the pursuit of it turn a man's gold into lead."

This statement, made in 1738, is as true today as then. The turning of gold into lead is as easy now as in the past. This reverse Midas touch is the product of much spiritual lead poisoning in an attempt to materialize what is first an inner work and the rest just a by-product. As this danger is still paramount, let us look at the philosopher and his stone.

Down through the ages the quest for and use of this stone has brought much wealth to the poor, prisoners for the Inquisition, health to the sick, and confusion for most. Who could believe such tales?

Instead of looking at the results, why don't we look first at the cause: the philosopher.

There are certain basic traits which make up a philosopher. Some say his eyes are as piercing as light in a dark room. This may be so, as it has been said of Christ that no one could look into His eyes. However, this would be more because of the honesty behind the eyes than the eyes themselves. It would be difficult to look at a blind man if he were as honest as Christ. No. Eyes can be called piercing if owned by a fanatic. A philosopher's eyes are calm, detached, and only pierce the weak with their truth.

The philosopher doesn't look especially old or young. Max Heindel tells us that the Elder Brothers look about 40 years old. If we met a real philosopher on the street not many would be able to recognize him, unless we were especially observant and noticed how firm yet

light his walk was and how clear, watching, and loving his eyes were. He would be dressed like most in the country in which he lived and his forcefulness is not that of personality of self-assertion but that of strength of spiritual character.

A Sane Mind

The precepts this philosopher follows are summed up as "a sane mind, a soft heart, a sound body."

A sane mind: this is the kind of mind developed to see through the illusions of material existence and yet able to work and create in this world in a positive manner. The philosopher, by the study of man's past and future evolution and by the study of math and science, has slowly, carefully, moved his consciousness from the World of Concrete Thought, from the materialistic and selfish mind to that of the abstract and impersonal mind. From this vantage point he is able to see and judge the people, situations, and world around him and is able to follow a line of thought without the encumbrances of personal wishes and ambitions.

The World of Abstract Thought is the first world of true Spirit. It is the world of ideas and wholeness devoid of form as we know it. A mind functioning in this realm is a creator. This mind is clear. It is sane because it is not filled with the hates or the jealousies, the greed or the cravings, of the lower mind. Energy follows thought, and if the patterns of the lower mind are lived in, the world around that mind will be a mirror to it, and pain and sorrow will be its reward. The philosopher is so developed that when the world is noisy and chaotic around him he can say "none of these things move me" and mean it, because

he takes nothing personally.

A Soft Heart

A soft heart: the cultivation of love is part of this aspect. It is the developed heart that is able to feel and understand the pain and sufferings of the world and yet not fall into the personal involvement often encountered in the usual attempt at helping the unfortunate. It is the heart that heals for the sake of healing and not for the emotional upliftment it feels for the service done.

When we think of the philosopher's heart, we don't think of emotion. We think of love. Love and emotion are not the same. True love is unity; emotion is separative.

The philosopher has no desire for stimulating drinks, food, music, drugs, or the thrills of spectator sports with the "uncontrolled thoughts and desires."

The philosopher seeks an environment filled with peace and quiet. The action of the lower desires is to harden and decay, to build a wall. A good example of this is asthma, a product of emotional insecurity and fears. As emotions settle in the lungs, dis-ease is a result.

A soft heart means control, direction, and a love so intense and so complete it defies mere words. This is a philosopher's love – yet it is not imposing. It only helps when asked and loves those who won't. A soft heart defines the motive of the mind. It directs the spiritual power with the one intent: to serve others.

A Sound Body

A sane mind, a soft heart – these are the inner hallmarks of the philosopher. But what of the sound body, the visible instrument of the Spirit?

If a mechanic attempts to repair a car he can do little if his tools are rusted and broken. If a doctor wishes to operate on a man he can do little if his tools are unclean and dull.

The tools, no matter what the heart and mind feel, have to be in shape to serve. The doctor is trained in the use

of his tools, so is the mechanic. This is most necessary.

So we see that the care of the physical body as a tool is important, no matter what we think or feel. It is true that how we think affects our body; one look at a person with ulcers tells that. Pure thoughts develop a pure body. It is true that how we control or do not control our emotions affects our body; a person who is a "bundle of nerves" shows us this.

Cleanliness

A person whose body is dirty, inside and out, has a difficult time thinking in the quagmire of this filth. It is analogous to wading in swamp grass.

A man also has a hard time feeling altruistic ideals when his body is thick with the desire of animal flesh, strong drink, or drugs. This is analogous to trying to feel our way in a thick fog. We cannot tell where we are going or what will be touched next. To quote Benjamin Franklin again: "Cleanliness is next to godliness."

This is the point to which the philosopher truly aspires. He eats only that which nourishes the body, from vegetable sources, having developed the soft heart for his younger brothers in the animal life-wave.

However, this cleanliness goes even further. As the inside should be kept clean, so also should the outside. A man's physical appearance mirrors his inner mind. The first discipline is that of the body.

The body is not a hindrance, but a tool – a valuable tool of the Spirit, developed by the Spirit and an honor and duty to care for. This the philosopher sees and works with.

Diet

As for diet, it has been said that one man's food is another man's poison. A conscientious man develops what is best for his individual vehicles. He also develops a routine of exercise to keep his outer casement pliable and useful.

A sane mind, a soft heart, a sound body. These the philosopher works upon

and develops, changing the baser metals into gold – spiritual gold – the kind that no thief can steal, moth corrupt, or mold destroy. To quote Elman Bacher in *Studies in Astrology*, Vol. 9, p. 15:

“Philosophers do not, as a rule, plough blindly through their incarnations making the same old mistakes in the same old way, over and over; they seek enlightenment toward improving their inner conditions and thereby learn how to improve the quality of their expressions. Philosophers do not spend their time in blame or accusation of others because they know that it is not people but their own negative reactions which cause their pain.”

A sane mind recognizes faults and corrects them; a soft heart does not blame others and does not fall into the emotional pit and the blindness of personalities; a sound body carries the cross of the past into the future of the Spirit.

We now have a fair idea of what the philosopher is and does to become the philosopher. We also know why he does what he does – at least partially. But what does he do to make the inner part of the philosopher? What happens to give him the power to make the red dragon or diamond or what we term the the philosopher's stone?

Three Principles

Man, as we know, is based on three principles, which may be stated as:

1) The mystical, the attitude of finding God by faith and service, by prayer and meditation, by living a pure life and aspiring to know God. By, as some say, letting God come into them. The alchemists relate this to the Moon, as it deals with the sub-conscious knowing and the sympathetic system of the body. Alchemists related this to the mineral salt and to the lunar Angels.

2) Next is the occult principle. The occultist is not satisfied with the childlike faith of the mystic. He must know. He, through the audacity of his desire to know, studies the geometry of the universe, consciously and knowingly

seeking to find how he fits in and setting about to work in that capacity. His primary tools are his conscious mind and self-assertiveness. These have been related to Mercury and Mars respectively. They are related to the metal mercury and the element sulphur.

These two archetypes, the mystic and occultist, are but the types of individuals through whom the third force works. This force is that of the Spirit. The Spirit seeks to manifest through the nature the Ego/personality has developed in past lives. When the Ego finally awakens to the conscious recognition of a spiritual goal, the force it directs through either the mystic or the occultist is called Azoth – the spiritual fire. This is designated by the planet Neptune. The spinal cord is the channel between Spirit and matter. One end is connected in the generative organs and one end to the head. This is the channel through which the spirit fire is raised, from the base metals to gold – the Spirit.

Spinal Canal

The spinal canal is divided into three parts, correlating to the first three planets mentioned, Moon, Mercury, Mars, and depending on the nature of the aspirant. The spirit fire, the Azoth, courses through the Moon-ruled channel of the mystic or the Mars and Mercury channels of the occultist, and, rising to the head, it lights the lamp of the body by starting a current between the pituitary body and pineal gland.

However, there is a definite difference in the color of the soul developers. The mystic who lives the life of purity develops the diamond soul – white and radiant. The occultist develops the ruby soul by infusing desire with reason.

This is basically how the philosopher's stone is developed. There is a physical counterpart with the elixir vitae and red dragon. One is the fountain of youth; the other changes metal into gold. There are actual recorded cases of their use.

This is, however, not all. The philosopher is the stone or medium of

transmutation, but not yet the gold. Gold comes about by the uniting of the occult and mystical principles into that of the Christ. The occultist must develop the love of the mystic, and the mystic must develop the mind of the occultist.

Symbol of Fellowship

It is interesting to note the symbol of *The Rosicrucian Fellowship*. The white rose in the center shows the mystic's purified heart. The red roses surrounding it show the occult conscious reasoning for development, all manifesting in the physical body and now transmuted into the golden wedding garment of the balanced Spirit. These are the ideals presented by the Fellowship Teachings: the balance – not supremacy of one over the other – but the perfect balance of Christ in love and in truth.

So we see that the life of a philosopher develops a sane mind, a soft heart, and a sound body. By this development he changes the lead of purely material living into the gold of Spirit. Then he is the stone. This is an actual fact and not to be passed off as a story told to children. In this development there is an awakening of soul and soul power and the ability to help heal the sick of the world.

Philosopher's Stone

Now, however, arises the question: what does this mean to me? How can I become the philosopher's stone? What should I study?

To answer the first: in order for a man to know where he is going, he should look ahead. That is what we have done in a basic way.

As for the second question: by purifying the lower physical, emotional, and mental natures one may become a light – a living stone.

These two answers depend on the answer to the third question: what should I study? The answer is, yourself and your relationship to the world.

One of the first requirements of self understanding is observation. This is the ability to see the world around us

clearly. This must be done on a conscious level, for we are at all times unconsciously taking in the world around us as it actually is. When our observations do not record the world in a clear manner, there is a disharmony or conflict between the inner and outer natures and a strain is put on the physical body. This can and often does lead to physical breakdown or weakness.

The next point is discrimination. Max Heindel wrote: "Discrimination teaches us in an impersonal way what is good and evil, but gives us no feeling about it, and that is the important point. Examination of a fact, idea, or object, and a decision respecting its worth is necessary, and not to be shunned, but harsh thoughts should be avoided."

So we see that it is important to choose the correct line of endeavor without the emotion or personality interfering.

This leads to the next key word: devotion. Devotion purifies the emotional nature as discrimination purifies the mental. By concentrating on high ideals, the emotions are raised above the animal desires into the realm of the divine, and then the individual begins to shine with the light of a philosopher's stone.

Balance

One must be careful not to over-emphasize either one of these traits as it results in a lack of inner balance. Up to now these principles have been somewhat abstract and difficult to relate to what we call normal life. That is why this next step is the most important: the two exercises which help to develop the strength to carry out these principles in daily life. These exercises are called concentration and retrospection.

Perhaps we could change the name of one of these exercises to fit into the ideas we have presented. The word "retrospection" could be changed to the alchemical word "distillation." This explains the process the alchemist performs with his base metals as well as the process of the modern alchemist with his base emotions, actions and thinking.

By reviewing the day's events in reverse order and bringing the dross to the surface of the consciousness, the dross can be taken out, leaving the purer material behind with which to build. The more this exercise is done – the more one watches the fire of conscience and the taking out of the dross – the purer the alchemist becomes. Then, through concentration, this purer material is put to use in the world's work.

We must continually keep in mind that this is an inward process as well as an outward one. The base metals of the soul are turned into gold and the gold is turned into fire. "Then this fire radiates in all directions and permeates the whole body and its auric atmosphere, and man has become a *living stone*, whose luster surpasses that of the diamond or the ruby. He is then the *Philosopher's Stone*."

—*Freemasonry and Catholicism*

* * *

Help with Problem

Sometimes when I had a problem or was concerned about something, I have heard a voice in my mind advising me. I had the opinion this was my higher self (me) solving this or that problem and was thankful about it.

However, yesterday we had a problem with the plumbing in the house. Really, it's an old problem of air in the pipes that makes considerable noise – not the banging as of a steam radiator but a high-pitched noise like a factory whistle. We kept all of the faucets turned off tightly but still this didn't help. Yesterday I felt something had to be done!

I sat at my desk, pondering the expense of a plumber and wondering what to do, when I felt a presence within my aura on my left side. I got the impression of a man standing there waiting to talk

to me. Mentally, I greeted him and thanked him for coming. He spoke (mentally) in the manner of a learned university professor, and he stated: "The four elements of Air, Earth, Fire, and Water are each unique in themselves, but each is interdependent upon the other, and all function in unison, each with the other."

"Water in a stream is motivated by air for movement, together with the earth terrain to convey it on its way to the sea, while temperatures regulate its speed of motion. So you see all of the basic elements are required. Even then when the water reaches the sea it is returned to its mountain home by the same elements through the air – thus the endless cycle is fulfilled."

"Your problem is that you have all of your faucets and valves turned off too tightly – thus the air can't get through and the noise results. If you will close all of your faucets and valves gently but enough so they won't drip, your problem will be solved."

I tried this immediately and my visitor stayed for a while. I thanked him again and he left. However, he did not seem like a stranger. I seemed to know him. I realize now that many times when I thought I was talking to myself mentally, I was really conversing with this person and didn't know it.

The instruction I received from my "unseen" visitor solved the problem nicely. However, the other day my wife said there was a man working on our water meter out in front. She went out and asked him if something was wrong. He said they found a leaking gasket in the water line where it attached to the meter. This caused a small water leak but also allowed air to flow into the line. A new gasket was installed and now everything seems fine. It would seem that our "Invisible Friend" really knew his business and caused the water company to complete the work. That's the kind of friends to have! I'm most grateful to him, believe me.

The Welsh Druids

E.C.

The religion of the Druids probably began in India, though it was modified during the course of the Celtic race's westward march. The wanderings of the Celtic race appear to be marked by the building of cromlechs (circles of stone). Even in Scotland "going to the stones" was equivalent by the Gaels to "going to church." The Celts wandered through Egypt and North Africa, entering Europe by the Straits of Gibraltar. Spain and France contain many cromlechs.

The Egyptians have left many drawings of men with fair or red hair and blue eyes. King David was also ruddy of countenance, unlike a true Semite. The Amorites are said to have belonged to the Celto-Libyan race, and this race is still to be found in North Africa. In Egypt at Karnac are ruined temples, stones, and relics of the Celts, while at Carnac in France are similar ruins.

But our concern is not so much with race wandering as with symbolism. We shall see how like other great religions the Druidic religion was. All truth must of necessity be alike. Evolved human beings get into touch with spiritual truths which are of necessity the same in Britain as in China or anywhere else. There can be no real fundamental differences on the higher planes. Of course each seer will give his vision the coloring of his own particular race or personality, but that is better for the understanding of his race.

Anything which has been thought can be thought again, any lost language can be recovered, any lost invention can be found again. Any spiritual truth can be re-obtained. The Celts are naturally a very intuitive race, and many of the spiritual truths that other races learn slowly and with difficulty they seem to comprehend easily.

The Druids, presided over by the Archdruid, were divided into three orders: the Druids, Bards, and Ovates.

The Ovates were sometimes candidates for the higher orders, and sometimes they were persons of standing and repute who were willing to work for the good of the people but who were not inclined to give up their own work entirely. This order wore green robes. Green is the color of young vegetable life, therefore the appropriate color of a hopeful young candidate.

The Bards wore blue robes. Blue is the color of truth, peace, and equanimity. The real Bards sought to get beyond mere passion into the calmer regions where they could draw to themselves deep, universal truths. There were probably, however, two classes of bards: those who sang the praises of illustrious men, and those called *Faids* (Vates), whose work was more definitely religious and prophetic.

The Druids proper were the highest order. They wore white, the symbol of purity and of the ineffable joy of spiritual things. It took twenty years to train a Druid, and persons of the highest rank were only too anxious to be admitted to the order. Among the Druids were many subdivisions. The position of the Archdruid was valued so highly that it sometimes occasioned civil war when the position fell vacant. In time there came to be two Archdruids, one in Anglesey and one in the Isle of Man.

Power of Druids

All the Druids proper wore collars, bracelets, and armlets of brass and tiaras of oak leaves. The tiara of gold was reserved for the Archdruid, and he also carried a sceptre and wore a breastplate.

If the Druids said, "Fight," the

people had to fight, for to oppose a Druid was a sin against heaven. All wrong-doing and disobedience were expiated before a Druid, not before a king. The Druid was much greater than the king. He ruled as the popes later wished to rule. His excommunications were as bad as any ordered by the Pope. Thus: "Let the disobedient be excommunicated. Let him be deprived of benefit of law. Let him be avoided of all and rendered incapable of employ."

From the Triads of the Cymry (Welsh) we know what was laid down as the work of the various orders of the Druids. First, concerning the Bards: to make the country habitable; to civilize the people; to promote science.

That they did live up to their program we know from the fact that in the reign of Henry V a special law was passed in order to break the influence of the Bards in Wales. This law made it a criminal offense to keep any boy of lowly parentage learning when he should be at work. Even today the influence of of the Bards is pronounced, for the Welsh are among the best educated people in the world. Their appreciation of music and poetry is indeed wonderful, while their grasp of intellectual and practical problems is exceptional.

The duties of the Druid proper were: to keep his word; to keep his secrets; to keep peace. And so well did he perform the second that we find the greatest difficulty in finding out their real beliefs. Nothing was allowed to be written down; all was handed down by word of mouth.

Druid Studies

The Druids studied medicine. They obtained a great deal of power because of their knowledge of how to cure people, though we would think some of their methods very drastic. They were eminently sensible as regards rules of health, for we read: "People should practice cheerfulness and temperance, and employ exercise and early rising."

They were great astrologers and practiced many methods of divination.

No public affairs could be conducted without their approval. They were also the judges of the land. Their justice was that of the Mosaic ideal: "An eye for an eye, a tooth for a tooth." The Druids said: "Nothing but the life of a man can atone for the life of a man." They prescribed human sacrifice for avoiding war, calamity, and illness.

Oak Tree

The Druids taught the existence of one God, though at first as with most early religions this was a great secret. They certainly taught the doctrine of the Trinity. Their sign for the Trinity was the mark on all the stores of the British government; it was the brand, the Broad Arrow, placed on all criminals.

As with the Hebrews and others, the name of God was held too sacred to be pronounced, and certain letters were used instead. The Druids gave each of the upright strokes of the Broad Arrow a name. This Broad Arrow represented to them the God of fire, or flame, and the three flames were named O, I, and V.

The Supreme Being of the Druids was often symbolized by a large oak tree, called Haesus or Esus. The finest oak tree was chosen, and all the branches cut off except two. These with the trunk made a cross. The two branches jointly were inscribed with the word "Thau" for the name of God. Upon the right branch was written "Haesus" and on the left "Belunus." The trunk had the word "Tharanis" inscribed on it. Some say that the Supreme Being of the Druids was Hus, the Mighty. Hu, however, is the Savior, God. The name is cognate with Hesus, Esus, Jacchos, and Jesus. Certainly he represented to the Welsh what Horus did to the Egyptians or Christ does to the Christians. The Triads say that Hu brought the Cymry to Britain, and he is supposed to have been a farmer. Similarly, the Zoroastrians say that Zoroaster was a farmer, and the Egyptians said the same of Osiris.

In time many of the Greek and

Roman gods were also worshiped in Britain. Mercury was a great favorite and was worshiped under the symbol of a cube. There are representations of a Druid shield containing cubes as part of the ornament.

The Druids had a feminine deity who was to their religion what the Virgin is to the Roman Catholics or what Isis was to the Egyptians. She was named Ceridwen or Ced. With her was connected Moon worship, and her symbol was the cup or the ark.

Three Planes

The Druids taught that there were three planes of existence: Abred — existence in the body; Gwynvyd — the abode of joy; Cengant — the abode of God.

Gwynvyd must have been only for progressed Spirits, as there was also a place called Annwyn, which means "without joy." This was like the Hades of the Greeks or the Amenti of Egypt — the Land of No Return, the Dark, the Secret Place, the Country Loving Silence.

The Druids held that there was no need to endure Abred (corporeal existence) more than once. They were thoroughly convinced of a future life, however, even money could be repaid in the next life. To them, there was more than continuity of life; there was also either progression or retrogression.

Tuan, the Gael, speaks of several incarnations: he had been an eagle, a stag, and a salmon in deep waters. The belief in transmigration is generally laid to the teaching of the Druids to the common people. The more learned, however, were told that they went through the constellations until they had learned all the lessons of the signs.

Ceremonies

Druid ceremonies were usually held in oak groves. Practically all the Aryan nations looked upon the oak as a sign of the strength of the Almighty. The acorn cup was the mystic symbol of Ceredwen, the Holy Grail of the Romances of King

Arthur, or the cup of Isis. The cup is ever the symbol of the soul. Whatever grew on the oak tree was a gift from God.

The mistletoe was considered to have great healing powers and held doubly sacred. It was reverently cut with a golden knife on the sixth day of the new Moon, "for at that season the Moon has sufficient influence and is about half full." The mistletoe was called "All-Heal" and also the "Air-Plant" (Pren-a-wyr), for it was the symbol of divine love descending to man from Deity through the air. It was cut to inaugurate the winter season.

The shamrock was sacred to the spring equinox. When St. Patrick took it as the emblem of the Trinity, he was building, as all the old missionaries tried to do, on an old belief. The oak was the symbol of the beginning of summer, while wheat was the symbol of autumn.

The birch tree was also considered sacred. In fact, tree worship seems to have been very wide-spread. The birch was called Bedwen, which means the holy bed. It is said that the Druids collected dew in a cup or boat-shaped vessel made of birch, and, with it, consecrated their disciples. The bed, boat, or ark is the symbol of Ceridwen, and means precisely what the cup means. It all correlates with the inner meaning of the story of Noah, wherein the ark is the good which carries one safely over the troublesome sea of life. All the ancient mysteries contain references to this idea. The aspirant was placed in a coffin, chest, ark, ship, or cradle for a time, and when taken out was said to have received new life and to have been resurrected from death.

The ivy, considered sacred, was called "Iorwg," which means the Green of the Lord: that refers to the eternal ability of the Lord to keep the world ever fresh.

Then there was the onion, used even today on March the first as the Emblem of St. David. The onion was the symbol

of the eternal unfolding of the divine nature. When we have pierced one plane of manifestation, there is another beyond. "Veil after veil must lift, but there must be veil after veil beyond."

Serpent Worship

In practically every religion where there is tree worship there is also serpent worship, and Druidism is no exception. In symbolism there are at least two kinds of serpents: one, "of the dust" represents all that grovels and is base and mean; the other, usually pictured as erect, represents divine wisdom. The latter is seen on the caduceus of Mercury and on the shield of Minerva.

The great temple of the Druids at Anury was in the form of a serpent, with a great mound for the head and the body formed of a long avenue of oak trees. The serpent's egg (Glain Neidr) was a very necessary part of the insignia of a Druid. It was made of a very beautiful jewel and was set on the breastplate of the high priest. He used it as a sign of his ability to foretell events. Here we might consider that the breastplate worn by the Jewish high priest was also set with jewels as a sign of his ability to foretell, and as a sign of the light that should radiate from the true priest.

Sun Worship

Sun worship was probably the most important practice of the Druids. The initiate worshiped the one God behind the Sun, and the ordinary people worshiped the actual Sun. In spring, fires and bonfires were lighted to welcome the return of the Sun Lord. The making of bonfires is connected with the ordeal of passing through the fire, an exhilarating proceeding which is today sometimes indulged in by the youth of the countryside, particularly on Guy Fawkes' Day. The Beltane Fires of Ireland are no doubt a survival of the old customs.

This passing through the fires was done because Deity was supposed to dwell in fire. "The Lord thy God is a consuming fire." On the first day of

autumn the people again passed through the fire, in gratitude for the warmth that the Sun had given them all the summer.

On November first, however, the Druids ordered that all fires except the sacred fires should be extinguished. It was a night of darkness: the night of the reconstruction of the world. On that night the Spirits of all who had died during the preceding year were supposed to pass over to the West, and were carried in boats to the judgment seat of the god of the dead.

Triads

Any reference to the Druids without some mention of their Triads is surely incomplete. Each Triad represents the concentrated essence of years of thought and study. Here are three of them:

"There are three forms of perfection of God: One Infinite Life; One Infinite Knowledge; One Infinite Plentitude of Power.

"There are three causes for humanity: divine love; divine wisdom; divine power.

"There are three powers of the Spirit: affection, understanding, will."

It is well, also, to consider the Druid prayer known as the Gorsedd Invocation: "God impart strength, And in that strength, knowledge, And in that knowledge, wisdom, And in that wisdom, love, And in that love, the love of all things, And in the love of all things, the love of Thee, O Lord."

* * *



The power of prayer increases enormously with each additional worshipper. The increase may be compared to geometrical progression if the worshippers are properly attuned and trained in collective prayer; the very opposite may result if they are not.

—Max Heindel

Space, Chaos, Concepts, and Spirals

Sue Goske

A simple observation of our environment reveals that everything is constantly changing, and that adaptability is vital to keeping pace. Change is the factor which provides the opportunity to adapt, and adaptation means new abilities, progress – evolution. Since change and challenge are ever-present, development must be limitless.

Now there is a word to be reckoned with – *limitless* – since our physical senses are quite limiting. They fence in our concepts and deny the existence of anything on the other side of the fence. Take for example the general ideas associated with the words “space” and “chaos.” To most, space is empty nothingness, or at best it is an extending distance which can be measured in only three dimensions. The word chaos is generally used to convey a state in which everything is thrown together in utter confusion and disorder. These are only two examples of narrow concepts based on limited sense perception and were chosen because of their occult significance as will be shown.

If we look through a rolled up paper with just one open eye, our sphere of perception is determined by how tightly the paper is rolled. We can't see very much. And even though we aim the cylinder in different directions we still see only a small portion of our surroundings at one time (e.g., part of a chair and then a table). Loosen the paper, or dispense with it entirely and then you see as much at once as is possible. The rolled paper is analogous to our con-

sciousness; loosening or expanding it accommodates perception of higher or finer worlds. So accommodated, we should be able to perceive things as they are, not just how they appear on this side of the 3D fence.

Genesis tells us that in the beginning the Earth was without form and void. It is difficult to conceive of life or existence without some form measurable, weighable, or observable with physical senses. So, to the purely materialistic mind, where there is no such form, there is nothing. Therefore, in the beginning was nothing. How can something come from nothing?

We did not come from nothing, nor does life or its concrete form revert to nothingness at physical death. There *are* things on the other side of the fence!

The student of Rosicrucian Philosophy discovers that form is crystallized Spirit, the negative manifestation of Spirit. The positive pole of Spirit manifests as Life, galvanizing the form into action. Spirit, in its attenuated form, free of the crystallized form, is Space! Space is a living thing – hardly empty nothingness! And not something confined to weight and measure. The form-less void of *Genesis* is the attenuated, homogenous existence of all form and Spirit in God. It is an illusion to think of the now existing diversification of form as clear-cut and discernible, and the homogenous existence of all in God as chaos in the usual sense of the word. Max Heindel wrote that the esoteric idea of Chaos should inspire deep

reverence within our breasts because: "Chaos is not a state which has existed in the past and has now entirely disappeared. It is all around us at the present moment. Were it not that old forms – having outlived their usefulness – are constantly being resolved back into that Chaos, which is also as constantly giving birth to new forms, there could be no progress; the work of evolution would cease and stagnation would prevent the possibility of advancement." (*The Rosicrucian Cosmo-Conception*, page 249)

Remember the rolled up paper? Focusing it around the room we could see very little at one time. But when we focused, say, upon the table, did the chair previously seen fall into the past of non-existence? Of course not. And when the limiting paper cylinder was dispensed with, or risen above, we could see the chair and the table existing simultaneously.

In a Day of Manifestation, or mirrored in rebirth, Spirit (part of Space or Chaos) is projected into form (Cosmos). But evidently not all of Space or Chaos, for as Mr. Heindel wrote, it exists in two simultaneous states for our advancement. We dip into materiality to gain valuable experience. During a Cosmic Night, or on a lesser scale the period between death and rebirth, we return to Chaos, the matrix and sustainer of life, where the experience gained in form is assimilated and augmented, making possible a greater capacity for greater experience upon return into form. This, therefore, is not a mere cycle, but the *spiral* of evolution which raises all life to higher levels of activity through the mutual benefit of unity in a state of supposed disorder and confusion.

Because we do not see or perceive a thing does not mean it does not exist somewhere in some form beyond the three dimensional veil. "For we know in part. . ." Now, we see "through a

glass darkly," or through a paper cylinder, narrowly, ". . . but then face to face." The limits and the expansion both lie within.

* * *

Mental and Physical

Effects of the

Rosicrucian Exercises

Students occasionally write to Mt. Ecclesia inquiring about the effects of the Rosicrucian exercises of Retrospection and Concentration, and stating that they have difficulty in connection therewith. The following covers some of the points raised.

When one endeavors to live the higher life and takes up exercises such as we recommend, it has an effect upon the finer vehicles. The rate of vibration of the atoms of the body is increased, and there is an atomic change which takes place in the brain that in time will adapt it to receive and transmit higher vibrations. This is a transition period, and there is a certain amount of discomfort connected with it, but there is nothing to fear provided good common sense is exercised in connection with taking the exercises. This requires that not an excessive amount of time be devoted to them, and that they should be discontinued when a point is reached where discomfort of any sort comes into evidence. As time goes on it will be found that the periods can be lengthened without causing discomfort. After a certain length of time, if the aspirant is patient, he will find that the disturbing symptoms will disappear, and he will have gained a deeper understanding of life than he had before. Also a new light will break through the brain-mind, and the person will know that he has accomplished something worthwhile.

MAX HEINDEL'S MESSAGE

The Lord's Prayer



Prayer is an opening up of a channel along which the divine Life and Light may flow into the Spirit, in the same way that the turning of a switch opens the way for the electric current to flow from the power-house into our house. Faith in prayer is like the energy which turns the switch. Without muscular force we cannot turn the switch to obtain physical light, and without faith we cannot pray in such a manner as to secure spiritual illumination.

If we pray for worldly ends, for that which is contrary to the law of love and universal good, our prayers will prove as unavailing as a glass switch in an electrical circuit. Glass is a non-conductor, a bar to the electric power, and selfish prayers are, likewise, bars to divine purposes and must therefore remain unanswered. To pray to a purpose we must pray aright, and in the Lord's Prayer we have a most wonderful pattern, for it caters to the needs of man as no other formula could do. Within a few short sentences it encompasses all the complexities of the relationship of God to man.

Properly to understand this sublime prayer and to be able to render it understandingly and efficiently, we must be aware of the following teachings:

The Father is the highest Initiate of the Saturn Period; the Son is the highest Initiate of the Sun Period; the Holy Spirit is the highest Initiate of the Moon Period.

The Divine Spirit and the dense body of man started their evolution in the Saturn Period and are therefore under the special care of the Father.

The Life Spirit and the vital body started their evolution in the Sun Period and are consequently the particular charges of the Son.

The Human Spirit and the desire body commenced to evolve in the Moon Period and are therefore the special wards of the Holy Spirit.

The Mind was added in the Earth Period and is not cared for by other or outside beings, but is to be subdued by man himself, without any outside assistance.

In the Lord's Prayer there are seven prayers; or, rather, there are three sets of two prayers and one single supplication. Each of the three sets has reference to the needs of one of the aspects of the threefold Spirit and its counterpart in the threefold body.

The opening sentence, Our Father Who art in Heaven, is merely as the address upon an envelope.

The Human Spirit lifts itself upon wings of *devotion* to its parent aspects in the Holy Trinity and intones the opening incantation, Hallowed be Thy name.

The Life Spirit raises itself upon pinions of *love* and addresses the fount of its being, The Son: Thy Kingdom

come.

The Divine Spirit soars with superior *insight* to the fountain head whence it sprang at the dawn of time, The Father, and manifests its confidence in that all-embracing Intelligence in the words, Thy Will be done.

Having thus reached the Throne of Grace, the threefold Spirit in man proffers its requests concerning the personality, the threefold body.

The Divine Spirit prays to The Father for its counterpart, the dense body, Give us our daily bread.

The Life Spirit prays to The Son for its counterpart, the vital body, Forgive us our trespasses as we forgive those who trespass against us.

The Human Spirit utters the supplication for the desire body in the words, Lead us not into temptation.

Then all join in a concerted appeal concerning the mind, Deliver us from Evil.

The affix, For thine is the Kingdom, and the Power, and the Glory, forever, was not given by Christ Jesus and is not a prayer.

The dense body is but an irresponsible tool, but, nevertheless, it is a most valuable instrument, to be cared for and prized as a mechanic cares for and prizes a valuable tool. We hold firmly before our mental vision that we are not the body, any more than the mechanic is identical with his tools, or the carpenter is the house. That is plainly evident when we consider that our body is a constantly changing aggregation of cells, while we keep our "I"-dentity amid and despite all the changes, which would be impossible if we were identical with our dense body. That body is to be valued and cared for. "Give us our daily bread," says the fourth prayer.

The vital body being the storehouse of the panorama of our life, our own sins and the wrong we have suffered at the hands of others are there inscribed. Hence the fifth prayer, "Forgive us our trespasses as we forgive those who trespass against us," enunciates the

needs of the vital body. Be it noted that this prayer teaches the doctrine of the remission of sins in the words, *forgive us*, and the Law of Consequence in the words, *as we forgive*, making our attitude to others the measure of our emancipation.

"Lead us not into temptation" is the prayer for the desire body which is the storehouse of energy, and furnishes incentive to action through desire. Desire or temper is a valuable asset, too valuable to be stunted or killed; the man without desire is like the steel devoid of temper – of no account. In *Revelation*, while the six churches are praised, the seventh is utterly anathematized for being "neither hot nor cold," a wishy-washy community. "The greater the sinner, the greater the saint" is a true adage, for it takes energy to sin, and when that energy is turned in the right direction, it is as much of a power for good as previously it was for evil. A man may be good because he cannot summon up sufficient energy to be bad; then he is so good that he is good for nothing. While we are weak our desire natures master us and may lead us into temptation, but as we learn to control our desire natures, our tempers, we may guide them in harmony with the laws of God and man.

The guiding power which directs this energy of the desire nature is the mind; hence, the seventh prayer, "Deliver us from evil," is made with regard to the mind.

Thus does the Lord's Prayer cover the various parts of the human constitution and enunciate the need of them all, showing the marvelous wisdom laid down in that simple formula.

* * *

"The simplest person who in his integrity worships God becomes God. It inspires in man an infallible trust. He is sure his welfare is dear to the heart of being. He believes he cannot escape from his good."

—Emerson

Studies in the Cosmo-Conception

The Creative Force

Q. What is the relation of the creative force to the brain?

A. The sex pervert, or sex-maniac, is a proof of the correctness of the contention of occultists that one part of the sex-force builds the brain. He becomes an idiot, unable to think because of drawing and sending out, not only the negative or positive part of the sex force (according to whether male or female) which is normally to be used for propagation, but in addition some of the force which should build up the brain enabling it to produce thought — hence the mental deficiency.

Q. How does this compare with the spiritual person?

A. If the person is given to spiritual thought the tendency to use the sex force for propagation is slight and whatever part of it is not used in that way may be transmuted into spiritual force.

Q. Would not this idea favor celibacy?

A. It is why the Initiate, at a certain stage of development, takes the vow of celibacy. It is not an easy vow nor one to be lightly taken by one desirous of spiritual advancement.

Q. Is it a safe policy for anyone to follow?

A. Many people who are not yet ripe for the higher life have ignorantly bound themselves to a life of asceticism. They are as dangerous to the community and to themselves on the one hand as is the imbecile sex-maniac on the other.

Q. In what light is this phase of nature to be considered?

A. At the present stage of human evolution the sex function is the means

whereby bodies are provided through which the Spirit can gain experience. The people who are most prolific and follow the creative impulse unreservedly are the lowest classes. Thus it is difficult for incoming entities to find good vehicles amid environments enabling them to unfold their faculties in such a manner as permanently to benefit themselves and the rest of humanity, for among the wealthier classes who could furnish more favorable conditions many have few or no children.

Q. Is this because they live purer lives?

A. Unfortunately, no. It is for the entirely selfish reasons that they may have more ease and leisure and indulge in unlimited sex-gratification without the burden of a family. Thus man exercises his divine prerogative of bringing disorder into Nature.

Q. How does this affect incoming Egos?

A. Incoming Egos must take the opportunities offered them, sometimes under unfavorable circumstances. Other Egos who cannot do that must wait until favorable environment offers. Thus do we affect one another by our actions and thus are the sins of the fathers visited upon the children.

Q. Might this be called the Unpardonable Sin?

A. As the Holy Spirit is the creative energy in Nature, the sex energy is its reflection in man. Therefore misuse or abuse of that power is the sin that is not forgiven but must be expiated in impaired efficiency of the vehicles in order thoroughly to teach us the sanctity of the creative force. Ref. *Cosmo* pp. 467-468.

WESTERN WISDOM BIBLE STUDY

The Keys to the Kingdom

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. *Matt. 16:17-19*

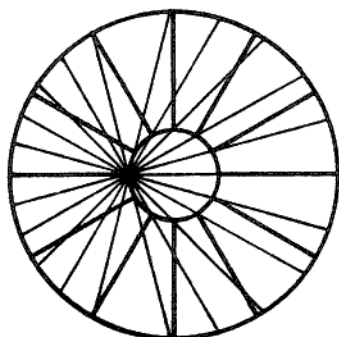
In order to understand exactly what Christ Jesus meant by giving Peter the keys to the kingdom of heaven, it is first necessary to gain a logical idea of the meaning of the term "kingdom of heaven." Instead of thinking of heaven as a place to which we will go for eternal rest after being loosed from "the mortal coil," let us follow the Scriptures and think of it as a state of consciousness. "The kingdom of heaven is within you," we are told, and we may take this literally and apply it scientifically in our daily lives to unfold the spiritual power within which enables us to contact and function on higher planes.

There are seven planes of being in our universe, and to enter and function consciously on these planes we must have the spiritual keys to them. It was to such keys that Christ Jesus referred, and Max Heindel tells us that actually these are "musical 'keys' or incantations such as are used in all occult orders and for all occult purposes. The modern Masons have something similar, for they furnish the lodge differently for each degree. They use different passwords and different grips, so that a Mason, though he may be initiated in some degrees, is as effectually barred

from all others as a stranger, because he has not the 'keys' that unlock the doors. In occult orders like the Rosicrucians, the keynote of the incantation intoned at each degree is of a different vibratory measure from the keynote of all the other degrees, and one who has not the key and is unable to attune himself to it is halted as it were by an invisible wall of vibration which surrounds the Temple.

"There is a different vibration in the ether of the lower desire world, surrounding the earth, which constitutes hell, from that which prevails in the part of our atmosphere which constitutes the upper desire world and the region of Concrete Thought. This rate of vibration again differs from the pitch of the states of matter which are inside the earth, in each of the nine subterranean strata. Therefore, each of these divisions of the invisible world also requires a different keynote, which is gradually taught Initiates as they progress upward on the path toward Adeptship, and it was the 'keynote' to one or more of these various realms that was given to Peter and others by Christ, Who was the Initiator in their case.

"The same 'keys' are now given to His followers by His successors who initiate worthy ones into the mysteries that they may serve their fellow men better in a larger sphere of endeavor. Thus music has a greater mission than simply to provide enjoyment for us; in fact, the harmony of the spheres is the basis of all evolution. Without that, there could be no progress, and when once our ears have become attuned to that, we have the 'key' to all advancement."



ASTROLOGY

Creative Astrological Analysis

Horoscope Interpretation

Karl Kleinstick

Part 1 – Preliminary Considerations

Let no one take the reading of a horoscope lightly, for it is a serious matter. A horoscope is the key to another person's character, and whether we recognize it or not, it has a great deal of power to influence that person. An interpretation executed in an improper spirit can do much damage, from misleading a person to disillusioning him, and from giving him unfounded hopes and confidence to investing him with disappointment, despair, and depression. Rendered in the proper spirit – that of loving, self-forgetting service that asks nothing in return – a horoscope interpretation has tremendous power to help a person understand the patterns of his life and on that basis to be able to live a more meaningful, purposeful, and productive life.

When a person gives his birth data to an astrologer he is expressing his faith in the astrologer's ability to be of help. Woe to the astrologer who betrays such a trust!

Some who criticize astrology claim

that any degree of accuracy that astrology may seem to have is due, not to any inherent validity of its own, but to the power of suggestion. Such a claim is only half-truth and the product of one-sided thinking. It is quite true that the trust which an individual places in an astrologer makes him susceptible to suggestion, but there are different kinds of suggestion.

From the esoteric point of view, we understand that nothing that is not in harmony with a person's nature can have any real power to affect him. That is, unless he surrenders his will to it. Such a situation would be similar to hypnosis, wherein the subject (victim) surrenders his will to that of the hypnotist. (Hypnosis is very harmful and not to be thought of as beneficial in any way. Any benefits that may seem to accrue from hypnosis result from the fact that the hypnotist imposes his will on his subject.)

Spiritual evolution demands greater and greater self-mastery, which requires

development and discipline of the will. Free will, the spiritual birthright of man, is not to be equated with "strength of desire," as so many people do. Rather, free will is the power to choose and decide what path one will follow. Of course, one must also accept the consequences of his choices. Free will does imply the power to choose to give up one's will to another, but the consequence of this is a retardation of spiritual development due to the failure to develop one's own will.

At worst, hypnosis ranges from unconscious to malicious black magic, which is the subversion of the free will of another either unwittingly or purposefully. (Contrary to what some people may say, a person can be hypnotized to do anything within the limit of his power. All that is necessary is the proper suggestion technique.) Such is the danger of surrendering one's will. At best, hypnosis is extremely questionable grey magic.

Generally, however, one is not susceptible to hypnotic suggestion unless he is already weak-willed, or unless the imaginative faculty is overdeveloped in relation to the will. Also, the more one is striving for self-mastery and trying to pull his own weight in life rather than trying to "have a good time" and get by with as little individual effort as possible, the less susceptible to suggestion he is.

May this be a warning to all aspiring astrologers. It is not our role to make people's decisions for them or to tell them what they should or should not do on the basis of their horoscopes. This is an infringement of their free will and borders dangerously close to black magic. The role of the astrologer is to help people understand what choices lie before them and *then let them do their own choosing.*

It is best for the astrologer to inform a person of this intention at the outset of an interpretation, for many people, conditioned as they are by a materialistic, self-seeking world, expect to have

their whole life, from the cradle to the grave, laid out for them on a silver platter. They expect the astrologer to do all the work and resent it when this is not forthcoming; they are irritated when they discover that they are expected to make an effort to understand and make use of the interpretation. It is not to be denied that pulp astrology and money-seeking astrologers have done much to foster such an attitude toward astrology. It should be the aim of the astrologer to strengthen the will of others. This is done by enabling them to choose more intelligently and understandingly due to a more enlightened outlook on their lives. The power that an accurate horoscope interpretation has to affect people is not due to any "hypnotic suggestion," then, but to the fact that the astrologer is waking them up to what already exists in themselves and in their relationship to things around them. Sometimes people will even become quite agitated when something inaccurate is said relative to their horoscopes, because it clashes with their inner makeup and creates a very uncomfortable feeling.

Thus, like any other truly meaningful and potent symbol, the horoscope accurately reflects a reality and can lead to a better understanding thereof through study, and to power over it through application of such knowledge. This does away with a lot of wasteful experimentation and groping in the dark. It can lead right to the heart of a matter without so much beating around the bush. And so it is that when dealing with a natal chart, the astrologer can reach right to the heart of a person much more effectively than many other people can. Hopefully, the astrologer will learn how to use this power wisely, compassionately, and discriminately.

There are many types of people who come to the astrologer for information, advice, or assistance, and since the astrologer's time is usually quite limited, it becomes necessary for him to decide what kinds of situations he

will train himself to deal with. The spiritually-minded astrologer takes astrology very seriously, and, consequently, usually does not care to deal with people who are only superficially curious about their horoscopes, especially when there are so many other people with a real need who are crying for help. For the curiosity-seeker, there are the pulp astrology books and magazines, the computerized horoscope interpretations, the materialistically-minded astrologers who are in it for the money, and so on, which cater to such tastes. These people are usually the passive ones who want every step of their lives plotted out for them and are most susceptible to "suggestions."

It is a good practice for the astrologer to request that those who ask him for help *write out* their reasons for wanting a horoscope interpretation. In addition, he should ask them to write out any particular questions or problems that may be bothering them and on which they would like some insight. These requests serve two purposes: first, they help the person asking for assistance to be more clear in his own mind as to exactly why he wants a horoscope interpretation; second, they help the astrologer to know how best to approach the person and what particular points should be given special attention.

It is important that the person be required to write these things out and not just communicate them orally. The effort to write things down will make him stop and think more seriously about his reasons for wanting a horoscope interpretation; sometimes, when he discovers that he really does not have any good solid reasons for wanting one, he will drop the matter because it would be "too much bother." This helps to weed out some of the curiosity-seekers. In addition, people who really do need help sometimes find it easier to write down their problems than to tell them to the astrologer. Writing them down forms an "ice-breaker," so to speak, which can lead to a more open and relaxed

discussion.

The more vague a person's reasons are for wanting his horoscope interpreted, the more vague and unsatisfactory will be the results that he is likely to get. The more clearly he understands his reasons, the more satisfying and helpful his encounter with an astrologer is likely to be.

As to the form and scope this written information should take, it is not necessary to ask for a complete autobiography as some astrologers do. The person should be asked to state his case clearly and concisely; it should be neither oversimplified nor cluttered with unnecessary details. Furthermore, he should be asked to take at least a day to think things over before writing them down. If more information is found to be needed later, it can be brought out in the course of the interpretation itself.

It is not possible to set down any hard and fast rules as to what to accept as good reasons for an interpretation and what to reject. That must be left to the discretion of each individual astrologer and his evaluation of each particular situation. In some cases, the astrologer may feel it desirable to ask for more information or more detail on the information given. In other cases, he may feel it necessary to decline to give an interpretation. It is his prerogative to do so when he is not asking a price for his services.

The astrologer may have several reasons for declining to do an interpretation. He may feel that the person is not serious enough about the matter or that his reasons are too superficial or vague. Sometimes the astrologer just gets a feeling that he should not do an interpretation when he looks at the chart. If this feeling is reasonably distinct, it can usually be trusted. It may be that the person is not ready to receive the kind of information the astrologer would give him.

If people are too self-centered they will hear only what they want to hear, in which case the interpretation

accomplishes nothing and the astrologer is wasting his time. If such people hear anything they don't like, they either ignore it or argue with it until they convince themselves they are right. Such people are only looking for self-justification and for an excuse to continue what they are already doing. They have no true interest in self-improvement since they are already convinced in that what they are doing is right.

People who are too worrisome or emotionally unbalanced are apt to pay attention only to the negative things that are said, and as a consequence, a horoscope interpretation is likely to make them even more despondent than they already are. Such people are so wrapped up in self-pity that they do not want to be helped. They are looking for sympathy and for some kind of justification of their behavior. "I can't help it, my horoscope says. . ." etc.

It is advisable to stay clear of people who want their horoscope interpreted in order to "see if astrology works." The astrologer should not feel obligated to "prove" astrology to anyone other than himself, though he may voluntarily choose to assist others in their endeavors to understand its mechanism. He would not be in astrology if he did not recognize some truth and value in it. That is to say, the spiritually-minded astrologer would not. He is too busy trying to improve himself and help others with his astrological knowledge and has no time to be trying to prove his art and science to skeptics who are already convinced he is wrong. Ultimately, truth resides within, and people must have some inner perception of truth before they can respond to any outward expressions of it.

Generally speaking, if the astrologer is of a serious and spiritual demeanor, he will not attract many of the curious, self-centered, or skeptical people. If he does, he may politely inform them that he is not prepared to deal with their situations. There are plenty of other sources that cater to the jaded tastes of

such people, so the astrologer need have no qualms about having refused them. He can be confident that, eventually, most such people will grow weary of a superficial, spiritually empty way of life and be ready for something of a higher, more satisfying nature.

To summarize, then, the astrologer should be careful to see that the people he endeavors to help are reasonably open-minded, mature, stable, willing to co-operate with him, and have some serious faith in astrology. If this is done, it will save much time and effort that would otherwise be wasted for little or nothing.

The procedure recommended above is for astrologers of some experience. For the beginning astrologer, it may be beneficial to gather many horoscopes of friends, family, and acquaintances, in order to acquire the basic knowledge and experience needed to get a good grasp on interpretation. In this case, it is not necessary to be so picky, because the astrologer is just "practicing." Of course, he should inform people accordingly. As more competence is gained, the astrologer can afford to be more choosy and concentrate his attention in a more useful manner.

The beginning astrologer should understand that he can never learn how to be a good astrologer from reading books and articles alone. Only as he gains experience through applying and refining his book knowledge will he gain competence. Too much indiscriminate reading and haphazard experimentation lead to confusion rather than competence.

Astrology is like any other true science in that a person can never learn so much about it that there is nothing left to learn. The astrologer should be able to learn something from every horoscope he interprets. The lessons learned from each interpretation should contribute to a better understanding of the next. When the astrologer ceases to learn from the horoscopes he interprets, which is more likely to happen when

money is one of the primary motivations, he ceases to be a good astrologer.

One of the obstacles to learning how to interpret horoscopes accurately is the inability to see beyond oneself. We are usually so indoctrinated with a self-seeking attitude that it is well nigh impossible for us to see another person as he really is. Instead, we tend to judge other people according to our own values, which we naturally assume to be correct.

As a consequence, there is a danger that the astrologer may tend to project his own beliefs and inadequacies on another when doing an interpretation. It is, perhaps, impossible to get away entirely from this, but in order to minimize the danger, the astrologer first and foremost should strive to face his own horoscope honestly.

Does someone object that this is no easy thing to do? No, it is not easy. When looking at our own horoscopes, we like to over-emphasize the pleasant things and gloss over that which is unpleasant. But it is only when we are able to be honest with ourselves that we can hope to see other people honestly. We must not only be able to see the proper indications in our own horoscopes, but we must also be able to admit their truth to ourselves.

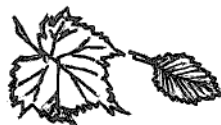
Another safeguard is to encourage feedback. Generally speaking, older or more mature people tend to give more meaningful feedback, while younger or less mature people just tend to listen and not say very much during an interpretation. The astrologer should encourage people to feel free to comment on anything he says, to re-enforce the things which seem to be right and to question when something seems to be wrong. The astrologer is as likely to make mistakes as anyone else, and it is best to admit the fact from the very beginning. That way, when mistakes are made, people will not be afraid to point them out and the astrologer will not be embarrassed by his human fallibility. Furthermore, it will help to

prevent the astrologer from getting off on a wrong tangent and never discovering it, and, thus, prevent him from making the same error again.

Sometimes, however, what appears to be an error in interpretation is actually a lack of mutual understanding. When the astrologer says something, he may have a certain meaning in mind, but another person may infer quite a different meaning from those same words. In such a case, a little discussion and clarification are all that is needed.

(To be continued)

* * *



"What I must do is all that concerns me, not what the people think."

—Emerson

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The Children of Scorpio, 1975

Birthdays: October 24 to November 22

Scorpio is a fixed water sign whose physical analogies are lakes, seas, oceans, or other bodies of water. When we look at a large body of water we generally see the surface thereof and a little way below it. The rest is hidden from our sight. The influence of Scorpio is similar to this in that it reveals some but hides much. That which we see on the surface is seldom a sure indicator of what lies beneath. Traditionally, Scorpio is the sign of the hidden processes and secret forces of nature. Scorpio individuals dislike bringing everything out into the open for all to see and are often the repositories of obscure and unusual information.

The positive influence of Scorpio gives an intense, determined nature that strives after complete self-mastery, and there is no quarter given or asked in this struggle. Such an individual aims toward the controlled direction of emotional energies into morally uplifting and constructive channels. In the process, a penetrating insight into the causes behind effects is often obtained. The above qualities have made Scorpio

the traditional sign of the healer.

The negative influence of Scorpio gives a harsh, sulking nature that is so wrapped in its own ambitions and problems that it has no time for the consideration of others. It also tends to give a headstrong manner that is determined to have its own way regardless of opposition or consequences. Such an individual tends to be a loner, holding a grudge against society for its failure to see things his way.

In the positive Scorpio, intensity of feeling is turned outward in cooperation with others, but in the negative Scorpio this same intensity is turned inward in self-centeredness. It is said that one cannot truly appreciate the value of selflessness until he has first experienced the deep bitterness that selfishness brings.

Turning back to Scorpio in general, both types have a tendency to put things that are disagreeable to their natures below the surface of consciousness without allowing them to come to a reasonable resolution. Thus, there tends to be a build-up of psychological pressures created in the course of time which, if it goes too far, can result in

undesirable neurotic and psychotic complexes. Thus, the exercise of Retrospection is particularly advisable for these people, to help them resolve each day's pressures as they are created.

Scorpio is ruled by Pluto, which is represented in Greek mythology by Hades, god of the underworld and of hidden wealth. Pluto rules the group consciousness of individuals who come together in cooperation for a common purpose. This is not to be confused with social groups or indistinct aggregates of people, which are ruled by Aquarius. In a negative sense, Pluto indicates a loss of the sense of participating and an obsession with self.

In the esoteric anatomy of man Scorpio represents the emotional soul. This aspect of the soul is developed by right feeling — a feeling for that which is aesthetically uplifting and that which is morally downgrading.

As the Sun passes through Scorpio, the Christ works upon man to develop in him an awareness of his responsibility to his fellow man and a spirit of mutual helpfulness and cooperation.

From Oct. 24 to Nov. 3, the Sun squares Saturn in Leo. This fixed square shows the need for these children to face life without despair and skepticism and to overcome obstacles and problems with self-confidence. A constructive, healthy attitude toward responsibility must be cultivated in order to reach goals and successfully meet competition. The Sun trines Mars in Cancer from Oct. 24 to Nov. 4, which can help in directing the energies in a courageous and enterprising way and mitigate to some extent the effects of the square. Since both planets are in water signs these children will be intense in nature and deeply emotional. It would be well to train them in ways of purity and fill their lives with creativity.

From Oct. 24 to Nov. 2 the Sun

conjunct Uranus imparts a nature that is dynamic and intolerant of restraint. These natives will tend to be interested in progressive ideas along the lines of medicine, healing, and all Scorpio-related interests.

Venus in Virgo squares Neptune in Sagittarius from Oct. 24 to 26. Venus tends to be critical and undemonstrative in Virgo, and the square to Neptune might cause these children to wander in a maze of deception. They must learn to discipline themselves in romantic ties, so others may not take advantage of their susceptible natures. This aspect may also cause a certain amount of fickleness in the native himself. From Nov. 6 to 16 Venus squares Mars, indicating difficulty in maintaining harmonious relations with the opposite sex. These natives have an emotional nature which needs self-control, lest unrefined feelings lead to excesses and attract many troubles in the life.

Venus conjunct Pluto from Nov. 13 to 22 deepens the romantic nature. There might be a constant seeking of emotional involvement unless these natives cultivate interests in group activities of a cultural or artistic nature.

Venus sextile Uranus from Nov. 13 to 22 would help give these children an enchanting nature that would attract a host of friends. There is a genuine concern for others, along with a love of and talent for art and music.

From Nov. 18 to 22 Venus opposes Jupiter in Aries, accentuating the need for these children to curtail their extravagant desire to make an impression on others. The nature can be self-centered and egotistical, and there is a need to mature and develop a sense of honest and simple values. These children should learn to transmute their feelings of jealousy and envy and to be content with what they have.

(Continued on page 515)



NEWS

COMMENTARY

Hope For the Sperm Whales ?

The following is taken from an article entitled "A Blooming Desert Project," in the May 24, '75 issue of *Science News*.

A report issued by the National Research Council concludes that:

"Two living organisms — a desert plant and a marine mammal — have evolved the same unique capability: the production of an unusually structured and valuable oil. By exploiting this evolutionary coincidence, impoverished American Indians in the Southwest's Sonoran Desert may ensure their own economic survival and the survival of an endangered species. . . .

"The plant is the native desert shrub jojoba. . . It is a scrubby bush that sports small, leathery leaves and bears hard, brown seeds that contain 50 percent oil. Its evolutionary 'cousin' is the sperm whale. . . Up to a ton of oil is carried in the huge spermaceti organ in the animal's gigantic head. . . one thing is known for sure about the spermaceti organ: It contains a highly valued oil with hundreds of industrial uses. It is for this reason that the sperm whale is hunted unceasingly.

"Sperm oil and jojoba oil are nearly identical structurally, but only sperm oil has been used industrially, due to its past availability and the difficulty of harvesting jojoba beans from wild desert plants spread over millions of arid acres. . . .

"The United States in 1970 banned the importation of sperm oil because of the animal's endangered status. Since then, stockpiles of the precious oil have dwindled. The chemical similarity between sperm and jojoba oils has been known for 40 years, but until sperm oil importation was banned, there was little incentive for development of a

jojoba-based agriculture. Indians, in need of an economic base within their reservations, have been interested for years in developing jojoba, and in the summer of 1972 harvested 87,000 pounds of seed from wild jojoba to facilitate scientific and economic testing. . . .

"Jojoba oil, tests show, can be used to replace sperm oil as a high-pressure lubricant, and jojoba wax has a chemical structure and properties like camuba wax. Camuba and other similar waxes are used in floor and paper finishes, polishes, candles, soaps and cosmetics. Jojoba oil could also become a source of straight chain unsaturated alcohols and acids used in many chemical products. . . ."

Cultivation of the jojoba plant for its oil should be encouraged for the sake of the Indians who stand to profit materially from an economic base of this sort and for the sake of the sperm whales, already an endangered species.

As the article also says: "No one is claiming jojoba culture will definitely save the sperm whale, but it might be a modifying influence." Countries other than the United States are continuing to hunt the whale commercially, and for them to accept a substitute product it would have to prove itself economically feasible.

Considerations other than the purely material are involved here, however. The slaughter of any animal, endangered or not, for economic motives such as this is wrong and will continue to engender

heavy debts of destiny for the perpetrators of these crimes against our younger brothers. Nature has provided an alternative product to the sperm oil. It is up to humanity to make the required effort to cultivate this product.

Vitamin C Helps Beat Back Pain

Vitamin C can be "very effective in the prevention and treatment of back pain," says the chief of neurosurgery at Baylor University's College of Medicine.

"Adequate nutrition, including Vitamin C and daily exercise, will prevent or eliminate most back pains, strains and disc ruptures," adds Dr. James Greenwood Jr., who's also professor of neurosurgery at Baylor.

"My study of Vitamin C for preventing and treating back pains goes back to 1957. I'd been troubled with severe back pain for more than 10 years and the attacks had gotten worse over the years.

"Then at the advice of a friend, Dr. Paul Harrington, an orthopedic surgeon in Houston, I began taking 250 milligrams of Vitamin C four times a day. Four months later the back pain disappeared and I was able to exercise without difficulty. When I cut Vitamin C out of my diet, the back pain returned.

"During the next seven years I applied the benefits of my own experience to more than 500 patients with back pain. They reported gratifying relief when the pain was caused by a slipped disc."

Dr. Greenwood now recommends that "everyone, regardless of whether they suffer from back troubles, should take at least 750 milligrams of Vitamin C a day. If discomfort develops or heavy exercise — like boating or baseball or hunting — is planned, they should increase the amount to 1,000 or 1,500 milligrams."

Vitamin C, Dr. Greenwood says, is not a vitamin in the ordinary sense of the word, but a construction material used in relatively large amounts to help collagen — the gelatin-like protein material contained in tissue and bone — hold the body together. He added that it is used by the white blood cells to maintain and repair body tissues and to control infection.

"It should be used in all cases of back strains or injuries along with physiotherapy," Dr. Greenwood continued. "And surgery shouldn't be considered for any disc or back condition for at least three months unless the pain is unbearable and unrelenting."

Dr. Harrington said he used Vitamin C on his patients for more than 40 years to treat and prevent backaches — and it "definitely works. I used it on more than 40,000 patients with back pain and disc problems.

"I began using Vitamin C — up to 2,000 milligrams per day — on about 1,000 patients a year and found that more than 80 percent of them experienced relief from pain and increased mobility."

by Bud Gordon

—*The National Enquirer*, June 24, 1975

The value of vitamin C in various facets of health and body maintenance is being increasingly underscored. Dr. Greenwood's success in combatting back pain with vitamin C should offer hope to many people suffering from this troublesome affliction. Vitamin C has also been recommended as helpful in combatting the ill effects of air pollution upon the body. In view of such expanding horizons, it would seem that continuing research into other potential uses of this nutrient is indicated.

New Evidence of Moon Split From Earth Told

New evidence for an old theory that the moon may have been a part of the primal earth that broke away 4.5 billion years ago was offered Wednesday in a joint paper by two eminent American scientists.

Harold C. Urey of UC San Diego and John A. O'Keefe of the Goddard Space Flight Center, Greenbelt, Md., advanced the possibility again in a presentation by O'Keefe before a scientific conference of the Royal Society in London.

Working together from opposite sides of the country, the two scientists found chemical evidence to support the theory put forth at the turn of the century by Sir George Darwin that the earth and the moon were once part of the same mass.

Using data gathered from Apollo lunar landing missions and unmanned moon probes, Urey and O'Keefe tested various theories before concluding that the fission or split-off theory should be considered seriously.

In a telephone interview, Urey said the new aspect of the theory concerns the apparent leaching of iron and so-called noble metals — gold, platinum, nickel, etc. — from one end of a single, cigar-shaped molten mass to its center.

Theoretically, this process — the sinking of metal to the center of the mass — took place before the moon broke off, and could account for the low density of the moon and its low content of noble metals.

The moon does not possess a large core as does earth, it was pointed out. In fact, earth's core of molten iron is some 4,000 miles in diameter compared with the planet's outside diameter of 8,000 miles. The moon's molten core, if there is one, is believed to be only 446 miles thick compared with a lunar diameter of 2,160 miles.

by Marvin Miles,
Los Angeles Times, June 12, 1975

Slowly but surely, material science is coming to an understanding of the origin of the Moon that has long been posited by occult science. (See *Rays*, August 1974, p. 366)

Another understanding that eventually will have to be reached is that of the Earth's inner construction. The material conclusion that the Earth's core consists of molten iron is not in accord with the occult teaching on this subject. The *Cosmo-Conception*, starting on p. 498, supplies extensive information on the constitution of the Earth. Included is the fact that the Earth is composed of eight strata, an additional layer, and a core of sublime occult significance the nature of which is undreamed-of by material science.

* * *

THE CHILDREN OF SCORPIO, 1975

(Continued from page 512)

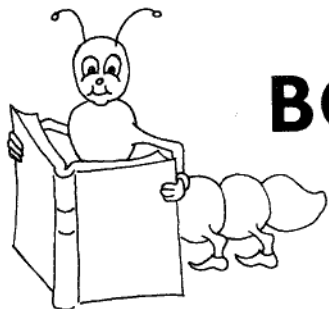
Mercury in Libra opposes Jupiter in Aries Oct. 24 to Nov. 2. By sign,

Mercury in Libra favors a broad, well-balanced mind with artistic inclinations. The opposition to Jupiter could cause a vacillating disposition, resulting in poor judgment. There is need to discipline impulses and make thoughtful decisions. From Oct. 25 to 28 Mercury sextiles Neptune, giving these natives an intuitive insight. They are sensitive and imaginative, having an uncommon ability to communicate well with others. Among more highly developed natives this aspect favours the development of clairvoyance, clairaudience, and other higher senses.

Mercury conjuncts Pluto from Oct. 24 to 28, accentuating the sensitivity of and adding depth to the mind. Sometimes, however, these children will be abrupt and forceful in their opinions, brooking no interference with their plans. If used constructively, there is an element of healing in this aspect. If motivated in a spiritual direction these natives can help others. This aspect may indicate involvement with groups of an intellectual nature.

Mercury trines Mars from Nov. 4 to 11, making the mind active and energetic with a talent for debate. These natives are not easily intimidated, holding their own in all matters. Mercury squares Saturn from Nov. 4 to 11, lending seriousness in thought to these children. They may be inhibited by feelings of fear and insecurity, however, and should be encouraged to habits of optimism, and open-mindedness, and flexibility. Mercury conjunct Uranus in Scorpio from Nov. 5 to 12 will tend to give a non-conformist attitude. These natives will be interested in occult matters, love creativity, and eagerly approach anything new — characteristics which will mitigate somewhat the former aspect of the square to Saturn. There may be a seesawing between old established ways and the new progressive ideas which

(Continued on page 522)



BOOK REVIEW



"Shasta and Rogue, A Coyote Story"

Shasta and Rogue, a Coyote Story, by Robert Lee Behme, Simon and Schuster, New York, 1974.

Long maligned as "criminals" of the animal world, coyotes have for years taken the brunt of farmers' and ranchers' anger at the depredation of their crops and stock by predatory animals. Coyotes are still fair game in many areas where they run wild and are considered legitimate targets for bullet and poison. Few animals have inspired as much unreasoning human hatred.

This true account of two coyotes raised in captivity presents an entirely different picture of the "varmint." The Behmes obtained the motherless pups when they were a few weeks old. After overcoming initial trepidation, the infants thrived under human care and proved themselves to be as friendly and docile as is the average good-natured dog.

The author was warned that it would be the height of folly to make pets of these animals. He was assured by those who "knew" and many who did not know coyotes that they were at best unclean and at worst dangerous to the life and limb of their human owners.

The coyotes proved otherwise. They astounded everyone with the seeming ease with which they adapted to their new home, and with the affection, trust,

and loyalty they manifested to their human "parents." The Behmes, initially alone among their friends and acquaintances, were prepared to welcome and love the coyotes. It is not surprising that, superstitions and old-wives tales to the contrary, the animals responded in kind.

The book is replete with accounts of endearing, humorous, and incredible incidents showing the gentle nature, extraordinary intelligence, and complicated personality manifested by these animals as they grew to maturity. "We can move their pans even as they are eating; they are neither angry nor uneasy and continue to feed, carefully avoiding our fingers." Although Mr. Behme had been warned that coyotes become vicious once they smell blood, one of his pets sniffed his profusely bleeding cut finger with little interest and walked away.

Plainly indicating their displeasure at being left alone, the coyotes learned to adapt to car travel and accompanied the Behmes on vacations and business trips. They were fond of fresh fruit, and evidence of the cunning employed by the female coyote in getting a ripe melon away from her brother is remarkable as well as amusing. Even when grown they appeared to have the run of the house, with no unpleasant consequences recorded.

(Continued on page 522)

READERS' QUESTIONS

Tree of Knowledge and the Generative Act

Question:

Where in the Bible is it specifically stated that the eating of the Tree of Good and Evil was the sex act?

Answer:

It is not stated in the Bible in so many words that: "eating of the Tree of Good and Evil is the sex act." Nevertheless, by interpretation, we understand that this is the case. Max Heindel gave the interpretation in a number of his writings.

This quotation is from *Christianity Lecture 14*: "That the tree of knowledge (of good and evil) is a symbolical expression for the generative function is readily apparent when we remember how limited the consciousness of man was at that time. He knew or was aware of nothing outside himself, his eyes had not yet been opened, his consciousness was internal, like the picture-consciousness of our dreams, except that it was not confused, but he was as unaware of the exterior world and beings as we are now of the spiritual world, save at the times when he was conducted to the temples and brought into intimate sexual contact with another; then, for the moment, the Spirit pierced the veil of flesh. Then man and wife *knew* each other in body, and to the initiated the Bible records these facts in a wonderfully illuminating way and continues to use the same expression in many places, such as: 'Adam *knew* his wife,' and Mary's question: 'How shall I conceive, seeing that I *know* not a man?' The pain of childbirth is also more logically meted out as a penalty for violation of

an injunction against sexual intercourse than as a punishment for eating an apple."

The Cause of Plant Malformations

Question:

How do you account for the malformations sometimes found in plant life, since the life-wave composing this kingdom has no will of its own?

Answer:

The building of the dense forms of of the plant kingdom is carried on chiefly by Nature Spirits under the direction of the Angels. These beings are evolving, as we are. The very fact that they are evolving shows that they are imperfect and therefore likely to make mistakes. Plant malformations are the result of these mistakes. As the Nature Spirits become more skillful, there will be fewer incongruities in the formations belonging to the plant kingdom.

Retrospection as Aid to Neurotics

Question:

I have heard it said that performance of the retrospection exercise prevents or relieves neurotic ailments. Please explain how this is possible.

Answer:

Retrospection accomplishes on a daily basis what the psychoanalyst teaches his patient to accomplish when he has him review the events of his lifetime in order to find any which may

have left a bad effect on the subconscious.

When the incidents of the day are reviewed in reverse order, they are called up from the subconscious memory where the record of these incidents has been stored. When we relive them vividly, as we are expected to do in retrospection, emotional energy which they have generated is released – energy which may not have been expressed or used up when they occurred and, therefore, had been repressed.

In many cases, such emotional energy leads to neurotic ailments. Thus, retrospection helps prevent these ailments because it releases the repressed energy before it has a chance to do any harm.

Material Inequalities

Question:

Can you elaborate on what causes two thirds of the world to be in a half starved condition and the other part in prosperity?

Answer:

The discrepancies among living conditions of people throughout the world can be explained by the operation of the Law of Consequence. We all reap exactly what we have sown – perhaps in this life, perhaps in another. Those people who live comfortably now have earned the right to do so on the basis of their previous activities. Whether or not they earn the right to do so again will depend on their present action and, no doubt, on the way in which they act as custodians for the material possessions which are now theirs. People who are forced to live under conditions of starvation or other forms of deprivation have in some way disobeyed natural law in the past and must now learn the consequent lessons.

Although on the surface such inequality may appear “unjust,” we must

remember that every Ego is responsible for his own lot in life. His condition in future lives will depend on the way in which he learns his lessons and grasps his opportunities for progress at the present time.

The Rosicrucian Order and the Rosicrucian Fellowship

Question:

What is the difference between the Rosicrucian Order and the Rosicrucian Fellowship? Is the same Temple used by both?

Answer:

The Rosicrucian Fellowship is the Preparatory School for the Rosicrucian Order. It is the exoteric focussing point for the work of the Elder Brothers of the Rosicrucian Order. That Order consists of great Beings – members of the human life-wave – who have completed the Lesser and the Greater Initiations, and who have elected to stay with their brother humanity to assist us in our evolution.

There are thirteen of these Brothers, including Christian Rosenkreuz, who is Head of the Order. The Rosicrucian Fellowship is the authorized mundane representative of this ancient Brotherhood for the present period, and is its latest manifestation in physical form.

The Rosicrucian Fellowship has a Healing Temple, but this is not the Temple of the Rosicrucian Order. That is located in Europe and is etheric, not physical, in structure.



NUTRITION



and



HEALTH

The Perils of Placebos

DIANA DUPRE

One definition of "placebo" is: "A prescription given merely to satisfy a patient." Traditionally, placebos have been regarded as relatively innocuous pills, having no specific effect on the condition for which prescribed. They sometimes may have been harmful in creating a sense of dependence in the patient, but were otherwise not deemed detrimental to the patient's health. Now, however, the realm of placebos seems to have expanded to include x-rays, vitamins, anti-biotics and other active components, and surgery. The risk to the unsuspecting patient, accordingly, has increased manifold.

Considerable information about current medical practice involving placebos is contained in an article by Sissela Bok in the *Los Angeles Times*, entitled "Deceptive Use of Placebos Challenges Medical Ethics." The article reveals that experimentation involving drugs and placebos is common. In endeavors to determine the effects of a new drug, for instance, some patients are given that drug while others are given placebos. Only rarely is the patient informed that he is receiving a placebo. In one instance, women who thought they were receiving birth control

pills actually received placebos — with predictable results.

It has also been indicated that some placebos containing active components have had a toxic effect on some patients, and were not as "harmless" as had been believed. Cases of nausea, dermatitis, hearing loss, headache, and diarrhea have been traced to placebos. Although no examples were cited in the article, it would not seem surprising if many undesirable effects also may have resulted from x-rays taken or surgery performed "merely" to pacify patients.

Some hysterectomies, appendectomies, and tonsillectomies are reported to have been performed "merely in order to give the patient the impression that powerful measures are being taken" for his welfare. Needless to say, such operations, even if harmful side effects did not result, are not morally justifiable.

The problem of dependence on placebos is serious. It shows the extent to which individual thought and conviction can influence physical reaction. Some patients, under the impression that they are taking medicine and con-

vinced that this medicine is helpful, *do* begin to feel better after taking placebos. Then, depending on the nature of the illness and the type of medicine they think they are taking, they may become convinced that good health can be maintained only if the medicine is continued. The same strong mental determination that led them to better their condition with the "aid" of an ineffective pill may now cause ill health to return if the pill is unavailable.

Cited is the instance of a psychotic patient who was given placebos but told they were tranquilizers. After she had become so addicted to the placebos that she took 25 a day, the physician treated the addictive problem and reduced the dose to two a day. He still did not tell the patient the truth, however, and she continued to believe that she was taking tranquilizers.

The growing role placebos play in children's lives is particularly disturbing. Many children, claims the author, receive "pills" without proper diagnosis, simply because increasing numbers of parents demand medication, such as powerful stimulants, to alter their children's behavior.

The cost of placebos, too, is increasing. Millions of dollars annually are spent for these unnecessary, or actually harmful, pills and procedures.

The author writes: "Meanwhile the number of patients receiving placebos increases as more people seek and receive medical care and as their desire for instant, pushbutton alleviation of symptoms is stimulated by drug advertising and by rising expectations of what 'science' can do. Reliance on placebic therapy in turn strengthens the belief that there is really a pill or some other kind of remedy for every ailment."

Moral, ethical, and evolutionary wrongs committed as a result of the administration of placebos can be great. Even in cases where it can be proven that no physical, mental, or emotional harm has resulted from a particular pill or procedure, the fact of the deception

alone is unjustifiable. Adult patients have a right to know, and for their own sakes *should* know, the truth about what they are ingesting, what is being done to them in the name of medicine, and why. Deliberate measures to affect another person's health either directly or indirectly should not be taken without that person's knowledge and consent.

Although the author seems to be in general agreement with this point of view, she maintains that: "Honesty may not be the highest social value; at exceptional times, when survival is at stake, it may have to be set aside." Again: "In some cases the balance of benefit over cost is so overwhelming that reasonable people would choose to be deceived." Perhaps there are truly *exceptional* cases in which this is true, particularly as concerns a child or an adult proven to be incapable of making decisions for himself. The person who makes such a decision on his behalf, however, assumes an even greater responsibility than he may realize.

It appears obvious to anyone conversant with the Law of Consequence that physicians who deliberately perform needless operations, even in the interest of "satisfying" patients, will be burdened with debts of destiny. Deliberate mutilation of the physical body, for whatever reason, may well result in impairment of that Ego's physical body in a future life. It stands to reason that the person causing such mutilation somehow will be afflicted also.

It is reasonable, too, to suppose that physicians who deceive patients with "sugar coated pills" of no intended medicinal value are incurring future obligations. The degree of restitution no doubt will vary with the circumstances of each case. Even when no harm results, however, the *deception* of the patient — the dishonesty involved — will not likely be ignored.

Two factors having fundamental bearing on the problem of placebos were not mentioned by the author. First, occult science teaches that the initial

cause of disease lies in a person's attitude and conduct, not in the physical agents such as "germs" which may appear to set illness into motion. In order for a person to attain perfect health, he must live in accordance with natural law, and he must have paid the debts of destiny generated by disobedience to natural law in the present and previous lives. This fact, basic to an understanding of the healing process, is continually repeated in these pages. Until the medical profession, medical science, and the human race in general learn to understand and work with this principle, repetition will continue to be necessary. No pills, placebos or otherwise, and no surgery, pacifying or otherwise, can effect a permanent cure. The patient himself is the only one who can do this, by bringing his attitude and behavior into conformity with spiritual principles.

Secondly, there is the matter of diet and natural medicine. If we neglect taking care of our bodies and thereby harm ourselves, we are as guilty of disobedience to natural law as we are if we harm another person. We can harm ourselves physically, mentally, and emotionally by consistently eating wrong foods, just as we can do so by allowing our passions to get out of control. The galaxy of known nutritive essentials is complex, and a lack or an imbalance among them soon leads to bodily impairment of one sort or another. Many drugs are known to negate or interfere with the workings of vitamins, minerals, amino acids, etc. Many drugs, too, are known to cause other harmful side-effects.

On the other hand, one who consistently eats a balanced diet including all essential nutrients is less likely to fall prey to ill health. He also is more likely to be mentally and psychologically equipped positively to withstand the bouts of illness that do come his way, without having to resort to the aid of placebos or pacifying measures of any sort.

Herbal and other natural remedies

exist for many, if not all, of the diseases which afflict humanity. If a patient is truly ill, he does well, with the advice of a knowledgeable doctor or naturopath, to utilize natural remedies. If the patient must be "pacified," it seems far better to pacify him with the elements of good diet — which cannot help but be of lasting benefit to him — rather than with "harmless" placebic pills and procedures which are proving to be far from harmless.

The Cucumber

The cucumber is undoubtedly the most misrepresented, and the least understood of all our foods. The public should know the truth about the cucumber, because it is one of the best of foods, when properly prepared and eaten, but when eaten as generally prepared, it has lost all or nearly all of its food value, and is often injurious because of the harmful vinegar and the methods of preparing it.

The cucumber is a complete, well balanced, highly alkaline food that supplies the essential elements for growth and repair in their purest, sweetest and best form. It contains protein, fat, carbohydrates, vitamin "B", potassium, sodium, calcium, magnesium, iron, phosphorus, sulphur, silicon, chlorine, and flourine.

It is especially rich in potassium and phosphorus. It is a good blood builder and purifier. There is no better nerve, brain and skin food. It is cooling, healing and soothing. It is a fine laxative and an excellent eliminator. It will help to build new cells, new nerves and a new body. It is one of the few phosphorus foods that can be combined with protein. This is a great advantage, as phosphorus and protein are assimilated at the same time.

A large cucumber is a complete food

in itself, and is capable of sustaining life for some time. It satisfies for not only one meal, but until digestion, absorption and assimilation are completed. The cucumber is a semi-fruit that may be eaten with vegetables, cereals, fruits, nuts and at any meal where no sweets are served.

Select the fair sized cucumbers. All cucumbers are good, but the fairly well matured are best. Always select those that are fresh, firm, and dark green in color.

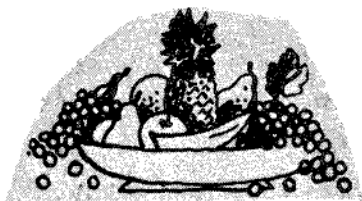
Wash them in running water. Do not peel them, because the cell salts and vitamins are in and near the skin. Peeling denatures and makes them lose about seventy-five per cent of their food value (chemical ingredients). The skin is the most valuable.

The cucumber should never be cooked, because the heat precipitates the phosphorus and potassium, and these valuable cell salts are lost. These are two of the most valuable elements in the cucumber.

Learn to eat the entire cucumber without any seasoning or trimmings, as it needs none. *Eat* it as you would an apple, skins, seeds and all. If you have never tried eating the entire cucumber, begin at the next protein meal by eating a small amount until the body establishes a tolerance for it. In a short time, the body will accept it as a tried friend and you will enjoy it.

The cucumber has a beneficial effect upon the kidneys and many tasty salads are made with it.

—*Health and Vision*, Feb. 1975



THE CHILDREN OF SCORPIO, 1975

(Continued from page 515)

come to light.

From Oct. 24 to Nov. 3, Mars in Cancer trines Uranus, giving an emotional depth to the nature which is resourceful and ambitious to accomplish along original and inventive lines. These children should be given the needed freedom to develop their creative potentials and room to exercise their high spirits.

Jupiter trines Neptune and opposes Pluto from Nov. 4 to 22, giving ample aspiration and comprehension to these natives. An inordinate desire to manipulate society also may develop, however. They must be careful that their ambitions to help are selflessly motivated.

* * *

"SHASTA AND ROGUE, A COYOTE STORY"

(Continued from page 516)

Because of the tender loving care received from infancy, these coyotes lost their major defense — suspicion of man. Said Mr. Behme: "While neither Shasta nor Rogue was friendly with all people, they had learned to trust man and not to fear him. In the wild, that combination could cost them their lives. To set them free would be to sentence them to death; and as pleasant as it might be to dream of a day when they could return to nature, it was the one thing I could never give them."

This book aptly illustrates the overriding power of love. Although members of their species have been reviled and mistreated by generations of human beings, these two coyotes immediately responded to the love shown by their human "family" sufficiently to disprove many of the iniquitous tales that have grown up about their kind. Herein is a lesson that must be learned and widely applied by all mankind.

—D.F.



HEALING

One Life

There is only One Life in the universe, the Life of God. "In Him we live, and move, and have our being." We, and all else that lives, are manifestations of God. In time we will become creators as He is a Creator, full of compassion and love.

The healing consciousness is the consciousness of unity and oneness. It flows out from the Ego who possesses it to soothe and re-vivify the form encasing that manifestation of the One Life toward whom it is directed.

When one part of the Whole is sick, the Whole cannot be truly well. Thus, since we are each a part of that Whole, what affects one most certainly does affect all. He who can generate the healing consciousness within himself and cause it to soothe and comfort his fellow humanity contributes to the well-being of the Whole much more than he may realize. He who disobeys Natural Law in such a way that ill health results — especially one who does so although he *knows better* — hurts not only himself and those nearest and dearest to him, but also all of his fellow men who partake of the One Life.

It does not occur to many people that their responsibility for maintaining their health extends far beyond themselves. They may go so far as to consider the effect of their potential illness upon their families, but certainly

not the fact that the state of their health has bearing upon all humanity, within the framework of the One Life.

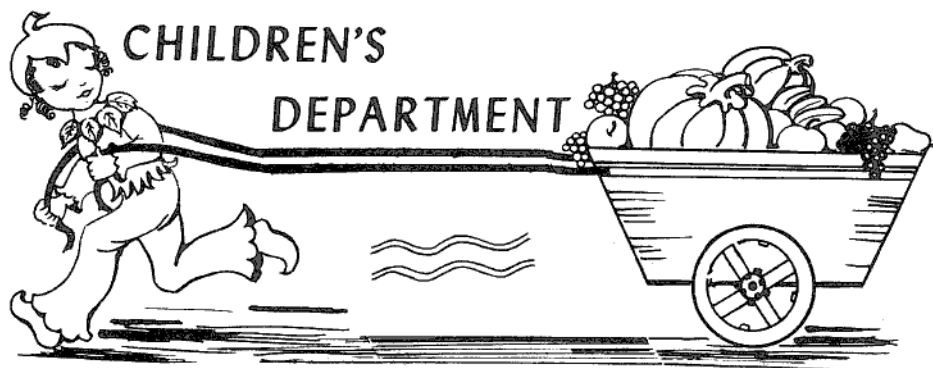
Those who possess the healing consciousness are also influential on a wider scale than that of their immediate environment. Certainly they direct healing thoughts and prayers to specific individuals, and that is all to the good. In addition, however, by the very purity of their lives and the strength of the compassion in their hearts, the loving thoughts they send out affect all humanity for the good.

* * *

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 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

November . . . 6 — 14 — 21 — 28

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.



Giving Gifts

"Now don't forget to thank Mrs. Squirrel when you leave," admonished Mother Rabbit, combing Howard's whiskers for the third time in twenty minutes.

"Yes, Mother," said Howard, squirming.

"And don't forget to use your napkin after you eat," Mother Rabbit went on.

"Yes, Mother," said Howard, squirming harder.

"Do you have Simon's present?"

"Yes, Mother," said Howard, pulling a small package out of his pocket.

"Hmmm," said Mother, eyeing the ribbon with its droopy ends critically. Then she smiled. "Well, for a first wrapping job, that looks very nice indeed. What did you get for Simon?"

"A carrot," answered Howard.

"A -- carrot?" repeated Mother, frowning.

"Sure, what could be better than a carrot? I think that's a great present," said Howard enthusiastically.

"Do you think Simon will like it?" questioned Mother.

"Sure," answered Howard. "Can I go now?"

"All right, Dear," said Mother,

Dagmar Frahme and Elsa Glover

sighing. "Have a nice --" but before Mother could finish, Howard had raced out of the rabbit hole and was dashing across the meadow to the big old oak tree where Simon Squirrel and his family lived.

Randy Raccoon, Fiona Fieldmouse, and Cindy Skunk were already in the front yard.

"Hi, Howie," said Fiona. "What did you get Simon? I got him a package of Brazil nuts."

"And I got him some almonds and Cindy got him four chestnuts," said Randy.

"I got him a carrot," said Howard proudly.

"A --- carrot?" repeated Cindy, frowning.

"A CAR-rot!" exclaimed Randy, disdainfully.

"A carrot?" said Fiona. "Are you crazy?"

"What do you mean, crazy?" Howard was about to ask, but just then Simon came to the door.

"Hi, guys," he said. "C'mon in."

"Happy birthday, Simon," chorused Howard, Fiona, Cindy, and Randy, handing Simon their presents all at once.

"Hey, thanks!" exclaimed Simon. "Oh, boy! This is fun."

Simon tore open the first package. "Almonds!" he shouted. "Thanks, Randy. They're my favorites, and Mother hardly ever gets them."

"I kinda thought you'd like them," said Randy. "But I sure wouldn't be caught eating one!"

Simon laughed, and opened the next package. "Brazil nuts!" he exclaimed gleefully. "You guys sure know how to pick 'em. Thanks a million, Fiona."

"You're welcome," said Fiona. "But I hope you can crack those shells open. I couldn't."

"Oh, I won't have any trouble with that. My teeth get sharper every day," bragged Simon. "What's this?"

Simon squeezed the third package. "Golf balls?" he asked, looking puzzled and almost disappointed.

"Open it!" demanded Cindy, giggling.

Simon tore off the paper and stared at the four huge nuts in his hand. "Chestnuts?" he whispered.

"Well, they're not golf balls!" answered Cindy, still giggling.

"But where did you get chestnuts?" asked Simon. "I had one once and my father said they're so hard to find I'd probably never eat another one as long as I lived. That was the best thing I ever ate."

"My uncle brought them when he came last week," said Cindy. "He said there's one tree near where he lives that has them, and he thought I'd like to see some. But I thought you'd like to eat them more than I'd like to look at them, so they're yours," said Cindy.

"Wow!" said Simon. "Thank you, Cindy. That's a keen present. What's this?" He picked up the last package and squeezed again. "That can't be a

nut," he said.

"It's not, but wait till you see what it is!" said Howard impatiently. "Open it!"

Simon opened the package eagerly, and his face fell. "It's a - a - carrot, isn't it?" he asked after a minute.

"It's the biggest carrot I could find," said Howard proudly. "Isn't it great?"



"Uh -- yah -- sure, Howie, it's -- it's real -- neat," said Simon with no enthusiasm. "Uh -- thanks -- thanks a lot," he added.

Simon wrapped up the carrot and put it behind the nuts, almost, thought Howard, as though he didn't want anyone to see it. Then Simon said, "Let's go outside and play till the ice cream is ready."

Cindy, Fiona, and Randy, who looked as though they were glad to go somewhere else, followed Simon. Howard was left all alone. He felt very unhappy. All week long he had looked forward to the party, and now everything seemed all wrong.

"Simon didn't like the carrot at all," he said to himself. "What's the matter with him? It's a lot better than those stupid nuts! I don't want to stay at this dumb old party, anyhow. I guess I'll go home." But then Howard remembered the ice cream that Simon had promised. "I'll wait till after the ice cream," he decided. "Then I'll go home."

So Howard went outside and played with the others. Nobody paid much attention to him, though, and although Simon tried to be polite, Howard got the feeling that Simon didn't want to have anything to do with him.

Finally Mrs. Squirrel called, "Who wants ice cream?" and everyone rushed inside, leaving Howard to bring up the rear.

He took his dish of ice cream from Mrs. Squirrel, remembering at the last minute to say "thank you," and sat down in a corner. Nobody came to sit beside him, and he felt lonely and left out. He tried to make the ice cream last and last, the way he usually did, but just the same, it didn't taste very good.

Finally Howard finished, and felt more unhappy than ever. "I guess I'll go home now," he said, standing up. "Thank you for the very nice time, Mrs. Squirrel."

"You're welcome, Howard. We're glad you could come," she answered. "Simon, aren't you going to see your guest to the door?"

"Huh? Oh sure. You going home now?" said Simon, who had been talking to someone on the other side of the room and had paid no attention to Howard.

Simon opened the door and said, "Thanks for coming, Howard. And thanks for the nice - um - carrot."

"You're welcome," said Howard, who knew that Simon didn't mean a word he said. "Bye," he called to the other guests.

"Bye," said a few voices half-

heartedly, but most of the guests didn't seem to care what Howard did.

Howard trudged home, his ears drooping and his cotton tail limp.

"Did you have a good time, Dear?" asked Mother.

Howard nodded. "Uh-huh. I had a good time."

"What kind of presents did Simon get?" asked Mother.

"Mostly nuts, I guess," mumbled Howard, wishing Mother would stop asking questions.

"Did he like the carrot?" she went on.

"Yah," said Howard. "He said it was real - neat. I've got homework to do now. I'm going to my room."

"Oh," said Mother, surprised. But then she understood. "All right, Dear. We'll have supper at five o'clock."

Howard went to his room, opened his geography book, and slammed it shut. "Nuts!" he said. Then, remembering that he really didn't want to hear any more about nuts, he said, "Rats! That was the best present I could think of. I'd like a carrot more than anything else in the whole world. Why didn't that fool squirrel like it?"

"What fool squirrel?" said a little voice unexpectedly. "Seems to me it was more a fool rabbit."

"Oh, no!" exclaimed Howard. "You again! Why don't you go away?"

"Why should I?" said the voice. "It's much more fun to stay here and be your conscience. What gave you the brilliant idea of giving a carrot to a squirrel?"

"Because carrots are the best things there are. I love to get carrots," answered Howard impatiently.

"You love to get them," repeated the voice. "You're a rabbit."

"So what else is new?" asked Howard.

"Don't get smart with me, young man," said the voice sternly. "You are a rabbit, and Simon is a squirrel."

Has it ever occurred to you that there might be a difference?"

"Yes, it has *occurred* to me," said Howard, who had never used that word before. He used it now only because he was irritated. "Rabbits have cotton tails and squirrels have long tails, and rabbits hop and squirrels can't, and squirrels climb and rabbits can't."

"And?" prompted the voice.

"And what?" asked Howard.

"Think!" ordered the voice.

"Oh, leave me alone," said Howard.

"No!" said the voice. "Think!"

There was nothing left for Howard to do but think, so he thought. What other differences were there between rabbits and squirrels? They were different colors, and they lived in different places, and they ate ---- oh! Howard's eyes grew wide.

"Ah-ha!" said the voice triumphantly. "You thought. And what did you think?"

"Rabbits and squirrels eat different things. Rabbits eat carrots and squirrels eat nuts," whispered Howard.

"Bright boy!" said the voice. "Now, what are you going to do about that?"

"Do about what?" inquired Howard.

"Don't play dumb-bunny with me," said the voice. "You know what. What are you going to do about it?"

"I guess I'd better get Simon a present he can use."

"Good boy!" approved the voice. "Hop to it. I'll be back in two hours to see how you made out."

"I'll hold my breath!" muttered Howard.

Howard went to the kitchen. "Have we got any nuts, Mom?" he asked.

"Why, no, Howard. What would we want with nuts? And why aren't you doing your homework?" asked Mother.

"I've got something else to do now," said Howard. "I'll do my homework later. Do you know where I can

get nuts?"

"Well, no one in the rabbit warren has any, I'm sure," said Mother, who thought she knew what Howard was up to. "There's that big pecan tree in the Cunningham's front yard. Some pecans must have fallen to the ground by now."

Howard stared at his mother. He had never been allowed to go into the Cunningham's yard because they kept a big, black, shaggy dog who chased rabbits.

"It's all right to go there today," said Mother, smiling. "The Cunninghams went to the city and took the dog with them. But don't ever go there any other time without asking," she warned.

"I won't," promised Howard. "Thanks, Mom!"

Howard raced across the meadow, darted across a quiet country road, and in no time was looking through the picket fence around the Cunningham's yard. Many nuts were lying on the ground, and as soon as Howard had made sure that the car really was gone and the dog really was nowhere to be seen, he wriggled under the fence.

He quickly scooped up as many nuts as he could carry, wriggled back under the fence, crossed the road, and started to dash across the meadow. He kept dropping nuts and having to go back for them, but after a while he managed to make his way to the Squirrels' home.

Simon flung open the door and said, "Hi, Dad. I had a great party and ----" Simon stopped and stared at Howard. "Oh, it's you. I thought it was my father. He should be home soon. Come in."

"Uh -- no, thanks, Simon," said poor Howard, embarrassed. He knew very well that he was the last person Simon wanted to see. "I brought you another birthday present. I just never stopped to think that you wouldn't like to have a carrot as much as I would. Maybe you'll like these better. Hold

out your paws."

Looking surprised, Simon held out his paws, and Howard dumped the pecan into them. "Pecans!" Simon exclaimed. "Where did you find them? The only pecan tree I know about is in the Cunningham's yard, and nobody dares go in there."

"That's where I got them," said Howard, and told his story.

"Wow!" said Simon. "Thanks a million, Howie. That's a great present. Look -- um -- would you like your carrot back? Even my mother doesn't know what to do with it."



Howard laughed. "I'll bet she doesn't. My mother wouldn't know what to do with those pecans, either. Sure, I'll take the carrot. If you don't want to eat really good food, I will."

And so the boys sat down under the oak tree, Howard gnawing the carrot and Simon cracking pecan shells. They talked a lot and laughed a lot -- often, I am sorry to say, with their mouths full.

When they saw Simon's father coming home at last, Howard jumped up. "I've gotta go. Mother won't like it if I'm not home for supper," he said, and started across the meadow.

"So long, Howie," Simon called after him. "Thanks again."

Howard burst into the rabbit hole just as his family was sitting down to supper. "I'm not very hungry, Mom," he said, sliding into his place.

"Why not?" asked Mother. "Don't you feel well?"

"Oh, sure," said Howard. "I feel fine. I feel great! But Simon couldn't use the carrot I gave him, so I ate it. And he ate the pecans I gave him

instead. And I bet he's not hungry for supper either."

Mother laughed. "No, I don't imagine he is," she said. "Well, I guess it's all right this time, as long as you learned a lesson. Did you?"

"I sure did," said Howard. "If you're going to give somebody a present, you should give him something he wants, not something *you* want."

* * *

OOPS!

Diagram 8 was inadvertently omitted from the Astrology article, "Aspects," which appeared in the October issue of *Rays from the Rose Cross*, page 461. We print it now with our apologies and the hope that you have not been too greatly inconvenienced.

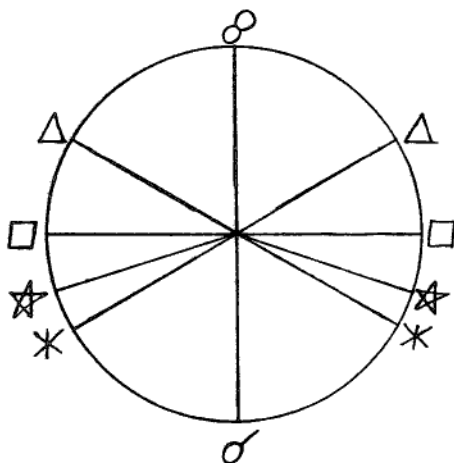


Diagram 8

If the doors of perception were cleansed, everything would appear to man as it is—infinite. For man has closed himself up, till he sees all things through the narrow chinks of his cavern.

—William Blake

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