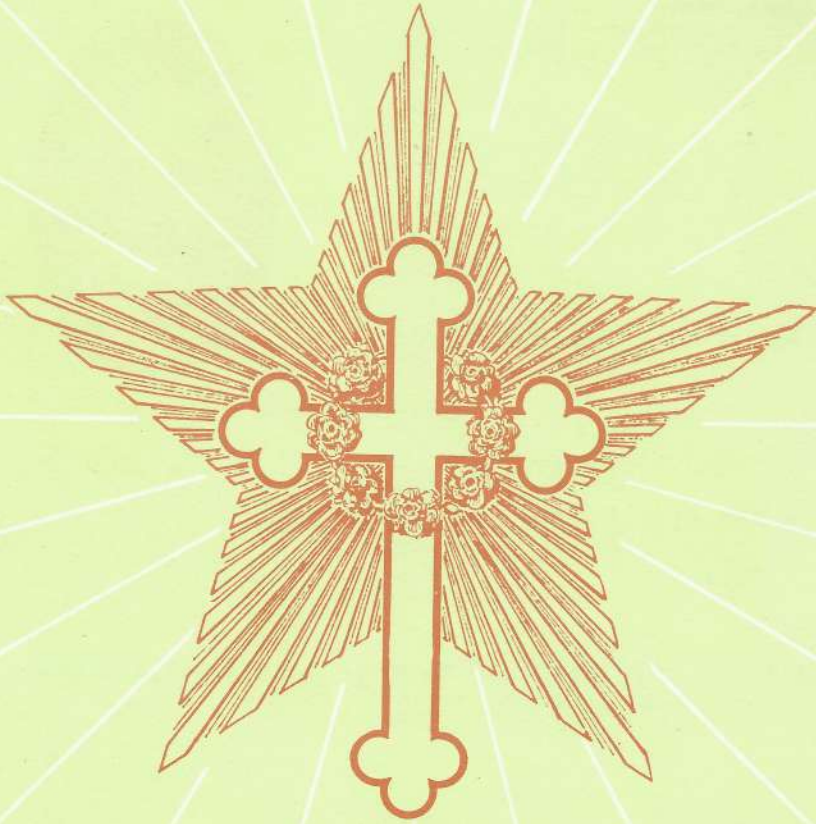


March, 1976 50¢

RAYS from the Rose Cross



*The
Rosierucian Fellowship*



TEACHINGS OF AN INITIATE

by Max Heindel

Chapters on:

THE WAY OF WISDOM

THE SIGN OF THE MASTER

THE NEW SENSE OF THE NEW AGE

SCIENTIFIC METHOD OF SPIRITUAL UNFOLDMENT



Reveal wonders of the coming age.

212 Pages

Cloth

THE ROSICRUCIAN FELLOWSHIP

2222 Mission Ave. Box 713
Oceanside, CA. 92054 U.S.A.

The Rosicrucian Fellowship Magazine

ESTABLISHED BY MAX HEINDEL
JUNE 1913

Vol. 68

No. 3

March

1976



Contents

To an Astrologer... Ella Wheeler Wilcox....	98
Climbers All... Irene Stanley.....	98
Tolerance... Author Unknown.....	98

Editorial—

Faith and the Law.....	99
------------------------	----

Mystic Light—

My Peace... Christine Lindeman.....	100
An Aspirant's Prayer... Josephine Anne Chausee.....	103
Archetypes - Patterns of Growth D. Ross Duffel.....	104
Discipline... Patricia Miller.....	107
Oneness of Life... Audrey Glover.....	111
The Miracle of Children... Don Campbell...	114
Be Ye Transformed... Evans Waterman.....	115

Max Heindel's Message:

Initiation: What It Is and Is Not, Part 3....	119
---	-----

Studies in the Cosmo-Conception:

The Pituitary Body and the Pineal Gland..	121
---	-----

Western Wisdom Bible Study:

Gethsemane.....	122
-----------------	-----

Astrology Department—

The Ductless Glands, Their Role and Rulers... Max Heindel.....	123
Sacrifices to Appease Saturn... J.W.....	126
When to Plant... A.F.H.....	127
The Children of Pisces, 1976.....	128

Nutrition and Health—

What About Onions?.....	137
The Beneficial Onion.....	138
From the Rosicrucian Fellowship Cookbook.....	138
Nutritious Nut Grass.....	138

Healing Department—

Healing and Free Will.....	139
----------------------------	-----

Children's Department—

The Really True Giraffe Dagmar Frahme.....	140
---	-----



Subscription in the U.S., Canada, and Mexico, one year \$4.50; two years \$8.00. Other countries, \$5.00. U.S. money or equivalent. Single copies 50 cents, current or back numbers. Entered at the Post Office at Oceanside, California as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 2, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

Printed and Published by

The Rosicrucian Fellowship
P.O. Box 713 Oceanside, CA 92054 USA

To an Astrologer

Nay, seer, I do not doubt thy mystic lore,
Nor question that the tenor of my life,
Past, present and the future, is revealed
There in thy horoscope; I do believe
That yon dead Moon compels the haughty
seas

To ebb and flow, and that my natal star
Stands like a stem-browed sentinel in
space

And challenges events; nor lets one
grief

Or joy, or favor, or success pass on
To mar or bless my earthly lot, until
It proves its fated right to come to me.
All this I grant; but more than this I
know:

Before the Solar Systems were conceived,
When nothing was but the unnameable,
My spirit lived, an atom of the Cause.
Through countless ages, and in many
forms

It has existed, ere it entered in
This human form to serve its little day
Upon the Earth; the deathless ME of Me.
The spark from that all-creative fire
Is part of that eternal source called GOD,
And Mightier than the universe. Why he
Who knows, and knowing never once
forgets

The pedigree divine of his soul,
Can conquer, shape and govern destiny,
And use vast space as 'twere a board
for chess

With stars for pawns; can change his
horoscope

To suit his will; turn failure to success,
And from preordained sorrow harvest joy.

There is no puny planet, sun or moon
Or Zodiacal sign which can control
The God in us! If we bring *that* to bear
Upon events, we mold them to our wish;
'Tis when the Infinite 'neath the finite
gropes

That men are governed by their
horoscopes.

—Ella Wheeler Wilcox



Climbers All

Not by visible transportation
are the higher ranges of life attained.
Unseen the work of preparation,
the hours of quiet contemplation;
the footage lost, by faith regained.
Undazzled by pleasure-lights, unblinded,
with steadfast hold on the Hand unseen,
climbers by star-glow, spirit-minded,
we rise to the summits, refreshed, serene.

—Irene Stanley

Tolerance

Could we but know the sorrow of each
heart,
Each vain regret, each bitter, scalding
tear,
We would not be so quick to judge,
but would
Be in our finite judgment less severe.

Could we but know the weakness of
each heart,
The battles bravely fought but to be lost,
We would not be so ready to condemn;
We'd read the soul and estimate the
cost.

Could we but know that strength and
weakness are
Own brothers, differing only in degree,
We would not err so in our thought of
others —
We'd read the soul with eyes that really
see.

— Author Unknown



Editorial

Faith and the Law

The vernal equinox brings with it lengthening days and renewal of life. Our faith that this will happen is unshakable, because we have seen it re-cure year after year.

Faith is bred of confidence and confidence comes from experience. One who trusts confidently in God knows from experience he will not be forsaken. His faith is sure and strong; not because it should be, but because it is impossible to be otherwise.

We are told that all things were made from faith. It is the "substance of things which have come to pass." (Heb. 11) The Christ said, "According to your faith be it done to you." (Matt. 9:29)

We are able to have faith in the unseen things of God because that which we see in His world is dependable. The skies, the seas, the earth, follow entirely predictable laws, in which we unhesitatingly place our faith. It follows, then, that we may just as unhesitatingly place our faith in His unseen laws.

When we are told that God is Love, and love is the strongest power in the world, we can believe it. When we are told that "whatsoever a man soweth that shall he also reap," we can believe that, too, and so no longer be surprised when someone we dislike responds in kind to us. By faith we know that God's law works.

And so, with faith in the law, we begin to send forth love and peace and good will to all people and nations – particularly to those whom we find hard to love. In faith, we know that if we give love from the heart, we will receive love. So, undaunted by appearances, we continue, until the love which at present is unseen, becomes manifest by our faith and continuing love.

By faith we know, too, that the love, peace, and good will that we are sending forth must, because of the law, help lift the world into the Light and contribute to the coming of the kingdom of God on earth. "...faith is the force in man which opens up the channel of communication with God and brings us into touch with His Life and Power." (*Christianity Lectures* 296)

The day we begin to live by faith is our vernal equinox. Our days begin to grow lighter and our life is renewed. By faith our joy is increased and we are warmed by love. Our spring time of faith grows into summer, and eventually the time of harvest will come. For "faith is the substance of things hoped for, just as it was the substance of things which have come to pass; and it is the evidence of things not seen." (Heb. 11:1, *Lamsa Translation*)

Mystic



Light

"My Peace..."

Christine Lindeman

Everywhere men hunger for peace, yet much discord remains abroad in the world. When there are not actual wars or skirmishes, or battles, there still remain individual hostilities, family quarrels, gangland encounters – man set at variance against his fellow men.

The yearning for peace is ageless, but in all of recorded history, there have been very few times when a group of men somewhere was not engaged in open conflict with another group. Individual hostilities have never ceased, and it is safe to say that not once in the memory of man has there been even so much as a moment in which one or more of our fellow human beings were not engaged in antagonistic behavior against one or more of their brothers.

Why this dichotomy? Why this continuing disharmony within the life-wave, when so many of its members long for tranquillity? Is it, perhaps, because most of us have not yet found the peace within which must precede achievement of peace without?

In one of the most beautiful passages of scripture, Christ Jesus told His followers: "Peace I leave with you,

my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (*John 14:27*)

The aura of peace so sublime, so complete, *cannot* be given by the world, It is truly spiritual, and truly consummate. It can come only from within.

This, as so many other of the Teachings and promises of Christ Jesus, leads us again to that inescapable Truth which is fundamental to human evolution: the Christ must be born within every human being. The awakened Christ power within is the only source through which we, as individual Egos, will attain to the spiritual power, the wisdom, and the internal tranquillity – His peace – that bless those who have advanced to the stage of adeptship and beyond. Many of us already know from experience that the more the Christ is awakened within us, the stronger are the foundations of peace being laid within ourselves.

Testings

Sometimes, of course, it may not seem like that at all. Into the life of

every Aspirant come periods of bitter depression and desperation, more strongly etched into our consciousness because they are in such sharp contrast to the moments of exaltation also given to everyone who first begins to discover the spiritual life. At those times when we are acutely conscious of our faults and of the imperfections we have only lately begun to discover in ourselves, at those times when our tests seem particularly difficult and we think we are not mastering them, and at those times when the perverse lower nature gets the upper hand over our Higher Selves, we feel anything but peaceful. Many Aspirants, especially early in their journeys along the Path, experience such periods of extreme stress that they feel themselves torn apart and wonder if they will ever get straightened out again.

If the Aspirant remains sincere and conscientious in the performance of duties and exercises, however, and continues to perform loving service in the face of turmoil, his vital body – most specifically the two higher ethers which are to form the soul body – is becoming ever stronger. Constant repetition of both spiritual exercises and acts of service strengthens these ethers, and the Ego builds an ever more substantial basis of spiritual power with which to meet the obstacles that come into his life. A very important part of this power is the internal tranquillity that enables him to meet his problems calmly and in a reasonable frame of mind. Thus, even as he is undergoing the tests and trials of the Aspirant, as long as he perseveres in trying to do his best he continues to build the foundation upon which he will be able to master even more intensive tests and trials. If we think we have problems *now*, how much more burdensome they will be when we reach the stage of development symbolized by Gethsemane. Each one of us eventually will have to face his own Gethsemane, and only if we have achiev-

ed a high degree of inner peace will we be able to meet the spiritual demands that will then be made of us.

God's Peace

God's peace was definitively described by the French prelate and author Fenelon, who said: "How different the peace of God from that of the world! It calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God and strengthens us against temptations. The peace of the soul consists in an absolute resignation to the will of God."

Although conceived and expressed in the orthodox context in which this clergyman was at home, his description is equally applicable as an occult interpretation. When we feel the peace of God within ourselves, our passions are calmed. The turbulent desire nature is stilled, no longer seeking to have its iniquitous way in defiance of the Higher Self. Our consciences – our very lives – are purified, for we cannot experience the peace of God until we do learn to live clean, elevated, honorable, and useful lives in accordance with the dictates of natural law. Righteousness certainly is a facet of the peace of God. It stands to reason that the sinner, the guilty one, who acts wrongfully, will be so burdened with the shame or fear that his deed has inspired, or, worse, with a continuing desire to perform similar deeds, that he would be unable to create the conditions of peace within himself. God's peace certainly does unite us more closely with Him; similarly, our strivings toward this union bring us ever more completely under the spell of His peace.

Devotion

Finally, "absolute resignation to the will of God" is the only foundation upon which His peace can rest in us. Unfortunately, the word "resignation" has disagreeable overtones which do not express the joy and exaltation that

comes to those who do surrender themselves unreservedly to Him. "Absolute devotion to the will of God" might be a more meaningful, as well as a more pleasing, phrase. Those who are completely devoted to God's will show this by the way in which they obey His commandments, especially the commandment of love.

To obey this most inclusive of all the commandments is automatically to insure internal tranquillity. Spiritual love can never conflict with God's purposes; we are always safe in following the dictates of spiritual love – the dictates of our hearts. Spiritual love represents the fulfillment of all the laws; thus, if we obey this one supreme commandment, we obey them all. If we neglect this commandment – if we do not try or cannot bring ourselves to express love to our fellow men – we will never achieve peace within ourselves no matter how religiously we obey the other commandments at the behest of conscience or because we want to avoid trouble for ourselves.

Divine Love

Divine love, we are told, wells endlessly toward everything in the universe – toward those whom we ourselves love, toward those whom we cannot yet bring ourselves to love, and toward all that is. Whatever is in harmony with divine love engenders additional harmony; whatever is not, engenders dissonance. Whatever is in harmony with divine love transcends the petty antagonisms and the major discords of physical existence which continue to plague those who do not yet know the meaning of "His peace."

"Let not your heart be troubled," said Christ Jesus, "neither let it be afraid." How many troubled and fearful hearts still abound among us, long centuries after the world first heard this comforting admonition! The source of all trouble and fear is the very same element

that prevents us from attaining peace within – the element of selfishness. What is fear, after all, but a self-centered emotion, based on uncertainty about one's physical safety, one's material gains and losses, one's personal relationships with another, or the consequences of one's misdeeds? In any case, it is useless and serves only to intensify those personal problems which bring it on in the first place. Even he who fears for someone else, or whose heart is troubled by the sufferings of another, injects something of the self into his concern. Far better, in such cases, to surround the person with light and love, than to add to his already heavy burdens by surrounding him with the aura of our own personal fear.

Law of Consequence

An understanding of the Law of Consequence emphasizes the futility of fear. Unpleasant things happen to us because we have engendered them by our own behavior. If we had been able, or cared, sufficiently to master our attitude and conduct in the past, we would not now be faced with the difficulties at hand. Fear cannot undo the effect that we have already set in motion. This is not to say, of course, that we might not be able to alleviate our situation. Alleviation, however, would result from a change of attitude and conduct, from repentance, restitution, or reform. It would certainly not come about because of our fear.

"Let not your heart be troubled." How wonderful it would be if we could always feel ourselves immersed in the security which that sentence implies. Surely we have all often been comforted and strengthened by the knowledge that we are being cared for, and that no matter how bleak things appear on the surface, nothing can *really* or *intrinsically* harm us. Surely, also, most of us have experienced times of severe insecurity, when the blackness of circumstances or

of our own temporary regressions has caused us entirely to forget this fundamental truth, or to refuse to be comforted. When we can, once and for all, conquer the inclination to worry and fret, we will have achieved His peace. Again, however, we cannot do this until we have conquered our own selfishness. There is no getting away from this; we cannot cling to our old self-centered ways and expect also to achieve spiritual peace.

Peace

It is also true, for most of us at least, that the peace of God will not descend upon us as a permanent boon, once and for all replacing all other sensations. On the contrary, for most people at our present stage of evolution the taste of spiritual peace, when it comes, is incomplete and ephemeral. Most of us have already had precious and memorable moments in which we have felt ourselves surrounded by His Light and experienced blessed calm and tranquillity. At those moments, we knew a peace that was truly "not of this world." All too soon, however, baser sensations again intruded themselves upon us, and the blissful state was shattered.

Some day, however, we will be able to contend with our worldly cares in a more elevated manner. We will be continually at peace within ourselves *in spite* of external pressures – not fleetingly at peace because momentarily we have been able to raise our consciousness. We will have reached the stage of spiritual maturity at which "none of these things move us," and at which our serenity and equipoise, based on the sincerity of our devotion to the Christ ideals and on our completely harmonious interaction with natural law, will be sufficient to withstand any disturbances from without. This will occur, however, only when we have become proficient in the art of self-mastery.

Max Heindel wrote of this momentous

time as follows: "In the course of years there will be evolved that most valuable of all the Ego's possessions, equipoise, which lifts the man who has it above the surging sea of emotions into the realm of eternal peace that passes all understanding. When he has arrived at that point in his development neither Saturn, Jupiter, nor any of the other Planetary Spirits will have the power to move him, for he has then learned to rule his stars and regulate his fate according to his own divine will." (2 Q and A, p. 399)

When we have achieved this goal, the peace of God, which passeth all understanding, *shall* keep our hearts and minds, forever.

* * *



An Aspirant's Prayer

Oh Loving Creator of all Life
I attune myself through our Lord, the
Christ.
To the perfect harmony of Your Divine
Universe
In all aspects of my being
Spiritual, mental, emotional and physical.
For this privilege I give thanks
And humbly offer myself as a
Channel for Light.
May Christ return to Earth.
May God's plan be restored.
May Peace, Love and Joy reign supreme.
And may man of Earth reach his goal
of perfect balance between
material power and Soul power
So be it, amen.

—Josephine Anne Chaussee

Archetypes--Patterns of Growth

D. Ross Duffel

Most, if not all, students have experienced an inner need to study the laws of Nature in order to quiet a troubled mind or solve other difficulties of life. There are many philosophies, and it is not surprising to find that a study of archetypes is but another viewpoint in the study of cosmic law and its method of expression. In other words, all such study continuously points out the concept of oneness. The main body of occult knowledge can be traced for thousands of years, perhaps back to fabled Atlantis. The idea of archetype is found throughout this history.

For a definition of archetype, consider the dawn of a new Cosmic Day. The awakening Supreme Being formed in Its mind a matrix, or pattern, of the coming Day of Manifestation. Lesser, yet still great Intelligences directed energy into this matrix to fulfill the pattern. The simplest definition of archetype thus is: a mental pattern. However, a mental pattern formed in the mind of a divine Being is greatly complex; it is, in reality, a living structure embodying not just form but also the pattern of progression of growth. Form and time — thus, the course of events — are inherent in the thoughts of such higher Intelligences.

Much light is thrown on a subject by a study of its history. This article is indebted mainly to Carl Jung, Max Heindel, and Manly Hall. A partial quote taken from *The Secret Teachings of All Ages* by Manly Hall refers to an inscription on a Chaldean tablet: "According to the secret doctrine of the Chaldeans, the universe is divided into four states of being (planes or spheres): archetypal,

intellectual, sidereal, and elemental. Each of these reveals the others; the superior controlling the inferior, and the inferior receiving influence from the superior. The archetypal sphere was considered synonymous with the intellect of the Triune Divinity. Within this divine, incorporeal, and eternal sphere are included all that is, has been, or ever shall be. Within the Kosmic Intellect all things spiritual or material exist as archetypes, or divine thought forms, which is shown in the Table* by a chain of secret similes. . . .The archetypes are abstract patterns formulated in the Divind Mind and by them all the inferior activities are controlled."

Spirit Reflected

Rephrased, Spirit reflects itself in matter; this is done through patterns or "blueprints" called archetypes. Not only are archetypes formed in the Divine Mind, but likewise human beings modify and express archetypal patterns in their lives. The above quote makes clear that not only do all material forms have a pre-existent pattern, but also the spiritual purpose and path of spiritual growth have their abstract design in heaven. It is no accident that the world has had many saviors with similar life patterns, born of pure Spirits and sacrificed upon the false altars of humanity's ignorance. Christ said that only by Him could the kingdom be obtained, meaning that each Spirit must walk the path of total self-sacrifice and bring personal will into agreement

with divine Will.

A quote from Carl Jung shows something of the evolution of western thought away from and recently back to the concept of pre-existent patterns: "... in the philosophy of Plato, which takes for granted the existence of transcendental images or models of empirical things, the (forms or species) whose reflections we see in the phenomenal world. This assumption not only presented no difficulty to earlier centuries but was on the contrary perfectly self-evident."** Today such ideas are hardly accepted as self-evident. Such a concept presupposes the idea that the universe is one of intelligence or spirit expressing itself through cosmic law.

Much of the following is based on the booklet *Archetypes*, by Max Heindel, which is a compilation of all of Max Heindel's writings on archetypes.

Cosmic Law

To differentiate between cosmic law and archetypes, it may be said that cosmic law is the name given those exalted spiritual forces which mold the patterns called archetypal forms, although archetypes are molded by all beings capable of acting and, especially, of thinking. Thus humanity affects the archetypes determining the conditions of Earth life, including the closest of all conditions such as our health, strength, abilities, desires, and mental states. In his writings, Mr. Heindel divided the region of Concrete Thought into four regions:

1. The Continental Region which contains the archetypes of all form, from our Earth and continents thereon down to the smaller forms including our bodies.
2. The Oceanic Region, containing the archetypes of vitality, the life processes.
3. The Aerial Region, containing the archetypes of thoughts, desires, and passions. One is led to the conclusion that the abstract path of the expansion of

consciousness is also contained here.

4. The fourth region contains the archetypal forces which energize the forms of the three lower regions.

The more widely known ideas arising from this study are the effects upon length of life in proportion to the harmony in which we live our lives. The quality of food we eat and the degree to which our emotions are channeled into constructive outlets bear a direct relationship to the length of time the archetypes of the physical bodies keep spinning. These acts also effect the harmony which we shall be able to build into the archetypes of our next life.

The booklet *Archetypes* goes into detail about the special cases of murder and suicide. The Ego who is removed from the body by murder before the archetype of the body should have been stopped is put to sleep by spiritual helpers. The suicide, however, has to endure hollow painful feelings of being without a physical body for as many years as the archetype would have continued to spin in accord with the original plan of life.

Personal Archetype

How do we contact the personal archetypes of our individual lives or the greater guidance of the archetype of spiritual growth? Three methods are common. 1. Dreams. 2. Inner feelings. 3. A study of the lives and teachings of those who have gone beyond, for each has left a road marker in art, music, or literature to illumine the way.

Dreams: In olden times dreams were held in such reverence that in ancient Athens the so-called "big dreams" were related before the political body because it was recognized that the contents of striking dreams often held a message for the entire community. The dreams of tribal chiefs are held in high esteem. The Rosicrucian Fellowship advises its members not to lightly discuss their

dreams. In spite of an apparent contrast, the same attitude of reverence toward dream content is revealed in the injunction for each member to garner the spiritual meaning from the dream and use the information to aid the community. Day-dreams, as revealers of hopes, wishes, and fears, show much about the pattern of our successes and failures, thus the archetype of our life. More important are the modifications our thought patterns instigate.

Feelings: Hunger is the great promoter of growth. As food is for the material body, experience and knowledge promote growth in the desire and mental bodies. The pain of our ignorance forms an attractive force for light as certainly as do definable hungers. An indefinable longing is part and parcel of the pattern of spiritual growth calling us to states of being not yet experienced as individual life.

Archetypal Harmony

Living in harmony with the archetype of our life carries internal feelings of "rightness." But we all have made mistakes, perhaps serious ones, while believing that we were doing the right thing. Some mistakes are simply the processes of growth, we might say — natural mistakes such as a person learning his profession and dealing with the material world might make. A more serious "feeling right" type of mistake is an action that our religion or philosophy warns against. Our past refusal to live up to a moral standard blinds us, however, and now we require learning through pain. To obtain the best use of our individual internal guidance, we should use our minds to study the lives of others and the higher teachings to which we are attracted.

What further use are these ideas? All individuals must walk through the 3 A.M. of the soul. It is comforting to know that pain is a stepping stone to attainment.

Christ Jesus did not jump off the cliff at the bidding of His tempter, yet we expect God to protect us from our mistakes and ignorance. We expect children not to cry, and child-like animal pests not to bring their hungry stomachs and teeth to "our" gardens. In more serious matters we ask for fairness and forget that our Lord was killed by an angry crowd because He taught ideas which, being misunderstood, gave rise to fear and hatred. Today men are still killed for the ideas they hold.

Knowledge of Cosmic Law gives rise to much hope and the ability to judge impersonally. A difficult problem for the writer has been the concept that Virgin Spirits had All Consciousness. However, it stands to reason that Virgin Spirits are thoughts of God, and that all thoughts of God must be in contact with (consciousness of) all other thoughts of God. A thought in the consciousness of man may be placed into the subconsciousness and made into a habit. It eventually may become a useful tool and assume the status of an independent entity in that person's mind. Applying "as below, so above," it may be reasoned that a thought of God (Virgin Spirit) is projected into the subconsciousness of God which is actually the material plane. With repeated incarnation in the physical plane, this thought becomes an individual functioning entity and a useful tool of the Higher Consciousness within which humanity is formed. A seedling tree, even when small, reveals the mature tree which the seedling will become. Humanity today are seedlings. A study of the mature individuals of the human race, the teachers and saviours, shows the archetypal pattern of what we all must become. The seeds of humanity are maturing rapidly now, and many are perceiving the high destiny which awaits.

*The Bembine Table of Isis.

***Synchronicity: An Acausal Connecting Principle*, by Carl Jung, p. 118

Discipline

Patricia Miller

Do you sometimes feel that the discipline you must exercise in your daily lives is a heavy yoke? Many of us do, and we often feel it is unfair that we continually must discipline ourselves. But discipline can become burdensome only if we concentrate on the discipline itself rather than on the results or benefits achieved.

The mother of a 16 year old boy was greatly surprised one evening when her son passed up his favorite dessert. When she asked the reason, he explained that he was in training at school and not allowed to eat rich desserts during football season. We might expect that a healthy, growing boy would make this announcement grudgingly. For several months he was to watch his diet and to refuse many things he liked. At school the choices were made for him, for he ate at a special table. But during the week ends at home, he must exercise self-control and continue to follow the school rules. Anyone who knows a boy who has won a place on the school team knows that he isn't sad because of the restrictions he has to obey. He doesn't look for chances to escape the hard discipline, rather, he glories in it, because he knows the purpose for which he disciplines himself and he knows it is worth the sacrifice.

We usually think that our children rebel against discipline, but perhaps we need to reconsider. It is true that most of our "do's" and "don'ts" seem to meet with resistance. The children want to do as they please, not as we think best. It is true that discipline often is a heavy yoke; yet there are

times when discipline is accepted gladly by a young person for the joy that is set before him.

Can it be that there is something wrong with our discipline when a child feels it is severe and serves no purpose except to deprive him of pleasure? Have we failed to set before him the joy that is the fruit of wise discipline? For there is no lasting joy in life without discipline, nor is any worthwhile achievement made without it. Good habits cannot be formed without it; good health depends upon it.

Self-discipline

Every minister, teacher, physician, counsellor or other person who is trusted and whose counsel is sought meets with the undisciplined adult daily. Here is a woman who is overweight, without energy, suffering from headaches, but she insists she eats only three small meals a day. Upon further interrogation, she may admit to a few snacks between meals. She wants counsel and prayers from others that her health may improve, but she does not want to exert any discipline in correcting her eating habits which are the cause of her problem.

Christ Jesus, after performing one of His healing miracles, said to the man whom He had healed: "Sin no more, lest a worse thing befall thee." This is an injunction that many sick people need today. But if it is ever suggested to them, they will say indignantly that they don't sin. They never tell lies and they don't slander their neighbors. They are honest in all their dealings, and they help wherever they can.

All this may be true, for many self-indulgent persons are honorable and kind. But they go on breaking physical and mental laws day after day; in this manner they sin.

We need to give this matter of discipline of the whole being more careful thought. Physical laws, too, are God's laws. The God who set holiness before us as a pattern for Spirit likewise set wholeness before us as a pattern for the body. We can't put up fences and divide man's nature into physical, mental, and spiritual parts. There is no such division. Mind and Spirit and soul act upon the body, and body and mind act upon the Spirit and soul, etc. There is no health for one part while the other parts are breaking the law and wandering in ways of sickness and confusion.

Law

Suppose we set before our eyes the goal of perfect health of the whole being. Truly that is a joy to set before us and one which our heavenly Father ordained for us in the beginning. But we don't get it by wishing for it or waiting for it to happen. No, nor do we get it by praying for it unless our prayer is more than the mere saying of words, or making an appeal. We must keep the whole law; we must bring our will into accord with the Father's will. We must accept discipline gladly, looking upon it as evidence of the Father's care for us. We must not fear it nor obstinately refuse it. Like the schoolboy, let us learn to accept it gladly.

Do we find the way too hard for us? There are reserves of strength within us as we need them, and when we have risen above today's difficulty, we have greater wisdom and strength to meet tomorrow's challenge.

Paul said: "God gave us not a spirit of fearfulness; but of power and love and discipline." Power and love are not enough. Without properly directed discipline they may even hinder rather

than help in attaining life's fulfillment and soul unfoldment.

Mental Discipline

We have considered discipline in respect to those who give way to appetite. Now let's consider those who are undisciplined in mind. One example is the "clock-watchers." Their only interest in their job seems to be to see how soon they can get it over with and how soon they can get away. They have probably been undisciplined since childhood. They have an untrained child's feeling that work is something to avoid. They have not been taught that work is a privilege. If they could only see the sad state of boredom in which people find themselves when they have nothing to do, a condition which induces excessive pre-occupation with self and in turn leads to nervous and physical disorders, they would be grateful for an opportunity to use their talents constructively. We must realize that happiness and enjoying life are not the purposes of our existence here on Earth. They are the by-products of learning our lessons well. Our purpose for being here is to grow through experience and ultimately to become co-creators with God. We do this by working at the small tasks that are set before us and gradually progressing to greater responsibilities. Christ Jesus summed it up in the words: "My Father worketh hitherto, and I work."

We must realize that good work is a glory — any kind of good work, no matter how humble it may seem, for as we serve our fellow men in good work we are directly serving the Christ. "Loving, self-forgetting service to others is the shortest, safest and most joyful road to God."

Negative Thoughts

Another type of undisciplined mind action is indulging in negative thoughts. It is a habit which we cannot afford, for it attracts to us all manner of unfortunate

experiences. Thoughts are things, a truism readily seen as actual by one who has clairvoyance. The thoughts we think create our atmosphere around us and through the law of attraction, draw like substance to themselves until an individual may literally be encased in a shell. He prevents the free flow of God's love, light, wisdom, and health by building a wall around himself. The body responds to the messages sent to it, and if we constantly send messages of weakness, debility, and illness, the body will express those qualities. We have been given the power of using our words and thoughts creatively – we are told in Scripture: "Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways." (*Job 22:28*), so we must use discipline to make sure that we think thoughts and speak words only in a positive, uplifting manner. It is not an easy habit to establish. Job confessed he was guilty of negative thinking when he admitted: "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." (*Job 3:25*) indicating how we draw to ourselves that which fills our minds.

Cause and Effect

What are the disciplines that will train us for effective living? For one thing, punishment is not discipline, nor does it reform. In our esoteric approach to Christianity, we have discarded forever the pagan idea that God inflicts punishment on us because we haven't obeyed His will. God does not give us a beating, send us bodily pain, cause us to lose our property, or suffer some other kind of loss, saying: "Now, see what I do to you because of your sins or failures." It is not God who causes our suffering, but we ourselves, under the Law of Cause and Effect. The punishment is the result of sinning against or breaking the law.

For example, Truth is the eternal law. By plain teaching and perpetual example we are warned that man must not trifle with the Truth. Then we see that the liar is continually more distrusted. In every-day life he may lose his job, his friends, and any influence or respect he may have had. If he persists in breaking the law of Truth, he may eventually lose even his ability to distinguish between truth and falsehood, and will find himself deceived, being himself a victim of his own bad habit.

Here is a child in a home where he is surrounded by love and guided by wise parents. He goes to play in the street although he knows it is forbidden. If he fails to see the approaching truck or car in time, he is injured. His parents rush to help him. All that man's wisdom has gathered in the art of healing is called upon to restore him. But even though he has broken one of the rules and been hurt, he is not outside the law of love, and prayers are offered on his behalf. So he recovers but there is still the law that children should not play in the busy street. He will never again need to be reminded of this by his parents. His mentor is now within. So we older children who may have wandered and been hurt by loss, failure, confusion or sickness, are never outside God's love. We may come back, like the Prodigal Son, whenever we will. And when we have turned in true repentance to the Father, our discipline will be from within.

Rules may be made from the outside, and we accept them and abide by them because of fear of the results of breaking them. But until they are written on our hearts and we accept them gladly because we know they lead to something we desire, they do not make us stronger or wiser. We must learn to exercise discipline because we know it leads to something better.

If we see the joy that is set before

us, we don't need outside authority or the fear of punishment to make us keep the law. We are our own policemen and we never transgress, and this is a sign of the mature individual.

How are we to know just what disciplines we need to strengthen us at our weak points, to help overcome our straying tendencies, to help us fix our minds on the worthwhile goal, and to help us come fully into the divine plan? It is all written in the directions that Christ Jesus left for us, His younger brothers on Earth. No two persons will need the same practice, but everyone can fashion his own discipline from the broad general directions.

Wholeness

When we seek discipline for health, let's remember that by health we mean health of the whole being. It is not enough to have a strong body and a lazy mind. To have a keen mind and low desires, is to turn away from real health. To ask for holiness in Spirit and not ask for wholeness in mind and body is to make an incomplete prayer, far short of what Christ Jesus held up as a pattern. When we ask, it must be for wholeness of body, soul, mind, and Spirit — a sane mind, a soft heart in a sound body.

To attain wholeness, we must begin early practice in the disciplines for health. "In nothing too much" is a very old Chinese proverb. Consider how sound it is. Most of our suffering comes from "too much." When we have too much food, too much ease, too much play, too much sunshine, too much money, too much concern for self, the body and the mind suffer. But if we accept the discipline of good physical and mental habits, we can stop this drain on the good health God decreed as our birthright.

Good health is not the only joy that is set before as a result of disciplining ourselves. By disciplining our-

selves we become free agents instead of re-actors. When we can control our response to a given situation, instead of re-acting with unrestrained emotion, we free ourselves from many of the lessons life presents and are ruling our stars instead of letting them rule us. As we discipline our emotions and thoughts we acquire spiritual power, and no spiritual advancement can be made without this discipline. Self-discipline increases and focuses our spiritual power so that, indeed, we may become real workers in the Lord's vineyard. The joy of serving our fellow man and seeing him uplifted and perhaps even saved by our efforts will be more than ample reward for the discipline we have exerted on ourselves.

Joy of Discipline

Discipline may involve sacrifice and we may find it hard to give up certain habits of doing and thinking and feeling. But let us see what sacrifice really is. Does it mean giving up something that is good? No, in reality, it is giving up something that is detrimental for something that is beneficial. It is letting go of the lesser, for something greater. It is a spiritual law that when we release something on a lower level, there is a reward on a higher level that far outweighs what we have given up.

If in this process of disciplining ourselves, we feel reluctant to let go of some undesirable trait, habit, or situation we have allowed to hold us back, bear in mind that it is truly a sacrifice only of that which is unworthy of one who has set his feet on the direct path of spiritual attainment. As we overcome one after another of these obstacles, we will find ourselves ever stronger. The joy that is the by-product of this increased spiritual strength and the satisfaction and delight in being able to accomplish so many things, will be more than compensatory for what we have given up in the pro-

(Continued on page 136)

Oneness of Life

Audrey Glover

Everywhere there is life, even in that which is called inanimate, and all life, animate and inanimate, is a manifestation of the one universal Spirit, which is God. Therefore our kinship with all of life is an actuality, for we are all a part of the one Father-God. How can we come to know even that which is closest to us as part of ourselves, to say nothing of that which stretches beyond us to infinity? And yet, to become aware of this relationship is to live a fuller, nobler, more joyous life, and eventually to expand our consciousness to Godhood.

Let us start our thinking along these lines by considering the kingdoms which are a part of our present evolution on Earth. First is the mineral kingdom, which is the Earth itself, the vehicle of the great Earth Spirit, and which is composed of solids, liquids, and gases. It has only a physical body, although there is some action of the chemical ether. It is governed by its Group Spirits from the Region of Abstract Thought, being thereby far removed from its vehicles yet, even so, giving life and energy to them. This life and energy expresses itself in the emanations or radiations that come from the Earth and everything on the Earth, stronger or weaker according to the state of development of the object. Science is only beginning to consider whether these forces are electro-magnetic or some other, but it is well-known that these influences are impinging powerfully on plant, animal, and human life. Occult scientists have long known of these emanations and their activities.

The highest emanations of the mineral kingdom are given off by gems,

which compose the most advanced section of this kingdom. This is why gems are often worn as amulets, talismans, and "lucky pieces." A gem is able to absorb the emotions, either good or evil, of the people who wear it, and give off these same emotions to a person who wears it at a later time. The gems may also be magnetized consciously for good or evil and will often hold these forces for hundreds of years. Note the Hope Diamond, which indeed brought trouble, sorrow, and death to those who owned or wore it.

Gold and silver are the next higher mineral forms, followed by other metals with slower vibrations. All are capable of absorbing and giving off emanations. Indeed, this is true of every concrete object with which we come in contact, such as houses, machinery, cars, books, clothing, money. Old and dirty paper money is almost sure to be giving off unpleasant influences.

Dowsing, which has been used for centuries to locate water, metals, or minerals under the Earth and which has always seemed such a mystery, can be understood when we know that the dowsing rod picks up the emanations from these things in the Earth. However, the rod needs to be held by a person who is sensitive to these vibrations. Psychometry is another illustration of the use of these forces. A sensitive can hold an object in his hand and tell its history.

Thus, the mineral kingdom impinges very powerfully upon the human kingdom, to the mutual benefit of both. This close relationship will extend into the Jupiter Period when humans will continue to

work with the minerals, which will then be plant-like, and aid them still more closely in their evolution. However, in the present age our work for them has not been entirely for the good. We have greatly abused our sacred trust by wasting the natural resources of the Earth by polluting the soil, air, and water with the waste products of civilization and by using the riches of the Earth to make weapons of destruction. For all of this, human life will pay and pay dearly, with loss of beauty, with ill-health and early death, and with severe lacks of vital necessities. Life here will not be the Eden it might be until we drastically change our thoughts and actions.

Plant Kingdom

The plant kingdom, the next higher life-wave, is also closely tied, for mutual benefit, to the human life-wave. We take from the plants our food, our material for clothing, and the manythings made from wood and plant fiber which are a vital part of our civilization. They give gladly, for they are thereby forwarding their own evolution. Their Group Spirits are the Angels and their consciousness that of dreamless sleep. They have vital bodies in which only the two lower ethers are at present active, although it would seem they are developing the two higher ethers of sense perception and memory.

The Secret Life of Plants, by Tompkins and Bird, published in 1973, is a marvelous exposition of physics underlaid with metaphysics. It shows, as it says in the introduction, that plants are living, breathing, communicating creatures. It tells of the work of scientists, occultists, and occult scientists such as Aristotle, Paracelsus, Goethe, Blavatsky, Burbank, and others who have given much of their time to the study of plants. The authors learned much about radiations from plants, and about how plants show feeling and memory and respond to emotions in

humans and animals. They studied the healing powers of plants, many of which have been known for thousands of years. Finally, they say it now appears that plants may be ready, willing, and able to cooperate with humanity in the job of turning this Earth back into the garden it was meant to be.

One section of the book is devoted to abuses perpetrated by man on the plant kingdom through such evils as chemical fertilizers and pesticides which poison our water and food. Much food today, especially grains and sugars, are made non-nutritious and unwholesome by excessive refining and additives. Our future should lie, not in the direction of more doctors and hospitals, more new drugs and serums, more refinements in operating techniques, but in a return to natural foods and natural living. Healing herbs and medicines from plants should suffice for our health needs when we break the laws of Nature, as we all do at times.

Animal Kingdom

The next life-wave above plants is the animal, which has, besides the physical body, a vital and a desire body. Their Group Spirits are the Archangels, and they have dream consciousness. We of the human kingdom owe the animals a tremendous debt for the great suffering we have caused and are causing them. We have slain them ruthlessly and cruelly for food, for clothing, for myriads of other uses, as well as for so-called "sport." We have used them cruelly as beasts of burden. We have vivisected them for medical experimentation — the worst evil of all. Most animal experimentation is useless, and much of it causes great suffering to the animals. Seeing how kittens react when their eyes are sewn shut is one of the milder "studies." It is estimated that one hundred million animals are killed yearly in such experiments throughout the world. The animals will gain in consciousness through this suffering, thus speeding

their evolution, but that does not excuse humanity. Those who do the vivisectioning and those who accept it as a necessity will have to pay the price in their own pain.

People who have made friends with animals have found them capable of the utmost devotion and loyalty. Many good books have been written on this theme. One of the most recent is *The Fine and Peaceful Kingdom* by Kent Durden, photographer of animals with Walt Disney studios. He called the animal kingdom "fine and peaceful," though he writes mainly of predators such as the horned owl, hawk, and lynx. He sees them all as lovable and having human characteristics, while carrying out their part in the scheme of Nature even though it means pain and death for other animals. We can take comfort from the words of Isaiah, which tell of a future time when the lion and the lamb shall lie down together and they shall not hurt or destroy "in all my holy mountain," which will be the Earth.

Nature

We have discussed the mineral, plant, and animal kingdoms separately, but all can be considered together as Nature, which is indeed the mother of us all. In long-past times, man felt a oneness with all of Nature. He was aware of his interdependence with mineral, plant, and animal. This awareness fashioned his religious beliefs, which recognized supernatural powers working in and through the forces of Nature. The vast realm of Nature, with its majesty and power, its beauty and harmony, has been the inspiration for music, art, and poetry throughout the ages. Most of us today have lost this closeness to God through Nature, and need to regain it on a higher level of consciousness. We do not need great forests or mountains to put us in touch with God; a rock, a flower, a tree, a star, a sunset, can do this, even in a crowded city. Or we can read poetry

such as the following lines from Wordsworth:

"I have felt a presence that disturbs me

With the joy of elevated thoughts;

A sense sublime of something far more deeply interfused,

Whose dwelling is the light of setting suns,

And round the ocean, and the living air,

And the blue sky, and in the mind of man:

A motion and a spirit that impels

All thinking things, all objects of all thought,

And rolls thru all things."

Human Life-wave

Now we will consider the human life-wave, which has a threefold body and a threefold Spirit with a link of mind, and full waking consciousness. Oneness with our own kind should be the easiest to comprehend, but we have a long sad history of "man's inhumanity to man." Since the dawn of consciousness, all religion, all philosophy has worked toward brotherhood. Christ Jesus, Buddha, and other great teachers came to Earth to teach the way through love and understanding. There is no way to peace; peace is the way.

Our kinship with the life-waves beyond the human, from Angels and Archangels through the creative hierarchies up to the God of our solar system and beyond, is as real, vital, and all-pervading as is our kinship with life below us. There are other life-waves of which we know little, such as the elementals, including gnomes, fairies, and the beings which ensoul trees, mountains, and waterfalls — all residents of the Earth on the etheric plane. There are the beings of other worlds who seem to be coming to us in U.F.O.'s. The great Beings whose bodies are the suns, moons, stars, and planets send out their influence through emanations which affect all of

life on Earth. This we learn in astrology.

All the life-waves above us, which we collectively consider part of God, have given us immeasurable help, through aeons of time, because they loved us. At the same time, they were also working out their own evolution thereby. To be aware of this is to have our hearts go out to them in love and gratitude and earnestly to desire to repay them by giving love and service to those below us. We must love God, or we cannot love our brothers. Truly to know and love God is to experience oneness with God. This has been the goal of mystics of all time.

In truth, it is love that binds the life of all worlds together, and that gives life its beauty, its joy, its meaning. Hatred, fear, and selfishness are the forces separating brother from brother. Eric Fromm, in his book *The Art of Loving*, says that true love is not just an emotion, but a dynamic soul quality or power which is an amalgam of emotion, intellect, and Spirit. It is an art that must be learned through the work of the heart and the head, through expanding of one's consciousness until one is able to enter the consciousness of another and know what he is thinking or feeling. This is truly oneness. All of life responds to love to the best of its capacity and grows thereby in awareness. Love, in Fromm's words, is life being aware of itself.

* * *

The Miracle of Children

Don Campbell

Every week I have nearly 450 students in my music classes from 50 countries. It is so easy to become preoccupied with teaching that listening to the students on their higher frequencies can be overshadowed.

A few weeks ago one of the nicest little miracles came to me through a four year old girl. Anne is the daughter of one of the teachers. She came into my room which is decorated with posters, art work, and some cartoons. She looked at a cartoon with a bat in it. I told her the caption read "Look Mom, an Angel." Anne immediately told me that angels didn't look like that at all. I asked her if she'd seen an angel and she replied that she saw her angel every night after she went to bed.

She said her angel was very beautiful. I asked if she had a name. She said her name was also Anne and looked nearly the same, but was far more beautiful.

The little girl continued by telling me that she'd seen my angel one night. He was looking for me so she took him to my house.

Anne continued to tell me of her nightly visits and what happened. Then she said very quietly, as if it were to be kept a secret, "I see Jesus sometimes." I asked her to tell me about Him. She said He was so beautiful, more beautiful than anybody in the world. But He really doesn't look anything like all the pictures you see of Him because His face is the Sun and it is made of pure Light. Around His head and the Light comes out and shines everywhere.

Then Anne said that Jesus did not have a body, at least like people have. His body was a big and very beautiful rose.

I felt such a Presence in the room, as if the Christ Light was pouring forth from this little child. The symbols were so pure and child-like, yet as profound as could be.

I used Anne's description for my daily times of silence for many days after that, ever increasing my understanding of the Christ Light.

How wonderful it is when we listen to children and their miracles. If we could but grow as children, we truly would be at one with the Father.

Be Ye Transformed

Evans Waterman

The Rosicrucian Teachings were designed to aid humanity in a most extraordinary manner. Such help comes by skillfully assisting mankind as he labors to construct his new vehicle, or Temple within – Solomon's Temple. This is the vehicle in which humanity will function in the approaching New Age – the New Galilee or New Jerusalem. At that time, this future dwelling-place of the Ego, our Temple, will no longer be subject to the imperfections and recurring deaths of the present structures. This is a most wonderful and challenging concept, and it is fitting indeed to seek better appreciation of our Bible and the Rosicrucian commitment to this great principle of Temple building.

We learn from Bible symbolism about the construction (or to speak more accurately, *re-construction*) of this Temple from material presently found within the physical body. Furthermore, we note how Solomon's Temple, as the work progresses, is to be constructed without hammer, saw, or any physical tools. We are told it will be a Temple not made with hands, and not so much as a sound will be heard in its construction. The objective, as outlined from ancient times, is for this structure to be completed and set apart, so that the true God may be worshipped. It has been declared that Solomon's Temple will become the wonder of the *whole world*, and we encounter numerous references in our Teachings and the Bible that confirm these affirmations.

We determine with considerable detail how the former temple was destroyed before the "captivity." Later, as they returned from captivity, we find significant accounts in the Old Testament about Ezra and Nehemiah, who had

become active in a project to rebuild this structure. At a later time, the New Testament provides the particulars of Herod's Temple, built by Herod the Great, during his efforts to win allegiance of the Jews. *Ancient and Modern Initiation* indicates how three different temples are designated. Mr. Heindel has identified them as: The Tabernacle in The Wilderness, Solomon's Temple, and the later Temple built by Herod. Although great structures, none equaled the Temple built by Herod. This Temple, according to Mr. Heindel, the most glorious of the three – being graced by the bodily presence of our Lord, Christ Jesus, in whom dwells the Godhead.

From the Bible we learn how the previously mentioned Ezra and Nehemiah were both very much involved in the early efforts to *re-construct* the Temple destroyed preceding the days of the captivity. It is important, as we strive to build our own Structure, that we not overlook the significance of the part played by these two men of God.

Ezra and Nehemiah

Ezra, the priest, works on our consciousness so that in time it becomes possible for us to receive spiritual impressions and interpret them to "all the people" (or all the faculties within). Thus is implied how we must develop our conscious thought in such a manner that we may eventually understand the personal application in our own lives.

Nehemiah was a prophet whose courage and foresight enabled him to recognize the divine possibility of man. Consequently, his first responsibility became a project to rebuild the crumbling walls of Jerusalem. This implies that before construction of our own Temple can progress, we must have developed

soul consciousness. Hence, we eventually reach a state of advancement where our labors, properly performed, protect us. This results in the eventual elimination of all undesirable thoughts and conditions that would otherwise interfere in our welfare. Here is the significance of the walls around the Temple.

Similar conditions are also indicated on the doors of the Temple at Mt. Ecclesia, where we perceive the symbolism of Aquarius and Leo. We find that there is a remarkable similarity between Aquarius (Nehemiah) exercising control of the emotions as the walls are built, and Ezra the priest, or Leo, teaching or giving the revelations.

Mental Activity

The book of Nehemiah begins: "The words of Nehemiah the Son of Hachaliah."

This symbolical phrase indicates the birth of a new and more spiritual mental activity. Here is the significance of the son speaking. Hachaliah means to wait with *confidence* upon Jehovah. One reference indicates that the name Jehovah is derived from two words. The first is *Jah*, meaning solitude and the other is *hovah*, alone. Thus is indicated the place where one comes in contact with the Christ Spirit – within. Quite naturally, this state of mind gives birth to a son, or higher mental attainment. However, this son quickly finds himself entrapped by the power of the lower nature (sensual thought). Nevertheless, his great ambition is again to restore the Holy City. It is recorded that by rendering *simple service* and *prayer*, Nehemiah was eventually blessed with the ability to return to Jerusalem, where he was instrumental in inspiring the down-trodden Jews to rebuild the walls of that City. As mentioned before, Nehemiah (the son) represents a higher state of being. We learn that the symbolical father's persistence and belief in the divine possibility of man has finally paid off. In his own account Nehemiah relates: "Then I said unto them (the people, or faculties within), Ye see the

distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: Come, and let us build up the wall of Jerusalem, that we be no more a reproach." *Neh. 2:17*

This verse merits close inspection. It is important to understand how the crumbling condition of the walls and the burned gates are the basic cause for the distressed condition "that we are in." What does Nehemiah (the prophet) mean by this statement: "Come and let us build up the wall of Jerusalem, that we be no more a reproach."

Vital Body

Nehemiah signifies belief in, or bringing into reality, the *divine possibility* of man, and this can only refer to the act of bringing into manifestation a *re-constructed soul consciousness*. In other words, and in accord with the Rosicrucian Fellowship Teachings, reference is to the act of rebuilding the vital body! We have been informed how there is no such thing as safety, escape from distress, happiness, or harmony, until the re-constructed vital body has become a reality.

In chapter three, we find the structure beginning to take shape. This is indicated as the names and order of the builders are given. In other words, if we desire information on how the vital body is to be perfected, we should study this chapter. In chapter four the enemies scoff as the work progresses but it is written that Nehemiah *prayed* and continued his efforts. Trouble was expected, so he set up a *watch* and armed the laborers. The Jews (one who is working to become a son of God) complain of their difficulties. Finally, the work is finished, to the terror of the enemies (qualities of the lower nature within that have formerly opposed the Higher Self).

"So the priests and the Levites and the porters and the Singers and *some* of the people, and the Nethinims and all Israel, dwelt in their cities; and when the Seventh month came (state of perfection), the children of Israel were in

their cities." *Neh.* 7:73

Control

When the children of Israel learned to comply with the Law, they prevailed with God in their cities or in their own *high state of consciousness*. It was previously pointed out how the meaning of Nehemiah closely parallels the hidden significance of the astrological sign Aquarius. Hence, when those under the influence of Aquarius are able to control their emotions, as symbolized by the water (emotions) under control in the urn (container or pitcher), then will they, too, experience the high state of consciousness experienced by the children of Israel. However, Nehemiah's lesson should be clear to all: it cannot be accomplished without a *secure wall or sound vital body*. Consequently, we are instructed to give service, still the mind, and finally bring about a balanced development between the head and heart. The final result will be to establish a satisfying reliance on the God within.

Study of Mr. Heindel's interpretation of the Tabernacle in the Wilderness should reveal a similar message to each of us. First there is the outer wall and gate, and then the altar in the outer court where we make amends for our wrong-doing. Finally, there is the inner court, or Hall of Service, leading to the West Room or Holy of Holies.

Teaching Within

In all examples, wherever the directives have been followed and the Temple built, we experience a phenomenon. We become aware that teaching has begun from *within*. In other words, as the vital body begins to function as intended, the candidate becomes God-taught. As Mr. Heindel commented, "He will acquire more knowledge than all the books in the world contain."

It should therefore be no surprise to read in chapter eight: "And all the people (faculties of our conscious activities) gathered themselves together *as one man*. . . and they spake unto Ezra (the priest or teacher - Leo) to bring

the book of the law of Moses (introduction of the spiritual Law of love) which the Lord had commanded to Israel (the great light of understanding).

And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. (Seven being the number of perfection)

And he read therein before the street that was before the water gate from morning until mid-day, before the men and women, and those that could understand; and the ears (spiritual ears) of all the people *were attentive* unto the book of the law." (The emotions were stilled and placed under control.)

Ezra

Now that we have seen some of the crowning activities of Ezra, the priest, it would be interesting to review some of his earlier accomplishments. Let us proceed from the very beginning. There we find recorded his early activities begun during the reign of Artaxerxes, king of Persia. The dictionary gives the meaning of Artaxerxes as the *will* (great king) ruling in the sense consciousness. We find there are times, however, when errors are committed, and at other times spiritual thought takes place. This depends on whichever appeals most strongly at the time. King of Persia implies jurisdiction over the psychic realm which lies between the outer and the true inner spiritual consciousness. All this tells us again how it is that the lower nature that must be controlled and put to better use in the higher spiritual activities. This we are told as early as Genesis, where we are instructed to exercise our dominion over the symbolic cattle, fish, and other creatures.

Ezra was the son of Seraiah. The dictionary interpretation indicates how Seraiah refers to active thoughts of conquest and victory. Ezra would, therefore, become a higher expression of this possibility. In fact, Ezra means *help*

and as a priest and scribe of the Jews he was placed in a position to bring a large number of exiled Jews back to Palestine from their Babylonian captivity. Through these symbolical activities, the truth was established among the people, and he was also active – as was Nehemiah – in rebuilding the Temple and the walls of Jerusalem. Ezra, being a higher mental expression, could thereby record waves of thought that sometimes became exalted to a point where they originated entirely from spiritual realms. In this raised condition, it becomes possible to read from the law and interpret the spiritual meaning to all the people (all the faculties within). Consequently, we see Ezra becoming spiritually conscious and expressing the law of being in such a manner that all the people (faculties within) *receive understanding*. We are told, in the Bible, that Ezra had “set his *heart* to seek the law of Jehovah (the eternal) and to do it.” *Ezra 7:10*

Children of Israel

The activities of Ezra and Nehemiah, as we have seen, become the description of the children of Israel (Egos such as you and I) returning to Jerusalem at the end of their captivity in Babylon (lower consciousness) and of the re-building of the Temple in Jerusalem (high state of consciousness). It is important to understand that this was accomplished under direction of Cyrus (will ruling the sense consciousness), who proclaimed that he had been divinely appointed to “*build a house for the Lord at Jerusalem.*” *Ezra 1:1-2*

This message has application to each of us for *it is through the proper use of our sense consciousness* that we are enabled to transmute this lower nature and press forward towards the symbolic Jerusalem (enlightenment in the head) wherein lies, awaiting our discovery, the spiritual center of consciousness. This is precisely how King Cyrus accomplishes the act of building the Lord a house in Jerusalem.

As the will begins to rule the senses, it can discern truth and eventually worship and commune with the Christ mind.

The Bible records how Ezra was the son of *Seraiah*, and when we understand how this refers to the thoughts of achievement and conquest, based on the power of the Christ *within*, we find ourselves in a much better position to appreciate the significance of Ezra's activities.

Herod's Temple

These thoughts have many applications in the Rosicrucian Fellowship Teachings. They help to explain why the Temple built by Herod (presently the dominant lower nature) is destined at some future time to become the most wonderful of all. To bring such a possibility into reality, the “Mysteries” were established in European Countries during the Middle Ages. They were cleverly designed as a symbolic way of describing the true work, “*which was the transmutation of the lower nature into Spirit.*” (*Cosmo-Conception 438*). When accomplished, we manifest the *new man* with a re-constructed body and a re-constructed mind.

We were given excellent advice by the Apostle Paul, when he wrote: “*Be ye transformed by the renewing of your mind.*”

Let us therefore, re-dedicate ourselves to these high principles and strive for still more rapid advancement to ever higher positions of trust, where we shall be used more effectively in our endeavors to uplift the human race.

* * *

Let us stand by our duty fearlessly and effectively. I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light that I have.

—Abraham Lincoln

MAX HEINDEL'S

MESSAGE



Initiation: What It Is and Is Not

Part 3

Mind is the predominating feature of the other class. In order to aid it in its efforts toward attainment, mystery schools were early established wherein the world drama was played to give the aspiring Spirit while he was entranced answers to the questions of the origin and destiny of humanity. When awakened, he was instructed in the sacred science of how to climb higher by following the method of Nature — which is God in manifestation — by sowing the seed of action, meditating upon the experience, and incorporating the essential moral to make thereby commensurate soul growth.

He was also taught that whereas in the ordinary course of things a whole life is devoted to sowing and a whole post-mortem existence to ruminating and incorporating the soul substance, this cycle of a thousand years, more or less, may be reduced to a day. The mystic maxim holds: "A day is as a thousand years, and a thousand years as one day." Whatever work has been done during a single day, if ruminated over at night before crossing the neutral point between waking and sleeping, may thus be incorporated into the consciousness of the Spirit as usable soul power.

When that exercise is faithfully performed, the sins of each day thus reviewed are actually blotted out, and the man commences each day as if it were a new life, with the added soul power gained in all the preceding days of his probationary life.

However, Nature is not to be cheated; God is not to be mocked. "Whatsoever a man soweth, that shall he also reap." Let no one think that the mere perfunctory review of the happenings of a day with perhaps the light-hearted admission of, "I wish I had not done that," when reviewing a scene where he did something palpably wrong, will save him from the wrath to come. When we pass out of the body into purgatory at death and the panorama of our past life unfolds in reverse order to show us first the effects and then the causes which produced them, we feel in intensified measure the pain we gave others. Unless we perform our exercises in a similar manner *so that we live each evening our hell* as merited that day, acutely sensible of every pang we have inflicted, it will avail nothing. We must also endeavor to feel in the same intense manner gratitude for kindness received from others and approbation on account

of the good we ourselves have done.

Only thus are we really living the post-mortem existence and advancing scientifically towards the goal of Initiation. The greatest danger of the aspirant upon this path is that he may become enmeshed in the snare of egotism, and his only safeguard is to cultivate the faculties of faith, devotion, and an all-embracing sympathy. It is difficult, but it can be done, and when it has been accomplished the man or woman becomes a wonderful power for good in the world.

Now, if the student has pondered the preceding argument well, he has probably grasped the analogy between the long cycle of evolution and the short cycles or steps used upon the path of preparation. It should be quite clear that no one can do this post-mortem work for him and transmit to him the resulting soul growth, any more than one can eat the physical food of another and transmit to him the sustenance and growth. You think it preposterous when a priesthood offers to shorten the sojourn of a Spirit in purgatory. How, then, can you believe that anyone else can obviate the necessity of a number of purgatorial existences for your benefit and transmit to you at once the usable soul power you would have acquired had you pursued the ordinary course of life to the day you are ready for Initiation? Yet this is what the offer to initiate a person not yet upon the threshold means.

You must have the soul power requisite for Initiation or no one can initiate you. If you have it, you are upon the threshold by your own efforts, beholden to no one, and may demand Initiation as a right which no one would dare dispute or withhold. If you have it not and could buy it, it would be cheap at twenty-five million dollars, and the man who offers it for twenty-five million dollars is as ridiculous as his dupe.

Please remember that if anyone offers to initiate you into an occult order, no matter if he calls it "Rosicrucian" or by any other name, his demand of an

initiation fee at once stamps him as an impostor; explanations to the effect that the fee is used to purchase regalia, etc., are only added evidence of the fraudulent nature of the order. It is said: "Initiation is most emphatically not an outward ceremony, but an inward experience."

I may further add that the Elder Brothers of the Rose Cross in the Mystic Temple where I received the Light made it a condition that their sacred science must never be put in the balance against a coin. Freely had I received, and freely was I required to give. This injunction I have obeyed, both in spirit and to the letter, as all know who have had dealings with the Rosicrucian Fellowship.

* * *

Thinking leads man to knowledge. He may see and hear, and read and learn whatever he pleases, and as much as he pleases; he will never know anything of it, except that which he has thought over, that which by thinking he has made the property of his own mind. Is it then saying too much if I say that man, by thinking only, becomes truly man? Take away thought from man's life, and what remains?

—*Pestalozzi, Swiss Educator (1784–1827)*



The philosopher's school, ye men, is a surgery; you ought not to go out of it with pleasure but with pain. For you are not in sound health when you enter; one has dislocated his shoulder, another has an abscess, a third a fistula, and a fourth a headache. Then do I sit and utter to you little thoughts and exclamations, that you may praise me and go away, one with his shoulder the same as when he entered, another with his head still aching, a third with his fistula, or his abscess just as they were? . . . Did Socrates do this, or Zeno, or Cleanthes?

—*Epictetus*

Studies in the Cosmo-Conception

The Pituitary Body and the Pineal Gland

(concluded)

Q. What vows bind the true initiate?

A. That he will never use his power to serve his own interests. He may heal others of palsy and leprosy but by the Law of the Universe he is forbidden to stanch his own mortal wounds. Because he is bound by his vow of absolute unselfishness it is ever true that although he saves others, himself he cannot save.

Q. What remuneration may he demand for his services?

A. The trained clairvoyant who really has something to give will never hang out a sign offering to exercise his gifts for a fee, but will give and give freely where he considers it consistent with the ripe destiny generated under the Law of Consequence by the person to be helped.

Q. How may the trained clairvoyant use his power?

A. Trained clairvoyance may be used for investigating occult facts, and it is the only kind that is of any use for that purpose. Therefore the aspirant must feel, not a wish to gratify an idle curiosity, but a holy and unselfish desire to help humanity. Until such a desire exists no progress can be made in the attainment of positive clairvoyance.

Q. How much progress has been made toward this end?

A. In the ages that have passed since the Lemurian Epoch humanity has been gradually building the cerebro-spinal nervous system which is under the control of the will.

Q. How far has this evolved?

A. In the latter part of the Atlantean

Epoch this was so far evolved that it became possible for the Ego to take full possession of the dense body. That was the time when the point in the vital body came into correspondence with the point at the root of the nose in the dense body, and the indwelling Spirit became awake in the physical world but, so far as the greater part of humanity was concerned, lost consciousness in the inner worlds.

Q. How is this "lost consciousness" being regained?

A. Since then the connection of the pineal gland and the pituitary body with the cerebro-spinal nervous system has been slowly building and is now all but complete. To regain contact with the inner worlds, all that remains to be done is the reawakening of the pituitary body and the pineal gland.

Q. What result will this reawakening produce?

A. When that is accomplished man will again possess the faculty of perception in the higher worlds but on a grander scale than formerly because it will be in connection with the voluntary nervous system and therefore under the control of his will.

Q. What special advantage will this give him?

A. Through this inner perceptive faculty all avenues of knowledge will be opened to him and he will have at his service a means of acquiring information compared with which all other methods of investigation are but child's play.

Ref. *Cosmo* — pp. 476-477

WESTERN WISDOM BIBLE STUDY

Gethsemane

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. — *Matt. 26:36-45.*

In Gethsemane, the Garden of Sorrows, we find a converging of the two paths: the head and the heart. Here the Christian Mystic becomes filled with a compassionate realization of the world's woe, and the occultist finds the burning heart of love which alone can give joy and zeal in the quest.

By the time the aspirant has reached this point on the Path he has become a *Man of Sorrows*, acquainted with grief as only he can be. He has become so attuned to the suffering of his fellow men that he feels their every pang as his own and stores it up within his heart. Through

utter renunciation of self he has drunk deeply of the cup of sorrow, draining it to the very dregs. By means of cumulative pain which seems about to burst his heart he pours out his very being in an unreserved and unstinted effort to heal and solace humanity.

Having partaken of the cup of sorrow to the full, being deserted by all, he is torn by that temporary but awful fear of being utterly alone, which is doubtless the most terrifying experience that can come into the life of a human being. Dark indeed seems all the world about him, and he realizes that the powers of darkness are anxiously seeking to slay him.

However, "when we are on the pinnacle of grief we are nearest to the throne of grace. The agony and the grief, the sorrow and the suffering borne within the Christian Mystic's breast are more priceless and precious than the wealth of the Indies, for when he has lost all human companionship and when he has given himself over unreservedly to the Father a transmutation takes place: the grief is turned to compassion, the only power in the world that can fortify a man about to mount the hill of Golgotha and give his life for humanity, not a sacrifice of death, but a living sacrifice, lifting himself by lifting others."

Those Christians who follow in His steps experience (in a measure, at least) the yearning love expressed in Christ's words: "Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings;" a brooding, aching protective love which asks nothing for self save only the privilege to shield and to cherish.



ASTROLOGY

The Ductless Glands, Their Role and Rulers

Max Heindel

It is well known to the esoteric astrologer that the human body has an immense period of evolution behind it and that this splendid organism is the result of a slow process of gradual up-building which is still continuing and will make each generation better than the previous, until in some far distant future it shall have reached a stage of completion of which we cannot even dream.

It is also understood by the deeper students that, in addition to the physical body, man has finer vehicles which are not yet seen by the great majority of human beings. The occultist speaks of these as the vital body, made of ether, the desire body, made of desire stuff, the material whence we draw our feelings and emotions, and the sheath of mind. These vehicles, plus the physical body, complete what may be termed the personality, which is the evanescent part distinct from the immortal Spirit that uses these vehicles for its expression.

The finer vehicles interpenetrate the dense body as air permeates water and have particular dominion over certain parts thereof. This is because the

physical body is a crystallization of these finer vehicles in the same manner and upon the same principle that the soft fluids of a snail's body gradually crystallize into the hard and flinty shell which it carries upon its back.

For the purpose of this dissertation, we may say broadly that the softer parts of our bodies, which we commonly call flesh, may be divided into two kinds, glands and muscles. The vital body was started in the Sun Period. Crystallization from this time on in that vehicle has developed what we now call glands, and to this day they and the blood are the special manifestations of the vital body within the physical vehicle. Therefore, the glands as a whole may be said to be under the rule of the life-giving Sun and the great benefic, Jupiter. For it is the function of the vital body to build and restore the tone of the muscles when tense and tired from the work imposed upon them by the restless desire body.

The desire body was started in the Moon Period. The muscles, therefore, are ruled by the wandering Moon, which is the vantage point of the Angels, the

humanity of the Moon Period, and by the impulsive and turbulent Mars, where the Lucifer spirits dwell. That is to say, as a whole, because the individual glands and particular groups of muscles are under the rulership of other planets as well.

The Hermetic axiom, "As above so below," is the master key to all mysteries, and as there are upon the Earth a great many undiscovered places, so also in the microcosm of the body do we find unknown countries that are a closed book to scientific explorers. Chief among them has been a small group of the so-called "ductless glands," seven in number, namely:

The *pituitary body*, ruled by Uranus.

The *pineal gland*, ruled by Neptune.

The *thyroid gland*, ruled by Mercury.

The *thymus gland*, ruled by Venus.

The *spleen*, ruled by the Sun.

The two *adrenals*, ruled by Jupiter.

They may be termed, in a certain sense, the "Seven Roses" upon the cross of the body, for they are intimately connected with the occult development of humanity. Four, the thymus, spleen, and adrenals, are connected with the personality. The pituitary body and the pineal gland are particularly correlated with the spiritual side of our nature, and the thyroid gland forms the link between.

The astrological rule over these seven glands is as follows:

The spleen is the entrance gate of the solar forces specialized by each human being and circulated through the body as the vital fluid, without which no being can live. This organ, therefore, is governed by the Sun.

The two adrenals are under the rulership of Jupiter, the great benefic, and exert a calming, quieting, soothing influence upon the body to maintain its balance when the emotional activities of the Moon and Mars or Saturn have destroyed poise. When the obstructive hand of Saturn has awakened the melancholy emotions and laid its restraint

upon the heart, the adrenals' secretions are carried by the blood to the heart and act as a powerful stimulant in their effort to keep up the circulation. Jovial optimism struggles against the saturnine worries or against the impulse of Mars, which stirs the desire body into turbulent emotions, rendering the muscles tense and trembling and dissipating the energy of the system. Then the secretions of the adrenals come to the rescue, releasing the glycogen of the liver in a more abundant measure than usual to cope with the emergency until equipoise has been attained again.

Both Venus and her higher octave, Uranus, govern the functions of nutrition and growth, but in different ways and for different purposes. Venus rules the thymus gland, which is the link between the parents and the child until the latter has reached puberty. This gland is located immediately behind the sternum or breast bone. It is largest in ante-natal life and throughout childhood while growth is rapid. During that time the vital body of the child does its most effective work, for the child is not then subject to the passions and emotions generated by the desire body that comes to birth at about the fourteenth year. During the years of growth, however, the child cannot manufacture the red blood corpuscles as does the adult, for the unborn, unorganized desire body does not then act as an avenue for the martial forces which assimilate the iron from the food and transmute it into hemoglobin. To compensate for this lack, a spiritual essence drawn from the parents is stored in the thymus gland. With this essence the child is able to accomplish the alchemy of blood temporarily until its desire body becomes dynamically active. Then the thymus gland atrophies, and the child draws from its own desire body the necessary martial force. From then on, under normal conditions, Uranus, ruler of the pituitary body, takes charge of the

functions of growth and assimilation in the following manner:

All things, our food included, radiate from themselves continually small particles which give an index of the thing whence they emanate. Thus when we lift the food to our mouths a number of these invisible particles enter the nose and by excitation of the olfactory tract convey to us a knowledge of whether the food we are about to take is suitable for this purpose or not. There are other food particles which penetrate the sphenoid bone, impinge upon the pituitary body, and start the uranian alchemy by which a secretion is formed which is injected into the blood. This furthers assimilation through the chemical ether, thus affecting the normal growth and well-being of the body through life. Sometimes this uranian influence of the pituitary body is eccentric and therefore responsible for strange and abnormal growths which produce the unfortunate freaks of nature which we occasionally meet.

Besides being responsible for the spiritual impulses which generate the physical manifestations of growth, Uranus, working through the pituitary body, is also responsible for the spiritual phases of growth which aid awakened man in his efforts to penetrate into the Invisible Worlds. In this work it is associated with Neptune, ruler of the pineal gland. In order properly to elucidate, we must study the functions of the thyroid gland, ruled by Mercury, and the pineal gland, which is under the domination of its higher octave, Neptune, simultaneously.

That the thyroid gland is under the rule of Mercury, the planet of reason, is readily realized when we understand the effect which the degeneration of this gland has upon the mind. This is shown in diseases such as cretinism and myxedema. The secretions of this gland are as necessary to the proper functioning of the mind as ether is to the trans-

mission of electricity. They are necessary, that is, on the physical plane, where the brain transmutes thought into action. Contact with and expression in the invisible worlds depend upon the functional ability of the pineal gland, which is altogether spiritual in function.

No one can really observe the physiological functions of any organ under laboratory conditions or on the operating table or the dissection chamber. To arrive at an adequate understanding one must necessarily see these organs exercising their physiological functions *in the living body*, and that can be done only by means of spiritual sight.

A number of organs are either atrophying or developing. The former show the path we have already traveled during our past evolution; the latter are finger-posts indicating our future development. But there is still another class of organs which are neither degenerating nor evolving; they are simply dormant at the present time. Physiologists believe that the pituitary body and the pineal gland are atrophying because they find these organs more developed in some of the lowest classes of life, such as worms. As a matter of fact, however, these organs are dormant.

Some have also suspected that the pineal gland is in some way connected with the mind, because it contains certain crystals after death. The quantity was much less in those who were mentally defective than in people of normal mentality. This conclusion is right, but the seer knows that the spinal canal of the living is not filled with fluid, that the blood is not liquid, and that these organs have no crystals in them when the body is alive. These assertions are made with full knowledge that the blood and the spinal essence are liquid when drawn out of the physical body, living or dead, and the contents of the pituitary body and the pineal gland appear crystalline when the brain is dissected. The reason, however, is similar to that which

causes steam drawn from a steam boiler to condense immediately upon contact with the atmosphere, and molten metal drawn from a smelter's furnace to crystallize immediately upon withdrawal therefrom.

All these substances are purely spiritual essences when inside the body. They are then ethereal. The substance in the pineal gland, when seen by spiritual sight, appears as a *light*. Furthermore, when one seer looks upon the pineal gland of another who is then also exercising his spiritual faculties, this light is of a most intense brilliancy and of an iridescence similar to but transcending in beauty the most wonderful play of the Northern Lights ever witnessed by the writer.

The function of this organ seems to have changed in the course of human evolution. During the earlier epochs of our present stay upon the Earth, when man's body was a large, baggy thing into which the Spirit had not yet entered, there was an opening in the top, and the pineal gland was within it. It was then an organ of orientation, giving a sense of direction. As the human body condensed, it became less and less able to endure the intense heat which prevailed during that time. The pineal gland gave warning when the body was brought too near one of the many craters and active volcanoes which were then erupting the thin Earth crust, thus enabling the Spirit to guide it away from these dangerous places.

The pineal gland was an organ of direction which operated by feeling, but feeling has since been distributed over the skin of the whole body, and this is an indication to the occultist that some day the senses of hearing and sight will also be similarly distributed so that we shall see and hear with our whole body and thus become still more sensitive in those respects than we are now.

Since then the pineal gland and the pituitary body have become temporarily

dormant to make man oblivious to the invisible world while he learns the lessons afforded by the material world. Nevertheless, the pituitary body has manifested the uranian influence sporadically in abnormal physical growth, producing freaks and monstrosities of various kinds, while Neptune, also working abnormally through the pineal gland, has been responsible for the abnormal spiritual growth of medicine men, witches, and mediums under spirit controls. When they are awakened to normal activities, these two ductless glands will open the door to the inner worlds in a sane and safe manner, but in the meantime the thyroid gland, ruled by Mercury, the planet of reason, holds the secretions necessary to give the brain balance.

* * *

Sacrifices to Appease Saturn

J. W.

In Scriptural days, when men were subjected to misfortune, they were wont to make sacrifices. Sometimes, in addition, they clothed themselves in sackcloth and ashes as a symbol of humility. Does this old idea have any modern application? Would it have any value in helping to mitigate undesirable conditions if we were to practice it?

The astrology student says that it does and would. He knows that Saturn is the planet of discipline; that he whips man into doing his work and performing his duty, and keeps on applying the whiplash of necessity until he is fairly driven to follow the course which he ought to follow and learn the lessons which he ought to learn. It is notable, however, that when we have learned our lessons of faithfulness, duty, etc., Saturn ceases to afflict us. He has no desire to inflict hardship upon us beyond the point where we are compelled to make the necessary progress in evolu-

tion.

The desire body is the source of most of the impulses which lead us to try to side-step our duties and our lessons. The desire body urges us to indulge various pleasures to excess, thus interfering with the performance of our duties. This is where Saturn steps in. Saturn is the planet of crystallization and obstruction. When we refuse to do our work in the world and indulge excessively in pleasure, we crystallize all or a part of our vehicles so that they are unable to function smoothly. The result is poor health and poor judgment. The latter leads us to antagonize others, who in turn obstruct our plans and aims.

This is where sacrifice comes in. If we will sacrifice some of our pleasures, particularly those of a crystallizing nature, on Saturn's altar, we shall voluntarily accomplish what he wants us to do. Thereupon he will cease to apply the whiplash of necessity, our vehicles will gradually become more flexible, and things will again go well with us. Therefore, it is easy to see that the old principle of sacrifice was not far-fetched at all. By making a sacrifice with the object of having a painful condition removed, we are only doing what we should have done long before.

The wise astrology student will utilize this principle to overcome the afflictions of Saturn in his horoscope, deliberately denying himself certain pleasures and gratifications. Of course, discrimination has to be used. Sacrifice should first be made of those things which are useless and which cater only to desire and to the building up of an unhealthy desire body. If one wishes to carry the process still farther, he may, within certain limits, sacrifice things which, though good in themselves, may advantageously be dispensed with for a while. For instance, he may fast for a day or two with the intention of disciplining his desire body and developing

his will, knowing that at the same time his health will ordinarily also be improved. In short, if a person will do voluntarily what Saturn desires him to do, Saturn will not *compel* him to do it.

When to Plant

A. F. H.

(The following periods for planting refer to the time when the Moon is in the sign mentioned.)

Plant in Aries and you get large tops, a good crop of hay but few seeds.

Plant in Taurus, an earthy sign, and you get large roots.

Plant in Gemini, and seed will germinate but make little growth. The best time to stir the soil, to kill the weeds.

Plant in Cancer and you will not fail to get a full crop.

Plant in Leo, a barren, fiery sign, and very many of the seeds will die. To kill noxious growths cut them in Leo.

Plant in Virgo and your crop will be a failure.

Plant in Libra and your crop will be fair.

Plant in Scorpio, a fruitful, watery sign, and you will reap an abundant crop.

Plant in Sagittarius and your crop will be slim.

Plant in Capricorn and you will harvest a large field of grain but very few fertile seeds.

Plant in Aquarius, which is airy and masculine, and the yield will be very scanty.

Plant in Pisces and your seeds will bring you full returns.

Harvest potatoes and vegetables in Gemini, Libra, and Aquarius, and in the waning Moon, and they will not decay quickly nor sprout.

Do not trim trees in the dark of the Moon.





The Children of Pisces, 1976

Birthdays: *February 20 to March 19*

SIGN – Pisces the fishes.

QUALITY – Common, or fundamental.

ELEMENT – Water, or Soul.

PHYSICAL ANALOGY – Moisture.

EXOTERIC ANATOMY – Feet and toes, including all structures found therein (bones, muscles, blood vessels, nerves, etc.). Lymphatic and synovial fluids in general.

ESOTERIC ANATOMY – Intellectual Soul.

TABERNACLE IN THE WILDERNESS – Pisces corresponds to the Altar of Incense in front of the second veil. This represents the essence of service performed in the East Room, which is the understanding of truth and error and the spiritualization of the mental faculties.

BASIC INFLUENCE – Empathetic, mysterious, illusive, receptive, chameleon-like.

POSITIVE INFLUENCE – Positive Pisces endeavors to understand truth – not knowledge as such, or the particular form that knowledge may take, but the *principle* of truth

and error upon which the manifestation of knowledge is based. This inner conscience of truth and error is developed through an empathetic identification with things. The ability temporarily to become like something else makes it possible to create a strong image or impression in the minds of other people concerning that something. This is the manner in which positive Pisces is best able to transmit his understanding to others. This method finds its best expression in acting or musicianship, where the actor or musician projects a definite image or impression onto the minds of others through his empathetic imitation.

NEGATIVE INFLUENCE – Negative Pisces also seeks to understand truth, but lacks the ability to recognize it when he sees it. He believes truth to be the particular thing that he identifies with at the moment, because he sees through that particular viewpoint. But when that viewpoint changes, so does his idea of truth, giving rise to an instability

and unreliability of nature. Many illusions, deceptions, and false paths may be pursued or perpetuated before the conscience of the positive Pisces is developed, wherein a thing can be identified with and understood without being overwhelmed and controlled by it.

RULER – Neptune, the planet of inspired understanding, communication with the superphysical, and sensitivity to the thought of others expresses its innate nature most easily in Pisces.

EXALTATION – Venus is the welcome guest of Neptune and, thus, expresses its best, most refined side in Pisces. The ability empathetically to identify with things, to contact the superphysical, and to perceive the thought of others requires the power of the awakened and refined feelings. It is this type of directed feeling power that enables one to project oneself into the situations listed above.

DETRIMENT – Technically, Mercury is said to be in detriment in Pisces, though this may eventually be the case with the theorized intra-mercurial planet, Vulcan.

FALL – More accurately, Mercury finds its fall in Pisces. Mercury seeks knowledge through perception of the form, texture, composition, etc. of a thing, while Neptune seeks to understand the foundation of truth and error upon which outward things manifest. Thus, Neptune tends to express its less desirable side of dogmatism, cunning, flattery, etc. in Pisces.

GREEK MYTHOLOGY – Neptune is represented by the god Poseidon in Greek Mythology. The numerous and diverse progeny attributed to Poseidon are a symbol of the many faces Pisces can wear.

COSMIC CHRISTIANITY – The Sun's passage through Pisces marks the

time when the yearly sacrifice of the Cosmic Christ is drawing to its conclusion and Easter is but a short way off. During the past half year, He has identified fully with our state of being – our joys and sorrows, our hopes and despairs, our temptations and triumphs. In all things He has suffered like unto one of us. And thus, because He understands our plight, He stands as the supreme arbitrator between God and man. At this time of the year, He endeavors to help us rise above the illusions incident to the physical world and a material consciousness, and to look beyond the outward forms of things to discover the basis of truth and error behind them.

From February 20 to March 4, the Sun trines Uranus in Scorpio. These children should have an unusually intuitive and original nature. They will like to delve deeply into matters and will have the ability to grasp details quickly, especially along scientific and esoteric lines. They will be exceptionally creative and original in their work and ideas, and their productivity should be encouraged.

The Sun squares Neptune from February 24 to March 11 and indicates a lack of self-assurance and a vulnerable emotional nature that could lead to undesirable attachments. These children must learn to recognize reality and gain self-confidence in order to cope with situations and find avenues of creative and imaginative expression. They may over-emphasize their own self-importance at times, believing that they are not adequately appreciated by others.

The Sun trines Saturn in Cancer from March 8 to 19. Although Saturn is weak by sign it gives an amount of stability, and these natives will inherently know how to take advantage of opportunities when they arise. There is a tendency to delve into the unknown and study the deeper sciences. These children can be

very understanding and considerate of others.

From March 7 to 19, the Sun squares Mars in Gemini, inclining these children to be high-strung and flighty. There is enthusiasm and energy to carry out tasks, but they must learn to wind down and rest periodically. They will frequently seem to be busy going somewhere but not quite arriving.

Venus in Aquarius squares Uranus from February 20 to March 1, cautioning these children to be careful of unbridled emotions and demanding unlimited freedom in their moral actions. They will be prone to sudden rebellious actions and must learn control if they want to maintain peaceful relations with others.

From February 25 to March 6, Venus sextile Neptune points out another direction if these natives desire to transfer their energy to a more constructive path of attainment. This aspect gives compassion and understanding, and offers a solution to their problems and those of others. They have an active imagination and an interest in music and art. These natives will attract people in distress because of their soothing and magnetic qualities and they may be of therapeutic help to some. Venus sextiles Jupiter from March 6 to 18, emphasizing kindness, sympathy, and a good sense of propriety. It gives tolerance and a potential to develop whatever talents these children may have.

Venus trines Mars in Gemini from March 6 to 19, favoring the ability to communicate and socially integrate well with others. There is good self-expression together with a demonstrative and adventurous disposition. From February 24 to March 4, Venus trine Pluto endows these children with potential creative ability and gives high moral and ethical ideals. They should be able to relate well to young people and perhaps work along literary lines in an endeavor to guide others.

Venus in Pisces trine Uranus from

March 15 to 19 suggests a compassionate and deeply loving nature. These children will be intuitive and have a host of friends who are attracted to them because of their kind and magnetic qualities.

Mercury in Aquarius squares Uranus from February 20 to 27. These children must learn early in life to be more yielding in their normally inflexible and relentless thoughts. From February 20 to 29, Mercury trine Pluto indicates an easing of the Mercury/Uranus square, and offers a direction that will help in overcoming. This is a strong aspect for an energetic and deeply probing mind, with a wealth of creative ideas and a capacity to understand.

Mercury sextiles Neptune from February 22 to March 2, giving testimony of a spiritual awareness that manifests as insight, imagination, and a keen perception of the environment. These natives should avoid letting others distract them and should persist in their efforts. There is an ability to translate spiritual insights into terms clearly understandable to others.

From February 29 to March 11, Mercury trines Mars in Gemini. Since both are in air signs, these children will reflect carefully on facts before coming to a decision. The mind is active and there is skill in the field of communications. Mercury sextile Jupiter from March 1 to 11 indicates that these children have an insatiable thirst for knowledge and try to apply their knowledge in a constructive way. The aspect gives a cheerful and optimistic temperament. From March 9 to 17, Mercury in Pisces trines Uranus, favoring a flowering of consciousness which is an avenue for progressive and unique ideas and ways of thinking and speaking.

Mercury square Neptune from March 14 to 19 signifies that these children must learn to live with reality instead of daydreaming about what might be. They may tend to shrink from the real issues

(Continued on page 136)



NEWS COMMENTARY

Protein Research: Helping the Hungry

Half of the world's people are protein-deficient. That fact has been — and is — the impetus for a lot of scientific research. Take, for example, two protein-boosting projects reported at the recent American Chemical Society meeting in Chicago. Neither project, the scientists admit, is terribly practical at this stage, but both share a common goal, to provide the world's hungry with more protein.

Biochemists Michiko Yamashita, Soichi Arai and Masao Fujimaki of the University of Tokyo report a technique for taking the foul taste out of protein from "alternative sources," such as soybeans, algae and leaves. The process is called the "plastein reaction," and converts crude, bad-tasting protein into tasteless, odorless "plastein."

The trick, Arai says, is to release the bitter impurities bound to crude protein by treating it with a series of enzymes and solvents. The remaining tasteless white powder (plastein) is "protein-like" Arai says, in that it contains a complete assortment of amino acids, but does not have the amino acid sequence or folded structure of a natural protein. Asked whether the process would be economically feasible, Arai was not sure. But, he said, people in starving nations often prefer "acceptability of taste to protein content." And plastein would definitely pass the no-taste test.

David Sands and Lester Hankin of the Connecticut Agricultural Experiment Station in New Haven took a different approach to the protein problem. They report the screening and selection of fermenting bacteria that will excrete lysine (an essential amino acid that is missing in "incomplete proteins"). The lysine-excreting mutants, species of the genus *Lactobacillus*, can ex-

crete 100 times more lysine than such bacteria normally produce. The team found that the lysine content in fermented soybean milk and silage could be increased 32 percent by using the mutants during fermentation.

Science News, Sept. 13, 1975

Here is more evidence that the world is gradually turning in the direction of vegetarianism, whether or not the majority of the population as yet realizes what is happening.

Testimonials of Peace from the 'Dead'

They "died" and experienced peace and wholeness. The blind could see and those who suffered were freed from pain.

And as physicians worked to save them, they resented being brought back to "life."

These bizarre experiences of persons revived after being clinically dead are from the files of Dr. Elisabeth Kubler-Ross, a Swiss-born psychiatrist for whom the subject of death has been a preoccupation for more than 10 years.

Many write and teach about care for the dying. Dr. Ross is among the few to open questioning on death itself.

Death, she believes, is but a state of being, the final stage of human growth.

Her latest research, to remain unpublished until scientifically verified, has taken her questioning to a new level — "somewhat kooky" — she said.

"I have always been curious about what happens when one moment I hold someone's hand and we have a relationship and the next moment he is dead," she said. "One is a person; the other is a corpse."

"Second, there is the peaceful expression on most of their faces. I wanted to know

what causes this. And third, many of my patients before they die have a communication with someone who died before them. They talk with a mother, father, or child.

"We call that the 'hallucination'. But I have always wondered if that was hallucination. The question I was left with was 'How do you find out?' . . ."

A woman suffering with a widespread malignancy "died" in a small Indiana hospital. Three and a half hours later, resuscitating teams brought her back to life.

The woman described for Dr. Ross her experiences while "dead." She said she felt herself floating out of her body and then saw her own corpse.

Dr. Ross said the woman described the actions of the resuscitating team in perfect detail.

"She also described a fantastic feeling of peace and wholeness," Dr. Ross said. "She tried to convey to those fighting for her life to relax; Take it easy. It's all right to let go."

"But she realized they could not hear her. The more she tried to tell them to relax, the more frantic they became. She finally gave up on them and — this is in her words — 'Then I left consciousness.'"

"In almost every case I have," Dr. Ross said, "they keep these incidents to themselves. A long time later this woman came to me and told me about that. Her big fear was that people would think she was crazy. . . ."

She said hundreds of interviews with persons who survived the brush with death have brought her to several preliminary conclusions:

The "dead" experience peace and wholeness. "People who are blind experience sight. People who are filled with pain become pain free."

They resent being brought back to life but, after recovery, are exuberant about having a second chance.

Past a certain threshold, many are greeted by someone already dead — usually a loved one.

None is ever afraid to die again.

The last point is most significant for Dr. Ross, whose primary work is in helping people overcome the fear of death. . . .

Because of a materialistic, destructive society, she said, people are afraid to die in the United States.

"You see it in the person who is afraid to walk into the room of a dying patient, who avoids visiting terminally ill relatives," she said. "A dying patient reminds you of your own finiteness and therefore there is a tendency to stay away."

"Fear of death burdens you. It pulls your energies out of you that could be used creatively."

She said her research has made her "religious in a beautifully undogmatic way."

And what of euthanasia, or mercy killing?

"I'm very much against killing and that includes, more and more, also abortion," she said.

"Because of this awareness (about death) I've learned to respect life more at the beginning. But also, to allow people to die when they have lived."

(Clipping sent by reader. Newspaper and date unknown.)

This is a more complete summary of Dr. Kubler-Ross' findings (see *Rays*, June 1975, p. 273).

Save the Lion

Though it is not yet an endangered species, the lion has begun to dwindle over much of its range, and the National Wildlife Federation draws attention to the lion's plight in the current (Sept.-Oct.) issue of its magazine, *International Wildlife*.

Roving editor Norman Meyers reports that the lion's effective range has been cut in half during the past two decades, while the number of lions has shrunk from about 400,000 to 200,000. Most of the pressure comes from ranchers who want to use the savannah for raising stock, and have begun extensive poisoning programs that kill other predators as well. By the end of this century, Myers predicts, only a few thousand lions may be left.

He suggests a partial remedy that would have appalled conservationists only a few years ago: Make the lion more valuable economically through carefully controlled trophy hunting. "The most feasible way to convert lions into dollars is through sports hunting and wildlife observation by tourists," he says. "If it is properly managed to ensure a continuous stock of lions and a constant flow of dollars year after year, it should satisfy both world conservationists and local stockmen."

—*Science News*, Oct 4, 1975

Why is it deemed necessary to "convert lions into dollars?" The answer, obviously, lies in the purely selfishly material turn of mind that still afflicts too much of the human race. This mentality regards everything on Earth as existing for man's profit, and sees nothing wrong with killing or exterminating whatever stands in the way of

(Continued on page 136)



Book Review

"Yellowstone, A Century of the Wilderness Idea"

Yellowstone, A Century of the Wilderness Idea, by Ann and Myron Sutton, The Macmillan Company, New York, 1972.

Yellowstone National Park is the first great wilderness area to have been set aside as a national preserve. In acknowledgement of this, and in the interests of the preservation of wildlife habitats and other natural phenomena throughout the world, this beautiful volume was published.

Many phases of the "Yellowstone experience" are covered. The book opens with an account of a pack-saddle trip into the back country, where only the most venturesome tourists penetrate. Everything is described with the wondering eye of someone who seems to be seeing the awesome splendor of majestic vistas and the exquisite minutiae of mountain wildflowers for the first time, and the reader cannot help but feel some of the unique exhilaration of this wilderness visit.

Also included are: a chapter tracing the geological development of the many geysers, boiling pools, cauldrons, steam vents, and other forms of thermal activity which abound in Yellowstone;

a portrayal of the vast conifer forests that cover much of the park area; a chapter on the park's prolific wildlife — elk, bison, bighorn sheep, black bear and grizzlies, coyotes, trumpeter swans, and myriad other creatures; and a description of the early explorers of the area, emphasizing both the incredible hardships they endured and the awe and amazement they felt when first beholding Yellowstone's natural wonders.

One of these men, Cornelius Hedges, expressed the view that would ultimately, and not without considerable struggle, underlie the establishment of the national park system:

"It seems to me that God made this region for all the people and all the world to enjoy forever. It is impossible that any individual should think that he can own any of this country for his own in fee. This great wilderness does not belong to us. It belongs to the nation. Let us make a public park of it and set it aside. . . never to be changed but to be kept sacred always."

Particularly noteworthy are the photographs, mostly in color, with which the book is liberally illustrated. Taken

(Continued on page 136)

READERS' QUESTIONS

Concerning Psychoanalysis

Question:

Please comment on the role and usefulness of psychoanalysis in our times. It has brought healing for many mental troubles, but is based on a conception which gives an enormous role to the unconscious. Although it is impossible to reject this science totally, we find that man is deprived, in it, of his spiritual dimension and reduced to the animal state. To what does the unconscious correspond? To what, in dream analysis, do those sexual symbols correspond by which psychiatrists want us to believe that man is motivated only by his sexual instinct? Why are the notions of "culpability" and "sin," inculcated by Judeo/Christian morals, considered as injurious and harmful to the equilibrium and the unfolding of man?

Answer:

This reader's letter, here considerably condensed, raises a number of questions about psychoanalysis which may be of interest to the occult student. Comments given here necessarily will be incomplete and by no means definitive, since volumes have been and can be written about the teachings advanced by the various schools of psychoanalysis. Some considerations from the occult point of view may be helpful, however.

First, there is no question that psychoanalysis has helped some people. We also know, however, of instances in which it has been harmful. Our reader described someone who, initially interested in occult philosophy, "is a complete atheist and materialist" after and as a result of six years of psychoanalysis. Other people, too, as a result

of psychoanalysis, have been deprived of or discouraged from seeking spiritual foundations.

We hasten to add, however, that not all schools of psychoanalysis are excessively materialistic in orientation or application. The science as developed by Adler, for example, draws heavily on the spiritual concepts advanced by the Teachings of Christ Jesus, and bases its hope of recovery on the desire and ability of the patient to devote himself more exclusively to the pursuit of spiritual goals and to the service of his fellow men.

We believe that those theories of psychoanalysis which *do* acknowledge man's spiritual needs and, very important, his potential spiritual abilities, can play a significant role in our times, particularly for people who, to begin with, are of an intensely materialistic nature. Much of the mental and emotional trouble for which people consult psychoanalysts has its basis in excessive materiality — as do, indeed, most of the problems of every kind facing humanity today. Any form of therapy which endeavors to steer materialistically-minded people into more spiritual lines of thought certainly is to be applauded. On the other hand, forms of therapy, including psychoanalytic therapy, which are centered on the material while denying or ignoring the spiritual are of dubious temporary, and of no permanent, value.

We would surmise that the so-called "unconscious," as referred to in psychoanalysis, corresponds to what occult philosophy regards as the subconscious memory. This is made by means of the etheric records, and includes an accurate picture-record of *everything* that has occurred in the individual's present

lifetime. These pictures have been inspired and transmitted to the blood and thence to the negative atoms of the vital body. Perhaps, on occasion, the psychoanalytic use of the word "unconscious" also corresponds to the superconscious memory, which is the record of all of the individual's past lives, as engraved on the Life Spirit. Revelations from the superconscious memory, however, only very rarely are brought to light.

It may be noted, too, that one problem inherent in the most popular theories of psychoanalysis is that they fail to take into consideration the patient's past lives and influences emanating therefrom. Many of our motivations, attitudes, and reactions are conditioned in part by, and continuations of, our attitude and behavior in previous lives. Many of our debts of destiny and the trials and tribulations with which we have most difficulty and for which we are likely to seek counseling also have their origins in our past lives. Thus, any analysis of a person's overall attitude and behavior, in order to be fully effective, would have to take into account the fact that some of the influences under which he operates have their inception, not in his "unconscious" as the psychiatrist knows it, but in another much more distant time and place.

We do not agree with the teachings of that school of psychoanalysis which holds that man is motivated only by his sexual instinct, and are not prepared to comment on "sexual symbols" employed in that theory. The entire question of dream analysis is extremely complex, from the occult point of view. When we have restless sleep, due to an incomplete separation of the vehicles, dreams are confused, and an attempt to seek meaning in them would be of little value.

On the other hand, as we are told in Christianity Lecture 4: "Not all dreams are confused; those, for instance,

which bring logical solutions to problems of life or prophetically warn of impending trouble, often enable us to avoid or avert disaster. Such dreams generally occur just before waking, and only where there has been a complete separation of the vehicles previous to the awakening, for only then is it possible for a dream to be logical, and in that case it is merely that the knowledge of impending disaster seen by the Ego in the Desire World is successfully transmitted to the brain. It is a great help in furthering such impressions in the coming night if we hold the thought to the last on going to sleep: 'I want to know about so and so, and *I am going to remember it in the morning.*' If this is the last thought on going to sleep, it will bring the memory of the solution arrived at."

Notions of "culpability" and "sin" are considered repressive by some theoreticians, who believe that man is inhibited in his actions by the restraining force of a "guilt-complex" which is, by nature, inhibiting. Therefore, these notions, in some circles, are considered injurious to man's development.

The Western Wisdom Teachings, however, stress selfless service and purity of life as man's highest earthly goals. Achievement of these goals requires restraint and self-discipline — it requires *self-mastery*. The passionate nature, the lower nature, must be subdued, and this requires precisely the restraint which some psychoanalysts find harmful. The license to gratify selfish lower desires — even those which on the surface do not *seem* to harm anyone else — must be taken away before significant spiritual development can commence.

Also concerning "guilt," it may be that man retains, deep within himself, a memory of our disobedience when we first followed the promptings of the Lucifer Spirits and took the creative function into our own hands, performing it indiscriminately in defiance of natural law. It is conceivable that a

resulting deep-rooted guilt feeling inexplicably seems to pervade the "unconscious" of some individuals who do not *consciously* believe that modern sexual permissiveness is contrary to the laws of evolution. Perhaps this guilt feeling underlies the problems of adjustment for which some people undergo psychoanalysis.

* * *

DISCIPLINE

(Continued from page 110)

cess. By means of discipline, our higher natures may express themselves and unfold until the Christ within may manifest.

"O God make me master of myself that I may be the servant of others."

* * *

THE CHILDREN OF PISCES, 1976

(Continued from page 130)

of life and must learn to account for concrete facts correctly and carry out plans in a practical manner.

Mars in Gemini sextiles Jupiter from February 20 to March 19 -- the solar month -- gives considerable resources of mind and body in meeting challenges and establishing goals. These natives will inspire others with their enthusiasm and perceive the needs of others and be willing to help out without waiting to be asked.

Neptune sextiles Pluto throughout the solar month. These natives will give religion, philosophy, education, and human relationships a vital place in their lives and will insist on integrity on all levels of law and justice.

* * *

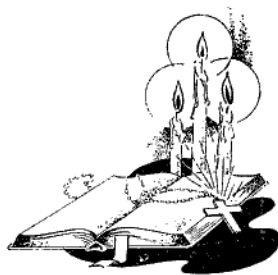
We always weaken what we exaggerate.
—Ruskin

SAVE THE LION

(Continued from page 132)

man's profit. This mentality certainly does not subscribe to the theory of permitting animal and other life forms to live simply because they *are* life forms belonging to life-waves who also have the God-given right to live, experience, and evolve. Much of mankind still has a lot to learn about universal brotherhood!

* * *



"YELLOWSTONE, A CENTURY OF THE WILDERNESS IDEA"

(Continued from page 133)

at every season of the year and of every type of natural phenomenon characteristic of the park, the photographs are outstanding for detail, color, vantage point, and pure "eye appeal." They are, truly, "the next best thing to being there."

The final chapters investigate the national park idea as it has spread to other areas of the world, and pursue the problem of preserving a wilderness while at the same time making it available to the millions of visitors who desire, and surely are entitled, to see it.

As is pointed out: "But like other such enterprises that followed (Yellowstone) in the world's great wilderness areas, it was soon discovered that laws do not establish, protect, or manage anything. Only men do that."

Nutrition



and

Health



What About Onions?

Onions possess many nutritional virtues and two great faults. They are beneficial for most people but injurious for some. They must therefore be eaten with discrimination.

Fault one: Onions, especially when boiled, cause gas to form during digestion. Before boiling onions, if they are placed in a heated dry pan until their fumes escape, this gas forming tendency is somewhat lessened. But persons already bloated with gases should avoid them.

Fault two: Onions contain a mustard oil substance which aggravates kidney ailments. Those little purple onions, extremely sharp, are particularly undesirable for this reason. Most valuable are the very large Spanish or Bermuda onions. They are sweet instead of sharp, containing much more sugar and much less mustard oil.

Now for the virtues. Onions are mild acid neutralizers. They contain a hormone-like quality which promotes the internal secretions of our endocrine glands. They are rich in vitamin C, good in B, fair in A and B. A large Bermuda onion furnishes only 50 calories. Boiled onions have a mildly laxative effect; raw, they are excellent natural digestive stimulants.

It is considered that just as onions draw tears from the eyes and discharges

from the nose, they stimulate a generous pouring forth of digestive juices which improves assimilation of foods, especially proteins.

Onions have a fair store of organic calcium, potassium, iron, phosphorus, magnesium, sulphur, also a little sodium and chlorine. They are especially rich in organic silicon. Our body contains only a quarter ounce of silicon, but that tiny amount is one of our greatest safeguards against epidemic diseases, because it has such a strong antiseptic effect on bodily poisons.

It is silicon that keeps our blood at normal temperature no matter what the outside temperature may be. And — ladies please note! — silicon gives sparkle to the eyes, healthy lustre to the hair, pliancy and fine texture to the finger nails. A silicon deficiency would permit heat to radiate through our skin too rapidly, our hair would become undernourished and fall out, nails would lose their health character.

If you cannot eat onions, obtain your silicon by consuming, together with skins, such foods as cucumbers, beets, parsnips, apples, cherries.

—Dr. P.W. Bowman,
Nature's Path, reprinted in
Health and Vision, Aug. 1975

The Beneficial Onion

Common Cold — Cut open an onion and inhale it as frequently as possible.

General Debility — Take one tablespoonful of onion juice and mix with a teaspoonful of pure honey. This should be taken regularly every day for three weeks, at least.

Abscesses and Ulcers — Boil a large onion, cut it into shreds, and apply as a poultice on the abscess or ulcer. However obstinate the growth, it will yield to this poultice. Let the poultice be as hot as bearable.

Insect Bite — Cut an onion in halves and rub them briskly on the affected part.

Heart Trouble — People suffering from heart trouble benefit from frequent use of onion in its raw state. This is best taken in the form of vegetable salad also including tomatoes, carrots, cabbage, cauliflower, and cucumber.

From the Rosicrucian Fellowship Vegetarian Cookbook

ONIONS

Belong to lily family; date back to early Bible times; known throughout Asia and Europe; brought to America late in 18th century. Said to enrich blood, a remedy for anemia, also for kidney, bladder and bronchial problems. Contains iron, calcium, phosphorus, potassium, sulphur, iodine, vitamins A, B-complex, C, and G.

BUTTERED ONIONS

1 quart small onions
Boiling distilled water
3 Tbs butter
½ tsp vegetable salt

Add water to barely cover onions. Prick through center to prevent centers popping out. Cook slowly until tender and water nearly evaporated. Add butter and salt. Serves 6.

SUNFLOWER SEEDS AND ONIONS

2 cups cooked sliced onions
¾ cup sunflower seed meal
1½ cups certified raw milk
1½ Tbs butter
½ tsp vegetable salt
¼ cup bread crumbs
1½ Tbs unbleached flour

Melt butter, blend in flour and seasoning; add milk. Cook slowly until thickened, stirring constantly. In oiled casserole alternate layers of onion, sunflower meal, salt and sauce. Top with crumbs. Brown in 400-degree F oven about 20 minutes. Serves 4. NOTE: To serve as creamed dish omit crumbs; heat over boiling water or low flame.

Nutritious Nut Grass

This spiky-leaved, yellow-flowered sedge grows all over the United States and Canada on rich waste and cultivated ground and in mud flats. The edible tubers (also called "earth almonds") that cling to the roots are gathered in late autumn or early spring.

"Nut grass" has been cultivated for food in Europe and the U.S. with good reason. Chufa tubers are highly nutritious, with a pleasantly nutty flavor, and can be eaten raw. More often, though, they're boiled. . . or well dried in a slow oven and ground into powder which can be used as a supplement to wheat flour. Or try roasting the tasty little morsels like chestnuts.

Chufa is also the source of a coffee substitute. Just clean the tubers, dry them and oven-roast them to an even brownness. Then grind the product and brew it in the usual way.

Tempo, Nov. 2, 1975



HEALING

Healing and Free Will

Free will plays a vital role in the maintenance of good health. Free will allows us to improve our physical conditions by our own volition — by deliberate thought and action. We can take steps to good health if we *will* to do so.

It is true that to some extent we are tied to conditions that we have brought about by our former disobedience to natural law. The way we react to these conditions, however, and the nature of the conditions which will bind us in the future, will depend upon the present use of our free will. The nature of every thought we think, every deed we do, every reaction to our daily experiences, is our choice to make.

The Spirit, one aspect of which is Will, is untainted and tries to direct us toward all that is beautiful and good. It advises us, if we will listen, to eat the foods that are best for us, to think the thoughts that are best for us, and to act in accordance with Natural Law. We have free will to listen, and to follow this advice.

Of course, we also have the free will to listen to the importunities of the lower self, and to do those things which we know would be inimical to our well-being. We have the free will to set into motion circumstances which will weigh heavily on us in days or lives to come.

Perhaps it would not be so easy to follow the “path of least resistance” now, if we were more aware of the trials and tribulations which this course of action is likely to engender for us later.

The Power that rules the universe can control our personal lives. We can invoke that Power and learn to live in the spirit of “Thy will be done.” This is the highest use of the divine power within us, and the one which will ultimately bless us with health.

* * *

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:

March. . . 3—10—16—23—30

Children's Department



The Really True Giraffe

Dagmar Frahme

For the last time, Elizabeth," said Mama sternly, "I do not want to hear another word about that giraffe."

Elizabeth knew then that she should have listened to her little voice that morning when it warned her not to mention the giraffe any more.

"There is no giraffe who talks to you through your window," Mama went on. "There is no giraffe who follows you to school. There is no giraffe who lets you slide down his neck and ride on his back when you are asleep. You made up the giraffe weeks ago, and this pretending must stop. If you say one more thing about the giraffe, you can't go on the picnic Saturday. Do you understand?"

"Yes, Mama," whispered Elizabeth.

"Good," said Mama. "Now, I have things to do. Why don't you go outside and play with your brother?"

"Yes, Mama," whispered Elizabeth again. But, instead, she went to her room and softly closed the door.

Elizabeth flopped down on her bed, trying not to cry. Of course there was a giraffe, she thought. Why wouldn't Mama believe her? And why couldn't Mama see

it herself?

It was such a nice giraffe, too. It always made her feel better when she was unhappy, and it even made her feel better when she was happy to start with. It came to see her almost every day, and played with her when no one else was around. At night it took her on exciting rides through the star-filled sky to magic lands where fairies and enchanted animals lived.

"Hi," said a voice at the window. "What's the matter with you? You look like a sour pickle."

"Oh, Giraffe," exclaimed Elizabeth. "I'm so glad to see you! Mama doesn't believe in you, and I'm not allowed to talk about you any more. It's awful."

"So that's it," muttered the giraffe to itself and heaved a deep sigh. "Well, now," it said cheerfully to Elizabeth, "that doesn't sound so bad to me. I'm sorry your mama can't see me, but I have found that many grown-ups can't see me. I'm afraid they miss out on a lot of fun. And if you're not allowed to talk about me — well, you're just not allowed to talk about me, that's all. Your Mama didn't say you had to stop seeing me,

did she?"

"No," said Elizabeth impatiently. "If she doesn't believe I see you in the first place, why would she tell me to stop seeing you?"

"Precisely," said the giraffe. "I'm glad to see you are thinking. So, if you are allowed to go right on seeing me, we can go right on having fun together. You just have to remember to keep your lip buttoned up. Right?"

"Oh," said Elizabeth, her eyes growing wide. "Right! We don't have a problem at all." Then her face fell again. "I guess the person who has a problem is Mama, and she doesn't know it."

"Precisely," said the giraffe again. "And — you never know. Every so often somebody's mama does start believing in us. Never can tell when that might happen."

"Do you think my Mama might start believing in you?" asked Elizabeth eagerly.

"She might, someday, she might," said the giraffe. "But in the meantime, don't say another word about me. That will be our secret. Now, about tonight. You want to take another trip?"

"Sure!" exclaimed Elizabeth. "Where?"

"You'll see," said the giraffe. "Try to get to bed on time, so we can get an early start."

And with that, the giraffe was gone.

Elizabeth jumped off the bed, grabbed her jumprope, and ran outside. She could hardly wait for night to come. And she knew she had to be careful. She was so excited it would be hard not to talk about the surprise trip the giraffe had in store for her.

All afternoon Elizabeth played outside. Then she washed her hands and face without being told. At dinner she ate all her brussels sprouts without fussing (which surprised her mama very much) and managed pretty well to keep from squirming too hard in her chair.

After watching television for a while she asked, "Is it time to go to bed yet?"

"No, Dear," said Mama, looking at her quizzically. "You still have half an hour. Don't you feel good?"

"I feel real good," said Elizabeth, biting her tongue just in time to keep from saying that she couldn't wait to go to bed so the giraffe could come for her.

At last the half hour was up. Elizabeth said "good-night" to everyone and hurried to her room. By the time Mama came to check on her, she was already in bed with the lights out.

"I hope that child is all right," Elizabeth's mama said to her daddy later. "I've never seen her so anxious to go to bed. Do you suppose I was too harsh with her about that giraffe she pretends to see?"

But Daddy, reading his newspaper, didn't hear.

Five minutes after Elizabeth fell asleep the giraffe arrived.



"All aboard!" it said.

Elizabeth climbed over her window

sill, slid down the giraffe's neck, and made herself comfortable on its back.

"Giddy-up!" she ordered.

"Hold on," said the giraffe, pushing off with its hind legs. In exactly three seconds they were high above the tree tops, heading directly for the brightest star in the whole sky.

The trip didn't take very long, though the star was far, far out in space. As they got closer, Elizabeth saw that it was a sparkling, glistening land in which all her favorite colors were in the air the way sunlight is in the air here on Earth. Pink, lavender, silver, pale gold, and a lovely shade of blue that looked as though it might glow in the dark shimmered and shone wherever she looked.

The giraffe landed carefully, all four feet at once, and lowered its neck so that Elizabeth could slide to the ground.

"Where are we?" she whispered, staring with awe at the silvery trees with pale green leaves and golden flowers that surrounded them on all sides.

"This is the Land of Hopes and Wishes. Whatever you wish here, as long as it is good and beautiful, will come true."

"Anything?" asked Elizabeth.

"Anything," the giraffe assured her, "as long as it is good and beautiful."

"I wish - I wish I had a comb," wished Elizabeth, whose hair had gotten all windblown after the ride.

Immediately a silver comb set with little white lights that sparkled on and off like fireflies appeared in her hand. Elizabeth stared at the comb in amazement. Then she combed her hair, and put the comb in her pocket.

"Ahhh, yes," approved the giraffe. "You do look much more presentable now."

"I'm hungry, too," said Elizabeth. "I wish I had a candy bar."

Immediately a small red pebble appeared in her hand.

"Hey!" exclaimed Elizabeth. "Somebody goofed! I didn't wish for a stone."

"Have you forgotten already?" The giraffe sounded annoyed. "What kind of wishes did I say come true here?"

"Good and beautiful," answered Elizabeth.

"Um-hum," the giraffe nodded its head. "And though a candy bar may be beautiful to some jaded eyes, and though it may taste good to some jaded palates, can you honestly say that it is good for you?"

Elizabeth shook her head.

"So," continued the giraffe, "now you see what happens when you wish for something that is not good. You will get a red stone every time. Look on the ground."

Elizabeth looked down, and saw that here and there red stones of different sizes were lying around. Some were bright red and others were turning pink.

"After a while the red stones turn pink so they fit in better with the other colors," explained the giraffe. "But be careful. People who wish themselves up too many red stones are not allowed to stay here. Remember - think first, wish afterwards."

"I'll remember," promised Elizabeth. "But I'm still hungry. I wish I had - a banana!"

The fattest, ripest, most golden-brown banana she had ever seen suddenly appeared in her hand. Elizabeth started to peel it, and then thought of something.

"And I wish you had some of your favorite leaves," she wished.

At once a basket full of bright, green leaves hung from the branch of a near-by tree, at just the right height for the giraffe.

"Thank you," said the giraffe, and they both began to eat.

When they had finished, Elizabeth looked for a trash can for the banana peel. Not seeing any, she asked, "What

should I do with this?"

"Now, think," said the giraffe. "Think what banana peels are good for besides throwing in the trash, and remember your wishes."

Elizabeth thought. What in the world were banana peels good for? Then she remembered something she had seen on her uncle's farm.

"Oh!" she exclaimed. "I know! I wish that the banana peel could be put in the ground so it can be made into fertilizer."

At once the banana peel flew out of her hand to a place under the trees where a little golden spade had suddenly appeared and was digging a hole. The banana peel jumped into the hole, and the spade smoothed the dirt back down and disappeared.

"Good," approved the giraffe. "That takes care of that. Now let's go exploring."

Elizabeth and the giraffe started down a path that wound among the trees. Exotic silvery-feathered birds sang songs like music from harps. Now and then an animal covered with fur of different colors came out of the woods to look them over, and once a stately unicorn, who seemed to know the giraffe personally, stopped to converse with it. They spoke a language Elizabeth could not understand, and when she later asked what they said, the giraffe just smiled.

Here and there foot trails led away from the main path to little houses nestled among the trees. Brightly colored flowers grew along the trails. They reminded Elizabeth of the flowers in her mother's garden, but their blossoms were much bigger and their colors much brighter.

"Oh!" exclaimed Elizabeth suddenly. "Look at that peony!" Peonies were her mother's favorite flowers, and she had planted many in her garden, but here was the biggest, pinkest, and most beautiful peony Elizabeth had ever seen.

"Mama would just love that peony," said Elizabeth. "They aren't blooming now at home, it's too cold outside. I'll bet Mama would like that in a pot in the living room."

"Well --," said the giraffe.

"Well, what?" asked Elizabeth.

"Have you already forgotten where you are?" said the giraffe. "If you want that flower in a pot for your mother, there's something you can do about it, you know."

Elizabeth's eyes grew wide. "Do you really think I could?"

"You can always try," said the giraffe.

Elizabeth took a deep breath. "I wish -- I wish I had that peony in a pot to take home to Mother."

That very second, a large clay pot full of good soil stood on the ground, and the little golden spade appeared again and began to dig up the peony. As soon as it was freed, the peony jumped into the pot, and the golden spade packed the soil down around its roots.

Next morning, when Elizabeth's mother went in to waken her, she stopped in the doorway and stared. Elizabeth, already up, was combing her hair with a comb that had lights on it, and a beautiful pink peony, blooming at entirely the wrong time of year, was on her dresser.

"Good morning," Mama," said Elizabeth, feeling shy.

"Good morning, Honey," said Mama. "Where did the flower come from. And the comb?"

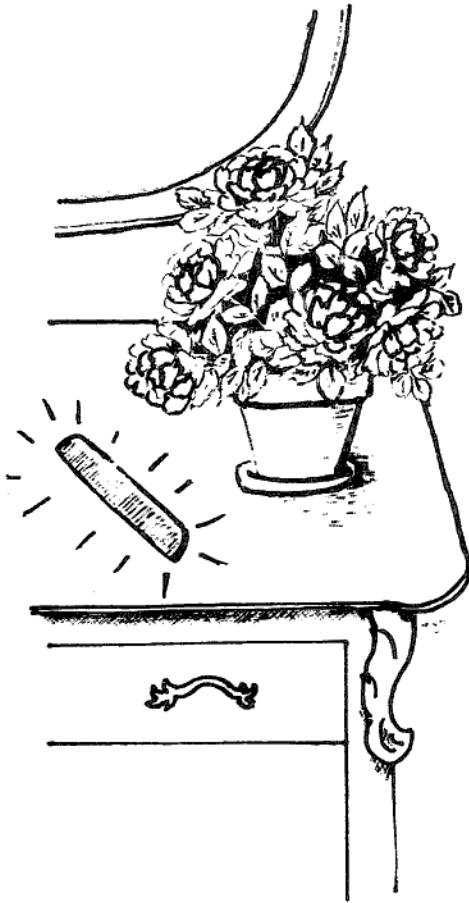
For a minute, Elizabeth didn't answer. Then she whispered, "You said I wasn't supposed to talk about -- something -- or I couldn't go on the picnic."

"You can go on the picnic, Elizabeth," said Mama in a very funny voice.

"Promise?" asked Elizabeth.

"Promise," promised Mama.

"Well --," Elizabeth began, "well -- last night the giraffe took me to the Land of Hopes and Wishes, and I wished



for a comb because my hair got all mussed up, and I wished for the peony for you because they aren't blooming here now and I thought you'd like it. I wished for a candy bar, too, but that turned into a stone because it wasn't good for me. But then I wished for a banana and I got one."

"Oh," said Mama, sitting down.

"Are you – are you angry?" asked Elizabeth anxiously.

"No, honey, I'm not angry," said Mama. "I'm just – flabbergasted!"

Elizabeth giggled. She had never heard Mama use that word before.

"Do you like the peony?" she asked.

"It's beautiful, Honey," said Mama. "It's the most beautiful flower I've ever seen. Do all the flowers in the – Land

of Hopes and Wishes have such pretty colors?"

"Oh, yes!" exclaimed Elizabeth.

"What did the giraffe say when you wished for the peony for me?" asked Mama.

"The giraffe gave me the idea. I wanted it for you, but I'd forgotten I could wish for it," said Elizabeth.

"Did you tell the giraffe that I said it wasn't real?" asked Mama.

"Yes," said Elizabeth, "but it said you might believe in it after a while. It said sometimes mamas did."

"Oh," said Mama, again. Then she took a deep breath and stood up. "Well, Honey, you've had quite a night – and I've had quite a morning! Now you'd better have breakfast and hurry on to school. It's getting late. And – thank you very much for the peony."

"You're welcome," said Elizabeth, smiling, as she put her comb in her pocket.

Mama hadn't really said that she believed in the giraffe yet, but Elizabeth was pretty sure that she would be able to talk about the giraffe all she wanted to from now on.

* * *



GIVING HAPPINESS

I brewed a cup of happiness
But gave it all away
To folks who thought the Sun was lost
And called the sky quite gray;
But as they quaffed the sparkling drops,
Oh, very strange to say,
They brewed for me a bigger cup,
Than I had given away.

ANCIENT AND MODERN INITIATION

by Max Heindel

PART 1. THE TABERNACLE IN THE WILDERNESS

Chapters include:

The Atlantean Mystery Temple

East Room of the Temple

The New Moon and Initiation

PART 2. THE CHRISTIAN MYSTIC INITIATION

Chapters include:

The Annunciation and Immaculate Conception

The Transfiguration

The Stigmata and the Crucifixion

148 Pages

Illustrated

Paper

THE ROSICRUCIAN FELLOWSHIP
2222 Mission Ave. Box 713
Oceanside, CA. 92054, U.S.A.

SIMPLIFIED SCIENTIFIC ASTROLOGY

BY MAX HEINDEL

A Complete Textbook on the Art of Erecting A Horoscope

Cloth

198 Pages

Paper

STUDIES IN ASTROLOGY

BY ELMAN BACHER

A Comprehensive Series on Interpretation

Paper

Nine Volumes

100 Pages Each

**THE ROSICRUCIAN FELLOWSHIP
2222 Mission Ave. P.O. Box 713
Oceanside, CA. U.S.A. 92054**