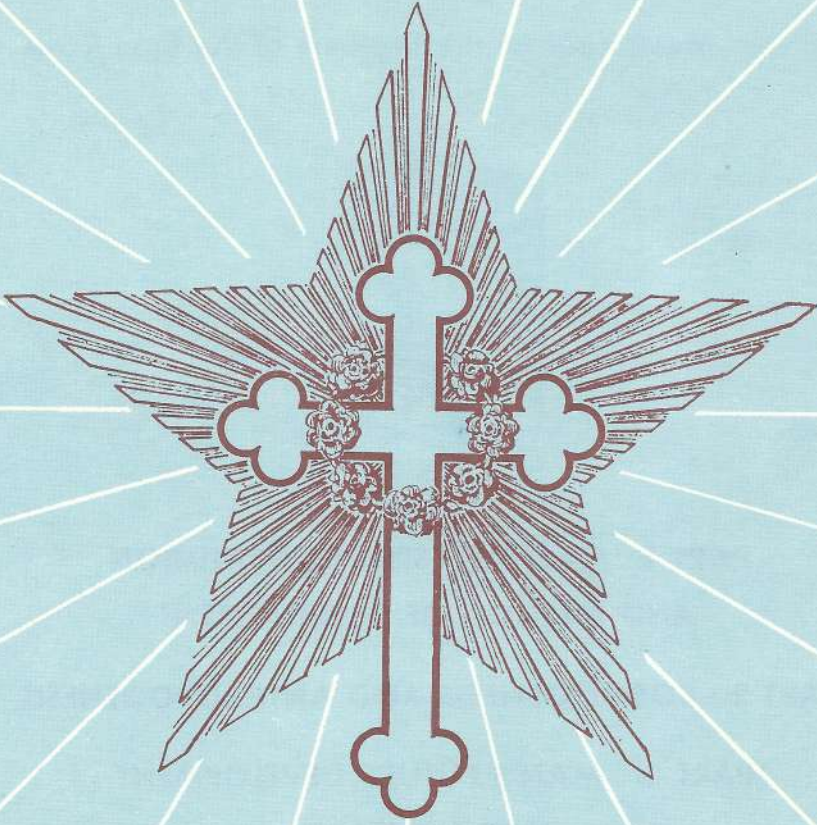
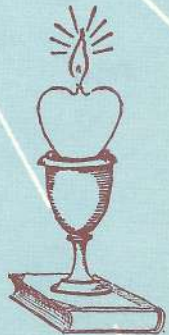


June, 1976 50¢

RAYS from the Rose Cross



*The
Rosicrucian Fellowship*



THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

Initiate—Messenger of the Brothers of the Rose Cross



**PART 1: MAN'S PRESENT CONSTITUTION
AND METHOD OF DEVELOPMENT**

PART 2: COSMOGENESIS AND ANTHROPOGENESIS

**PART 3: MAN'S FUTURE DEVELOPMENT
AND INITIATION**

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Crossroads

The hourglass pours forth the last few
grains of sand,
As cold awareness casts an eerie shadow
'cross the land.

No more drifting with the tides.
No more putting off of plans.
The path radically divides,
And there the REVEALER stands.

With unearthly wails, this specter
Breaks the earth and turns the tide.
Then with icy finger pointed,
He commands each to "DECIDE!
Do homage to the Beast whose kingdom
is the grave —
Or in the *Living Waters* your eternal
Spirit lave.

"The corrupt and fleeting gold
Of the passing age pursue,
Or the Stone of the Philosophers
Which — touched — makes gold of *you!*
Heritage Divine, trade now for self-
torment!

Unless, from whence thou *fell*, thou
remember and repent."

Then with mighty bellow the specter
blows time clean away,
Revealing, clearly, idols and false
prophets made of clay.
Yet, no revelation shocking, nor cata-
clysm rocking,
Which this dark, hooded figure may use,
Compares to the mental tribulation caused
by *inner* revelation,
When He points His finger, and commands
each one to "CHOOSE!"

—*Sue Goske*



The Master Key

Prayer is a finer kind of radiation
than all known movements in earth's
atmosphere.

Prayer is that invisible vibration
that reaches instantly our Father's ear.

An instrument too delicate to see
or weigh or hold, it penetrates all space,
Spoken or silent, prayer is the Master key
that opens heaven's door to God's
embrace.

—*Irene Stanley*

Freedom

What joy, what peace—
To have in my hands my day,
To be wrought into Beauty
And worthiness.
My time to employ
That I might shine as a rainbow
Upheld in the Sun;
As light in a prism
Might I dance, sing, and run!
O God! This is glorious,
Is this freedom so fair—
To be what I am, like
A thought on the air.

—*O'Leary Anderson*



Editorial

Patience

Impatiently we strive to develop patience. Patiently the Father waits for us to succeed. And succeed we will if we keep our feet steadfastly on the path and our eyes upon the high goal.

St. Paul tells us to "...run with patience the race that is set before us." (*Heb. 12:1*) But we chafe at the slowness, wanting to leap immediately into the fullness of knowledge, visioning to ourselves how wonderful life would be.

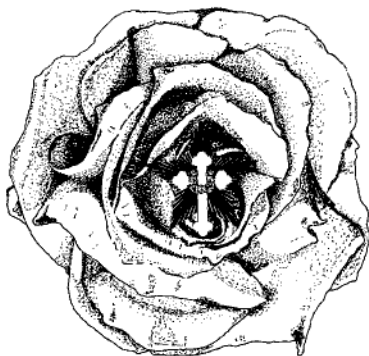
In our eagerness we forget that unless we have grown into a complete and full development in all areas of our life it would not be so wonderful. One who cannot swim is not happy in deep water.

In His great love, the Father keeps us from "getting in over our head." Patiently He leads us, bringing to us just the thing we need for our growth, at just the right time. "Finally then, to sum up, it does not really matter where we are placed in life, whether in a high station or a low. Present environment with its opportunities and limitations is such as suits our individual requirements as determined by our self-made destinies in previous existences. Therefore it holds for us the lesson we must learn in order to progress properly." (*Gleanings of a Mystic*) We know that we are never tested beyond our strength.

All situations which come to us, whether to our liking or not, can be used for spiritual growth. It has been well said that it is not what happens to us but how we react that is important. Learning to give praise and thanks to God for everything hastens our journey on the path. This knowledge helps us to be patient in the face of seeming difficulties and hindrances.

Patience is one of the fruits of the Spirit listed by St. Paul in the fifth chapter of Galatians. As we ripen into the manifestation of these fruits we may be sure that perfect patience will be expressed in all that we do. And so we "rest in the Lord, and wait patiently for him." (*Psalms 37:7*)

Mystic



Light

Devotion

Thomas O'Hare

The Teachings which Max Heindel promulgated for the western world are specifically tuned to those with an inquiring mind. And yet, we are taught that the intellect must first be stilled in order that the heart may speak. So it is imperative that we who are serious students of the Teachings should strive consciously to balance our more intellectual sides.

The development of devotion can serve such a balancing function, for it specifically pertains to the heart side of our natures and bespeaks itself of all heartfelt lessons. For most of us, the intellectual elements come more or less with relative ease; it is with the more heartfelt needs that we may possibly get caught in the mire. As Mr. Heindel states in *Gleanings of a Mystic*: "The greatest danger of the aspirant upon this Path (the Occult 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 for this reason that, as occult students, our moral growth must outpace our esoteric growth, for otherwise we will misuse the spiritual powers we gain.

As aspirants upon the Path of Attainment, we must actively court devotion and strive to develop it, for it is critically important to our growth. When devotion comes to life, it can be developed into tremendous power. It also serves as a great safeguard against the many temptations which assail us upon the Path.

Let us first look at two cases in the material world and see how devotion operates. A person can be devoted to another; this usually implies love and care and faith. So, too, a person can be devoted to an ideal; all his energies are directed towards achieving and serving that ideal. This case speaks of sacrifice and consecration. Thus, in devotion we discover four elements: love, faith, self-sacrifice, and consecration. These are the four lessons of devotion.

Lesson of Love

Love is a lesson much emphasized in the Rosicrucian Philosophy, for it is the Philosophy itself that aims to bridge the chasm between the heart and mind. We are to develop a soft heart, set in love and care for our fellow man. If we look at the title page of *The Rosicrucian Cosmo-Conception*, there

will be found in small letters "*Mystic Christianity*". In these two words are contained the whole scope of what Mr. Heindel had in mind when he established The Rosicrucian Fellowship and wrote his books.

Both these words speak to us — that is if we let them — of love. The Mystic walks the path of sorrow and suffering for the sake of love. The ideal is always the same, to follow the Christ, and it is for the love of Him that the Mystic will follow wherever He may lead. It is this type of love that can never bring us into condemnation or conflict with the purposes of God. We all realize that the word Christianity speaks to us of the supreme lesson of the Christ — to set the keynote of love in this world.

The two great commandments which He gave speak of this love: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like it. You shall love your neighbor as yourself." (*Matt. 22:37-39*) This sets before us a great ideal to which we should aspire, especially if we walk the Occult Path.

True devotion requires love as its first lesson. Our love must be as unselfish as we can make it. In the thirteenth chapter of *1 Corinthians*, Paul speaks of love. This is the unsurpassed description of love which is contained in The Rosicrucian Fellowship Temple Service. It would profit all of us to meditate upon it and take it into ourselves.

Naturally, we cannot expect to make a giant leap from our present love consciousness to the ideal which has been placed before us. We must give ourselves time to grow, conscious of the ideal but aware that we are human. Mr. Heindel expressed this aptly in a small poem:

A God can love without cessation
But under laws of alteration

We mortals need in changing measure
Our share of pain as well as pleasure
We must practice giving forth our
love in deeds of thought, allowing care
and feeling to flow from us. A good
exercise for this is first to center our
thoughts upon a person who is dear to
us and allow the love we bear him to
flow. The next step is to switch that
flowing of love to another person or
group of persons who may not be so
dear to us. In this way we can bless and
care for all with whom we come in
contact.

Faith

Faith, its cultivation and development, is a seed of devotion which we can plant. Mr. Heindel advises us all, as aspirants upon the Path, to embrace that childlike quality of mind which is so conducive to the development of faith. We must also retain an optimistic outlook. From our limited standpoint, it may appear that the world is riding on a roller coaster, completely out of control. However, we *know* that great Intelligences stand behind the seeming chaos of our world, controlling and directing its evolution. So, too, in our own personal lives, the more we place ourselves into the hands of the Christ, the more we begin to live the life of faith and the closer we approach Him. We begin to turn over our lives, our thinking, our feeling, our very willing, to His guidance. This is the age of faith. Man must learn of it and take it into his soul.

Mr. Heindel speaks of faith: "... that if we work with the law, for *others*, then the law will take care of us, for we are workers with it. . . the moment we place ourselves in His hands, and think of how we may do His work, how we may accomplish His will on Earth, then we become co-workers with Him. . . it then devolves upon Him to take care of us, and we may then rest in full trust that every thing that is necessary for our material or our spiritual comfort will be

forthcoming." (*Rays*, August 1915, p.35)

It is through the development of faith that we can begin to set aside the worries and fears which beset us and which are so harmful to the aspirant upon the Path. To live the life of faith is a process of growing, for most of us have learned so very well how to worry and fret. It is not a simple task to throw off those shackles, and yet how beneficial to us when we finally can do so. Here again, we cannot expect ourselves to make a giant leap; we approach the goal slowly but persistently through concerted effort.

Self-sacrifice

As we grow in our devotional natures we will find that we are more able and more willing to practice self-sacrifice. We are to be a living sacrifice upon the altar of humanity. We who aspire to Initiation do so for the sake of greater service, and we can only approach the Temple door when we have developed the power of love and trodden the road of self-sacrifice.

A person who is devoted to another or to an ideal is quite willing to sacrifice himself for the good of the other. There is most definitely a need in man to learn to sacrifice himself, for the Christ Life points so strongly in that direction. It is important here to emphasize the ideal to which we, as Rosicrucian Fellowship students, aspire and devote ourselves — it is the Christ, both in person and as the Supreme Way-Shower to Initiation. We practice self-sacrifice that the Christ may be born within us, that we may say like Paul: "I have been crucified with Christ, and it is no longer I who live, Christ lives in me; the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself up for me." (*Gal.* 2:20)

We must constantly be aware of whom we are serving, to whom we are devoting our lives and our efforts. Are we serving Mammon or Christ? And

when we have answered, let us look again, for it is so very easy to fool ourselves. The tests are subtle. When we realize our great vulnerability we can more fully appreciate the position of Christ Jesus: "Wherefore, God hath highly exalted him and given him a name that is above every name; that at the name of Christ Jesus every knee should bow, and that every tongue should confess that Christ Jesus is Lord to the glory of God the Father." It is when we can dedicate ourselves to His service with feeling and with true caring that we begin to touch upon true devotion. Can we sacrifice ourselves to His light and His way; can we say for ourselves, "Lord, may thy will be done in my life, that I may serve thee better from day to day"?

Consecration

The lesson of consecration flows naturally from the lessons of love, faith, and self-sacrifice. We who have accepted the sacrifice demanded by the Christian life have already consecrated our lives. And yet, the consecration of our lives is not a one-time affair. Whether or not we have officially consecrated our lives as have those who have become Probationers, we still cannot allow ourselves idly to fall back into old habits. We aspire to the very heights, and so we must demand of ourselves the highest in order that we may attune ourselves properly. Not only must we constantly be aware of the ideals to which we aspire upon the Way of Attainment, but also we must consecrate our lives anew to those ideals — as Mr. Heindel terms it, "Unto the service of holiness."

Consecration implies a certain amount of sacredness, and it is the import of the word sacredness which we must all realize. At some point in time we recognize that our lives are sacred gifts, and we have a definite responsibility to attune ourselves to that sacredness and take it into ourselves. We must say to ourselves, "I

have been given a sacred gift, *life*. By accepting that gift I now bear the responsibility of living my life with sacredness." Let us look at ourselves and ask, "Are we prepared to consecrate our lives? Are we willing to follow the Christ wherever He may lead us?"

True Devotion

True devotion is like a tree which must bear fruit. As a person begins to grow in his devotional nature, practicing the lessons of devotion, certain events begin to take place in his life.

One of the first fruits of devotion is prayer. Mr. Heindel tells us that proper prayer is the most powerful method of soul growth known. We may gather from this that constant prayer is critical to our growth. The reason for this is that prayer is a means of spiritualizing the vital body. The vital body is made up of four ethers, and the two higher ethers can serve as a vehicle in the higher worlds. Through prayer, the two higher ethers are lifted out of the vital body. It is then that we become Invisible Helpers. This feat makes us more able to serve in more than just the physical sphere.

If a person is striving to practice the lessons of devotion, the prayer which he brings forth will have all the elements of devotion within it. It will exhibit love, faith, self-sacrifice, and consecration. Containing elements of those four qualities, it will be a prayer of power which will bring a response from the Father.

The growth of the devotional nature, especially for those who must strive and work for its development, contributes to the strengthening of the principle of will in our natures. By *consciously* going forth to develop the seeds of the devotional nature, be it love, faith, self-sacrifice, or consecration, we also work upon our wills. As aspirants upon the Path of Attainment, our will-power is critically important; through it we discipline ourselves and bring forth

the fruits of our lives.

True devotion requires a strong will. To be able to practice properly the lessons of love, faith, self-sacrifice, and consecration is no easy task. So it can be said that one of the fruits of devotion is will – the positive, masculine principle of Deity.

True devotion, like the love which may precede it, requires action. It does not allow its keeper to lie back and cloister the hours away. Instead, it must flow forth in deed and in truth. The concerted practice of the lessons of devotion leads one inexorably to the path of service – loving, self-forgetting service to others.

This is the ideal to which we aspire on our way to God. Service is necessary to the truly devoted, and devotion is in the same way necessary to true service. We cannot serve properly unless we have the capacity to love, can generate faith, and are willing to sacrifice ourselves for the sake of our brothers and sisters – in other words, unless we are devoted.

We have now broken devotion down and looked at each separate part. It is not for one person to put it back together. Each one of us can do that only for himself. Each one of us must put devotion back together in his own way. Only we, as individuals, can practice the lessons of love, faith, self-sacrifice, and consecration. Only we, as individuals, can be the judges of whether we are striving earnestly for the goals set before us: to make our bodies fit instruments for service, to purify them and tune them so that they are fit Temples for the Christ within.

The time of renewal is upon us. It is a time to plant anew the seeds of devotion and tend earnestly the budding shoots. We who aspire bear a great responsibility to those who are heavy-laden and suffering. Those of us who have come to the Rosicrucian Fellowship Teachings have come for answers, and now that we have answers, we must go

forth to help those who have been less fortunate. And yet, the addition of mere knowledge to a person's life is not what we seek, for that requires only a mind. We also must speak from our hearts to the hearts of all with whom we come in contact, and that requires all the lessons of devotion. We pray that we may learn them well.

* * *

The Duties of a Probationer

This probationer feels as do all others who are earnest in their aspirations — that there is a great field for work, but lack of experience holds him back; he feels his own incompetency. He asks: How can I best keep my vow? — By every moment keeping an earnest watch on thought, word, and deed. By never allowing anything impure to enter the mind, no hasty word to escape the lips, no dishonorable act to sully the name.

It is necessary to understand the constitution of man fully to comprehend the situation. Man is a three-fold Spirit who has emanated from and is still a part of God. This is spoken of as the Ego, or God within. Each aspect of the Spirit has built a body in concrete matter, a reflection of itself. Naturally, one would expect that these lower vehicles would be under control of their higher counterpart, but, unfortunately, other influences have crept in and estranged the lower from the higher. Now a direct path has been constructed between the spiritual and material parts of man's constitution. This path is the mind. It is still very feeble and not under control, but by degrees it will become more usable. Our will to do will cause this link of mind to grow stronger. The light from our Higher Self will lead our lower self by the path of mind if we are true to our vow and follow the injunctions of our Spirit.

Let each student and probationer

realize that he, united with all others, forms the Rosicrucian Fellowship, that his every thought and act reacts upon the whole. Each time his love and compassion are stirred he raises the vibrations of the whole, whether he be in California or Ceylon. Each time he is self-seeking or dishonorable, thinks thoughts that pull down instead of building up, he causes the whole Fellowship to suffer. Not only does it suffer by the lowered vibration thus caused, but also by the criticism of the world directed against the whole body, and it is weakened thereby. We are all, each moment, either helping in their work the spiritual beings who are behind this wonderful movement, or we are fighting against them.

The members of the Fellowship are as a city set upon a hill whose light cannot be hid. They must attune themselves so that they give forth only a true keynote. If they respond to anything that is false, they, by that falsity of tone, draw to the Fellowship what is undesirable and untrue. When they find among their numbers what they recognize as not being the true light, let each inquire of himself what he has done to attract such a condition. Each will have to plead guilty at the bar of conscience; there is not one who is free from sin.

When a Spirit steps apart from the multitude and resolves to follow the path that leads upward, then the eyes of all are upon him. The Angels rejoice; the evil forces seek to lay a trap, hoping perchance he may trip and fall. Often he will trip, often he may fall, but every time he starts forward again, he helps the whole Fellowship. The steady striving will show the watchers and scoffers that a power not of Earth is helping the earnest Spirit to reach the goal. Therefore keep on trying every day "just where you are," following closely the life of the Christ.

—Rays, July 1920

Emmy's Garden



Vernie McNary

It was Springtime when Emmy came to live with me – a tiny waif belonging to no one it seemed. “She is such a dear little girl,” my sister, Angella, told me in her letter. “She needs a home, Marian. Could you give her one?” I thought of Angella’s home echoing with childish voices – and I was alone in my quiet rooms.

So Emmy came to me when all the Spring flowers were waiting to welcome her. She came it seemed on fairy wings from realms far away – Emmy with curls bright as sunlight and eyes of the deepest blue.

“Can I call you Aunt Marian?” she asked as we walked slowly up the hillside.

“For always, Emmy,” I said, clasping her small hand.

“It’s like a mansion in the sky.” She almost whispered the words as we walked up the path to the house.

“Not a mansion, Emmy. Just a home,” I told her. “Your home and mine.”

“Our home,” she said softly as we went from room to room, then together we walked down the stone steps that lead to my old fashioned garden. They were all blooming – roses, daffodils, daisies, lilacs, pansies and lillies-of-the-valley. She bent over each flower with a lingering touch that was like a gentle kiss.

“They are bidding you welcome, Emmy.” For it seemed they raised their heads smiling back at her. “They are telling you they are glad you came,” I said, and I saw the garden gate swinging open and the Spring sunshine entering with a strange radiance.

And so the summer came on Emmy’s bright wings. Never had my garden

bloomed so beautifully. It was Emmy’s garden now. Every day she tripped down the stone steps. Every day she wandered about the garden or sat on the little rustic chair – listening it seemed, always listening. Birds came, feeling her presence. They fluttered among the flowers where she sat listening. “Everyone is like a flower,” she told me. “The hollyhock is tall like Miss Letty in her ruffled dress and the white lilac is Andrea in her satin dress and white veil. The red daisy is Imogene and the purple pansy is Lucy.” I understood. I saw Andrea, a white-veiled bride coming down the church aisle. I saw Imogene in her red dress gay and smiling and I saw Lucy, shy and thoughtful.

I watched her flitting about the garden, reaching out to touch each flower as though it were a real person. “The Bleeding Heart is Mrs. Terry – she is always so sad since she lost her husband, and the Lily-of-the-Valley is Martha’s baby.” And now she was smiling, “The Batchelor’s Button must be Mr. Mortimer, the Gardener, and Jack-in-the-Pulpit I guess is Reverend Wintler.” Suddenly she turned to me, “And you are the Pink Rose, Aunt Marian and Dennie the Red Rose.”

I turned quickly, “How did you know there was a Dennis, Emmy?”

“I saw his picture. Don’t you remember, Aunt Marian? I asked you his name and you told me. It was the War – and he went away.”

I had told her. I remembered now. “There were thorns, Emmy. He didn’t come back.”

“If he had come back,” she said in

(Continued on page 259)

If We Persist

Dee Martinez

Every Sunday when we sing the opening hymn we say the words, "if we persist tho' oft we fail, in time our efforts shall prevail." Do we ever stop to think, What is the goal towards which our efforts are directed? or, What will we gain if we prevail? By studying life from an occult point of view, we have the advantage of knowing how God's plan works and more or less how we fit in that plan as individuals. We know that God's plan is the evolution of virgin Spirits into divine Beings. Our goal therefore is to be like God, to be one with God. So far there has been only One Who has walked the Earth and can say, "My Father and I are one." We have Christ as our guide and helper. He is our ideal; to be like Him is our goal. This, then, is the goal toward which our efforts are directed; this is why we should persist tho' oft we fail.

There are two paths on the journey to Godhood. The long, winding, spiral path is indicative of God's persistent love for all His creation. On this path all Spirits will eventually find their way back to the Father. The other path is often referred to as the straight and narrow road. This path requires the individual's own persistence. Christ can show us the way and encourage us, but the effort to continue has to come from within. This path is filled with danger, hardships, and temptations, and our perseverance must be great indeed to continue undaunted. We must be as the toddler who is learning to walk: the more he falls the more determined and daring he becomes.

Through persistence, the Spirit is better able to control its vehicles, because they are all affected by it. Persistence works best on the most

rebellious of the vehicles, the mind. Mr. Heindel states that persistence is the chief means of bridling the mind. Once the Spirit has control of the mind, the other vehicles almost automatically fall into place. By gaining control of the mind, spiritual exercises such as retrospection, concentration and meditation become much more meaningful and useful to the student. Persistence and spiritual exercises seem to go hand in hand and have a snowballing effect on each other; through persistence the exercises become easier and more meaningful, and this in turn gives an incentive to continue. Persistence in concentration also means that the ideal can be held steady before the mind, and the danger of falling to temptation is lessened.

The desire body is also affected by a persistent effort. Excitement and change are the key words of the desire body, but these only lead to wasted energy. By harnessing and transmuting that power, a great source of spiritual energy is gained by the Ego. The only way to harness this energy is by persistently doing that which is right according to God's law.

Repetition

Persistence and repetition are very similar where the vital body is concerned. By repetition and persistence in well-doing, the work of the vital body is considerably lessened, and the Spirit gains valuable time which can be used in serving humanity instead of repairing its vehicles. Persistence in well-doing purifies the vital body to the point that eventually the two higher ethers can be separated from the two lower ethers

and used as a conscious vehicle in the inner planes, such as that of the conscious Invisible Helpers.

Through knowledge of health and nutrition and by persistently and faithfully following the physical laws governing our dense body we can build a better temple for the Spirit. Our dense body is capable of being a very delicate yet powerful instrument, but this can only come about when we persistently give it the proper care.

In seeing the effect on the different vehicles we should not suppose that one can be worked on to the exclusion of the others. On the contrary, when one vehicle is affected the rest have to follow suit. Mr. Heindel tells us that "the aspirant should start to improve himself and earnestly and persistently continue trying. In that way he will purify his vehicles and they will begin to shine and draw the attention of the teacher. The aspirant who faithfully persists will some day, in this or a future life, behold his patience and faithfulness rewarded and the inner worlds open to his gaze."

In these sentences, Mr. Heindel has given us a key to advancement and initiation. Initiation is something we should understand if we choose the straight and narrow path, because they are one and the same. The *Cosmo-Conception* states that "the whole result of initiation is to give the spiritually aspiring an opportunity to develop the higher faculties and powers in a short time and by severe training, thereby gaining the expansion of consciousness that all mankind will surely possess eventually, but which the vast majority choose to acquire through the slow process of ordinary evolution." These powers can be ours, but only through a great deal of work and twice as much persistence. Without persistence we cannot go very far on this path.

Faith and Hope

Although of great importance, persistence is something which cannot

stand alone. We cannot have persistence unless we have other character traits as well. Just a few among these are faith and hope, patience and courage.

We need to have faith in God and in His love and justice if we are to have hope for a better tomorrow. Faith in oneself or in another may give the courage necessary for advancement. When we believe and have faith in something, it is much easier to persist as we strive to accomplish our desire. Faith and hope seem to be the padding that protects us from serious injury every time we fall. Because we place our faith and hope in God we can say, as Paul did: "None of these things move me."

Patience and Persistence

Patience and persistence are very closely related, and some perhaps even use them inter-changeably. There is, however, a difference. The dictionary defines persistence as "adhering firmly to any course, design, etc.; to continue steadfast against opposition; to endure." Patience is defined as "the quality or habit of enduring without complaint; tranquil waiting or expectation; ability to await events without perturbation." One is active, the other passive. Without patience, persistence is very difficult if not impossible. Patience combines with faith and hope in a sea of calmness. No matter how fierce the storm or how turbulent the waves may get, when the storm passes the inner calmness returns and the aspiring spirit can again set sail. The Bible has many passages dealing with patience. These are but a few: In *Matthew* 21:19, "In your patience possess ye your souls." *Romans* 5:3-4, "We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience hope." *Hebrews* 12:1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set

before us." Finally, *James* 1:3, "The trying of your faith worketh patience." All these passages tell us that there *will be* tribulations but with patience and persistence we can rise above them. The goal is just as real as are the tribulations with which we are so familiar.

Courage

Another very important character trait needed by the aspirant is courage. In *Mysteries of the Great Operas*, Mr. Heindel talks about courage: "Upon the spiritual path there are dangers and places where physical courage is required. The Spirit cannot come to liberation without physical inconvenience. Sickness usually attends soul growth to a greater or less extent, and it requires physical courage to endure the suffering incident to that attainment, after which we all strive, and thus sacrifice the body for the soul." In *Christianity Lectures* he tells us that, "It is comparatively easy to die for one's faith as in martyrdom, but that is not enough, the Christian religion requires of us the courage to live our faith from day to day all through life.

On the straight and narrow path we will come across obstacles that seem insurmountable. We will fail miserably at times, and our endurance will be tested to its limit; these will be the times when courage and persistence will come to our rescue. We can summarize these traits by saying that faith and hope make our falls less painful, patience gives us calm endurance while we are down, courage allows us to stand up, and persistence sets us on our course again.

All religious leaders have stressed to their students and followers the importance of persistence. They know how much it is needed because they have traveled the path before us; they know of the dangers along the way and that there will be many times when we will fall—so they urge us to keep trying.

Knowing that we will fail at times, however, does not give us an excuse for only half trying. Our failures are legitimate lessons only when we try our best but are not yet strong enough to meet the test. If we fail because we only do things half-heartedly, we are doing ourselves more harm than good. We should also not despair when we are found wanting. The best thing to do is to determine just why and how we went wrong, try to learn all we can from our mistakes, determine to do better in the future, and then forget the incident. It is a serious mistake to keep re-living the incident over in our minds, saying, I should have done this or that. The opportunity has passed, and no matter how many times we go over it in our minds history will not be altered. By learning from our experiences and then forgetting the incidents we are paving the road ahead of us, and when a similar situation arises we will have a better foundation on which to stand.

The following quotation is taken from an introduction by George Adams to a book on meditation, but which applies equally as well to the entire effort to live a more spiritual life. "What is needed above all is unending patience and perseverance — the kind of perseverance which, having once recognized that the thing is good, will not be discouraged by repeated failures; perseverance through the days and years, undaunted by many seeming failures. The failure in any case is generally not as great as it seems to oneself. The real progress one is making is delicate and subtle and often finds expression in quite other ways before one is aware of it directly. But without faithful perseverance nothing can be achieved." Further on he states that "Knowledge gives one the proper context in which to place one's own particular trials; he will not so easily despair of himself, realizing that he too is sharing in the common lot of mankind

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The Angel of Death

Robert D. Thomas

It is said that there is but one certainty in life, and that is death. All mankind must some day pass through that experience into the beyond. But death does not come to mankind alone; it is a principle of Nature which comes to the smallest cell as well as to the largest star.

In a broad sense, death is simply the termination of something, the limit of something. Where a particular thing ends, or terminates, there it can be said to die.

If things did not terminate, there could be no development, for the law of progress requires the giving up, or death, of the lesser in order to obtain something greater.

If we wish to learn about this principle of limitation, we must look to the Source of limitation in our solar system. That Source is the planet Saturn. He is the Great Reaper, the Angel of Death, whose function it is to set limits on the over-exuberance of life.

Let us study the role of Saturn: first, in the formation of our solar system; second, in the physical development of man; and third, in the moral formation of man. Saturn has many wonderful lessons to teach us, and, as gods-in-the-making, we must master them all.

First, let us consider the role Saturn played in the formation of our solar system.

All about us we observe Spirit in its dual manifestation. We see Spirit as the mineral *forms* of which our bodies are composed, as well as the

entire planet and everything on it. We also observe the effects of *life*, which works through the forms, causing growth, propagation, movement, feeling, and thought according to the kingdom involved. But we are told that *both* life and form originated in Chaos, Space, Spirit. Between Chaos and manifestation there is a gate, and both life and form must pass through that gate at birth and at death.

The guardian of that gate is Saturn, who is pictured as Father Time, an old man with a scythe in one hand and an hour-glass in the other. He ushers us into manifestation and does not permit us to leave the school of life until the time has run out and the course of life is finished. Then he appears as the Angel of Death, reaping the experiences from the past life to be put to use in another. He is thus the *ingress* and *egress* of Spirit into manifestation.

Max Heindel states the following: "When a great Creative Day of Manifestation is ushered in, *time* always begins with a Saturn Period, and at that time the life-waves of Spirit which have been undergoing the subjective phase of evolution during the preceding Cosmic Night are ushered into active manifestation, and this takes place during the Saturn Revolution of every Period. . . . There are, however, some Egos who do not evolve, but are stragglers upon the path of evolution. . . . They are denied the opportunity and privilege of rebirth in the present evolutionary class. . . . They gravitate back through the gate of Saturn into Chaos, or Cosmic Night,

where they must await another opportunity of manifestation. . ." (2 Q & A p. 252-3)

It is worthy of note that Saturn was thrown off the Sun before the nebula had ignited. At that time, there was only the dim light of the Zodiac. Therefore, Saturn is a dark planet. From this fact, as well as from Saturn's nature to limit, we see how the conflict between the forces of light and dark began. The Sun is Life, endeavoring to grow and expand forever outward. Saturn represents the cold of outer space, crystallized inertia, against which the Sun must do battle. Just as we develop physical muscle by exercising against a resistance, Life develops spiritual muscle by the resistance of an adversary.

Satan

Satan is another name for Saturn, but we must realize that Satan is not an evil being to be feared, but an impersonal principle in Nature. Satan, or inertia, is the common adversary against which all living things must strive. It is true that Satan, in the end, always succeeds in extinguishing life, just as death comes to everyone, even as it did to Christ Jesus. But as surely as He was resurrected, so does life return, through the gate of Saturn, from age to age.

Having seen the part that Saturn played in the formation of the solar system, let us now consider Saturn's role in the physical development of man.

The Hierarchy that worked upon mankind in the Saturn Period was the Lords of the Flame, known as "Thrones" in the Bible. They worked upon man-in-the-making during the first and the last revolution of that Period. In the first revolution, they gave man the germ of his physical body. In the last revolution, they awakened the germ of the Divine Spirit, the highest vehicle of man. We

note that Saturn is the giver of limits: the highest and the lowest vehicles of man. Within these limits, man's evolution takes place.

When the dense, physical body of a child is born, the limiting tendency is necessary at first, but it gradually crystallizes and hardens the body to such an extent that it causes its demise. In the infant, the calcareous deposits build the skeleton, which limits the size of the body. Saturn also rules the skin, which is the outer limit of the body.

But there is a time when the hardening influence goes too far. The gallbladder, ruled by Saturn, forms gallstones. The arteries harden. Saturn, who is exalted in Libra, works from that vantage point to form renal stones and gravel. The retention of urea causes rheumatism, gout, and deformity of the joints. Saturn, who also rules the pneumogastric nerve, can from that vantage point slow down the heart and digestion, suppress the urine and stool, and bring all bodily functions to a standstill. When that occurs, we have the death of the physical body. The pneumogastric nerve then serves as the egress of the seed atom when the silver chord has been severed.

Moral Development

Having seen the part that Saturn played in the creation of the solar system and in the physical formation of man, let us now consider his part in man's moral development.

A child has little free-will; it is guided from without, for its own good, by its parents, teachers, and guardians. But as the child grows older and learns to exercise its free-will, the restraints are relaxed until finally the child is self-sufficient.

In the same manner, when humanity was in its infancy, it needed restraint from God's messengers, otherwise it could have damaged itself beyond recovery in the experiences of life.

Such restraints were imposed in the form of Divine commandments, laws, and injunctions as to appropriate behavior at certain times. "Fear" was the keynote of that dispensation, and divine displeasure was shown immediately by such drastic measures as appealed to infant humanity's mind: lightning, thunder, earthquakes, and plagues. Such measures were for the collective guidance.

At that time, Saturn was the scorekeeper, meting out to each the chastizement each deserved, driving humanity upward through the whiplash of necessity. He became man's disciplinarian to hold him in check.

Saturn, by teaching man the Law of Cause and Effect, awakened him to responsibility for his actions. While doing this, Saturn was, and is, teaching mankind some of the most sublime virtues to which we can aspire. Let us consider some of these virtues.

We have seen how the principle quality of Saturn is "limits," limits on all levels of existence. When we set limits on our minds, we can maintain our thoughts without wavering. "Concentration" describes such a state. By concentrating our minds on a particular subject for a sufficient length of time, we can find out all about that subject, because the power of thought, when concentrated and focused, can burn its way through all obstacles and eventually achieve its purpose. Mental concentration is a virtue which has application in all areas of human life. It is possible only by the restraining influence of Saturn on the mind.

Sequentialization

Another important mental virtue is sequentialization. We have already seen Saturn's relationship to time: how he stands at the beginning and end of time. The Ancients knew him as "Kronos," from which we derive the English word "chronometer."

Sequentialization gives us the ability to perceive time — to perceive one thing happening after another. It is connected to the Law of Cause and Effect. It makes us methodical and systematical, putting each element in its place at the proper time.

Max Heindel tells us that we make soul growth through orderly, systematic work. Take particular note of the words "orderly" and "systematic," and realize that such qualities come from Saturn.

Sequentialization is one of the most obvious qualities of Nature. The flower cannot bloom until the bud has matured. The bud cannot be formed until the seed has sprouted, taken root, and grown a stalk sufficiently strong to support the flower. When God creates a solar system, He does so in orderly steps, missing no detail. "Order is Heaven's first law."

The reality of death forces our physical existence into a limited space of time. Through many such intervals of physical existence, we reap and sow, from one life to the next, and by sequential steps, we climb the ladder that leads to perfected man.

When the saturnine limits are placed on our mind, we also develop the sterling quality of "singleness of purpose." By focusing our mental activities in a single direction, we can always obtain our goal. It is vacillation which causes us to fall short. Disciplining our minds to persist in a given direction, gives us a perseverance which can overcome all obstacles.

Emotional Sphere

We have seen how Saturn, with its basic tendency to limit, causes important virtues when applied to our mental processes: concentration, sequentialization, and singleness of purpose. Let us now consider Saturn's effect in the emotional sphere.

The restraining tendency, when

applied to the emotions, provokes the feeling of caution, a momentary halt to our activities before passing on. Caution gives us time to take stock, to determine our strengths and weaknesses before starting an action. If not carried to the extreme of fearfulness, caution is beneficial in all undertakings.

When we are able to limit our emotions, we have self-discipline, a prized quality. The person who possesses self-discipline is master of his desires. By learning to restrain his lower nature, he has developed self-control and is worthy of greater responsibility which will surely be entrusted to him. If not taken to the extremes of repression or sternness, self-discipline is necessary at every step on the higher path.

Saturn also limits our self-assertive impulsiveness and makes us "stop and think" before we say or do something that will cause us regret. Thus Saturn teaches us consideration for others. As the administrator of cause and effect, Saturn gives us the foresight to know when certain actions toward others will result in pain. As long as we are not led into the extreme of suspicion, our consideration for others will express itself in diplomacy, tact, and thoughtfulness.

Tenacity

We have seen that Saturn, with its basic tendency to limit, causes many virtues when applied to the emotional plane: caution, discipline, and consideration for others. When applied to the physical and material sphere, he causes "tenacity." Tenacity can be visualized as a clenched fist, holding on and not letting go. As long as it is not carried to the extreme of miserliness, tenacity is a virtue.

Throughout our experiences in physical existence, Saturn teaches us to retain those qualities which make for progress. We must learn to follow

Paul's admonition to ". . . cleave to that which is good." (*Romans 12:9*)

Let us review some of the noble virtues which we owe to the Angel of Death: concentration, sequentialization, singleness of purpose, caution, discipline, consideration for others, and tenacity.

We need limits. We must have a framework in which to work. There must be an orderly sequence to creation. There must be an end to creation as well, so that the life-waves can progress to greater heights.

In like fashion, there must be a limit to the extent that Nature will allow us to disobey her laws. When that limit has been reached, then we are born at a time when Saturn is in a position to afflict us, to slow us down, to make us "stop and think." With our first breath, Saturn's cold hand is upon us for the rest of our life, curbing our appetites until we learn to discipline ourselves. In such a way, God shows His love for us. As Paul tells us: ". . . my son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (*Hebrews 12:5-7*)

We must remember that Saturn only marks the weak spots in our nature, where we are likely to go wrong. If we yield to temptations, punishment follows automatically to bring to our consciousness our mistakes. If, on the other hand, we remain firm during a strong temptation, then we will hear the voice that speaks peace after the storm.

It is our divine destiny to become perfect as God is perfect. If we do not learn to limit ourselves properly, Saturn will tighten us in his grip and

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Educating for Morality

William Corot

The increasing incidence of crime and the continuing revelations of misconduct in high places seem clearly to point to the need for some type of moral education for children of all ages.

A Harvard psychologist, Dr. Lawrence Kohlberg, has developed a system of moral education that, he believes, does not advocate a particular philosophy of right and wrong. Instead, it is designed to aid the child in thinking through moral problems and making decisions consistent with his own age-level of understanding. Dr. Kohlberg believes that the ability to reason about moral matters develops in stages just as do other mental, physical, and emotional abilities.

An article in *Newsweek*, March 1, 1976 ("Moral Education," by Kenneth L. Woodward with Mary Lord) discusses the pros and cons of Dr. Kohlberg's system.

Stages of moral development identified by the psychologist are: 1) Obedience and Punishment: typical of children seven and under, whose primary motive for activity is fear of punishment; 2) Back-scratching: the pre-adolescent stage at which children still fear punishment but also act in expectation of a reward for good behavior; 3) Conformity: the stage at which children "mean well" and want to please everybody, but find the expectations of parents in frequent conflict with those of peer groups and are torn between the two; 4) Law and Order: respect for authority and obedience to the law for its own sake regardless of personal preferences. This is the realization that all citizens are

likely to obtain justice only if everyone obeys the law. Most American adults, says Kohlberg, are and remain at this stage of moral development; 5) Social Contract: "Right action is defined in terms of the general rights of individuals as agreed upon by the whole society." The U.S. Constitution is a stage-five document. Dr. Kohlberg believes that only one American adult in five achieves this stage; 6) Universal Principles: moral decisions are made on the basis of consistent, universal principles of justice which take precedence over individual man-made laws. The moral test of the decision is the person's willingness to apply these principles as readily to himself as to others. Only people such as Socrates, Mahatma Ghandi, and Martin Luther King Jr. exemplify this stage, in Dr. Kohlberg's opinion.

In addition, "The Harvard professor reportedly is extending his theory upward to include a seventh stage in moral development — one that presumes to account for the moral maturity of prophets like Buddha and Jesus Christ."

Experimental Education

Practical application of Dr. Kohlberg's theories is being made in a number of experimental educational projects in public and private schools throughout the country. The main emphasis at present is to guide children from the stage two through the stage four levels of development during elementary and high school years. Each class contains students of various

levels of moral development "so the moral reasoning of the more advanced students can influence the reasoning process of those who are less advanced." They are given theoretical moral dilemmas to solve and asked to defend their choices.

Dr. Kohlberg himself, however, is broadening the experiments "to give students a taste for stage five." In a few schools, so-called "just communities" of faculty and students have drawn up and are trying to abide by their own social contracts. Little success has thus far been achieved by these communities, however, partly, it appears, because of the ethnic and economic mixture of community membership. One leader of this program commented: "The thing I've found very difficult in creating this utopian school is that we have to work with mostly non-utopian kids." Those who still are motivated primarily by force and strength of authority are not likely to be ready for experimental living under an idealistic social contract.

Although it is generally agreed that Dr. Kohlberg's contribution in highlighting the role of reasoned reflection in making moral judgments is valuable, critics of his system argue that he neglects the crucial roles that will-power and fundamental convictions also play in moral development. As every spiritual aspirant certainly knows, it is possible easily to believe sincerely in the moral validity of a particular course of action and at the same time to be so swayed by personal desires, peer pressure, or other external influences that behavior appears to give the lie to professed belief. "Indeed, the heroic figures he cites as examples of stage-six morality — especially Ghandi and King — were men of steely courage and deep religious faith as well as principled moralists."

In spite of the difficulties encountered by proponents of this system of

moral education, Dr. Kohlberg's approach to the problem is a positive step in the educational system. No doubt improvements can and will be made in time and, no doubt, it will be found more "workable" with children of certain characteristics and from certain environments than others. Nevertheless, this system of moral education is better than none at all. Dr. Kohlberg, we believe rightly, advocates that moral development should be an integral part of the curriculum in all U.S. public schools.

Moral--Religious

It is interesting to compare Dr. Kohlberg's stages of moral development with the stages of man's religious evolution as outlined in the *Cosmo*. This comparison shows a parallel between macrocosmic religious development of the life-wave and the microcosmic individual moral development of each Ego as he matures. It seems to indicate, also, that moral development hinges — whether consciously or unconsciously — on the Ego's level of spiritual understanding.

First, in primitive religions, man worships a god of fear, sacrificing to propitiate him. This is a clear parallel to stage 1, in which the child is motivated by fear of punishment. Secondly, man regards God as the giver of all things and looks to Him for present material benefits. He sacrifices through avarice, looking for immediate divine reward and escape from swift punishment. This corresponds with the "Backscratching" stage of moral development in which children work for rewards, and to some extent also with the "Conformity" stage, in which they wish to please everybody and gain approval (a type of reward) by so doing. Next, man's worship entails prayer and the living of a good life, in order to obtain future reward in Heaven and escape future punishment in Hell. This resembles elements of the "Conformity" stage of moral development, in which, ideally,

approval is both immediate and lasting, but seems primarily to be correlated to the "Law and Order" stage of moral development, in which obedience to the law will determine the degree of justice to be obtained by all. The final stage of religious development rests on the doing of right for right's sake. Neither reward, punishment, approval, disapproval, nor the conventions and mandates of society influence the taking of any action that is not in accord with what is known to be right. This seems obviously to correspond to the moral stage of "Universal Principles" deemed applicable to all.

* * *

IF WE PERSIST

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and playing his part, even through tragedy and failing, so long as his eyes are set upon the goal which is the goal of all mankind. together."

In conclusion is a passage from the *Cosmo*, where Mr. Heindel speaks of our relation with the Christ. "Having suffered like unto ourselves in all things and knowing fully our needs, He is lenient towards our mistakes and failures so long as we continue trying to live the good life. We must ever keep before our eyes the fact that the only real failure is ceasing to try."

* * *

THE ANGEL OF DEATH

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crush harder and harder until, at last, we are brought to our knees and pray to our Father in Heaven for forgiveness and strength to overcome our lower nature. But what spells death to our lower nature permits resurrection to life anew. For we can say, as did Paul: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God,

which giveth us the victory through our Lord Jesus Christ." (1Cor. 15:55-7)

* * *

EMMY'S GARDEN

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a little whisper that seemed to fade away, "if he had come back so you could be married - then maybe you would have been my real mother."

"Oh, Emmy! Emmy!" I cried. "I am your mother!" For I knew that in some strange way she belonged to me.

"I know," she said softly. "I know I belong to you." Then she added, and there was a touch of sadness in her voice. "If I ever go away, Aunt Marian, - you will find someone else. I know you will."

"Emmy! Emmy!" I begged. "Never - never leave me!" I saw shadows falling upon her garden. I saw her flowers bowing their heads in sorrow.

"Someone else will be coming, Aunt Marian, so you will never be lonely again."

"But no one like you, Emmy. Never anyone like you."

I saw the sunlight gone from the garden. I saw the garden gate closing. For I knew somehow the day was coming when she would be leaving for realms above. She had come - a little rose from some far away woodland - and soon she would be slipping away from me.

It was only for a moment the darkness lingered. Then once more bright sunlight came sweeping across her garden and I heard her soft voice speaking to me. "They will be the little forget-me-nots. Don't you see, Aunt Marian? If I go away - they will come to you. Promise you will remember to open the garden gate!"

"I will remember, Emmy," I promised. "I will remember."

And suddenly I seemed to see their little faces smiling at me in the blue forget-me-nots as I opened the garden gate.

MAX HEINDEL'S MESSAGE

The Little Things



The great things in the Kingdom of God, such as the marching orbs in the sky at enormous distances from us, are something wonderful to our minds. Each one moves with an exactness that brings it to a certain point in its orbit at a certain calculable time. It is good to meditate upon these wonders of the sky, because they inspire awe in our breasts. They show us the greatness of the Creator.

But as we move about the Earth here, we pass with unseeing eyes things that are a great deal more wonderful, things that should bring to our minds a greater awe for the Creator of this universe. It is in the little things that the wonderful wisdom of God equally shines forth — things that we see many times but whose real importance we do not ordinarily perceive in our lives.

The telescope has revealed to us suns at such enormous distances that the figures convey no meaning to the ordinary mind. The microscope has revealed in the other direction things that are even more wonderful. Therefore it might be well to take for our meditation some of those things which we usually pass by and see what lessons there are to be learned from the little things in the kingdom of God.

Let us take, for example, the faculties of man compared with those of various lesser beings in Nature. Man, as we see him now, looks upon himself, and justly so, as the lord of creation. He is the highest creature in the universe that we see about us, and he is the highest among the kingdoms that we can ordinarily perceive with our

five senses. But among the lesser beings are those whose faculties in a way are much more wonderful, though they have not all that we have.

We can only move at the speed of a few miles an hour; we tire very easily. Some of us can perhaps travel only a few blocks in the course of the day and yet feel pain in so doing. When we sail the ocean, we see a little bird flying beside the ship at the same speed that it is going, untiringly, and with seemingly little effort. Go further down the scale and look at the swift flight of insects. See them move along by the side of a train at a speed of sixty miles an hour. We can readily see that if we had a relative speed in proportion to our size, we could compass this Earth in a few minutes.

Let us go in imagination to Africa and watch the white ants there. Could we build our houses and buildings of a relatively proportional size and strength, we should have domes towering from the Earth towards the sky about 5,000 feet, and we should walk through gates many times higher than our church spires. If we could do these things that the lesser creatures do, how great we should be in many ways.

Had we the voice of the ordinary canary expanded in proportion to our size, it would not be difficult for us to reach a great audience; we should have a voice that would be so powerful that

it could be heard above the din of battle. If we had a body relatively as tough as that of many creatures that are only about a quarter of an inch in diameter, we should be able to withstand the shot of all the armies of the Earth.

The lesser creatures, as we go down the scale of evolution, have faculties which we partially lack. Man has received many great things at the hand of the Creator; for instance, his mental powers and his spiritual faculties. He has evolved them during a long journey through matter. But the little creatures that we usually look down upon have faculties in a wonderful measure also. Consider the sight of an eagle; at a distance at which an object is imperceptible by the human eye, the eagle will spy its prey, follow the direction that the eye points out, and invariably catch its quarry.

And so in every direction that we look in the animal kingdom, among the small as well as the great, we find faculties given to the lower creatures in a measure that we do not possess. Is not a God Who has endowed the little ant with a power of resistance and a capability of resisting injury such as has already been described also capable of giving us a resisting nature that is not as easily hurt as our present bodies are, the bodies of which we think so much? When we have fitted ourselves for greater powers, we shall surely have them.

Let us look upon the little things of the Earth in another respect. They are God's work. Look at the bottom of the great deep. Millions uncountable of little bodies lie there, piled on top of one another. They accumulate until at last they reach the surface and form what we know as coral islands. Off the coast of Australia little animals which we speak of as coral have built a reef a thousand miles long, and so wonderfully strong and well constructed that it protects the coast from the onslaught of

the waves. These little things work slowly; it takes ages and ages for them to finish their work, and yet they do more to change the face of the Earth than do earthquake and volcano, and they work at the bidding of God.

Such are the missions of the little things, and we find that everywhere God works through them. He manifests not only in the great orbs in the sky but also in the most minute things. When we look upon the Sahara Desert, we see that it is the bottom of an ocean of a bygone day, and that there are in its sand the shells of minute creatures.

These little things all play their part in the economy of Nature. They are perfect, each one in its class. Then what better can we do than imitate God in this as in all other matters? What better can we do than to imitate the perfection of the little things? The longest journey that we take is a succession of steps. The swiftest traveler can take but one step at a time, but his progress depends on how each step is made. Every life is a succession of acts, and those acts are links in a chain which is the result of character. If there is one little link not as perfect as it ought to be, then the whole chain is weakened accordingly.

Therefore it is of the greatest necessity that we should look to the little things in life. It is not for us to wait day by day, thinking of what we will do at some future time when we shall have attained great and glorious faculties; but it is for us to do the little things that lie at our door day by day, ever looking for the opportunities that are always near. These are the little things that build character; these are the little things that go to make a grand and glorious life and fit us for the possession of greater faculties than we now have.

It cannot be too often reiterated that we are not to expect anything more

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Studies in the Cosmo-Conception

Building the Inner Vehicle

Q. What is the spiritual status of the average person?

A. In ordinary life most people live to eat; they gratify the sex-passion in an unrestrained manner, and lose their tempers on the slightest provocation. Though outwardly these people may be very "respectable," they are, nearly every day of their lives, causing almost utter confusion in their organization.

Q. How does this affect their work during sleep?

A. The entire period of sleep is spent by the desire and the vital bodies repairing the damage done in the daytime, leaving no time for outside work of any kind.

Q. How is this to be remedied?

A. As the individual begins to feel the needs of the higher life, control sex force and temper, and cultivate a serene disposition, there is less disturbance caused in the vehicles during waking hours; consequently, less time is required to repair the damage during sleep.

Q. How is this of benefit?

A. It thus becomes possible to leave the dense body for long periods during sleeping hours and function in the inner Worlds in the higher vehicles.

Q. What is the relation of the Ego to its bodies in ordinary life?

A. In ordinary life the Ego is *inside* its bodies and its force is directed outward. All man's will and energy are bent upon the task of subduing the outside world. At no time is he able to get away from the impressions of his outside environment and thus be free to work

on himself in his waking hours.

Q. How does this compare with his sleeping state?

A. During sleep, when such an opportunity is afforded, because the dense body has lost consciousness of the world, the Ego is *outside* his bodies.

Q. How may these differences be reconciled?

A. If man is to work on his vehicles at all, it must be when the outside world is shut out as in sleep but yet the Spirit still remains within and in full control of the faculties, as it is in the waking state. Not until such a state can be attained will it be possible for the Spirit to work inwardly and properly sensitize its vehicles.

Q. How is such a state defined?

A. Concentration is such a state. When in it, the senses are stilled and a person is outwardly in the same condition as in the deepest sleep, yet the Spirit remains within and fully conscious.

Q. To what does such concentration lead?

A. To the awakening of the sense centers in the desire body. The aspirant to the higher life cultivates the faculty of becoming absorbed *at will* in any subject he chooses, or rather not a subject usually, but a very simple object which he imagines. When the proper condition or point of absorption has been reached where his senses are absolutely still he concentrates his thought upon the different sense centers of the desire body and *they start to revolve*.

Ref. *Cosmo* - pp. 480-483

WESTERN WISDOM BIBLE STUDY

The First Commandment — Exodus 20:3

The twelve Commandments are a code of life; they are rules on the Path of Initiation that are capable of interpretation in seven different ways. The first interpretation, the literal sense, is the one best suited to the people to whom it was given. It corresponds exactly to the point which they had reached in evolution. Every higher interpretation belongs to a higher turn in evolution's spiral. Therefore a second interpretation in the light of Christ Jesus' Teachings illumines the ten Commandments of the Old Testament with the new light of two new Commandments, the Commandments of love.

The first interpretation serves to raise the consciousness of a people not yet awake spiritually. The second, or Christ, interpretation raises these same masses of people to the point of responsibility as individuals. The third interpretation takes the same people in mind and heart to the mountain, where we will find ourselves not self-important individuals, but a tiny integral part of the sublime majesty of the terrestrial and celestial macrocosm. Our hearts, in this deeply experienced knowledge, are full to overflowing with love of and gratitude to God Who has given us such abundance. We then aspire to assume some of our cosmic responsibility.

The fourth interpretation of the Commandments can be sensed only, not interpreted in words. The three highest of the seven interpretations are said to be understood only by the highest Adept. Christ Jesus, so immeasurably high in attainment, said

He did not come to annul but to fulfill the law. We, however, cannot yet hope fully to fulfill that law. The first three of the seven interpretations are the only ones we can in measure understand or sense.

The twelve Commandments may be correlated to the twelve zodiacal signs. They also relate to the virtues belonging to the twelve precious stones that the priests of the Judean tabernacle wore on their breast plates. These stones, in rows of three, were: sardias, topaz, carbuncle; emerald, sapphire, diamond; jacinth, agate, amethyst; beryl, onyx, and jasper. Esoterically interpreted, the stones represent these virtues: illumination, love, wisdom; truth, justice, peace; equipoise, humility, faith; strength, joy, and victory. These virtues can also be considered keywords of the zodiacal signs.

The first Commandment is: Thou shalt have no other gods before me. When this Commandment was given us, when we were yet Israelites in the wilderness, Jehovah, or God, veiled Himself in an earthly cloud by day and a column of fire by night. This was the God before Whom we were to have no other. The human heart that was then kindled to obedience was "he who followeth me shall not walk in darkness."

In the night of our consciousness, God illumined our way. The first Commandment signifies illumination. Because it is cradled in Aries, it represents the awakening of the life of the soul as the Earth is awakened at the time of Aries in early spring. God with His intrinsic Light called

us forth into the Light. God is synonymous with Light, and also symbolizes the head as indicated by Aries. God is the fountain-head of all that is created. The head potentially contains all. The head, illuminated, is the creator of all. The first commandment is the head and creator of all the rest. In the head is also the place where the God in man is generated and where piety has its seat.

Without God, no creation is possible. Without illuminating light, darkness remains darkness. Without the head, the body can never be. Without illumination in the head, the body remains dark. Mars, the ruler of Aries, descends from his high place with God to light little irritating fires in the sleeping darkness of the body. Whether or not the fires light up harmoniously depends on whether or not the darkness comprehends. Like the fire under a chair from which we do not wish to stir, Mars, or Lucifer the lightbearer, with his torch lighting gently or burning violently, incites to action. He is the hammer of the Godhead. He is the symbol of power offensive to inertia and lethargy.

In illumination of the first Commandment, the long labor of life starts. We are awakened, prodded to our own potencies which are summarized in sonship. Were we to rewrite this Commandment positively instead of negatively as it now is, it would read: Thou shalt be loyal to the one true God. Loyalty, therefore, is the task given us in this Commandment.

In the New Age, so close at hand, when the inner surging of life shall be more one-pointed toward God, man shall begin to wear a new expression — the expression of true sonship. Could we really follow this wonderful first Commandment of bright illumination, we could dispense with the others, for it gives us full sonship.

Let us illustrate with a story: A father had two sons. One wished

to earn his father's love and favor by working for him, meticulously doing his bidding. But the other son could not bear to be separated from his father, and said: "Father, away from you my heart aches. By my hand I cannot earn your love. Give my brother all your riches, but let me stay near you." The father answered: "My son, your love for me has uncovered my love. My bidding, my commandments are but testings. He who abides by my commandments does so because of self-love and reward, not because of love for me. But you have raised yourself above my commandments. You have found your way back to your father. Your brother shall inherit the Earth, but you shall inherit sonship."

This is the fulfillment of the first Commandment, and all Commandments.

* * *



THE LITTLE THINGS

(Continued from page 261)

than we have at present until we have fitted ourselves for the possession of greater faculties. And how can we fit ourselves for anything greater if we do not use that which we now have?



ASTROLOGY

Planets are People

(Part II)

Elman Bacher

In attaining a detached and impersonal viewpoint of a relationship, we realize that terms such as "husband-wife," "parent-child," "brother-sister," and "lover-beloved" are as garments to be worn for identification on the physical plane. The essence of these relationships is found superphysically, on the mental, emotional, and spiritual planes.

This essence, its purpose, and its reality are found in the mutual conjunctions of the two horoscopes. Two agencies of Spirit find their expression through the same degree (approximately) and the horoscopes are thereby riveted together like two boards — each mutual conjunction being a nail. A perfect classical example of "alchemy through relationship" is found when each planet so involved has one square and one sextile. Each person stimulates a latent disharmony in the other, but *each person contains within himself the means of transmuting that disharmony.* The house in which the conjunction falls in each chart will indicate, of course, the department of that person's life through which the relationship will be expressed and which will be most directly affected by it. The

complete "picture of disharmony" is found by combining the square aspects in each chart with their position in the other person's chart. Then the effect of each person, for evil or unhappiness, on the other is seen in completion.

The "alchemical picture" is found in the same way, with reference to the planets making the sextile aspects in each chart, and the position and effect in the chart of the other. When the sextile is "used," the square in each chart is transmuted to a degree, the sextile in the other chart is sympathetically stimulated, the houses involved are favorably stimulated; the relationship, as a whole, is improved in quality and the possibilities for mutual harm are thereby lessened. By continual application of this process, the relationship becomes, more and more, one of love — since each person concerned assists the other in attaining awareness of his Higher Self.

An astro-alchemical function of a more difficult and intense nature is created when only one of the two persons uses his sextile. When this happens, the "evil" that is continually

expressed by the other, under stimulation of the mutual conjunction, is "met constructively" by the alchemist in his expression of his sextile aspect. The "evil-doer" intensifies his negative tendency by the repeated expression of his square aspect and the result is depletion of the capacity to do good. To paraphrase a medical term, this condition might be described as "sextilic-anemia." A tragedy, no less. It is tragic for the evil-doer and doom for the relationship. There will come a time when the negative person can no longer respond to his sextile possibilities and the relationship, as an exchange between two persons, can live no longer. The relationship is dissolved, each comes to a parting of the ways. The alchemist goes on to an upward expression of living — the other must face the results of his wrong-doing.

To the degree that a relationship is complicated by a variety of mutual aspects will it be complicated in its expressions. There may be two or three mutual conjunctions, one of which may be afflicted, one benefic and one mixed. It is such relationships as these that go on for years and years — or lives and lives. Further, since no life contains only one significant relationship, each one of these aspects in one chart represents relationships with yet other people. The person who has to deal with a complex relationship with one person may, for greater understanding, study his "exchange" with the other people represented by his various aspects. He can learn from everyone of them — and should — if he would make that one relationship a thing of fulfilled harmony. The people represented by benefic mutual conjunctions are those through whom he "tunes in" on his best self, and through them he understands more and more clearly what he can contribute to the relationship that contains many mixed condi-

tions. His trines symbolize expressions of his Higher Self — the people who reflect his trines show him his best contribution to any relationship.

It is interesting to note that the odd-numbered houses of the horoscope, culminating in the eleventh, are designated as the "houses of relationships," and the eleventh itself as the "house of friends." From the first house through the ninth we express the "personal," "fraternal," "parental," "marital," and "pedagogic" relationships. Then the cultivated, distilled essence of all relationships is shown by our capacities through expression of the eleventh.

Love without passion, affection without possessiveness, intimacy without smothering, assistance and encouragement without over-indulgence, cooperation without domination and subservience, fruitful joys without pleasure-madness, sympathy without negative sentimentality, mutual exchange without any loss of mutual freedom of thought and action — such are the attributes of all harmoniously fulfilled relationships. The essence of these attributes we call Friendship, the urge toward universal Brotherhood.

Because the eleventh house represents our most highly spiritualized impulses in reference to relationship, it may be studied as one of the "spiritual barometers" of the horoscope. To the degree that the eleventh house is "benefic" may every other relationship problem be assisted. Every brother-sister, parent-child, and husband-wife problem can be "unknotted," to a degree, by application of the harmoniously expressed urges of the eleventh house.

Friendship, then, may be said to be the panacea for the "wounds of relationship."

These "wounds" are the frustrations of those essential qualities that are peculiar to each type of relationship. The fraternal, or brother-sister, relation-

ship is experienced during childhood and the formative years, and represents the first step toward the fulfillments of the eleventh house. In the intimacy of home life under the guidance of parents, boys and girls learn cooperation, sharing, and the enjoyment of group pleasures. The reactions of brothers and sisters to each other and to their parents constitute the basic elements of their relationship tendencies. Naturally, when the fraternal relationship is fraught with discord, fear, and hatred, the later fulfillments in mature life are often inhibited and distorted.

Many a man or woman has experienced misery and inharmony in marriage due to subconscious negatives that are traceable to the fraternal relationships in childhood. Competition for the parents' favor, rivalry in talents and accomplishments, aversions, and resentments, and all other forms of conflict, if untransmuted, can very easily be, and usually are, carried over into the marital and parental patterns and cause relationship-defeat in later life.

Of course conditions vary as charts vary. A man may have a "difficult third house" and a "fortunate seventh house." In other words, his experiences in early life with brothers and/or sisters may contain much that is unhappy, and his marriage-partner may be the greatest blessing of his life. However, to the degree that he carries his dark reactions into his marriage, later on, will he be unresponsive to the assistance that his wife can give to him.

Another man may have companionship of the most harmonious and fruitful kind with his brothers and sisters and yet, through marriage, face his greatest tests. Nevertheless, because of the harmonious relationships during his childhood, he knows much more of the meaning of living. His relationship-pictures are painted with joyfulness, companionship, give-and-take, mutual trust, and the like, and through the

expression of these spiritual powers he can deal with his marital problems.

No student of astrology need endure pain and suffering for years and years because of an unhappy relationship with a brother or sister. The unhappiness is the result of only one thing — continual expression of a negative phase of the third house. As that negative phase is transmuted the relationship is improved and the pain neutralized. The fraternal relationship is, of all relationships, the one that can most directly be redirected into Friendship. Since it usually does not involve the Possessive elements of parenthood, and never involves the sexual exchange of marriage, it contains much more of the element of freedom.

In one respect, the fraternal relationship is particularly important from a psychological standpoint. That is in reference to an experience of karmic responsibility of a person for a younger, or less-evolved, brother or sister. In this instance, on the inner planes the relationship becomes that of parent and child, and the negative reactions of the older person may be transmuted more effectively through the expression of his or her parental urges — rather than those of the eleventh house. In other words, the parental impulses constitute the way of transcendence, or the redemption of karma. A serious lesson in parenthood is indicated by such a condition — its fulfillment will free the person to a much more successful expression of actual parenthood. Because of its subtle and illusionary quality, this kind of karmic parenthood usually contains much that is painful in its working out, but its fulfillment brings a rich reward in wisdom and spiritual strength — all of which is to the person's advantage in his relationship with his own children.

The downfall and failure of parent-child relationships, either actual or esoteric, is due more to the parent's

egoism and possessiveness than to anything else, and in no relationship in life is the impersonal viewpoint more vitally necessary. No mother or father can be a "good parent" — in the spiritual sense — unless the attributes of friendship are expressed in the relationship. There must be recognition of the child's intrinsic worth and tendencies. There must be discipline and guidance — but in terms of the child's requirements. No mother or father is a good parent who makes the child's life a vicarious fulfillment of her or his own frustrations. The parent who is a friend guides the child into the best expression of the child's own pattern of life.

Look to your eleventh house and find your "friendship-key." This is the planet which is either the unafflicted ruler of the eleventh, or the planet that makes the best aspect to the ruler. Planets in the eleventh indicate conditions that are interpreted through friendship, but the ruler is the key to the expression of friendship and brotherhood.

The ruler of the eleventh house may have several aspects, both harmonious and otherwise. However, if an unafflicted planet makes a benefic aspect to the ruler in this case, that planet represents a pure channel of "relationship-transmutation." It is the planet that can, if applied, unloose the snags and snarls of any relationship problem. It represents the best you have to offer in your spiritual exchange with other people.

Combine the vibration of this planet with that of the sign on the eleventh house cusp and the vibration of the ruler itself. This is the foundation of your "house of Friendship." It shows a composite of how you love your friends, what you wish to do for them, what you can do for them, and the best that they see in you.

Persons who are identified, by

mutual aspects, with the trines in your eleventh house conditions are those who stimulate your deepest capacity for loving. It is through them that you contact your own best self and express your finest for all relationships. It is through them that you find your clearest recognition of Universal Brotherhood.

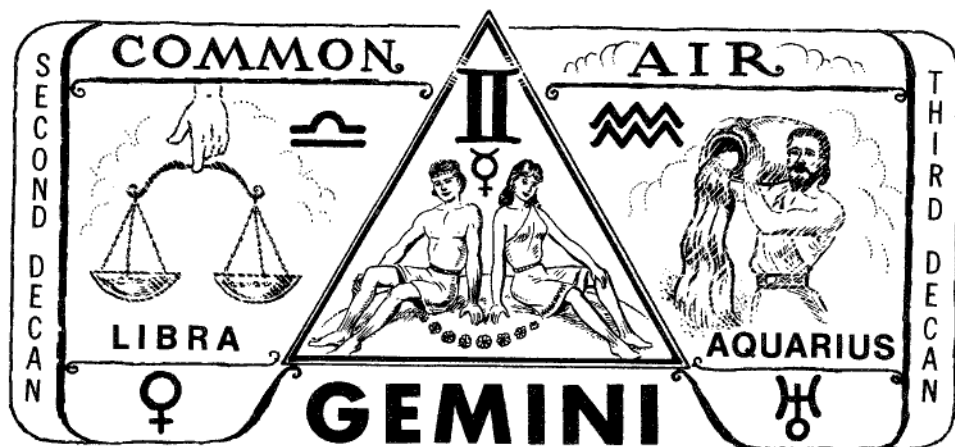
Persons who are identified, by mutual aspects, with the squares to the eleventh house ruler are "enemies of utmost importance." They externalize or objectify your reactions that defeat or destroy friendship. Because of the transcendent urges of the eleventh house, the malefic aspects (representing frustrations and difficulties) can manifest as deep hatreds, fears, and conflicts. Every relationship in your life is tainted or warped to the degree that these afflictions remain untransmuted. No occult or astrological student can afford to ignore these "warnings" in the horoscope.

In conclusion, here is presented an example that illustrates the inter-relationship of Astro-dynamics with "Planets Are People." For clarity's sake, this example is in a simple form.

Two persons meet in the mature years of life, and friendship is immediate, deep, and happy. Each has one square and one sextile to the ruler of the eleventh, and the contact is represented by progressed Moon trine one person's eleventh house ruler, which is conjunct any one planet in the other person's eleventh house pattern. In other words, the relationship "flowers under the best of conditions."

Each person has reacted, over a period of many years, to every phase of his eleventh house pattern, and the comparative strength, at that time of life, of the sextile and square influences have, in this friendship, a perfect testing. To the degree that the negative of one is expressed, will the

(Continued on page 281)



The Children of Gemini, 1976

Birthdays: May 21 to June 20

SIGN – Gemini, the twins.

QUALITY – Common, or flexible use of basic energy.

ELEMENT – Air, or the mind. Establishing relationships and understanding the meaning of experience.

PHYSICAL ANALOGY – Breath, dryness.

EXOTERIC ANATOMY – Specific: shoulders, arms, hands, clavicle, ribs, trachea, bronchi, lungs, pulmonary circulatory system, pleura, and the thymus gland. General: body symmetry, capillaries, and the nervous system as a whole but particularly the sensory nerves.

PHYSIOLOGY – Mercury, the ruler of Gemini, governs the physiological processes of respiration, oxygenation of the blood, sensations in general but especially those of sight, hearing, and touch; functions of the Thyroid and Parathyroid glands, functioning of the organs of speech, and assimilation of foods in the small intestine. Mercury also has particular rule over the activities of the right cerebral hemisphere and the faculty of balance and co-ordination associated with

the inner ear mechanism.

ESOTERIC ANATOMY – Gemini corresponds to the Conscious Mind.

TABERNACLE IN THE WILDERNESS – Gemini represents the awareness pertaining to the West Room of the Tabernacle. This is the conscious realization of the God within and of one's goal and purpose in life.

BASIC INFLUENCE – Curious, inquisitive, whimsical, and adaptable.

POSITIVE INFLUENCE – A positive manifestation of the forces of Gemini manifest themselves in versatility, enabling one to understand and deal with anything that may come to hand or be required of him. A person working with these forces tends to be perceptive and well-informed in many directions. There is usually a degree of refreshing light-heartedness that keeps gloom and melancholy at a distance and helps one to look on the bright side of things.

NEGATIVE INFLUENCE – A negative manifestation of Gemini energies can turn versatility into superficiality and aimlessness. The genuine and engaging light-heartedness of the positive Gemini becomes frivolousness and

irritating shallowness in the negative Gemini. A person working with these forces may be overly nervous and find it difficult to be consistent or to focus his attention on any one thing for long.

LESSONS — For balanced development under Gemini, light-heartedness should be coupled with a certain amount of seriousness and sincerity; mental activity should be balanced by physical activity, and the inquiring mind should be guided by high idealism and reverence for all created things.

RULER — Mercury, planet of the restless mind, is at home and powerfully situated when in Gemini. Gemini, in turn, finds its purest expression through Mercury.

EXALTATION — No planet is known to have its exaltation in Gemini at present, though perhaps Vulcan, the theorized intra-mercurial planet, will eventually belong here.

DETRIMENT — Jupiter, planet of benevolence, helpfulness, and generosity finds its most difficult expression in Gemini. Here, its energies tend to be diffused by the restless mental environment and do not as easily manifest in actual *deeds* of generosity and helpfulness.

FALL — No planet is known to have its fall in Gemini at present, though perhaps Pluto fits here.

GREEK MYTHOLOGY — Hermes, winged messenger of the gods and cosmic prankster, is a primary representation of Mercury in Greek Mythology.

COSMIC CHRISTIANITY — The heavenward journey of Christ takes Him through the World of Thought. As His revitalizing and purifying influence works through this region, He enables man to draw to himself purer substance for the building of his mind. At this time of year He helps man more clearly to perceive and understand the cosmic drama of life unfold-

ing, and to appreciate more fully the role that each participant plays in it.

The first two days of the solar month of Gemini, May 21-22, begin with the Sun in aspect to five other celestial bodies, thus portraying children with strong potential for furthering their life aims. Venus and Mercury, conjunct the Sun from Taurus, blend love of harmony and receptivity to music and art with the fast, versatile Gemini intellect. Saturn in Cancer sextiles the Sun, while Mars in Leo sextiles the Sun until June 17. These aspects from fixed signs Taurus and Leo to the mutable Gemini Sun all speak of inner qualities of depth, penetrating power, and stability of mind -- qualities which will need to be called upon often as the Piscis Moon square the Sun will heighten the activity of the Gemini mind but may encourage indecision and an inner conflict between feelings and logic. Depending upon which is elevated, Sun or Moon, the result can be impressions or prejudices which override logic or, alternatively, a coldly logical mind which tries to ignore the finer feelings coming from the heart.

Venus, Mercury, and Jupiter in Taurus give strong affections, practical attitudes, and a need to guard against possessiveness. From May 27 until the end of the solar month, Venus transits Gemini, where some have their love feelings too easily influenced by thinking and must learn to listen to their hearts more. Mercury sextiles Saturn throughout the solar month, denoting the capacity to train the mind to thoroughness and diplomacy, always a welcome aspect to help the traditional superficiality associated with Gemini.

Until June 2, Mars squares Uranus, indicating that some of these children are somewhat more highly strung than average and thus may be easily irritated. An overbearing intellectual attitude is to be guarded against, but their methods will be progressive and their wills strong.

Morning (approximate) of May 23 through late on May 25, the Moon in Aries adds more mental emphasis to the basic mental qualities of the Sun sextile Mars and Saturn. With an Aries Moon, indecision is left behind and replaced with a fast, penetrating mind, directed to the enterprising, competitive spheres of life.

The child of May 26-27 retains the Sun aspects but has the quieter more harmonious disposition denoted by the Taurus Moon. From May 28 through 30 the Moon transits Gemini, joining Venus and the Sun. Sun and Moon in the same sign emphasize the sign's characteristics, both positive and negative. However, Mercury, ruler of Gemini, is retrograde in fixed Taurus and sextile to stabilizing Saturn, indicating a mind which returns, several times if need be, at last to finish its studies or work.

From May 26 through June 11 the Sun opposes Neptune, heightening the psychic sensitivity of individuals born then, as well as giving an inspirational facility in writing. This also calls for the exercise of caution and precise statements when dealing in partnership. High ideals about partnership and in some cases impossibly high expectations leading to disappointments will be the mental characteristics of this aspect. From June 1 through 10, Venus joins in this opposition, emphasizing the need to be realistic, honest, and consistent, and to seek stability in social affairs and affairs of the heart.

Especially on June 1 and 2, while Venus opposes Neptune and Mars still squares Uranus, these children will have to avoid quick separations over small problems and to apply a large amount of the Gemini intellect to the problem of sexual relationships. During this time, until June 7, the Sun trines Pluto, telling of ability to effect personal reforms and work with large groups, and also giving the potential for integrating very large amounts of informa-

tion, thus giving a deep insight into mass trends.

On May 31 and June 1, the Moon in Cancer will enhance the imaginative faculties of Gemini Sun, and Sun sextile Mars suggests aggressive salesmanship abilities and imaginative writers.

On June 2 and 3, Moon in Leo is not greatly different, but the scholar may well be of a deeper mind, have greater urge to teach, and have a somewhat more outgoing enthusiastic personality.

From June 3 through the rest of the solar month, Mars in Leo squares Jupiter in Taurus. This gives these children a tendency to excessive self-approval in terms of wealth, and especially until June 11, while the Sun-Neptune opposition is in effect, the tendency is to take pride in an excessively intellectual 'prove it to me' attitude toward higher knowledge.

From June 4 through 6, the Moon is in Virgo, expressing qualities fitted for sales, writing, and medical fields, but giving such a mental outlook that these individuals have difficulties understanding their more emotional brethren. In some, vacillation will be a marked problem. On June 7 and 8, the Moon is in Libra, again telling of a somewhat theoretical, mentally oriented individual with desire to enter social affairs and a tendency to judge somewhat on an emotional rather than a strictly intellectual basis.

Children of June 9 and most of the 10th, when the Moon is in Scorpio, will be deep, practical, and thorough scholars who are never satisfied until every last bit of evidence is looked at, regardless of whether their field be computers, new healing methods, or another occult science.

On June 11 and the greater portion of June 12, the Moon is in Sagittarius, creating for many the tension of the Full Moon which makes the nervous system overly active; sleep may often be restless; the

mind is brilliant but filled with so many thoughts that decisions are difficult. However, the rulers of Sagittarius and Gemini (Jupiter and Mercury) are both in fixed Taurus, and with the additional stabilizing effect of the Mercury-Saturn sextile, once the mind is made up it will be able to remain so.

On June 13 and 14, the Moon in Capricorn, will give these children that thoughtful, polite, serious, and practical outlook which is well received and successful.

On June 15 and 16, Sun, Venus, and Mercury are in mutable air Gemini and the Moon is in fixed air Aquarius, giving a highly theoretical but progressive-minded person who may tend to spend time converting others to his causes. With Moon, Saturn, Jupiter, Mars, and Uranus all in fixed signs, the Gemini tendency to be consciously flexible would likely be matched with habits of equal inflexibility of which the individual may be unconscious.

As the end of the solar month is neared, the Moon is once again in Pisces most of June 17, 18, and 19, but, additionally, Venus and Mercury are now in Gemini with the Sun. The Gemini planets together with the planets in fixed signs give emphasis to the mutable and fixed signs, likely denoting even more vacillation in making up the mind than their May 21 brethren have, but with similar inner conflicts. The Gemini versatility is raised to a high degree and possesses the fixed sign determination once the mind is set.

June 20, the last day of the solar month, ends with Moon in Aries. Aries and Gemini are both highly intellectual signs; the Sun and emotional Venus are within 1 degree of exact conjunction at 20 degrees Gemini near the Gemini-Cancer cusp telling of a complex personality which struggles to balance its masculine intellect with feminine intuition. These

factors plus the Mercury-Neptune opposition which comes into orb this day tell of a mental development whereby the intellect learns to fly into realms previously undreamed of by the Ego.

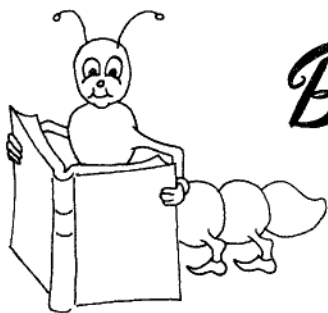
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The Astrological Origin of Conscientiousness

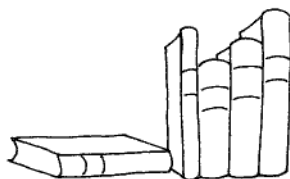
Max Heindel

Conscientiousness is the positive quality of the negative conscience. Conscience prompts us not to do the things which are wrong; conscientiousness prompts us to do the things that are right.

Mythologically Saturn is the Reaper with his scythe and hour glass, the Angel of Death who ushers us from active life into the purgatorial existence where we reap what we have sown. Therefore in that sense Saturn is at the root of conscience; he always warns us, saying don't, don't, don't. If by listening to his voice in the past we have him in a position where in this life he aspects the other planets well, notably Jupiter, the planet of law, order, and ethics, and the Sun, which gives us our loftiest ideals, then we have the conscientious man or woman who always fulfills every duty in life no matter how arduous the task, what perseverance and persistence is required, or what self-sacrifice is involved. Thus conscientiousness is not given by one planet alone but requires a combination of the highest virtues in several of the planets to bring it to its highest and most noble expression. Of course there are many people who are conscientious because of minor benefic configurations (astrologically speaking), but the highest phase requires the cooperation of the Sun, Jupiter, and Saturn.



Book Review



"How to Meditate Without Leaving the World"

How to Meditate Without Leaving the World, by Avery Brooke, Vineyard Books, Noroton, Connecticut, 1975.

The most difficult of tasks: to remember that God is God in the world as well as beyond it. To find the sacred in the secular and see it as both sacred and secular. To hear God in the commonplace and not forget the reality of either God or the commonplace. It is the paradox of the Beyond in our midst."

With these words, Mr. Brooke explains what he means by "meditation without leaving the world." He believes that meditation on ordinary things — stones, seeds, household tools, etc. — can produce spiritual insight which he describes in terms of "hearing God speak to you." His own meditation on a blade of grass, for instance, led him from consideration of the fact that the blade first hugs the stem and then bends out and changes character, through various other thoughts, ultimately to the understanding that people, too, sometimes seem to change character and do inexplicable, hurtful things because of their "blind spots." The result of his meditation upon the blade of grass was that he became more deeply aware of "our brotherhood in blindness and how we must carry each other's burdens."

Mr. Brooke suggests that meditation

be preceded by a short prayer expressing love of God and dedicating the meditation period to Him. The meditation itself might be composed of three parts: observation of the object at hand or a reading — with enjoyment but without "intellectualization" — of, perhaps, a Bible passage chosen for meditation; consideration of "What might this mean?" — picking one or a few of the observations made and trying to relate them to human life; consideration of "What is God saying to me?" — an appraisal of whatever thought or thoughts in the previous step made the most profound impression. He suggests, also, that a "token" then be decided upon — some small thing that can be done in the next twenty-four hours to betoken the message received.

Describing himself as "a rather staid Episcopalian," Mr. Brooke writes in an orthodox context. His suggestions for meditation do differ somewhat from those of Mr. Heindel who, in the *Cosmo*, recommends for practice in meditation the choosing of an object such as a wooden table and the consideration of all aspects of that object, from the seed out of which the tree grew to the furniture store in which the table was purchased. We believe, nevertheless, that the occult student, and most especially the beginner who may be having trouble "settling down" to meditation, could profit from Mr. Brooke's book.



NEWS

COMMENTARY

Supervising Death

I don't remember the old woman's name. But I won't forget her dying days in the hospital bed across from mine. I remember her sometimes incoherent agony, the way she whimpered during the long nights, I remember the pained expressions of her relatives. I remember that she was a diabetic who suffered through one amputation and then another and that neither operation stopped the gangrene that killed her.

Through the haze of my own injuries, I hoped fervently that my own death wouldn't be so bleak and awful when the time finally came.

Unfortunately I had to recognize even then that the sick, injured, and dying usually have little control over what happens to them. After all, I was still filled with the surprise of awakening one morning at the age of 22, bandaged and hooked up to all sorts of tubes and bottles after a near-fatal car accident.

Just what can you do to wield more control over the circumstances of your own death, particularly to keep it from turning into prolonged agony for everybody concerned?

That's the question that has bothered me and many others who read about Karen Quinlan, the young woman who is being kept alive in a New Jersey hospital though she has been in a coma since last April. A court ruled against her parents' pleas that they be allowed to shut off the respirator, and their testimony that Ms. Quinlan wouldn't have wanted her life to be prolonged artificially. The case has been appealed to the New Jersey Supreme Court.

Although the complicated ethical issues raised by the Quinlan case may take years to resolve, there are some things a person can do right now to help influence the way he or she will die.

First, you've got to face the fact that

sooner or later, you are going to die. Try to come to terms with the thought, experts advise. If you decide you don't want to be artificially sustained when your natural death is imminent, tell your doctor. Also be sure to discuss fears and desires with your family, close friends, and religious advisers.

To help ensure that your wishes will be taken seriously, you may want to complete one of several documents. The most widely known is the "living will," which is available free from the nonprofit Euthanasia Educational Council, 250 W. 57th St., New York City 10019. An alternative is a spiritually oriented treatise available from the Catholic Hospital Association, 1438 S. Grand, St. Louis 63104. Also, an authority on death and dying suggests a document that would give power of attorney to someone to carry out your wishes.

None of the foregoing is legally binding, though legislation to legalize them or similar documents has been introduced in 15 states.

The three-paragraph living will says in part: "If the situation should arise in which there is no reasonable expectation of my recovery from physical or mental disability, I request that I be allowed to die and not be kept alive by artificial means or 'heroic measures.'" It also asks that "medication be mercifully administered to me to alleviate suffering even though this may hasten the moment of death." . . .

Dr. Robert M. Veatch recommends use of a power of attorney. Featured in his forthcoming book, *Death, Dying and the Biological Revolution*, Veatch's form would authorize someone "to act as my legal agent for the purpose of accepting or refusing specific medical treatment, if I am ever judged incompetent or otherwise incapable of expressing myself. . . ." Veatch, associate for medical ethics at the Institute of Society, Ethics and the Life Sciences, Hastings-on-Hudson, NY., believes that such a document is more forceful than the living will because it provides someone to deal with circum-

stances the signer can't anticipate.

The Rev. Kevin O'Rourke, the author of the Catholic document, believes that other forms fall short because they avoid the "psychological issues of dying." His "Christian Affirmation of Life" is a 10-paragraph religious statement in which the signer asks, among other things, to be informed of impending death, to be relieved of unbearable pain, and not to be kept alive by extraordinary means.

Dr. Warren T. Reich, senior research scholar at Georgetown University's Kennedy Center for Bioethics, believes that all the forms and the proposed legislation have some shortcomings, but he welcomes their effect. "It's a movement that is raising consciousness," he says, "helping to sensitize physicians and others to the complexities of dying and to the wishes of patients and their next of kin."

by Patricia Fanning,
The National Observer,
January 24, 1976

The continuing public concern with the problems and procedures surrounding death is, we believe, beneficial. (See *Rays* Oct. 1975, p. 468, Aug. 1975, p. 370, and June 1975, p. 273) Death, or departure from the physical world, is as important an evolutionary step as is birth into the physical world, and the more naturally it is allowed to take place, the easier will be the transition for the Ego, and the better able he will be to absorb and benefit from the experiences of his Earth life. Again we would like to call our readers' attention to the Rosicrucian Fellowship publication, "The Passing and Life Afterwards," which gives a detailed explanation of the true nature and cosmic significance of death.

Battery Hens — De-Beaked, De-Winged

Approximately 80% of all eggs are produced in batteries or similar intensive units.

In a battery, hens are kept in rows of wire cages, in which food and water is automatically dispensed. The hens are confined closely together, unable to move freely, unable to stretch their wings, unable

to scratch for food or take dust baths. They are kept in slanted wire cages that deform their feet. Their legs become as brittle as match sticks. Fowls kept in close confinement go crazy and attack each other so they are all de-beaked and in some parts of America they are even de-winged when they are a day old.

The hens are kept fed with an automatic feeding machine that goes from cage to cage. There is artificial lighting to keep them continually laying eggs. Numerous drugs are fed as well as antibiotics, including methedrine in order to speed egg production. Many have to be heavily drugged to be kept alive and tranquilizers are used in the food to overcome stress caused by overcrowding.

In addition to the many drugs and antibiotics fed to chickens, their feed consists of waste from "meat" processing plants, waste from vegetable oil processing plants, "meat" meal, fish meal, and cottonseed.

When the eggs leave the hen's body, they roll to the edge of the cage where they are picked up by machine. These hens live their lives in bondage, in 24 hours of artificial light in one or two feet wire cages, never seeing the darkness or sunlight.

When the hen can no longer produce eggs, or becomes sick, she is slaughtered for pet foods, etc.

Then there is the rearing of the Broiler Hen. Day old chicks are confined without daylight, grass or pure air. Feeding troughs litter the floor, 5,000 to 10,000 chicks are under one roof, are given about 1 square foot or less of sawdust to scratch about on. They are drugged heavily and de-beaked to prevent them from tearing each other to pieces in boredom. Their food is specially prepared for fattening. At the end of 10 weeks at a live weight of 3½-4 lbs, the birds are put into crates and conveyed to the place of execution. There they are fixed by the legs to stirrups on a conveyor belt and passed to a killing area where their throats are cut so that they may bleed to death.

Oh! for the glorious days of the free range hens, where they were out in the fresh air and sunlight, picking for worms and insects, sleeping in the henhouse at night. And oh! what delicious tasting eggs. But now we have battery hens!

—Alice Grant, President, Save the Animals Fund, *Vegetarian World*, Issue 4.

Incredible as this information may seem, it is evidently true. How many millions of hens are forced to live in conditions rivaling the worst of medieval torture chambers! They are subject

routinely to physical mutilation, and as a result of artificial lighting, force feeding, and drugging they are rendered nothing more than automatic producing machines, destined to end their lives on the chopping block. The debts of destiny that their human captors are piling up for themselves must be truly horrendous!

We believe that many people sincerely trying to follow a vegetarian diet for moral and spiritual reasons have no idea of what cruel treatment may have been accorded to chickens whose eggs they eat in good conscience. It seems that those of us who eat eggs would be well advised to check carefully into the sources from which they come!

Choirmaster Fears Rock

As if you didn't know it, many people over 40 think that rock music is terrible — just plain noise, too loud for human eardrums and too raucous to be called music.

A new champion for these parents is Adam Knieste, who says he believes rock music is "more deadly than heroin."

Knieste, 58, is a choirmaster, organist and music therapist. He has studied the effects of rock music for the past 10 years.

He said the problem is that rock music is mostly noise, and noise can cause hostility, fatigue, narcissism, panic, indigestion, high blood pressure, hypertension, and other problems.

"Rock is not a harmless pastime but a dangerous drug on which our children are hooked," he said. "Rock is more deadly than heroin because it is generally thought to be harmless and therefore does its damage unchallenged."

He said Elvis Presley and the late Jimi Hendrix are purveyors of "the gospel of the wrong note."

Knieste has treated psychotics by playing soothing music for them.

"If certain music can bring emotional stability, then it is possible that other music can create mental havoc among those whose minds are not disturbed," he said.

—*The Los Angeles Times*, Jan. 14, 1976

Another musician speaks out on the evils of rock music (See Rays, March 1974, p. 129). Mr. Knieste has put into

words what many sensitive people feel intuitively: that rock music is not only unpleasant to the sensitive ear, but also dangerous to the physical, emotional, and mental organisms of those who regularly subject themselves to it. The lower desire nature is stimulated into activity by the vibrations of rock music, and much harm can be done to an Ego in this manner.



I will, like Paul, forget those things which are behind and press forward; like David, lift up mine eyes unto the hills from whence cometh my help; like Abraham, trust implicitly in my God; like Enoch, walk in daily fellowship with my heavenly Father; like Jehoshaphat, prepare my heart to seek God; like Moses, choose rather to suffer than to enjoy the pleasures of sin for a season; like Daniel, commune with my God at all times; like Job, be patient under all circumstances; like Caleb and Joshua, refuse to be discouraged because of superior numbers; like Joseph, turn my back to all seductive advances; like Gideon, advance even though my friends be few; like Aaron and Hur, uphold the hands of my spiritual leaders; like Isaiah, consecrate myself to do God's work; like Andrew, strive to lead my brother into a closer walk with Christ; like John, lean upon the bosom of the Master and imbibe of His Spirit; like Stephen, manifest a forgiving spirit toward all who seek my hurt; like Timothy, study the Word of God; like the Heavenly Host, proclaim the message of peace on earth and good will toward all men; and like my Lord Himself, overcome all earthly allurements by refusing to succumb to their enticements.

Realizing that I cannot hope to achieve these objectives by my own strength, I will rely upon Christ, for "I can do all things through Christ which strengtheneth me."

READERS' QUESTIONS

Baptism

Question:

Is baptism necessary? Is it necessary to be baptized in a church? What church?

Answer:

Baptism is symbolical. We are told in *Gleanings of a Mystic*, beginning on page 40: "If we wish to obtain the true idea of baptism, we just revert to the early history of the human race as recorded in the Memory of Nature. . . . there was a time when that which is now our Earth came out of chaos, dark and unformed, as the Bible states. The currents developed in this misty mass by spiritual agencies generated heat, and the mass ignited at the time when we are told that God said, 'Let there be light.' The heat of the fiery mass and the cold space surrounding it generated moisture; the fire mist became surrounded by water which boiled, and steam was projected into the atmosphere. . . .

"When water containing sediment is boiled over and over it deposits scale, and similarly the water surrounding our planet finally formed a crust around the fiery core. The Bible further informs us that a mist went up from the ground, and we may well conceive how the moisture was gradually evaporated from our planet in those early days. . . ."

When we lived in the foggy atmosphere surrounding our Earth at that stage of our development "infant humanity lived in one vast brotherhood, innocent of all evil and illuminated by the Universal Spirit. But in time the Earth cooled more and more; the fog condensed and flooded depressions upon the surface of the Earth with water; the atmosphere cleared; the eyes of man

were opened and he perceived himself as a separate Ego. Then the Universal Spirit of love and solidarity was superseded by egotism and self-seeking."

"...when a person is admitted to the church, which as a spiritual institution where love and brotherhood are the mainsprings of action, it is appropriate to carry him under the waters of baptism in symbol of the beautiful condition of childlike innocence and love which prevailed when mankind dwelt under the mist in that bygone period. At that time the eyes of infant man had not yet been opened to the material advantages of this world. The child which is brought into the church has not yet become aware of the allurements of life either, and others obligate themselves to guide it to lead a holy life according to the best of their ability.

"Thus we see that there is a wonderfully deep, mystic significance behind the sacrament of baptism; that it is to remind us of the blessings attendant upon those who are members of a brotherhood where self-seeking is put into the background and where service to others is the keynote and mainspring of action."

The significance of baptism, therefore, lies in its symbolical meaning, not in the fact that the person is sprinkled with or submerged in water. Certainly we do not share the opinion of those who believe that unless an infant is baptized it will "not be admitted to heaven" or be doomed to "everlasting damnation."

The attitude of the person responsible for the child being baptized (or the person himself in the case of an adult) is the important consideration. If the parent or Godparent truly intends to lead the child along the path of holiness, or if

the adult is truly intent on following the path himself as best he can, then the ceremony is meaningful.

The ceremony itself, however, viewed in this light, is not necessary, for the parent can certainly pledge himself to guide his child without benefit of ceremony, and the adult can certainly promise to try to live a spiritual life without benefit of ceremony. Nevertheless, when the symbolism of the ceremony is properly understood, it is very beautiful and valuable.

Different churches, of course, have different rituals of and conditions for baptism. We can suggest only that an interested person familiarize himself with the ceremonies of the various churches and thus determine the ritual and conditions with which he feels most congenial.

Kirlian Photography

Question:

What does Kirlian photography photograph?

Answer:

We believe that Kirlian photography photographs the vital body and the vital ethers.

Kirlian photographs show so-called "auras" around human, plant, and mineral forms. We do not know if animals have as yet been subjects of Kirlian photography. Occult science teaches that members of the plant, animal, and human kingdoms all have vital bodies, composed of the four ethers that make up the etheric region of the Physical World. Occult science also teaches that this etheric region permeates the dense Earth and extends beyond its atmosphere.

Thus the Kirlian aura around human, plant, and mineral appears to be the vital body itself, while the aura seen around minerals may be the etheric forces that exist within and around them even though not yet formalized into a separate vehicle.

Alternate Rebirth

Question:

In the *Cosmo*, p. 160, we read: "as the soul itself is necessarily double-sexed, in order to obtain all experiences, it is reborn alternately in a male and a female body." On pages 169-170 we read of the rebirth of Elijah as John the Baptist. There is no mention of an alternate sex change to female. Please explain.

Answer:

This is a general rule, applicable to the masses. As a person advances spiritually he, the Ego, has more latitude about choosing the sex of his current embodiment, as well as in choosing the time and place of birth.

Furthermore, it does not always happen that a person is reborn *consecutively* in male and female embodiments. Sometimes exigencies in his evolution require that he inhabit a male body or a female body several times in succession, in order to accomplish a specific purpose. The duality of nature exists in each person, however, and both sides of this nature eventually must be fully developed and harmonized in every Ego.

It seems certain that, especially in Biblical times when women were considered "interior," the Ego known as Elijah and, subsequently, as John the Baptist, could accomplish his missions much more satisfactorily in male rather than in female bodies.



Your voice may not speak eternal wisdom until it has no power to wound.



The more powerful souls perceive the truth through themselves, and are of a more inventive nature. Such souls are saved through their own strengths, according to the Oracle.

—Proclus

NUTRITION



and



HEALTH

Healing — An Overall View

Diana Dupre

The word "healing," understood in the light of the Western Wisdom Teachings, means more than temporary relief from a physical ailment or, even, than a physical cure. True healing is a permanent condition affecting all four of the Ego's vehicles. It requires a definite change in the consciousness of the patient brought about by his own efforts, the efforts of the healer, or a combination of both. The healer must possess an adequate degree of spirituality in order to transmit healing power in a positive manner.

Man is Spirit, a differentiated Spark of God sent out on a long journey into and out of matter. On this involutionary-evolutionary journey the divine potentials inherent in every Ego are to be unfolded.

The original plan for the human life-wave involved no sorrow or suffering. In the latter part of the Lemurian Epoch, however, the Lucifer Spirits penetrated the consciousness of feminine humanity, impregnating the desire body with the principle of passion. Thus man came to misuse the divine creative force and, as a result, developed an imbalance in his nature and became subject to innumerable illnesses.

The restoration of harmony within man's nature requires a change in

consciousness. It requires the transmutation of selfish lower propensities into those of the higher, spiritual self. Christ Jesus told the sinful woman: "Go and sin no more." Thus, He indicated that her way of life had to be changed if her relief were to be lasting.

The key to healing, then, is embodied in the word *regeneration*; this applies to both healer and patient.

The first step in the regeneration or healing process has to do with the purification of man's vehicles. In order to bring about a permanent healing or regeneration of the individual, we must work in conformity with the laws of nature on all planes — the physical as well as the superphysical planes. We must give due recognition to the fundamental laws which determine the reactions to the use of certain physical properties. At the same time, we must understand that such reactions are affected by the conditions under which they are generated. Thus, when we comply with basic laws affecting the physical body, such as those governing diet, we must allow for variations in the responses of different individuals.

Physicians who use natural methods in bringing relief to the ailing render an invaluable service to humanity by teaching people to co-operate with the

fundamental laws of nature regarding health. They are in harmony with natural law when they encourage us to eat fresh fruits and vegetables, to get a full share of fresh air, exercise, and sunshine, to live joyously and unselfishly, and to refrain from poisoning our systems with drugs, alcohol, and tobacco.

Similarly, osteopaths and chiropractors contribute much of value to the healing art with their spinal manipulations, adjustments, "bloodless surgery," and the like. More advanced physicians are coming to recognize light, color, and music as potent factors in helping promote healing. All these methods, when knowledgeably applied, conform to natural law and help promote harmony among all of man's vehicles. Because all four vehicles closely interpenetrate, changes for good (or ill) in one vehicle bring changes in the others.

Since the mind is the focusing point between the Spirit and the material world, it occupies a strategic position in the art of healing. The relationship between a serene mental and emotional outlook and good health is obvious. It is necessary to cleanse the mind of toxic thoughts espousing hatred, anger, resentment and the like and to direct its activities into constructive, unselfish channels before good health can be permanently achieved.

A unique feature of the healing work of The Rosicrucian Fellowship, but one that will be more universally used as we approach the Aquarian Age, is the band of Invisible Helpers. An Invisible Helper is a person who has developed his soul body sufficiently to function on the inner planes and there perform humanitarian service under the direction of others trained in this phase of the healing art. The Elder Brothers of the Rosicrucian Order are in overall charge of this Work. The Invisible Helpers are taught to direct the healing force where it is needed, to adjust parts of the body, and, sometimes, to materialize a hand sufficiently to work with affected parts

more effectively.

Before one can become an Invisible Helper, it is essential that he live a pure and helpful life on Earth. Love and service on the physical plane attract the two higher ethers, of which the soul body is formed; without the soul body, it is impossible to function as an Invisible Helper.

The importance of astrology in the Healing Work was emphasized by Max Heindel, as follows: "Seeing that the terrestrial organism which each of us inhabits is molded along vibratory lines produced by the song of the spheres, we may realize that the inharmonies which express themselves as disease are produced in the first place by spiritual inharmony within. It is further evident that if we can obtain accurate knowledge concerning the direct cause of the inharmony and remedy it, the physical manifestations of disease will shortly disappear. It is this information which is given by the horoscope of birth, for there each planet in its house and sign expresses harmony and discord, health or disease. Therefore all methods of healing are adequate only in proportion as they take into consideration the stellar harmonies and discords expressed in the wheel of life — the horoscope."

The most important part of the healing process lies in imbuing the patient with the desire to change himself sufficiently to secure permanent healing. An understanding of the laws of Nature is essential for this. When a person achieves this understanding and realizes that all disease results from violation of cosmic laws, he has more incentive to rearrange his way of life in conformity with natural law. The more understanding the patient has of the fundamental principles governing life and being, the better able he is to co-operate with these principles.

Thus, the attainment of lasting health must take place in the context of what might be called "spiritual

education." The adaptability and willingness of the patient in co-operating with the visible and invisible helpers will determine the speed with which he brings about the regenerative process.

It is necessary to change the vital body before a lasting change in the whole human organism can be effected. The vital body is the vehicle of habit, and the majority of people are creatures of habit. Patient persistence and frequent repetition are required before we can successfully change an old habit or establish new lines of thought and action. The use of the *Will* holds the secret of the transmutation which establishes lasting health. We *can* change our habits if we *will* to do so.

Tremendous powers of the Spirit can be unleashed by means of will and thought power. It cannot be emphasized too strongly, however, that this sublimating process must be based upon "loving, self-forgetting service to others." The truly regenerative life must be the unselfish life.

From the Rosicrucian Fellowship Vegetarian Cookbook

CARROTS

Carrots date back to the first century when the Greeks thought of them as a stomach tonic. In the 16th century they were known in Europe, while in America both the Pilgrims and Indians liked them. Considered one of mankind's best foods; good for eyes, hair, nails, liver, kidneys, bladder; helpful in dropsy and colic. Contain calcium, iodine, phosphorus, potassium, silicon, sulphur, vitamins A, B-12, C, E, and K.

BROILED CARROTS

12 small carrots, steamed
1 cup crushed breakfast food
2 Tbs melted butter

Roll carrots in melted butter and breakfast food. Arrange on broiler rack.

Broil about 8 minutes or until brown.

CARROTS WITH ORANGE SAUCE

1¼ lbs young carrots
1 cup boiling distilled water
1 Tbs arrowroot starch
¼ cup brown sugar
½ cup orange juice
2 tsp grated orange rind
½ tsp vegetable salt

Slice carrots very thin diagonally. Steam in water until barely tender; drain, reserving liquid. In skillet combine sugar and arrowroot; slowly stir in orange juice to smooth mixture. Add ¼ cup carrot liquid; cook over medium heat, stirring constantly until thick and clear. Season. Add orange rind and carrots. Reheat.



PLANETS ARE PEOPLE

(Continued from page 268)

other be given an opportunity to transmute; to the degree that both respond to the square, will the friendship be spoiled and disrupted; to the degree that each person transmutes, will the other be lifted spiritually.

This type of relationship represents a perfect opportunity for the practice of alchemy. That which is negatively inclined in the relationship can be neutralized by the highest expressions of both persons who are lovingly united.

What more perfect expression of friendship is there?



HEALING

Solar Force and Health

During daylight, the vital body specializes the colorless solar fluid which it absorbs through the etheric counterpart of the spleen. This vitality permeates the whole dense body. When the person is in good health, the solar fluid radiates in straight lines in every direction, carrying with it the microbes which are inimical to good health. During sickness, the vital body becomes attenuated and is not able to draw to itself the same amount of solar force. Furthermore, when the vital force is weak, the emanations are bent and crumpled, unable readily to eliminate disease germs.

The Sun is the force which makes for life, and, as such, is of inestimable value in maintaining health and vitality. The more of the life-giving rays of the Sun we can absorb, the more likely we are to have that exuberant vitality which is one of the best safeguards against illness and against negative thoughts and emotions. People whose vitality is constitutionally low are particularly in need of this strengthening agent provided so freely by the solar rays.

Sunshine is a potent destroyer of disease germs. It also supplies the highly valuable vitamin D, which helps prevent diseases likely to accompany low vitality. When exposed directly to

the Sun's rays — at proper intervals and for moderate lengths of time — the skin absorbs an element which later becomes vitamin D in the bloodstream.

Spiritually, we may form a protective aura around ourselves by living the life of love and service and thus attracting to ourselves the two higher ethers that compose the golden soul body. Physically, we may, in a somewhat similar manner, provide ourselves with protective vitality by taking time to absorb the beneficent force of the Sun.

* * *

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

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:

June. . . 7 — 13 — 20 — 27

Children's Department



Midsummer Concert

Dagmar Frahme

"Chalmers, come back here!" ordered Dede, stamping her foot. "Rehearsal isn't over yet!"

Chalmers settled on a nearby branch and warbled an arpeggio off key. Rehearsal had lasted far too long already, he thought. How ridiculous that he, a self-respecting thrush, had allowed himself to get into this predicament!

"Chalmers," pleaded Dede, "*please* come back. Midsummer Day is tomorrow, and you don't know your part yet."

"Chrrrip!" chirped Chalmers, annoyed. Of course he knew his part. That music would be easy even for a chickadee. But he saw no reason to line up in a row with a bunch of wrens and bluejays and sing special notes because a human girl said he should.

"Please, Chalmers," begged Dede. "Arthur and Lancelot and Tristan are still here."

"Chrrrrawk!" replied Chalmers, giving his best imitation of a parrot. Arthur and Lancelot were robins, who always did what they were told. And Tristan was a cuckoo. What could one expect from a cuckoo?

"Oh, dear," said Dede to the other birds, who were watching sympatheti-

cally. "I guess you might as well fly away too. We can't rehearse without Chalmers. He has the main part. And you all know your notes. *He's* the only one who doesn't. We'll just have to hope that he will sing right tomorrow."

"Don't worry, Dede," said Arthur kindly. "All will be well tomorrow. They always say that if the rehearsal is bad, the concert will be good."

"I know," said Dede, "but *they* don't know Chalmers. I should have picked you for the main part."

"No, no," said Arthur quickly. "You picked the right bird. Chalmers has the best voice of us all. Only trouble is, he knows it. He likes to act like a prima donna. But he'll be ready to cooperate tomorrow. You'll see."

Arthur glared up at Chalmers, who flicked his tail in a very impolite way and said, "Churrrrrk!"

"You go along, Dede, and don't give the concert or Chalmers another thought," went on Arthur. "Everything will work out just fine."

"Thank you, Arthur," said Dede, sniffing just a little. "It's very nice of you to try to cheer me up. But I can't

help feeling terrible. The fairies were counting on me to teach the bird chorus its songs for the celebration. They almost never ask human beings to do that. And now I'm going to let them down."

"You are not going to let them down and neither is Chalmers," said Arthur sternly, looking up again. Chalmers leered wickedly.

"Go along now, Dede, and don't worry," Arthur said.

"Thank you, Arthur. You are a very dear bird." Dede walked across the meadow, dragging her heels and sighing. She never should have agreed when the fairies asked her to help them rehearse the birds for the Midsummer Day concert, but she had been so surprised that she could only nod and say yes.

Dede had been good friends with the fairies, Jessica and Cariad, for many months. She often went to their meadow and watched them color the blue cornflowers and make designs in the Queen Anne's lace. Jessica and Cariad had told her a lot of fairy secrets because they knew she wouldn't repeat them to other human beings who were likely to laugh and say, "There's no such thing as fairies."

But even so, Dede couldn't believe it when she was asked to help the fairies get ready for their Midsummer Day festival. "We know you like to sing, and we know the birds trust you just as we do, and, well, we just don't have time to work with the bird chorus this year," Jessica had said.

Dede was very proud and pleased to be asked. She called all the birds together, and after listening to each in turn, picked Chalmers Thrush for the main part.

"Do you think you can sing those notes, Chalmers?" she asked.

"Of course I can sing them, you silly girl," Chalmers answered scornfully. "I didn't get my musical training from a woodpecker, you know!"

At that moment, Dede realized now, she should have known that Chalmers was a conceited bird who would probably be very hard to work with. If she had had any sense, she would have chosen another bird for the main part.

"Oh, dear," said Dede, sighing again. She sat down on a rock and buried her face in her hands. "Jessica and Cariad trusted me and now the concert will sound terrible. They won't want to be friends with me any more." She began to cry softly.

Meanwhile, Arthur was having a long and unsuccessful discussion with Chalmers. At first, Arthur tried to be calm and patient and reasonable and diplomatic. He tried to explain how important Chalmers' good voice was for the concert, how important the concert was for the whole Midsummer Day celebration, and how much it would mean for Dede, who was one of the nicest human beings they knew, to have the music sound well.



But Chalmers was very rude. He interrupted Arthur with five parrot imitations and one chicken squawk, and said that he, the best singer in the neighborhood, had no intention of being ordered around by a silly human creature who couldn't even fly!

And then Arthur lost his temper which, as you know, it never pays to do. In a shrill, high-pitched, un-robin-like

voice he said that Chalmers was a vain, pretentious, egotistical, arrogant, puffed-up, ostentatious, self-centered disgrace to birddom, and that if he didn't shape up and cooperate with the chorus tomorrow he would find himself in real trouble.

Now all these things may have been true but, of course, Arthur should never have said them.

Chalmers, naturally, got angry too. He told Arthur that the opinions and value judgments of a mere robin were certainly of no interest to him, and that he had no intention of participating in the concert at all since there obviously was nobody around who could appreciate his musical abilities. And with that, and one particularly rude "Chrrrawk!", Chalmers flew off.

"Oh, boy, Arthur," said Lancelot, who had been listening with interest, "now you've done it! That pompous feathered friend has really got his beak out of joint this time. And much as I hate to say it, the concert *will* be a flop if he doesn't sing in it."

"I know, I know," said Arthur glumly. "I shouldn't have lost my temper. But he can be *so* exasperating. Well — there's only one thing to do now. Will you come with me to see Nicholas?"

"Sure," said Lancelot. "I guess he *is* the only one who can straighten out this mess. And he's not going to be happy. The fairies have enough other things to do in the next twenty-four hours. I hope he doesn't blame Dede for what happened."

"No, no," said Arthur impatiently. "I won't let him do that. If he wants to blame anybody, he can blame me. Come on."

The birds found Nicholas gently lifting up a black-eyed Susan that had been stepped on. Luckily, its stem was not broken.

"Hi, fellows," Nicholas greeted them. "Look, I'm sorry, but I haven't got time to chat today. Tomorrow we

can let our hair down and relax, but I've got too much to do right now."

"This is not a social call, Nicholas," said Arthur. "We know you're busy, and we wouldn't think of bothering you if it weren't an emergency."

"An emergency," repeated Nicholas with a deep sigh. "All I need today is an emergency. I've got nothing to do, and all the time in the world, and — oh well, better tell me about it."

So Arthur told Nicholas about it, and took the blame for losing his temper. "Don't blame Dede, Nicholas. She worked very hard on the concert and was very patient with Chalmers, and she feels terrible now. She's afraid the fairies will stop being her friends."

"Oh, what nonsense!" exclaimed Nicholas. "Of course the fairies won't stop being her friends. It's not her fault. That Chalmers is a prickly character, and almost everything rubs him the wrong way. But you, Arthur — you should have known that. Whatever made you lose your temper with Chalmers, of all birds? You're usually so restrained."

"I know, Nicholas. I just got mad, I guess. I'm truly sorry. But the damage is done now, and I'm afraid you're the only one to repair it."

"If I can, Arthur, if I can," mused Nicholas, shaking his head dubiously. "Well, let's go."



A few minutes later Chalmers, who was taking his ease in a tree deep in the woods, heard sounds behind him. Looking around, he saw two robins and a fairy settling themselves on a nearby branch.

"What is this, a delegation?"

inquired Chalmers. He did not seem too pleased to see them.

"You might call it that," answered Nicholas calmly.

"Look, you guys," said Chalmers, "I'm going to give it to you straight, once and for all. I've had it with a human girl telling me what to do. I've had it with insults from a know-it-all robin. I am not going to sing in the concert. N-O-T not! Is that clear?"

"Perfectly clear, Chalmers," said Nicholas, still calmly. "Ok, gang, let's go."

"But you said - -" Arthur began.

"Never mind," whispered Nicholas.

"Come on."

Puzzled, Arthur and Lancelot reluctantly followed Nicholas out of the woods. When they got to the meadow Arthur asked, "How come you let him talk to you like that, Nicholas? How come you gave up without trying? What are you going to do about the concert now?"

"There is no point in arguing with anybody when he is as stubborn a mood as Chalmers is," said Nicholas patiently. "We would have done nothing but get angrier and angrier. And as for the concert - -"

Nicholas lowered his voice and whispered for several minutes.

Then Arthur protested, "No, Nicholas, I can't!"

"Yes, you can. You must!" insisted Nicholas sternly. "It's partly your fault that this happened, and since Chalmers won't, it's up to you to make amends. Didn't you promise Dede that the concert would go well tomorrow?"

"Yes, but I didn't think Chalmers would back out completely," muttered Arthur.

"But Chalmers *did* back out completely, and you are left with a promise to keep. How else are you going to keep it?"

"I don't know," mumbled Arthur.

"All right, then, get busy. There's

no reason in the world why you can't do it. Now I've got to get back to my chores. See you tomorrow." And with that, Nicholas was gone.

All that night, anyone passing through the woods would have heard strange sounds. Some bird, somewhere, was having insomnia, and instead of trying to sleep, he kept on singing - warbles, trills, arpeggios, chirps, and tweets, over and over again.



"Who is that?" demanded Mrs. Deer, not happy about being kept awake. But nobody could answer her, because nobody knew.

"Mama," cried the squirrel twins, "we can't sleep. Make that noise stop!" But nobody could, because nobody could find where it was coming from.

"Grunk!" grunted Mr. Frog. "That may be music, but it doesn't harmonize with our chorus. Somebody tell that demented warbler to practice in the daytime." But nobody could, because nobody knew whom to tell.

Only Chalmers, with his head tucked under his wing and dreaming about singing grand opera, didn't hear anything.

Next morning, even after everybody's sleepless night, there was great excitement in the woods. The animals foraged

for their breakfasts early and were soon gathering from far and near at the edge of the meadow. The fairies, too, who had also been up most of the night finishing last-minute jobs, soon appeared in their best, most beautifully-colored, gossamer garments.

Members of the bird chorus were already warming up their tweets and trills when Dede came slowly and sadly across the meadow. "I knew it!" she exclaimed, looking around unhappily. "Chalmers didn't come. He's not going to sing. The concert will be ruined."

"Forget about Chalmers," said Arthur. "I told you it will be all right, and it will. It's almost time to start. Better set up your music stand and get ready."

"But Chalmers - - -" Dede began.

"Never mind Chalmers!" Arthur sounded impatient. "Just get ready to conduct."



And because there seemed nothing else to do, Dede got ready. In a few minutes she rapped her baton on the music stand, and there was silence.

The music sounded beautiful from the very first note. Everyone sang right on key, everyone kept perfect time, no one tried to sing louder than anyone else, and even the woodpecker, who had charge of the percussion section, didn't drum too loudly on the tree trunk.

"It does sound good," Dede thought. "I wish it could go on like this."

When it came time for Chalmers to sing his first solo, Dede looked around

frantically. Chalmers was still nowhere in sight. But just then, someone began to sing Chalmers' notes better than Chalmers had ever sung them. Dede, so amazed she forgot to conduct, stared. There was Arthur, his head thrown back, singing his heart out. It was the most beautiful music Dede had ever heard.

At last the concert was over. Arthur had sung all of Chalmers' notes perfectly. From the way everyone crowded around him and the other birds, Dede knew the concert was a huge success.

"Good old Arthur sure saved the day," Dede said to herself.

"He really did!" came an unexpected answer, and Dede looked up to see Chalmers perched on the music stand.

"Oh - - - hello Chalmers. Were you here all the time?" she asked, not knowing what else to say.

"I -- er -- I was in that oak tree, hiding behind the trunk." Chalmers had the grace to look embarrassed.

"Did you enjoy the concert?" asked Dede.

"It was good," said Chalmers with real enthusiasm. "Arthur did himself proud. I didn't know he had it in him."

"I didn't either," said Arthur, coming up to join them. "I'm sorry I lost my temper yesterday, Chalmers."

"Aw, that's ok," said Chalmers, looking embarrassed again. "I had it coming to me. You sure did a great job with my part. How did you learn it so fast?"

"I practiced all night," laughed Arthur, "and I think I've got a few dozen neighbors mad at me."

"They're not mad any more," assured Chalmers. "They're mighty proud of you. And you taught me a lesson, too. I guess it was time I found out I'm not the only good singer in the woods. Maybe - ah - maybe we could practice some duets together some time. What do you say?"

Groups in Other Countries

LATIN AMERICA

ARGENTINA

Buenos Aires:—Castilla 118; Suc. 6
 Buenos Aires:—Ave. Carabobo, 836
 Cordoba:—Calle 1 No. 40; B. Yapeyu
 Cordoba:—Gomez Pereyra, 3195
 Corrientes:—Casilla 118
 Formosa:—Casilla 95
 Formosa:—Moreno, 979
 Rosario:—Calle Santa Fe, 2450
 Salta:—Casilla 238
 Tucuman:—Casilla 81; Suc. 2

BRASIL

Sao Paulo:—Sede Central do Brasil
 R. Asdrubal do Nascimento,
 196 — Caixa Postal 7962
 Sao Paulo—Penha: R. Cirene Jorge
 Ribeiro, 188
 Sao Paulo — Lapa: R. Joao Anes, 18
 Sao Paulo — Santo Andre: R. Dr. Cesarrio
 Bastos, 366
 Sao Paulo — Sao Jose dos Campos:
 Caixa Postal 369
 Sao Paulo—Piracicaba: Rua do Rosario,
 1331
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 Santana, 1021

CHILE

Santiago:—Casilla 9154
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 1324-00921

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Santo Domingo:—Apartado 613

URUGUAY

Montevideo:—San Jose, 1184

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"I say that's a great idea," said Arthur, clapping Chalmers on the back with his wing. "And if they think this concert was good, just wait till they hear us next year! Right, old buddy?"

"Right, pal," said Chalmers, and they flew off together to the refreshment stand.

* * *

The House Inside

I have a house inside of me,
 A house that people never see.
 It has a door through which none pass,
 And windows, but they're not of glass.

Sometimes I like to go inside
 Where no one sees, and hide, and hide,
 And doctor up my wounded pride
 When I've been treated rough outside.

And sometimes when I've been to blame
 I go inside and blush for shame,
 And get my mind in better frame
 And get my tongue and temper tame.

I meet my heavenly Father there,
 For He stoops down to hear my prayer,
 To heal my wounds and cure my care,
 And make me strong to do and dare.

Then after I am made quite strong
 And things are right that were all wrong,
 I go outside, where I belong,
 And sing a new and happy song.

And then I hear the people say
 "You're blithe and bonny, good and
 gay,"

And it's because I feel that way,
 But they don't know the price I pay.

You have a house inside of you,
 Where you can fight your battles through
 And God will tell you what to do
 And make your heart both strong and
 true.

—Author Unknown

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