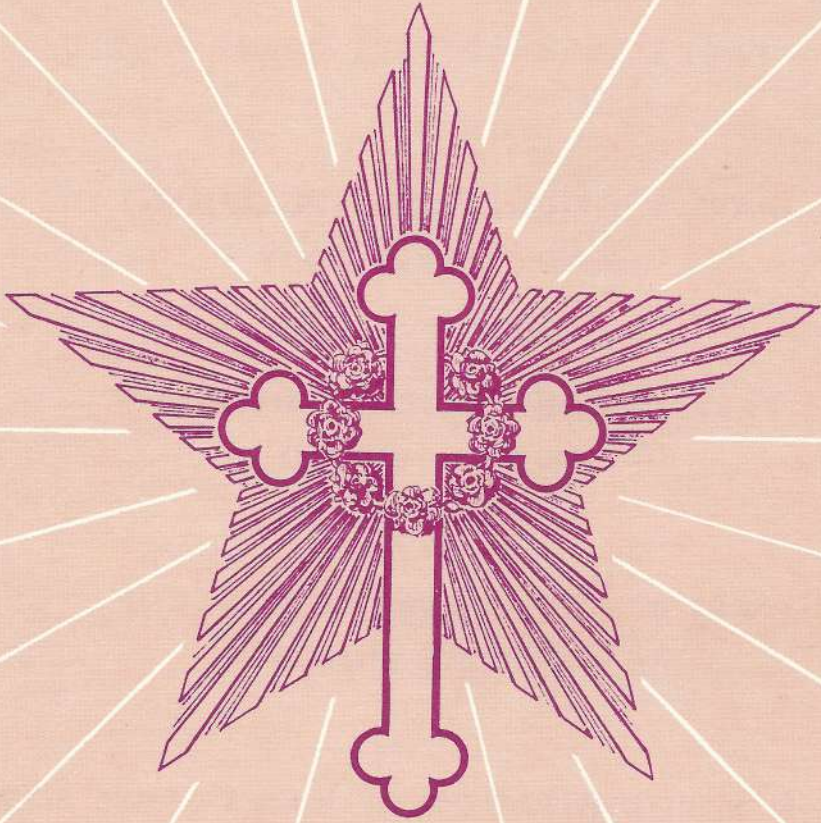
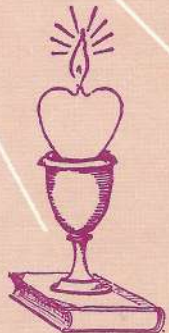


September, 1976 50¢

RAYS from the Rose Cross



*The
Rosierucian Fellowship*



THE DESIRE BODY

by Max Heindel

PART 1. THE PLANETARY DESIRE WORLD

**PART 2. ORIGIN AND DEVELOPMENT OF
MAN'S DESIRE BODY**

**PART 3. MAN'S DESIRE BODY IN THE
PHYSICAL WORLD**

**PART 4. MAN'S DESIRE BODY IN THE
INVISIBLE WORLD**

PART 5. SPIRITUALIZATION OF MAN'S DESIRE BODY

159 Pages

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THE ROSICRUCIAN FELLOWSHIP

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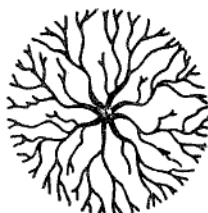
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"May Your Cross Turn Into A Rose"

When the Light of Love is Let Shine

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

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

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

—Lena Darrance

The Promise

I felt Death's wings brush my face,
Hard and cold but firm.
I felt Death's beak pierce my heart;
Its knowing made me Strong.

The fears I once had carried
Now blossomed, waiting fruit,
But I had learned my lessons well
And pruned them back to shoots.

O where is the long awaited sting
The promise which once was given?
Knowledge, what can it bring?
The romance now has ended.

To this test my love was made
All known must this pass:
Do we know, do we believe
Can it turn to faith at last?

Death's beak brought up a crystal seed
I had planted, hidden for its worth;
And now it shown with strength divine:
The love and knowing: sweet re-birth.
—Michael Miles

Song of the Leaves

"Then let the leaves of the wood sing
out,
because He cometh!" The jubilant word
from the Book escaped me, and round
about
and above me, the tremulous aspens
heard;
and turned their heart-shaped leaves
to show
upon their faces the printed score
repeated happily below
by the pilgrim crossing the forest floor.

Yes, let the leaves sing out year-long,
on days of shadow and days of shine.
Vocal or silent, they have their song,
as you have yours and I have mine!

Irene Stanley

Editorial



Light

Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (*Matthew 5:6*)

The laser shines a beam of light that can work seeming miracles, even cut through metal. The light that shines from a laser is called coherent. In ordinary light the light particles scatter in all directions. In coherent light they march side by side as if in a parade. This is why laser light is so powerful.

Jesus came to teach us of the Christ, the Light within. Each individual can choose how his light is used. We can keep it coherent and powerful, or we can allow it to scatter by the things we think and do each day.

The word light as used in the Bible has great meaning for us. It signifies understanding, guidance, and help in time of trouble.

One dictionary definition of coherent is: logically consistent. If we make our lives logically consistent with the truth we know and the light given us in daily meditation, we can make the Light within us coherent. Coherent light has the power to overcome all obstacles in its path.

"The inspired apostle gave us a wonderful definition of Deity when he said that 'God is Light,' and therefore 'light' has been used to illustrate the nature of the Divine in the Rosicrucian Teachings, especially the mystery of the Trinity in Unity." *Gleanings of a Mystic*, p. 167

Unkind thoughts and careless speech dim our light, and power is lost. If we would be coherent only love can be expressed through us. We cannot serve two masters. The attempt to do so is the dissipating of the light and power within. We divide our effort, part of the time trying to serve God, and the rest of the time following the ways of the world. To have our light shine coherently with the Power of the Christ, we must choose whom we will serve.

Mystic



Light

Thought Power

Louise Sammons

"**T**hought force is the most powerful means of obtaining knowledge. If it is concentrated upon a subject, it will burn its way through any obstacle and solve the problem. If the requisite amount of thought force is brought to bear, there is nothing that is beyond the human comprehension. So long as we scatter it, that force is of little use to us, but as soon as we take the trouble to harness it, all knowledge is ours." (*Cosmo*, p. 489)

This is an occult truth which can be proven by any student who is willing to apply himself. No one can convince anyone else of the truth of occult facts. Conviction must come from one's own thought and experimentation. Accepting the say-so of another person may be intellectually satisfying, but it can never amount to the intense certainty which personal experience brings. In that way only can one be *assured* of the truth of his conviction. Occult belief is of enormous value, but occult knowledge is priceless.

There are many misconceptions in the popular mind regarding the unseen manifestations of Nature, but none are so opposed to the occult point of view

as are misconceptions about thought. The average person seems to believe that it matters very little what he thinks if he keeps it to himself. At the same time, however, he may realize that sad, pessimistic, or negative thoughts should be avoided, for they have a tendency to dampen his spirits and make him feel depressed.

The religious person is usually aware that unworthy thoughts will bring in their wake appropriate retribution here or hereafter. The man of character, who is attempting to live an exemplary life, doubtless considers negative thoughts beneath his dignity, while a person without any special philosophy of life may care little what enters his mind and give free rein to the mood of the moment, whether good, bad, or indifferent.

In any event, the world at large, with the exception of comparatively few advanced thinkers who have learned the nature and importance of the thinking processes, **consider** their mind products their own private property.

It is true that the psychologist, the

psychiatrist, the mental therapist, and some men in the medical profession understand that many ailments can and do result from wrong thinking.

The fact, however, that thought is a living thing, able to produce results by its own Spirit-imbued power to influence circumstances, attract or repel conditions, shape the future, and even, in a measure, nullify the past, seems unacceptable to the great majority of people.

Whether we believe it or not, thought is a living force and will always act according to its nature. It goes about its business in our lives, building or destroying as we, its creators and directors, will. Whatever impressions we make upon the thoughts we produce, so will be their response. There is no way in which we can escape from our mental children; they act by natural law, and there is nothing we can do about it except, of course, to think the kind of thoughts we wish to actualize and refrain from thinking other kinds.

Again reading from the *Cosmo*: "Thought is the power we use in making images, pictures, thought forms, according to ideas within. It is our principal power, and we must learn to have absolute control of it, so that what we produce is not wild illusion induced by outside conditions, but true imagination by the Spirit within."

This implies that thoughts should be so clear, so positive, and so purposeful that they should dart like lightning from the aura of the thinker. Instead of darting forth, however, they sometimes just ooze forth, - so shapeless and purposeless are they.

Reaction to Thought

When a person projects a thought, especially if there is a certainty and power behind it, there are two immediate reactions in the substance of the invisible plane. One is a vibration, and the other is a thought form. The vibration works with much less precision than the

thought form. The vibration fans out in all directions and tends to reproduce its original nature whenever it contacts an individual whose mind is functioning along lines similar to that of the person who started the impulse on its way.

For example, a thought of devotion, if of sufficient power, would strengthen by its vibration any similar thought existing in the vicinity. The object of devotion need not necessarily be the same. A strong prayer sent forth by a Catholic to one of the Saints would start a devotional vibration which might affect a Protestant in an adjoining church who was praying directly to God, while the prayer vibration sent forth by the Protestant would enhance the power of the prayer of the Catholic.

Conversely, a negative thought, especially one of anger or resentment, could stir up by its vibration a lot of unhappiness in the vicinity if it has sufficient power behind it. Every thought impulse goes forth with a wave-like action, seeking some corresponding vibration in the ethers. So, if one sends forth a thought of deep depression, the vibration might reach another Ego struggling against depression and pull him down. Very much like a virus, these "thought-germs" can grab hold of anyone within range who may be sensitive to their impact.

Thought Power

The thought itself is the power behind the vibration. If it is imbued with sufficient intensity, the thought form then becomes a temporary entity created by the thinker - a living thing, existing only to serve the one who created it. It understands no English, no spoken language at all. It is more or less an automaton; it moves and acts in one direction only, according to the will of the thinker, which is the motive power within it.

If a thought, whether it be good or bad is projected toward another person, it will speed to that person and, if

strong enough, reproduce in his aura an exact duplicate of itself. In this it is in marked contrast to the thought vibration. The vibration will reproduce a similar emotion but not necessarily a counterpart. The thought form stamps out a precise replica of itself.

When the work designated for such a projected thought has been accomplished or its energy expended in vain attempts to achieve its object, it gravitates back to its creator, bearing with it the indelible record of the journey. Its success or failure is imprinted on the negative atoms of the reflecting ether of the creator's vital body, where it becomes part of the thinker's subconscious mind.

The more often a thought is indulged in, the stronger it becomes and the more deeply it is implanted in the subconscious memory. The subconscious can indeed become a mental ragbag unless a person takes a periodic inventory to determine just what is important to keep and what is important to discard.

Action

Thought forms can and do compel action many times through the medium of the force-matter which we call desire stuff. If desires are selfish, they attract to themselves an envelope composed of the lower regions of the Desire World. If they are unselfish and altruistic, as in true prayer, they vibrate to the higher pitch of the regions of Soul Life, Soul Light, and Soul Power, and thus they clothe themselves in this material, giving added life and light to our Higher Natures.

Thought and desire forms are not black and white affairs but display a dazzling assortment of colors, some of them unknown on the physical plane. The finer and more unselfish the thought, the more beautiful and refined the color. Thoughts which are negative are said to garb themselves in unholy-looking dark reds and muddy browns. Pride clothes itself in orange, and fear houses itself

in a garment of steel grey. On the brighter side: affection has an affinity for a very lovely rose color; devotion for blue; sympathy for light green; intellectuality, yellow; and spirituality is expressed in various tones of violet.

Prayer

"More things are wrought by prayer than the soul wots of," wrote Shakespeare. If, then, to prayer we add profound believing thought, which is the substance of which prayer is made, an everlasting truth is stated.

When the thoughts of two or three are centered upon an ideal, or on a healing prayer, a powerful thought form is generated as a definite expression of their minds and is instantly projected towards its goal.

The Christ said, "When two or three are gathered together in My Name, there am I in the midst." This is exemplified in the Temple and Healing Services held here at Mt. Ecclesia. Our concentrated thoughts and prayers fan out in vibratory patterns, strengthened by the thought forms of beautiful gold and blue — the color tones of the Christ and our Heavenly Father.

Mr. Heindel wrote that prayer is like the turning on of an electric switch. This action does not create the electric current, but simply provides a channel through which that current may flow. In like manner, prayer creates a channel through which the divine life and light may pour itself into us for our spiritual illumination.

The following passages are from *The Rosicrucian Christianity Lectures*:

"When we look within ourselves to see if it is possible that a creative force or energy is insipiently growing, we cannot look very far before we are forced to recognize the fact that a power having vast possibilities is there — *thought power*." (p. 315)

"All things in nature were spoken
(Continued on page 404)

Benevolent Bluejays and Perplexing People

Christine Lindeman

Socio-biology, a relatively new science, is the study of the evolution of social behavior. The basic tenet underlying this science is that social behaviors ranging from altruism and aggressiveness to laziness, courage, jealousy, mercy, coyness and all similar characteristics are controlled by genes and are inherited. At present, research in this science is confined primarily to animal behavior, but speculations have been made in some circles that the tenets of socio-biology could conceivably be extended to human nature.

An interesting commentary on this field of scholarly endeavor was written by Fred Hapgood in *The Atlantic Monthly*, March 1976 ("Why the Tortoise is Kind," p. 100). He gives several examples of "altruistic" behavior among animals which, the socio-biologists believe, can very likely be explained genetically. There is the case of the "merciful" tortoise which, after overturning another tortoise in combat and thus winning the battle, turns the opponent back on its feet. (A tortoise lying on its back is virtually helpless and could easily die or be killed.) It is believed that "altruistic" tortoises thus rescue their victims in order to surround themselves with underlings and thus become "local suzerains," no longer having to fight and being free to devote themselves to feeding and reproduction.

Scrub jays in Florida who are harassed by tree snakes have difficulty

finding food for their young while simultaneously trying to protect them from the snakes. Consequently, some chicks previously hatched and old enough to start their own nests delay this procedure for two or three years and remain with their parents, helping them raise and protect more offspring.

The need for such "altruistic" behavior among the tortoises and jays thus being established, theorize the scientists, "altruistic genes" will predominate over "selfish genes" in the constitutions of these creatures. "But if the snake were wiped out, selfishness would no longer be penalized and the ethical quality of jaybird society would deteriorate."

It is unfortunate that scientists studying animal behavior are unfamiliar with, or refuse to recognize, the role played by animal Group Spirits in directing the "social behavior" and all other aspects of animal evolution. It may well be that if the so-called "altruistic" behavior of the tortoises and jays were no longer to serve a useful purpose, such behavior would lessen and in time cease. Nevertheless, from the occult point of view, the Group Spirits, rather than a modification in genes, would be the motivating agent for such alteration in behavior.

Group Spirits are members of the Archangelic life-wave; each Spirit is in charge of a specific animal species

through which it continues its own evolution. Occult science teaches that animal responses ranging from the impressive migrations of birds and fish to the "instinct" that causes beavers to build dams and prairie dogs to construct intricate underground "cities" occur because the wisdom of the Group Spirits is passed on to their charges.

In the *Cosmo-Conception* (pp. 82-83), we are told: "An animal Group Spirit functions in a spiritual body, which is its lowest vehicle. This vehicle consists of a varying number of virgin spirits inbued for the time being with the consciousness of the Group Spirit. The latter directs the vehicles built by the virgin spirits in its charge, caring for them and helping them to evolve their vehicles. As its wards evolve, the Group Spirit also evolves, undergoing a series of metamorphoses, in a manner similar to that in which we grow and gain experience by taking into our bodies the cells of the food we eat, thereby also raising their consciousness by enduing them with ours for a time. . . .

"This Group Spirit dominates the actions of the animals in harmony with cosmic law, until the virgin spirits in its charge shall have gained self-consciousness and become human. Then they will gradually manifest wills of their own, gaining more and more freedom from the Group Spirit and becoming responsible for their own actions. . . .

"Owing to the spiral path of evolution, the higher domestic animals, particularly the dog, horse, cat and elephant see objects in somewhat the same way (as man does - external to himself) . . . All other animals have an internal 'picture consciousness' similar to the dream state in man. When such an animal is confronted by an object, a picture is immediately perceived *within*, accompanied by a strong impression that the object is inimical or beneficial to its welfare.

If the feeling is one of fear, it is associated with a suggestion from the Group Spirit of how to escape the threatened danger. This negative state of consciousness renders it easy for the Group Spirit to guide the dense bodies of its charges by suggestion, as the animals have no will of their own."

Man

Man, on the other hand, is not so easily managed, either from within or without. Man's will has strongly developed during his more recent evolutionary past, and he has come to regard himself as free to do as he pleases regardless of suggestions from others or, for that matter, regardless of his knowledge of divine Commandment or natural law.

Says Mr. Hapgood: "Finding out the socio-biological truth about human nature . . . would of course be very difficult The enormous plasticity of human behavior guarantees ambiguity." Even supposing that some "genetic determinants" can be found in human behavior, Mr. Hapgood opines that socio-biology will offer no comfort to those who would hope to categorize neatly once and for all "what it means to be human."

Socio-biology, he believes, would confirm what we already know - that human nature has both good and bad attributes. If a genetic foundation for human moral and immoral behavior were found, indicates Mr. Hapgood, society might be able more forcefully to control crime or, on the other hand, encourage what is found to be valuable. If aggressiveness is determined to be genetically founded, for instance, a new and strong argument would exist for intensifying handgun control.

Occult Viewpoint

Again from the viewpoint of occult science, human conduct is based on the free will of the individual concerned and on the tendencies and proclivities which he himself has developed in

previous lives on Earth. The criminal acts as he does because he specifically *wills* to do so or, in a negative sense, because he does not have sufficient strength of will to overcome the temptations to criminal behavior that appear to be influencing him in his actions. The praiseworthy conduct of the highly moral, ethical individual is based on *his* ability to will himself to act in accordance with his understanding of higher law and spiritual Truths. Not genes, but our previous conduct and our present determination to improve upon or deviate from that conduct, based on understanding and/or willfulness, underlie the characteristics of our highly individualistic human behavior.

Although we cannot agree with the basic tenet of socio-biology as here described — that animal social behavior is genetically determined — we do concur in essence with some of Mr. Hapgood's observations in a concluding paragraph: Socio-biology sets up a type of communication between man and animal that has not heretofore existed in the area of material science. "It explains why animals do what they do, what their purposes are, and helps us respect them for the very ways in which these purposes differ from ours. But it is marvelous to see how often we and they have hit upon the same solutions to the same problems that arise as we pursue these different ends."

Occultly speaking, socio-biology does not explain why animals do what they do. Nevertheless, it, and any other sincerely motivated study of animal behavior, gives insight (however imperfect) into animal purposes and respect for them as living, evolving creatures.

Most interesting here, however, is Mr. Hapgood's expression of wonder that we and they often "have hit upon the same solutions to the same problems." This similarity of solutions is doubtless no accident. The animal Group Spirit, belonging to a higher life-

wave, is in closer touch with cosmic wisdom than is man, who is still deeply enmeshed in the material world. The wisdom of the Group Spirit in guiding his charges thus is considerable. When man, the individualized Spirit who is still often plagued by a fiercely independent will and a recalcitrant lower nature, begins to show similar wisdom in dealing with specific problems applying to himself and the race as a whole, surely this is a sign of progress.

* * *



The Origin of Disease and the Remedy

Disease arises first in the mind and the desire body. The real cause of it is the destructive thoughts and emotions based on selfishness in all its forms. There is not a single selfish emotion but which sooner or later will reflect itself in physical disease. The most prominent are fear, anger, sensuality, misuse of sex, greed, and last but not least, pride or vanity. When we think any of these destructive thoughts we crystallize the mental body or mind and likewise the desire body. This crystallization is gradually transferred to the etheric body and shuts off the inflow of solar vitality which is necessary for carrying on all the inner and metabolic processes of the physical body. Then the latter quickly shows the results in impaired functioning and disease.

To regain health the method is obvious — *merely reverse the process*. Change your thoughts and emotions to constructive ones, then gradually crystallization in the finer vehicles will disappear, and health will return.

He Who Hesitates



Daniel Amick

"Come on, everybody!"
There were many of them now. Crawling, squirming, inching their way along. They weren't really calling to him but since he was one of them he was included in their shouts of encouragement.

"This is madness," he said to himself. "Look at them all. Laughing, talking, shoving each other. Most of them don't even know where they are going." He hung back a bit.

"Why should I go with them? Sure, I feel the urge as much as any other caterpillar; but I'm not going to get all emotional and upset my life. I like it just fine where I am. I have a nice place to stay, and the leaves are juicy and tender."

No one noticed that he had dropped out of the crowd.

"Why can't people leave things the way they are? I've never been able to understand all this pre-occupation with changing things." "If you don't hurry you won't get a good spot on the branch." A little black and yellow fuzzy hurried past him.

"Hey, wait a minute!" he said.

The little fuzzy stopped.

"I'll bet you don't even know where you're going or what you're going to do when you get there; if you get there at all."

The little fuzzy hung his head. It was true. He didn't know these things.

"Nobody really knows because no one who is still a caterpillar has ever been there," the little fuzzy said. Then he quickly added, "but don't you feel the longing and excitement?" He was recovered now and glanced ahead to the others.

"You can't go running off every time you feel some urge. 'The sweeter the nibbling, the more chance of grief,'" he quoted. It was an old caterpillar proverb he had learned as a larva. It was a good one to keep in mind. The poison that was put out to kill the caterpillars had a sweet taste and was very tempting. A few of his friends had gone that way. He had always been cautious. He even went so far as to eat only the less tasty leaves so he wouldn't develop a sweet tooth, which could be fatal.

The little fuzzy was squirming with impatience so he motioned for him to go on to join the others.

"Somebody starts a rumor about having wings and flitting through the air and suddenly everybody starts noticing this urge to go off and wrap up like a mummy." At least that was the rumor that was going around. "What's all that mummy wrapping supposed to do? Funny nobody noticed this urge before the rumors started. Oh well, if everybody goes off and hangs himself from some branch that will mean more leaves for me."

He suddenly felt rather pleased with himself; pleased that he hadn't given in. Something in him had been aroused too. He, like the others, had felt a tremor of excitement as all his friends had begun crawling off talking and laughing excitedly in anticipation.

"What if a caterpillar really could fly?" he had thought. "But I was hatched with thirty good pairs of legs and they've always taken me wherever I wanted to

go. I can't imagine a caterpillar flying. I can't imagine me flying! What if my wings fell off and I fell? Or what if I burned up, being so close to the sun? And what about the birds? I'd be up there flitting around like a fool and making myself conspicuous and whamo! lunch for a feathered winger."

He had actually started out with the rest of them. But by now he had stopped and was standing still. Something told him he was a fool to go chasing after castles in the sky. All his friends were going to be bitterly disappointed and would probably come to some bad end besides.

He had decided. He would never know if the rumors had any truth in them but it was too foolhardy and risky finding out. He was going to keep all sixty feet planted solidly on the ground like nature intended. Safe and secure.

He turned around to head back. He didn't hear the children's laughter.

"Oh, look at the pretty butterflies," a young boy screeched with delight. The children were looking up at the white butterflies against the blue sky and didn't notice where they were stepping.



He who endeavors to drive away hatred by means of love fights with pleasure and confidence; he resists equally one or many men, and scarcely needs at all the help of fortune. Those whom he conquers yield joyfully.

—Spinoza

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Eulogy of Love

E. T.

St. Paul, the great Initiate, wrote a wonderful thesis on love – wonderful in its comprehensive brevity and its all-inclusive scope. It covers the gamut of love and its dominant chord of altruism. It was written for the church at Corinth, a city in Asia Minor noted for its abandonment to every form of luxury and sensuality. It applies to us in this age even more, for we are beginning to respond to high spiritual vibrations and can more easily live its deep teaching.

The sublime chapter in the First Epistle to the Corinthians describes the epitome of altruistic love. It is the ideal which we should strive to reach. The glorious summary reads thus:

“And now abideth faith, hope, and love, but the greatest of these is love.”

Faith is important – the faith which can remove mountains. Hope is necessary – hope which gilds the distant horizon with light, however dark the present environment. Both are important adjuncts to the higher life. Love, however, crowns all. Love is the power that moves the universe. It is not merely the power *upon* the throne, but also the power *behind* the throne. We are told that without love we are nothing.

The love of which we speak is Spirit. It is life and fire. It transmutes all the baser qualities into pure gold. It is a living flame radiating from a pure center. It *must* radiate out into other lives. That is its power and prerogative. We feel its presence instantly. Some are so full of this vibrant, magical power that we feel it the moment we come near them. This is the power that we must all cultivate.

Love suffereth long: If we imagine that love can drift along through gardens

of roses and escape the storms of life, we fail to realize its true nature. Love must suffer when enmeshed in form. Its very nature, radiant energy, seeking expression on the physical plane amid all “sorts and conditions of servitude” must necessitate pain and sorrow.

Love finds a field for this expression in an organization such as The Rosicrucian Fellowship. Our differing personalities, our varying opinions and ideas, prejudices, and desires, our several forms of vanity and selfishness, all furnish a rich field for love's fullest fruitage through trial and sorrow. Love idealizes when expressed through the personality, and when it is disillusioned, pain results. This is exemplified not only in our individual loves but also in the collective.

If love can endure this disillusioning process, it is truly altruistic love. The imitation, which is but a form of personal desire, fades away and dies under the stress and strain of experience. For instance: we are attracted to some society or school of thought. We have formed an ideal conception of it, and we enter into its activities with glowing enthusiasm. But nothing which finds a physical expression is ideal, and so we soon meet with disappointment. In the expression of the varying personalities which are not yet fully dominated by the Spirit, we find much that wars with our ideals. In the sudden revulsion which follows, we grow sick at heart and are prompted to draw away. Right here, however, is the test of love. If it cannot stand a test so small, how can we expect to tread the path of initiation? Love suffereth long. No time limit is placed upon it. “Long” may

imply many ages or lives of trial and burden-bearing. We become victors as we withstand all the tests. The Temple gates open only to those who have grown strong through love and suffering. Real greatness is shown by mastery of every situation; love proves itself by its power to endure.

Love is kind: There is a world of meaning in the little word, kind. It follows suffering as a corollary; it completes the sentence. We can picture situations in which so-called love might be proud in its suffering. It might draw apart in offended aloofness and refuse to be kind, but that would be fictitious love. Real love suffereth long and is kind. More than anything else, it dreads to give pain to another. It would suffer anything rather than hurt another, even though that other had wronged it grievously. It never retaliates when an injury is done. It never says spiteful, stinging things. It is kind in the fullest meaning of the word. We hurt each other so when we do not truly love. But the love which we are considering now ministers in a thousand tender, beautiful ways to the beloved. The ideal love after which we are striving is kind.

Love envieth not: This is another test. Love sees too far to envy. It recognizes the real status of the personal self. It knows that the separate self is an illusion and belongs to the plane of illusion. It knows that in the things that are lasting we all share alike and all drink from the same spiritual fountain according to our capacity to receive. Taking the cosmic view, it knows that all our lives in all their expressions and correlations belong to all of us. We, differentiated for a time, are expressions along various lines of the one Life, the one Spirit. Our individual abilities, talents, gifts and graces, charm, loveliness, and nobility are all a part of the cosmic Life, expressions of deity, and as such they belong to all of us. Hence there is no room for envy, and love

envieth not.

Love vaunteth not itself: Love could not vaunt itself because it looks out upon the world with eyes of tender compassion. It can find no room for pride because its center is not the personal self. It sees no reason for pride or vainglory simply because it has unfolded something of beauty or worth from the universal Life, or specialized in some spiritual grace. If the separate personal self has acquired some charm of its own, some beauty or virtue or grace, love knows that it must all be extracted and absorbed by the higher self and carried on to enrich the universal Life, as much for one as for another.

Love is not puffed up, because it sees the personal self as it really is. It knows all the faults and foibles, all the weaknesses and follies, of the limited self, and it recognizes them as part of the entity which it has to train and transmute and glorify by uniting it to the divine. Hence there is no room for foolish pride or self-glorification. All that belongs to us individually, to our personal selves, is limitation and imperfection. It is the transient, temporary part, which will drop away at death because it is not fused with the Spirit. The more of the real inner beauty and radiance the personality absorbs, the less it is a distinct and separate personality. All we unfold of that inner character which enriches life is really a fuller expression of the divinity within, which belongs equally to all. Hence, love cannot be puffed up.

Doth not behave itself unseemly: It is unseemly to jest about sacred things, to have impure thoughts, or to hold unclean suggestions in the mind or impart such suggestions to another. All the covert hints, double entendres, foolish jests which hint of sensuality — in short, all that lowers life and drags the Spirit downward — is unseemly. Love cannot permit or endure it for a moment. Love

is chastity, purity, brightness, beauty, and serenity. Being pure, it cannot affiliate with impurity. But it does shine through and impart its own mystic purity to the darkest blemishes. It may, by its absorbing power, transform a life that it touches. Love never draws its skirts aside with a feeling of superiority over the Magdalene. Love never turns from the penitent sinner with a feeling of self-congratulation at its own virtue. It cannot behave itself in a manner contrary to its inner nature, but it can and must contact other lives, even those which we call degraded, in order to radiate its power to bless and help. Love's radiant energy transmutes all evil.

Seeketh not her own: the Christ-love claims nothing for self. Its divine currents flow through the life – bearing blessings to all other lives it touches. It seeks not to keep, hoard, or hold for self. If it did this, it would cease to be love; it would be mingled with the alloy of desire. Desire is the longing to possess something for self or for some other person we love. It is acceptable at a certain stage in our growth. We need the stimulus which it imparts. When manifested in its higher phases it quickens, inspires, and leads to higher impulses. Refined to an essence, it manifests in the tenderest mother-love, which desires only for the child of its love. This love lies very close to the divine, but it is still human and limited, for it is mingled with the alloy of self.

Only when we love that which does not belong to us in any special sense, that upon which we have no claim and which will never benefit us in any way, do we really love with divine love. Love is the radiant energy outpouring into all forms. Its constraining power is unselfish devotion. It seeks not its own; it seeks not for any good or gain to itself. When the outgoing energy represented by desire is directed inward and used as spiritual force, it merges into

love. There are infinite degrees of love, but with the highest ideal held continually in thought, the sublime stage of the perfect Christ-love may be attained. When that pure flame glows within, we shall send out a vivifying power, a warmth, a radiant energy that all will feel in the briefest contact. We have seen it shine forth from the eyes and have caught its fragrant breath now and again in some rare moments. This power to love is Earth's richest blessing, and it is a power because it seeks not its own. It does not ask that love be returned. It is like the sunshine scattering blessings and inspiring life, just because it is love.

Not easily provoked: Love never takes offense, even when offense is meant. All the sharp-tongued attacks, venomous slurs, and distorted meanings which the hard-hearted, the evil minded, the jealous, and the cruel direct against the consecrated Spirit fall harmlessly. They fall harmlessly because it is consecrated to the highest ends and cannot stop to take account of evil. It has no time to feel hurt. It has no inclination to feel aggrieved. It knows the law – that all will rebound to the sender of the evil – and it pities the ignorant and the foolish Ego that can lend itself to such crimes against love. Love is not easily provoked.

Thinketh no evil: Love's own essence is pure. The Christ-love could not think evil of another because there is no evil within. When we speak ill of another we betray our own inner qualities. The pure in heart never look for evil. When it is found, they sorrow over it and try by their own greater strength to help the struggling heart of the brother or sister to overcome it. All the evil thoughts that we allow to drift through our brains come from a lower plane where all the foul accretions of ages have gathered. The stream drifts by us continually through the ethers. We must remember, however, that we only

appropriate what we have an affinity for. So the quality of our thought betrays our inner nature. We stand self-convicted when we think evil of another.

Rejoices not in iniquity, but rejoices in the truth: Love could not rejoice in iniquity because its purpose is development, unfoldment, and manifestation of unity in diversity, and its being is harmony and life. To rejoice in iniquity would be to rejoice in that which disrupts, disintegrates, and destroys. Love rejoices in the truth. It leads to the truth. It is the truth when given its ultimate and full expression.

Beareth all things: Love can carry heavy burdens and never falter. It can bear the burdens of others and never waver. Its glowing force absorbed by the soul gives greater strength.

Believeth all things: Love is clear-eyed and, with its gaze on the stars, it knows no doubt. Its view is cosmic, and it is inspired with a faith which never wavers.

Hopeth all things: Hope does indeed spring eternal in the human breast when love inspires it. Despair never finds a place when this flame of divine love burns steadily. The fire-damp of Earth's gloomiest caves cannot put out this light. Hope is included in love.

Endureth all things: Love learns through suffering to endure patiently. It is the inspiration of life. One can bear and suffer more easily when this radiant energy animates the Spirit. It can make the Ego a great and lofty one, enabling it, as has been so beautifully expressed, to "sail as with a fair wind through many tempests and in the midst of the waves to enjoy a white calm."

Love never faileth: When we fail to learn some of our life-lessons, it is because we do not yet know love in its fullness. When we grow weak and yield to some subtle temptation, it is because we have not yet made ourselves a channel for this exquisite force. When we falter in some duty, it is because the

love-currents are divided and do not sweep with their animating, life-giving power through our beings. When we turn aside and grow discouraged over the hopeless tasks, it is because we do not yet know ideal love. We never can fail while love shines within and rays from us in streams of living force.

According to these high standards, we can see that much of our so-called "love" is actually desire. It may be desire refined to an essence, but it is still desire in the last analysis.

Here the question arises: if desire is motion, as it is said to be, how can greater love be separated from desire? When God, Who is Love, begins to manifest, does He not desire expression? He flows out into the universe and manifests through countless forms. What is it that causes Him to manifest? Is it not desire?

There is one fundamental difference between the desire which bears love divine on its beneficent mission and that which prompts our human hearts to act. God's love circulates through the universe like the arterial currents in our microcosm, bearing life, vital energy, and healing. It gathers up on its return all the accretions, impurities, and blemishes of our personalities and transmutes them. God purifies and sends the current forth again to bless and rejuvenate. When we learn to love with the divine love we will not desire for ourselves, but for others.

Some of our Elder Brothers are doing a very beautiful work for humanity, in which we may all share if we will. At midnight they gather up all the evil thoughts and forces which have been sent out during the day and through love's divine alchemy transmute them into forces for good. Could any work be more beautiful? Let us see that none of this work has to be done for us. Rather, let us make ourselves channels of blessing to humanity, using our thought-force for the purest and highest ends.

(Continued on page 432)

Creativity

Part 2

Maridene Lee

The creative force used by God to bring a solar system into manifestation is the same as the united creative force of male and female that results in the creation of a human body. The duality of this creative force is expressed in the inner worlds as Will and Imagination. When the whole creative force is turned upward and directed by the mind to altruistic purposes, man becomes as the gods and can create from himself, speaking the creative fiat that endows with life.

The process of creation begins as an idea conceived in the World of Abstract Thought and, with the use of imagination, the thing to be created is pictured and molded in mind stuff to the minutest detail until a thought-form or archetype is formed in the Region of Concrete Thought. Concentrated will gathers and builds into this archetype such material as is necessary for its manifestation. Creativity is not a cold intellectual process but requires a certain amount of feeling to accomplish the desired goal. The whole being of the creator is involved in the desire to bring forth the archetype. Therefore desire stuff from the Desire World is attracted to the archetype. Finally a workable model of the creation is made in the Physical World, completely organized and detailed, composed of etheric and chemical substance. It may be that it is not as practical as had originally been conceived and certain changes will have to be made. The chief advantage of experience in the Physical World is that creative efforts may be

tested to see if they are satisfactory. At the present time the mind is not focussed and one-pointed in such a way that a clear, true picture of what the Spirit imagines can be given. When the manifestation of the original conception proves to be inadequate, new imaginings and ideas will be necessary to modify the archetype. It may even be necessary to dissolve and discard the original archetype by withdrawing interest in it, and then to construct an entirely different new one. The Physical World has thereby enabled the creator to detect flaws in reasoning so that he can make necessary changes. Usually it takes a period of time for man to shape his thought-forms in the Region of Concrete Thought and to crystallize them in the Physical World. Consciously or unconsciously he is working with the Nature Forces in the Region of Concrete Thought under the direction of the creative Hierarchies, bringing about improvements in the present environment. The extent of an individual's ability to work with these Nature Forces after death is determined largely by his ability to exercise his creative faculties on Earth, improving conditions here and now. His ability to serve on the inner planes during incarnation is in direct ratio to his ability to serve on the outer physical plane.

Keynote

Archetypal forces humming within the archetype itself cause the archetype to vibrate to a particular keynote given it by its creator. This keynote is composed of many tones or qualities with

one being predominant. In reality this archetype is an extension of the influence and essence of its creator. So long as the creator endows it with life and vitality it will continue. Others come along and improve upon the original creation in their own unique way. Although Haydn created and developed the symphony form, other composers, such as Mozart, Beethoven, Brahms, Mahler, etc., have used the symphonic form for the expression of their unique styles. Every composer who uses this form is not only extending the lifetime of the original archetype but also is imbuing it with his own unique vibratory expression. Bach invented the first keyboard instrument, the clavichord, which is the forerunner of the modern-day piano and organ. There have been great improvements in the mechanical functioning of the instrument, but the basic principles are still there, particularly that of the even-tempered scale of twelve pitches, which has influenced the composition of Western music for nearly three hundred years. Sometimes original creations are improved upon for several centuries before another creation appears in the same media to replace it in influence.

Creative Imagination

The chief difference between a genius and an imitator is in the use of creative imagination. Some geniuses receive a sudden flash of inspiration and work with it until crystallized in form. Others slowly think out concepts, concentrating intensely on the goal, making rough outlines, developing, correcting, and perfecting the work. The first kind of genius is more mystical in nature, and the latter more occult. The blend of the two is the most desirable in creative activity, for then there will be the attunement with the higher forces, a clear understanding of how the creative expression fits into the overall evolution of mankind, and a

concentrated effort in perfecting the creative work.

Man is a receiving and a transmitting center. According to his vibrational attunement to higher sources does he receive higher concepts. It is then his responsibility to transmit these concepts in his own unique way to his fellow man for their betterment. Therefore he is as a mediator between God or the Higher Beings and his fellow man in his creative expressions.

Creative imagination is a faculty that can be developed. Children have vivid imaginations and are very creative in their own way, but they lose a great deal of this as they grow older as a result of restricting home influences and a scientific-oriented educational system. The image-making power of the mind uses all the materials of past experience from which to create. One who has wide and varied experience in human relationships and can recall feelings, tones, colors, qualities, and forms has much material at hand for the use of the imagination.

The technique of concentration aids in the development of imagination. By focusing thought with undivided attention upon a single object, one may build a clear, objective, and living image of the form about which knowledge is desired. By focusing even more deeply and intensely, one may not only know all there is to know of its form but also the life and very soul of it will speak to him. The deepest level of concentration brings about union with the Source of all things.

Imaging

To begin the development of creative imagination, one may choose an object, such as an apple or a flower, as the point of concentration. Perceiving it with all five senses makes it come alive — see it, feel it, hear it, taste it, smell it — all with the mind. Then trace it back to its very beginning. For

example, the rose in full bloom gradually decreases in size until it is just a bud, then only a stem, then only life force within the plant itself. Sense-perceive the whole process. Try to understand the very life and consciousness within the plant as thought processes are held steady.

After practice in imaging objects, then one may try to image a scene, preferably one that is remembered for its beauty and peacefulness. As this scene is sense-perceived, emotional impressions of calmness may be noticed. The next step is the imaging of a person, particularly one who is admired for his or her ideals, character qualities, and contributions to humanity. In the process of sense-perceiving this person, it may be noticed that qualities of this person may be taken on as though the imager and the one being imaged are one. Past events that hold special meaning may be sense-perceived in retrospection so that causes that brought about the final results may be recognized, understood, and feelings released. To image clearly requires intense concentration in a relaxed body.

When those images conjured up in the mind are brought forth as art work, literary or musical composition, invention, or philosophical concept, sometimes they will seem to possess a life of their own. The mind, through the use of creative imagination, has vitalized the creations, so that they seem to exist independent of the mind that sent them forth. For the average person, the mind is in its mineral stage of evolution, dealing only with the form side of its existence, manipulating images of objects. However, the mind may be so vivified that it literally gives life and vitality to its creations. Those "great" works that have survived through the ages have been so vitalized that they have the power to produce worthwhile personal experience by stimulating the senses and by communicating important

ideas, feelings, and attitudes, not limited to one time and place, but of value to the whole human race. Such works usually present a new way of perceiving and understanding things, employing materials in a uniquely different fashion in order to present valuable new experiences in color, sound, and form.

Three Levels

Thus it can be seen that all creative effort down through the years can be evaluated on three levels: physical, psychological, and philosophical. The physical level involves the technical ability to use a skill effectively. The message communicated through the media used stimulates an emotional or psychological reaction in individuals that in turn has an impact on society, constructively or destructively. The philosophical implications of creative effort are more tremendous than is usually realized, for the creator is responsible for the effect his work has on others.

All forms of creative expression have a history and tradition of their own. The cumulative achievements of generations of creators give to mankind a body of techniques or basics from which a person can learn a skill quickly without going through so much trial and error. After mastering these basics, one is able to begin blazing a trail of his own, for the needs and tastes of each successive generation demand new creative efforts.

While mastering basic techniques, one needs to begin to establish a creative flow, so that he does not have to wait until inspiration hits him. No one lives in a vacuum; almost everyone is constantly involved with people, observing, reporting, and idealizing these relationships. Creative expression flows from one's unique personality and the kind of life he lives. If some time each day, one takes the time to try to write, compose, draw, or paint,

according to particular skill development, a habit will be established. The effort of putting something down on paper or canvas triggers the subconscious mind so that it will continue working on the project from one day to the next. As ideas flow into the consciousness, they need to be made concrete in form. Persistence in the repetition of putting ideas on paper will establish the creative flow. Many creative persons are in a state of heightened awareness much of the time. Writers and composers carry a pad of paper with them wherever they go so that they can jot down ideas as they occur to them from the experiences of the day. A creative person is observant of surroundings, attitudes, and conditions, and alert to experiences that might offer possibilities for further research or contemplation.

Nucleus

Every creative effort is built around a nucleus. This nucleus is an original ingenious idea around which all else in the creative work moves. In the fine arts, it may be a character or a family in a novel, a line of poetry, a two-measure musical motive, or a facial expression in a painting. This nucleus is repeated, modified, developed, or expanded with surrounding material to form the complete work. If the nucleus is not effective, the rest of the composition will not be significant.

A composition is structured according to four basic principles: unity, symmetry and balance, variety and contrast, and climax. The most important principle is that of unity of all the parts into a cohesive whole. Also the size and shape of the parts must balance one another to give strength to the whole pattern. There is security in the repetition of the familiar, but without the introduction of new material for variety and contrast, it would be difficult to sustain interest. However, these elements of contrast and variety should not be so different that they ought to

be the nucleus for a new work itself. Every composition has a goal toward which the entire work moves. This is the highpoint of intensity or climax.

Almost all creative expression communicates experience, whether actual or vicarious, and allows others to imaginatively participate in it. This experience can be presented in five different ways: (1) telling a story, (2) revealing human character, (3) imparting a vivid impression of a scene, (4) expressing a mood or an emotion, (5) conveying vividly some idea. A few works will use only one technique, others several, and still others, such as novels and dramas, will employ all five techniques for communicating experience to others.

Forces

Max Heindel states: "The progress of man in the past has depended upon the utilization of forces of increasing subtlety, each force in the scale being more readily capable of transmission than the ones previously available." It can be seen that man's development has been accomplished by the use of forces of solid materials (early implements), of liquids (water propulsion), of gases (wind), and of electricity. "Further progress of the human race depends upon the discovery and utilization of a yet finer energy transmissible with still greater facility than either of the forces yet known."

This force is thought-power, for all that man makes in reality is crystallized thought. "The human mind is incapable of imagining anything that cannot be achieved." This power is such that man can generate it himself without the aid of machinery or others. Since the archetype is a thought-form, it is amenable to the power of thought. It may be altered so that its life duration is extended, or destroyed by the withdrawal of vital energies. Since each thought-form is keyed to its creator, those with spiritual vision can always tell who

originated it by its color and tone. Thought-forms projected toward another person can affect him only if he is of a similar vibration or his soul body is not sufficiently organized to provide a protective aura to boomerang the thought-form back to its creator.

Latent within everyone is the enormous power of the mind and also of the desire body. At the present time, material conditions hold in leash these forces to some extent, for the mind must develop the ability rightly to direct and control the power and energies of the emotions. Because these are more subtle forces, they may be misdirected or ignorantly used and have a very disastrous effect. Therefore, experience in the Physical World teaches man to think and feel aright, so that his creations are embodiments of right thought and feeling.

Thought may be considered as the masculine Father principle that inseminates the feeling Mother principle that brings forth the child or form. Presently mankind is working with form, but as he evolves, he will work with the life within the form. Understanding of life forces and the subtle energies that surround and permeate all creation will help to prepare for this future development. In his present schooling in the Physical World, man is fitting himself to use such enormous power for the good of all, regardless of self-interest. In time he will develop a creative consciousness, such that he can speak the word of power, lost for so long because of misuse of life forces, and endow his forms with life, feeling, and thought. Then man will have evolved from a static to a dynamic God — a Creator.

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THOUGHT POWER

(Continued from page 390)

into existence by the Word which was made flesh. Sound, or spoken thought, will be our next force in manifestation, a force that will make us creative God-men when through our present schooling we have fitted ourselves to use such an enormous power for the good of all, regardless of self-interest." (p. 325)

"Whether we know it or not, every day and every hour we are here learning the lesson of Right Thought, and as we learn it, more and more we shall become creators like our Father in Heaven."

The Roman philosopher Marcus Aurelius wrote, "Our life is what our thoughts make it."

As we delve deeper into the mysteries of the Great Unknown, we are aware of the greatness of the all-encompassing wisdom and love of our Father.

The burden of life is the necessity for man to take up his cross. In our own busy world, it seems that all we can hope to do is to strive daily for an active mental life — with a little love to warm it.

In our present "sophisticated" world, it is difficult to believe that all these truths were more beautifully and realistically described nineteen hundred years ago than any description that could be attempted today. They were summed up in this way by the Apostle Paul in a letter to friends in the Church at Philippi: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

MAX HEINDEL'S MESSAGE



Charity Begins at Home

A reader inquires as follows: "If we lovingly work with plants and animals to aid in their development and evolution, will we have 'bread to shew' in the temple, or is that only gained by service to humanity?"

Every kind act to another creature and every thought of love which we send out to other beings, no matter to what kingdom they belong, reacts upon us in such a manner that it becomes a factor in our soul growth. But it should be noted that if we bestow kindness and give our love to plants and to animals while withholding it from our human brothers and sisters we are making a grave mistake, for true charity always begins at home. What would we think of a man who neglected his own family and bestowed his love and care upon the family of someone else? Surely we would not lack words to characterize such conduct, and the same characterization may be applied to anyone who devotes his love to animals or to a garden full of flowers but who neglects to do the same for the children in his neighborhood.

We remember a case in point: There was a very wealthy man among our Probationers a few years ago who was always complaining of his spiritual progress being so slow. He moved in society and took part in all their functions, and at the same time he was aspiring to follow the meek and

lowly Christ. When we showed him his inconsistency, he excused himself with the plea that he would have to do this on account of his wife's desires; he had married her and could not break up the relationship, which would be the result if he refused to accompany her to the social functions.

We asked him what he was doing, then, to promote soul growth, what interest he was taking in those not so well situated as he; was he giving anything to charity, or better still was he doing something in a personal way to help those not so well placed and who needed his aid? He admitted that he was not, but then, evidently ashamed at being unable to show that he was doing something for others and trying to earn the right to work in a larger sphere, he said apologetically: "Sometimes I see a dog that is hungry; it has happened once or twice that I have fed it, and I am very fond of my dog here and bestow quite a lot of time upon its training." Now you will readily understand that whatever love this man may have shown toward his own dog and the expenditure of perhaps a few cents for scraps to feed a hungry dog once or twice, while neglecting the opportunity to feed the hungry souls of his human brothers and sisters, would not give this man soul growth. Like so many

others when they discover that there is no royal road, that spiritual powers cannot be bought, he dropped his interest in the matter.

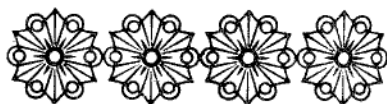
It will not promote soul growth to pay for missionaries to go to China and convert the heathen there while your own immediate family is in darkness; it would not help you if you fed all the dogs and cats in your town and cared for all the gardens which are there neglected while omitting to look after your human children. But if you have done all that you can to let your own immediate family see the light, then it is good to send missionaries to China also, if you have the means. If you have done all you can to bring love into the lives of the children in your own home, your own town, then it is also good to care for the cats and dogs and gardens. We can never do too much, but much or little, we should make sure first that we expend our efforts in the proper and legitimate sphere.

THE FRUIT OF EVOLUTION

We have been asked: "What is it we bring back after our evolutionary journey? If Spirit is perfect in the beginning, what can we add to it?"

We are taught that in the beginning of manifestation God, the Great Spirit, differentiates within Himself (not from Himself) a number of spirits which are as sparks from a flame, partakers of the divine nature. No one will contend that a spark is as good and as illuminative as the flame though of the same substance. Before the differentiation these spirits possessed and partook of the divine all-consciousness, omniscience, and other attributes. These divine faculties are latent in them, and the pilgrimage through matter, the evolutionary journey, is designed for the purpose of fanning these sparks into flames and unfolding into potency the attributes which are in latency so that they may become dynamic powers, ready for use by each individual spirit.

But there is something more gained. When the wind blows over a newly mown hayfield, it absorbs and carries with it the fragrance of the meadow flowers, it is laden with the incense peculiar to that field. In another place where the wind blows through a garden of roses or orange blossoms, it gathers a different scent. Similarly with the evolving spirits; each one during the fanning process in the evolutionary field gathers the aroma of its individual experience, and at the end of evolution when as Prodigal Sons we return to the bosom of the Father, each one of us will carry with him the aroma of his particular and individual experience on the evolutionary journey. This composite essence then will be amalgamated with the great divine Spirit of the Father. We shall then all be partakers of one another's experience, and the Father will be partaker of all of our experience. Thus there will be a distinct gain to all concerned, for besides having evolved our own individuality we shall learn and partake of the knowledge and experience gathered by all the other spirits in our life-wave.



FRIENDSHIP

Friendship is the only thing in the world concerning the usefulness of which all mankind are agreed. A faithful and true friend is a living treasure, inestimable in possession, and deeply to be lamented when gone. Nothing is more common than to talk to a friend; nothing more difficult than to find one; nothing more rare than to improve by one as we ought.

A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and its sincerity.

Studies in the Cosmo-Conception

Concentration

(conclusion)

Q. What subject is best for concentration?

A. Any subject may be selected, according to the temperament and mental persuasion of the aspirant, so long as it is pure and mentally uplifting in its tendency. Christ will do for some; others, who love flowers particularly, are most easily helped by taking one as the subject of concentration.

Q. What is important regarding the subject?

A. The subject matters little, but whatever it is we must imagine it true to life in all details. If it is Christ we must imagine a real Christ, with mobile features, life in His eyes, and an expression that is not stony and dead. We must build a living ideal, not a statue.

Q. How would this apply to a flower?

A. If we chose a flower we must, in imagination, take the seed and, having buried it in the ground, fix our mind upon it steadily. Presently we shall see it burst, shooting forth its roots, which penetrate the Earth in a spiral manner. From the main branches of the roots we watch the myriads of minute rootlets as they branch out and ramify in all directions. Then the stem begins to shoot upward, bursting through the surface of the earth and coming forth as a tiny green stalk.

Q. Does this stage complete the concentration?

A. No, you then watch it grow; presently there is an off-set, a tiny twig shoots out from the main stem. It grows; another off-set and a branch appears, from the

branches little stalks with buds at the end shoot out; presently there are a number of leaves. Then comes a bud at the top; it grows larger until it begins to burst and the red leaves of the rose show beneath the green. It unfolds in the air, emitting an exquisite perfume which we sense perfectly as it is wafted to us on the balmy summer breeze which gently sways the beautiful creation before the mind's eye.

Q. Is such concentration a gradual process?

A. Yes. At first the pictures which the aspirant builds will be but shadowy and poor likenesses but in the end he can, by concentration, conjure up an image more real and alive than things in the physical World.

Q. What is the next step?

A. When the aspirant has become able to form such pictures and has succeeded in holding his mind upon the pictures thus created, he may try to drop the picture suddenly and, holding his mind steady without any thought, wait to see what comes into the vacuum.

Q. If he succeeds, what occurs?

A. For a long time nothing may appear and the aspirant must carefully guard against making visions for himself, but if he keeps on faithfully and patiently every morning, there will come a time when, the moment he has let the imaged picture drop, in a flash the surrounding Desire World will open up to his inner eye. At first it may be but a mere glimpse, but it is an earnest of what will later come at will.

Ref. *Cosmo*, pp. 487-489.

WESTERN WISDOM BIBLE STUDY

Fourth Commandment — Exodus 20:8-11

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

On the literal side, this Commandment leaves little to the imagination; it is explicit and clear. But the Sabbath is more than a Saturday, as with the Jews, or a Sunday, as with the Christians. The Sabbath is that day and hour within us when the dawn of Spirit illumines the darkness of our life; it is the hour of prayer. It is the hour when the effulgent light of the heavenly Cancer pierces the dark waters of Cancer. It is the sun of life rising within the soul of man; it is the hour of revelation of holy truths. This is the hour we must keep holy — the hour of our meditation. This is our Sabbath.

In the days of the ancient Israelites, God commanded that one day be set aside that man might enter into the stillness and listen to the voice of silence. God knew that man would never find Him in the turmoil of daily life, so in His understanding he gave a day of rest. It is the day He blessed — the day and hour of meditation, our Sabbath. Let us keep it holy. It is the Lord's day.

This Commandment esoterically

is related to the emerald and the virtue of truth. Cancer is the fourth house sign; the number four, as the square of two, becomes the number of evolution on Earth. Evolution is the measure of truth. Cancer reveals the truth, earthly and celestial, as far as our Earth is concerned. Earthly evolution begins and progresses at home; therefore, we learn much of truth in the house of Cancer.

Going home, to most of us, is as entering the Sabbath. Here we find our haven of rest. Home is a haven in proportion to the holiness that pervades its atmosphere and is lived by its inhabitants. An unkind word in the home is written with fire on our sensitive hearts. Loving words in the home raise our hearts up to the heavenly light of Cancer. The home is the testing ground of our virtues and morals.

Today's humanity as a whole has broken away from holiness — away from morality, holiness, and sanctity of the home. Even more deplorable is that many people believe they have a right to break the standards of morality and holiness within the confines of the home. That is not so. On the contrary, there is no place on Earth more heavenly than a home in which shines the brilliant light of moral holiness.

Even as our meditation is marked by the nearness of God and gives us the feeling of Sabbath, so, too, is the home our "sabbatical country" where the sun of holiness should shine always. Behind the closed doors and secret places of home, the all-seeing eye of God penetrates.

The fourth Commandment in modern

(Continued on page 421)



ASTROLOGY

Venus:

Principle of Perfected Manifestation

Elman Bacher

Venus, feminine and magnetic, is the consciousness of harmony resulting from the alchemy of emotional transmutations.

Harmony may be defined as the "consciousness of fulfilled union" -- the antithesis of Ego-separateness. Through primitive Mars, as individuals, we live in and for self. Mars, regenerate, is that expression of self which is based on the courage of individual integrity. A human being cannot "give to others" if he has not established an awareness of his potentialities and the determination to fulfill them. This Mars urge toward self-maintenance is the necessary stage by which the Ego identifies itself with the streams of life through "projection" and the resultant karma. Each of us has one soul body to create; we cannot create it for another and no one can create it for us. Every one of us has -- in each incarnation -- at least one phase of the soul body to fulfill; we cannot fulfill another's and no one can fulfill ours. That, in essence, is the purpose of the Mars vibration -- awareness of individuality.

However, we find that experiences are the objectifications of our own inner states which are "ignited" by our contacts with other people. When the Mars vibration tends to predominate, we are urged to use our self-awareness to interfere in another's life,

to push him around, to subjugate him for our own purposes. This is Mars as a disrupter of relationship; fulfilled relationship is self-expression that contributes to another's good at the same time. The Venus vibration is our capacity to act -- to draw to ourselves -- in terms of harmonious interchange with other people, in cooperation and assistance, with good will and constructive purposes. In this way our projections are fruitful and mutuality of development is assured. The streams of experience are fed and progressively sustained.

The title-word "manifestation" may be considered from two approaches. Saturn is Manifestation as physical form, the objectification of Spirit. In relationship processes, Saturn is seen to be "responsibility." There is a heavy, earth-bound, condensed quality about responsibility that perfectly reflects Saturn's essential nature.

It has been observed, and psychologically proved, that the impulse of love provides the most satisfactory basis for the fulfillments of obligations and responsibilities. When we love, we find resources of greater courage and deeper faith, the expressions which tend to lighten the burden. Moreover, fulfillment is made much more completely and satisfactorily when a loving, and enthusiastic

attitude forms the basis of effort. Thus we derive our title -- the Venusian consciousness as the basis of perfecting the body of relationship. Saturn's exaltation in Venus' sign, Libra, is the astrological correlative. Further, the experience of relationship (Venus) automatically implies the responsibility (Saturn) of fulfillment.

We are told that "Uranus is the higher octave of Venus." The emotional triad is comprised of Mars, Venus, and Uranus. While Mars is the individualistic, male projection, and Venus symbolizes his transmutation and refinement through relationship, Uranus is the "fusion" of the two within the individual. Thus the higher vibratory frequency of Uranus is the blend of masculine and feminine polarities which is known as the "hermetic marriage," and the creative expression of this vibration manifests its fulfillment without the necessity of a partner. We can see, from the study of this process, that Uranus represents the expression of supreme union which is not dependent upon the illusions of emotional relationships; for in relationship, the criss-cross of male-female interchange is always evident. The polarities, fused, permit the person to create from his own center, on a higher level of emotional consciousness than either Mars or Venus can achieve singly, or in interchange with each other through two different people. Venus in Uranus' sign, Aquarius, is a transcendent expression of love based on detachment and freedom.

Venus is in its fall in the sign of Virgo. Virgo is mental, analytical, and critical. When you analyze, you pull a thing to pieces to observe the separate parts. This, in the sphere of Venus experience, makes for emphasis on *things*. Affection is expressed in terms of right and wrong, duty, and fitness, in the superficial sense. Venus in Virgo is seen to be love as "something to be done" rather than as a source of life-giving and enriching experience which refreshes the heart and illuminates the mind.

An extended expression of Venus in Virgo may be described as love of one's work, but in lesser phases, or in domestic

experience generally, it seems to show as a preoccupation with the practical matters of daily living: a clean, well-ordered home, a talent for good cooking, and the making of lovely things. The redemption of Venus in Virgo will be found in the establishment of harmonious attitudes toward other people. A critical talent is conveyed by Virgo, but Venus urges the expression of tact and courtesy; sympathetic understanding must take the place of spotting, and exposing, the other fellow's faults. A clean, orderly home is a fine and wonderful thing, but a home that also contains a joyous, comfortable and liveable vibration is representative of fulfilled heart experience, the cultivation of Venus.

Venus, in any horoscope, is the symbol of the aesthetic faculty as well as of the love potential. Rhythm, balance, proportion, and taste are just as evident in cultivated relationships as they are in the qualities of things which we call beautiful.

Venus is the instinctive aesthetic response -- the result of inner refinement following processes of emotional transmutations. She is thus seen to be our innate ability to perceive and appreciate color, line, modulation, and proportion. She is cultivated taste -- the discriminating evaluation.

Neptune, on the other hand, is our response to *contrived beauty* -- in other words, our capacity for art response. Many people have a keen response to the beauties of Nature and of other people, but, lacking Neptune, they cannot respond to the abstract or symbolic expressions of art forms. Then, there are also those who possess a high degree of development -- a great talent or perhaps even genius -- along the lines of some particular art who are unappreciative of beauty in other forms and may demonstrate their "lack of Venus" by uncouthness of personal appearance, unsociability, and deficiency of emotional development and relationship cultivation.

Venus gives the lovely complexion, or the graceful, well-proportioned body, or the expressive voice that people are born with -- they are naturally beautiful. Neptune is the clever use of cosmetics which creates the illusion of beauty -- the dancing and singing

lessons by which people contrive a greater degree of beauty than they possess naturally. Venus is the instinctive good taste by which a woman adorns herself according to her own personal requirements -- the selection of clothes which, by design and color, unify her appearance. She and her clothes are one harmonious thing. Neptune is fashion, vogue, and artifice by which people of unindividual taste follow a contrived, artificial pattern. Being fashionable may be, but often isn't, synonymous with being in good taste.

Neptune is art, in whatever form. It is the contrivance of a symbol to express an aesthetic idea or ideal. Of all the forms of art, instrumental music and drama are particularly and peculiarly Neptunian. The special qualities of Venus are evidenced in the arts of dance and song. This statement is made in reference to the "natural bases" of these two arts: both are highly cultivated manifestations of remarkably developed bodily functions. Neptune and Venus, in some combination or relationship, are necessary for the astrological indications of artistic talent. Another planet may indicate a special qualification, but these two form the aesthetic basis.

In the two signs Libra and Pisces, Venus finds the purest expression of her essential nature: Libra, the seventh house sign, is the symbol of relationship, and Pisces is the essence of spiritualized love. In Taurus, Venus finds a strong expression of her emotional potentiality, but in more earthy terms. In Gemini and Aquarius she blends with the relationship urges of fraternal and friendship love. In Sagittarius, combining with the Jupiter-ninth house quality, she is considered very favorable, since an overtone of spirituality and idealism is implied. In Cancer she is home-loving and motherly, keenly responsive to the needs of loved ones. In Leo she glows warmly and dramatically -- Venus in Leo is the arch symbol of romantic love. In Scorpio she is intensely magnetic; the Mars vibration is indicative of love as sex expression.

However, this position of Venus is considered unfavorable, for her, because partnership is threatened by personal desire, and from a physiological standpoint, in reference to the feminine physical organism, afflictions to Venus in Scorpio can threaten fulfillments in sex exchange. However, in higher types, this position of Venus can promise the potential for great transmutations of emotion through consecrated devotion -- it can be very spiritual. In Capricorn, as in Virgo, material or practical considerations seem to predominate. An afflicted Venus in Capricorn is relationship, or love or its pretense, as a furtherance of ambition and position. This depletion of Venus is indicative of consummate selfishness in the cold, calculating sense of the word. In Aries, Venus is love as self-expression, carrying out the egoistic, dynamic influence of Mars.

The scope of Venus potential in a chart will be found by determining the harmonious aspects as well as the planets disposed by Venus. The latter phrase is important because Venus herself may be unaspected or weak by position or afflicted by aspect; but planets in Taurus and/or Libra are expressing through Venus and extend her influence into the chart. Since Venus is passive, the result of transmutative processes -- she is afflicted -- she does not afflict another planet. Squares and oppositions to Venus, or malefic conjunctions, represent (1) the possibilities of frustration of the urge to union and the expression of love; (2) states of consciousness that are inhibitive to the development of the aesthetic and social urges. Venus sextiling an otherwise afflicted planet shows the need for using Venus as an alchemical agency to redeem the other planet from its affliction. Trines to Venus represent flowerings of the soul, the cultivation of inner graces of mind and emotion, the capacities for beautiful and joyous living.

When Venus is unaspected, we must regard her house position as the focal point of the social urge; her sign position indicates the esoteric potential of the love nature. We can interpret this pattern as representing an incarnation in which alchemical prepara-

tion is being made for the future. Though Venus, in this case, gives little promise of reward in this life, yet if reaction patterns are established by which self-isolative impulses are transmuted into giving, or devotion to an ideal or work or the cultivation of sympathetic understanding, the process will build in a Venus return in the future. The person with an unsuspected Venus may possess a disposition that is not particularly happy or sociable, but if he does something now and then to make someone else happy or encouraged, he then expresses energy in terms of Venus, an emanation of good-will which must, inevitably, reap its reward.

Venus strong by influence but afflicted by aspects is "urge without cultivation:" the gregarious man who can't distinguish friends from acquaintances; the woman who just loves beautiful colors, and wears a red hat, a purple coat, a yellow dress, and pink shoes; the "artist" who will sing at the slightest provocation, while his voice distresses all who hear him; the woman who is addicted to collecting "nice things," and whose home is a jungle of incoherent bric-a-brac. These are cartoon-like examples of Venus being spilled out all over the place. These persons display a decided lack of discriminative selection or a sense of the fitness of things. Venus is always the "nicest way of doing anything."

At this point we suggest a synthesis of Venus with the three "primitives" -- Mars, Moon, and Saturn. These three form the foundations of experience on the emotional, mental, and physical planes and their relationship with Venus gives us the how and why of her scope and influence in the chart.

Mars-Venus: This is the pattern of desire love, the sex impulse and its refinement through union, the assertiveness of self and its completion through relationship, the projection of dynamic urge and its perfected fulfillment; in marital experience -- fulfilled matehood through the integration of male and female polarities. Regardless of the physical sex of the person, the predominance of either Mars or Venus in the chart

indicates the predominant polarity tendency. If both are deficient, the emotional potentials are low, sexuality lacks fire, and the purely mental or the purely physical expressions of life will predominate in the person's experience. If Mars afflicts Venus, it is necessary to compare carefully the scope of each. Mars strong, Venus weak: predominance of masculinity, dynamic and self-assertive urges and sex desires; Mars weak, Venus strong: femininity predominates, the personality lacks thrust and zest, aesthetic response may be highly developed but there is little urge toward work or effort; this pattern is not favorable for men, since the feminine element predominates over the masculine. Mars sextile or trine Venus: promise of sexual mutuality and fulfilled love impulses; a healthy, integrated emotional nature; capacity to enjoy activity and to work cooperatively; in the charts of either men or women this aspect is favorable, since it promises mutuality between the masculine and feminine phases of personality and relationship.

Moon-Venus: This is the feminine basis of the horoscope. Woman as mother and as mate; the latent feminine polarity in men, indicative of their relationships and experiences with women, generally. Afflictions between Moon and Venus in a woman's chart are indicative of physiological inharmonies, possible frustrations of maternal and wifely impulses, unfulfillments of the affectional capacities. In a man's chart, Moon afflicting Venus is indicative of his feminine karma, inharmonies of relationship with mother, wife and/or female associates. This is the man who is unlearned in the ways of woman-kind -- his feminine patterns are in disorder, unregenerate, and promising of disappointment and friction; through "heart ignorance" he makes painful karma for the future. This man needs to cultivate understanding and sympathy; until he does, his consciousness remains, to a degree, brute-like, particularly if his Mars and Saturn are strong, regardless of aspects.

Saturn-Venus: Inharmoniously, this is joy sacrificed to responsibility, love dominated by duty, or love depleted by intro-

(Continued on page 421)



The Children of Virgo, 1976

Birthdays: August 23 to September 22

SIGN - Virgo, the virgin.

QUALITY - Common, or flexible and convertible application of basic energy forms.

ELEMENT - Earth, or the body. The gathering of experience in life to be used as raw material for soul-growth.

PHYSICAL ANALOGY - Coolness

EXOTERIC ANATOMY - Specific: Duodenum, small intestine, appendix, peritoneum, mesentery, pancreas, spleen, liver, portal veins, solar plexus, and uterus. General: those organs and structures that enter into the process of assimilation of nutrients and their incorporation into the body.

PHYSIOLOGY - Mercury, the ruler of Virgo, 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 - Virgo is one representation of the vital body.

TABERNACLE IN THE WILDERNESS - Virgo represents the Table of Shewbread laden with two piles of unleavened bread, six loaves in each pile. These loaves symbolize the selfless service the aspirant performs in the world that becomes useable as raw material for spiritual development. Since we know that all occult development begins with the vital body, and that Virgo is the sign of service with discrimination, we may say that all occult development begins with discriminating service. That is, service is the food that feeds the soul.

BASIC INFLUENCE - Adaptable, reserved, calm, and inclining toward intellectual involvement.

POSITIVE INFLUENCE - A positive Virgo influence inclines toward efficiency, where each effort is made to count and little is wasted. (There may be a tendency toward laziness, however.) People working with this influence are usually capable of analyzing a situation in detail and picking out all the fine points.

Their approach is generally logical and sequential, leaving nothing to chance. If the positive influence of Virgo is highly developed it fortunately gives the common sense not to expect too much perfection from that which has an inevitable amount of imperfection in it. Intellectually, at least, they are able to discriminate and apply their abilities with the proper selectivity.

NEGATIVE INFLUENCE - With the negative influence of Virgo, the ability to discriminate turns into a critical attitude that is always looking for what is wrong with things. That is, there is still an ability to discriminate between what is good and bad (from an intellectual standpoint), but it is the bad side that usually gets all the attention. This tendency to be skeptical of the ultimate good in everything may lead to apathy -- a tendency to see what is wrong with things but a disinclination to do anything to improve them because of a defeatist attitude. This unimaginative turn of mind gives a dull grey cast to everything in the world for those who allow these forces to take hold of them.

LESSONS - In order to realize the highest good from the positive Virgo influence and counteract the development of negative traits, self-conscious control of mental involvement should be cultivated. The mind should be the servant of the Spirit, to be used according to the needs and purposes of the latter. The mind must not be allowed to carry the Spirit away with it into a labyrinth of intellectual fascination. Faith in the goodness of things should be nurtured -- faith that God rules the world and that truth always will triumph in the end. When the wings of inspiration and imagination have been added to the mind it will be saved from the barren desolation of unfeeling calculation and endless mind games.

RULER - Mercury, the planet that indicates mode of thought, is at home in Virgo

and here is able to express its essential nature very strongly. It should be emphasized that Mercury does *not* indicate a person's degree of intelligence, but rather, the way in which he tends to use his mind -- how he tends to employ the mental abilities he does have. One's degree of intelligence is a function of evolutionary development and that is not shown by a horoscope. In the future it may be that Virgo will be ruled by Vulcan, a planet theorized to be situated between Mercury and the Sun.

EXALTATION - Mercury is also exalted in Virgo, indicating that it here is capable of expressing its most positive mental qualities.

DETIMENT - Neptune is in detriment in Virgo, indicating that it here has a difficult time expressing its essential nature. The environment of virgo is intellectual and analytical, depending on logic, reason, and information supplied by the senses. Neptune, on the other hand, aims to bring us into contact with sources of knowledge beyond the linear reasoning process and to supply us with information regarding the life that ensouls various forms, not just the forms through which that life manifests. Virgo analyzes by separating, segregating, and classifying, but Neptune strives toward unity through spiritual insight and understanding.

FALL - Venus is in fall in Virgo, indicating that it here has a difficult time expressing its finer qualities. Virgo allows little slack for the expression of feelings through art and music, or for a general aesthetic appreciation of the things to be found in one's immediate environment. Instead, Venus in Virgo inclines one to study these matters from a more intellectual standpoint.

GREEK MYTHOLOGY - In Greek Mythology, Vulcan was known as Hephaestus. Hephaestus was the master craftsman of the gods, producing all manner of marvelous and miraculous devices at his

forge and in his workshop. He reflects the ideal for Virgo of selfless service, for we find him always busy making something needed by the other gods, or doing so on his own initiative in order to make their efforts more productive and their ordeals less difficult. His ingenuity in constructing these devices is also an apt illustration of the ability of Virgo to find the most efficient and effective way to accomplish a given task. However, the fact that his wife is Aphrodite, goddess of love, points up the necessity for the mind to be wedded to the heart before it can become truly constructive and creative. Heaphaestus does not lightly take his wife's infidelity with Ares, god of war and strife, either. This symbolizes one of the spiritual keywords of Virgo, which is *purity*. We recall that the symbol of Virgo is a virgin.

COSMIC CHRISTIANITY - The Sun in Virgo marks the time of preparation for the annual descent of the Christ Ray to Earth which comes when the Sun crosses into Libra. The approach of the spiritual new year is marked on Earth by the harvest season, when the physical fruits of the Earth are being gathered into storehouses to sustain us through the physically barren season that lies ahead. Similarly, according to the selfless service we have performed in the days now behind us, we will be able to reap a harvest of experience that can be used as a basis for spiritual development in the days to come. Therefore, the time when the Sun is passing through Virgo can be used in preparing ourselves to receive the blessing of the Lord by sanctifying ourselves through prayerful expectancy and adoration.

The 1976 children of Virgo have strong favorable Saturn aspects to both Pluto and Neptune during the entire solar month. These aspects denote a keen sense of duty motivated by humanitarian ideals.

Jupiter in Gemini throughout the solar

month gives an additional mercurial influence which broadens the mind, gives understanding of scientific principles, an ability to organize details into a pattern based on principles, and may urge interest in comparative religion but is often materialistic in concept.

Mars is in Libra from August 24 throughout the solar month, giving persuasive and diplomatic ability together with the good judgment generally to hide critical Virgo feelings. The marriage partner may receive more criticism than people in other relationships, resulting in alternate strife and harmony. This alternation would be accented while Venus is in Virgo, until September 1. Venus in Virgo makes the mind concerned with love but too changeable until the person lets the heart "speak" and establish relative stability. August 28--September 6, Venus trines Jupiter, expanding the ability for and receptivity to art, music, and literature. Venus trine Jupiter also gives ability to relax and enjoy life, a boon to maintaining health for nervous Virgo natives. September 2 through the end of the solar month, Venus is in Libra, promising less critical attention to love relationships, stronger love feelings, and more social tendencies. All 1976 Virgo children may be artistically and musically minded, with the talent being more intellectually oriented for Venus in Virgo, and more emotional for Venus in Libra.

August 23 -- September 12, Mars conjuncts Mercury, making mental effort the primary mode of self-expression. These individuals will enjoy debate and competition along mental and artistic lines. The Mars-Mercury conjunction sharpens an already analytical intellect. Mercury and Mars both trine Jupiter August 23 -- September 3; this indicates a great love of knowledge and an accompanying potential for writing, public speaking, and publishing. The trine broadens the mind and gives the courage to express convictions diplomatically. The creativity and courage of this aspect will be especially prominent because the Sun sextiles Uranus August 23 through September 3.

The sextile strengthens will and healing power, blends the Virgo intellect with intuition, gives understanding of progressive movements and makes the personality more magnetic.

The Sun squares Jupiter August 23 -- 31. This aspect also broadens the mind, and increases generosity and the love of knowledge and travel; however, it leads to over-estimating the value of one's judgment and over-criticism of religion and of easily changeable enthusiasms.

INDIVIDUAL PATTERNS.

The solar month begins with Neptune in Sagittarius, Jupiter in Gemini, and Sun, Mercury, Mars, and Venus in Virgo. These planets are in mutable signs which emphasize the mental qualities of versatility and flexibility, but also vacillation and restlessness.

August 23 --24, the Moon is in the fixed sign Leo. Both Jupiter and the Sun are in the first degree of mutable signs and thus still are influenced by the preceding fixed signs which combine with the Leo Moon influence to give an underlying stability of direction to surface vacillation. The Leo Moon deepens the feelings of love but can be easily changeable due to strong Virgo influences. Typical Leo characteristics of teaching, publishing, a sunny disposition, and a confident, outgoing manner are favored by this Moon position.

August 25 -- 26, the Moon is in Virgo. Both Sun and Moon in Virgo intensify versatility, flexibility, and the ability to work with details, but to some it will give too much restlessness, vacillation, and an overly critical nature. Parents need to encourage stability and a direction in life which contains plenty of variety. This pattern makes good businessmen who travel much or work at a variety of tasks.

August 26 -- September 20, Mercury is in Libra, promoting interest in the arts and ability to cultivate a musical voice. August 26 -- September 1, Venus is in Virgo ruled by Mercury, while Mercury is in

Libra, ruled by Venus, thus giving a beneficial exchange status called mutual reception. Mutual reception is a potential for understanding both Venus and Mercury functions by giving a dualistic power to hold love affairs, artistic abilities, and intellectual discrimination in the light of either intellect or feelings.

August 26 -- September 11, the Sun squares Neptune, increasing Virgo's idealism and intensifying a sympathetic awareness which attracts one to healing work. This aspect also denotes a vague dissatisfaction with religious doctrines and an internal conflict between faith and logic.

August 27 --28, the Moon in Libra brings out social inclinations and gives a somewhat shy but polite and gently talkative person fond of making many acquaintances. Moon, Mercury, and Mars in Libra emphasize venusian receptivity to music, art, social pleasures, and partnership.

August 29 --30, the Moon is in Scorpio. This deepens the Virgo mental faculties and makes the mind very penetrating because of a natural dissatisfaction which gives the desire to dig deep into a subject rather than accept superficial explanations. There is a natural understanding of healing, and possession of much magnetic force. The dissatisfaction of Scorpio Moon adds to the Sun-Neptune internal conflict, so the personality is sometimes over-critical due to a seeking for perfection.

August 31 -- September 2, the Moon is in Sagittarius, giving a jovial, generous, optimistic, outgoing personality, restless, loving to travel, concerned with principles as much as details and seeking to blend the ideal with the practical. Again this Sun-Moon combination is in mutable signs which are flexible and versatile but need to cultivate a sense of purpose to avoid diffusing the energy.

August 30 -- September 15, Mercury conjuncts Pluto and sextiles Saturn, indicating minds capable of analyzing large amounts of information and drawing upon intuitive powers. The need for re-organization often will be felt, and these individuals

will possess rare insight into the causes of disease. The Saturn aspect steadies the mind and makes the individual more aware of responsibility and faithful in carrying it out. August 31 -- September 18, Mars also conjuncts Pluto and sextiles Saturn, denoting ability to accept responsibilities in large groups and campaign for reforms. The Mercury, Mars, and Pluto combination gives potential for the release of tremendous mental energy. Some among these individuals will undoubtedly further the art of healing through music and color.

September 1, Mars and Mercury sextile Neptune. Mercury remains sextile until September 15, denoting much inspiration in art, music, or practical lines of healing, writing, or advertising. Mars remains sextile until September 18, heightening the Virgo sense of purity and giving high ideals of personal conduct and the courage to embrace progressive humanitarian concepts.

September 2 --4, the Moon is in earth sign Capricorn, which blends well with earth sign Virgo. This combination is thorough, practical, polite, and easily successful in business, but sometimes melancholy and prone to push the idealistic considerations away in favor of overly pragmatic or selfish considerations. The Sun-Neptune square is nearly exact at this time, making idealistic motives so strong that they will not long be submerged beneath materialistic thought.

September 5 -- 6, the Moon is in Aquarius, the 6th sign removed from Virgo, which is the 6th zodiacal sign. The Aquarian position reinforces the humanitarian desire to be of service to mankind, which is Virgo's destiny. The Aquarian Moon gives a practical mind guided by intuition and progressive desires. New developments in the healing arts will likely attract these children.

For children born between September 6 - 14, platonic love ideals and strong artistic inspirations will be common as Venus conjuncts Pluto and sextiles Neptune.

September 7 -- 9, the Moon is in Pisces, giving an individual who must

reconcile an inner conflict of faith versus intellect. The imagination is strong and fruitful in this position, as are generosity and sympathy, which bring out the nurse and healer in Virgo. The capacity for self-sacrifice in service is well-developed by this position, but perhaps is realized only after periods of strong self-criticism and vacillation about the life's work.

September 9 -- 11, the Moon is in Aries, the sign of the head. The mental faculties are sharpened greatly as is an enterprising drive. This position makes Virgo critical when angry, but gives a generous, helpful, forceful, and magnetic personality which normally will be diplomatic because of the strong influences of Mercury, Venus, and Mars in Libra.

Mercury retrogrades from September 9 through the end of the month, denoting a more introspective personality which, while young, is relatively slow to speak.

September 12 -- 14, the Moon is in Taurus, adding more Venus influence to Venus, Mars, and Mercury in Libra. The practical, thorough, diplomatic, and home-loving facets of the Virgo nature are intensified, making for worldly success. The mind is slow to decide but generally firm once made up. Venus abilities in music, art, and literature are easily developed.

September 13 through the end of the solar month, retrograde Mercury again trines Jupiter, combining the introspective retrograde condition with the mind-broadening of Jupiter. This gives a scientific mind and potential for deep judgment.

September 14 -- 16, the Moon is in Gemini. The Moon and Jupiter in Mercury ruled Gemini add to the Sun's influence in Mercury-ruled Virgo, giving individuals who tend to be overly intellectual in approach to life. An interest in arts and music may be masked early in life by stronger interest in literature, travel, or practical pursuits.

September 17 --19, the Moon is in Cancer. This is another position which reinforces Virgo's love of family, home, and comforts. The nature is sympathetic and

(Continued on page 421)



NEWS

COMMENTARY

South Pacific Coral Used As Mold for Bone Replants

Bone and cartilage replacements for the human body can be cast from metals, plastics or ceramics when South Pacific coral is used as a mold.

A patent will be issued to Eugene W. White and Job Weber, professors at Pennsylvania State University in University Park, and Rod White, a medical student at the State University of New York in Syracuse.

The coral has an elaborate honeycomb structure very close to that of natural bone. The interconnecting pores or voids, ranging up to 500 microns in diameter, are difficult or impossible to produce by mechanical means.

In the patented process coral is machined to the shape needed for a bone or joint replacement, or formed into cylinders, screws, nuts, bolts or pins for repairing the skeleton. In a step described as similar to solidifying an anthill, the coral is vacuum-impregnated with wax and then dissolved in hydrochloric acid. The wax negative is used to make a positive in plastic, ceramic or metal.

Composite implants offer added advantages. A replacement for a joint, as an example, can be made of two or more materials to provide strength along its length and to mimic softer cartilage at its end. . . .

—Houston Chronicle, June 15, 1976

Here is a new and interesting example of the way in which the various life-waves can help each other, and another way in which man is developing Epigenesis. Although the coral came originally

from marine animals, the material being used for these bone molds is, actually, mineral.

Our work with the mineral kingdom represents the beginning of human creativity which, after many eons, will develop into god-like creativity. We are told in the *Cosmo*, p. 426: "At the best, we are able to shape through the mind only such images as have to do with Form, because the human mind was not started until the Earth Period, and therefore is now in its form, or mineral, stage, hence in our operations we are confined to forms, to minerals. We can imagine ways and means of working with mineral forms of the three lower kingdoms, but can do little or nothing with living bodies. We may indeed graft living branch to living tree, or living part of animal or man to other living part, but it is not *life* with which we are working; it is form only. . . .

"In the Jupiter Period the mind will be vivified to some extent and man can then imagine forms which will live and grow, like plants. In the Venus Period, when his mind has acquired 'feeling,' he can create living, growing, and *feeling* things. When he reaches perfection, at the end of the Vulcan Period, he will be able to 'imagine' into existence creatures that will live, grow, feel, and *think*."

Increase in Number of Vegetarians

The following article only recently was brought to our attention by a subscriber. Although it first appeared in January, we believe the subject matter to be of sufficient interest to our readers to warrant re-printing at this time.

Washington - Although no way exists to judge when a so-called eccentricity becomes acceptable or when a minority penetrates the thinking of the majority, signs appear that suggest vegetarianism is gaining practitioners in large numbers. Vegetarians in America now number an estimated 10 million, double the total five years ago. Three years ago, no vegetarian national periodicals were published; today there are four. Some 500 radio stations give time to vegetarians to respond to USDA meat announcements. Every large city has vegetarian restaurants; about 50 vegetarian cook-books currently are in print. Last summer, a 13-day meeting at the University of Maine drew 4,000 vegetarians.

A common characterization of vegetarians portrays them as self-absorbed quacks munching on nuts and grains while preaching to everyone else against meat-eating. A few may fit this stereotype, but the picture emerging from the growing amount of vegetarian literature is different: The committed vegetarian is one who - usually for an emotional reason - decides to stop eating dead animals. After being led by the emotions into questioning the established way, the vegetarian eventually finds a number of intellectual justifications for his conviction. A diet of vegetables, fruit and grains is rational because it is healthy, money-saving, puts one in tune with the moral thinking of Tolstoy, Gandhi and daVinci, and assures the person that he is not a destroyer of animal life. . . .

Sen. Carl Curtis, representing Nebraska, "the beef state," which has more cattle than people, declaimed recently that meat eaters always prevail against vegetarians. But a recent issue of "The Vegetarian Times" reported that Dr. Irving Fisher, professor at Yale University and a vegetarian, got the cooperation of the football coach in an experiment that showed otherwise. All the Yale rookies were put on a vegetarian diet for several weeks and then pitted against the varsity men who

were allowed their regular "balanced" diet. "The untrained rookies were found to have twice the endurance of the meat eaters," the magazine said.

One possible reason for the increase of vegetarians in America is the publicity given to world hunger. The contrast between the diet of the rich and poor had been known, but the facts about how much high protein grains (8 pounds) needed by an animal to produce one pound of meat made it clear that a relationship exists between meat cultures and world hunger.

Many "veggies" prefer not to get into the heavy ethical aspects of their beliefs, but these aspects are a powerful force in the tradition of vegetarianism. It was articulated by Albert Schweitzer: "There slowly grew up in me an unshakeable conviction that we have no right to inflict suffering and death on another living creature unless there is some unavoidable necessity for it, and that we ought all to feel what a horrible thing it is to cause suffering and death out of mere thoughtlessness." Schweitzer kept to his vegetarian diet into his 90s.

If vegetarianism really takes hold in America - a nation of wealth that has made the t-bone steak all but a national symbol - then the movement will have been adopted in the least likely of places. Once such a practice acquires the strength of numbers as it is now doing, it is unlikely to fade away. Delicious vegetables can be as habit-forming as steaks.

Colman McCarthy,
Houston Chronicle, January 18, 1976

New Disney Film for Kids Ridicules Smoking

On the thesis that humor is a more effective motive than fear, Walt Disney has turned out a 16-mm animated film which ridicules the act of smoking, rather than the person who smokes.

Designed to reach elementary through junior high school students, the film, using the humorous approach, tries to dispel the "glamour and sophistication" some youngsters associate with smoking.

Titled *Donald's Better Self*, the 8 one half minute sound and color film is part of a kit which includes a comprehensive teachers' study guide with background information, suggestions for related classroom activities, and a bibliography. It is available for long-term license at \$120, or for rent at \$10, from Walt Disney Educational Media Company, 800 Sonora Ave., Glendale, Ca.

National Health Federation Bulletin, April 1976

Book Review



"King Arthur's Avalon"

King Arthur's Avalon, by Geoffrey Ashe, Fontana Books, London, 1957.

The story of Glastonbury begins before the dawn of recorded history. Although presently in a form of abeyance except as, primarily, a tourist and an archaeological site, it may well be fated again to come into active prominence in a spiritual context.

Geoffrey Ashe, with particular clarity and attention to detail, tells the story of Glastonbury — the land, its buildings, and the diverse and intriguing people who contributed to and were influenced by its existence. Fact, myth, legend, speculation, scholarly historical writings and fraudulent writings obviously put forth by publicity seekers through the ages all are documented, as far as possible, and analyzed with laudable objectivity. Clearly, Mr. Ashe has devoted years of research and thought to this complex and in many ways still fragmentary spiritual and historical saga.

Glastonbury history is as diverse as that of any area on Earth. It was the site of an ancient Celtic burial ground and, presumably, Druidic rites were enacted there. The Roman order supplanted the Celts, and the Christian church eventually supplanted the cults of the ancient gods. It is here, according to tradition, that Arthur, historically an eminently successful general of the fifth century and perhaps also the King

of Round Table fame, lies buried. Joseph of Aramathea may have brought the Grail cup to these shores, and one legend, deemed true by certain occult writers, has it that Jesus, as a boy, journeyed here with Joseph of Aramathea and already then dedicated an ancient church to his mother.

In the fifth century, Glastonbury was first established as the site of a monastery which, tradition has it, was ruled for a time by St. Patrick. The Welsh patron saint, David, also resided for a time in the Abbey. By 600 it was the senior shrine of the Celtic Christian Church, and it alone, of all religious shrines, remained consistent during the upheavals among Anglo-Saxons and Britons which swept through the area. Finally, in about 658, it was captured by the Britons whose king Cenwahl's treatment of the Abbey was "one of the truly regal gestures of history." Here the opposing Christian factions were reconciled. Here Britons and Saxons first learned to live at peace and here, thus, "we unearth the United Kingdom's foundation-stone." The frightful Danish invasions and depredations of the ninth century were finally repelled at Glastonbury, where the Danish chief converted to Christianity.

For centuries, the Abbey was under expansive and generous royal patronage. Of the regally appointed abbots, St. Dunstan, in the tenth century, was the most successful, most famous, and to

this day one of the most beloved. Under his able and kindly leadership, the Abbey grew into a respected religious house without parallel or precedent in England. Succeeding centuries continued fortuitous and, among other distinctions, the Abbey built up one of the finest libraries in England. It remained, then, for the savagery and pillage during the reign of Henry VIII to reduce the long-esteemed spiritual sanctuary to a place of utter desolation.

One reading alone cannot do justice to this book. The historical, legendary, and speculative threads and counter-threads that weave their way through it could each be the subject of a volume in itself. Prolific literary endeavors to romanticise Glastonbury traditions — climaxed by the various Parsival and other Grail stories and Tennyson's "Idylls of the King" — are scrutinized. The accounts of venerable, respected historical writers such as William of Malmsbury and Geoffrey of Monmouth contribute also to the wealth of material in this volume.

Although not new, this book, containing an author's preface added in 1972, is well worth study by occult and orthodox students alike, and by anyone intrigued by the Arthur and Grail legends, the rise of early Christianity, and the historical past of the British Isles.

* * *

FOURTH COMMANDMENT

EXODUS 20:8-11

(Continued from page 408)

words reads: Keep thine hour of meditation holy, it is thy Sabbath; in it there is no need for labor for thee, thy family, thy friend or stranger, for in it thou art to find the source of harmony, thou art to identify thyself with it and within thyself increase it, so that thy whole life shall become sabbatical.

THE CHILDREN OF VIRGO, 1976

(Continued from page 417)

enterprising, fitted for sales work, supplying domestic needs, writing, or working along healing lines.

September 19 -- 21, the Moon is in Leo. The Leo-Virgo influences are similar to those discussed for August 23. However, Venus is now in Libra and the Sun is on the Virgo-Libra cusp, giving a more stable love nature. Leo is the 12th sign to Virgo. This position often carries karmic lessons of power and pride, such that these natives feel more power and ideas than they can fully express. Desire for authority must be sublimated to fulfill the Virgo service role.

The solar month ends with Venus and Mars in Libra. Mercury has retrograded into Virgo, the Sun is on the Virgo-Libra cusp, and the Moon is in Virgo September 21--22. These placements emphasize a Virgo-Libra mixed influence likely presaging an Ego who feels tied to the practical work-a-day world but who looks ahead to freeing himself and working along purely artistic lines. Both the Virgo intellect and the Libra artistic abilities are easily developed, and a combined intellectual-artistic work such as art used for advertising would be one example of ideal work for such people.

* * *

VENUS: PRINCIPLE OF PERFECTED MANIFESTATION

(Continued from page 412)

version, ignorance, or fear; enforced discipline of the aesthetic or love impulses as a karmic return from past excesses; Venus otherwise well-aspected and strong, the square from Saturn may indicate limitation of scope for the perfection of quality. Harmoniously aspected Saturn-Venus is expression of love through responsibility; fulfillment of responsibilities is a channel of flowering of the love capacities; love

(Continued on page 432)

READERS' QUESTIONS

Alternate Rebirth

Question:

In the *Cosmo*, page 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 "inferior," 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.

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 beings and plants 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.

Free Will

Question:

To what extent do we have free will or choice in deciding what we will or will not do?

Answer:

The main events in the life of each person are decided in the post-mortem period, before the Spirit starts back to Earth for rebirth. The selection of these events is largely determined by the Lords of Destiny. The events are shown to the Spirit in the form of a panorama.

The panorama, however, contains only the principal events. The Spirit has free will as to detail. Max Heindel illustrated this point by speaking of a person who had purchased a round-trip ticket with stop-over privileges at main cities enroute. According to the previously arranged terms, he would

be obliged to go through these cities and stop in them for the period during which the train remained there.

The details connected with the journey, however — how he conducted himself in relation to his fellow travelers, his reaction to the scenery, and his mental outlook such as contentment and happiness or discontent and fault-finding — would be matters of free will. He himself, in other words, would decide in what ways he would or would not profit from the pre-arranged journey.

Another element of free will which enters some lives is that of Epigenesis. This is the power of the Spirit to set into operation entirely new causes which are independent of all preceding causes or effects. In this way one initiates a line of action entirely free of past events. Only the more advanced individuals are able to utilize Epigenesis to any appreciable extent, however. The pioneers among humanity, the inventors, master musicians, artists, and other progressives in general, are exercising some degree of it, but the rank and file, practically speaking, exercise little Epigenesis as yet because they are not yet able to use it.

The Christ Ray in the Two Earth Hemispheres

Question:

If the Christ Ray enters the Earth each year and permeates it from center to circumference, why does it not become spring all over the Earth at the same time? Are not the spiritual conditions the same all over the world at the same time, or does the northern hemisphere have an advantage over the southern hemisphere?

Answer:

The Christ Ray begins to draw into the Earth at the time of the autumnal equinox, and reaches the center of the Earth at the winter solstice. From this

central point it permeates every atom of the Earth from center to circumference. The northern latitudes respond more quickly to this life-giving force because of the angle of inclination of the Earth's axis.

In summer the rays of the Sun fall almost vertically upon the northern hemisphere, as far north as $23\frac{1}{2}$ degrees. The oblique angle at which they strike the southern hemisphere at this time, however, is such that little strength is carried with them. Spring in the north receives both the Christ Ray force and the increasing force of the Sun's vertical rays at the same time, and life is brought into manifestation under this dual power.

In the south, the Christ force permeating the Earth unaided by the Sun's force embodied in the vertical rays cannot arouse into activity the life injected into the Earth by the Christ. The manifestation of renewed life that denotes springtime in the north is delayed in the south until September, when the vertical rays of the Sun fall there. At this time, the Christ life has partially dissipated itself and therefore is not quite so fully available for promoting vegetable growth.

The Christ force is at its greatest potency on Holy Night. This is the time of the greatest *spiritual* awakening in both the northern and southern hemispheres, but physical results are not obtained until the forces embodied in the vertical rays of the physical Sun are joined to those of the Christ Spirit.

At the present time, the northern hemisphere has a decided advantage over the southern one as regards its evolution. At a future period, the rotation of the Earth's poles will bring the southern hemisphere into the same relative position as that which now obtains at the northern one, and then it will have a like advantage over the northern. Thus, ultimately, both hemispheres receive the same advantage, although it is given alternately.



NUTRITION and HEALTH

Researchers Claim —

Vitamin A Can Prevent and Cure Cancer — But 1 American in 3 Doesn't Get Enough of It

Dramatic evidence that treatment with vitamin A reverses the effects of cancer has been found at two leading American universities and a top Swiss research center.

At the same time, the researchers declare that, shockingly, nearly one in every three Americans suffers from some degree of vitamin A deficiency — which can leave them dangerously vulnerable to cancer-causing substances.

Vitamin A is one of the most important of all nutritional needs. It is found in many vegetables, liver, beefsteak, butter and other milk products.

At Vanderbilt University in Nashville, Tennessee, professor of biochemistry and medicine Dr. Frank Chytil told *The Enquirer*:

"Recent dramatic findings about vitamin A and its effects on cancer have opened up a whole new approach to cancer therapy.

"With vitamin A therapy, doctors now have a way to restore body cells to normal — rather than destroy them with surgery, chemotherapy or radiation. We now have laboratory evidence that cancers such as breast, lung and skin tumors can be cured by treatment with vitamin A."

The vitamin will also help prevent cancer from occurring, Dr. Chytil reported. "People can certainly cut their chances of getting cancer by making sure they are not deficient in vitamin A," he said.

Dr. Chytil's research on vitamin A and cancer is being funded by the government's National Institutes of Health. His co-researcher, Dr. David Ong, said: "We know that lack of vitamin A retards normal growth, weakens the mucous linings of the body and causes night blindness. But when the

proper level of vitamin A is restored, the body returns to normal.

"Work with patients in Europe strongly indicates that vitamin A works the same way with cancer,"

At the famed Hoffman-LaRoche Research Laboratory in Basel, Switzerland, Dr. Werner Bollag, director of experimental medicine, said:

"Vitamin A in ointment form was applied to skin-cancer patients. Of 60 patients, 24 showed complete improvement, and 27 more showed partial improvement. In a group of 11 patients with malignant skin tumors, full clinical remission (disappearance of the tumors) was obtained in 5 cases."

Dr. Bollag also cited studies going back to 1970 which showed similar success rates on cancers of the mouth and larynx with vitamin A therapy.

At the Massachusetts Institute of Technology (MIT), nutritional researcher Dr. George Plotkin said: "A deficiency of vitamin A prevents a mucous coating from forming on the trachea, lungs, rectum, digestive system and on the inside of the skin.

"The vitamin A deficiency doesn't cause cancer, but it makes these areas less able to resist cancer."

Dr. George Wolf, MIT professor of nutritional chemistry, said:

"We estimate that about 30 percent of the American public suffers from some degree of vitamin A deficiency, early symptoms of which are loss of smell and taste, a dryness of the skin and the mucous linings of the nose and throat.

"You can easily get sufficient vitamin A

each day by eating one normal helping of dark green vegetables such as broccoli, or others such as carrots and tomatoes, or some fish or liver.

"If you don't eat these foods — or want to doubly safe — then take vitamin A pills with 5,000 or 10,000 international units each day. The cost is only about 5 cents a week.

"More than that is of no help. In fact, too much vitamin A can be dangerous. Taking 75,000 international units a day over a period of several months would have a toxic effect."

At the federal Food and Drug Administration, a spokesman told *The Enquirer* that vitamin A is now under study as a cancer treatment.

—by Bernie Ward, *National Enquirer*, February 10, 1976

In view of the harmful side effects that can result from more conventional forms of cancer treatment, it is certainly to be hoped that vitamin A therapy will be found feasible and brought into widespread use. Dietary and other natural treatment of any disease is, of course, far preferable to treatment with drugs and other artificial means.

Seeds and Grains

Seeds and grains are important foods, particularly for the vegetarian. Most seeds contain large amounts of phosphorous, particularly important in the development and maintenance of healthy brain tissue, bones, and teeth, and of magnesium, essential to the health of blood, kidneys, and hair. In addition, seeds which have been allowed to sprout are good sources of vitamins A, B, C, E, K, and F.

Sunflower seeds are prime sources of protein, unsaturated fatty acids, healthful carbohydrates, and almost all vitamins, minerals, and enzymes. When blended, they make a good substitute for cow's milk. They promote internal and external revitalization, thus helping promote abundant health.

Alfalfa seeds are a rich source of protein, vitamins, and minerals, particularly iron. Alfalfa sprouts are rich in

vitamins A, B, C, D, E, F, K, and U. Chlorophyll content in six-day sprouted alfalfa destroys putrifactive bacteria in the digestive tract; this, in turn, permits an increase of the beneficial lactic-forming bacteria in the digestive tract.

Buckwheat is a good source of rutin, which helps maintain healthy blood. It builds up capillaries, is a good blood cleanser, and has been found helpful in cases of high blood pressure. When green, it has a high amount of lecithin.

Millet, an alkaline food, is a good source of protein (which is found primarily in acid foods). It is also well supplied with calcium and carbohydrates.

Wheat germ is a highly nutritious cereal food, containing protein, B-complex vitamins, calcium, iron, and potassium and a rich supply of vitamin E.

Sesame seeds provide an exceptional source of calcium, B-complex vitamins, unsaturated fatty acids, and amino acids.

Flax seeds are generally used for their oil. They are also good sources of vitamin F and unsaturated fatty acids.

Fenugreek seeds contain large amounts of lecithin and other nutrients, and are about 30 percent protein.



Pumpkin seeds contain large quantities of unsaturated fatty acids and various other nutrients, and are said to build strength and vigor in advanced years.

Chickpeas are a valuable protein source. They are more easily digested when sprouted.

Mung beans, sprouted, are rich in vitamins A and C, thiamine and riboflavin. During the sprouting process, the starches are converted to simple sugars and protein takes on an amino acid form.

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. Cesario
 Bastos, 366
 Sao Paulo - Sao Jose dos Campos:
 Caixa Postal 369
 Sao Paulo:—Piracicaba: Rua do Rosario,
 1331
 Rio de Janeiro: R. Jose Bonifacio, 1035,
 Apto. 204 - Todos os Santos
 Porto Alegre: Rio Grande do Sul R.
 Santana, 1021

CHILE

Santiago:—Casilla 9154
 Vina del Mar:—Ave. Maruna, 970

COLOMBIA

Bogota:—Apartado Nacional 2127

COSTA RICA

San Jose:—Apartado 6239

CUBA

La Habana:—Santa Amelia, 22114; Aroyo
 Naranjo

ECUADOR

Quito:—Salinas, 446

MEXICO

Mexico, D.F.:—Apartado M-7569

PARAGUAY

Asuncion:—Washington, 673

PERU

Lima:—Casilla 10134

PUERTO RICO

Caguas:—B-36 Calle 16, Villa Nueva -
 00625

Caparra Terrace:—Calle 34 S.O., No.
 1324-00921

REPUBLICA DOMINICANA

Santo Domingo:—Apartado 613

URUGUAY

Montevideo:—San Jose, 1184

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

From the Rosicrucian Fellowship Vegetarian Cookbook

BRUSSELS SPROUTS

The name is derived from the City of Brussels in Belgium where they are commonly grown as well as in France and in England. Suggested in kidney and bladder ailments. Contain calcium, flourine, phosphorus, potassium, sulphur, vitamins A and C.

CREAMED BRUSSELS SPROUTS

Fresh brussels sprouts
 Boiling distilled water
 Certified raw milk
 ½ tsp caraway seed herb
 2 Tbs butter
 Vegetable salt
 1 Tbs unbleached flour

Thoroughly clean sprouts, removing outside stems and coarse outer leaves. Steam over a little boiling water with caraway seed until tender; drain. Melt butter, blend in flour and salt thoroughly; simmer until cream color, stirring continuously. Add enough milk to make sauce. Spread over sprouts and serve.

BRUSSELS SPROUTS WITH TOMATO SAUCE

1 quart brussels sprouts
 2 Tbs melted butter
 ½ cup hot tomato juice
 3 Tbsp unbleached flour
 ¼ cup grated cheese
 1 tsp vegetable salt
 1 cup certified raw milk

Clean thoroughly; steam sprouts over little boiling water until tender; drain. Blend butter, flour, and salt; add tomato juice. Pour mixture slowly into milk. Cook in double boiler, stirring until thickened. Place sprouts in oiled custard cups in 1 qt. casserole. Cover with sauce; sprinkle with cheese. Bake in 350 degree oven until browned, about 15 minutes. Serves 6 to 8.



HEALING

The Effects of Music

Music can heal quivering nerves and rebuild devitalized nerve force in sensitive people as nothing else can do. There are few Egos sensitive to higher impacts who are not also sensitive to musical vibration and therefore possess to a greater or lesser extent--depending somewhat upon musical education and experience in the outer world--what we now speak of as musical perception.

Musical perception has its roots in the spiritual being, manifests outwardly through emotional channels, and belongs altogether in the higher spiritual realms. The lowest and coarsest vibrations--those known to earthly sense--afford only a slight understanding of what the reality of music consists. Being of spiritual content, musical reality is cognized only by spiritual sense perception, yet its counterpart exists upon all planes and is found in all walks of life, in all tribes and races, in that form which makes it comprehensible and acceptable and a racial necessity.

The savage tom-toms carry as much of musical effect, or emotional pleasure and stimulus, to the undeveloped native, as orchestral symphonies to those in advanced races who have great musical capacity and knowledge

Music should never be classed as one of the "arts." It is truly an element in the construction of spheres, and the phrase "the morning stars sang together for joy," carries deep meaning to a developed intuition. Musical imitations and travesties there are, appealing to the lowest forms of human intelligence and causing suffering to those whose musical appreciation and understanding is of a higher order.

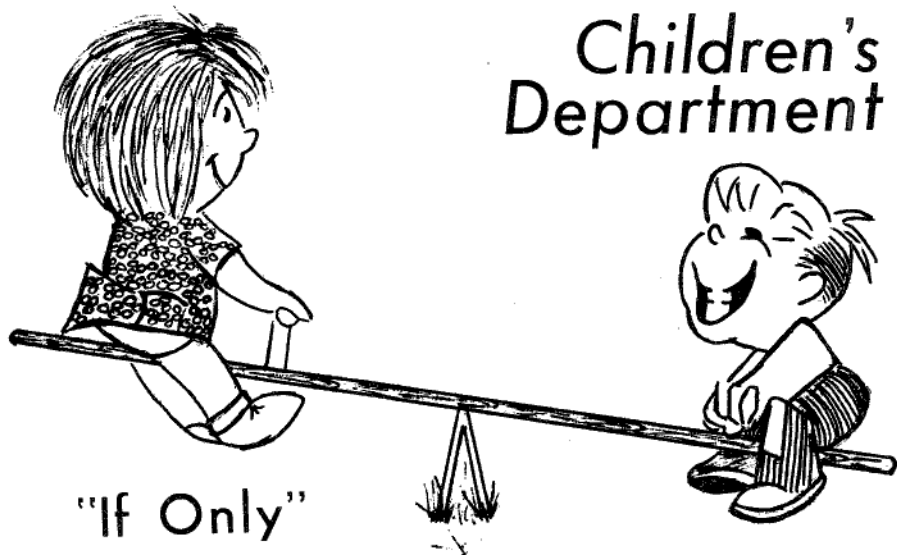
May the day be hastened when man shall realize the true origin and office of music, giving it proper value in his own life and learning its potencies and powers--becoming more sensitive to its influence and more impressionable to the musical impacts which aid in the development of the Integral Self.

--K.H.P.

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:

September... 3--10--17--24--30

Children's Department



"If Only"

Dagmar Frahme

Aladin the seahorse lived in a large body of water, of which he had never seen the end. Sometimes he tried to find the end. He swam and swam, farther and farther away from home, but he never did find the end. He always got lost, though, and his father had to look for him and bring him home.

Whenever this happened, Aladin got a scolding for swimming away, and a warning never to do it again. There were many dangers in the large body of water, said Aladin's father. There were big fish just waiting to have little seahorses like Aladin for dessert. There were big men just waiting to catch little seahorses like Aladin and put them in aquariums or, much worse, inside glass paper weights.

Then Aladin promised never, never, never to swim away again. And he never did - until the next time.

Whenever there was a next time, Aladin's father scolded him sternly and warned him all over again. "Don't swim out of our neighborhood by yourself. If you do, one of these days a big fish is going to have you for dessert, or a big man is going to catch you and put you in an aquarium or a paper weight. Then you will never see your mother or your brothers and sisters or me again."

Then Aladin promised for the thirteenth or fourteenth or fifteenth time never, never, never to swim away again. And he never did - until the next time.

One day Aladin was doing nothing in particular when a group of his friends swam by. There were Smiley Sturgeon and Cal Grouper and Nathaniel Flounder, and several others.

"Hi, Aladin," called Nathaniel. "We're going to the coral reef to look for adventure. Want to come?"

"The coral reef!" exclaimed Aladin, who had never seen it but had heard many legends about strange creatures who lived there. "But that's a long way off."

"Sure it is," said Nathaniel. "You're not going to find adventure close to home, you know."

"But my father said I wasn't supposed to swim out of the neighborhood by myself," said Aladin. "He said it's dangerous."

"But you won't be by yourself," Nathaniel pointed out reasonably. "You'll be with us."

"Oh, yeah," said Aladin after thinking that over. "You're right. Uh - is it dangerous?"

"Maybe," said Nathaniel, "if we find adventure. Adventure is often dangerous."

"Oh," said Aladin. "I don't know if I should go or not. I promised my father ---"

"Let's get going!" interrupted Cal impatiently. "It's a crazy idea anyhow to take a sissy seahorse along. He's too scared."

"I'm not a sissy and I'm not scared!" said Aladin fiercely, although that wasn't quite true. He wasn't a sissy, but he was just a little bit scared of going to the coral reef where the strange creatures lived.

"I'm going with you," he announced.

"Ok," said Cal, "but you'll have to keep up. We're in a hurry -- and we're not going to wait."

"You won't have to wait," said Aladin. "I'll keep up with you."

And so the fish started off, Cal muttering under his breath. "What a dumb idea, taking a seahorse on an adventure. He'll never make it."

"Don't pay any attention to Cal," said Nathaniel kindly. "He grouses a lot, but it doesn't mean anything."

"I don't mind," said Aladin, who really did mind. "I'll keep up OK don't worry."

For awhile, Aladin did keep up - much to Cal's surprise. It took every ounce of strength, but Aladin moved through the water right behind the bigger fish until they were farther away from his neighborhood than he had ever been before.

They swam underneath several whales and through a thick kelp bed, and had a little rest while passing the time of day with a deep sea crab who warned them about the sharks in his neighborhood. They didn't see any sharks, but the rest was not long enough to do Aladin much good.

After they started off again, Aladin grew more and more tired, and fell farther and farther behind the others. For a while Nathaniel encouraged him, but then even Nathaniel became impatient.

Cal, far ahead, turned around and

called, "Come on, you guys."

"Aladin can't keep up," Nathaniel called back.

"I told you so!" sneered Cal, swimming back to them. "Well, are *you* coming, or do we leave you both behind?"

"Yes, I'm coming," said Nathaniel. "Go on, I'll catch up."

As Cal swam away with an annoyed flick of his tail, Nathaniel said, "Look Aladin -- I'm sorry but you are holding us up. Why don't you just wait right here, and we'll pick you up on the way back. You can hide in the crack in that rock. You'll be safe there. We'll be back in a few hours."

And before Aladin could say a word, Nathaniel swam away and was out of sight.

Aladin could have cried. Tired out and very disappointed, he slowly made his way to the crack in the rock. He hid himself as well as he could, curled his tail around a piece of seaweed growing there, and fell asleep.

When he woke up, he had no idea where he was, what time it was, or where Nathaniel and the others were.

"I'm hungry," he complained to himself. "I don't want to wait in this crack any more. I'll bet I can find my way home." He uncurled his tail and moved away from the rock.

Poor Aladin! That was probably the most foolish thing he ever did! The crack in the rock was dark, and gloomy, and not very comfortable, but it *was* a safe place for a little seahorse. It was probably the safest place in that whole big body of water outside of Aladin's own neighborhood. If only Aladin had stayed there a little while longer, the terrible things that were about to happen to him probably would never have happened.

But nobody can live on "if onlys" - not people, not birds, not lions and tigers, and not even little seahorses. Aladin had made the decision to leave his safe hiding place, and before that he had made the decision to leave his safe neighborhood.

And this time, although Aladin didn't know it yet, there was going to be no turning back. There was going to be no second chance, or third chance, or fourteenth or fifteenth chance. From now on, Aladin's life was going to be very different from what it had been before.

Aladin swam off in what he was sure was the direction of home. When he got to the kelp bed, he thought, he could hide and rest a bit. So he swam on, farther and farther away from his hiding place in the rock, until he couldn't see the rock any more.

"That kelp bed ought to be turning up pretty soon," said Aladin to himself after a while. "I'm getting tired."

But the kelp bed didn't turn up, and neither did the friendly sea crab, who might have been able to tell Aladin about another hiding place. A giant sting ray slithered along the bottom of the body of water, but he didn't seem to notice Aladin, who kept well out of his way. An electric eel hurried by, sending charges in all directions, and Aladin just barely managed to avoid them.

On and on he swam, and he didn't see anything familiar that might have told him he was getting nearer home. Strange fish circled around him, examining him curiously. Some of them, Aladin thought, looked very sinister indeed.

A giant sea turtle shook his massive head at Aladin. "What are you doing here?" he boomed. "This is not seahorse territory. You'd better go back where you came from fast, if you value your life. There are some mean critters around these parts."

Aladin shuddered as the sea turtle disappeared from sight. He was getting a creepy feeling all up and down his spine. The old turtle was right - this certainly did not seem to be a good place for seahorses.

Aladin wanted nothing better than to get out of there fast. but he had no idea any more in which direction home was. He was hopelessly lost.

"If only I had stayed at the rock," he said to himself, over and over. "If

only I had stayed home in the first place, the way I was supposed to."

But, as we know and as Aladin was soon to find out, nobody can live on "if onlys."

Suddenly Aladin saw, swimming toward him, the strangest creature he had ever seen. It wasn't a fish or a turtle or a crab. It wasn't even a shark, but somehow he was just as much afraid of it as he would have been of a shark.

The creature, all black with something at one end that made bubbles in the water, came closer and closer. Too frightened to try to swim away, Aladin stayed where he was and stared at it as it grew larger. Then, without warning, he felt himself scooped up in something that, he would find out later, was called a net.

Desperately Aladin tried to get out. He thrashed his tail and his whole little body from side to side, but everywhere he turned, something long and thin kept him from getting through. He felt himself being pulled up higher and higher through the water. Up, up, up he went, the terrible black creature beside him all the way. Then came a dreadful moment when he was yanked out of the water.



Aladin gasped and flopped around desperately in the net. He had almost lost consciousness when -- plop! he was dumped back into the water. But again he was trapped. He could swim a few inches in each direction, and then something barred his way. He could see through whatever it was; he couldn't go through it.

Aladin swam wildly around, first in one direction, then in another. Back, forth, sideways, around and around he went, desperately trying to get out of whatever he was in. But it was no use. Everywhere, that strange "something" was in his way.

"Better take it easy, son," said a voice behind him suddenly. "We can't get out of here. We're trapped for good."

Aladin wheeled around. Behind him, watching sympathetically, was a seahorse who was probably about as old as Aladin's father.



"You're -- you're a seahorse," breathed Aladin. "Boy, am I glad to see you!"

"Yup, I'm a seahorse," agreed the seahorse. "Name's Charlie. Been here since yesterday. Glad to have company, though I'm sorry you are in this pickle."

Aladin stared at Charlie. He had been here since yesterday! Yesterday Aladin had still been swimming around his own, safe neighborhood, playing with his brothers and sisters. Yesterday seemed a very long time ago.

"My name's Aladin," he said finally. "Where are we? What's happened to us?"

"We've been captured," said Charlie calmly. "By men."

"So that's what that terrible creature was," Aladin whispered.

"Yup," agreed Charlie. "Only you haven't seen what men really look like yet. You just saw one in his diving suit. But you'll see the real thing soon enough."

"Are they going to put us in paper weights?" asked Aladin, tears filling his eyes.

"Dunno for sure," mused Charlie, "but I don't think so. They keep talking about something called 'Sealand.' Don't

sound like no paper weight factory to me. Sounds more like a place where men watch fish."

"Like in aquariums?" asked Aladin, who had heard enough to know that if you were in an aquarium, there was usually a man's face peering at you from the other side.

"Yup," agreed Charlie again.

"Are we in an aquarium now?" asked Aladin.

"Sort of," answered Charlie, "but from the way they talked, this is some sort of temporary deal. The ones in this Sealand place are bigger, and if we do get in there, I think we'll have more room. Can't take too much more of *these* cramped quarters!"

Then Aladin started to cry. He didn't try to stop the tears. He couldn't have stopped them, even though he was embarrassed about behaving like a baby in front of another seahorse. But he thought of his father and mother and brothers and sisters, and his old, safe neighborhood, and Smiley and Cal and Nathaniel, and all the other good friends whom he would never see again. It was all too much to bear.

"If only I had listened to my father," he sobbed. "If only I'd stayed in my own, safe neighborhood."

"I know, son, I know," said Charlie kindly. "There are a lot of 'if onlys' in all our lives. But none of us can live on 'if onlys.'"

We've got to live on what is really happening, and if we can learn from our 'if onlys' not to make the same mistake again, we can learn to make better decisions so that what is really happening gets to be nicer and nicer."

Aladin's only answer was to go on sobbing. Gently, Charlie curled his tail around Aladin's.

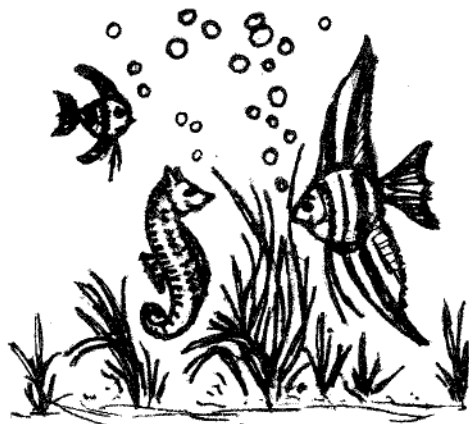
"Cry all you want now, son," he said. "Let it all out. You'll feel better then. In a few weeks, you'll even get used to all this."

"I'll never get used to it," sobbed Aladin.

But Charlie was right. In a few weeks, they were settled in an aquarium in Sealand, which was a place where people came to watch fish. The aquarium was bigger than Charlie thought it would be, not as big as Aladin hoped it would be, but much bigger and better and nicer than the temporary aquarium in which they had first been put.

There were other seahorses in the aquarium, some of whom had been born there and knew nothing about the large body of water that had once been Aladin's home. They thought everyone lived in an aquarium. "Imagine!" said Aladin, quite incredulous, to Charlie.

Aladin missed his father and mother and brothers and sisters and all his good friends, and sometimes he still cried for them,



but he and Charlie did make many new friends in the aquarium, and they weren't lonely.

Aladin had to admit that things were not as bad as they might have been. At least, they weren't going to a paper weight factory!

Every day, many people came to see Aladin and Charlie and the other seahorses. Aladin watched them as they went around the big room. They said, "Oh, my!" in front of the piranhas, and "Wow!" in front of the electric eel, and "Whew!"

in front of the giant groupers. They said "Aaaaah!" in front of the neon tetras, and "Ha!" in front of the lion fish. But it was only when they were in front of the seahorses that they said, "Aren't they cute!"

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VENUS: PRINCIPLE OF PERFECTED MANIFESTATION

(Continued from page 421)

is here seen to be an anchor, an agency of beneficial restraint and direction of energy and work. This is "love which must be made manifest" -- the dream must actually be lived. Constancy and fidelity are keywords of this aspect; love goes deep and lasts long. Union serves to stimulate practical talents and the experience of loving forms a solid basis for constructive well-rounded-out living.

* * *

EULOGY OF LOVE

(Continued from page 399)

In the Temple service we express the desire to be used as self-conscious channels in the service of the Elder Brothers. We also use love as the theme of our meditation. This love is the power which we are to use in our higher life.

If we radiate love it matters little what we lack. If we do not express love in our hearts and live it, it matters little what other qualifications we have. Wealth, culture, brilliant mentality, intellectual attainments are as nothing without love.

Love is God, and without it we are mere shells -- isolated units without purpose. With that love filling all our being and shining through us we become powerful forces working with the cosmic Life.

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