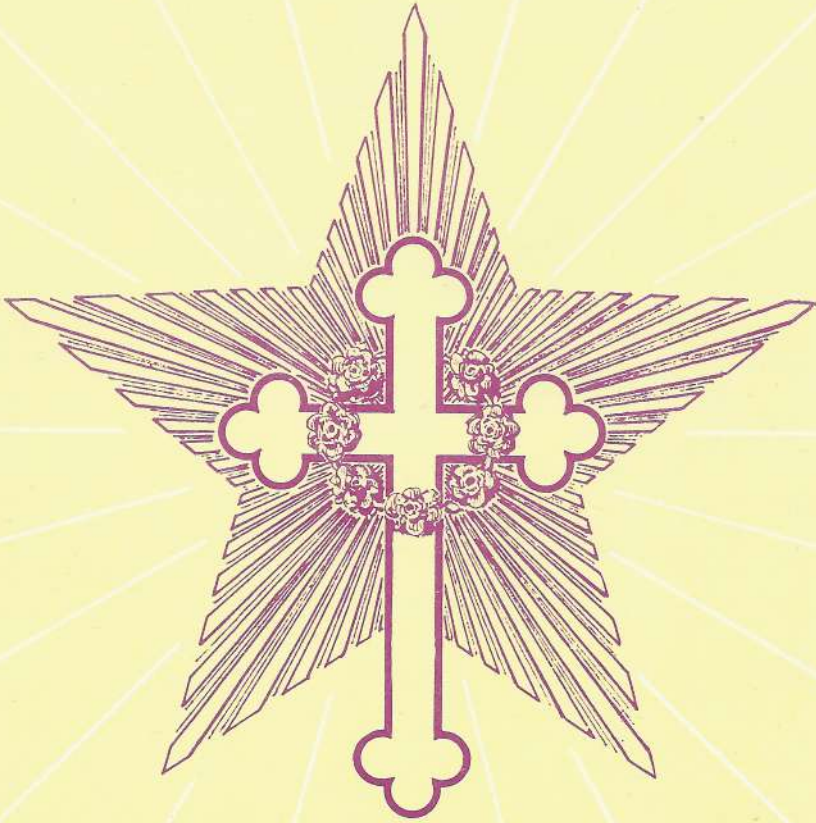
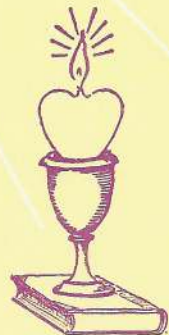


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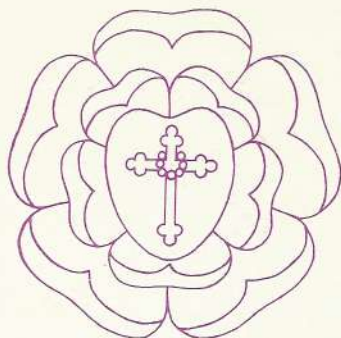


*The
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THE ROSICRUCIAN MYSTERIES

by Max Heindel



Problem of Life and Its Solution.

The Constitution of Man.

Life After Death.

It Analyzes the Three Theories of Life:

The Materialistic Theory.

The Theological Theory.

The Theory of Rebirth.

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"A Sane Mind, A Soft heart, A Sound Body"

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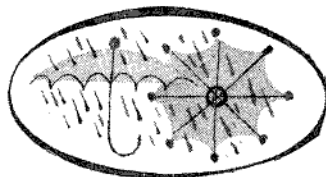
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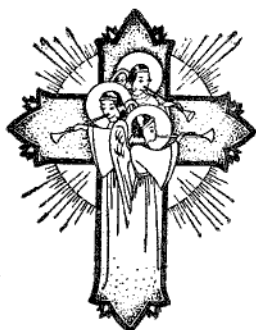


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Out of This Life

Out of this life I shall never take
Things of silver and gold I make;
All that I cherish and hoard away,
After I leave, on this earth must stay.

Though I have toiled for a painting rare
To hang on a wall, I must leave it there.
Though I call it mine and boast its worth
I must give it up when I leave this earth.

All that I gather and all that I keep
I must leave behind when I fall asleep.
And I often wonder what I shall own
In that other life, when I pass alone,
What shall they find and what will they see
In the soul that answers to the call for me?

Shall the great Judge learn, when my task
is through
That the spirit has gathered some riches too?
Or shall it at last be mine to find,
That all I've worked for, I've left behind?

—Unknown

Ascension

At night when one has loosed the body-bonds
in sleep
To walk again the purple pathways of the
sky,
The silent strings of Mem'ries haloed harp
Are swept with tune in regal rhythmic beat,
While thoughts of One who trod the earth
long years ago
Come crowding swift to merge in vision
rare
In bright'ning clouds of pink on starry
blue,
The Lord of Life and Love, ascends to realms
above,
To be at one with God, the Father of
mankind.

—Isabel Powers Crutchett

An Allegory

Eons ago I was a nut, lying on parched
ground.
Bit by bit this nut got buried.
How deep? Nobody knows.
As time went on, rains began
to fall, much rain, and this
nut began to stir.
Finally it burst its hard shell,
looking for a way out.
But there were more problems.
All sizes of rocks intervened.
Determination kept persisting.
Roots kept putting forth.
Strong roots were needed,
Because this was to be a large strong Tree!
By and by a shoot came through the Earth
and began to grow.
There was wind;
There were rain and snow;
But there was Sunshine, too,
and so this little tree grew and grew
into its Heritage — —

—Hilda Bonnell

The Message of Easter

Beneath the awesome glory and wonder of Easter quietly shines the Unspeakable Love of God. What but Love beyond our comprehension could have given an Easter to the world?

In the midst of death, Life. In the midst of darkness, Light — the Lamb of God, spotless and without blemish, unprotestingly sacrificing Himself for mankind. From that moment the tide was turned in favor of Life. Though the cynic deny it, slowly, slowly, Christ's sacrifice of love is changing the world.

Hope flickers low, but with remembrance of the words, "While we were yet sinners, Christ died for us" (*Romans 5:8*), it flares anew. Many in their need have called upon His Name, and have received an answer; many have known a resurrection day in their own lives; many have found the message of Easter to be not only Life but Love, profound and consoling, bringing rest and healing on its wings.

In joy hearts have cried, "He is risen," and heard the joyous response, "He is risen indeed." From that day forward has been an awareness of a loving, guiding Presence in their lives.

The message of Easter is for everyone. No one is excluded from Love, for "God is Love." (1 *John 4:8*)

Christ Jesus, as Son of God, showed us the depth and circumference of Love and the indestructibility of Life.

As the sun of Easter rises in our hearts, we kneel in worship and gratitude, our faces lifted to the Light, crying with Thomas, "My Lord and my God."



Mystic



Light

God's Greatest Gift

Michael Miles

“**I**n the world ye shall have tribulation, but be of good cheer, for I have overcome the world.” In these few lines we have, perhaps, the most important essence of Christianity. Whenever we try to understand within our hearts the meaning of Easter, we can find it in those few words — especially the part: “Be of good cheer, for I have overcome the world.”

When we study the Being Who is Christ, Who manifested upon this physical plane and gave us the Teachings we now have as Christianity, we find something very unusual, very different from all the teachings and religions of the past. For we find with Christ not just a Teaching; we find a Deed. We find, not merely something that was dispensed to the people to guide them further into matter, as the teachings of other religions and philosophies did, but, instead, we find something which is there to help us amalgamate the physical world with that of the Spirit.

Therefore let us look particularly into the last few days of Christ's earthly ministry, so that we may gain a better understanding of what Christianity teaches us. The Beatitudes and the Sermon on the Mount contain some very remarkable Teachings. We find that we are to love

our neighbor. We find that we are to forgive those who trespass against us. Perhaps one of the most significant things about the Sermon on the Mount is the continual insistence on love and forgiveness.

If these teachings of Christianity are to be meaningful, we must examine the deeds and actions of the Person, or the Being, Who taught these things. That Being is Christ. We find, for example, that when Christ was taken prisoner on the mountain where He was with His disciples, His first act was to heal the ear of the High Priest's servant, after Peter had cut it off. He told Peter not to do this sort of thing, for His enemies could not take Him if it were not meant for them to take Him. Even His enemies He healed. He did not allow them to step on Him, but at the same time, He allowed them to take Him. By healing them He, in a sense, put Himself above them.

If we follow the activities of Christ after that, we find that He truly had tribulation, just as He has said: “For in the world ye shall find tribulation.” We follow Him into the court of Annas,

who was the force behind the High Priest, Caiaphas. We find Annas trying to intimidate Christ. And it is interesting that Annas is one of the few people to whom Christ actually talked before the Crucifixion. Christ told him, in a sense, that it was His duty to go through the tribulations of the world, and that there was nothing Annas and his followers could do to Him. Indeed, the forthcoming events were God's, and not theirs. And He told them who He was. He was Christ.

Later, Christ would not talk to Herod, but He did speak to those who were the spiritual leaders of man at that time. These were the ones He told that they were hypocrites, doing wrong.

When He talked about the political structure of the day, He said, "Render unto Caesar what is Caesar's, and unto God what is God's." But when it came to the religious side, He stood up for that which is true and continually put the religious leaders in their place.

After the visit to Herod came the trial before Caiaphas and all the religious leaders of the Jewish community. Here, too, they brought accusations against Him. And here, again, we find an example of the real essence of Christianity. For we find that He did not fight them. They asked if He called Himself the Son of God, and He said, "You say that of me." He did not come right out and say that He was king, but He admitted, by *their* own words, that He was. He had all the power in the world, but He did not fight them.

From Caiaphas and the religious community, He was taken to Pilate, and this is a deeply significant and powerful event. We have many little scenes going on between Pilate and the crowd and Pilate and Christ. The crowd repeatedly said that He made Himself king and there is no king but Caesar. He cannot be king and Caesar be king also. Therefore, they called this a political heresy. And from the religious point of view, although He said that He was the Son of God, He is not the Son

of God. Therefore, He must be crucified. The continual cry of the crowd was, "Crucify him!"

Pilate was much upset, because he did not know what he was to do. So he talked with Christ and said, "Do you not know that I have the power to save you or to crucify you?" And Christ said, "My kingdom is not of this world; my kingdom is of the spiritual world. If the power were not given to you, you could not do a thing to me. But the power has been given to you."

We find here examples of the meekness and lowliness of Christ. When the soldiers spat upon Him and slapped Him and dressed Him in robes and made fun of Him, He did not fight them, but let them do what they wished.

Christianity

The essence of Christianity, in the context of having overcome the world, is found in all the actions of Christ. He knew that no matter what the political or the religious structure of the world did, He still was of the spiritual world. Therefore, the physical world could not overcome that which was in Him — that which was of the Spirit.

This is a very important part of Christianity, which we should think about. Christianity is not a passive religion; it is a religion at which one must work. When we seek to understand what Christ did on that day almost 2000 years ago, we cannot understand it merely by reading about it. We must go farther and try to take it into ourselves, that we may comprehend exactly what it is to be a Christian.

If we are to be Christians, we must become Christ-like. In the mission of Christ, we find exemplified continually the Christian deeds that are expected of us. When we are put upon by the political structure of the day or when we recognize the mis-teachings of the religious structure of the day, we have to accept them in the manner in which Christ did — humbly. For we know, within ourselves, that we

are Spirits — Sparks from God which cannot be destroyed. This is told in the words: "For I have overcome the world."

After the Crucifixion, when they had laid Him in the grave, He came back. He came back and proved to each individual that His Spirit is indestructible. This is something that no man can take away from Him.

Mary Magdalene

The first individual who saw Christ after He had been crucified was Mary Magdalene. We know that Mary Magdalene was the sinner caught in adultery. Because of what happened to her — because of the change in her life — she was particularly adapted to seeing Christ after He arose. Of all His followers she, perhaps, can be considered the lowest. Her life before meeting Him had been that of an adultress — one who was very much enmeshed in the physical senses. And, therefore, she was the most ensnared in the physical world. Thus, she was the first to see Christ, because she had sunk the lowest into matter and now aspired to that which was highest.

This is also something we have within ourselves. The feminine element within our own beings has also gone down very far into matter — so far into matter that we no longer can perceive rightly the Spirit. Mary Magdalene, in a sense, represents our soul. Our soul has been caught in adultery; it has fallen in love with the material world. But after once realizing that it has ensnared itself in the world of matter, it can rise to untold heights.

It is interesting to note, too, that Mary Magdalene at first did not see Him as Christ; she thought He was the gardener. This, too, is symbolic. Christ talked about the seed and the sower, and about where some seed fell that grew and where some fell that did not grow. Mary Magdalene saw Christ as the gardener, the sower of seeds. For He was crucified, and His mission now would be to sow spiritual seeds from a different realm.

Crucifixion - Resurrection

Now all the things that Christ had

talked about were coming to pass in His life. He gave us one of our most profound lessons when He said, on the Cross: "Father, forgive them, for they know not what they do." Then He took this essence of forgiveness — the most powerful love that He had — from the Crucifixion and brought it into the Resurrection. All of the deeds that He had done in the flesh had been incorporated into His soul, so now He, above all beings in the spiritual world, was most able to understand man and his plight and to spread spiritual seeds from a different realm. And because He proved to each individual that his Spirit was immortal and that it, too, can plant spiritual seeds in the physical world. He assured man that the physical world cannot own or control him.

In the Crucifixion and the Resurrection, then, we have the essence of Christianity. We have the going through the mire of the material world, and the forgiving of those who are in the material world and blind to the Spirit. Then we have His Resurrection, where He shows Himself as the Son; He has taken the physical body and all the deeds of the physical world and transmuted them into a spiritual essence, when He can give to humanity.

We know, from an esoteric standpoint, that this is not something done once, 2000 years ago. It is something that is done every year. Not for nothing is the physical world, as we see it at Easter, filled with such a Spirit. People of a material turn of mind will say that is because the Sun is changing its course in the heavens, and, as a consequence, we have spring. This is true from a physical point of view. But something has been added to this changing of the Sun's course. Something has been added to the physical world as we know it, and that is the deed of Christ.

Christianity is not just a series of teachings. It is a deed — an action. In order for this action to be a power in the world, it cannot have been taken just once. It must be repeated, over and over again. We in the physical world are, at

best, very dense. We have a hard time understanding the things of the Spirit. Therefore, Christ comes back every year. He rejuvenates the world every year. And He gives us every year something new, with which we may carry ourselves through until He comes again.

At this time of Easter, Christ is rising up, and by His rising up He is pulling all of us into the spiritual world. At Christmas He comes down into our hearts and gives us love, but at Easter He draws out of the world and draws man out of himself, that he may again enjoy the physical world.

Three Ideals

If Easter has not yet imparted to us its full spiritual power, there is a way that we can bring its true significance into our lives. In the Teachings of the Rosicrucian Fellowship, we have basically three ideals: a sane mind, a soft heart, and a sound body. If we wish to understand Christianity, we must put these three mottoes into action.

If we wish to understand Christ, we must first understand Him with a sane mind. Christianity is a religion at which one must work. In the past, religions were given to man that guided him along his way. A teacher told him to do this or that, and it was very easy for him to do so because the teacher gave him the power that was needed. But Christ said, "The kingdom of heaven is within," and if we wish to understand the Christ within, we must apply His Teachings to ourselves. The first step is to understand them from an intellectual point of view. We read about them — in the Bible and in the *Cosmo-Conception*; then we are on the first step toward understanding Christianity.

The second step is that of a soft heart. We leaven our heart with the thoughts we have gathered from our studies. We try to *feel* the things Christ taught. When Christ said, "Forgive thine enemies," we try to go into our hearts and understand what forgiveness means. When He said, "Love thy neighbor," we try to go within and feel what it really means to love our

neighbor, to feel the warmth coming out of our own hearts toward our neighbor, and to feel forgiveness for those who have trespassed against us coming out of us like the warm radiations that come out of the Sun.

The next step is to radiate out of ourselves, into our actions, the understandings gained from the first two steps. We actually try, with our deeds in the physical world, to love our neighbor. We do things as Christ would have us do when He said, "He who would be the greatest among you, let him be the servant of all." When we *think* about His Teachings and try to *feel* them, then they can come out in our lives as truly Christian action.

These thoughts can sustain us as we go out now into the world for the rest of the year, until Christmas brings Christ back to us. We can try to fill ourselves with the intellectual understanding, the heart-felt understanding, and the actions, so that next time when the Christ comes to us we will be able to say that we feel and understand the ideals of the Crucifixion and the Resurrection.

"We are too much in the habit of looking to an outside saviour while harboring a devil within. But till Christ be formed in us, as Paul says, we shall seek in vain. For as it is impossible for us to perceive light and color though they are all about us unless our optic nerve registers their vibration, and as we remain unconscious of sound because the tympanum of our ears are insensitive, so also must we remain blind to the presence of Christ and deaf to His voice until we arouse our dormant spiritual nature within. For once these natures have become awakened, they will reveal the Lord of Love as a fine reality. This on the principle that when a tuning fork is struck, another of identical pitch will also commence to sing, while tuning forks of different pitches will remain mute. Therefore the Christ said that His sheep knew the sound of His voice and responded, but the voice of a stranger they

(Continued on page 153)

Putting On Immortality

Christine Lindeman

The mission and work of Christ cannot be explained in terms of mortality and finiteness. Christ, in the body of Jesus, truly was "in the world but not of it." He conducted Himself, as we should also, in a larger frame of reference. His Teachings transcend the limits of space and time; His Truths are spiritual.

He visibly "put on immortality" for our sakes — an immortality that rests as much in the structure of our nature and life as it does in His. The risen Christ is the visible proof that the grave has no victory and death has no sting — that life is immortal.

The Christ Within each one of us continually beseeches that we, too, become visible proofs of immortality — that we rise from the grave of false thinking and action to the resurrection of true thinking and action. "He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 *John* 5:12) The Christ Within is the Son of God, but he who allows the lower self to dominate his activities remains deaf to the benevolent promptings of the Christ Within.

Our response to the call of the Christ Within is of two distinct levels. We can resist the temptations and snares of the world and overcome its obstacles, keeping ourselves clean and pure despite evil that may threaten to touch us. This, in itself, represents a noble effort — but there is a still higher step. After we have learned to resist and escape that which is sordid, we must learn to take positive action. It is good when our light shines; it is better when we can throw that light out into our surroundings, driving away the encroaching darkness. It is good to reject what is evil; it is better to transmute

evil. It is good to learn to help ourselves; it is better to become so strong that we can help others to help themselves.

No doubt it would have been easy for Christ Jesus to walk among sinful men, simply rejecting the evil He encountered and keeping Himself undefiled by refusing contact. He did much more, however. He associated openly with sinners and publicans, with the unclean and the unchaste. Far from refusing contact, He encouraged it. He rejected the evil there represented, He remained undefiled, but He also did something positive. He countered the evil with Weapons of His own — the Weapons of His Love and His Teachings. With His Love, Christ continues annually to redeem humanity from the death grip of matter; with His Teachings, He has given us that which we need to help ourselves. His Love is the Love underlying all Creation; His Teachings are the highest spiritual Truths as yet made known to man who, when he lives up to them, will manifest immortality.

The philosopher Hume once said that he believed in immortality when he thought of his mother, because there was something in her character which he could not reconcile with final dissolution. The compassionate, the pure, the self-sacrificing among us seem to carry immortality with them. They represent a "goodness" — a spirituality — that, somehow, obviously cannot be destroyed. This is immortality manifest on the physical plane. "The good that men do lives after them."

Even in the narrow, physical context, the continuing cycles of evolution bespeak immortality. No destruction is final; always there are the seeds of further life. Throughout history, humanity has risen again and

rebuilt after flood and famine, earthquakes and wars. The appalling tragedy of "King Lear" ends on a note of conviction that the mortal storm has spent its force and that a new world will rise from the wreckage. Regarding the "Twilight of the Gods" — the final epic of the heroic Niebelungen saga, Max Heindel tells us:

"But as the Phoenix arises rejuvenated and beautiful from its ashes, so also a new Earth, fairer and more ethereal, was seen by the ancient prophethood to arise from the great conflagration. . . Nor was it without population, for, while the great conflagration was in progress, a man and a woman called Lif and Liftharaser (lif means life), were saved and from them springs a new race which lives in peace and close to God."

We know, too, that the victims of destruction — those who have fallen and are presently denied the right to participate in the "new awakening" — will someday, on some other stage, also come into their own. God has not cast them off; God continues to love them as He does all His creation. For a time, they must take the consequences of what they have perpetrated, but they, too, one day will take their place among the risen ones.

Easter brings the thought of conquest: conquest over sin and death, over evil and falsehood. Conquest is the overcoming of wicked habits, the triumph over opposition, and the spiritual exaltation that comes from transcending the selfishly-material side of life. All too often, it seems, we tend to tire of the battle of life, become discouraged with our lot and our continuing trials and tribulations, and display doubt or despair not in keeping with our professed faith. The more expertly we have developed the art of self-mastery, the more easily we can vanquish such demons of doubt and despair. The joy, the exaltation, of Easter will be ours throughout the year if we take ourselves in hand and cultivate the optimism that knowledge of and belief in our origin, our destiny, and our oneness with Divinity, *should* generate.

With the triumph — the conquest — of the Christ Within, we will be endued with spiritual power, wisdom, and love of high order. The power of the resurrected life is such that the very countenance of the Ego so blessed is often changed. In the cheerful, voluntary performance of the Will of God we find the blessedness and glory of our own nature. Our life becomes one of praise and thanksgiving, rendered in full understanding of the meaning of our spiritual triumph.

Just as Easter represents conquest, so, too, does it represent freedom. Aries is the sign of the Sun's exaltation — the sign of new beginnings. When the Sun enters Aries, the Spirit quickens. Life and freedom abound. Once Spirit rises triumphant over flesh, Spirit is free. All the shackles of material existence then are loosed, and the Spirit can soar, as it is intended to do, into higher realms. There, truly, it will feel, know, and manifest its immortality, in company with the host of other resurrected ones who have learned, firsthand, the true meaning of that exalted cry: "He is risen!"



GOD'S GREATEST GIFT

(Continued from page 151)

heard not." (Max Heindel)

And in the words of Thomas à Kempis: "No matter what our creed, we are all brethren of Christ. So let us rejoice, the Lord has risen. Let us seek him and forget our creeds and other lesser differences. For if thou be dead with Him, thou shalt also live with Him, and if thou be a partaker of His suffering, thou shalt also be of His glory."

Dante — Greatest of Astrologers

The Planetary Heavens of Dante

Part 3

E.C.M.

It is very similar to that which St. Paul calls "the pattern in the mount." In the heavenly understanding, first resides the thought. When God speaks, creation begins.

Aquinas also speaks on the necessity of toleration, for toleration is part of the love that only the fully awakened spiritual man can appreciate. Toleration must be based on love, not on indifference. He says: "Let not the people be too swift to judge; As one who reckons on the blades in field, Or e'er the crop be ripe. For I have seen The thorn frown rudely all the winter long And after bear the rose upon its crest."

We do not know the miracle that Spirit can work with an apparently bare tree. Only the Sun can bring out leaves, flowers, and fruit. So we must beware how we treat a Spirit in its winter garments. We can act as the winter wind and cause it to wither, or we can act as the Sun and cause it to grow in beauty.

The fifth heaven is that of Mars. This is the realm of dynamic energy and courage. It is the heaven of the martyrs, of those who work and fight for humanity. The baptism of the Spirit takes place in the Sun heaven, but the work is carried out in Mars. The face of Beatrice here takes on a beautiful roseate hue "from the star with warmer smile impurpled."

The symbol of Mars is a cross surmounting a circle. Here Dante sees the forms of the heavenly warriors in shape of a cross. He hears a hymn of lofty praise:

"For there came to me
'Arise and conquer' as to one who hears
And comprehends it not. Me such ecstasy
O'er came, that never till that hour was

anything

That held me in such sweet imprisonment."

The purpose of Dante's journey is self-liberation. In Mars he is given the power to conquer, yet even at this advanced stage on the Path he but dimly realizes that within himself is this power.

In this heaven of courage he meets one of his ancestors, who foretells some of the hard and bitter experiences he will have in Earth life: "Thou shalt prove how salt the savor is of others' breath, how hard to passage, to descend and climb by others' stairs."

And we must remember that Dante did conquer. In spite of his wandering, exiled life, he wrote the sweetest and most beautiful poems in existence. Everyone on the Path must make a song out of life's hard experiences.

There is also an obscure reference in this heaven to the sense centers or seals that have begun to move and spin in the body of the Initiate: "But he who is aware those living seals of every beauty, works with quicker force the higher they are risen."

Jupiter is the planet of the intuitional and inspirational mind, and forms the sixth heaven where the Spirits are so disposed as to form the shape of Jove's own eagle. The face of Beatrice now takes on a gleam of the "silvery whiteness of that temperate star!" The judgment of Jupiter is tempered with mercy. It is a justice based on principles, not on law. In the perfect Jupiterian, there is no condemnation. Each Spirit is in its own particular stage of growth for some purpose. If it is not your stage, it is for you to help but never

condemn. Dante learns that through infinite justice every Spirit which is inspired with fervid love for God ultimately will make its way to heaven despite all obstacles.

The seventh heaven is that of Saturn. St. Benedict shows Dante the beauties and delights of this heaven, that of the great Teacher and Initiator. To those who look upon Saturn as a malefic, it may seem strange that Saturn should represent the seventh heaven, but we must remember that we are dealing with the highest conception of the planets when they become heavens, and "no evil thing can enter there." It is the heaven of the contemplative existence, yet those who abide there are not apart from the celestial love which dwells more deeply in their souls because of their experiences in the lower heavens.

Dante sees a great golden ladder stretching up beyond sight. The ladder of Saturn represents the intenser aspects and experiences by means of which the mystic climbs. It is by such progressive steps as concentration, meditation, observation, discrimination, aspiration, contemplation, and adoration that the seeker mounts to the Heaven of the Fixed Stars, that is, to some conception of the whole. The essence of what is learned in one heaven is never lost. The men in the higher heavens understand those in the lower, but those in the lower are content where they are; hence they are in heaven, or peace. No one quite knows how he ascends to the higher, just as no one feels growth in the physical body.

Dante climbs the ladder and is told by Beatrice to look downward and see each of the seven heavens. This symbolizes his gain in comprehensiveness of soul. Then he strides along the "Eternal Twins" (Dante was born with Gemini on the Ascendant, with Sun, Mercury, and Saturn there). The constellation of Gemini, containing Castor and Pollux, one human and the other immortal, represents the understanding of the two natures in man.

In the eighth heaven Dante is vouchsafed a glimpse of Christ, the Path, the

Goal, the Strength of the Mystic. He is as a sun from which all men may draw their radiance: "And in this heavenly banqueting my soul outgrew herself."

He is next examined in faith, hope, and charity by Saints Peter, James, and John. We must realize that modern psychology can go no farther in the interpretation of man's actions than referring them to those three mainsprings of will, wisdom, and activity. Dante learned that by cultivating these three fundamentals, man can shape his soul into the original archetypal mould of a Christed One, and through this power may become a conqueror. After his examination in hope, Dante finds that he can look with equanimity on the great mountains and obstacles that had formerly so terrified him. He had heard the command to conquer when in Mars; now he has become a conqueror. He is told that his life work is to "invigorate others with hope." For hope is not the wish, but the certainty, that man is Spirit.

In the eighth heaven, he beholds, like Dionysius, the nine orders of Angels, after which he proceeds at high noon to the Empyrean, the heaven of unbounded light. Here in a semblance of a river he sees light flowing. Here Beatrice draws him "Into the yellow of the Rose Eternal." Here he sees the soul of the blessed in the form of a white rose. He has become free, and he realizes that it is Beatrice who has brought him from slavery to the stage of free man. But when he would speak to her, she has ascended to her throne, and he finds his third and last guide, St. Bernard. St. Bernard tells him to look to the Virgin Mary — so shall he understand Beatrice. His looking up to the Virgin Mary is the culmination of the Moon stage of consciousness which must ascend from the merely emotional feminine aspect and reach the calm stage of wisdom.

St. Bernard prays to the Virgin to give Dante strength whereby he may look on the Everlasting Splendor, and Dante is enabled

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The Evolution of the Color and Musical Senses

Maridene Lee

Max Heindel tells us that all of the senses face a great development, a fourth-dimensional extension of present abilities. The sense organs are the result of the activity of etheric forces. The more one desires to perceive and the closer one attunes himself to these etheric forces the more he will become conscious of them. However, individuals differ in their sensitivity to etheric impacts, causing a variety of responses regarding sense perception of tones and colors. Sight and hearing are undergoing great improvements as the optic and auditory nerves become more sensitized and specialized.

In order better to understand the future development of human sight and hearing, let us retrace the past evolution of the color and musical senses. Dr. Richard Bucke in his book, *Cosmic Consciousness*, tells of the evolution of the color sense, based on his research in ancient documents, etymology, and his experience as a doctor and professor of mental and nervous diseases. He says that as far back as 15,000 to 20,000 years ago, man was conscious of and perceived only one color. There was no difference between the blue sky, the green grass and trees, the brown earth, and the colors of the sunrise and sunset. Red and black seem to have been the first colors to be differentiated. Exactly how these two colors appeared seems to indicate that the red encompassed tints of yellow, orange, and white, and black included shades of green, blue, and violet. Gradually yellow, white, and green were also differentiated. At the time of Aristotle evidently only three colors could be distinguished for he

speaks of the tricolored rainbow. Only in the past 2500 years has blue been recognized as an individual color. Last to be recognized has been violet. Herein is seen that the evolution of the color sense has followed the perception of the color spectrum from the strongest and lowest vibratory colors (red) to the highest (violet).

In color-blindness, the general vision is not affected, only the color sense. Color-blindness seems to be an atavistic relapse to a condition which was normal in the ancestry of the race. Atavism is more frequent in inverse proportion to the length of time that has elapsed since the organ or function has normally existed in the race or been discarded in the process of evolution. The longer it has existed in the race the more likely it will be inherited. The number of color-blind people indicate that the color sense is a recent faculty, for one out of forty is handicapped in this way.

It is understandable that the development of the senses was necessary for the survival of early man. Since the use of eyesight required the presence of light, the sense of hearing was necessary for nighttime survival. Physical organs are developed as the desire is so intense for their necessity. Where the nerves of the body are presently located, there once were only desire currents. Since the senses of sight, hearing, and touch were necessary for man's survival in primitive ages, those organs were gradually developed.

The eye is still in the process of development, for what man sees is only a reflection of the real thing, giving some degree of

distortion. Etheric vision also uses the optic nerve, but there is no reflection and distortion. The object is perceived directly and its inner structure known, as in X-rays.

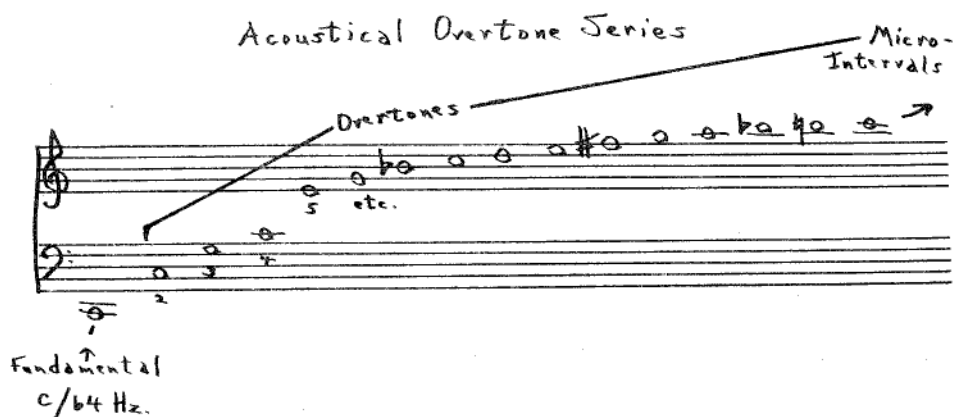
The ear is the most perfectly constructed of the sense organs, yet its perfection is still limited to the one area of the body. Eventually all the senses will be spread throughout the body just as the sense of touch presently is. These sense faculties are intricately interwoven with the nervous system and brain. In spiritual perception, all the senses operate as one. When something is perceived, it is simultaneously seen, heard, felt, smelled, and tasted. The use of radar and sonar in science and medicine is in its infancy, yet it is possible for the average person to hear a much greater range of pitches than what he can see of colors with the eye. Man can easily hear seven octaves of pitches but can see only a little more than one octave of colors. The sense of hearing is used constantly and has become a very precise instrument. The ear can be easily damaged as is being recognized by society in its efforts to control sound pollution.

Overtones

On the basis of personal research and observation over the past 25 years, it is proposed here that the musical sense has undergone an evolution just as the color sense. In order to understand this evolution, it is necessary to have a knowledge of

a Law of Nature, the acoustical overtone series. When any pitch is sounded, it not only vibrates as a fundamental whole but in parts at the same time, as halves, thirds, fourths, and so on in numerical progression. These parts are called overtones or partials and, though they cannot normally be heard except with highly sensitive hearing, they give a sound its special quality or timbre. Every musical sound has overtones in exactly the same order of intervals or distance from the fundamental. When the energy of the pitch is dissipated, the overtones cease to vibrate in reverse order from the higher to the lower overtones, to the fundamental, and finally no vibration at all. Except for sine waves which tuning forks emit that possess no overtones, all other tones are literally sounding as a chord of many tones.

The musical sense seems to be of a more recent origin than the color sense, probably beginning about 7,000 to 10,000 years ago. Through the use of the acoustical overtone series, there can be seen the progression of differentiation in the hearing of pitches. Early man only heard one pitch. The other pitches have always been there, but he did not have the ear, nervous system, and brain developed for differentiating them. The wind in the trees, the babbling brook, the voices of people, and the warbling of birds all sounded alike. Since his eye informed him that different forms were making these sounds, he strongly desired to hear more intricately the sounds



that were being created. This desire brought forth the first pitch differentiation, that of the octave, or the hearing of higher and lower pitches. This octave is the first overtone produced when a string vibrates not only as a whole but in halves. The ability to hear the difference between higher and lower pitches enabled man to distinguish the voices of children and women from those of men, the sounds of birds from those of animals, etc. The primitive chanting of certain African tribes harkens back to the two-pitch differentiation. They chant a group of words on one pitch and then let their voices fall at the end to a lower pitch. This form of chanting was used in religious ceremonies, often accompanied by the clapping of hands, discs, or sticks together, and the jingling of metal rods.

Inversions

The next differentiation was that of two higher pitches, the interval of a 5th, and its inversion, the 4th. An inversion consists of a rearrangement of the same two pitches. These two higher pitches are the next two overtones produced when a string also vibrates in three parts and in four parts, in addition to its vibrating in halves and as a whole. The differentiation of these two new pitches opened up a whole new octave, as the voices of men, women, and children were now distinguishable, as well as those of certain species of the animal kingdom. This also presented the first possibility for harmony. The ancient Aeolian harp was tuned only in octaves, but the lyre was tuned in octaves, 4ths, and 5ths. Present stringed instruments, such as the violin, cello, guitar, and banjo, still follow this tuning in 4ths and 5ths. Traditional Oriental and Indian music uses these intervals for harmony. Up until about 1500 A.D., this was the chief source of harmony. Although harmony was thus limited for thousands of years, rhythm was extensively developed in the use of a great variety of percussion instruments. Melody not only was sung but also played on lyres and flutes, and trumpets of just a few pitches. It was

discovered that by tightening or loosening a string or by shortening or lengthening a tube that various pitches could be obtained, which then could have an interval of a 4th or 5th to harmonize with it.

In essence, the development of the musical sense is the development of musical harmony. However, the Pythagoreans of Greece in 500 B.C. accelerated the development of the musical sense by using alphabet letters to represent tones and putting these tones in scale-like patterns called modes. Present-day composers are extensively using these modes in their works to add a freshness and variety beyond the common major and minor scales. The Indians in 300 B.C. used a set of rules called *rajas* for making melodies. The Chinese in 200 B.C. had developed a pitch system using five notes, called the pentatonic scale. The early Christians of 300 A.D. used plain song or monophony in their worship services. This consisted of a single melody line without harmony or accompaniment. These songs were spontaneously sung or had to be remembered until a system of neumes was used. The neumes were little symbols placed above the words to indicate for the singer whether the pitch went up or down and the distance of interval involved. Ambrosian chant and the later Gregorian chant used the neume system.

Polyphony

About 800 A.D., unison singing was varied with polyphony, a singing of two or more melodic lines at the same time. Organum was a form of polyphony that was highly developed in which the melodic lines were located exactly a 4th, 5th, or an octave apart. The first written music came into existence when the monk, Guido d'Arezzo, in 1000 A.D., devised a staff of lines for notating pitches.

Up until the 1500's, rhythmic contrasts, a variety of scale patterns, the direction of the flow of melodies, and harmony of 4ths, 5ths, and octaves was the status of the musical sense. At that

time, Palestrina and his school of counterpoint and polyphonic writing introduced the next two overtones, the intervals of a 3rd and its inversion, the 6th. The use of 3rds and 6ths gave a greater variety in harmonizing melodic lines. The triad could now be used to provide an accompaniment for a soloist. Opera had its beginning. It must be remembered that even the intervals of a 3rd and a 6th that are so harmonious to our ears were dissonant and harsh sounding when first introduced to the musicians and the people of that time.

Bach in the 1700's introduced harmony that used the next two overtones, involving intervals of the 2nd and its inversion, the 7th. From that came the dominant seventh which along with the tonic triad make up the two most common and powerful chords used in music harmony, being composed of those overtones closest to the fundamental.

Scientific investigation of the 1800's revealed the presence of these overtones when a fundamental pitch is sounded. About this time, five additional overtones were being used, those composing the intervals of a 9th, 11th, and 13th. Wagner's and Debussy's music uses such intervals extensively, and are now considered consonant, whereas the more recent works of Stravinsky, Hindemith, and Schoenberg are still thought of as quite dissonant. The use of these intervals in jazz music has aided in tuning the ear of the masses to closer frequencies of pitch.

Electronic Instruments

With the introduction of electronic instruments in the 20th century, it has become possible to produce pitches closer than the half-steps on the piano keyboard. These micro-intervals are called quarter-tones, third-tones, sixth-tones, eighth-tones, etc. These finer calibrations of pitch tuning correlate with the development of the ear in differentiating such frequencies. Also the next higher overtones introducing the next octave of pitch differentiation consist of

those beyond the capacity of the traditional keyboard instruments. Electronic synthesizers not only are able to produce these micro-intervals but also possess the mechanics of emphasizing and intensifying certain overtones, thereby affecting the tone color and quality of the pitch. Imitation of various musical instruments, voices, and sounds of Nature are possible with these synthesizers. The universal musical notation that has served so well for centuries is becoming inadequate and must be improved or replaced by a pitch notation system that can easily encompass micro-intervals. The rhythmic notation is still adequate and therefore can be retained. The Aquarian Age will see many changes in the form of musical instruments, particularly brass and woodwinds, since stringed instruments have always been able to play micro-intervals. The human voice is already potentially capable of producing all such intervals that can exist and also color the pitches with intensification of certain overtones, but the technical ability will have to be developed. Also in the Aquarian Age, electronic instruments will be able accurately to synchronize the exact color to the exact pitch which can have tremendous effects on audiences.

It can be seen that recognition of consonance and dissonance depends on the stage of evolution one holds in the development of the musical sense. What seems dissonant today will be consonant tomorrow. As the human ear is able to differentiate frequencies of pitch in the overtone series to the minutest gradations of tone, it is also coming closer and closer to the etheric realm of a higher vibratory rate. The terminations of the auditory nerve in the inner ear appear as thousands of hair-like fibers, each fiber sensitive to a particular pitch. These fibers of Corti vary in length, thickness, and tension and move sympathetically with the motion of the fluid in which they float, the fluid having been stimulated by the sound wave. When a sine wave enters the ear, only one fiber will vibrate, but when a musical tone

consisting of overtones is received, each pitch fiber of the compound tone will vibrate.

Tone Perception

The musical sense is a faculty of tone perception, consisting of the ability to focus attention and concentrate in a finer and more detailed manner. All of the senses usually are sensitized at about the same time. This necessarily is a gradual process, for the nervous system and physical body must adjust slowly to the higher degrees of perception, maintaining a state of relaxation and equilibrium.

Just as degrees of color-blindness are atavistic in nature, so are degrees of tone-deafness. It has been found that most deaf-mutes can hear at least one sound. A tone-deaf person hears sounds but cannot differentiate pitches well enough to be able to produce the same pitches with his voice. Therefore the monotone sings according to his hearing of the pitch. All pitches may sound alike so he chants on one pitch only. Just as the musical sense has evolved, so the hearing can be developed if there is the desire to do so. The first step is the ability to differentiate higher and lower pitches, just as was the first step in the evolution of the musical sense. Then the usual tendency is to match pitches a 4th or a 5th above or below, which follows the next step in the development of the musical sense. As hearing improves, he will move in closer to the pitch being sounded, probably singing an interval of a 3rd, then a 2nd, following the succeeding steps in musical sense development. To finally tune accurately to the pitch being sounded, whether sung or played, requires much patience and persistence. Repetition is necessary until the ear has developed a steady perception of pitch frequencies. Some tone-deaf individuals may not have to go through the entire procedure as above outlined. If they match pitches at a 4th or 5th, they may pick up the procedure at that point and move forward. No matter what

the degree of tone-deafness, there can almost always be improvement if there is the desire to do so.

Differentiation of colors is evident in children by the age of one, just as soon as they are able to verbalize the names of the colors. Expression of rhythmic motion to music is also observable at this age. By the age of two, most children can sing a brief melody on pitch when located in a comfortable range for them. At six years of age, some children are able to harmonize above or below a melody. An environment of music, whether classical, sacred, or pop, aids in the early development of the ability to sing melodies and harmonize, indicative of a good musical sense.

Vibration

All sense perceptions are but varying rates of vibration, the speed of which produces the different sensations allocated to the five senses or kinds of receptors. Eventually all of the senses will encompass the whole body as feeling does now, instead of being localized in certain brain areas. Research by the great German scientists, Johannes Muller and Hermann Helmholtz, has revealed that the difference in the sensations due to various senses does not depend upon the actions which excite them but upon the various nervous arrangements which receive them. The condition of excitement is the same no matter which sense is involved, but when it is brought to the various parts of the brain, it produces a particular response. The same fiber of a nerve may be capable of conducting different kinds of sensations. Therefore, the nerve endings for the sense of touch are already capable of conducting all the other sensations. All that is needed is a reorganization of the brain centers to accommodate sense perception being received from a single set of nerves, rather than each sense with its own setup of nerves.

The future development of all the senses, including the color and musical senses, will be an extension of present
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Good Friday Magic

M . W .

The orthodox churches are shrouded in mourning on Good Friday. With them it is a day of gloom and sorrow; to us it is a day of infinite compassion, infinite tenderness, truly *Good Friday*.

The vibrations of Easter are triumph, victory; with majestic chords the Sun rises and intones the song of the risen Master.

The rhythm of Good Friday which vibrates through every blossoming tree, every green blade in the fields, every note of the bird song, is love! Not the joyous love of Christmas time, but a sweet, quiet love; softened by pain; mellowed by sorrow; nurtured with tears.

On Good Friday nature smiles as on no other day of the year, the most beautiful smile of all — the smile through tears. In Wagner's immortal Good Friday drama, Parsifal says to the redeemed Kundry who silently serves and gratefully weeps on Good Friday morning, "Your falling tears become a blessed dew — you weep, behold, all nature smiles with you."

On the morning of Good Friday Parsifal finds himself at the entrance gates to the Castle of the Grail, a returned pilgrim after many years of wandering and suffering in the wilderness of life. In the fierceness of struggle, the stupor of pain, he has lost count of time; the change of the seasons has been meaningless to him in the dark, dark forest from which he has just emerged; he does not know what day it is. But his sensitive heart soon responds to the rhythm of the Good Day and he exclaims in joyous wonderment, "I never saw the grasses, buds, and flowers so gently tender; . . . their fragrance is a childlike loveliness, their speech all trust and sweet, safe confidence."

"This is Good-Friday magic, Sir."

Thus explains Gurnemanz, the aged guardian of the gate, who in his hermit's hut hidden at this spring-time under a bower of blossoming trees has been waiting the coming of Parsifal.

"Good-Friday magic!" So mysterious, yet so simply understood, if our hearts respond to it.

Let us listen — listen with our hearts, to the rhythm of Good Friday, because on that day the personal bond between us and our Savior is established and re-established every year.

Good-Friday magic is of a peculiar kind. Its wondrous spell cannot penetrate the armor of intellect. When Parsifal returns he is clad in a black coat of mail and wears the winged helmet of Mercury; he carries shield and spear. These have served him well on his way to the cross; but when he arrives at the cross newly erected every Good Friday, Gurnemanz bids him "Take off thy weapons, they offend the Lord who, bare of armor, gave His sacred blood as a salvation for the sinful world." Parsifal obeys; he lays his armor down at the foot of the cross — he *kneels* at the foot of the cross. Not until then does Good-Friday magic work its wondrous spell; not until then does he see all nature smiling radiantly through tears; not until then does he hear the grasses and the flowers and the birds talking to him in sweet confidence. The voices of the Little Ones! "What you do to one of the least amongst my brethren, you do unto me, and what you do not do to one of these Little Ones you do not do unto me."

The sacred blood fell as a quickening dew upon our planet, the Earth; it

was shed for the Little Ones, our brothers of the mineral, plant, and animal world just as well as for us. But *they* can only sense the greatness of the love, the glory of the sacrifice, whereas *we* can understand it.

By force of our minds *we* alone are able to grasp the magnitude of the fact that the great Sun Spirit, the Christ, renounced His splendor amongst the creative hierarchies, His shining path through the solar systems and zodiacs for our sakes, so that our sorrowful star whose vibrations had become dangerously low through our materialism, might be saved from the dreadful fate of crystallizing in gross matter and of losing its possibility of evolution in this cosmic cycle. *Our* faults, *our* sins had also endangered the guiltless Little Ones of the younger kingdoms who with us are bound to the planet; all creation groaned and travailed until the suffering Earth absorbed the cleansing blood — tears from the very heart of the solar system.

And the sacrifice of Golgotha is repeated every year. The blood purified the planet, the rate of vibration was raised to a normal speed, but this speed has to be kept up and increased in order to ensure the evolutionary progress of the earth. Therefore for a part of each year the Sun Spirit imprisons himself in our earth to the innermost depths of which he descends on Good Friday. For a part of each year He takes upon Himself the cross of dense matter, the untold suffering connected for Him with earthly conditions, and will continue His sacrifice until a sufficient number of our race have developed to such a degree of high vibrationed spirituality that the younger souls may be safely entrusted to our care, and the destiny of the Earth is secure.

Thus far we can follow the drama of Good Friday with our intellects: "This is what the Christ does for us!" But if we want Good-Friday magic to weave its

spell around us, if we want to establish the personal bond between ourselves and our Savior, we must enact the Good Friday drama in our hearts: "What can we do for the Christ?"

We all know the picture of the Christ in prayer, "Awaiting the Day of Liberation." If we feel what that picture symbolizes, can there be any closer personal tie than this, the Christ imprisoning Himself for us and waiting for us to liberate Him! Though the great sacrifice is performed again and again in loving silence, yet He, our Savior, longs for us to save Him. He gave us all His love — how He waits, how He wishes for ours.

Our responsibility is overwhelming, we are keeping the Master imprisoned. We know it. Why cannot we feel it? Because our hearts, cramped in by the black armor of intellect, are too small to feel bigness. Oh, these proud, miserable, self-centered intellects of ours which talk so much of self-expression and self-development and of the power within us. *One* thing is needful, namely to kneel down at the foot of the cross, with Parsifal, amongst the Little Ones and to say: Master, Thou hast served and saved me; now I will serve and save Thee; and I will begin by loving all Thy Little Ones — my younger brothers in the plant and animal world which look up to me with trust and confidence, and all the younger souls amongst human kind who need me so much.

Our responsibility looms larger and larger. It is for us to liberate our Savior, it is with us to save our younger brothers. The plant and the animal have not developed the consciousness by the light of which they might see the divine. They can only behold the reflection of the divine in the human. "My little god," so the dog in Maeterlinck's *Blue Bird* addressed his master. And Parsifal is told why grass and flower, bird and deer greet him so lovingly: "Our Savior

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Distilling Out the Good

William Corot

We are told that the spiritual Aspirant should seek to find the good in all things, even in that which is patently evil. Only if this is consistently done — only if the good is continually stressed — will the ultimate and necessary transmutation of all evil to good be accomplished.

In *Henry V*, Act IV, Scene 1, Shakespeare tells us: "There is some soul of goodness in things evil, would men observingly distill it out." Would men observingly distill it out! "Observingly" is certainly the key word here. We must deliberately *look* for the good in evil. We must approach with the intention of seeking it out, for it assuredly will not reveal itself to us without effort on our part.

Mankind is so prone immediately to see the unpleasant, the ugly, the inharmonious. Everything of which he disapproves, everything to which he feels himself superior, everything about which he feels morally indignant — all these and similar things claim his immediate attention and, often, his loud disapproval.

Why is it so much more difficult to discern the good that also exists in every situation? Certainly, there are some occurrences — violent crime, natural catastrophies, severe accidents — that initially overwhelm with pain, agony, and despair. Even these calamities, however, if nothing else, represent opportunities to learn and to redress our own previous wrongs, and it is precisely in the fact of such opportunity that the good in this evil lies.

Many, much more ordinary, day-to-day encounters and situations also call forth our criticism and antagonism instead of our understanding and love. This type of

reaction, on the part of spiritual Aspirants, to what can only be considered minor and petty grievances, is truly inexcusable. The divine essence *does* exist within each of our fellow men, and therein lies the good that can never be taken from him, no matter how well he temporarily may have concealed it. The divine essence is there; sometimes, however, it is up to us to "observingly distill it out."

Nor can we afford to await "demonstrations" of the divine essence within another Ego. All too often we have the tendency to think about an errant brother: "Now, if you would only do thus and so, I would (or could) like you better." It is not for us to sit back and wait for the divine essence in someone else to reveal itself before we make loving response or before we acknowledge the good in him. It is up to us, instead, to reach out to that divine essence and try to draw it out, helping it find its way through the mire of whatever external lower emotions or unworthy conduct the individual may have indulged in. It is up to us to help the light of that divine essence within also begin to shine without.

Those dedicated, selfless humanitarians who voluntarily live and work among drug addicts and criminals and, by dint of tolerance, patience, determination, and, primarily, love, help such people bring about complete changes for the better in their conduct and attitude, offer shining examples of what we all can and should do. They have truly "observingly distilled out" the good in evil and thereby accomplished transmutation of evil to good.

MAX HEINDEL'S MESSAGE

The Silver Cord



The silver cord binds the higher and lower vehicles together. During the first twenty days of the gestation period, the blood of the foetus is nucleated by the life of the mother, and she regulates the process of body building. Then the Ego begins to work on the foetus from outside, similarly to the way a Group Spirit works with its charges. At the same time, some corpuscles are nucleated, and cell life is dominant in a measure. The Ego is in the uterus, but has not yet permeated its vehicles. Then the lower part of the silver cord begins to grow out of the seed atom in the heart and stretches upward, and the upper part grows out of the central vortex of the desire body in which the Ego is clothed.

As the Spirit commenced to draw into its vehicles in the fourth or Atlantean Epoch and gradually interpenetrated them and became dynamically active, so the individual Spirit commences to permeate the foetus in the fourth month and gradually takes possession of the forming organism. When the lower and the higher parts of the silver cord unite, sentient life begins, and we have the period of quickening. As the physical seed atom is at the pointed end of the heart, called the apex, so the seed atom of the desire body is at the bottom of the great central vortex of that vehicle, which is located in the liver.

The seed atom of the vital body during the daytime is located in the vulnerable spot called the solar plexus. This seed atom is formed of the two lower ethers, and is the root of that part of the vital body which is the soul that dies after each embodiment. The vital body seed atom gathers around it the two lower ethers from

which the matrix of the new vital body is formed when the Ego descends to birth. There is no seed atom of the two higher ethers; they are the immortal part or the part capable of becoming immortal.

The ethers are, so to speak, the fumes of our blood after oxidation. We assimilate the physical particles of the blood physically, but the etheric parts we assimilate etherically. This change is constantly taking place, and the vibrations of the dense body seed atom constitute the keynote. Vampires feed on the fumes of the blood as they radiate from the body. These fumes are known as "animal magnetism." In slaughterhouses, loathsome elementals hover above the pools of blood, feasting upon their fumes.

The finer fumes, representing our good deeds and experiences, hover about and form a cloudy, golden-colored aura with perhaps a tinge of deep blue close to the body. The blue and the golden part are in about the same proportions and in the same relation to each other as are the blue and yellow parts of a gas flame, which the whole thing resembles very much. The fire which burns in the spinal cord, the ventricles of the brain, and over the top of the head forms a burning flame which has a most beautiful appearance; it is the *Light*.

As the blood courses through the heart, the ether is extracted and flows along the silver cord to the solar plexus, where the seed atom of the vital body is located.

This seed atom seems to have the same effect upon the ether as a prism has upon light, for the silver stream is refracted by it into the three primary colors, red, yellow, and blue, though the proportion of these colors is not the same as in the outside flame that burns above the head. In people living the purely physical life, red is overwhelmingly predominant, but as man advances, yellow becomes noticeable and later, blue. The red stream coalesces with the colorless solar ether stream which constantly rushes through the spleen, and is the agent which changes this colorless ether to a pale rose and gives the entire vital body its tinge of delicate peach-blossom hue.

The yellow and blue rays are refracted into the hollow spinal cord, and are the source of the light there. As we grow spiritually, the cumulative aggregation of these rays overflows and surrounds the head and later the whole body. It is then the *soma psuchicon* in which we may travel (on the invisible planes) when we have liberated it from the dense vehicles; it is base metal changed by alchemy to spiritual gold, which is the *Philosopher's Stone*.

* * *

GOOD FRIDAY MAGIC

(Continued from Page 162)

on the Cross they cannot see — thus Man, redeemed one, they look up to thee.”

In the tenderness of Good Friday there is foreshadowed that Great Day when in the fullness of love we shall realize that the sacred blood was diffused through all the earth, and has nurtured the so-called poisonous weed as well as the beautiful rose; the snake as well as the faithful dog; the lowly in mind as well as the genius. Let us love, love, love. Let us no longer hurt or betray or shun or fear the Little Ones nor feel superior to them, but answer their trust with infinite care, infinite protection. Let us hasten the “Day of Liberation,” the last and perfect Good Friday when of all wonders the greatest will come to pass — “Salvation for the Savior.”

DANTE — GREATEST OF ASTROLOGERS

(Continued from Page 155)

to look without being blinded. Thus he has reached cosmic consciousness and in this state he sees the underlying unity of everything: “And in that depth
Saw in one volume clasped of love, what is
Distilled in leaves throughout the universe.”

His last vision is that of the Godhead as three whirling circles. It reminds us of the vision of Ezekiel. In one of the wheels Dante thinks he sees humanity.

“I therein, methought in its own hue
Beheld our image painted. . . .
. . . .But the flight was not for my wing;
Had not a flash darted athwart my mind,
And, in that spleen, unfolded what it
sought.”

This is the last stage of the journey — the climax wherein man is caught up into the great vision of the unity of the universe, where he is energized by the great cosmic forces, where he catches a glimpse of the final merging of the human within the divine. Dante tells us that in this last vision of his he passed “from the human to the divine, from time unto eternity.”

So the greatest of all poems ends with the word “stars,” with all the attainment that is comprehended in the word “stars,” and more, for Dante has reached not only to the stars but even unto “the Love that moves the Sun in Heaven and all the stars.”

* * *

THE EVOLUTION OF THE COLOR AND MUSICAL SENSES

(Continued from Page 160)

faculties. Aspirants may aid in this development through accurate perception of Nature and a sensitizing of the senses through love of knowing the deep secrets of Nature itself.

Studies in the Cosmo-Conception

The Rosicrucian Emblem

Q. What does the Rosicrucian Emblem symbolize?

A. This symbol shows the end and aim of human evolution, the road to be traveled, and the means whereby that end is gained.

Q. Where in the Emblem can these be discovered?

A. The cross, the twining green stem of the plant, the thorns, the blood-red roses — in these is hidden the solution of the World Mystery — man's past evolution, present constitution, and the secret of his future development.

Q. Is this revealed to all who behold the Emblem?

A. It hides from the profane, but reveals to the Initiate the more clearly how he is to labor day by day to make for himself that choicest of all gems, the Philosopher's Stone — more precious than the sum of all earthly wealth! It reminds him how mankind, in its ignorance, is hourly wasting the actual concrete material that might be used in the formation of this priceless treasure.

Q. What promise for man's future does the Emblem offer?

A. To keep him steadfast and true through every adversity, the Rose Cross holds aloft, as an inspiration, the glorious consummation in store for him that overcometh, and points to Christ as the Star of Hope, the "first fruits" Who wrought this marvelous Stone while inhabiting the body of Jesus.

Q. Do all religions have an inner and an outer teaching?

A. Upon investigation it has been found that there was in all systems of religion a teaching reserved for the Priestcraft and not given to the multitude. Christ

Jesus also spoke to the multitude in parables, but explained the inner meaning of these parables to the disciples, to give them an understanding more suited to their developed minds.

Q. Is there further evidence in the Bible that such distinction was necessary?

A. Yes. Paul gave "milk" to the babes or younger members of the community but "meat" to the strong who had studied more deeply. Thus there has always been an inner and an outer teaching, and this inner teaching was given in so-called Mystery Schools which have changed from time to time to suit the needs of the people among whom they were designed to work.

Q. Is the Rosicrucian Order such a secret society?

A. The Order of the Rosicrucians is not merely a secret society; it is one of the Mystery Schools, and the Brothers are Hierophants of the lesser Mysteries, Custodians of the Sacred Teachings, and a spiritual power more potent in the life of the Western World than any of the visible governments, though they may not interfere with humanity so as to deprive them of their free will.

Q. How does one become a Rosicrucian Initiate?

A. By many lives of sincere effort to live the life required by Cosmic Law which results in initiations born of merit, and such merit is not acquired in a day; it is the cumulative product of past good action. By this time the candidate has cultivated within himself certain faculties, stored up certain powers for service and help, which in initiation are revealed to him and he is taught how to use them.

—Ref. *Cosmo*, pp. 519-520

WESTERN WISDOM BIBLE STUDY

The First and Great Commandment

“And He said unto him: Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang the law and the prophets.”

These two Commandments summarize the Old and New Testaments, the entire Bible. The Old Testament Commandments remind us of Saturn, the teacher, while those of the New call to mind Uranus, the comforter. These two planets represent order and exalted love respectively.

As though in recapitulation, Saturn is once again repeated in the astrological rulership of the Bible's eleventh Commandment, in Aquarius, where both Saturn and Uranus find expression. Thus, we live this Commandment through our positions and aspects of Saturn and Uranus, our aspects in Aquarius, and our eleventh house affairs.

There is a gulf between the ten Commandments of the Old Testament and the two of the New. The ten were given us when we were yet Israelites. Later, Christ stood in our temples and said: “Show me what you have done with the ten Commandments. The time of the Aryan Age is up.” Then the Aryan door closed, and behind the closed door were virgins without oil for their lamps!

Now another Age has almost passed -- the Piscean -- and once again a door is about to close. Again we are to be tested, in the lessons of the Piscean Age -- the two commandments of love. Once again we have waited until the eleventh hour and many of us still do not think it is

time to awake.

The number eleven is the number of confusion. The confusion of tongues at Babel occurs in the eleventh chapter of Genesis. The first Commandment of the New Testament is the eleventh in the Bible. The pre-dawn of the Aquarian Age is a time of confusion.

It is testing time for our ability to love. Our love has many phases: love for parents when we were small, love for brothers and sisters, love for a sweetheart, love for our children, love of friends, love of nature, love of beauty, love of home, and much more. Now, suppose that all these different phases of love were to become as gems in our hands, and we were bidden to take them to be judged by the Master jeweler. Would He appreciate them? What would be their value? Would they total the required: Thou didst love the Lord thy God with all thy heart, soul, and mind, in every one of thy expressions of love?

Perhaps we don't know clearly what is expected of us under the heading of love. We are taught that Christ came to purify the desire body of our Earth by permeating it with His own. He thereby conquered the downward pull of the lower desire world which was fast destroying the human race. He gave the heart of our world a sudden wrench, a wrench upward. What He did for us cosmically is expected of us individually before the close of this Age. The cleansing of our desires, the *wrench* of our hearts, must be accomplished soon.

The Desire World is divided into two portions, the low and the high. The low is dense, like a fog. It permeates the Earth a short distance and extends out

into the atmosphere. It is especially dense at and near sea level and in big cities. The high is bright and glorious, interpenetrates the entire Earth to the very core, and extends out into interplanetary space for some millions of miles. All of us live and move within both of these desire bodies. The vast wonderful storehouse of the higher Desire World to which we have to aspire with all our hearts, souls, and minds, cannot be attained without a wrench of the heart. The task of the Christ dispensation is to transmute the coarse desire into the virtue of love; this cannot be done without a wrench to the heart.

As the lower desire world awaits cleansing by man's awakening, so also that portion of our own desire nature which is still of low and coarse texture must be cleansed, or become our destruction. We have made our hearts the seat of feelings rather than the seat of divinity. If they were the seat of divinity, they would be the abode of immaculate love; instead, however, we call our feelings "love." Feelings, because they are rooted in the Desire World, are devoid of thought, intelligence, control, and have no reason or judgment. Desire substance lacks all discrimination; all it wishes to impart is emotion, thrill, excitement.

The most powerful function of the desire world is the power of generation. The desire world is generative power. Water is the symbol of emotions, desire, and generation. The Old Testament Commandments instructed us in the power to float and swim in the calm waters of feeling, in the strong currents of desire, and in the turbulent sea of generation. Suddenly, then, we find ourselves in the Piscean Age and there is Christ, reaching out His hand to us. Before the Aquarian Age begins, it is expected of us to take that proffered hand and rise from generation to regeneration, from immorality to morality, from impurity to purity.

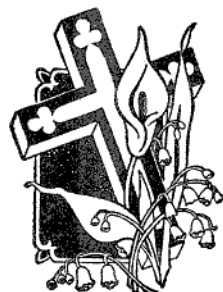
Purification of love is the personal requirement for entry into the promised land of Aquarius. In the Aquarian vineyard

of Christ we gather the vintage of achievement in love which, being of the nature of yeast, doubles, triples, and multiplies 100-fold, becomes altruistic and philanthropic.

Because the lesson of the Aquarian Age is one of the awakening of the heart and not the mind, the test is that of impersonal love and not of learning. It is a response to the Christ impulse that is sought individually. The call to membership in the Aquarian race does not go out to groups, societies, churches, or other organizations. It goes to individuals everywhere who have responded to the call of impersonal love in their hearts.

May the Lord bless you and keep you and make His face to shine upon you and give you a touch of that joy and peace which comes when love is exalted toward God.

* * *



Other sages have spoken to me of God. But from whom could I have learned the essence of divine perfection as from Him, who was in a peculiar sense the Son, representative, and image of God — who was especially an incarnation of the unbounded love of the Father? And from what other teacher could I have learned to approach the Supreme Being with that filial spirit, which forms the happiness of my fellowship with Him? From other seers I might have heard of heaven; but when I behold in Jesus the spirit of heaven, dwelling actually on earth, what a new comprehension have I of that better world!

—W.E. Channing



ASTROLOGY

Jupiter — Principle of Improvement

Part 2

Elman Bacher

In synthesizing the patterns of Jupiter in a chart, we not only observe his aspects and houses of occupancy and rulership, but we must also study the conditions of the 9th house in a co-relationship to get the picture of Jupiter as a spiritual significator. Jupiter is the level of Spirit in the lives of the people who are manifesting in the consciousness of forms. As such, and for them, he parallels the vibrations of Uranus and Neptune in the lives of people who have attained, to a degree, a consciousness of transcendence.

Jupiter amplifies whatever he touches. Unless he is dignified — in Sagittarius — it is important to analyze with care the conditions of the planet which disposes him. An entirely afflicted, or variable Jupiter dispossited by an unafflicted planet indicates that the constructive qualities of the disposing planet may be used to help Jupiter control and discipline himself. An afflicted planet disposing an unafflicted Jupiter is indicative that the planet may, to a large degree, be redeemed from its afflictions through the expression of Jupiter qualities at their best. In this case, Jupiter must clean the house where he lives — the constructive expression of his vibration provides a channel of transmutation for the afflicted planet.

The afflicted conjunction of Jupiter with another planet indicates the tendency of that planet to express excessively — a quality of "too-muchness" is implied. The expressions of the person toward the conditions and experience of the conjunct planet are misdirected because Jupiter afflicted is poor judgment, judgment being defined as "soul knowledge," the distillment of experience — not the result of factual study. However, in the case of such an afflicted conjunction, the power of Jupiter promises a rich return if the planet concerned is expressed constructively; the constructive expression of such a planet can be made as a result of detached observation coupled with extensive self-discipline. The continued negative expression of such a conjunction — undirected energies — indicates an inevitable depletion of resources.

The gradations of Jupiter show that his vibration expresses most purely in Sagittarius, Cancer, and Pisces. He is at a disadvantage in the Mercurial signs, Gemini and Virgo, and, in the opinion of the writer, Jupiter is most perfectly un-Jupiterian in Virgo and Capricorn. Virgo is analytical and detailed, persnickety and fault-finding — the opposite of big, generous Jupiter. In Capricorn, Jupiter is opportun-

istic — he tends to give, but with an eye to what he will get in return. The religious urge, mixed with the vibration of Saturn, tends to formalism and dogmatism. If Jupiter in Capricorn is multi-aspected and has some direct connection with the 9th house of the chart, then the religious urge is seen to be extensive, but the person should study religions with the purpose of understanding them so he can understand other people and not for the purpose of contention, argument, or forcing his opinions on others. If the person is a teacher of any kind, his Jupiter in Capricorn emphasizes the tendency to ambition and display. He must learn to get into the minds of his students so that in his teaching he may be better able to unfold their latent capacities. His tendency will be to try to make them conform to his particular molds of thought. Jupiter in Capricorn needs to learn how to give, and to give without consideration of possible return.

In Leo, Jupiter shines gorgeously, but when afflicted, self-justification and self-esteem are strong. This is a noble aspect, but perverted and stunted it can manifest a blazing arrogance and mountainous superiority. In Taurus, blending with the Venus vibration, Jupiter takes on a coloring of financial abundance — he expresses his qualities in terms of things of Earth. In Aquarius he is very social and humane; he seeks to establish and maintain abundance in his relationships with friends; he is a beneficial influence in group activities.

Jupiter in the 12th house: the benefic aspects describe Jupiter as a guardian angel — a deep, subconscious awareness of protection. This is evidence of having given secretly in the past and the promise of "eleventh hour luck" in this incarnation. All seems to be lost and someone appears just in the nick of time to preserve the situation. This is the person who should not make a display of his giving — doing so is the corruption of the pure expression of Jupiter and depletes his power for doing good. Regardless of Jupiter's sign, the 12th

house is affiliated with the sign Pisces, and Jupiter's position here is indicative, to a degree, of the possession of a radiation of healing power to those who are sick and confined. No person with this position need feel that there is no one who needs him — there are plenty of them in hospitals, orphanages, and asylums, to whom he can give of his utmost and best for the alleviating of their suffering and the improvement of their conditions. To give money for good purpose is fine, but when Jupiter is at his best, he urges the giving of one's self — in time, work, and interest.

Jupiter, afflicted in the 12th house, is self-undoing through false pride — a subconscious condition which "blacks out" perspective of one's self. It also shows the karma that may be experienced by or through the possession of wealth and how the misuse of that abundance may lead to inner deterioration. The house of Jupiter's rulership, in terms of experience and/or relationship, is seen here to indicate a condition of limitation which can be redeemed, if unoccupied, by the expression of constructive Jupiter qualities. Twelfth house Jupiter throws a mantle of secrecy over the house that has Sagittarius on the cusp, and afflictions to Jupiter from other planets indicate a tendency toward furtiveness, hypocrisy, and false front. Jupiter, to live at all, "must out" — and if his outer expressions must be experienced in secret or behind the scenes then, for his best, he must be expressed with the utmost sincerity and genuineness possible, or corruption can result.

Jupiter in the 2nd house: Financial abundance, with benefic aspects, is assured by this position if the person is doing the work he is meant to do, the work he most loves to do, and the work through which he can give the most of his best. In other words, Jupiter can only "bring in the bacon" if he is expressed in such a way that he is able to radiate of his best. This brings up the question: What about the man with Jupiter in the 2nd who is capable only of doing a "routine,

over and over" kind of work. He is not aware of loving his work; he does it to make enough money to live by. He can assure himself of increased return if he makes the effort to improve his ability and scope of work expression, even within the limitations of a routine job. There is always room for making improvement — and the man who makes this effort thereby, even unconsciously, makes a contribution to the job at large. To the degree that he improves, the work, as a whole, improves. Jupiter not only loveth a cheerful giver, but he also takes the hand in assistance of anyone who improves in some way.

Jupiter in the 6th house: Unafflicted, this is a preservative of health. If the general patterns of the chart show a tendency to disease or physical inharmony, this position of Jupiter promises alleviation if the person himself does what he can to establish correct and constructive habits and health processes. He must try to improve his own physical conditions. Applying to work, this position of Jupiter seems to point to the assurance that the person will do the work that he loves to do; he has a clear channel for throwing into his work experiences his enthusiasm and his determination to progress and to succeed. Afflicted, Jupiter shows the tendencies to physical disharmonies through over-indulgence and, in work, the inclination to do the kind of work that will assure the most return for the least effort. If the person doesn't give through his work, he lessens his opportunities and depletes his capacities for progress.

Jupiter in the 10th house: Afflicted, this is a subtle condition that warrants careful study. In the consciousness of such a person, "reputation" is seen to be a source of protection and beneficence, no matter how illusory. The urge to improve is here seen to be expressed as the urge to improve in the eyes of other people, or of society at large. This position is the essence of pretension, a forced, contrived, artificial veneer which is applied to hide any manner of deficiency and unworthiness.

This is the worldly ecclesiastic who glorifies God by the biggest cathedral and the wealthiest congregation, to whom religion is a matter of publicity, renown, and fame. This is the society hanger-on, who feels happy and comfortable only when being seen with the right people, who preserves herself by living in the good impression she makes in the eyes of those she admires and considers superior. Jupiter afflicted in the 10th house or conjunct the ruler of it and afflicted, brings out much the same quality. Reputation seems to be the focus of Jupiter expression in either case. Renown, the actual attainment of it or the way down deep desire for it, is an extension of reputation. A great person may have it conferred on him without his having any particular desire for it; another person may find that his capacity to improve himself may grow in the proportion that he is acclaimed for his achievements; still another has so strong a desire for a kind of self-approval that comes with recognition by the world that he has no scruples about attaining it, in some way. With this pattern of afflicted Jupiter, study the chart carefully to find the possible deficiencies that the person tries to cover up, those things which urge him to compensate for by pretension. If the person is going to be put on a constructive path of living, the debris that clutters up his mind and reactions must be cleared away, and his possibilities of attaining real attainment must be brought to his attention.

Jupiter in the 4th house: Jupiter creates a condition of abundance in the house he occupies. This position, supported by benefics, promises affluence in the latter part of life, and a sort of "flowering" of higher impulses comes as a result of constructive activity during the years of growth. Anyone may have to deal with all kinds of difficulties during the course of incarnation but Jupiter in the 4th house makes of his home-life a sanctuary. Afflictions to Jupiter in the 4th show how depletion may be caused by wastages of opportunities for growth and improvement,

thus causing a condition in the later years of turning to the home-circle as the only refuge for peace and comfort. This is an indication of affluent, or at least generous, parentage. The domestic pattern is stamped with a coloring of plenty. The person finds in home life an enrichment of heart and spirit, and whatever he may be in the eyes of the world or in professional activities, he radiates his best to his family. When he establishes his own home, he tunes in on something in his nature that represents his best. Jupiter's vibration expressing through 4th house conditions paints a picture of a devoted husband, a generous, loving father, and/or a respected honored matron.

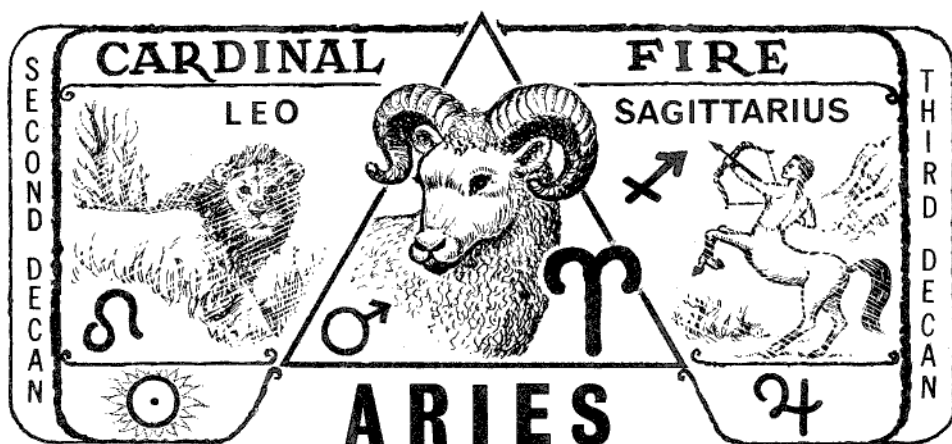
Jupiter in the 5th house: an abundant love capacity; the children are regarded as the blessings of life. Afflictions may indicate the experiences by which the person, as a parent, must develop understanding and judgment but, on the whole, this person finds his or her life expanding with amplitude through contact with his children. Because Jupiter is basically masculine his position in the 5th house of a man's chart indicates the joys he finds in fatherhood. His love of children is unlimited — he would like to do everything for all of them. Mr. Heindel had Jupiter in Sagittarius in the fifth — he was truly a "spiritual father;" his capacity for devoted love was unbounded. Afflicted Jupiter in the fifth needs the discipline of discrimination. This is the parent who could so easily spoil his children by over-indulgence or whose excessive concerns for them could move him to over-protect them. He must find some means of developing a more detached, impersonal attitude toward them. Unregenerate Jupiter in, or ruling, the fifth, shows as a compensation mechanism through excessive addiction to pleasure. This is the man who does not know how to turn his abilities to much practical account, so he improves his financial conditions by gambling and easy speculation. Mixed with a Mars vibration, sex pleasure can be the means used to compensate for unfulfilled love urges. Negative Jupiter-Neptune pat-

terns involving the 5th house can be very bad — since Neptune is the essence of the escape mechanism, and if the desires for pleasure and joy are excessive, a jaded appetite may turn to the lurid compensations of drugs or excessive drinking. This pattern throws an influence of perversity into the pleasure experiences — artificiality, luxuriousness, and the morbidly sensational can take the place of those things which are healthy and truly recreative. An afflicted Jupiter vibration expressing through the 5th house can do nothing better than establish if possible, a response to pleasure activities that are conducive to improving health along natural lines. The out-doors, hiking, swimming, gardening, etc., could be employed, to a degree at least, with good results.

Jupiter in the 3rd: this is a mental expression of Jupiter. Study becomes the channel for improvement, and education a necessity. Fluency of expression is indicated, but, if afflicted, Jupiter needs method and routine. Benefic aspects indicate happiness through fraternal relationships, which in turn feed the possibilities for success in mature relationships. Generally this indicates a capacity of abundant mental resources, a mind fertile in ideas and capable of retaining much knowledge. Possibilities for public expressions are seen to be incentives for study and intellectual development.

Jupiter in the 9th: Jupiter in the ninth house, or in Sagittarius or disposed by a planet in the ninth or any other direct connection with the ninth, emphasizes the spiritual aspiration capacity. Professional patterns refer most specifically to law, the church, and teaching. Jupiter himself shows how we express our religious convictions, the planet ruling the 9th indicates our basic feelings about, and attitudes toward, religion generally. An empty 9th house — unoccupied, Jupiter unaspected and the 9th house ruler insignificant by scope — shows that the person is not yet attuned to the understanding side of life. He is still involved with things as things. To the degree that Jupiter and the 9th house have scope, the

(Continued on Page 178)



The Children of Aries, 1977

Birthdays: March 21 to April 19

SIGN — Aries, the ram.

QUALITY — Cardinal, or kinetic energy. Cardinal signs represent concentrations of energy that require active expression in some way. In order to keep the flow of cardinal energy moving smoothly, there must be constant progress and feedback. Otherwise, the flow of energy is likely to be diverted and give inconsistent or inconclusive results.

ELEMENT — Fire, or spirit. Fire represents the principle of vital, life energy. Fiery energy is stimulated by joy, enthusiasm, inspiration, aspiration, and radiant self-confidence. Fiery energy promotes a sense of purpose in engaging in high-intensity activity on a physical, moral, mental, or spiritual level.

PHYSICAL ANALOGY — Flame.

EXOTERIC ANATOMY — Specific: Cranium, cerebrum, eyes, and upper jaw. General: Motor nerves and the cerebrospinal nervous system.

PHYSIOLOGY — Mars, the ruler of Aries, governs the physiological processes involved in body temperature regulation, maintenance of blood heat, muscular energy; distribution, transportation, and utilization

of energy resources within the body; production of male hormones, production of anti-bodies, activation of immune defences, protein metabolism, catabolism, excretion; and the function of motor nerves and the left cerebral hemisphere.

ESOTERIC ANATOMY — Aries is one representation of the Human Spirit.

TABERNACLE IN THE WILDERNESS — Aries corresponds to the fire of divine origin on the altar of burnt offerings. This blazing fire was the first thing which met the person who approached the Temple Gate and it symbolized the fact that the very first qualities which the aspirant to the higher life must cultivate are enthusiasm, courage, and a pioneering spirit.

Without this fire of divine origin, without this joy, enthusiasm, and fearlessness burning within us, we cannot hope for much progress on the path of spiritual attainment.

BASIC INFLUENCE — The basic characteristics of Aries are: enthusiasm; forceful assertion of individual identity; energetic approach to problem solving through the application of sheer, overpowering force; and spontaneous response to external stimuli and in decision-making.

POSITIVE INFLUENCE — Positive application of the Aries influence encourages development of two most essential and desirable character traits — *courage* and *fearlessness*. From Wagner's opera, *Siegfried*, we recall this lesson: only he whose heart knows no fear has the power to seek, find, and recognize the truth. The positive Aries influence gives a sense of romance and adventure to life, and imbues a person with the pioneering spirit to do and to dare along fresh, untrodden pathways. Positive Aries also encourages the spirit of innovation, independence, and self-sufficiency.

NEGATIVE INFLUENCE — Misapplication of the Aries influence turns courage into recklessness, foolhardiness, and thoughtlessness. The spirit of adventure and pioneering becomes the spirit of impatience, impulsiveness, and imprudence. And the will to conquer evil and triumph over self is likely to be applied instead to prevent all that which stands in the way of self-will.

LESSONS — To gain the most from the positive Aries influence and to prevent the development of undesirable Aries characteristics, the following should be considered: patience and persistence when not all things go exactly as hoped for; gentleness and courtesy in dealing with others; and recognition of one's *own* shortcomings as a possible source of obstacles, delays, and frustrations in reaching a desired goal.

RULER — Mars is the ruler of Aries and therefore expresses its innate nature most freely when in this sign. Mars represents the need to act, as an expression of one's individual identity and independence of being. It represents the need to establish self-hood, and the urge, will, and motivation to fulfill one's personal desires and wishes.

EXALTATION — The Sun is exalted in Aries. The Sun represents the *source* of individual identity while Aries gives the impetus to *express* that identity in action. The Sun also represents one's need for a sense of purpose and direction in life,

as well as one's reservoir of power, vitality, and will. All these things are augmented when the Sun is placed in Aries, where they can be translated into action and put to use in everyday experience.

DETRIMENT — Venus is in detriment in Aries and therefore tends to be restricted in its ability to express its innate nature when placed there. Venus represents a need for the experience of beauty, grace, harmony, and refinement, and for the expression of kindness, gentleness, courtesy, and affection. These qualities tend to have difficulty in expressing when under the aggressive, self-assertive auspices of Aries. But when positively used, this combination can help to soften and control the fire of Aries, giving out a comforting warmth and inspiration to others, instead of a danger of being burned by overpowering forcefulness.

FALL — Saturn is in fall in Aries. When Saturn is placed in Aries the need for structure, patience, and caution tends to become secondary and subservient to the urge for action, progress, and freedom of expression. When this combination is uncontrolled it may give an ability to cope with obstacles and frustrations in a systematic and diplomatic manner, and a feeling that everything conspires against oneself and one's ambitions. When the Saturn-Aries combination is controlled conscientiously, it can help a person more easily to shape his environment and opportunities to further his ideas and aspirations for progress and improvement. Saturn in Aries tends to make a person more sensitive to and rebellious against obstacles and limitations, but it can also indicate more ability to shape those limitations to one's own advantage through patient and consistent application of will-power. The force of crystallization represented by Saturn is the most manageable and pliable when Saturn is placed in Aries.

GREEK MYTHOLOGY — Greek mythology tends to portray mostly the negative side of Aries. Aries is the god of war and mischief, while Eris is the goddess of strife. Yet, without the impetus of these

two, there would be very little left to tell about in mythology. Likewise, without the urge to action and self-expression supplied by Aries we would soon slip into a lethargic state where little or nothing could be accomplished.

COSMIC CHRISTIANITY — Aries is the sign of Easter and of the resurrection. Just as the tomb could not hold Christ, so there is nothing that can keep the life-giving, exuberant impulse of Aries from finding expression. New hope springs up in the breast of man as the Sun passes through Aries, giving him the necessary courage and energy to face the experiences of the coming year. And throughout the world the cry is sounded, "Death is swallowed up in victory!"

As Christ is liberated from the cross of Earth until the Autumnal Equinox, He leaves us with the strength and courage to bear our own cross and seek the path of liberation through that experience.

CONSTANT INFLUENCES — Mars, ruler of Aries and key to Aries individuality, is in sensitive, visionary, and expansive Pisces the entire solar month, giving capacity for self-sacrifice, generosity, and idealistic motivations. However, a lack of childhood encouragement in developing realistic self-image can result in a corresponding lack of confidence and an unclear sense of self-worth. This may promote the use of indirect, deceptive, methods.

Venus, also in Aries the entire solar month, softens the often brusque Aries nature by giving pride in manners and ability to project a winning personality. These children will dress well, choose their companions with an eye to how others view themselves, and likely be subject to quickly changing emotions in love.

Saturn aspects all outer planets, thus picturing a potential for concrete expression of transcendent ideals and a wide scope for duty and ambition. The outer planets denote mass movements and idealistic service. Saturn squares Uranus.

Aries Sun children naturally will attune themselves to the progressive, freedom loving, and rebellious influences of Uranus and feel that Saturn represents unreasonable interference from authority, government, and tradition. Self-discipline and patience in exercising authority will remove their fear of other authorities. With patience they can apply successfully the vision and creative impulses generated by the fire signs, Sun and Venus in Aries, Neptune in Sagittarius, and Saturn in Leo.

INDIVIDUALITY AND PURPOSE — March 21—23, Sun conjuncts Mercury and sextiles Jupiter, encouraging already cerebral Aries to search for new ideas and come up with a large variety of profitable applications.

March 21—26, Sun sextiles Jupiter, adding thoroughness and practical vision to the arian rapid analytical ability. A sense of humor which attracts friends and a protective ability to relax in various outdoor sports are likely.

March 23—April 7, Sun trine Saturn pictures capacity for patience, forethought, thoroughness, and respect for authority, untypical of "impulsive" Aries. A relatively easy adjustment to isolation from loved ones, which career duties often impose, is also conferred.

March 29—April 13, Sun trines Neptune. Few people will understand the high ideals motivating these individuals. Sensitivity to beauty in art, music, and philosophical concepts is felt, as is empathy to the condition of others. These individuals will be idealistic but practical common sense will be equally part of their nature, especially while the Sun trines Saturn, March 29—April 7.

March 26—April 9, Sun opposes Pluto. This aspect pictures innate capacity to act as organizers of large movements and heads of corporations, but calls for lessons of cooperation in marriage and in putting the needs of a group or society ahead of the impulse to lead and dominate.

April 1—10, Sun conjuncts Venus,

an aspect which denotes capacity for diplomacy and receptivity to artistic inspirations. Sun overshadows Venus and opposes Pluto in Libra, suggesting the need to cultivate regard for others, as otherwise there is a compulsive tendency to dominate. **INITIATIVE** — an Aries Sun individual is typically forward, courageous, and always ready to begin anew. Mars in Pisces broadens the Aries Sun idealism, making individuals sympathetic to humanitarian goals.

March 21—24, Mars squares Jupiter, increasing idealism, sympathy, and generosity to a fault. These individuals fight for their beliefs but may take offense too easily. Confidence becomes unrealistic. Overconfidence and an exaggerated self-worth is judged in terms of wealth. Aries enthusiasm and energy can be led easily to over-exertion. For males, this aspect can indicate uncertainty of one's worth as a male and need for constant reassurances in love. Females with this combination may seek out males who can be dominated but prove unsatisfactory by not meeting overly-high expectations.

April 2—16, Mars squares Neptune. This aspect is difficult. When positive, the Mars—Neptune relationship gives capacity for self-sacrifice and feelings of being called to a high mission, thus providing direction for the pioneering spirit of Aries. Mars square Neptune may engender vague feelings of purpose and uncertain self-worth, with accompanying tendency to live in a dream world.

LOVE AND ARTISTIC URGES — Venus is in Aries all the solar month, denoting individuals who express their affections and social and artistic urges enthusiastically in a forward manner, and who feel self-esteem in proportion to their social standing and artistic abilities.

March 27—April 17, Venus trines Neptune. Times of highly fluid inspirations occur. Individuals born when Mars simultaneously squares Neptune, April 2—16, likely will have to avoid over-taxing their

sensitive nervous systems because of severe energy drain.

March 26—31, Venus conjuncts Mercury. This aspect confers graceful coordination, natural diplomacy, and impressive speech, making it easy to communicate feelings and ideas about beauty.

April 1—10, Venus conjuncts the Sun and trines Neptune. High ideals about love will be noticeable, and an inventive mind will mark the hobbies, interests, and creative work of these individuals.

April 2—19, Venus opposes Pluto, indicating a flair for swaying masses of people with charm and artistic media. The love nature will be strong and likely subject to a compulsion to move from one love to another.

April 7—19, Venus trine Saturn gives discipline and an orderly mind to apply the inspirations of Venus trine Neptune. Saturn also influences the creative inspirations to respond regularly to the will rather than making sporadic appearances. **SELF EXPRESSION AND LOGIC** — March 21—April 2, Mercury is in Aries with Sun and Venus. These individuals will have penetrating, rapid, sometimes hasty, mentalities. From Pisces, Mars will give an intuitive guidance such that these individuals will have a reputation for being astute and generally farsighted, in spite of excitability and hasty conclusions. April 3—19, Mercury is in Taurus, which calms the mental temperament, giving more forethought before speaking and a more conservative, pragmatic attitude.

March 22—27, Mercury opposes Pluto. This aspect often makes a nervous mentality subject to hasty conclusions. However, the mind may have unusual powers of persuasion and a keen insight into public opinion.

March 23—28, Mercury trines Neptune, giving insight into social and ethical problems which can make the individual a leader in a mass movement aided by Mercury-Pluto persuasive communication and Aries drive for leadership. Mercury trine Neptune is excellent for spontaneous

speaking, inspirations in writing, and intuitive guidance in research.

April 6—19, Mercury squares Saturn and opposes Uranus, all in fixed signs. These influences make the mind observant, penetrating, and intuitive, but nervous, and may give perfectionist pride in detail. There may be a tendency to ignore criticism. Changing the mind will be difficult at best.

INDIVIDUAL PERSONALITY EXPRESSIONS IN SUN—MOON COMBINATIONS — Sun and Moon signs are in capitals, Sun sign first.

ARIES—ARIES — March 21. The solar month begins with Sun, Moon, Venus, and Mercury, all in Aries. These individuals will display tremendous vital energy, enthusiasm, enterprising drive, and penetrating mental powers which prominently mark all they do. Hasty actions and headstrong determination will likely characterize their actions when emotionally aroused. The cardinal emphasis impels channeling their energy into action so that anger quickly dissipates.

ARIES—TAURUS — March 22—24. Moon and Jupiter in harmonious and thorough Taurus give perseverance. Love of home life, physical pleasures, sports, and music will mark these individuals as pleasant, entertaining companions. Inventive, practical, and enterprising, they are capable of bringing together a wide variety of necessary conditions for success.

ARIES—GEMINI — March 24—26. This combination produces a thirst for knowledge and anxiousness to apply ideas to new problems. Nervous, loving freedom and travel, these individuals will be slow to settle down.

ARIES—CANCER — March 27—29. This dual cardinal influence produces ever-active individuals with unpredictable moods, whose emotions vie with their rational wills. Home will be important to them, but they will likely move often as young adults. Sympathy will draw them into situations where they feel they can help,

but they may feel trapped quickly and desire to go on to other activities.

ARIES—LEO, March 29—31. The exuberance, emotional warmth, and creative imagination of this dual fire combination will mark these children as distinctive. Reserved Saturn and emotional Moon in Leo require learning consistency in affections, for it is easy under this combination to be open and loving at times and fearful of being hurt and cool at other, perhaps inappropriate, times. Dignified bearing, contagious enthusiasm, reliability, and trustworthiness are indicated.

ARIES—VIRGO — April 1—2. This dual mental combination will delight in helping others figure out new ways to solve problems, thus creating consulting engineers and the like. Both martial and mercurial influences tend to take apart and reject the unneeded, thus generating those who love to analyze, dissect, catalogue, and repair.

ARIES—LIBRA — April 3—4. These somewhat libran personalities, backed by the strong Aries Sun, will perfectly demonstrate the saying: "an iron fist in a velvet glove." These individuals love peace, but only on their terms. Sociable, artistic, highly active, and readily enthused, they will need more persistence to complete projects and avoid having too many projects going simultaneously.

ARIES—SCORPIO — April 5—6. The energy, steel nerves, and decisiveness of two Mars-ruled signs might be ideal for dangerous occupations: police, medicine, and fighting for legal changes all suggest themselves. A probing mentality, energy reserves, and endurance are great, as is the tendency to do everything to its fullest. Mercury in Taurus influences generally tactful speech.

ARIES—SAGITTARIUS — April 7—8. This dual fire combination is idealistic, optimistic, and concerned with a system of ideas, philosophy, law, or religion. Drive, enthusiasm, good humor, tolerance, and long-range vision will create a sure

path to success. Only over-optimism stands in the way.

ARIES—CAPRICORN — April 9—11. This dual cardinal influence generates individuals who believe in aggressive drive, hard work, persistence, and faithfulness. Generally polite and thoughtful, they need more faith in the abilities of their fellow men.

ARIES—AQUARIUS — April 11—13. These individuals seldom hesitate to express farseeing and unusual aquarian views. Friendliness and a direct, inquiring attitude will make many acquaintances. Aries and Aquarius promote love of freedom; thus these individuals tend to rebel against restraint, are difficult to manage in childhood, and slow to settle down in adulthood. All fixed signs are tenented, giving rigidity in holding to ideas but also direction and tenacity to the usually restless arian nature. Humanitarian interests, scientific outlook, and efficiency in research are cardinal virtues.

Aquarius and Pisces Moon sign positions give an intuitive vision which helps atune them to business trends and social issues.

ARIES—PISCES — April 13—15. Some of these individuals will see themselves as martyrs in a, to them, great cause. All will have sympathetic natures, ever ready to befriend others and become involved in community aid projects. A philosophical mind with ability to enjoy poetry and artistic pursuits is likely.

ARIES—ARIES April 16—18. Strong emphasis is given to martial attitudes, drive, enthusiasm, and love of new projects. A tendency to impulsiveness and need for persistence may be evident. These individuals will make formidable opponents, although Venus in Aries denotes the capacity to deal politely with others.

ARIES—TAURUS April 18—19 ends the solar month. Love of peace, conservative attitudes, and thoroughness will be typically taurian, but quick, incisive reactions will betray an Aries heart. Mercury and Moon in Taurus will promote slow,

well-thought-out, approaches to life. Willingness to take risks and involve oneself in untried ventures will reflect arian attitudes. Music, good food, and family life will provide relaxing pursuits for these individuals, contrasting Aries' typical love of freedom.

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JUPITER — PRINCIPLE OF IMPROVEMENT

(Continued from Page 172)

patterns show to what degree the person has distilled understanding from his patterns of experience, and to what degree he seeks further understanding. The Jupiter mentality is the mind that is primarily interested in principles rather than dry factual knowledge. It sees the ceremonies and appurtenances of church as being symbols of inner truths and is interested in tracking down the origin of these outward symbols. The person with a strong 9th house will seek until he finds the religious concept which most fully satisfies his needs, and when he finds it he recognizes it almost immediately.

When we study a chart from a psychological standpoint, it is of some importance to get a picture of the person's ability to think in terms of principles, because all corrective psychology is based on an attunement to principles of thought and action. If the 9th house is undeveloped, we must speak to the person in terms that he can understand — we must use "earth terms." In this way, the astro-analyst fulfills his purpose as an expression of 9th house faculties — as a spiritual parent he, of his understanding, leads "his children" by constructive advice that is simply presented and always with the motive of lifting up and encouraging. The astrologer joins spiritually with all people in many walks of life who seek, in some way, to create improvement in the lives of others. We suggest that the reader practice synthesizing the Principle of Improvement in relation to the other houses.



NEWS

COMMENTARY

Harvard Researchers Plan Dangerous Experiments That Could Wipe Out Human Race

Experimenters at Harvard University are about to take a fateful step that could unleash epidemics on the world — kill millions — and even wipe out the human race, warn horrified scientists.

The researchers plan to create new, unknown forms of life by transplanting parts of a cell from one form of life, such as a fly or a frog, into another. Often the second form will be a germ. What the resulting life forms will be like, no one can foresee.

"This is more hazardous than the atom bomb," declared Harvard biologist Dr. Ruth Hubbard. "It could unleash 'super-bacteria' that are resistant to drugs and spread new types of disease worldwide."

Warned Dr. Liebé F. Cavalieri, professor of biochemistry at Cornell University Graduate School of Medical Sciences:

"A newly created strain of bacteria could contaminate the entire earth with incurable disease! Only one accident in the laboratory is needed to endanger the future of mankind."

Yet Harvard plans to build just such a lab early next year, in which by next summer the experimenters will be transferring genes, which govern heredity, from one form of life into another!

Said Harvard biology professor Carroll Williams, whose office is in the building which will house the lab:

"When this lab is constructed, I'm going to have my office moved to a safer place. The dangers are great that the building's occupants could become infected with micro-organisms previously unknown to man."

What these micro-organisms could do was spelled out by Dr. Hubbard:

"They could result in diseases more deadly than the 1918 influenza epidemic that struck 500 million people and caused some 20 million deaths.

"They could create new cancers. A genetic material used in cancer research, capable of causing malignancies, could escape from the lab."

Said Dr. Robert L. Sinsheimer, chairman of the biology division at California Institute of Technology in Pasadena:

"Somebody could inadvertently produce some new strains of flu we weren't immune against and create a threat worse than the present swine flu danger."

Added Dr. Cavalieri: "Gene-altered bacteria in man and animals could produce botulism" — a deadly form of poisoning that is caused by a toxin.

"This research is the greatest threat ever to our human existence!" he declared.

"Other hazards, such as the A-bomb, nerve gas, biological warfare, and destruction of the ozone by fluorocarbon sprays, can be controlled by man. But a new laboratory-created disease, attacking millions, would be uncontrollable."

Dr. Hubbard denounced the planned research as "science run wild, even scarier than the story of 'The Andromeda Strain,' in which a satellite returned to earth carrying a deadly virus."

But since the dangers are known, and would be presumably guarded against, how could the deadly bacteria escape from the laboratory?

Said Dr. Hubbard: "An experimenter could inhale or ingest some of the bacteria and carry it out of the lab in his body — a common occurrence in even the best labs — and then pass the germs on to people outside, introducing a new disease to humanity."

Dr. Sinsheimer warned: "No safety precautions can be completely foolproof because they can't prevent human errors or accidents.

"A lab technician could accidentally pour a culture from cancer viruses into a sink and thus into the sewage system, which empties into waters near shellfish that are later harvested and eaten by humans.

"Or consider this: The building that will house the Harvard lab is known to be infested with small ants that have resisted extermination. The ants could conceivably crawl in and out of the lab, carrying bacteria.

"And once a dangerous strain of bacteria does escape, it would be impossible to snuff it out."

A Harvard University spokesman said: "We believe risks in the experiments will be small because the planned facility would exceed all safety standards set by the federal government."

by Dick Robinson, *National Enquirer*,

Why do the Harvard scientists insist on carrying out this frightening program in the face of its obvious dangers and in the face of warnings issued by other serious and, we assume, respected, scientists? What do they hope to accomplish with such experiments? Bad enough is the fact that vivisection evidently will be involved. Far worse, of course, is the potential hazard to the human race.

Even if, as the spokesman said, the risks will be "small," the danger remains too great. Escape of only a few such "super bacteria" could pull the trigger of wholesale human destruction. We hope that the Harvard scientists will experience a change of heart before next summer and abandon their plans for these experiments.

Sunspots, Ocean Temperatures and Drought Cycle

Scientists who study the shifting cycles of weather believe the drought which has hurt grain crops in the Great Plains states the past three years may be ending. But they warn that the stable weather patterns which American farmers enjoyed in the 1950s and 1960s also may be gone.

The predictions are based on climatological records from the Center for Climatic and Environmental Assessment at Columbia, an agency of the National Weather Service.

Severe droughts in the Great Plains states have occurred once every 20 to 22 years since modern weather record-keeping began and usually last three to five years. Scientists are studying several possible causes of the drought cycle, including sunspot activity and changes in ocean temperatures.

"The drought in the upper Great Plains really started in Texas two years ago and worked

its way into Kansas last year and was centered in the Dakotas this year," said Dr. Norton Strommen, supervisory meteorologist at the center.

"I would say we're nearing the end of the highly unfavorable weather that we've experienced the last two to three years, and we should look for somewhat better conditions over much of the area, based on climatological records," he said.

A similar prediction was phrased more cautiously by Dr. Louis M. Thompson, associate dean of agriculture at Iowa State University.

"I would not be surprised to see the next year as a near-normal year. I'm not predicting that the drought will continue," said Thompson, who has studied the relationship of sunspots to drought.

Every 11 years the spots which flare on the sun's surface become quiet, and scientists have noticed that alternate periods of low sunspot activity correspond roughly with a severe drought. Such coincidences occurred in 1934, 1954 and again this year.

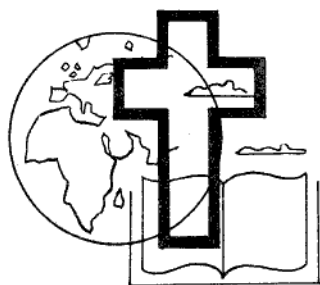
But Thompson cautions: "While there is some correlation, there is no known cause-and-effect relationship and it may just be coincidence. The worst droughts have come when we've had the least solar activity, but yet the droughts have persisted after the period of low solar activity. So it is still a rather controversial question."

A similar correlation has been noticed between temperature changes in the Pacific Ocean and drought in the Great Plains, according to Strommen. In addition, the European drought this year was associated with warmer water temperatures in the northern Atlantic Ocean west of the Scandinavian countries and colder temperatures in the Bering Sea. But again, he said, there is little conclusive evidence to explain whether it is just a coincidence or what the cause-and-effect connection might be.

"There are many theories, but nobody has been able to really tie down this relationship between changes in ocean water temperatures to precipitation changes," Strommen said. . . .

—*Houston Chronicle*, Sept. 30, 1976

It is true now more than ever that "Everybody talks about the weather." Certainly, the climactic changes recently taking place around the Earth have caused hardship to many people and puzzlement to many more. It is good, of course, to read the scientists' predictions that drought conditions are lessening. Nevertheless, it seems obvious that, if present patterns are followed, global weather conditions will continue to change, perhaps drastically in some places. It would behoove us all to plan accordingly.



Book Review

"Fra Angelico"

Fra Angelico, by Luciano Berti, Grosset & Dunlap, New York, 1968

Fra Angelico, an Italian painter of the fifteenth century, was among the most mystic of the world's artists. His paintings, renowned for their exceptional sensuous loveliness, were elevated from the level of the "merely decorative" by the power of the Spirit that this consummate artist managed to express. Fra Angelico's works bring to the viewer a balm to the Spirit, a profound quietude, and an evocative sweetness.

Fra Angelico is described as having had childlike candor of spirit. He lived an exemplary religious life during a period when dissolute living among the Church hierarchy was commonplace. He acted on his belief that an artist who sought to portray the life of Christ should see to it that he "lived in Christ." Extremely sensitive to light and color, he claimed that he never corrected a stroke once painted because the original had been executed by the will of God.

This little book, one of The New Grosset Art Library series, gives a concise overall review of this artist's work. Although limited in biographical detail, the text covers the general span of Fra Angelico's life and discusses his major periods and contributions. Eighty full color reproductions, each with commentary, add immeasurably to the worth and interest of the book.

Some of Fra Angelico's most famous works were painted on the walls of the Monastery of San Marco in Florence, a home of the Dominican Order of which Fra Angelico was a member. These frescoes, not intended for the outside world but for the Brothers who viewed them daily, express most profoundly the artist's deeply religious nature. Spontaneous, unpretentious, stripped of all but the essentials of religious sentiment, they were intended to induce a state of meditation or religious exaltation in the viewer. One critic of these frescoes has said: "The rooms are cramped, ill-lighted, rude; but each one has its picture, simple, eloquent, holy. The display attests that at least one artist of the Renaissance worked wholly unmindful of public approbation or monetary reward or fame, that he gave his best in a spirit of consecration and of service to the Christian community of which he was a part."

During his career, Fra Angelico painted in widely diverging styles, eventually achieving a "language of his own with its own validity." He adapted principles of Renaissance painting to his own primary purpose of conveying an edifying religious message. Says Mr. Berti: in order fully to understand Fra Angelico, the student "needs to have experience of theology and monastic life and mentality, medieval philosophy and religious theory, iconology and religious sociology, as well as the theory of perspective, the technique of painting, and more besides."

READERS' QUESTIONS

Desire

Question:

Is it bad to desire something when I cannot get it?

Answer:

That depends upon the nature of the desire and the way in which the desire is expressed. We are told that: "Desire is the great tempter of mankind. It is the great incentive to all action, and in so far as the actions subserve the purposes of the Spirit, it is good; but where the desire is for something degrading, something that debases the nature, it is indeed meet that we pray not to be led into temptation." (*Cosmo-Conception* p. 464)

We know, of course, that "thou shalt not covet." This commandment applies primarily to desires of the lower, passionate, or material nature — desires particularly for material possessions belonging to, or human relationships already entered into by, someone else.

There are other desires, however, appertaining to the Higher Self, which legitimately may be pursued — always, however, in the context of our responsibilities vis-a-vis our fellow men. That is, certainly the desires for spiritual knowledge and spiritual progress are worthy objectives *provided* the motive behind these desires is altruistic. That is, we must not want these things for their own sakes, but in order that we may be better fitted to serve our fellow men.

The object of evolution is the spiritualizing of the lower vehicles so that they may serve the Spirit as instruments on the higher planes of manifestation. If the lower self accepts the guidance of the Spirit, that process continues satisfactorily. If it follows its own inclinations, however, indulging in selfish desires and pleasures, in time the

lower self may become so powerful and unruly that the Spirit cannot control it; that is, the lower self may arrive at the point where it so strongly prefers evil to good that it cannot be separated from evil practices. In such cases the Spirit may be forced to abandon it, a process which will retard the Spirit tremendously in its evolution.

Selfish, evil desires, therefore, instead of being given expression, should be transmuted into good ones under the guidance of the Higher Self. Clean, lofty desires should be encouraged and expressed, for they furnish the incentive necessary to *right* action and evolutionary progress.

The key-words differentiating between legitimate and illegitimate desires are unselfishness and selfishness. In time, we all must rise above every vestige of selfish desire, whether it be of a material, emotional, intellectual, or spiritual nature.

Transmutation of an unworthy desire is accomplished by endeavoring to practice the virtue which embodies its opposite. If the desire for sensual experience is strong, for instance, practice rigid temperance in all things; if the problem is parsimony, practice liberality. If it is hatred or anger, send out thoughts of love and try to be of service in whatever way seems appropriate.

Identity of Initiator

Question:

Much is being said these days about spiritual Initiation. Who is the Initiator? Is it Christ?

Answer:

The various spiritual Initiations which the Aspirant undergoes as he proves himself ready represent steps in the life of Christ. Christ is the Wayshower for all

humanity — both for those who are endeavoring to take the straight upward path of evolution and those many who will proceed along the slow, steady, spiral path.

The Initiator of any individual Ego is a Teacher — a highly advanced human being who has become a Hierophant of the lesser Mysteries appropriate to the country in which the candidate resides. In the case of the preparatory school for the Rosicrucian Order, the Initiator is one of the Elder Brothers of the Rose Cross, who has been aware of the candidate's strivings and appears to him at the appropriate time.

Although the Teacher assists the candidate as necessary, it must be stressed that spiritual Initiation into a truly occult Brotherhood is an inner experience which can come to the candidate only after he has proven himself worthy. Such Initiation can never take place until the candidate, by living lifetimes of purity and service, has achieved the requisite development of his latent spiritual powers, which Initiation then teaches him how to use dynamically. The task of the Initiator is to show the candidate these latent faculties and dormant powers and demonstrate to him for the first time how he may awaken this static energy into dynamic power.

"Finding the Woman Within"

Question:

We are told, in *Mysteries of the Great Operas*, that celibacy and the suppression of sex are not the same thing and that we must *want* to be chaste rather than have to *force* ourselves to be chaste. "This can only be done by what the mystic calls 'finding the woman within himself.' " How is this accomplished?

Answer:

It is indeed true that we must *want* to be chaste, so that we willingly dedicate

ourselves to living the life of purity and service which gradually enables us to control our thoughts and feelings. By using our creative faculties on the mental plane (mathematics, music composition, etc.) we transmute the sex urge into spiritual channels.

"Finding the woman (or the man) within" refers to the balance which every Ego must establish within himself — the balance that eventually manifests in perfect bi-polarity. Each Ego is essentially bi-sexual, although at the present time in evolution manifesting, generally, in alternate re-births as male and female. Perfect balance will come about with the inception of perfect bi-polarity.

The process of "finding the woman within" will not be completed until the first Initiation, when we face the Dweller on the Threshold — the composite entity created as the result of all our individual sins. The Dweller always appears as a creature of the opposite sex. Once this creature is met and mastered, the candidate for Initiation is allowed to proceed into higher spiritual knowledge and power. He then has found the man, or the woman, within himself, achieving complete mastery over his passions.

Second Coming

Question:

What led to the suggestion that Christ may return during the time when the Sun is in Capricorn?

Answer:

In *Message of the Stars* (p. 13), Max Heindel states that signs point toward the Sixth Epoch coming when the Sun by precession enters Capricorn, but he also points out that we cannot be certain of this. Man has free will and he may -- and often does -- retard evolution by non-cooperation with God's Plan and Laws. Much depends upon the actions of collective humanity.



NUTRITION and HEALTH

Assimilation

Diana Dupre

Assimilation is defined as: "the conversion or incorporation of nutritive material into the fluid or solid substance of the body." It is the end product of digestion, and it is literally true that we live, not by what we eat, but by what we assimilate.

Some people have difficulty assimilating certain or all of their foods properly. In order for them to determine how they may better adjust the assimilative process in their bodies, they must consider spiritual as well as physical factors.

From the physical standpoint, the law of assimilation requires that every particle of food we eat must be overcome and made subject to ourselves before it can be built into our bodies. Thus, in large measure, the extent to which foods are assimilated depends upon the degree of consciousness of the cells of which they are composed.

Knowing this, it would appear at first glance that minerals — the least conscious of created things on Earth — would be ideal foods for human consumption. This is not the case, however. The minerals have no separate vital body, and man is not so constructed that he can live upon a "dense only" type of substance. We are told: "When a purely mineral substance, such as salt, is eaten, it passes through the body, leaving behind it but very little

waste. What it does leave, however, is of a very injurious nature" because it tends to harden and crystallize.

Plants, which do possess separate vital bodies, *can* assimilate the mineral compounds found in the Earth. By eating plants, then, man assimilates — at second hand, so to speak — the minerals he needs for nourishment and sustenance. Since the plant consciousness is that of dreamless sleep, little energy is required to assimilate food derived from plants. Plant cells have little individuality of their own, and the life ensouling them does not seek to escape as quickly as that ensouling more highly developed forms such as animals. A vegetarian diet, then — particularly when the produce is inter-penetrated with much ether — provides more enduring strength than does a meat diet. In addition to its moral and spiritual superiority, it is particularly ideal for those people whose assimilative powers are deficient.

Solar energy, attracted into the dense body through the etheric counterpart of the spleen in the vital body, is the cementing factor of assimilation. An extra quantity of this vital fluid is required during the digestive and assimilative processes. The more hearty the meal, the greater the quantity of vital fluid which must be

expended within the body, and the weaker the power of the outrushing currents of the vital body which normally carry off germs and microbes. Thus, frequent over-eating renders us particularly susceptible to disease.

Assimilation proper does not begin until the Ego is seven years old. Before this time, the vital body cannot yet use the forces operating along the positive poles of the ethers. Since assimilation works along the positive pole of the chemical ether, what there is of it in childhood is due to the macrocosmic vital body — the ethers which act as a "womb" for the child's vital body until the seventh year.

From the spiritual standpoint, the forces which work along the positive pole of the chemical ether and assist in assimilation are the nature forces composed largely of our so-called dead who have entered heaven and are there learning to build bodies we use on Earth. They are directed by higher Teachers, including Angels, who are particularly concerned with assimilation, growth, and propagation. These forces work in a marvelously selective way, well illustrating both the direction of divine Intelligence and the universal law of service.

Spiritual students are likely to have more difficulty with assimilation than do other people because those who endeavor to live the spiritual life attract more of the higher — light and reflecting — and less of the lower — chemical and life — ethers. Therefore spiritual students in particular should take care to select food containing as much of the chemical ether as possible. Assimilation is also helped if the food is tempting, and accepted with gratitude and appreciation.

The three attributes of God, and of man as a god-in-the-making, are Will, Wisdom, and Activity. These attributes are reflected in the threefold Spirit which is man. The second attribute, the Love-Wisdom, or Christ, principle, is the cohesive attribute upon which all nutrition and growth is based. It is linked with the Life Spirit, which, in turn, is reflected in the vital body. The blood, the carrier of nourish-

ment, is the highest expression of the vital body. The ductless glands are also expressions of the vital body. The Life Spirit has its seat primarily in the pituitary body and secondarily in the heart, the gateway of the blood into the physical vehicle.

Uranus rules assimilation as well as intuition — the faculty by means of which the Ego may contact cosmic wisdom through the Life spirit, which is directly linked with the Love-Wisdom principle in man. Venus, the lower octave of Uranus, also rules assimilation during the first fourteen years of life. Venus rules the thymus gland, the link between child and parents until puberty. Before puberty, the child draws from the thymus gland a spiritual essence stored there by the parents. With this essence the child can accomplish the alchemy of blood until the desire body becomes dynamically active, and he can manufacture his own red blood corpuscles.

In *Message of the Stars*, p. 573, we read: "It is well known that all things, our food included, radiate from themselves continuously small particles which give an index of the thing whence they emanate, its quality included. Thus when we lift the food to our mouths a number of these invisible particles enter the nose and by excitation of the olfactory tract convey to us a knowledge of whether the food we are about to take is suitable for this purpose or not, the sense of smell warning us to discard such foods as have a noxious odor, etc. But besides those particles which attract or repel us from food by their action upon the olfactory tract through the sense of smell, there are others which penetrate the sphenoid bone, impinge upon the Pituitary Body and start the uranian alchemy by which a secretion is formed and injected into the blood. This furthers assimilation through the chemical ether, thus affecting the normal growth and well-being of the body through life."

We are also told that: "There is a physical connection between the pituitary body, the principal organ of assimilation

and therefore of growth, and the adrenals, which eliminate the waste and assimilate the proteins. These are also physically connected both with the spleen and the thymus and thyroid glands. The pituitary body is ruled by Uranus, which is the higher octave of Venus, the ruler of the solar plexus where the seed atom of the vital body is located. Thus Venus keeps the gate of the vital fluid coming direct from the Sun through the spleen, and Uranus is the warder of the gate where enters the physical food. It is the blending of these two streams which produces the latent power stored up in our vital body until converted to dynamic energy by the martial desire nature."

Virgo is also connected with assimilation. This sign rules the intestinal tract, and is correlated to the Lords of Wisdom, who originally radiated to man the germ of the vital body.

Thus it becomes clear that assimilation is bound up with the Love-Wisdom principle. In proportion as that second attribute of God is developed within us, we have proper assimilation and a corresponding degree of good health. It follows, therefore, that the key to a permanent adjustment of assimilative powers lies in the unfolding of the Christ Love within us. The intellect must be spiritualized and the lower nature transmuted into the Higher. Only in this way can we develop to perfection the soul power necessary for fully satisfactory assimilation.

From the Rosicrucian Fellowship Vegetarian Cookbook

ARTICHOKES

Artichokes are as old as recorded history, originating around the Mediterranean; brought to the U.S. by French and Italian immigrants. Tone up nerves. Contain iodine, iron, niacin, phosphorus, potassium, silicon, some vitamins A and C.

ASPARAGUS

Asparagus was used by the English as far back as the 17th century, although little is grown there nowadays. It is very popular in the United States. The green variety helps nerves while the white benefits kidneys. Contains calcium, iodine, iron, phosphorus, silicon, sodium, sulphur, vitamins A and C.

ITALIAN or STEAMED ASPARAGUS

1 bunch fresh asparagus
Boiling distilled water
Butter, browned
Vegetable salt

Clean thoroughly; remove tough ends; tie in standing bunch. Steam in small quantity water until tender. Drain, saving liquid for later use. Season. Pour butter over asparagus, before serving.

ASPARAGUS and PEAS on TOAST

2 cups fresh asparagus
2 cups fresh shelled peas, cooked
2 cups certified raw milk
6 or 8 slices toast, buttered
2 Tbs butter
1/2 tsp vegetable salt
Crushed mint herb
2 Tbs unbleached flour

After cleaning thoroughly, cut asparagus in small pieces. Steam vegetables separately; drain (saving liquid for soup); combine. Stir together butter and flour until blended; add milk. Simmer until thick, stirring continuously. Add salt and mint. Arrange on toast, pouring sauce over vegetables.





HEALING

The Healing Panacea

The Cosmic Christ, the "Redeemer," commenced His beneficent work, and eventually obtained access to the Earth through the "cleansing blood of Jesus" when it flowed on Golgotha. An enormous spiritual inrush was felt at the moment He came into full possession of the Earth on Golgotha — so, great, indeed, that the intense light blinded the people.

From that moment, the principle of altruism commenced to take a greater hold upon our race. Had not Christ come, another Moon must have been thrown off to rid us of the worst elements, but from this we are being saved by grace through the sacrifice of the Cosmic Christ Spirit — a sacrifice that does not involve His death as commonly understood, but is an infusion of the Earth with a higher life which enables us to live more abundantly in spirit.

In this coming of Christ to Earth we have an analogy between it and the administering of the Spiritual Panacea, according to the law, "As above, so below." There is in every little cell of the human body a separate cell life, but over and above that is the Ego which directs and controls all cells so that they act in harmony. During certain protracted illnesses the Ego becomes so intent upon suffering that it ceases fully to vivify the cells; thus bodily ailments breed mental inaction and

it may become impossible to throw off disease without a special impulse to dispel the mental fog and start the cell activities anew. That is what the Spiritual Panacea does.

As the inrushing Christ Life on Golgotha commenced to dispel the shell of fear bred by inexorable law that hung like a pall about the Earth, as it started the millions of human beings upon the path of peace and good will, so also, when the Panacea is applied, does the concentrated Christ Life therein contained rush through the patient's body and infuse each cell with a rhythm that awakens the imprisoned Ego from its lethargy and gives back life and health.

— Max Heindel

* * *

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:

April. . . 3—9—16—24

Children's Department



Aurea's Trip

Dagmar Frahme

Aurea was the youngest member of the Angel choir, and this was to be her first visit to the planet Earth. She wasn't at all sure she wanted to go.

"I don't think I will be happy around human beings," she said. "I've heard that they say nasty things to each other and fight each other and that they're mean and cross."

"That's only sometimes," said Luneia, who had been in the Angel choir for two years and knew a lot of things about a lot of planets. "Sometimes they can be very nice. Most human beings deep down inside *want* to be good. But they have to work so hard at being good that they don't always do it."

"But it's *easy* to be good," protested Aurea.

"It is for us," agreed Luneia, "but not for humans. Each human being has a side that wants to be good and another side that wants to be naughty. Being good won't be easy for them till they learn to listen just to the side that wants to be good and never to the side that wants to be naughty. Then they'll be more like us."

"I still don't want to go down there," said Aurea. "I'd rather wait till they stop listening to their naughty sides."

"Their naughty sides won't show so much now," Luneia assured her. "They're

usually pretty good around Easter."

"Easter?" asked Aurea. "What's Easter?"

"You'll see," said Luneia, who refused to say another word on the subject.

And so the Angel choir rehearsed and rehearsed, and finally the day came for the trip to Earth. Aurea still didn't want to go, but there was nothing she could do about it. Luneia told her she had to go, and the choir director himself told her she had to go. The choir director was a mighty Angel, indeed, who could be very stern when he had to be, and Aurea knew it would not be a good idea to argue with him.

There were so many, many singers in the Angel choir that, when they reached the Earth's atmosphere, they spread out in all directions around the planet. Aurea and Luneia were with a group that took positions above the ancient city of Jerusalem.

Many things were written in the air around Jerusalem about what had happened there during its long history. Much was written about wars and wicked and powerful people. But much, too, was written about good people who worshipped God and tried to live according to His laws.

Especially, it was written that the mighty Archangel, the Christ, had once

lived in that country in the form of a human being and had then entered into the Earth to be the great Spirit of the Earth. It was written that every year since then, Christ had come back into the Earth to give it life, and that every year, in spring, He left the Earth to go home for a while to God the Father.

Because Aurea was an Angel, she could read and understand all those things in a flash and see how they happened.

Aurea, of course, knew about Christ. Every Angel in the solar system knew about this glorious Being, Who was the most powerful One in God's Creation, except God Himself. But she had not known about how He once lived on Earth, or how He entered it and left it each year.

"Then Easter is the time when Christ leaves the Earth. And we are going to sing for Him when He starts His trip home to God," she said eagerly.

Lunea nodded, smiling. "Now aren't you glad you came?" she asked.

"I *am* glad, I *am*!" said Aurea. She had never seen Christ, although she felt His presence wherever she went, just as she always felt the presence of God but had never seen Him. She was getting very excited, but it would be another two days before Christ was ready to leave the Earth, so she had to wait patiently.

Meantime, Aurea looked down upon Jerusalem curiously. The city was full of people from many parts of the Earth, speaking many different languages.

"How do they understand each other?" she wanted to know.

"They don't always," answered Lunea. "That's part of their trouble. When they learn to love each other more, they will understand each other better. That's one thing Christ came to teach them."

Aurea nodded. She had seen it written in the air over Jerusalem.

"Why are the people so sad?" asked Aurea then. Churches were draped in black, and many people seemed to be in mourning.

"They are sad because they remember how Christ was crucified. But they don't

understand that, only because this happened, He was able to go into the Earth and give the Earth His life. When they understand better, they will stop being sad and will give more thanks for what He has done for them. Most of them have no idea that He comes back to them every year in this way."

"But how could they not have any idea of that?" wondered Aurea.

Lunea sighed. "Poor human beings. They can't see all the beautiful things Angels see. Most of them see only the things that they can touch, and many have a hard time believing what they can't touch or measure or take pictures of. But some human beings are starting to get more sensitive, and to feel things that they can't see. And some even are starting to see the beautiful things we see."



All that day and the next, in curiosity and amazement, Aurea continued to look down on Jerusalem. The people were all so different — each one busily bustling about his own affairs. Some went to the holy places very reverently, and others went just to look and stare and point at what they saw. Some people seemed not to know or

care about Christ at all, but were very busy making money, or buying things with money they already had, or finding nice ways and not-so-nice ways to have fun.

Some, looking stern, were carrying guns — “guarding the pilgrims and the holy places,” they said to those who asked.

Aurea shuddered when she saw the guns. “See,” she whispered, “I knew they were going to fight each other.”

“They’re not fighting now,” said Luneia soothingly, “and maybe they won’t fight. Besides, there are better things to watch. Look over there.”

“Over there” was a place called the Garden of Gethsemane. Here, Aurea could see right away, Christ, when still in human form, had spent a lonely night of prayer just before His Crucifixion. A church had been built in that place, and now many people had quietly gathered there together and stood or knelt silently. Each person was praying to God or thinking of Him in his own way.

A beautiful golden light had spread throughout the church and surrounded it — a light that the people could not see but that Aurea and Luneia and the other Angels could see very well. It seemed to Aurea that, even though each person was thinking his own thoughts, they all were somehow bound together in that light, just as the singers in the Angel choir were bound together when they sang different notes of the same chord.

“Those people don’t seem so different from each other any more. Not like the ones in the city do,” she said. “They look more like they belong together. They look very beautiful that way, especially with the light shining around them. But I don’t suppose they can see that, either.”

“No, they can’t,” said Luneia, “but they feel very close to each other just the same. They feel as though they are *really* brothers and sisters, and that is the way all human beings are going to feel all the time when they finally learn to live the way Christ taught them to.”

Just then, the clarion call of a trumpet



sounded through the air. From all sides, members of the Angel choir began to hurry to their places above the city.

“Come on,” said Luneia, “that’s the summons. We must be going to sing very soon. Hurry!”

Aurea and Luneia were almost the last ones to take their places. The choir director looked at them severely, but his expression became gentle when he saw Aurea’s eagerness and excitement.

“You will see a great wonder here today, Aurea,” he told her. “It is one of the great wonders of all God’s Creation. And you, too, have a part to play. When it comes time for you to sing, sing with all your heart.”

“I will,” Aurea assured him.

It was Sunday morning, the hour before sunrise, when the choir began to sing. Softly, gently, sweetly, the music wafted above the city, where lights already were on in many dwellings. The stars of the vast heavens were still bright but slowly, as the Angels’ soft, sweet music continued, one by one they faded away. Finally only a few, here and there, were left to remind those who looked upon them of the millions of other worlds that exist in the Universe.

There was more activity in Jerusalem

than usually takes place in the hour before sunrise. From all parts of the city, people were seen leaving their homes and hotels, all heading in the same direction. Some riding in busses and cars, some walking, some even riding on donkeys, they were gathering together in the Garden of Gethsemane.

Aurea, watching, did not have much time to wonder about this, because something else was happening *inside* the Earth that the people *on* Earth didn't seem to notice. A light was ascending from deep within the Earth, approaching ever more closely to the surface and brightening the very ground upon which the city of Jerusalem stood.

The music of the Angel choir grew louder and more powerful as the light came nearer. At the same time, heralded by a fanfare of trumpets, a sublime procession made its way to a place directly in front of the Angel choir.

Aurea was so lost in wonder at the magnificent procession that she almost forgot to sing. There were mighty Archangels, the lords of vast kingdoms in the Solar System who talked directly with God and were far greater than the Angels with whom Aurea worked and sang every day. There were the resplendent leaders of the Angels, too, who radiated such auras of glorious color — rose, gold, lavender, translucent blue, pale green — that their brilliance was impossible to describe.

These sublime Beings, Aurea knew, were the Great Ones of the Hierarchies, before whom she and her friends among the Angels stood in awe. Now they had come together, radiating such a display of light and color that, Aurea thought, even the Sun could hardly be more bright.

She marveled that the people on Earth could not see the radiance of these great Beings. But, evidently, they could not, for those who were gathered in the Garden of Gethsemane stood looking toward the horizon where the Sun soon was to rise, obviously unaware of the vision displayed directly over their heads.

Then came a moment so stunning that Aurea gasped and, for just an instant, did indeed forget to sing. The fanfare of trumpets became louder and was echoed by other trumpet choruses throughout the heavens. The singers of the Angel choir raised their voices in a mighty, stirring anthem that they had often rehearsed, but that had never before so gloriously resounded through the skies.

And in that very second, the light that had been rising to the surface of the Earth burst forth, and a sublime Being, illumined in white and indescribably resplendent, appeared before them.

With a voice that seemed to contain within itself all the music ever composed, He cried triumphantly, "Consummatum est!"

"It is finished!" Once again Christ had given His Life to the Earth, that all who dwell there may continue to live. Once again He was free to go home, for a little while, to God the Father.

"Consummatum est!" sang the Angel choir, as the Great Ones of the Hierarchies gathered around Him Whom they all worshipped.

The morning sky now was robed in shades of pink and pale blue, and, slowly, the Sun rose above the horizon. The people in the Garden of Gethsemane, who saw nothing of the illumined white Figure or the Great Ones who surrounded Him, sang a mighty anthem of their own. "He is risen! He is risen!" Even though they did not see the glories around them, Aurea could tell that they, too, felt the joy and triumph of this glad moment.

Later — much later — Aurea and Luneia were on their way home. The great moment of triumph was over, but the exaltation felt by all who had shared in it would last for a long time.

The sublime Christ, surrounded by the other Great Ones, had passed directly in front of the Angel choir, offering them His thanks for their greeting and

His boundless love. Aurea was enfolded in a warm sweetness such as she had never known before. She could not talk, she could not sing. She could only look at Him and, in return, silently offer Him all the love she held in her own heart.

Aurea was very quiet on the trip home. Luneia, who only two years before had herself seen Christ for the first time, understood how Aurea felt and said nothing to disturb her.



Finally Aurea sighed. "It was so beautiful. I wish — I wish —," she faltered and said no more.

"What do you wish?" Luneia asked gently.

Aurea sighed again. "I wish that the human beings could have seen Him too. If they could only see Him once, I just know they would never fight or be mean again."

Luneia nodded. "That's true," she said. "But nobody who is not worthy to begin

with can see Christ. The day is coming when all human beings *will* see Him, though. And when that day comes, He will not have to go inside the Earth any more. Then He will live with the people as their King, and there will be peace and much love in that Kingdom."

From far out in space, Aurea and Luneia looked back on planet Earth. It was small and lovely, and surrounded with a light that most earthlings knew nothing about.

"It is a good place, after all," said Aurea, smiling. "I'm very glad we went."

* * *

FAITH

Dear Shepherd of my wandering soul,
Give me the faith of childhood's day,
Lest I should slip from Thy control,
Lest I should wander, I should stray.

Help me to walk that narrow path,
Unseen by eyes, by faith revealed.

Give me the Wisdom which Thou hast
On babes bestowed — from the wise
concealed.

—Selected

I pray that love will bless my life,
And teach me how to live.
Love will not last nor multiply
Unless I, too, love give.

—Adriana Geerdes Vos



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