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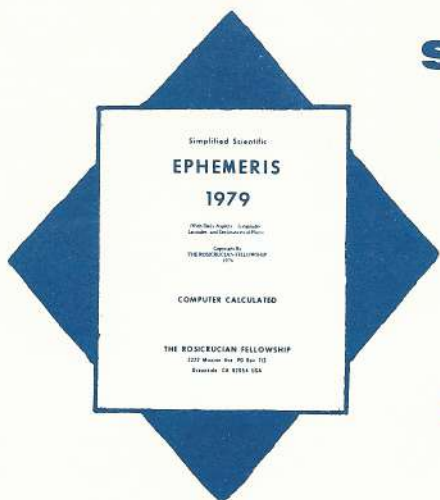
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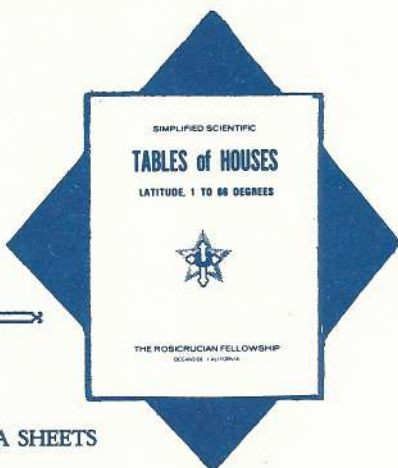
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CRITICISM




In men whom men denounce as ill
I see so much of goodness still,
In men whom men pronounce divine
I see so much of sin and blot,
I hesitate to draw the line
Between the two, where God has not.

—*Joaquin Miller.*




FEATHERED CRITICS:
the BARBS OF BIRDS




Consider the crow,
Who incessantly scolds
In a voice that is raucous and shrill.

Consider the raven
Who loves to emit
Strident remarks from his bill.




Consider the chicken,
Whose incessant squawks
Are enough to drive roosters insane.



Consider the grackle,
Whose curious croaks
Can best be described as mundane.

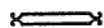
Consider the blue jay,
Who, when in discourse,
Sounds like a squabbling shrew,
And thus he belies
The impression he makes
With his colorful, beautiful hue.



Then think of the meadowlark
Of dulcet tone,
Speaking sweetly, and only with love.

And which commentator
Would you rather be,
Of all those listed above?

—*Dagmar Frahme*



“And so it criticized each flower,
This supercilious seed;
Until it woke one summer hour,
And found itself a weed.”

— *Author Unknown*



Self - Justification Through Retrospection

The spiritual exercise of retrospection, as given in the Rosicrucian Teachings, is one of the most powerful aids to the aspirant on the path of attainment. However, if it is not performed with the proper attitude of impartial objectivity, it can be dangerous.

One of the values of performing a spiritual discipline repeatedly over a long period of time, is to impress upon the vital body, whose keynote is repetition, an inclination or bent. If objectivity is consistently maintained in retrospection, the result will be an inclination towards truthfulness and accurate perception. So performed, the exercise will strengthen the health, increase moral and spiritual awareness, and augment one's capacity for doing good. However, if the individual uses retrospection to justify or excuse his actions during the day, he will strongly imbed in his vital body an inclination toward deviousness and self-centeredness. As a result, the individual will feel an impelling disinclination to accept responsibility for his own actions; he will find it extremely difficult to admit to making a mistake.

We must remember that the ability to judge oneself impartially is of prime importance to the spiritual aspirant because it confers a deep inner life which is independent of both the objective situation perceived through the senses and the volatile emotions provoked within. An individual proficient in objective self-judgment can retain equipoise in the face of both external and internal pressures. Such equipoise is necessary for conscious functioning in the invisible worlds, whose strange and often frightening properties are likely to disorient the neophyte.

Most people experience difficulty in judging themselves according to spiritual principles in a totally impartial manner. Since "the ways of the desire body are past finding out," an individual's desire to look good in his own eyes is often a major stumbling-block to further progress. It takes the utmost of impartial detachment to step outside of one's situation and view it as if it were happening to someone else.

We know that the path of initiation is a difficult one, fraught with subtle snares, and those who seek the powers of the Christ must also share His objectives.

"Let this mind be in you which was also in Christ Jesus . . . who made Himself of no reputation, and took upon Himself the form of a servant. . . ."
Phil. 2:5-7. ★



JUSTICE AND JUDGMENT

CARL WEAVER

As spiritual aspirants, we seek to improve our faculty of judgment, in the sense of "discernment" or "discrimination." Conversely, we seek to overcome any tendency to judge our brethren — "judge" here meaning "to criticize" or "condemn." Judgment as employed in the second sense is under consideration here.

The New Testament makes clear and urges the virtue of non-judgment: "Let us not therefore judge one another anymore: But judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." (*Rom. 14:13*)

The irony of judgment is that it perpetuates the act it judges and, by its censure and verdict of repudiation, it reinforces that which it might have wished to balance out or obliterate. To bring judgment against an action by punishing or persecuting the actor strengthens the injustice and makes the prosecutors equally, if not more, guilty of violation and negativity. Punitive "justice" is a pernicious downward-cycling of offense. Illegal offenses are not neutralized by legal offense waged against the "malefactor." Murder in passion is not adjusted by the certified murder known as capital punishment.

Life is holy and whole. All that would tend toward separation is sin. The *lex talionis* morality of "eye for eye" would

reduce human life to nothing, for there is none without sin. The accuser, the fault-finder, would do well to take to heart the words of Christ Jesus: "He that is without sin among you, let him first cast a stone." (*John 8:7*) Rather, if thine eye offend thee — that is, if one perceives offense — pluck out the eye. In other words, there is nothing unclean *of itself*, but if we deem it to be, so is it. (*Rom. 14:14*) Let us first attend to the beam in our own eye before we fault the other for the mote in his eye.

This mechanism, whereby we see our own errors and inner conditions generally as objectified and proceeding from others, is termed *projection* in clinical psychology. The science of Spirit describes it as "seeing through the aura." If our own desiremental atmospheres are murky and agitated, we see through a glass darkly; we see distortions, and we locate negativities in our surroundings. When our auras are bright and clear, when we exist in and express love, optimism, and harmony, then we see "face to face." We discern the good, the noble, and the true in others, for these qualities condition our own beings. Their high vibratory nature discloses similar vibrations and creates immunity to the influences of dark, selfish, and coarse elements in our environment.

To judge with an eye to condemnation

is to see with the physical eye only — to see the outer, the obvious, the literal, the superficial — to see, ultimately, the transitory. Thus, of the exoteric mind it is said, "having eyes to see, they see not." (*Matt. 13:13-14*) The greater effort we make to see spiritually, the more we shall *understand* what we see and have no need for judgment, condemnation and alienation. Judgment declares: "I am not what I see. I would separate it from me — cancel it out — kill it." But this process of denial energizes the object of judgment, which is a thought in *the judge's own mind*. The salutary solution is to comprehend all content of consciousness but to let the negative be, honoring it with no energy of denial or requital, although always affirming and reinforcing the positive content of awareness.

From another angle, "judge not, lest ye also be judged." Or again, "with what measure ye mete, so shall it be measured unto you." (*Rom. 14; 13*) All sin and error are the expressions of ignorance. Thus, one who knows fully does not express anger with those who live ignorantly, for that knowledge includes loving. Therefore, those who live in darkness and error evoke tender yearning and deep pathos in the compassionate Spirit. For this reason, Christ Jesus would have gathered the people of Jerusalem into the circle of His solicitude as a mother hen gathers her flock under her wings. For this reason, also, did Christ Jesus petition from His cross of agony: "Father, forgive them, for they know not what they do." If they had known, they would not have done.

All actions carry with them, germinally, but implicitly, their own consequences; they are, in fact, their own judgments. Man need not set himself up as "impartial" judge and arbiter of another's acts and destiny. To do this simply points to the arrogance and ignorance of him who deems himself so qualified. "I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren . . . Why do ye

not rather take wrong? Why do ye not suffer yourselves to be defrauded?" (*I Cor. 6:5, 7*) Christ Jesus suffered the judgment of death. He took and takes the wrong of humanity on His blameless person, that man's planetary complicity might be annulled and that man might live, not by law, but by love.

As a further implication of judgment, we may say that constant self-criticism frustrates spiritual development. Paul writes that he judges not himself (*II Cor. 4:3*) and even less heeds he the judgment of men. Yet we know that the man who dies daily is more demanding of his conduct, speech, and interior life than is his harshest critic. He answers, not to the judgment of men, but to that of God. He does not pretend to know God's judgment, other than by professing and preferring God's infinite Love in the Being of Christ Jesus, Who gave Grace and Life to man in return for sin and defiance.

Let us be honest, if not bold, and spare ourselves unnecessary self-deprecation and the pretension of personal judgment. Legitimate moments for impersonal self-observation and remorse may be reserved for nightly retrospection of the day's events. We should realize that much that passes for pious self-criticism is a subtle form of self-adulation, whereby one is special by dint of particular faults or inabilities that account for failure. Self-judgment then becomes, in effect, self-justification.

Let our own persons be the sole objects of our judging, and that with a mind to self-improvement rather than pity or moribund self-disparagement. We would do well to remember that our moral eyes are focused on the mortal man, the lower self, in order to *raise* it, transmute it, and align it with our higher natures. Our constructive self-analysis is directed to reflecting and expressing our innate divinity in our lower vehicles, making of them clear vessels that they might fully reveal and magnify the Love, Light, and Life of the God within. Finally, we may bear in mind the words of Christ: "I came not to judge the world but to save the world." (*John 12:47*) ★

‘WHAT IS THAT TO THEE?’

Christine Lindeman

For occult students — people following the logical, reasoning, often highly-critical “head path” of evolution — one admonition of the Christ may be considered particularly applicable: “What is that to thee?” — *John 21:22*

Christ spoke these words at the sea of Tiberias, when He appeared to His disciples for the third time after the Resurrection. He was talking directly to Peter, who, instead of concerning himself solely with his own forthcoming mission, had asked what the disciple John was to do. In reply, Christ said: “If I will that he tarry till I come, what is that to thee? Follow thou me.”

In other words: “Mind your own business and attend to your own responsibilities. That is quite enough for you to deal with.”

We are all too prone to concern ourselves overly-much with the actions of the “other guy” and not nearly enough with our own actions. Our righteous indignation, our wrath, our disgust, our scorn, and our critical faculties are too easily aroused, and we turn them unhesitatingly on the people around us. How can they, we think, be so stupid, or so careless, or so bull-headed, or so egotistical, or so wicked, or so thoughtless? How can they, we wonder, behave in a manner so contrary to what they profess to believe? How can they, we ask, be so inconsistent?

The question that we really must answer, however — each one for himself — is, “How can *I* be so inconsistent?” Once we, as students of the Western Wisdom Philosophy, begin to question and impugn the words, actions, and intent of another — particularly in a context of our own assumed superiority — we are acting completely and dangerously contrary to the

Teachings that we claim to follow. Instead of seeking out and serving the godlike qualities of our brother, we presume to sit in judgment upon him and condemn him,

Certainly, people are constantly saying and doing things that annoy, hurt, irritate, or repel us, and it is not intended that we sit around passively, allowing ourselves to be beaten to a pulp or annoyed to distraction. Certainly, there is evil abroad in the world, and it is not intended that we ignore it or close our eyes to it. It also is not intended, however, that we issue destructive criticism from the falsely-presumed safety of our own self-satisfaction. We must respond constructively to the situation, remembering that there is always *something* constructive we can do, even if this is limited “only” to sending good thoughts.

Very often, our criticism and indignation are directed against other people solely because of something that rumor or gossip tells us about them. Our neighbor is doing this and our boss is contemplating that, we are told by someone who himself has it second or third or fourth-hand. If ever the sentence “What is that to thee?” applies, it is in such cases.

We do not *know* for sure what the neighbor actually is doing; whatever factual foundation the rumor may have had has no doubt been distorted. We do not know what led him to do whatever it was that he really did, or what he hoped to accomplish thereby. We do not know what the boss or anyone else really is contemplating, or why his thoughts are what they are, even though, smugly, we may think we do.

Our reaction to gossip automatically should be, “What is that to me?” We should have nothing to do with gossip. It is harmful to the person talked about, and far more harmful, morally and spiritual-

ly, to those who perpetrate it. Certainly, we are particularly ill-advised to allow our critical faculties or emotions to become wrought up over so-called "facts" that gossips and rumor-mongers would have us believe.

A different problem exists when we actually see someone doing something of which we disapprove. Our immediate reaction is to express that disapproval, to the person concerned or, with mounting indignation, to someone else. If we spread the word to someone else, even if our description of what we saw is accurate, we are almost always guilty of starting gossip. That someone else need only pass the word along and, after a few more retellings, it is bound to have become embroidered in one way or another. Nothing constructive has been accomplished. Therefore, if the only thing we feel able to do in such an instance is to start spreading the word about how "bad" the neighbor is, it is better for us to say, "What is that to thee?" and try to forget the matter.

There is a fine line, however, between using "What is that to thee?" as a legitimate motivation for minding our own business in matters that do not concern us, and using the same thought as an excuse not to become involved in situations that do concern us. The farther we advance on the spiritual path, the finer the line becomes and the more subtle its distinctions. Indeed, the more advanced we become, the more *does* concern us. The more that we receive, the more is required from us, and we cannot get away from the fact that we are our brothers' keepers.

If we are aware and *certain* that someone is doing wrong, and if we are aware that we can do something to help, then we do have a moral obligation to involve ourselves — but only in a positive manner. Good judgment and discrimination are essential here, and we must be very careful to avoid quite unintentionally doing more harm than good by our involvement.

Whatever we do, whether it is talking to the person in an endeavor to make him

see reason or attempting physically to undo what he has done, must be done in the context of love for him and in the spirit of helpfulness. If our efforts fully are to succeed, we cannot afford to permit a single vestige of blame, criticism, wrath, scorn, or a holier-than-thou attitude on our part to creep in.

The thought, "What is that to thee?" is a good one with which to minimize sudden onslaughts of anger, fear, or other emotions that assail us as a result of other peoples' actions. Only when we react impersonally and objectively to what someone else does can we safely and accurately determine whether or not that deed really *is* our business. If our reaction is colored by emotions, we must get those emotions under control before we can presume to question or advise against what the other person is doing.

Thus, if we flare up in any way when someone does something we don't like, it helps immediately to ask ourselves: "What is that to thee?" What business is that of mine? If nothing else, this gives us a breather — a chance to think. It gives the emotional flare-up a chance to cool down. Then, if we sincerely believe that it *is* our business, and that some good can result from our positive interference, we are in a more balanced position from which to confront the individual or take whatever other steps we might deem wise.

Even then, the method is not foolproof. Since we are not perfect, and since we claim to know few, if any, people and their situations and motives "inside out," we still will be capable of lacking in discrimination or making grave errors of judgment. At least, however, if we endeavor to replace emotional reaction with a reasoned response to the question of whether or not this or that really has anything to do with us, we will know that the logical mind is at work, instead of the volatile emotions. Then, if we can combine the promptings of the heart — or love — with the dictates of the mind, we will

(Continued on page 304)



GOSSIP

ALLEN CRAIG



The evil caused by gossip is two-fold, affecting both the person discussed and those who do the gossiping.

It is impossible for anyone to indulge in gossip without at least in part vibrating on the same level as the real or imagined wrongs committed by the person talked about. The extent of the vibration depends on the relish with which the subject is discussed. Some people gossip about their brothers' missteps with such obvious enjoyment that they appear to be deriving vicarious pleasure of wrong-doing from the mere discussion of the matter. The fact that they dwell upon the misdeed, even if simply condemning it objectively, will cause an unpleasant thought form to hover near them. Strengthened by each repetition of the thought, this form could in time become so strong as to compel to evil the person who has made it.

The immediate surroundings of an inveterate gossip are filled with unsavory emanations and destructive elementals attracted by the, to them, congenial vibrations. If a confirmed gossip could but see this "escort," it would be a powerful incentive for changing methods of thought and conversation.

Occult scientists and psychologists both tell us that we become like the things we brood upon. "As a man thinketh in his heart so is he." The person who broods upon, talks of, and revels subconsciously (or consciously) in the evil or imagined evil which others do, will engender in himself lowered vibrations, bitterness, possible cruelty, and a thoroughly selfish disregard for the feelings of others.

No gossip really can be happy. No gossip is at peace with the world. The gossip is inevitably bitter, rancorous, and

discontented because of his thoughts and conversation about others.

In contrast, there is the person who continually looks for good in everyone and either passes by evil or attempts to transmute it into good with thoughts of love, strength, and comfort. This person's presence is a source of strength and joy. He is surrounded by thought forms of a constructive nature, and his high vibrations will help influence to the good those with whom he associates.

Idle talk, although in itself perhaps not dangerous, easily opens the way to gossip. Some people talk, seemingly, all the time because they are afraid to be alone. They seek escape from themselves but rarely, if ever, have constructive ideas to impart to the "victims" of the chatter which they inflict upon others. Instead, they begin with meaningless "chit-chat" which, because of a paucity of subject-matter, is likely soon to degenerate into gossip. Then follows the cruel little criticism of a neighbor, the half-hinted story, the significant smile or shrug. These are perhaps small in themselves, but they quickly can cause ripples which grow into ever-widening circles.

From the occult standpoint, the person who started such "ripples" will be responsible for their every effect. Needless to say, the person whose gossip has resulted in a wrecked home, a sullied reputation, or any other grave catastrophe will have a considerable penalty to pay at some future time. The "ripples" may spread so far from the stones that were originally thrown that many lifetimes may be required before all the resultant harm can be recompensed.

(Continued on page 310)

meditational prerequisites

Louise Sammons

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. — *Psalms* 91:1

Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night. — *Psalms* 1:1-2

A topic of conversation likely to come up these days in all kinds of places and situations from a suburban garden party to the dressing room of a professional athletic team is, "sitting in the silence," or just one word, "meditation." Now that everyone's curiosity has been aroused by all the books, TV talk shows and radio interviews, people want to know more. What is the process of "sitting in the silence?" What is "meditation?" What can it do for me? How can I learn to meditate, especially if I don't want to take an expensive course?

Movie stars go to India to meditate. Gurus are interviewed on television and in popular magazines promoting the benefits of it. Volumes already have been written about it and no doubt many more will be.

Each author seems to give detailed explanations and instructions for his different techniques, and all of these instructions have been written by experienced meditators and teachers. No two people are alike, they profess, and no two people want to meditate for the same reason. One person might want to try it to clear up a health problem or overcome a habit, while another might be more interested in achieving greater states of consciousness and greater creativity through periods of silence. Still another might want to improve his concentration so that he can solve problems more accurately and make decisions more easily.

There seems to be a form of meditation to suit each of these needs, and to suit the individual personality and life-style of

each practitioner, too. After all, a smorgasbord is much more appetizing than the same dish every day. Why should we be limited to only one kind of meditation, when so many beautiful methods are available. All the teachers are happy to help us open the door to a great new experience.

Though the fees for meditation classes seem steep, the philosophy of the "quiet way" undoubtedly is meeting a growing need in present world uncertainties. Almost everyone seems to be searching for the truth and for the meanings of events which cause the confusion to which we are subjected in all walks of life.

HASTE AS AN OBSTACLE

Our journey through life is largely a search for meanings. As we go along day by day, we pay scant attention to the little things which condition our lives. Most important of these are the personal experiences — things that happen to us every day which we suffer through or endure without ever sensing their true meaning. Everywhere we turn we see things, but many times we do not understand what we see. This lack of understanding perhaps is due to the failure of certain reflective powers within our own consciousness.

One of the ways in which we can correct this condition is to slow down, relax, and be quiet. Haste has a tendency to cause us to be indifferent to the most important facts of life.

This theory of haste underlies the old Chinese story of the philosopher with the ox cart. A scholar was so wise, noble, and benevolent that the emperor gave him an ox cart. After a short time the scholar returned it to the emperor with gratitude, saying that it was not for him. Now, even a *good* ox cart is not an exceptionally rapid vehicle, but for the old philosopher, it was traveling much too fast. He said that when he walked, he could watch

the little forms of life and have all kinds of interesting experiences. He could pause when he wished to for a deeper consideration of something. With the ox leading him on even at its lumbering rate of speed, he was denied too many of the beautiful experiences of life.

We wonder how he would have felt on a modern freeway. Not only does the freeway involve speed, but also it usually obliterates most of the related landscape. We pass through communities without even knowing they are there. We pass through forests and hardly see a tree. This speed is so great that there is no appreciation, no reflection, no emotional maturing under the influence of observation. There is no time for deeper and fuller interpretations of the commonplace things that happen. Regardless of popular belief, however, the common, everyday rapidity of experience gives us the greatest instruction. We can be sure that what we need to know always is close to us if we take time to notice it.

WITHDRAWAL NOT ADVISED

In ancient times, when life was lived less intensely than now, scholars in search of communion with conscience realized that everyday life among ordinary humanity had many drawbacks. To overcome these and further their soul growth, they withdrew from the community to the silence of a hermitage or a monastery or to the mountains, where they could give themselves over to the spiritual life in quietude.

One of the most beautiful aphorisms to come from the pen of Max Heindel clarifies this urge to aloneness. He wrote:

"It is one thing to go out in the mountains, where there is no one to contradict or jar upon our sensibilities and keep our poise; but it is another thing entirely to maintain our spiritual aspirations and keep our balance in the world where everything jars upon us. But when we stay on this path we gain self-control which is unattainable in any other manner."

"The environment in which we have been placed by the Recording Angels was our own choice when we were at the turning point of our life cycle in the Third Heaven. We were then pure spirit, unblinded by the matter which now veils our vision. So our present environment is un-

doubtedly the one that holds lessons needed by us, and we should make a serious mistake if we tried to escape from it altogether." (*Gleanings of a Mystic*, pages 121-2)

In other words, the ageless theme of the Secret Teachings always has been that the true realization of our mystical heritage is not found in a monastery or in the seclusion of a hermitage, but in the path leading quietly into ourselves.

NEED FOR SILENCE

An ancient legend says that digging for treasure must be done in the stillness of night and in perfect silence. To speak one word before the treasure is safely excavated will inevitably cause it to disappear. That mystic parable refers to the search for spiritual illumination. If we reveal to others the experiences of our concentration hour, we lose them; they cannot bear vocal transmission and will fade into nothingness.

For this reason, each student in the Rosicrucian School performs his exercises in the seclusion and privacy of his room. Results may be obtained more slowly by this system, but when they appear, they will be manifest as powers cultivated by himself, usable independently of all others. Besides, the Rosicrucian methods build character at the same time as they develop spiritual faculties. For this reason also, the student regards everything that happens during his silent hour as sacred and keeps it strictly to himself.

The way of Light for us, regardless of our intellectual or cultural attainments, leads back silently into ourselves and through the innermost parts of our beings toward the eternal God.

Growing is a kind of pilgrimage. By taking one short step each day towards truth, we will in time achieve the great journey that now seems so difficult. We also will discover what we have not yet experienced: that this journey is not the terrible, tiresome frustration of our wishes that we thought it was, but actually it is the fulfillment of the best of our hopes and aspirations. It is the road that leads

to the final realization that we have done well, that we are worthy, that we are good citizens and have kept the rules of intelligent living. Let us think of life as the transformation of a karmic pattern into a purely mystical experience.

When we give allegiance to a faith, it is because we feel sure that this faith is better and more suitable for our instruction than some other faith. Therefore, we have set up a pattern based upon brotherhood, friendship, and simple worship, whereby the individual goes into his closet and worships his God in secret, and the God he worships in secret shall reward him openly. Judged by this formula, our times of concentration and meditation will show results and vindicate our Teacher's assertion that, "Silence is one of the greatest helps in soul growth." It builds into the vital body and the soul body the great power which grows by *resistance* to the winds of adversity.

BLEND OF HEAD AND HEART

Franz Hartmann, in his book *With the Adepts*, wrote: "He who desires to develop strength must not be afraid of resistance." In one chapter, he made an interesting comparison between the way in which the magnificent pines of the forests resist the forces of Nature and the way in which mankind resists the outer storms in his ever-increasing search for truth. If we enter one of the vast pine forests of the Rocky Mountains, he wrote, we find ourselves surrounded by towering trees whose main trunks have very few branches. Upwards they rise like the masts of a ship, covered with a gray bark, and without foliage. Only near the tops do the branches appear and spread up to the highest points, which wave in the sunlight. These trees are all top-heavy; their only well-developed parts are their crowns, and all the life which they extract from the ground and air seems to mount to the crowns. Their trunks, although increasing in size as the trees grow, are left undeveloped and bare of branches.

Thus they may stand and grow year to year and reach a mature age; but some day, sooner or later, dark clouds collect around the snowy peaks. Suddenly the storm sweeps down from the summit into the valley, and the work of devastation begins. These top-heavy trees, having but little strength in their roots, are mowed down by the wind, and there they lie.

At the timber line, however, and outside of the main body of the forest, here and there are still some solitary pines which the storm could not harm. On account of their isolated positions, they have been exposed to winds all their lives; they have become used to it and grown strong, for they have not been protected or sheltered. They are not top-heavy, for their great strong branches grow out from the trunks a few feet above the soil and continue up to the tops, and their roots have grown through the crevices of the rocks, holding on to them with an iron grasp. They have met with resistance since their youth and, by resisting, have gained strength.

So it is also on the human level of growing. The man who develops strength on the purely intellectual path seeks to grasp the spiritual mysteries from the viewpoint of cold reason; the soul is left without supply. Strength of character, of which the heart is the seat, suffers. The intellect is overfed and the Spirit is starved. The man has become top-heavy.

Conversely, when the intellect, supported by the intuition of the heart, enables a man to meet the contrary influences to which he has been exposed and when, through resistance to the outer impacts of life, he can withstand the things that cause a tempest to rage through his heart, then, and only then, has he gained the power to command the tempest to cease and to say to the excited waves, "be still."

THE PATH WITHIN

There has never been a time when the road to life has been closed to the
(Continued on page 331)

'After the Order of Melchisedec'

A Probationer

To students of esoteric Christianity, the *Epistle* of Paul to the Hebrews provides a font of deep spiritual wisdom. St. Paul's other epistles were written either to his individual disciples, as leaders of groups, such as Timothy and Philemon, or to the general membership of the churches he had established in lands beyond Jerusalem. His *Epistle to the Hebrews* is not directed to any one church for its special inspiration or instruction; it is not centered, so to speak, in the particular rhythmic vibrational measure of any specific group. It appears to be more of a general message to all people of that time, wherever they might be living, as well as to esoteric students of the future, but with a measure of emphasis upon the necessity for a new regime.

It readily is seen that the central theme of this *Epistle* is the New Order under Christ as contrasted to the Old Order under the Race Spirits: the order of altruistic Love as contrasted to the order of Law, "an eye for an eye and a tooth for a tooth." Drawing on his considerable knowledge of the old rabbinical teachings, as well as upon his profound spiritual understanding, St. Paul ingeniously sets forth a convincing argument in favor of the necessity for a change in the affairs of man. A "new" covenant, he explains, was necessary to replace the old covenant; it was, in fact, ordained. In his comparisons and arguments is a skillful appeal to those steeped in the old Hebraic teachings.

A mysterious character about whom much in this *Epistle* revolves — in fact, one of the most mysterious in the Bible — is a Being called Melchisedec. He is first mentioned in the 5th Chapter: "And he (God) saith also in another place, Thou art a priest forever after the order of Melchisedec." The "thou," of course, refers to the Redeemer, the Christ. In the 7th Chapter we find some descriptive

passages concerning Melchisedec:

For this Melchisedec, King of Salem, priest of the most high God, . . . first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.

Without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth a priest continually.

Now consider how great this man was, unto whom even the patriarch Abraham gave a tenth of his spoils.

Then St. Paul, emphasizing the greatness of the One who had come to inaugurate a "better covenant," continues:

And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Who is made, not after the law of a carnal commandment, but after the power of an endless life.

. . . We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens;

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Thus we see that the mysterious Melchisedec was a Being quite similar in nature to the Christ, the great Archangel Who came to the Earth to give needed impetus to straggling humanity in its evolutionary journey on the spiral of progress. Information is lacking, however, about the time of his existence and the part he played in man's affairs.

OCCULT HISTORY

In the Western Wisdom Teachings, we are told that to understand the mystery of Melchisedec we must revert to the earlier epochs of man's stay upon the Earth. Our present Earth Period, the fourth of the seven great Days of Manifestation, began with the Polarian Epoch. Then came the Hyperborean Epoch, during which the Earth was in an extremely heated condition. Man-in-the-making was then double-sexed, male-female, like many of our present plants, and he also resembled the plants in being inert and lacking desire and aspiration. At that time man was the tractable ward

of the Divine Hierarchs who guided him physically, these being enigmatically referred to in the Bible as "Kings of Edom."

Later, during the Lemurian Epoch, when the body of man had crystallized and condensed somewhat more, humanity was divided into sexes physically. The consciousness of men, however, still was focused in the spiritual world; they were unconscious of generation as we now are of digestion; they knew neither birth nor death. They were, in fact, totally unaware of the possession of a physical vehicle until, in time, they sensed it during the generative process.

At that time the Lucifer Spirits, fallen Angels and inhabitants of the planet Mars, taught them how to eat of the "Tree of Knowledge," which is the symbolical name for the creative function. Thus, by degrees, their eyes were opened, and they became aware of the Physical World but lost touch with the spiritual realms, as well as with the Guardian Angels who had previously been their benevolent guides. Only a few of the most spiritual among them retained their higher vision and communion with the Divine Hierarchs. These were then known as prophets, who acted as messengers between the invisible Divine Leaders and their respective peoples.

After a time, man developed the desire to select his own leaders and demanded visible kings; at least, we know that the Israelites repudiated divine rulership and demanded a king, and thus Saul was appointed. Then the dual office of Ruler and Priest, including temporal and spiritual leadership, also was divided. No man sufficiently versed in worldly matters to fill the office of king efficiently had been found who also was holy enough to undertake the spiritual leadership of his brethren, and vice versa. A true priest, able to lead his flock spiritually, cannot also beneficently dominate their physical fortunes as ruler of a temporal domain. For since *statecraft*, in its highest phase, aims to rule the masses with an eye single to their physical welfare, and *priestcraft*, benevolently exer-

cised, seeks to guide them solely for the Spirit's progress, conflict must of necessity follow their separation, even though both the spiritual and temporal rulers be actuated by the highest and most unselfish motives.

THE MEANING OF MELCHISEDEC

Melchisedec was the symbolical name of the divine Hierarchs who filled the dual office of king and priest. While they reigned in the guidance of their double-sexed charges there was peace on Earth. As soon as the offices of king and priest were divorced and the sexes divided, however, it is not surprising that the peaceful reign of Melchisedec was ended, and followed by an age of war and strife. Formerly the unifying factor of a dual office in the ruler and the double sex of his people precluded the clashing of interests which now obtain. The present conflict will continue until another divine ruler shall present himself to embody within his own person the qualifications of the dual office of king and priest after the order of Melchisedec — a time when sex generation will have been abolished.

In this connection, it is significant that the Bible narrative begins in the Garden of Eden, where mankind was male-female and innocent. Then, in the next chapter, we are told of the division into sexes, the transgression of the command *not* to eat of the Tree of Knowledge, and the infliction of the penalty: painful parturition and death. From then on, the Old Testament tells of war, struggle, and strife, and in the last chapter of *Malachi* prophecys that a "Sun of Righteousness" will arise with healing in his wings. Then the New Testament opens with an account of the birth of Christ, Who proclaimed a kingdom of heaven which is to be established. He is later called King and Priest after the order of Melchisedec, uniting within himself the *dual office*.

It is also said that in heaven there will be neither marrying nor giving in marriage, for the *soma psuchicon*, or soul body, which Paul tells us is the vehicle we shall use in the kingdom of heaven

(I *Corinthians* 15), is not liable to death and decay. Thus there will be no death. Birth of bodies like those generated in wedlock will be superfluous, for Paul tells us that flesh and blood cannot inherit the kingdom of God. Hence marriage will be unnecessary and the clashing of interests will then disappear. Altruistic love will abound amid the spirit of peace.

Thus it is plain that the Sons of Cain with their followers, the Craftsmen, and the Sons of Seth with their retinue, the Churchmen, must finally merge and be unified in the Kingdom of Christ. We have read how Hiram Abiff, the Widow's Son, left his father, the Lucifer Spirit Samael, after the *baptism of fire* in the Molten Sea, and how he received the mission to prepare the way for the kingdom among the Sons of Cain, his brethren, by developing their arts and crafts as temple builders — Masons — and teaching them the preparation of the Philosopher's Stone or Molten Sea. Thus also the physically negative Sons of Seth must learn to leave their father, Jehovah, and naturally the first to take the step must be a great Spirit.

As the superlative skill of the Sons of Cain was focused in Hiram Abiff at the time of his baptism of fire, so also the sublime spirituality of the Sons of Seth was centered in Jesus at the time of his *baptism in the water of Jordan*. When He arose from this water He was in the same position as Hiram emerging from the fire. Each had left his father — respectively, Jehovah and Samael — and each was ready to serve the Christ. Therefore, the Christ Spirit was seen at the Baptism to descend upon Jesus' body, which then was inhabited and used by Christ during His ministry. Jesus himself, the Spirit, left that body and was given a mission to serve the churches while his body was being used for direct teaching by the Christ and his blood was being prepared as an "*open sesame*" to the Kingdom of God, a panacea to be used by his brethren, the Sons of Seth, in the same manner that the Molten Sea serves the Sons of Cain.

SACRIFICE WITH BLOOD

In the *Epistle to the Hebrews*, Paul emphasized the absolute necessity of blood as an adjunct to the Temple Service. He shows how the High Priest was required to offer blood for his own sins before he was qualified to give sacrifice also for the sins of the people, and that this double sacrifice must be performed year after year. He points to the sacrifice upon Golgotha as having been made *once and for all*, providing a way of atonement through the blood of Jesus. During the regime of Jehovah, the blood of humanity had become impregnated with egotism, which is the separative factor in this age. From this sin it must be cleansed before mankind can be united and enter the Kingdom of Christ. This was and is a gigantic task for humanity had become so impregnated with selfishness that scarcely anyone would do another a favor. Hence the post-mortem panorama of life at the time of Christ contained nothing that would give a life in the First Heaven or make for spiritual progress. Almost all the post-mortem existence of the people was spent in the purgatorial expiation of their wrong-doings, and even their Second Heaven life, where man learns to do creative work, was almost barren.

Then Solomon, the King, was again called into the arena of life to perform a mission for the benefit and welfare of his brethren, the Sons of Seth. He was peculiarly fitted for this work, because at heart he was unselfish. This is shown by the request he made when Jehovah appeared to him in a dream and asked what he would have as a gift when he ascended to the throne. Solomon then said unto God:

Thou hast shown great mercy unto David my father and hath made me to reign in his stead; now, O Lord, let Thy promise unto David my father be established, for thou hast made me king over a people like the dust of the earth in multitude. *Give me now wisdom and knowledge*, that I may go out and come in before this people, for who can judge Thy people that is so great?

And God said to Solomon:

Because this was in thine heart and thou hast not asked riches, wealth, or honor, nor the life

of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge for thyself that thou mayest judge my people over whom I have made thee king, wisdom and knowledge is granted unto thee, and I will give thee riches and wealth and honor such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

This characteristic of unselfishness, developed in former lives, fitted the Spirit of Solomon, which inhabited the body of Jesus, for the high mission it was destined to fulfill: to provide a vehicle for the unifying, unselfish Christ Spirit in order to bring to an end the division between the Sons of Seth and the Sons of Cain and unite them in the Brotherhood of the kingdom of heaven.

THE BLOOD OF JESUS

The Bible says that the blood of bulls and calves will not take away sins, and that is reasonable. What, then, about the blood of Jesus, which is extolled as a panacea? To understand this great mystery of Golgotha it is necessary to study the composition and function of blood from the occult view.

When blood is placed under a microscope, it appears as a number of minute globules or discs, but when seen by the trained clairvoyant as it courses through the living body, it is found to be a gas, a spiritual essence. The heat is caused by the Ego which is within that blood; as the Bible says, *Life* is in the blood. It is indeed "a most peculiar essence," as Mephisto told Faust, for it contains the Ego, and whoever wants to obtain a power over the Ego must have his blood.

The human Ego is more powerful than the influence of the animal Group Spirit, as we can see when we apply the scientific test known as haemolysis. Strange blood of a higher animal will kill, if inoculated into the veins of a lower species; if we take human blood and inject it into an animal, the animal will be unable to endure the high vibration that is in the blood of the human being, and it will die. On the other hand, a human being may be inoculated with the blood of a lower animal without injury. In ancient times, it was strictly forbidden

for anyone belonging to one tribe to marry into another tribe because the leaders of humanity knew that the strange blood would kill something; it always does.

We read that Adam and Methuselah lived many centuries. At that time, it was the custom to marry in the family — to marry as closely as possible so that the tie of blood might be as strong as possible. Then the blood that coursed through the veins of the people in that family contained the pictures of all that had happened to the different ancestors; these were stored in the mind. Then they were consciously and constantly before the inner vision of all people, and each family was united by this common blood wherein the pictures of their ancestors lived. The sons saw the life of their fathers lived in them. Since the consciousness of Adam and Methuselah and the other patriarchs lived for centuries in their descendants, they were said to live personally.

It was then as great a crime to marry outside the family as it now is to marry within. Even among the early Norsemen, if anyone wanted to marry within a strange family, he first was obliged to mix blood; it first must be tested to see whether his blood would mix with that of the family into which he desired to marry. Thus haemolysis was known to many, in some of its phases at least. If the blood did not mix, it would bring about "confusion." A straight line of descent must be kept; otherwise the pictures in the inner vision would become mixed and confused.

This marrying in the family or tribe engendered selfishness,anness, struggle, and strife in the world. To break these up, the practice must be discontinued. Thus, when Christ came, He advocated the discontinuance of the practice when He said: "Before Abraham was, I AM." In effect He said: I do not care for the father of the race, but I glory in the "I Am," the *Ego* that was long before the race father was. And He also said: "Who does not leave father and mother cannot follow me." As long as one is tied

to the family, the nation, the tribe, he is siding with the old blood, the old ways, and cannot amalgamate into a universal brotherhood. That can come only when people marry internationally, because when there are so many nations, the way to unite them is through marriage.

Christ Jesus, of course, knew the occult fact that the mixture of blood in international marriage destroys the pictures in the inner vision. The different pictures of different families clash. So clairvoyance — the contact with the spiritual world — has waned since the practice of marrying in the tribe ended. Thus we see that the blood now is differently constituted from what it had been in the earlier ages of human evolution. The body of Jesus was a pioneer vehicle of superlative purity at the time when the Christ Spirit entered it, *as a means of ingress into the center of the Earth.*

Etherealized by the great Christ Spirit, the cleansed blood of Jesus overflowed the world, purified the higher regions from selfishness to a great extent, and gave man a better chance to draw to himself materials which will allow him to form altruistic purposes and desires. Thus the Age of Altruism was inaugurated. By faith in this blood and by imitation of the Christ Life, the Sons of Seth, therefore, are provided with a means of purging themselves of selfishness. The Sons of Cain were given the emblem of the Rose and the Cross to teach them to work faithfully to make the Molten Sea, the Philosopher's Stone, and to find the *new word* which will admit them to the kingdom, for they believe more in works than in faith.

THREE STAGES

So, between the time of Melchisedec and Christ we have three stages: 1. There was the first stage, in which each human being was a complete creative unit, male-female, and ruled by the Hierarch, Melchisedec, who filled a dual office of King and Priest.

2. There is the second stage, when

the division of humanity into men and women and the division of the rulership into State and Church causes war and strife. The *State* espouses the cause of fatherhood and man and upholds the male ideal of arts, crafts, and industry, embodied in Hiram Abiff. The *Church* espouses the cause of motherhood and woman and holds aloft the female ideal of love, hearth, and home embodied in the Madonna and her child.

3. Then there is the third stage, the glorious stage yet to come, when a divine Christ, Who, like Melchisedec, shall fill the office of both King and Priest, shall rule over a purged and redeemed humanity. In bodies of ether we shall meet our Lord in the air. Our transparent Earth will be a land of peace, where universal brotherhood binds all beings together in altruistic love. There will be no death, for the faculty of generating vital force will be made possible by the ethereal organ in the head and throat which we are now building by selfless service to others. We will be Christ's Race, having evolved the Christ Principle within. We shall act as dictated by the Spirit of Intuition; all will be done in altruistic love. ★

WHAT IS THAT TO THEE

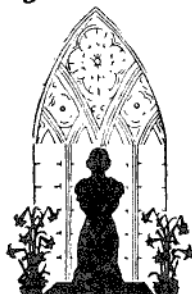
(Continued from page 295)

be most likely to act wisely in the situation.

The admonitory "What is that to thee?" then, in a sense, is a two-edged sword with which we would do well perpetually to arm ourselves. It discourages us from meddling in what does not concern us, and it discourages us from handling what does concern us in any but the most high-minded manner. Or, more positively stated, it encourages us to mind our own business in whatever way is spiritually most expedient. ★



the function of prayer



WILLIAM
COROT

Prayer in its highest evolved form is an instrument of worship, a method of offering adoration and thanksgiving to our Creator. The occult student rightly believes that the primary purpose of prayer is to raise the worshipper to spiritual heights and make him receptive to the outpouring of Love and Light which is vouchsafed to everyone who turns his innermost attention to God in this manner.

The use of prayer as a means of obtaining desired objectives, whether temporal or spiritual, is not encouraged by the knowledgeable occult student. Max Heindel, in his illuminating analysis of prayer in *The Web of Destiny*, emphasizes that “. . . we must not pray for temporal things, and . . . we ought to be careful even in our prayers for spiritual gifts . . . We must get away from the idea that every time we approach our Father in Heaven we must ask for something.”

That idea, however, still appears to be very prevalent among much of mankind. It is revealing, for instance, when examining a compilation of synonyms and antonyms, to note the number of synonyms for prayer which mean *plea* rather than *praise*: supplication, entreaty, petition, appeal, importunity, suit, imploration, request, solicitation, beg — the list seems endless.

During the centuries in which humanity was subject to the influence of the Jehovistic race religions, it was natural enough that prayers were devoted to selfish petitions. Jehovah was the God of Law. If man obeyed the law, he could expect to be rewarded in material fashion. Under Jehovistic rule, only the truly advanced Egos prayed for spiritual blessings. The Race Spirits, Jehovah's emissaries, concern-

ed themselves with men's supplications for victory in battle, for family or tribal enrichment, and for the wealth and power which were the hallmarks of prestige in those days much as, regrettably, they often still are. Sacrifices were dutifully offered, in return for which the suppliant hoped and often expected that his boon would be granted.

As men evolve, and as religion evolves, so also does prayer evolve. Under Jehovistic rule, it was intended that man occupy himself with the mastery of the material world, and it was perfectly legitimate that he pray to his God for the trappings of material success.

Men who, in time, advanced beyond the race religions, showed themselves to be ready for a more spiritually and less selfishly-oriented religion — that brought by the Christ. The cornerstones of esoteric Christianity, love and universal brotherhood, imply the awakening and strengthening of the Christ within each individual. This represents a spiritual advancement and a clearer understanding of the ephemeral nature of physical existence and the relative unimportance of material gain and prerogatives. It represents also a more enlightened perception of the nature of God and of man's destiny and role in the fulfillment thereof.

The esoteric student should not find it too difficult to define the function of prayer in this new perspective. Since he understands now that material conditions are of only temporary duration and no permanent value, he should understand, too, that it is not right to implore the Higher Powers for this, that, or the other material thing or event. The Higher Powers

are aware of our legitimate physical needs. They are also aware of the circumstances which we individually require in order that we may learn needed lessons. Relentlessly to plead for the fulfillment of personal desires may result in the granting of those desires against our own better interests, and we are likely then to find that we had been better off without them.

The Lord's Prayer contains reference to all our legitimate needs. It addresses itself to the requirements of the threefold Spirit, the threefold body, and the mind. We need not, therefore, devise any further petitions for personal necessities.

Not our material conditions, but our attitudes about them and our ability to cope with them in an enlightened manner, will determine the speed and extent of our progress. If we find it impossible to set aside completely the notion of praying for ourselves, we may ask for guidance in conducting ourselves rightly and for help in not succumbing to temptations. It will remain for us to exercise the necessary will-power, persistence, and self-discipline. Our sincere prayers for divine direction, however, if accompanied by honest effort, will help us immeasurably in this work.

On a higher level is the prayer of devotion and homage. In this form of prayer, we unreservedly elevate our thoughts to the highest of which we can conceive. "When we offer thanksgiving and praise, we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light, and which thus brings us nearer to our adored ideal," said Mr. Heindel. This kind of prayer, provided we also do our work in the world and sincerely attempt to live cleanly and selflessly, is one of the most successful methods of soul growth known.

Prayer, we are told, "may be said to be an opening up of a channel along which the divine Life and Light may flow into the Spirit in the same way that the turning of a switch opens the way for the electric current to flow from the power

house into our house. Faith in prayer is like the energy which turns the switch."

It stands to reason that any prayer which would fit this elevated conception could not be a vehicle for selfish importunities. Even our requests for other people are often "weighted down" by the material considerations surrounding the other person and his needs. The prayer of adoration, which alone fully opens the channel through which divine radiance is conferred upon us, is tied in no way to the material. When we soar in thought to the glory which is God and to the brilliance of His Being and Power, we leave behind all that belongs to the physical plane.

Certainly, the physical plane, as all other planes, is part of His Creation. Matter, however, is crystallized Spirit, and if we would know Him truly we must ascend above the crystallized and into the realm of pure Spirit. The more successfully we do this, the less we are blocked by material considerations. Only when we have dispensed completely with these restrictive bonds can the channel be opened fully and the Light flow into us with fullest power and concentration.

There are many ways to express our adoration and thanksgiving. "Let us sing unto the Lord." "Make a joyful noise unto the Lord." "Praise ye the Lord in the beauty of holiness." "Praise God from Whom all blessings flow."

Our worship need not be uttered aloud to be effective, however. *Ephesians* 5:18-20, for instance, advises: "Be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God the father in the name of our Lord Jesus Christ."

In one sense, we are constantly communicating with the Higher Powers, whether we realize it or not. The nature of our communication depends upon what is in our hearts. "As a man thinketh in his heart, so is he," applies to each one of us for 24 hours a day, all our lives.

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THE ACHIEVEMENT



OF HUMAN UNITY

JENNY DEMAREST

The present division of humanity into nations, races, and tribes is but a passing phase in evolution. The human race originally was united without superficial divisions and it shall be so united again, recognizing itself as a complete entity within God.

The original division of humanity into races and other groups came to pass in order that different environments and special training could be provided for all members of the life-wave. In this way, each human being would have the opportunity to develop his own unique potentialities and become completely individualized.

Individualization indeed has come to pass, but so, also, have other, less fortunate, characteristics. Whereas, there had been one common tongue originally, racial rule inaugurated separate languages, so that men no longer readily could comprehend the speech, communications, and intent of other men. Worship, also once unified, was offered by different groups to different Race Gods, whose influence increased separatism even more strongly and brought about dissention and wars among the various groups. A narrow, nationalistic outlook thus developed, based on the conviction that nations must look out for their own welfare by taking away from other nations. Self-glorification and aggression were encouraged. Selfishness, oppression, hatred, and violence became the dominating human traits, and warriors, rather than spiritual leaders and emissaries of the cultural and healing arts, received foremost recognition.

Nevertheless, underneath these seemingly overwhelming, even if superficial, differences, the underlying unity of human

being with all other human beings remained. Man's common spiritual origin and nature decreed that the consciousness of separatism eventually must be replaced by a knowledgeable awareness of unity.

In all of Nature, whenever something has outlived its usefulness, it is discarded or transmuted. So it will be also with separatist institutions and the divergencies that exist among men, although, of course, an evolutionary process of this sort never is achieved quickly.

Most people find it far easier to continue in their old attitudes and habits than to bestir themselves into something new and progressive. Thus, the evolutionary impetus to change constantly must prod. Sometimes the impetus is toward universal changes which ultimately will affect everyone, and sometimes it is a localized momentum, urging a particular individual into a different life-style, thus to facilitate his individual advancement.

In this context, a new influence for human unity was introduced to the world at the very time when racial separatism reigned most strongly, most viciously, and most materialistically. This new influence came with the Advent of Christ and His Gospel of Love that will change the whole world. For 2,000 years, the Gospel of Love slowly has been turning human thoughts and emotions away from national and selfish interests to the ideals of universal friendship and brotherhood.

The regime that glorifies division in all its forms — national languages, tribal gods, and selfish concerns — eventually must pass away, to be replaced by the new regime which will glorify all men equally as brothers among themselves and

as sons of God. Christ Jesus was the incarnation of the spiritual power that will dissolve barriers raised under the race religions, absorb all lesser spiritual systems once they have fulfilled their functions, and restore to mankind its lost sense of unity.

Even though the transformation to this new level of human understanding may seem unbearably slow to some who sincerely have taken to heart the Teachings of Christ Jesus, the transformation nevertheless is taking place. As in most significant change, long before the old is ready to die, the new is burgeoning and gaining strength. Thus, although wars and fraternal hatred still continue in some quarters, all over the world the call to compassion is gaining momentum. Men everywhere realize that hatred and selfishness, backed by modern weaponry, have become agents of hideous destruction with which the world no longer can afford to indulge itself. The need for international unity is becoming more evident with every passing day.

True unity of the sort that will remain decisive and cohesive in spite of all attempts to undermine it, can come about only through the agency of universal love. Governments legislate unity, and men support unification movements encompassing particular groups, but unless these efforts are based on mutual respect and on brotherly love and understanding, we cannot expect them to be more than surface manifestations easily torn asunder. The only truly cohesive unifying agent is the love that all human beings will bear someday for all other human beings.

Only when the Christ Within becomes the guiding light for a sufficient number of people will there be enough power available to sustain cohesive human unity. The Christ Within, being a spiritual force, imparts *spiritual* understanding and *spiritual* love. As spiritual awakening spreads, the differences of language, religion, and self-interest gradually will show themselves in their true light as temporary expedients to be discarded in favor of their more complete counterparts. The language of universal love will break down

the barriers of diverse tongues. Selfish concerns will vanish in favor of joint human endeavors in which knowledge and work are channeled into universally beneficial avenues. Most important, esoteric Christianity will replace the diversified race religions, allowing the rule of law and fear to be supplanted permanently by the rule of Love. The divinity within each individual will be recognized, and all men at last will understand that our unity ultimately rests in God the Father, of whose nature we all partake.

The centuries of human separatism, although their duration seems to have been endless, actually represent only a tiny fraction of human history. During this short period of time, we have learned to know the agony and despair that are bound to arise when walls are erected among men. Even as the individual Spirit, although perhaps unconsciously, longs for reunion with its Source, so does it, perhaps equally unconsciously, long for reunion with its brothers. Once this longing becomes strong enough — that is, once people have suffered enough — action will be taken. People will begin to tear down the old obstacles among themselves and open the door to a new freedom.

Unity is our birthright. It was ours at the Dawn of Manifestation; it is ours now, if we would but believe; it will continue as our foundation-stone through all time to come. Separation inaugurated a night of great darkness which now is being dispelled. The light of understanding and love is beginning to take its place. During the difficult centuries just past, we have developed self-consciousness and individualization, although in a largely unfortunate context. Now it is up to us to transmute that context, using our newly-acquired individuality to manifest light and love instead of darkness and egotism. All who will to do so now can offer themselves and their lives as channels through which the establishment of universal human unity will be hastened.



THE DEVOTIONAL ATTITUDE



c. a. p.

In this intellectual age with its hurry and hustle, its vain pleasure seeking and mad rush for wealth, there are few who seek to live a life of devotion to high ideals or to cultivate within themselves that attitude of mind which seeks the good and the beautiful in all things.

With the great mass of mankind material perception seems to be the sole basis of understanding: what they are wont to see with the outward senses they believe to be true, but what they cannot see with the physical eye they do not believe.

The mystic, on the other hand, perceives an ulterior meaning, a hidden beauty and significance in all the objects, acts and events of daily life. To him there is nothing mean or sordid in the universe but he regards all things, from the tiny blade of grass to the shining constellations in the blazing pathway of the zodiac, as symbols of the Divine.

Thus in the things which the average person looks upon with indifference, owing to constant familiarity therewith, the mystic perceives a hidden meaning that reveals to him their spiritual import.

In the brightness of the sun he sees a symbol of God's great love for humanity; in the clouds, which oft obscure it, the worldly pre-occupations and material pursuits which prevent that love from manifesting.

In the glory of the sunrise he sees the promise of a glorious future towards which he yearns, and in the gorgeous

colors of the sunset the assurance of a continuance of life beyond the dark night of the death of the body.

The brook pursuing its tortuous and stormy pathway in untiring effort to reach the sea is an apt symbol of the soul upon the path of attainment, treading the maze of the material world, seeking its way to truth and light.

Every little flower growing by the wayside speaks most eloquently of the path of chastity which all must tread who reach that goal. In each tiny seed is revealed the history of evolution, and the great possibilities of the human soul. In the transformation of the caterpillar to the butterfly we gain a hint as to what man has been and also what he is destined to become.

Such is the attitude which the mystic sustains towards all things in Nature. He looks upon everything with a spiritual vision that sees in each object a symbol of divine purpose and seeks within the depths of his innermost being to learn a lesson therefrom.

Likewise, all the acts and events of daily life are regarded by the mystic as symbols of higher things, and he performs his duties in the spirit of devotion, as unto the Lord, and to him they become as sacraments.

When he eats, each meal is to him the Holy Supper, to be approached with reverence and eaten in remembrance of Him Who said: "This is my body," for he sees truly that the bread which he eats is indeed a part of the body of the

great Christ Spirit Who sacrifices Himself annually for the good of humanity.

The bath he sees as a symbol of that inner purification so essential to one who seeks to tread the path.

Marriage he regards as a high and holy thing, for in that union of soul with soul is prefigured that greater and holier union, the mystic marriage between God and the soul.

It is thus by cultivating within himself that devotional attitude of mind which sees only the good, the true and the beautiful in all persons and things and perceives the inner meaning that is contained in all experiences that the mystic opens up his soul to the inflow of the divine life which illumines his understanding, and endows him with a spiritual vision that enables him to read the secrets contained in the book of Nature.

Ever seeking instruction in things spiritual, he strives to daily refine his senses from the mere perception of the outward forms of things that he may more clearly perceive their spiritual import.

Yet it must not be supposed that he disregards the things of ordinary life or spends his time in idle speculation upon metaphysical subjects.

He regards the world as a school wherein he is placed to learn by experience the lessons of life, and so he goes through life with an alert, wide awake mind keenly observing all things and carefully weighing and testing all experiences, thereby extracting from each the greatest possible amount of benefit. Thus he is one of the most practical of men, doing his work in the world to the very best of his ability yet ever keeping in mind the true purpose of life and constantly striving to understand the spiritual significance of all things.

Everyone who aspires to tread the path of spiritual attainment must assiduously cultivate within themselves this devotional attitude of mind. It is the first step upon the path that leads to the higher knowledge and is of enormous and far-reaching importance. Everywhere in our environment

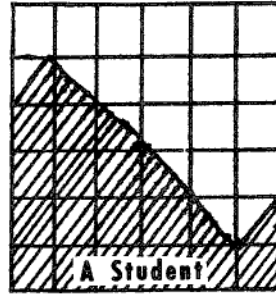
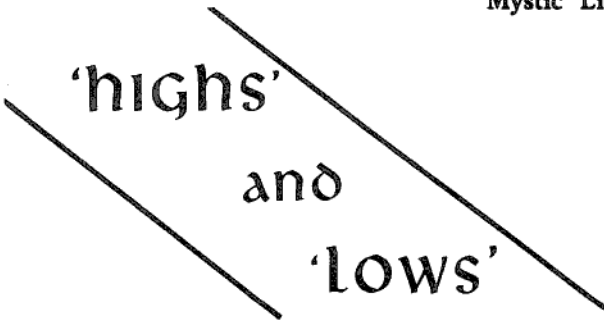
we should look for that which evokes in us feelings of respect and veneration. Such feelings are to the soul what food is to the body. It is by cultivating our devotional nature that we feed the soul, thereby causing it to expand and grow strong. Feelings of hate, disrespect and antipathy, on the other hand bring about starvation and withering of its activities. Therefore we should avoid such feelings as these and bend all our energies to the task of developing the devotional attitude within ourselves. Then we have firmly planted our feet upon the higher path which will eventually lead to God. ★

CONCERNING GOSSIP (Continued from page 296)

Just as a drug addict requires stronger and stronger doses of the drug to satisfy his craving, so also do confirmed gossips require ever-more incriminating and scandalous facts and suggestions to feed their desires — which, indeed, are also cravings. Eventually they become a menace to their communities, not only because of damage they do to others by their talk, but also because of the elementals which are attracted by their coarse vibrations and are a danger to anyone who comes in contact with them.

One gossip in a community breeds many. The persons attracted by gossip in the first place generally are weak or negative. If they had been fortunate enough to encounter someone of high standards, surrounded by strong, pure thought forms, instead, they might have responded to the constructive force and risen to higher development instead of letting themselves be dragged down.

Since we are our brothers' keepers, it is truly our responsibility to keep our minds free from evil and our thought forms of as high vibration as possible. Only then can we be unfailing sources of aid and comfort to our fellow men. One sure way to become a source of good is to refrain from all idle gossip, dwelling only on the good in, and thinking only kindly, loving thoughts of, each person. ★



Polarity exists in all things. This is one of the seven Hermetic principles that, taken together, comprise in one form or another the foundation of all occult teaching. From the simple dichotomy of high and low to the extremely complex dichotomy of love and hate, all things — physical, emotional, and spiritual — have their opposites.

In the continuing swing from pole to pole that thus perpetually takes place, it follows that equilibrium is the ability to withstand both opposites — both extremes — and maintain a stable, steady footing at the mid-point. With the attainment of equilibrium, a person can avoid the buffeting of polarity and perform his evolutionary duties without the distractions that extremes of anything cannot help but provide.

Joy and sorrow are the opposites around which much of our emotional life revolves. So completely contrasting do they seem to be that, unless one stops to realize that they are indeed the two poles of the same line, they appear to have nothing to do with each other. Yet on closer analysis they do prove to be interdependent. Often the heights of joy are followed by despondency and depression — sometimes for no reason that we can determine — and, in contrast, some kinds of pain are so exquisite in nature that they provide a type of joy. It is not uncommon for the joy of love to be interrupted by the griefs of rude awakenings or misunderstandings. It is almost axiomatic for the joy of success to be cruelly shattered by the agony of sudden failure.

Joy and sorrow are twin foci of our

emotions, and neither one can exist without the other. Dissonance exists that harmony may be enhanced. Joy and sorrow both can be powerful enough to “tear us apart” if we let them, and he who has developed sufficient equilibrium to learn from both without allowing either to deflect him from his upward course has made considerable progress.

Certainly, both joy and sorrow are necessary at the present stage of our development, and our major lesson now is to learn to take both in stride while profiting from them. The essence of both will have its place when we come to the assimilation of our present life-experiences and the fashioning of the context for our lives to come. In this connection, legend tells of the woman who came to the River Styx, the principal river of the lower world, on the other side of which was the land of the dead. The ferryman offered her a potion which would cause her to forget the sorrows (but also the joys) of the life on Earth that she was leaving. She refused the potion, saying that she would prefer to remember her suffering and pain rather than be forced to forget her joys and triumphs.

In a very real sense, joy and sorrow belong together. They are climaxes of experiences which can deepen our understanding and promote our growth as spiritual beings. Understanding is deepened and growth is promoted the more we can bear tranquilly both the pain and the exhilaration, profiting intelligently from the inner significance rather than the outward manifestations of the experiences in question. ★

MAX HEINDEL'S MESSAGE



The Aquarian Age and the Second Advent *Part One*

A correspondent writes: "Many people these days realize that we are entering, or are about to enter, a new age. Some understand that it is the Aquarian Age, and to a certain extent what it stands for. But I have not as yet heard an intelligent explanation of just when our Earth or solar system would enter this age, and whether the Aquarian Age coincides with the passage of the Sun through the constellation Aquarius or through the zodiacal division by that name."

In this paragraph, our correspondent takes up a number of points. We will consider the last part of his interrogation, where he makes a distinction between the constellation Aquarius and the zodiacal division by that name. This, in itself, is a great difficulty to many people, who do not know how to differentiate between the zodiacal constellation and the so-called intellectual zodiac. The explanation is as follows:

A certain group of stars is called Aries; another group, located close to it, is called Taurus, and so on. These constellations, or groups of stars, as seen in the heavens, always remain in the same relative position and therefore are almost unchangeable.

Through all the centuries of which we have record, these stars have remained in the same groups and in about the same relative positions to each other. The Sun

circles from year to year through these constellations with unvarying precision. Owing to the fact that the axis of the Earth inclines toward the Sun and has a wobbling motion, however, the motion of the Sun appears to be uneven. Each year, when it enters the constellation Aries, crossing the Earth's equator, it is a little earlier than the year before. It *precedes*. Thus, the point where the Sun crosses the equator at the Vernal Equinox moves backwards from year to year at the rate of one degree in 72 years, one constellation in about 2156 years, and the whole twelve signs in about 25,868 years. The last period is called a Great Sidereal Year.

It has been observed that no matter where in the zodiac the Sun crosses the equator, a certain physical effect takes place. Flowers begin to sprout, and the mute earth is awakened to new life, new hope, and new song. Also, the spiritual effects following the Sun's entrance into the northern hemisphere at the Vernal Equinox have been observed to remain unchanged. Therefore, the first 30 degrees from the point where the Sun crosses the equator are called Aries, the next 30 degrees are called Taurus, and so on through the twelve signs.

This intellectual division of the circle of the zodiac coincides with the constellation in the heavens only once in 25,868 years. During the rest of the time, the intellec-

tual zodiac moves backwards, on account of the precession of the equinoxes. The last time when the starting point in the intellectual zodiac agreed with the zodiacal constellation was in A.D. 498. A year after these points were in exact agreement, the Sun crossed the equator about fifty seconds of space into the constellation Pisces. The year following, it was one minute and forty seconds into Pisces, and so it has been creeping backwards ever since. At the present time, the Sun crosses the equator in about ten degrees in the constellation Pisces. It will thus be about 700 years, or about A.D. 2654, before it actually crosses the celestial equator in the constellation Aquarius.

The Aquarian Age may be said to start at the time when the Sun enters, by precession, the 30th degree of the constellation Aquarius, and it lasts about 2156 years, while the Sun moves backwards through the thirty degrees until it comes to the first degree of Aquarius.

There is, however, no definite cut-off such as we make when we say we enter the year 1915, which begins at 12 o'clock of the night of December 31, 1914, and lasts until December 31, 1915, at 12 o'clock midnight. That is a mathematical division of time. The various epochs of human existence, however, depend upon vital influences in life, and are conditions of mind rather than divisions of time, though the two are linked.

Therefore, astrologers recognize what is called an "orb of influence." To understand this, we must realize that every human being is something more than that which we see: he has surrounding him an aura, an invisible atmosphere, a something which radiates from him and which partakes of his distinct and personal nature. We very often feel the effect of this aura, though we do not understand the reason why. Suppose that someone has his whole mind concentrated upon his work, so that he neither hears nor sees what happens about him. Gradually, then, he becomes aware that someone else has entered the room and is, in fact, standing behind him. He turns around to find a friend there. He had

not heard the friend enter because of absorption in his work, but he *felt* him, because the aura of the friend intermingled with his own auric atmosphere. Thus, though there was no physical contact, he knew that someone was close by.

The constellations are groups of Great Spirits who have immured themselves in these starry bodies, in order to help less advanced intelligences gain the experiences of evolution. Each of the fixed stars in a constellation also has its invisible bodies, which extend from one to the other, intermingle, and overlap. Therefore, when the Sun reached the tenth degree of Pisces, it touched the fringe of the constellation Aquarius *influence*, though we are still in the Piscean Age.

That this influence is making itself felt, a glance of retrospection soon will show. We readily recognize the Piscean influence during the last two thousand years; the dark ages, the superstition, the intellectual bondage then prevalent are not entirely routed. ★



THE FUNCTION OF PRAYER

(Continued from page 306)

Unspoken anger or resentment are as "communicative" as are unspoken gratitude and joy. The Light descends upon us in response to a thankful, optimistic, cheerful, loving attitude even when we are hard at work or engaged in the other activities of our daily routine.

The highest form of prayer, then, enables us without encumbrance to elevate our awareness into spiritual realms and to bring down upon ourselves the most sublime spiritual response which we are as yet capable of receiving. The *attitude* of prayer, however — expressed in terms of reverence, adoration, spiritual humility, love, and gratitude — can and should become an integral part of our nature. To the extent that it is, amid our earthly activities and in the face of all travail, we will receive within ourselves a continuing stream of the divine Light. ★

Studies in the Cosmo-Conception

NEOPHYTE IN THE DESIRE WORLD

Q. What contrast do we find between the Physical World and the Desire World?

A. The law of matter of the Chemical Region is inertia — the tendency to remain in *statu quo*. It takes a certain amount of force to overcome this inertia and cause a body which is at rest to move, or to stop a body in motion.

Q. Is this also true in the Desire World?

A. It is not so with the matter of the Desire World. That matter itself is almost living, and is in unceasing motion, fluidic.

Q. Does it have form?

A. It takes all imaginable and unimaginable forms with inconceivable facility and rapidity, at the same time coruscating and scintillating in a thousand ever-changing shades of color, incomparable with anything we know in this physical state of consciousness.

Q. Is light also a prominent factor?

A. That is what the Desire World is — ever-changing light and color — in which the forces of animal and man intermingle with the forces of innumerable Hierarchies of spiritual Beings which do not appear in our Physical World but are as active in the Desire World as we are here.

Q. What is their influence in the Desire World?

A. The forces sent out by this vast and varied host of Beings mold the ever-changing matter of the Desire World into innumerable and differing forms of more or less durability, according to the kinetic energy of the impulse which gave them birth.

Q. Would not these conditions confuse a neophyte?

A. From this slight description it may

be understood how difficult it is for a neophyte who has just had his inner eyes opened to find his balance in the world of Desire. The trained clairvoyant soon ceases to wonder at the impossible descriptions sometimes brought through by mediums.

Q. Are these people honest in their descriptions?

A. They may be perfectly honest, but the possibilities of parallax and of getting out of focus are legion and of the subtlest nature. The real wonder is that they ever communicate anything correctly.

Q. How does this compare with the physical plane?

A. All of us had to learn to see in our infancy on the physical plane, on the other side of the room or street, as a young babe will reach for objects or for the Moon. He is entirely unable to gauge distances.

Q. Is this knowledge of use in the inner world?

A. At first the neophyte will try to apply to the Desire World the knowledge derived from his experience in the Physical World, because he had not yet learned the laws of the world into which he is entering.

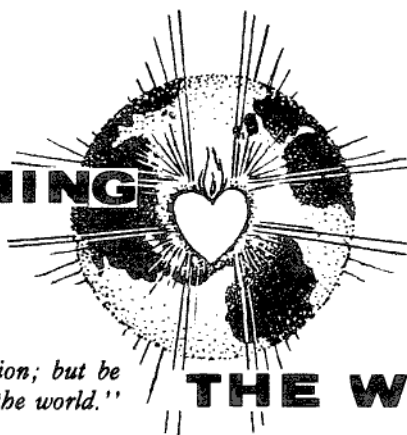
Q. Is this helpful?

A. No. It is the source of a vast amount of trouble and perplexity.

Q. What course must he follow?

A. Before he can understand he must become as a little child which imbibes knowledge without reference to any previous experience.

OVERCOMING



THE WORLD

ELSA GLOVER

"In the world you have tribulation; but be of good cheer, I have overcome the world."
John 16:33

In Heaven, things are not as separate as they are on Earth. There, all feelings and thoughts tend to blend and harmonize with one another. Thus Christ Jesus, Who had the heavenly consciousness even when He was on Earth, was able to see the oneness of all. He said, "I am not alone, for the Father is with me," (John 16:32, and "I am in the Father, and you in me, and I in you." (John 14:20)

Christ also was able to channel the harmonizing powers of Heaven to bring peace and harmony to Earth. "Peace I leave with you; my peace I give to you; not as the world gives do I give to you." (John 14:27) Since disease is a manifestation of disharmony, Christ was able to heal the sick.

When men lived in "Heaven" (as it is described symbolically in the biblical account of the Garden of Eden), they lived in harmony with God and with each other. In fact, men were so united in consciousness that the Bible uses the symbols of one man (Adam) and one woman (Eve) to represent the whole of humanity. However, men ate of the tree of knowledge (became aware of themselves), and lost the heavenly consciousness (were driven from the Garden of Eden). As a result, they began to act selfishly and not to harmonize their acts with the acts of others or with the laws of the universe. Hence men became plagued with wars and sickness.

Christ came to Earth in order to show men, by precept and by example, how to overcome the disharmonies of worldly existence. He told people that they first should examine themselves:

"Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is a log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." Matt. 7:3-5

When a woman who had committed adultery and whom the crowd was about to stone was brought to Christ, He said, "Let him who is without sin among you be the first to throw a stone at her." And everyone left. Matt. 87:3-11

When asked what the great commandment in the Law was, Christ replied, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself." Matt 22:37-38. Love is a uniting of consciousness, and where there is love, peace and harmony result.

Much of the rest of Christ's teaching is devoted to restating in different ways this exhortation to love. In a world which has forgotten what true love is, it often takes some more concrete statements to get the idea across. Thus Christ told people, "Whatever you wish that men would do to you, do so to them," (Matt. 7:12) and "Whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and

(Continued on page 331)



'THE FISH WITH GLITTERING TAILS'

EMMA ADRIAN

It is well known that more poets are born in Pisces than in any other sign. Probably the reason for this lies in the intensity of the emotional nature which is usually such a dominant factor with the children of Pisces. All emotional people are not poets, but all poets are peculiarly emotional — though not always conspicuously so. Few, if any, of the piscean poets can be classed with "The Grand Old Masters," "the bards sublime," of whom the piscean Longfellow speaks. But very many of them are like his well-known "humbler poet," whose songs gushed from his heart "As showers from the clouds of summer or tears from the eyelids start."

Pisces rules the feet and is spiritually and physically related to them. Perhaps Longfellow sensed this in his soul when he said: "We can make our lives sublime and departing leave behind us foot prints in the sand of time. Foot prints that perhaps another traveling on life's stormy main, a forlorn and ship-wrecked brother, seeing, may take heart again."

Midway in the 19th century a piscean, who was also a high ecclesiastic, almost immortalized his own memory, not because he left one great church for another or because of the vast amount of theological theses which he produced, but because, when passing through profound sadness and spiritual pain, he gave to the world that great hymn, "Lead Kindly Light." Cardinal Newman was born February 21, 1801. With him, even as with Longfellow, feet

had much spiritual significance, for he said: "Keep thou my feet! I do not ask to see the distant scene; one step enough for me."

A girl was born February 22, 1805. Biographers tell us that she was very nervous, had an uncertain temper, was neglectful in small details that often meant much to others, and frequently wept copiously over things apparently unimportant. She was seemingly a piscean of the negative type, yet Sarah Adams was the author of that hymn of hymns, "Nearer My God To Thee."

Pisces is peculiarly associated with "the Great Deep," its wild storms, ships, and seafaring people, fishermen, mighty whales, tiny minnows, stormy petrels, sea gulls, seaweed, coral, amber, star fish, and pearls. It is associated with ship wrecks, derelict vessels, sea graves, submerged continents, lost cities; also with the last month of the prenatal period, all twelfth house conditions, and, lastly, Poseidon, the mighty Sea God of the ancients. Centuries ago, a profound occult teacher said: "By the sea of the wise, we angle for the mysterious Fish."

In *Genesis* 1 we read: "The Spirit of God moved upon the face of the waters." In these words we have a cosmic picture of the eternal Beginning which has no end but continues from "Everlasting to Everlasting." All physical life in plant, animal, and human had its primordial origin in the sea. Science has revealed that the first dim, shadowy outline of form which the human life germ assumes in its earliest embryonic stage is that of a fish, which in time will become a "human

form Divine," "made in the image of God," an instrument through which an immortal Spirit may work out its ascending evolution, its destiny and its twelfth house heritage — the aftermath of previous lives.

Neptune and Jupiter are co-rulers of Pisces. Neptune is known as "the Star of the Elder Brothers." As we review the Earth life of Him Who is the most sublime of all the Elder Brothers, we note how closely He was and still is identified with the sea, ships, and fishermen. He was the Son of Mary, "Star of the Sea." We still can spiritually behold Him as He walked beside the sea of Galilee followed by multitudes, or sitting in a ship drawn close to the shore, preaching. We still can hear Him calling to the humble fishermen who later were to become the Christian Pioneers of the Piscean Age, saying: "Follow me, and I will make you Fishers of Men." The winds and the waves obeyed His voice when He said, "Peace, be still!" He was indeed Lord of the Sea, for He was able not only to control its raging but also to walk upon it without sinking.

Each of the twelve men whom He drew around Himself typified the nature of one of the twelve zodiacal signs, while He, the Sun Spirit, "The Light of the World," shone in their midst. These twelve men had their virtues and faults, which correspond positively and negatively to the peculiar sign which each man represented. Peter, the fisherman, certainly demonstrated at various times both the higher and lower side of the dual sign Pisces.

Peter, for love of his Master, fearlessly leaped into the seething water when he saw Him walking upon the waves. But Peter had much to learn about his own weakness, and had not the Master extended to him His hand when he cried out, "Save me Lord or I perish," he would have been lost. We read that at the Last Supper the Master washed the feet of the Disciples, but Peter, feeling his own unworthiness, said, "Thou shalt never wash my feet!" Christ Jesus answered him, "If I wash thee not, thou hast no part with me." Peter said unto Him, "Lord not my feet only but my hands and my head." Earlier

in the evening he had said to his Lord, "Where Thou goest, I will go. I will die with thee." Yet a few hours later Peter denied his Master thrice. Sad as this was, Peter was not actuated by treachery but by intense human fear. Only an hour before he had publicly attacked the servant of the High-Priest in the Garden of Gethsemane and cut his ear off while fighting in defense of his Lord.

Aspiration, weakness, strength, bravery, and cowardice do not work together. Yet all these diverse qualities were at that time decidedly expressed by Peter, the piscean Disciple. In spite of all this contradiction, however, the Lord saw that Peter, even in his weakness, had a spiritual insight not yet possessed by the others. Christ Jesus had asked: "Whom do men say that I, the Son of Man, am?" And they said: "Some say that Thou art John the Baptist, some Elias and others Jeremias, or one of the prophets." He saith unto them: "But whom say ye that I am?" And Simon Peter answered and said: "Thou art the Christ, the son of the Living God." And Christ Jesus answered and said: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven."

Because of Peter's great repentance and transcendent faith, the Lord gave him a special work to do. After the Master's Ascension, the erstwhile faulty, impetuous, sometimes cowardly, yet brave Peter became the chosen leader of the little apostolic band, and he proved worthy of his trust. Never again did he know fear or vacillation, and he ever demonstrated the true meaning of his name, Peter — "The Rock." Immovable in faith, courage, and endurance, after long years Peter died, even as his Master, upon a cross. He asked that he might die with his head downward, and his request was granted. Thus the chief pioneer apostle of the Piscean Age passed into God's Great Sea of boundless Love and Immortality, with his feet uppermost and crossed, even as in the sign of "the fish" (ruler of the feet), "The Fish with the Glittering Tails!" ★

ASTROLOGY IN HISTORY

Paul Freiwirth



EGYPT

The oldest civilization in the West — Egypt — devoted a tremendous amount of its energy to the study of the stars. We say purposely “the study of the stars,” because in those days astronomy and astrology were not separate and divided, as they unfortunately are today.

The Egyptians, through their study of the Dog Star, Sothes, came exceedingly close to the actual time it takes the Earth to revolve around the Sun.

Another marvel of ancient Egypt is the Pyramids of Gizeh. The connection between the Pyramid of Gizeh and astrology is considerable.

Each side of the pyramid measures 9131.5 inches at the base; thus the sum of the four sides is 36,526 inches. Now, allowing 100 inches for each day of the year, this gives us 365 1/4 days in the year, including even the quarter day we save up for leap year every four years. The length of each diagonal of the base is 12,934 inches. Hence, the sum of both diagonals is 25,868 inches, or one inch for each year of the Great World Year, or Sidereal Year, or the time it takes for all the heavenly bodies connected with our solar system to be back at their starting place. The pyramid's height is 5,819 inches. Multiplied by a thousand million inches, this equals 91,840,000 miles — the number of miles the Earth is from the Sun.

In *Isaiah* 19:19, this pyramid is referred to as the altar in the midst of the land of Egypt. And it actually does stand not only exactly in the center of Egypt and directly on the borderline between upper and lower Egypt, but also in the exact center of all the land surface of the whole Earth. This is proven by the meridian and horizon circles dividing the globe into four equal sections, each of which contain the same amount of land. A careful study of the stars would have revealed this information to the ancient Egyptians.

When the famous French Egyptologist, J.B. Champollion, studied the tomb of Ramses II, who is said to have lived from 1292 to 1225 B.C., he found massive circles of wrought gold indicating the times of the rising and setting of the stars. That resembles an indispensable tool astrologers still use today, called the Ascendant Finder.

One might expect that, after Egypt's collapse in 525 B.C., she might have turned her back on astrology, but such was not the case. When the city of Alexandria once more became a center of scholarship after the death of her founder, astrology continued to be studied avidly. In fact, the so-called Alexandrian school produced one of the greatest astrologers of all time, Claudius Ptolemy. His book, *Tetrabiblos*, is still highly esteemed among astrologers today.

We have no doubt that had the famous Alexandria Library not been destroyed in

640 A.D., we would have even more evidence than we do that astrology flourished for long ages on the banks of the Nile.

THE GREEKS

There is probably no branch of learning studied by modern man which the ancient Greeks did not influence in some way. Astrology is no exception. It appears in connection with practically all the sages whose work added to the glory that was Greece.

Hippocrates, the famous physician who lent his name to the oath medical practitioners still take today, said, "The man who does not understand astrology is to be called a fool." Hippocrates introduced the expression still used in the healing art — "critical days." Hippocrates, however, could and did predict the critical days of a patient *ahead of time*; his predictions were based on the movements of the planets. He is also known for other predictions. At one time he foretold the outbreak of a great plague and sent his medical students to combat it. Their combined efforts were credited with saving so many lives that the Greeks declared Hippocrates worthy of receiving special honors.

Another famous Greek scholar was Pythagoras, the mathematician. He became the founder of a school of thought called Pythagoreanism. That school became more and more devoted to astrology as time passed. Practically all the leading Pythagoreans — as also most of the leading Stoics — became astrologers.

The playwright Aeschylus, although not using astrological terms in his plays, did weave astrological philosophy into them. His fellow author, Euripides, tells us that his contemporary, Hippo, predicted the future from the "rising of the stars."

In 640 B.C., the ports of Greece were all thrown open to Egyptian vessels and astrology, of course, was one of the main exports of the land of the Nile. Interestingly enough, that very same year witnessed the birth of Thales — one of the famous band of Milesian philosophers. According to the Roman writer Seneca,

Thales grew rich on olives. He foresaw through astrology, that one year the olive crop would fail, but that the next year it would be plenteous. So, during the depression which came just as he predicted, he bought up all the olive presses, so that afterwards he alone had any with which to make oil.

Thales also predicted the total eclipse of the Sun in 609 B.C. and that it would bring an end to the war between the Medes and the Lydians — as it did. Thales' friend Anaximander forecast the earthquake which caused the downfall of Lacedaemon.

When we speak of the great Greek astrologers — and we've only mentioned a few — we should include the work done in the medical school of Cos. There, under the guidance of Berosus, doctors and astrologers studied prenatal astrology. This branch of astrology investigates prenatal influences on a person's health.

THE ROMANS

In about 1830, one Thomas Dick wrote *The Improvement of Society by the Diffusion of Knowledge*. In it he stated that many Roman emperors had to issue numerous edicts against astrologers because the citizenry always protected their astrologers. Therefore the edicts could not be carried out and had to be repeated. This author was strongly against astrology. We wonder whether he ever stopped to consider why, if astrologers really were the frauds and criminals that he called them, the Romans would have protected such nefarious characters.

The fact is that many Roman emperors and rulers had their own astrologers, though they did not always heed their counsel. We're all familiar with the story of how Julius Caesar was murdered on the Ides of March in 44 B.C. Not so well known is the account of how Vestritius Spurinna, his personal astrologer, tried to warn him against setting foot in the Roman Senate on that day.

We also know that a bloody civil war followed Caesar's death, one of the victims of which was the famous orator, Cicero. After Cicero's death, Arellius

Fuscus became the most renowned orator in Rome. In one of his speeches, he admonished his hearers, "Let us lift up our minds by means of astrology, which reveals to us the future."

Indeed, the Roman astrologers were expert at this. One of them, Cornelius Felix Sulla, predicted from the chart of Caligula that the latter would become emperor — and he did.

The Emperor Antoninus Pius, together with his troops, was surrounded by a horde of barbarians. One morning the enemy began to ascend the hill on which the Romans were, and destruction seemed imminent. So a certain astrologer, Julianus the Chaldean, requested an audience with the emperor. He urged him to hold out till noon, when deliverance was sure to come, as it did. At the appointed time the sky darkened, there were volleys of thunder and a fury of hailstones; the barbarians fled, and the Romans were saved.

The Roman astrologers also foretold the exact time of death of the emperor Domitian. Domitian had banished them all for fear that, if they saw his horoscope, they would publicize his heinous character. So, from their exile, they notified Domitian that when the Moon reached a certain degree in Aquarius, death would come to him. As a result, Domitian retired to his chambers, intending to stay there secluded until the Moon was past the fatal degree. Shortly thereafter, one Stephanus knocked at the emperor's door. He assured him that the Moon had moved on. Domitian believed him and opened the door. But, alas, Stephanus had lied, and stabbed him at the exact moment when the Moon was in the fateful position.

THE AZTECS

Quetzlcoatl, Nazahuapilli, and Montezuma were the outstanding leaders of the ancient Aztecs, as well as renowned astrologers. Standard reference works such as Prescott's *History of the Conquest of Mexico* indicate that the study of the stars was an accepted part of Aztec culture. In fact, the instant a child was born,

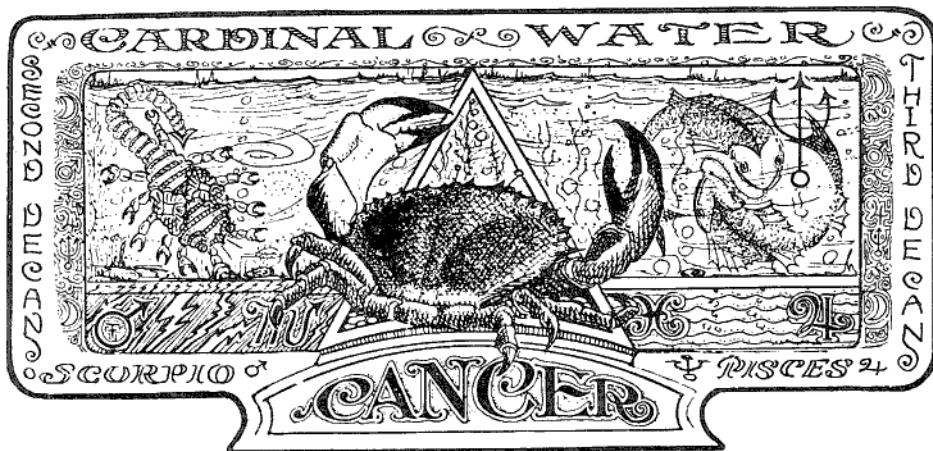
an astrologer was summoned to delineate its life tendencies.

Torquemada, the Spanish conqueror, in his second book of *The Indian Monarchy*, wrote of a local Indian ruler:

"They say he was a great astrologer, and prided himself on his knowledge of the motions of the celestial bodies; and being attached to this study, that he caused inquiries to be made throughout the entire of his dominions, for all such persons as were at all conversant with it, whom he brought to his court, and imparted to them whatever he knew; and ascending by night on the terraced roof of his palace, he thence considered the stars, and disputed with them on all difficult questions concerned with them. When the famous Montezuma ascended the throne, an astrologer congratulated his people on the election of a kind of ruler whose deep knowledge of heavenly things insured to his subjects his comprehension of those of an earthly nature.' "

That is why the Aztecs knew of impending foreign conquest many years in advance, as historians such as Lord Kingsborough in *Antiquities of Mexico* and George Bancroft in *History of the Pacific States of North America* have pointed out. Many Spanish historians have corroborated their testimony. The record indicates that in 1507 an eclipse was followed by the appearance of an awesome comet a few years later. The description of this comet also fits that of another mysterious comet which hovered over Jerusalem before that city was destroyed by the Romans in 70 A.D. It also was similar to the comet seen over Europe before the Turkish incursions of the 16th century. Then, indeed, in 1516, the Spanish under Cortez took Mexico.

Where did these Indians learn about astrology? We might also ask why many of the ruins of Mexico bear such striking resemblance to those of ancient Egypt. In Egypt, too, astrology was an integral part of civilization. It appears very likely that both civilizations had a common origin which was the continent of Atlantis — the real cradle of astrology. ★



THE CHILDREN OF CANCER, 1978

Birthdays: June 22 to July 22

SYMBOL — The crab.

QUALITY — Cardinal; or consciousness directed actively and dynamically toward the pursuit of specific goals.

ELEMENT — Water; or sensitive, feeling consciousness relating to the soul quality of things. Among other things, the water element represents fluids, the desire body, the Desire World, and the soul.

ESSENTIAL NATURE — Protective.

PHYSICAL ANALOGY — Rivers, streams, waterfalls, running water.

RULING PLANET — The Moon is the ruling "planet" of Cancer because it is able to express its function most easily and freely when placed in this sign. The Moon represents the urge to express self-confidence, to experience self-awareness, and to strive for personal growth. Thus, the Moon represents the urge to be aware of one's soul qualities.

CORRESPONDING HOUSE — The 4th house corresponds to Cancer, and represents the desire for action and progress based upon individual accomplishment and inner development.

SYNTHESIS — The Moon in Cancer and in the 4th house may be expressed as follows: the urge, actively and dynamically to express self-confidence, to experience self-awareness, and to strive for

personal growth in a sensitive, feeling, and protective manner. This urge tends to be motivated or manifested primarily through the desire for action and progress based upon individual accomplishment and development.

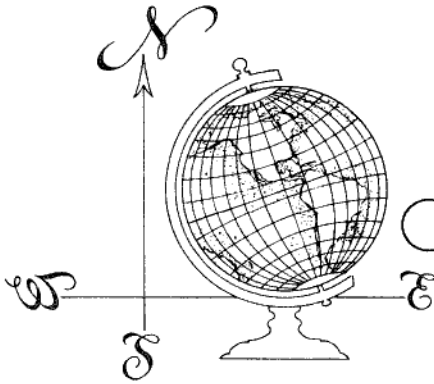
ESOTERIC ANATOMY — Cancer is one representation of the Conscious Soul.

EXOTERIC ANATOMY — Specific: esophagus, stomach pancreas, diaphragm, thoracic duct, breasts, and uterus. General: sympathetic nervous system, alimentary canal, digestive organs and juices, blood serum, body fluids, and membrane coverings, such as the pleura, pericardium, peritoneum, perosteum, meninges, etc.

PHYSIOLOGY — The Moon, the ruler of Cancer, governs the physiological processes of digestion, peristaltic action, osmosis, active transport mechanism, and the female menstrual cycle. The forces of the Moon are active in the female during pregnancy in helping to build the body of the incoming Ego. During infancy and childhood they are prominent in regulating the growth and development of the dense body, and also have an effect on the birth and maturing process of the vital body, desire body, and mind.

TABERNACLE IN THE WILDERNESS Cancer symbolizes the High Priest as he stands in the darkened West Room of the temple. In this position he

(Continued on page 331)



NEWS

COMMENTARY

HYPNOSIS CLINICS

The following article, dealing with modern uses of clinical hypnosis, brings out certain points which are valuable to consider.

Soft, indirect lighting plays on contemporary Oriental paintings and statues. Plush carpeting, recliner chairs and floor pillows in earth tones create warmth. Soothing sounds of the surf come from stereo speakers behind wood-paneled walls.

Quiet and dark and comfortable, this is a hypnosis parlor.

It is the Rand Hypnosis Institute, Inc., one of dozens of self-improvement hypnosis clinics which have sprung up across the nation in the past few years.

"Hypnosis," said owner Tamara Rand, "is coming out of the closet. Society has opened up enough to accept hypnosis. People are always looking for ways to help themselves."

They turn to hypnosis as another extension of the so-called human potential movement. Some, graduates of transcendental meditation or yoga, want to delve more deeply into their souls; others are looking for an easier way to fight such personal demons as smoking, drinking, and overeating.

People also try hypnosis to learn to relax, deal with success or improve the memory, but the current interest in the field has also led to important new uses in law enforcement and medicine.

"We don't cure people of their problems," Miss Rand said. "We show them how to help themselves. We are what we think we are. We have a mental image of ourselves in our minds. For example, hypnosis can help a smoker learn to visualize himself as a nonsmoker."

Hypnosis was used as long as 5,000 years ago, but today's experts still know little about what it is or how it works. They describe it in vague terms — a state of complete relaxation and intense concentration with heightened suggestibility. All agree there is no "trance" as such, and a hypnotized person is never really asleep.

Daydreaming is a state of hypnosis. So is staring at flickering fireplace flames or becoming absorbed in a book. So is driving for hours and then not being able to recall much of the trip.

And the appeal of some charismatic speakers, such as Adolf Hitler with mass audiences and Jimmy Carter with small groups, may be at least partly the result of their hypnotic deliveries.

Dr. Paul Sacerdote, a Riverdale, N.Y., psychiatrist who uses hypnosis in most of his cases, said blood pressure drops and other body mechanisms slow under hypnosis. . . .

People who have been hypnotized usually describe it as very relaxing; they are aware of everything happening. Some question whether they were really hypnotized even though they follow the hypnotist's instructions explicitly in their mind's eye.

Most hypnotists who help people who want to stop smoking or lose weight rely heavily on self-hypnosis, teaching clients to perform various mental exercises with key words to help visualize themselves as a nonsmoker or as slim.

Dr. William Kroger, a Beverly Hills psychiatrist, said the principles of hypnosis actually are the basis for such relatively new movements as TM, yoga, est, biofeedback and acupuncture. He said the peace some find in prayer may also be a kind of hypnosis. . . .

At Walter Reed Army Medical Center in Washington, more than half the pain clinic patients are hypnotized regularly as an alternative to mind-dulling drugs.

Hypnosis also has been effective in easing the pain of childbirth and minor surgery. Many

dentists use it. It also has helped cerebral palsy victims to speak and, curiously, eased psoriasis and made warts disappear.

Psychologist Dr. Milton Kline believes hypnosis not only relieves pain, but may have indirect curative powers of its own, as in treating victims of Parkinson's disease. "There is evidence that cellular changes take place with attitudinal changes," he said.

Sacerdote said hypnosis also is useful in helping psychiatric patients reach deeper into the subconscious.

And Dr. Thomas Kempf of the University of Wisconsin-Oshkosh recommended hypnosis to help students remove tensions and concentrate more on their studies.

In law enforcement, a person under hypnosis may have vivid recall of small details from the past.

An example was Kroger's work in the Chowchilla school bus kidnaping when the bus driver could not describe the kidnaper's car. Under hypnosis, he remembered the license plate.

Martin Reiser, head of the Los Angeles police department's "Svengali squad," said hypnosis can help in 65% of all criminal investigations. He has instructed hypnotized witnesses to describe what they saw as if watching it on television.

Some civil liberties groups frown on hypnosis in law enforcement, saying it could elicit confessions unfairly, but police say they use hypnosis only for investigation.

The U.S. Supreme Court, however, has characterized hypnosis as "mental coercion" and ruled it out as evidence. But some authorities believe further research and acceptance will one day make hypnosis as common as handwriting or ballistics evidence. . . .

The strange power of hypnosis has prompted many other tales. Marion Kenn, an official of the Society for Clinical and Experimental Hypnosis in Liverpool, N.Y., told of a student who was hypnotized on stage and later had to be institutionalized for psychosis.

She warns against hypnosis clinics staffed by "hypnotechnicians" rather than by doctors who use "hypnotherapy." . . .

Harry Arons, whose 1,500-member Assn. for the Advancement of Ethical Hypnosis includes both nonprofessionals and doctors, scorns the horror stories.

"There are no documented cases of this sort," he said. "Hypnosis does not have that kind of power."

Arons, of South Orange, N.J., admitted that the boom in hypnosis has "stimulated quackery among nonprofessionals" and his association expelled a dozen members last year. But he said they

still operate outside the association, along with what he estimates to be 15,000 "unethical" hypnotists in the United States. . . .

Kline claimed that he could teach a 7-year-old to be a proficient hypnotist in 20 minutes, but aside from a few graduate programs at schools such as Columbia University, formal education has pretty much ignored hypnosis.

by Timothy Harper,

—Los Angeles Times, Jan. 1, 1978

The dictionary defines hypnosis as a trancelike condition that can be artificially induced, characterized by an altered consciousness, diminished will-power, and an increased responsiveness to suggestion.

The hypnotist, as we are told by occult science, induces this negative condition by directing some of the ether from his vital body over and through the head of the subject, thus displacing the subject's own vital ethers and, in this way, obtaining power over the subject. Even after the subject is awakened from the trance, some residue of the hypnotist's ether remains with the subject, forming a nucleus by which the hypnotist more easily may gain future control over the subject's activities. This remnant of the hypnotist's vital body also serves as a point of departure in the subject from which the hypnotist may exert control from a distance.

We realize, of course, that many hypnotists working with the medical profession are sincerely motivated to help their fellow-men, and would be horrified at the suggestion that they plan to use their subjects for nefarious objectives. Nevertheless, as the article points out, 15,000 "unethical" hypnotists are practicing in the United States, and potential danger from this source is considerable.

Furthermore, even if the hypnotist has the most honorable intentions in the world, the fact remains that *his* will, rather than the subject's, dominates the subject's activities. In other words, the hypnotist deprives the subject of his own will-power, and by so doing regresses the subject in evolution even though he may not at all intend to do so. Every human being, before the cycle of his lifetime on Earth can be ended, must learn self-reliance — to stand on his own two feet and make his own decisions. Any lesson of self-reliance, be it overcoming a bad habit or learning to relax

and develop equipoise, that he does not learn now will be awaiting him in a future lifetime. To allow another Ego's will rather than one's own to be the dominating force in one's life is to defeat the very purpose of one's earthly lessons, and they necessarily will be repeated at some future time in a much more severe manner.

It is particularly disturbing to see, in this article, the phenomenon of hypnosis linked with such spiritually elevating exercises as meditation and prayer. Meditation, seen as the positive, self-willed act of devoting the mind to a specific subject in order to immerse oneself in and more fully understand that subject, and prayer, seen as the positive, self-willed endeavor to communicate with Deity and receive spiritual sustenance therefrom, are in no way related to the negative, externally induced and controlled, hypnosis.

It may well be true that legitimate so-called "self-improvement" techniques indeed *are* being used by hypnotists and in hypnosis clinics, and lumped indiscriminately together with the actual practice of hypnosis. If so, we believe that this is a particularly unfortunate situation. The average patient, or subject, is unaware of the dangers of hypnosis. He is likely to see only the immediate material benefits that may appear to be derived therefrom, and, when it appears in conjunction with such "respectable" activities as prayer, he easily may be lulled into a false sense of well-being and the certainty that he is doing the right thing.

Concerning affirmation, or what the article describes as giving people "key words to help visualize themselves as a non-smoker or as slim," we are told, in *II Questions and Answers*, p. 97, that the idea of "affirmation as a factor in life . . . is folly." Work and action, rather than affirmations, are required. We may think of ourselves as slim, or we may visualize ourselves all day as being non-smokers, but unless we exercise the will-power to refuse the candy or ignore the pack of cigarettes *whenever* the craving hits, affirmations will be of little avail. Here again is evidence that positive, self-

willed activity on the part of all Egos is required for the mastery of earthly lessons.

Although only passing mention is made in the article of "horror stories" associated with hypnosis, the dangers of dabbling, even "innocently," in this activity are far greater than most people realize. We are sure that many such stories have basis in fact. The writer personally knows of the case of a high school student who, "just for fun" and with the willing cooperation of the subject, tried to hypnotize a fellow student. Whether or not actual hypnosis took place, the inexperienced student "hypnotist" does not know, but there is no question that the subject was in a trance, that she did not respond to external stimuli, and that, when asked to remember the events of her fifth birthday, she became hysterical and had to be physically restrained from lashing out at the people around her. Considerable time elapsed before she "came to." Again, the inexperienced and by then thoroughly frightened student hypnotist does not know how the subject was "brought out of it," but it may well be that there was intervention from a higher Source, for the student readily admits that "I didn't know what to do." Only later did the student learn that on the subject's fifth birthday her father had died under particularly tragic circumstances.

It may be that this is an extreme case, but it does show how dangerous even "innocent" attempts at the practice of hypnosis can be. The argument no doubt will be made that, in *professional* hands, mishaps such as this would not occur. That is only part of the picture, however.

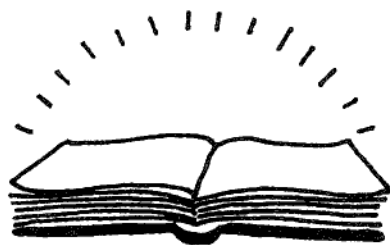
We believe it important enough to reiterate the following facts: In the hands of an *unethical* professional hypnotist, the subject can be utilized as a tool by the hypnotist. In the hands of an "ethical" hypnotist, the subject still is deprived of his or her own will-power and becomes a pawn in someone else's hands. No seeming material benefits deriving from such a situation can outweigh this fact or its evolutionary consequences. ★

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REVIEW

Visions of Heaven and Hell,
by Richard Cavendish,
Harmony Books, New York, 1977.

Artistic re-creations of life in the "hereafter," as it has been envisioned throughout most of recorded history, is the theme of this skillfully compiled volume. The subjects of eternal heaven, eternal hell, purgatory, and the possibility of future earthly rebirths — all of which have had significant influence on human beliefs for centuries — are depicted here.

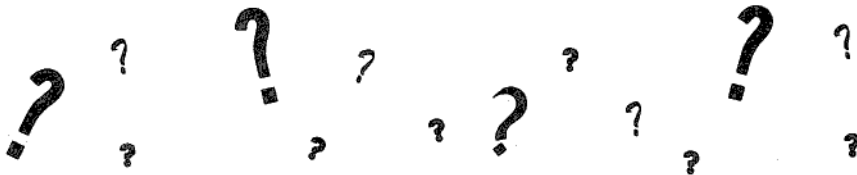
The historically chronological narrative describing ancient, medieval, Renaissance, and modern conceptions of the after-life is accompanied on every page by illustrations, many in color. Master artists such as Titian, Brueghel, William Blake, and many others are represented, as are carvings, drawings, and paintings by unknown artisans from earliest through present times.

Blissful visions of the Elysian Fields and beatific ones of Paradise vie for the reader's attention with horrendous illustrations of hell at its most heartbreaking. The "war in heaven," Spirits being ferried across the River Styx, the Madonna dwelling in heaven, Yggdrasil (the world tree of Norse mythology), Eden harmonious before the fall of man, the Angel of

Death, the Last Judgment — all these and many other relevant themes are portrayed in styles of illustration as varied as are the periods and parts of the world in which they originated.

The depictions of heaven, rendered, as they must be, in material rather than in occult terms, show clearly how little idea of heaven can be deduced from earthly life. Says the author: "Heaven is ultimately beyond the reach of imagination because it is a state of good without any admixture of evil, which is a condition foreign to human experience." Heaven, therefore, often is described in terms of what it does *not* have: no anxiety, no pain, no violence, no suffering, no darkness. The spiritual upliftment envisioned for those who make their way to Paradise cannot, of course, be portrayed in material terms.

The more exalted conception of the after-life — that of continuing progress throughout eternity — is hinted at only once in the narrative and not at all in the illustrations. The conditions of after-life — whether in heaven, hell, or nirvana — historically have been viewed as static and permanent. Once an Ego arrives at one of these stages, it has been thought, he remains there for evermore. Now it is to be hoped that new, perhaps more accurate, artistic conceptions of the life to come will take their place among the justly-valued art treasures of our past. ★



READERS' QUESTIONS

Mundane Aspects

Question:

What are mundane aspects, and how do they differ from the ordinary astrological aspects?

Answer:

Mundane aspects are based on the affinity or lack of affinity which exists between certain signs in the zodiac and certain other signs—for instance, those which are 60, 90, 120, or 180 degrees distant.

One planet is said to be in mundane trine to another planet when the two are in adjacent signs of the same triplicity. Saturn in Taurus, as an example, is in mundane trine to Jupiter in Virgo, without any regard to the degrees of these signs which the two planets happen to occupy. Saturn might be in the fifth degree of Taurus and Jupiter in the twenty-fifth degree of Virgo; the aspect would then lack twenty degrees of being an exact trine. Under the ordinary rules of astrology this does not constitute an aspect, and therefore there would be no effect considered between the two planets. Since Taurus and Virgo are both earthy signs, however, there is a certain harmony between them, and that harmony is communicated to the planets which occupy them, regardless of the particular part of the sign in which the planets happen to be.

The effect of a mundane aspect is of course weak when the planets are separated from an exact aspect by a considerable number of degrees, as was the case in the example given above. At the same time, a certain small effect is observable. Saturn and Jupiter will be found to work

together with a certain degree of harmony, which would have been absent if Saturn had been in Aries instead of Taurus.

Defective Senses

Question:

When a person goes through life with defective sight and hearing, what is the ultimate effect upon his higher vehicles and seed atom? After this Ego passes on, will he continue to suffer defective vision and hearing in the spiritual worlds?

Answer:

The "ultimate effect" is what we make it. If we learn the lesson we are intended to learn as the result of a certain experience, the effect is one of lasting benefit. The essence of what is learned will remain with the Ego, forever a part of his heritage. If we do not learn the lesson, we will have to undergo other, probably more difficult, experiences, until we do learn it.

Defective vision has been traced by occult observers to several possible errors in previous lives. The Ego may have used his eyes predominantly for his own amusement, as do people today who spend much time watching television or reading inconsequential material. Or, the Ego may have used them to amass knowledge solely for its own sake, as do scholars who read insatiably in learned works but make little attempt to use what they so learn in service to others. Defective vision may also be traceable to extreme cruelty in a former life.

In addition, we are told in *Occult Principles of Health and Healing* (p. 80) that: ". . .much of the eye trouble now prevalent among people is due to the fact that our eyes are changing; they are, in fact, becoming responsive to a higher octave

of vision than before, because the ether surrounding the Earth is becoming more dense and the air is growing more rare."

Impaired hearing is often the result of having turned a deaf ear in a previous life either to spiritual teachings or to the cries of those who were suffering.

The keywords, then, are *service* and *spiritual development*. The latter will not proceed unless we devote ourselves to the former. No amount of reading about or listening to spiritual precepts will insure for us spiritual progress unless we use what we thus assimilate to help others. Not only eyes and ears, but also all physical senses and organs can suffer if we do not thus use them in accordance with natural law. The highest natural law is the Law of Love. The Law of Love implies service.

Defective physical vision and hearing are physical only. We know, as a matter of fact, that some people whose physical senses are badly afflicted have strong clairvoyant and/or clairaudient powers. When the Ego leaves the physical body at death, his physical restrictions are no longer felt.

Carrying Ailments from One Life to Another

Question:

When we are afflicted with a diseased organ in one life, do we return in a future body with a similar ailment?

Answer:

Not necessarily. Basically it depends upon the extent to which we learn the lessons of life.

Since the first revolution of the Saturn Period, the Ego has been learning body building. At the present time, the second half of the fourth revolution of the Earth Period, the human body is only about fifty percent efficient. If we wish to get some idea of what the physical body will be like in its perfected state, we only have to look into the past and see what already has been achieved along certain lines, knowing that similar progress will be made in the future. For instance, we know that at one time feeling was a localized sense just as hearing and seeing are today.

The organ of feeling was the pineal gland, which at that time protruded from the back and upper part of the head. Today the sense of feeling is distributed all over the physical body. What is true relative to the extension of this sense is equally true of all the other senses, for in the course of time they will cease to be localized, and the entire body not only will feel, but also it will smell, taste, hear, and see.

The lessons learned in perfecting the body are worked out during successive lives of the Ego. First, it builds a body, then lives in it, and in this way it learns its imperfections. The muscular system may be perfect, for instance, but the heart, lungs, or spleen may be faulty or diseased. If the Spirit takes note of these imperfections it will, when it builds its next archetype, try to remedy them wherever they exist. If the pain has been great enough to cause it to focus its attention on these particular organs, it will endeavor to build better ones so that it may escape the suffering which it was forced to endure in a previous life. Thus, instead of perpetuating its faulty organs, it will endeavor to improve them. Therefore it is quite safe to say that a diseased organ in one life may be a sound one in the next, for in this way the Ego gradually is learning by past mistakes to build better and more perfect bodies.

The same law holds good in relation to the exterior of the body. For instance, an Ego, if it so permits, may live several lives with a deformed face, head, or body. By becoming aware of the inharmony in its exterior proportions, however, and making the necessary changes within itself it may remedy these defects when it builds a succeeding archetype.

Perfection, wisdom, beauty, and strength all are divine attributes which each Ego in time will develop. By living life after life in bodies expressing the opposite qualities, each imperfection is discovered and later remedied. All imperfections that the Ego consciously discovers, be they of body or mind, can be remedied by changing the archetype in the Region of Concrete Thought. ★

The Body - The Temple Of God

AUDREY GLOVER

Do you not know that you are God's temple, and God's Spirit dwells in you? God's temple is holy, and that temple you are." I *Corinthians* 3:16-17. This holy temple of our physical body was evolved through eons of time, from one cell to its present state of marvelous ingenuity and complexity. It is the anchor of three other bodies, as well as of the Ego, which is the divine Spark of God. The vital body might be called the housekeeper of the dwelling, as it takes care of functioning, feeding, and propagating, and contacts the outside world through the five senses. The desire body gives incentive to action, and the mental body gives individual thought and direction. Over all broods the Ego, the Silent Watcher — silent, yet ever-guiding, molding as it is able, all-wise, all-knowing. In the perfected being, the Ego is entirely in control, but in lesser beings the mind and desire bodies, though sadly lacking in wisdom and knowledge, are very powerful and take control to a large extent. Thence comes the sickness, sorrow, and sin known to us all.

When all bodies are functioning together in harmony there is health. This means that all parts of the body are obeying the undeviating Laws of Nature, which are the commandments of God. The Psalmist wrote, "Give me understanding, and I shall keep thy law." But we achieve understanding only through long and earnest search for the truth. Therefore, let us study thoroughly the Laws of Nature in regard to our bodies. These laws often are obscured because they go contrary to generally accepted modes of living. Even when we know these laws, they are not always easy to follow, for the same reason.

The physical body is built by the Ego working through the other bodies. It is well known that the facial expression is an index of character. The physical body is the instrument for our work in the world, and it behooves us to keep it in good

condition all the years of our lives. We expect the physical body to be a partner with the vital, desire, and mental bodies, sharing the toil, stress, and challenge of daily living. There is bound to be wear and tear on the physical body, and so health, important as it is, is not an end in itself but only a means to the end of getting our job done in the world. Let there be harmony within, treat the body with love by feeding, exercising, and caring for it according to Nature's rules, and it will do its part faithfully, without complaint.

Let us look at the building-blocks of which our temple is constructed — the billions and billions of cells. These egg-shaped entities, every moment from birth to death, are sucking in blood plasma and pushing out waste products. Each cell is a beehive of activity, working at fantastic speeds. Inside, the "bees" who do the work are the enzymes, of which there are many kinds — each made of protein and each doing its own work. The "tools" used by the cells are minerals, vitamins, and other nutrients from our food. The cell has an amazing power of selectivity and, if it is well nourished, an almost inconceivable power to keep out bacteria and detoxify foreign materials. It has the ability to synchronize its many activities, and to weigh and balance its products with the body's needs. All parts of the body — all organs — are the slaves of the cell. The glands, of which the master gland is the pituitary, supervise the work of the organs and the cells of which they are composed. The total of this cellular activity in the body is called metabolism. Thus, it can be seen that each cell is a living, evolving, entity, an expression of Divinity just as much as the whole body is an expression of Divinity.

To keep our metabolism functioning properly, some sixty or more nutrients are essential, including proteins, fats, carbohydrates, vitamins, and minerals. When these are not provided in food, there is an eventual

breakdown in the form of disease. Disease eventually appears in every cell of the body, although it manifests first in the weakest ones. The body is a whole and should always be treated as such. Few medical schools emphasize nutrition, yet faulty nutrition is the fundamental cause of many diseases, especially the degenerative ones. The ever-greater refinement of foods, the pollution of earth, air, and water, the depletion of minerals and vitamins from soil, the poison sprays used on fruits and vegetables, are only a few of the aspects of modern living that have deleterious effects on our bodies. Nor is disease the only measure of this harm; it is the end, or near-end, result. Along the way are untold fatigue, irritability, mental sluggishness, and emotional maladjustments that break up homes, lose jobs, drive to drink, and age a person before his time. Conversely, good health can help insure mental alertness, emotional stability, and moral courage to live up to spiritual ideals and convictions. Good health helps a person live a worthwhile life and rise above problems and challenges to levels of serenity and joy.

Today, in spite of more and more doctors, more and bigger hospitals, ever-more millions spent for medical research (mostly on animals), ever-new drugs and serums, disease steadily is increasing. People live longer, but one has only to visit a few of the many thousands of nursing homes in this country and see these ageing living out dreary, unhappy, often painful existences — of no use to themselves or anyone else — to know the tragedy of longer life under average present conditions.

How far some medically-minded people are off the track is shown by a motto published in a medical magazine: "Victory over Nature!" When will the world learn that no one ever "wins" over Nature? Only in cooperation with Nature does healing take place! Some point to the seeming triumphs over smallpox, polio, and other diseases, but God is not mocked. "Whatsoever a man sows, that shall he also reap," in his own body as well as elsewhere. The Healing Service of The Rosicrucian

Fellowship tells us that fevers and other manifestations of disease are the efforts of the body to throw off poisons. If they are inhibited by vaccines and such, these poisons will manifest later in more virulent and deadly forms.

Health is the God-made perfection of our bodies and, potentially, that perfection is for each of us. The doctors of the future — the few who will be needed — will teach how to keep well by working with the Laws of Nature. Once having learned, each person can be his own physician except in cases of accident. Then, when the time comes to give up this dwelling place — when its archetype has completed its span — departure will not have to come about through the breaking down and wearing out of the body. Even now it is possible to die well. It is possible to go to sleep at night, perfectly well, and wake up in the heaven world. A number of people have done so. To die during sleep is the easiest, most natural, and most beautiful way to leave this world.

Rebecca Beard, in her book, *Everyman's Mission*, writes: "In this flesh we must see God. We must lift up everything in the body until it becomes part of a complete whole, beautiful in its submission to the good of the whole. As we see God in this flesh, this flesh shall be transformed and again be perfect. The body will build itself into any pattern we make for it." Angela Morgan says the same thing, beautifully and poetically, in these words: "This flesh is but the symbol and the shrine of an immense and unimagined beauty, not mortal, but divine." The Beatitude, "Blessed are the pure in heart for they shall see God," indicates the way, for it is the purification and spiritualization of all our vehicles — physical, vital, emotional, and mental — that we become capable of seeing God in all His manifestations. ★





RASPBERRY SURPRISE

- 1 cup fresh ripe raspberries
- 1 cup pineapple juice
- 2 Tbs honey
- 1 cup fresh nectarines
- 2 Tbs agar
- 1 cup distilled water
- 1/2 cup diced pears
- Crisp lettuce leaves
- Nut butter dressing*

Over raspberries pour pineapple juice, keeping berries whole. Prepare agar by boiling in cup of water; add honey after agar is dissolved. Cool slightly and pour over the raspberries, adding pears and nectarines. Fill mold and chill. Serve on crisp lettuce with dressing.

*NUT BUTTER DRESSING

- 2 Tbs of nut butter
- 4tbs cream

Beat together. Good for fruit and vegetable salads.

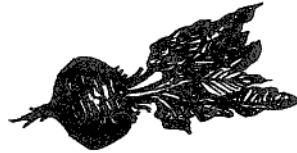
FRUIT SALAD

- Small ripe cantaloupes
- Peaches
- Watermelon
- Pineapple
- Bananas
- Pitted cherries
- Pineapple juice
- Strawberries



Cut cantaloupes in halves, removing seeds; then cut off rounded bottom so shell will stand on plate. Slice fruits, mixing all with pineapple juice. Fill cantaloupe shells and garnish with strawberries.

taste tempters



FRESH BEETS WITH TOPS

- 6 small young beets, chilled and diced
- Beet tops, chilled and cut fine
- 1/2 cup hot raw milk
- Lemon slices
- 1/2 tsp vegetable salt
- Butter

Add beets to milk, stirring well; cover; lower heat; simmer until barely tender, about 10 minutes. Add beet tops, stir well; cover; simmer about 8 minutes longer. Add salt and butter. Serve with slices of lemon. Serves 6 to 8.



SUNFLOWER SEEDS AND ONIONS

- 2 cups cooked sliced onions
- 3/4 cup sunflower seed meal
- 1 1/2 cups certified raw milk
- 1 1/2 Tbs unbleached flour
- 1 1/2 Tbs butter
- 1/2 tsp vegetable salt
- 1/4 cup bread crumbs

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

SILENCE

(Continued from page 299)

individual, because the road is inside himself and no one can prevent him from growing in the light of truth. The whole process is patiently to revitalize the path that leads in silent harmony to the inner sense of values.

The Christian Mystic, Jacob Boehme, expressed this truth in the form of a dialogue between the Master and his disciple. The disciple said to the Master: "How can I succeed in arriving at that supersensual life in which I may see and hear the Supreme?" The Master answered: "If you can only for a moment enter in thought into the formless, where no creature resides, you will hear the voice of the Supreme." The disciple said: "Is this far or near?" The Master answered: "It is in yourself, and if you can command only for one hour the silence of your desires, you will hear the inexpressible words of the Supreme. If your own will and self are silent in you, the perception of the Eternal will be manifest through you; God will hear, and see, and talk through you. Your own hearing, desiring, and seeing prevents you from seeing and hearing the Supreme."

Three dynamic keywords are associated with esoteric teaching. They are *concentration, meditation, and silence*. To be silent means to let no other language be heard but the language of God, to listen to the voice of divine wisdom speaking within the heart. ★

WESTERN WISDOM BIBLE STUDIES

(Continued from page 315)

to give his life as a ransom for many." *Matt. 20:26-28.*

More specifically, Christ exhorted people to feed the hungry, give drink to the thirsty, welcome strangers, clothe the naked, visit those who are sick and in prison, give to those who ask and to the poor, and preach the gospel and heal the sick. (*Matt. 25:35-45, Matt. 5:42, Matt. 19:21, Luke 9:2, and Luke 10:29-37*). It may be noted that love is the greatest Law and can supercede any other instruc-

tions. Thus, for example, if someone asks for something which would do him harm, love would dictate that he not be given what he asks for. Christ further qualified the law of giving to those who asked when He said, "Let the children first be fed, for it is not right to take the children's bread and throw it to the dogs." *Mark 7:27*. He also cautioned, "Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them under foot and turn to attack you." *Matt. 7:6*. Thus, an all-encompassing love would dictate that we learn how to use the resources in our charge so that they will be of the greatest service to mankind as a whole. ★

THE CHILDREN OF CANCER

(Continued from page 321)

represents the Ego who has consciously entered into the higher realms of nature in full control of his spiritual faculties. **GREEK MYTHOLOGY** — Two primary Moon goddesses are Demeter and Persephone (mother and daughter), whose mythologies are highly symbolical of the rhythms and cycles of fertility, creativity, development, and unfoldment found in man and Nature. Gea (Earth) and Rhea are more closely connected with the Earth, but their important roles at the beginning of creation in helping to bring forth the initial order of things are closely associated with the operation of Moon forces. This reflects the occult fact that the Moon was once a part of the Earth, having been thrown off from the latter in the early part of the Lemurian Epoch. There is also a certain amount of Moon lore to be found in the mythologies of Artemis and Hestia.

COSMIC CHRISTIANITY — Cancer is the sign of the summer solstice, the time of year when the spiritual forces are more distant from man so that he can better concentrate on the physical side of his existence and apply himself to learn the lessons that are contained there. During this time, the Cosmic Christ rests in the bosom of the Father and renews the strength which He has wholly spent for our sakes in the course of the past year. ★



HEALING

WHY THE ROSICRUCIANS HEAL

(Part I)

Among all the foolish and fallacious nonsense which has been circulated concerning the Rosicrucians during the past centuries, there is one great truth: "Members of the Order aim to heal the sick and have superior means of accomplishing this benevolent purpose."

Earlier religious orders have sought to advance spiritually by castigating and abusing the body, but the Rosicrucians exhibit the tenderest care for this instrument. There are two reasons for their healing activities.

Like all the other followers of Christ, they are longingly looking for "the day of the Lord." They know that Lucifer, the false Light of Lemuria, implanted passion, inaugurating *begettal in sin*, and caused sorrow, pain, and death; also that Christ, the true Light of the coming New Galilee, inaugurated the *Immaculate Conception* and preached the gospel of redemption from sin by *Love*.

A new race is to be cradled in the West, and *generative purity* is the watchword of the disciple in this part of the world. A new race is to be *loved* into existence, and thus the ills that now afflict humanity through generations of *begettal in passion* will cease; even death at last will be overcome in the New Dispensation, because the ethereal purity of the bodies will obviate necessity for renewal.

Christians in all ages since the Gospel was first preached have yearned for that

day when the Sons of Light shall be manifest. The Father alone is able to foresee the time when the separative, self-seeking mind will yield to the self-negating, unifying spirit of love.

—Max Heindel



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



Visible helpers are just as necessary as Invisible Helpers and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 P.M. and Pro-Ecclesia at 4:45 P.M., when the Moon is in a cardinal sign on the following dates:

July..... 4 — 12 — 18 — 24 — 31



McNitt Misbehaves (And Pays For It)

Dagmar Frahme

An eager young chap in the fairy brigade
made goof after goof, without anyone's
aid.

Daily his quota of work to be done
Was damaged by errors more shocking
than fun.

Concocting, for instance, a purple pine tree,
A startling plaid mushroom, a thorny
sweetpea,

An aqua tomato, a plum inside out,
He could not understand what the fuss was
about.

The distraught fairy chieftan said, time and
time again,

"Why can't you adapt to a new regimen?
Be careful! Take pains with your work,
and then you

Can follow directions like other chaps do."

"But why?" asked the culprit, whose name
was McNitt.

"What's wrong with variety — a little bit?
An apple that's azure, a carrot of puce,
A pineapple growing high up in a spruce,

"These things all could serve to enliven
the scene

For people whose ardor is now less than keen.
Mistakes they may be, but I really do think

You're silly to let them push you to the
brink."

The poor fairy chieftan, whose temper was
short,

Put hand over mouth and emitted a snort.
He would not, he thought, let that
wretched McNitt

Put him in position of losing his wit.

The chieftan with dignity looked straight
ahead.

"Mistakes are mistakes," he implacably
said.

"Whatever excuses you give *ex post fact*
Don't alter your need now to fix up
your act.

"So either you instantly mend your old ways
and brush up your form — I will give
you two days —

Or else I am going to ask you to leave.
This is your last warning; this is your
reprieve."

And with that the chieftan, withdrawn
and aloof,

Departed that place without further reproof.
But not at all calm was our good friend
McNitt;

Indeed, it was clear that he was in a snitt!

“Of all the officious, pedantic old fools!
All he can think of are precepts and rules.
He thinks he’s so great with his ‘do’s’
and his ‘don’ts,’

His incessant orders, ‘you will’s’ and ‘you
won’ts.’

“Well, I’m going to show him I’m
nobody’s slave.

I’ll do what I want, and with freedom
behave.

What once were mistakes will on purpose
be done.

Won’t he be surprised, and won’t I just
have fun?”

Gleefully, then, young McNitt paved the
way

For havoc he’d wreak on the very next day.
He’d elongate onions, turn chard upside
down,

And paint all the apples a light shade of
brown.



He’d give in to a long-standing urge to
reduce

The insides of peanuts to rich, sticky juice,
And frizzle the leaves of the cucumber vine,
And carve, on potatoes, a Gothic design.

Next morning McNitt made his way,
unannounced,

Into a garden from which he’d been bounced
Only the previous week because he
Had ruined the seeds of a young maple tree.

“Now,” said McNitt, “Though, last time
I was here,

Mistakes were the cause of my censure
severe,

With malice aforethought this time I’ll
proceed,
And make every act a deliberate deed.”

Thus did that infamous day have its start.
Deliberately was the place torn apart.
McNitt painted sunflowers shocking bright
pink

And covered the asters with waterproof ink.

He gave to the cabbage a long, spiral
shape,

And every third pumpkin transformed to a
grape.

He shredded the Brussels sprouts, flattened
the peas,

And caused all the corn to slant forty degrees.

He up-ended turnips and put fuzz on
squash

And wrinkled the radishes in a hot wash.
He squared the tomatoes, made pentagon
pears,

And divided the celery into small shares.

And so it continued the whole morning
long,

McNitt doing everything possible wrong.
The place was a shambles, but when he
was done,

He thought that he never had had so much
fun.

His pleasure, however, was short-lived
indeed,

For he had not reckoned with what rabbits
need.

A bunch of them came, at their usual time,
To swipe bits of lettuce, and carrots, and
thyme.

As soon as they saw what McNitt had
achieved

They registered outrage, and were deeply
grieved.

Their wrath knew no bounds and, their
ears raised in ire,

They scampered away, to fight fire with fire.
They soon found the chieftan and told him
the news,

And said that no way could they ever excuse
Whoever had ravaged the garden that way

And rendered the vegetative disarray.

And so with a sigh, for he thought that
he knew
Who had put all the fruit and the flowers
askew,
The chieftan returned with the rabbits
to see
The damage McNitt did to prove he was
"free."



But direst forebodings expressed by the chief
Were nothing compared to his ultimate grief.
The wildest imaginings he might have had
Were mild when compared to the ultimate
bad.

The chief took one look at the chaos
at hand
And let out a shout that was heard 'round
the land:
"McNITT! COME AT ONCE FROM
WHEREVER YOU ARE!"
And McNitt knew right then that he
couldn't get far.

Escape was denied him, he'd dallied too long.
Accounting now due for behavior headstrong
Would have to be given, and suddenly he
Was more frightened than ever he'd thought
he would be.

"McNITT!" yelled the chieftan. "I know
you are there!
Get out here at once and explain this
affair!
You can't hide forever; you will not go
free.
You might as well give up and come here
to me."

Reluctantly, then, and in trembling state,
McNitt shuffled forward to confront his fate.
And in view of the nature of his conduct
grim,
We can't think that fate would deal kindly
with him.

With o'erclouded visage and eyes on the
ground,
McNitt faced the chieftan and stood as if
bound,
While the chief let him have it in language
precise.
(Some expletives, really, he let him have
twice!)

And when he had finished the chieftan said,
"Well,
If there is anything you have to tell
About why you did what you did, tell
it now.
Your side of the story I have to allow."

But though McNitt tried to explain his
rash deed,
His eloquence failed him, nor did he succeed
In making the justly irate chief relent
From punishing him for his selfish intent.

Indeed, quite the contrary, McNitt soon
learned,
For great was the frightful chastisement he
earned.
"Your crass disregard of our precepts and
norms,"
Said the chief, "has disturbed the great
cycle of forms

“Through which all the plants in our charge
must evolve.
The mess you have made will take years
to resolve.
Your thoughtless desire to insert your trends
(Without thinking them through to their
logical ends)



“Into the scheme that’s already prepared
Will set back those life-forms which it has
ensnared.
The debt that you now for yourself thus
have made
Will weigh very heavily till it’s repaid.”

Then to McNitt’s utter woe and despair
The chief said that he could no longer
work there.
The garden that he had so badly disturbed
Was closed to him till his imprudence was
curbed.

Instead, said the chief, McNitt had to depart
Far from the place where he’d first had his
start,
And make his way now to an alien clime,
Where caring for cactus would take all
his time.

Not even the whole of the cactus would he
Be responsible for, just the part that’s
thorny.
“For I don’t dare entrust you with
anything more,”
Said the chief. “I’m afraid we would sadly
deplore

“Whatever endeavors you make at this stage
To change shapes and colors of yucca and
sage.
The thorns now alone will your sole
province be,
And take warning that thorns don’t submit
easily

“To tampering, changing, or meddling
ways
Of fairies inaugurating a new craze.
The thorns know exactly how they’re meant
to grow,
And woe to a keeper who wills it not so.”

Thus, then, McNitt, without further adieu,
Found out that his days in the garden
were through.
He was given an hour to say his good-bys
(As well as a moment to mop up his eyes).

Then he was taken away from his home
By an escort of fairies and one stalwart
gnome,
And left at the edge of a wasteland of sand
Where he would be forced now to learn
self-command.

The escort then bade sympathetic farewell
And watched him depart to his thorned
citadel.
And all of them hoped that when next
he emerged,
McNitt of his obstinacy would be scourged.

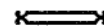
Isn’t it strange that square meals make
round people?



Successful Diet: Triumph of mind over
platter.



The worst tragedy to befall a man is to
have ulcers and still not be a success.



Stomachs are like good governments:
when working right, you don’t know
they’re there.

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by Max Heindel

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