

# RAYS from the Rose Cross



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ON BEING RESOURCEFUL

SHARING WISDOM

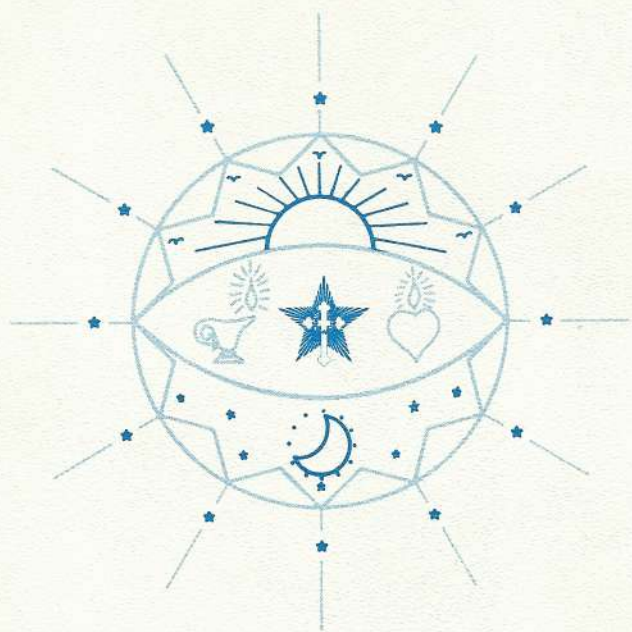
HEALING POWER OF CLAY

RETURN TO ETHICAL BEHAVIOR



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# Rays from the Rose Cross

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"A SANE MIND, A SOFT HEART, A SOUND BODY"

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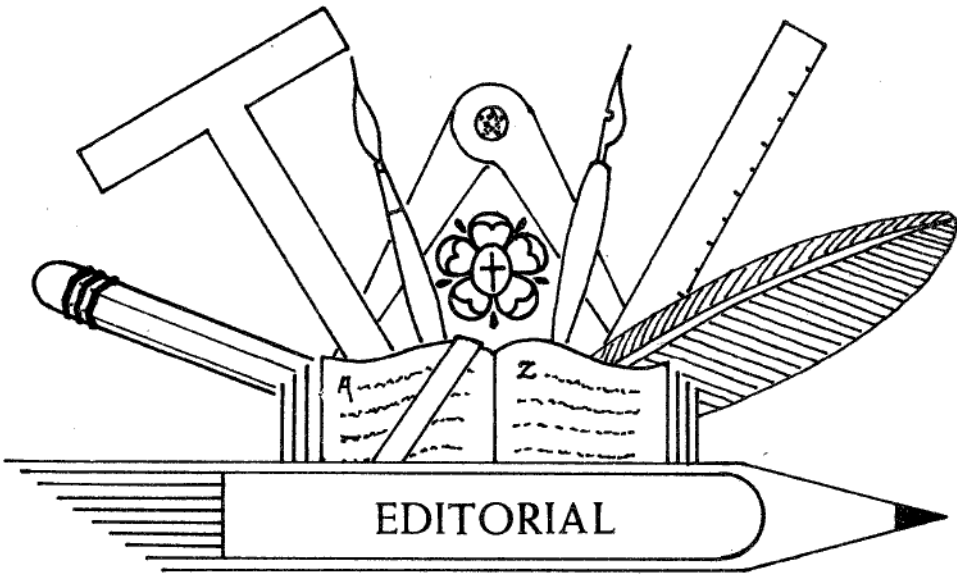
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WINDOWS OF THE SOUL

Let there be many windows in your soul,  
 That all the glory of the universe  
 May beautify it. Not the narrow pane  
 Of one poor creed can catch the radiant rays  
 That shine from countless sources. Tear away  
 The blinds of superstition. Let the light  
 Pour through fair windows, broad as truth itself,  
 And high as Heaven. . . . Tune your ear  
 To all the wordless music of the stars,  
 And to the voice of Nature; and your heart  
 Shall turn to truth and goodness as the plant  
 Turns to the sun. A thousand unseen hands  
 Reach down to help you to their peace-crowned heights;  
 And all the forces of the firmament  
 Shall fortify your strength. Be not afraid  
 To thrust aside half-truths and grasp the whole.

*Ella W. Wilcox*



## The Purpose of the Teachings

Sometimes the student of occult philosophy becomes so enmeshed in the intricacies and intellectual ramifications of his intriguing new study that he overlooks its fundamental purpose. The Rosicrucian Teachings, for instance, with their explanation of life after death, the visible and invisible worlds, and man's subtler bodies, tempts the imaginatively inclined individual mentally to soar into realms beyond practical, everyday existence. Sometimes he returns with wondrous impressions which he earnestly desires to proclaim to eager listeners as basic Rosicrucian Teachings. Instead, however, they often are purely subjective, and are incidental to, rather than the purpose of, his quest.

The fundamental premise of most religions and philosophies is oneness of life. This tenet, in turn, underscores the ideal of service. When, in consequence, the student determines to dedicate his faculties to an altruistic project, the details of his personal life become of secondary importance and fall into place naturally around the central theme of his existence. Whatever form his project takes, be it social reform, governmental reform, scientific research for beneficent purposes, creative art, preaching, healing, or endeavors to improve his individual human relationships on a one-to-one basis, if it is prompted by unselfish motives and pursued with steadfastness and intensity, he will, in time, receive new revelations of truth.

Because of the rapid growth and spread of materialism in recent centuries, the Elder Brothers of the Rosicrucian Order realized the need of a balancing devotion to God if humanity were not to succumb. They saw, too, that many people were deterred from religious participation because they could not understand how God, as a loving Father, could permit "injustices" such as war, epidemics, and physical deformities to exist among His children. Consequently, they entrusted to Max Heindel the Western Wisdom Teachings, which explain, among many other things, the underlying existence of absolute justice in all things.

Once the simple explanation of cause and effect ("As ye sow, so shall ye also reap") thus was given and the explanation of other basic truths was made, the groundwork was laid for the intellectual acceptance of esoteric Christianity.

In *Gleanings of a Mystic*, we read: "When it is made clear to him (the individual) that this scheme is beneficent and benevolent in the very highest degree, that all is truly ruled by divine love, then this understanding will sooner or later call out in him a true devotion and

heart-felt acquiescence which will awaken in him a desire to become a co-worker in the world's work."

Obviously, it is a challenge, as well as a privilege, to function as co-worker with God in the world's work. To prepare himself for this role, it is necessary for the student to take stock of himself and his capabilities and to ascertain where and how his special talents can be put to best use. Once he understands why wars, crime, and pestilence can and do exist in a framework of divine justice, and once he understands how an unhappy personal environment actually is the direct effect of a prior self-instigated cause, the alert student immediately will begin to plant seeds for the future, the harvest of which will be a joy and a blessing to reap.

It is essential that discrimination be used to selecting an avenue of service. If the Ego's purpose in the present lifetime is that of subjective growth and development, his daily program would differ from that of the Ego whose present opportunity primarily is extrovert. Whether the person's emphasis is subjective or objective, however, the union of the lower with the Higher Self is his ultimate goal, as it is that of all humanity. Even though we may be unaware of the object of spiritual evolution, if we concentrate our efforts on service to the race, our spiritual development inexorably is going forward.

Today as never before there are opportunities to help elevate humanity. A conscientious writer or newspaper reporter can do much to promote sympathetic understanding among people. A teacher with a class, a nurse with a patient, a compassionate salesman with a customer, all can promote individual understanding. Anyone in the public eye, by developing and showing his best side, can serve as example to thousands or millions of his fellow men. Everyone, in daily activities, can serve as example to his circle of acquaintances. From the storehouse of love in our hearts, we all can send out love, strength, and power to those who are trying to do the world's work, whether on a grand or on a small scale.

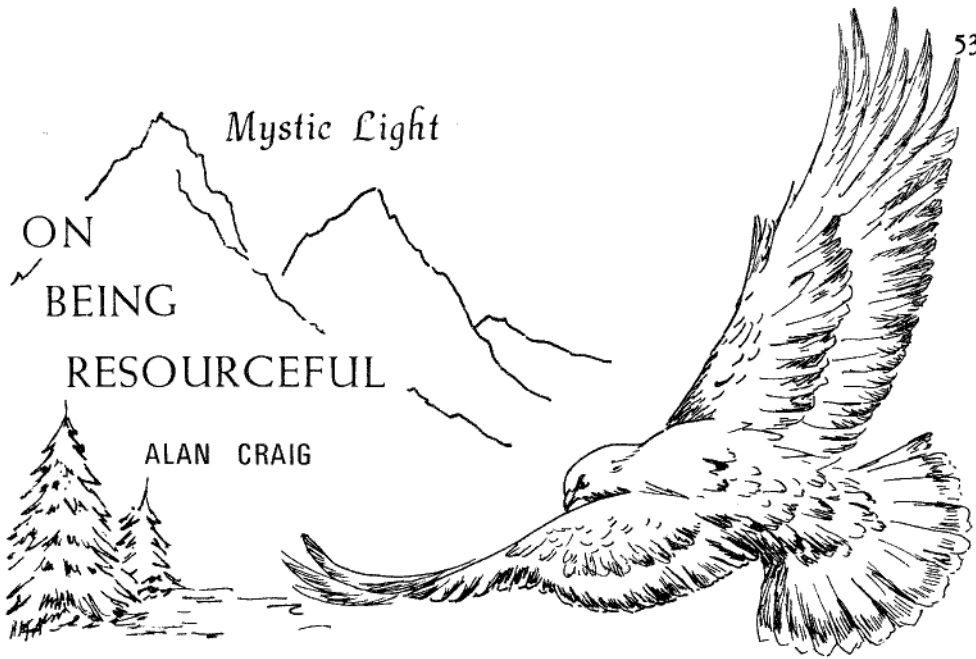
Union with the Higher Self means that we identify ourselves with the will of God — that divine spark at the very core of our being. It is profitable to spend some time alone each morning before the demands and distractions of the day begin, attuning ourselves to the Christ Within. Recognizing the physical body as the instrument of the Ego on Earth, the desire body as the incentive to action and the builder of soul Life, Light, and Power, and the mental body as the link of communication between the Ego and the vehicles, we can dedicate our vehicles each day as the mobile Temple of the Spirit. We can identify and merge ourselves with the Will aspect of the Father, visualizing the Will of the Father working through us throughout the day. We can envision ourselves expressing the love-wisdom aspect of the Christ, the Son, through the intelligent activity of the Holy Spirit. We can determine each day to put first things first, for we must learn to discriminate and choose between essential and non-essential.

If we perform this devotional exercise steadfastly with intensity, gratitude, and joy, and if we do our work in the world accordingly, in time we begin to feel the Christ Within performing our tasks. A change will take place in all our affairs. With growing wisdom and courage, we will meet problems as they arise; with understanding, we will attend to those who seek our help; with the pure love that flows into us and out from us, we will bless and heal, according to the need presented.

The Rosicrucian student's purpose is to be able to stand alone in all circumstances and to cope with all conditions, to become strongly poised in order to help the weak, and to attain efficiency in the service of humanity.

"We, then, as workers together with him, giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses. . . by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of God, by the armor of righteousness on the right hand and on the left. . . as dying and behold, we live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

(II Cor. 6:1-10)



Since we are gods-in-the-making, possessing potentially all the powers of our Creator, every facet of the Spirit has to be developed until we reach His degree of perfection. It is stated in the *Cosmo-Conception* that: "The purpose of evolution is to make (the Virgin Spirits) fully conscious and able to master the matter of all the Worlds..."

We can attain perfection and full consciousness only if we learn to meet each crisis confronting us with the determination and ability to master it. We must develop resourcefulness so well that, no matter what unexpected or calamitous event occurs, we will not let it get the better of us but will, instead, turn it to good advantage for ourselves and for others.

Often in daily life we are faced with discouraging, confusing, or overwhelming situations. The easiest way of dealing with them often seems to be passive. We say "what's the use" and give in to frustration, or attempt nothing because we believe that we do not have the strength or ability to change the situation.

Why are many people so prone to pursue this defeatist line of thought? They so readily forget Epigenesis — if they ever considered it — and it does not seem to occur to them that it is within their power often to alter a given

condition, and always to make the best of it in a positive way. The lower can be overcome with the higher; evil can be transformed with good; "what is" is not always as important as "what will be."

We should not lose sight of the fact that we are instruments of change and that we can affect circumstances for good or ill, just as we can be affected by them. If we react passively, we will be crushed by unfavorable events which we often could, with a little effort, turn to our advantage.

We are destined after many millenia to become divine creative intelligences, but how do we expect to make progress in that direction if we do not begin to "use our heads"? Situations that confound us should be regarded as challenges. Resourcefulness and Epigenesis will develop only if exercised, and there is no better exercise-ground for them than those "unalterable" circumstances that threaten to upset our peace of mind, our plans, or our very lives.

Not that we will be free from mistakes when we attempt to be resourceful — we will not. But we learn from mistakes, often more than when our plans go smoothly. And not that we always will be able to alter a given situation to our liking — again, we will not. Destiny cannot be disregarded, and certain experiences due us because of our past actions

are unavoidable. Yet the knowledge that this is so is no excuse to stop trying. To begin with, we do not know in advance which experiences *must* be undergone, and the act of trying to change something that is repugnant or a hindrance to us may be the very experience from which it is intended that we benefit. There is no need to fear or rationalize that by attempting to counter an existing circumstance, we are flying in the face of fate or, conversely, that there is no point in trying to alter an unpleasant situation because we are destined to be confounded with it. We can be sure that the Higher Beings guiding our evolution will see to it that those experiences which are inevitable will remain inevitable no matter how we endeavor to escape. As for the rest, the circumstances of our lives are ours to alter, modify, and dispose of, hopefully for our own good and that of our fellow men.

We owe resourcefulness to others as well as to ourselves. Confrontations which overwhelm us — even those which seem personal and tailored for us alone — are not much different in essence from those affecting others. Whatever we accomplish in the way of alleviating our own burdens and redirecting adverse events into favorable channels naturally can act as precedent. Someone else can emulate it, in similar or modified form, to his own advantage. With emulation, repetition, and refinement, a good, workable formula or plan of action in time can become perfected, enlarged upon, and a useful tool for many. No progress, great or small, has ever taken place without resourcefulness and the initiative to do *something*. Where would we be today if inventors, statesmen, professional people, and even the “ordinary citizens” of the past had shrugged their shoulders and submitted passively to adversity or to the afflictions of “fate”?

It is true that history is full of examples of catastrophes which occurred as a result of misdirected resourcefulness or schemes that were brought to fruition without being properly planned. But again, we learn from mistakes — and the fact that initiative and resourcefulness do at times bring unwanted

results argues, not against practicing them at all, but for practicing them with prudence and care. Sometimes it does seem that we are confronted with situations so alarming or objectionable that the desire to do *anything*, regardless of consequence, to alter them is strong. And sometimes, certainly, it is necessary to act in haste and employ a temporary stop-gap measure. But it is just as important to think through a pending change and administer it cautiously as it is to administer it at all. All progress is change, but all change certainly is not progress.

Thus it becomes evident that, to be effective, resourcefulness presupposes certain other qualities without which the mere desire to do something is of little value. Thoughtfulness — the ability to think a step through in all its possible ramifications — is one. Education, particularly in this age of constant change and rapid communication, is another. One cannot easily deal with a situation if unaware of its origin, context, places of strength and weakness, and, when applicable, technological or scientific background. It helps to know what has come before and how similar situations have been dealt with and to deduce from this background what is likely to work in the present case. Education, of course, refers not merely to formal training, but also to a continuing process of keeping informed and of studying on one’s own initiative.

Awareness also is prerequisite to resourcefulness. If we are “alive and alert” to what is taking place around us, “circumstances” are not so apt to take us by surprise, and we can work ahead of time to stave off trouble, employing prevention rather than cure.

A fourth necessary quality is compassion, without which progress of ultimate benefit to mankind cannot take place. It is of course easily possible to be resourceful without being compassionate. Nevertheless, the intensity of our brotherly love for our fellow men and our ability to put ourselves in their places and understand why and how they react to various stimuli and events will determine the skill and success of our efforts



to be resourceful. The more we feel for others and the more we are concerned with their welfare, the harder we will try.

In our attempts to be resourceful, we also should consider information available to us from the study of astrology. The more spiritually advanced an individual is, of course, the more he is able to rule his stars. The majority of mankind, however, still is influenced very strongly by the configurations of the planets, and those of us who endeavor to work with them or try to modify existing conditions and institute new ones for their benefit would do well to be guided by astrological considerations. This does not mean, as some "fanatic" astrologers are wont to do, to consult the chart for every minor step in the day's activities. But in the implementation of major changes and projects, and in the solution of particularly difficult problems, a knowledge of astrology — of which aspects will be helpful and which will hinder — is important to the type of project decided upon and to the timing and methods used.

Finally, and perhaps most important, is the value of prayer as an aid to resourcefulness. We must remember that we are not alone, and whatever we think we are accomplishing by ourselves can be augmented many times over by the spiritual assistance which will be ours if we ask for it. Sincere requests for divine guidance in the solution of a problem will bring help — albeit often in unexpected ways — and if we are alert enough to receive, we will find ourselves far more resourceful and creative in a given situation than we had thought ourselves to be.

A resourceful person does not shy away from meeting perplexing situations or from rising to troublesome occasions. Many people go through life passively, accepting what comes, perhaps emotionally, but with little active mental response. The resourceful person, on the other hand, remains constantly mentally alert. Although his emotional response to his experiences may be significant, his mind also is hard at work, and he tries his best to bring about improvements if

necessary, or to utilize an already beneficial situation to the utmost.

Resourceful people are noted, often enviously by others, for their quick reactions and their ability to respond positively to crises. Many more people could be so endowed if they would practice alertness — that is, if they would keep their minds active and not allow themselves to sink into the mental lethargy common to so many members of the human race.

Thus, attitude has everything to do with resourcefulness. If our outlook on life is one of "so what?" or, "there's nothing I can do about it anyhow," or if it is one of resentment at seeming injustices directed against us, we cannot respond positively to our experiences. We close ourselves off from fresh conceptions and new ideas, and we do nothing to better our situation because we don't care, or because we feel ourselves defeated by circumstances and "fate" before we even begin.

If, on the contrary, we retain the forward-looking view, developing confidence in our ability to deal with whatever comes along, we *will* deal with it. Not always perfectly — not, even, always correctly — but we will at least try to come out on top of the problem, whatever it may be. Little by little we will become more skilled at adapting ourselves and our reactions to changing circumstances, and more agile at seeing what should be done to improve matters, and doing it.

If we are sincerely interested in using resourcefulness to good purpose and in instituting beneficial changes and reform, we also can accomplish much when out of the body at night. Frequently, when we think over a problem before going to sleep, and ask that we may have help in solving it, we will awaken in the morning to find that a solution has presented itself and that a method or step which has eluded us in the past will appear clearly and logically.

We cannot follow Christ Jesus' exhortations to preach the Gospel and heal the sick without some exercise of resourcefulness. Christ obviously did not mean merely that we

should stand up and lecture about His Teachings. He intended for us to live them, and to do this we must be able to apply them in the commonplace as well as the unusual incidents of our daily lives. This often requires resourcefulness, since no two situations are exactly alike, any more than two people are exactly alike.

With regard to healing the sick, additional resourcefulness is required. Human beings, as we know, are becoming ever more individualized, so that, from the physical standpoint alone, the type, combinations, and recommended amounts of food, herbal remedies, and even medicinal drugs are growing ever more variable from person to person. Every human being must be treated as exactly what he is — an individual — and the treatment, to be successful, must differ accordingly.

Our responsibility in helping people help themselves also requires a good deal ingenuity. Some people seem to need simply a

prod in the right directions; others need continual encouragement for a long period of time; others need a period of "apprenticeship" in developing resourcefulness of their own, during which their every major step for weeks or months is outlined for them; others first must be picked up and carried for a while, during which time things that they should be able to do are done for them. Again, each case is different. It is up to the healer, the counsellor, the teacher, or whoever is in attendance, to determine what approach is best and how best to get the individual to begin to plan his own positive life style for himself.

Thus we can — we must — strive to improve our ability to dominate circumstances rather than allowing them to dominate us. Resourcefulness is one of the powers of the Spirit, and we can develop it to such an extent that nothing in the future will be able to deter or deflect us from the forward momentum of evolution.

## Sharing Wisdom

*Elsa Glover*

**W**e who have the privilege of coming in contact with the Western Wisdom Teachings have available to us information which can aid in the solution of many of the world's problems. Do we recognize opportunities to share wisdom when they are present? Are we able to effectively share wisdom when such opportunities arise? In this article some methods for improving our performance in sharing wisdom are suggested.

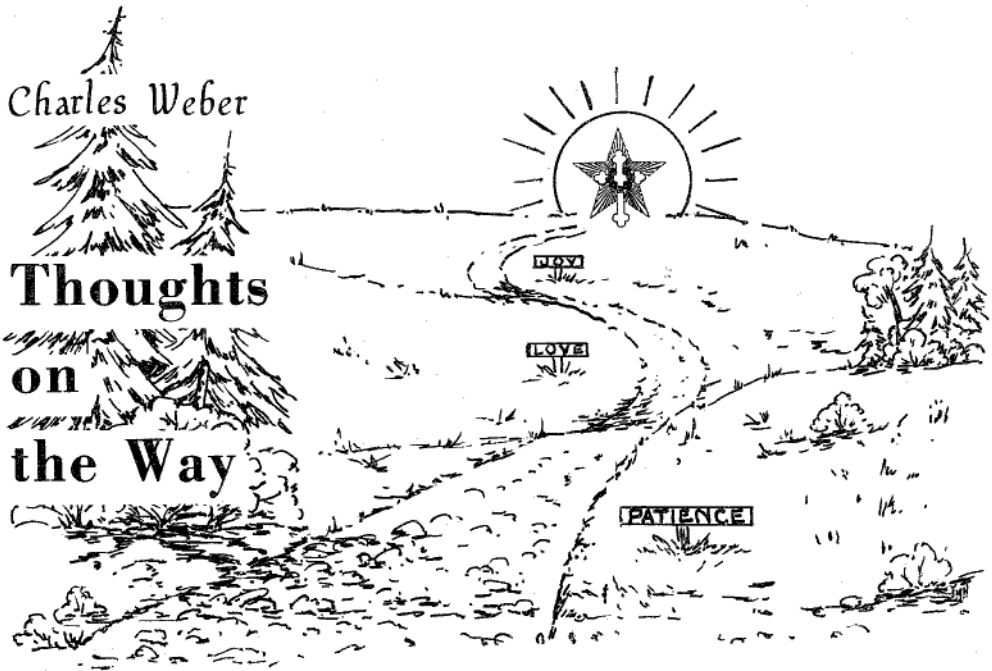
There are many situations in which opportunities may arise to share the truth we know. Occasionally, we may have the opportunity to give a lecture or to write something for publication. But we also encounter individuals in our everyday lives whom we can help by sharing our wisdom

with them. When people are faced with death (either their own or that of a loved one) we can help remove their fear by telling them what we know about life after death and rebirth. When people encounter injustice, whether it be inadequate reward for their work or hurt done by a criminal, we can set their mind at ease by explaining to them how divine justice works. When people are striving to develop some skill or talent and become discouraged because their progress seems so slow, we can explain to them the scheme of evolution and how in time we all will be able to develop any skill that we set out to develop (although in some cases it may take more than one life on earth). When people complain about the innumerable

*[continued on page 69]*

Charles Weber

# Thoughts on the Way



Those of us who have encountered the wisdom of Rosicrucian Philosophy as formulated by Max Heindel consider it to be as high and profound an exposition of spiritual truths as are publically available and comprehensible to contemporary man. We are grateful for this inspired and inspiring disclosure. Yet, judging from the ways of the world and from general familiarity with (or ignorance of) core concepts and precepts of spiritual science, we realize that these teachings are not appreciated by all. The fact is at the present time, but a fraction of humanity knows or cares to be familiar with esoteric Christianity. Its dimensions and concern is too remote from the mind of the person whose consciousness is, we might say, tyrannized by sense perception and all its derivatives. In the mind of the man who is fully absorbed by the world of sense perceptions, there is simply no fertile ground for ideas relating to spirit being to take root. There is no room in the busy worldly inn, and no birth of higher being can take place there. The birth of the saviour continues to be rejected or deferred. Nor, commonly, is there the requisite *energy* or willingness to

consider deeply spiritual truths that a measure of the light and power they confer might attest to their validity. For that necessary energy is fascinated, captivated by the lures and false lights of outward prospects. Astrologically, the lunar aspects of mere appearances holds sway. Metaphorically the realm of sensible experience is really the world of a moonlit night, while the true reality of the sun is buried from outer sight and invisible.

There are many more persons acquainted with occult truths than there are individuals who confirm these truths by the life they live. Here we approach the crux of the matter. The prevailing approach to truth is pragmatic. Truth is what one wants to believe. Commonly, Truth, is what supports or justifies one's preconceptions or predilections. To the extent that man formulates a philosophy of life at all, typically it follows the fact of and rationalizes his particular life-style and instinctive attitudes. For example, if one is given to hedonism, any moral view of life is rather unwelcome. If doubts about or fear of investigating the vague but critical areas of life (for instance,

the existence of death and evil) characterize one's outlook, then naturally agnosticism is compatible with one's mental disposition: one simply does not know. If a brand of smart rational negativism expresses one's attitude, where one deems foolish any consideration of matters that point beyond what the physical senses can testify to, then atheism will be the philosophic bastion, one might say, prison, of this frame of mind. The point is, that the mind is not itself, through its own inherent powers and processes, determining the nature of reality. Rather it is being used by the life of desire to strengthen and vindicate its existence.

How is this inversion, this subjection of the higher to the dictates of the lower, overcome? Usually, life itself, in the form of cumulative experience effects the release of the mind from the bonds of selfish desires, and this experience is heavily charged with suffering. Suffering is the inevitable answer and bitter fruit of the personal self's orientation to existence expressed by the words "I want" or "give me". "I want" is father of and heir to death. It invokes the thousand natural shocks that flesh is heir to. The long chronicle of pain and privation etch into man's consciousness a convincing case for the absurdity of a life that is lived in pursuit of sensory pleasures and worldly esteem. Dark resignation, fatalism, or desperate anarchism are intermediate states of mind characterizing those souls who are repeatedly scarred and burned by seeking fulfillment solely in life's outer dimension. But every forfeiture of expectation, every desire denied has a jarring and ultimately salutary effect on man's conscious mind. For these psychic jolts awaken and stimulate the mind's activity promoting a dissociation between the life of impulse, and the faculty of thinking, which traditionally has subserved man's selfish impulses. Freed, to a degree, from emotionalism and personal desires, man's intellect is empowered to consider the merit and truth of ideas advanced by the science of spirit. Causes for suffering are explained as resulting from living for merely personal satisfaction. One begins to realize

that truth may bear little or no obvious relation to our emotional response to it, be it one of attraction or repulsion. Truth retains its reality and integrity regardless of our feeling about it.

One would expect to find more of humanity having arrived at this juncture, where they would be amenable to, indeed, would enthusiastically embrace, the teachings of Mystic Christianity. At least, is it not clear that as phrased in 1st Corinthians pursuits of the flesh reap corruption and that pursuits of the spirit secure life eternal? Apparently it is not clear enough. It seems that the matter has to become yet more basic. The pivotal point or basic hurdle is in acknowledging, in appreciating the very *possibility* of the existence of the spirit, let alone that the spirit can contact one's life and work into it meaningfully and providentially.

Once this inner consent is given to an unbiased consideration of spiritual truths, vast inner perspectives present themselves. What we may minimize or overlook is the nature and origin of resistance to this admission. When his consciousness can be so radically transformed, man's entire cosmos is altered, and consequently the myriad entities evolving in this system receive energies from him which are modified in force and quality. Among other things a kind of suicide is implicit in this conversion whose impact reverberates far beyond the immediate human sphere. Ultimately, consciousness is voluntarily crucified to the personal material man and centered in the heavenly, spiritual man. The history of this transition is recorded in man's soul over numerous embodiments during which beings of awesome shadow work to enthrall him to their own needs while benevolent powers seek to secure for man freedom and wisdom to evolve in harmony with the Universal plan. The tension and temptation we experience as the life of our own consciousness is (largely) the product and expression of spiritual hierarchies among whom are those who would make of humanity and planet earth their crown colony that they might exploit to the hilt its resources. Small wonder, then, that

the esoteric teachings can be met by our worldly self with aggressive opposition or defensive insouciance, being as it is the minion and nourisher of these entities who flourish when we channel our energies materialistically and egotistically; their best interests are served by perpetuating in us both ignorance and false knowledge. However, when the earthly self agrees to love, honor and obey the true or spiritual self, it rings its own death knell, and thereupon begins the liberation of earth and human evolution from the overriding influences of antichrist forces.

Those of us who acknowledge the reality of spiritual worlds and spiritual beings have little occasion for presuming any distinction of a personal nature attaching to this conviction, or for conceiving any superiority over our less informed brethren. Have our lives so transformed in mode and achievement that our helpfulness and effectiveness obviously attests to what we know and espouse? For it is safe to say that we still find ourselves just where most of humanity likewise are to be found: In that distinctly mortal context of coming to grips with knowing and living the Good life: The life that is holy in that man thinks toward and seeks the whole of life; the life that is good in that man thinks toward and seeks communion with the God that gives and lives through all creation, a God either expressed or implied. For it is at the heart of all man's seeking. Paraphrasing from Paul's letter to the Romans: Whether we will or not, whether we know or not, whether we live or die, we do all things unto God. Also, one can and many do live exemplary lives without explicitly acknowledging esoteric truths or even admitting a religious persuasion. All of us, whether we are professing Christians or non-professing humanists, kind-hearted materialists or calculating occultists, are faced by the same conditions of existence and are drawn upon similarly to activate our will to make the best of our lives and the most of the resources at our disposal.

It is an understandable cause of discouragement when the verbal activity of a

spiritual aspirant is not commensurate with or borne out by his tangible acts. For the function of the wisdom teachings, the knowledge of which is a privilege, is that we may live lives more productive of the general good and work more in accord with the laws of man's and earth's evolution. Better we said not a word than that we should evangelize and then by our actions scandalize.

It can be our most vital and useful exercise for presence of mind and control of consciousness to locate our being again and again exactly where so many of humanity falter and turn back from, ignore or simply dismiss — to zero in on that transitional zone between the seen and unseen, the obvious and the mysterious — that twilight dimension of awareness where the sun of material consciousness is setting and, where the Ego yet awake can be receptive to and can discern intimations of a spiritual sun dawning upon an inner landscape.

What we know, largely if not completely, has come to us but not through us; that is, it has not come directly from out of us as ours. It is all well and good that we affirm high truths, but the livingness of our affirmations, the rootedness and vitality of these truths are the consequence of acts of willed being as our mind dips down deep into our stilled awareness and discovers for itself the reality of what the spoken and written words of seers and the lives of saviours have attested to. Without this direct, radical experience, this willed being in the profound quiet of our inmost wakingness, our words must ring somewhat hollow and our actions can be more creative of commotion than quiet accomplishment.

Upon the spiritual aspirant, then, it is especially incumbent that he return repeatedly to that very place in his soul that the materialist finds to be a mere vacancy or an inner limit to reality. Here begins the work of establishing the reality of the eternal *I* as it confronts its Self but at first has no eyes to see, or to say in another way: the light by which it is to see is not yet risen above the earth of man's spiritual horizon and his first

work imitates the divine fiat: *Let there be Light.*

To this interior shrine we come as pilgrims: determined, reverent, patient, tranquil, ardent, fully but positively receptive. We do not come laden with the heavy baggage of outer learning, with facts and figures, formulas and mottoes jangling in our brain. For as it is written: The wisdom of this world is foolishness with God (*I Cor. 3*). It is for this very reason that we divest ourselves of our earthly gatherings, our worldly knowing, and present ourselves, nearly as possible, empty and naked before the altar of the inner sanctuary much as little children.

A notable One has made this journey, through the humiliating lowlands of mortality His Name and His way are given to a religion that millions espouse. Yet while Christianity teaches a method of spiritual becoming and while Christ Jesus holds out the promise of self-transcendence, of resurrected life, the stark fact remains that each of us is eventually thrown back upon himself to do, to seek, to fail and to find. Each of us is a spiritual pioneer blazing a new trail, a first-born walking a virgin path. That another like us has done what we think we are to do and hope we are doing gives us initial consolation and firms our resolve. Yet, for all that, the authentic beginning is on unplotted terrain and our progress (dare we call it so) is based on self-reflexive measuring and frequent regular retrospecting rather than in following an explicit set of prepared directions. The uniqueness of our situation is, however, universal: we share the need for full self-help and self-reliance with the entire human life wave.

In emphasizing individual will we are not subscribing to the Luciferic mode of spiritual becoming, making the personal the exclusive factor in achievement. We could not act did not the potential for doing and the field for its enactment pre-exist and both are God-given. Simply, the only way to know divinity is to take it unto ourselves and practice it, necessarily starting small and humble. We know all our efforts are weighed and duly compensated. We know our

faltering steps are heeded by those lofty Beings whose concern for our spiritual advancement prevents them from making our lives easy. They would far prefer to see us stand and fall and stand up again than to catch and crutch us and make us dependent on their constant intervention and so fashion us into spiritual somnambulists programmed to external or alien impulses.

The only way to make the truth of God living is to live God. This simplistic statement borders on either nonsense or blasphemy. But deliberation on the matter points to no other recourse. Spelled out we mean for God to live in us He must incarnate in us: He must be born in us. The esoteric perspective rests upon and is conceived from this understanding. God ever seeks to give His only Son to the world that the worldly man might be saved and raised a Son of God. "Behold what manner of love the Father hath bestowed upon us. That we should be called the Sons of God." (*I John 3:11*) Baptised in this understanding, we prepare ourselves, apply ourselves and dedicate ourselves with a strength of commitment and singleness of intention that knows no precedent nor admits of insuperable obstacles. For the crown we seek makes all worldly crowns but dull trinkets. We greatly expand our inner space to accommodate the new dimension of our dawning spiritual understanding; better, we open up existing space and discover worlds within the familiar, much as atomic physics has described matter as being basically empty space. We imagine (that is, we form or perceive images of) spiritual beings and spiritual forces (two terms signifying the same realm) permeating our bodies and wearing our thoughts as their garments, expressing their natures through the feelings that they generate in us and throw upon the reflecting screen of our waking consciousness. We begin to see all content of consciousness as various grades of manna or spiritual substance, we see concrete form as a kind of spiritual effrescence, as condensed or fallen thought form; all mineral being, i.e., the purely physical structure, be it of plant, animal or human, can be

conceived as a kind of cosmic sculpture shaped by spiritual Beings, be they Principalities, Powers, Angels or our own immortal Egos. Thinking in this light, living from moment to moment in a concerted knowing of our relatedness to spiritual sources and forces, puts us in close proximity to actual spiritual disclosures, attunes us to etheric perceptions, works toward more vivid and memorable desire-world experience during sleep.

As students of esoteric Christianity, we intend to become alive to spiritual realities. We intend that spiritual realities shall come to life in us. We know and daily affirm this intention simply because we know that all that is is fundamentally spiritual. Spirit is the alpha and omega of form. Original form as Logos proceeds out of the throne of God, suffers the distortions and contractions of outforming and downfalling through spiritual worlds to the floor of physical earth. Concrete form imprisons spirit and through privation and restraint it awakens spirit to self-consciousness (be it first disguised in the form of a physical identity). Then with the wings of high reason, the thrust of will and the joyful courage born of an enkindled love for one's true Homeland, spirit soars out from and above all the forms it has indwelt (for eons) and it becomes the omega, the returned Son of the heavenly Father, Self-conscious Light whose Source is in the heart of the cosmic Sun.

*Spiritual Science* opens up to the spiritual aspirant grand gamuts of invisible worlds and describes how man is membered into many of them simultaneously. But esoteric Christianity gives focus to and individualizes this knowledge. It provides the seeking soul with reason and motive for doing something with the occult information. To be true and complete, spiritual science must relate all spiritual dimensions and events to spiritual Beings and ultimately to One Being and relate man to this one being. In our Cosmos this Being is the Three-Personed God, and man is the living image of this God — His Son; in time and beyond time to become one with God in Love, Wisdom,

Power and Effectuality. Esoteric Christianity humanizes divinity: It brings God to man. In so doing it divinizes humanity: it describes God's plan for making of man a self-same God. In one way or another each human Ego wakes to this spiritual plan and patrimony and thereupon sets to making of a promise a realized glory.

To vitalize spiritual truth, to make it operational and individual, one breathes, eats and sleeps in the new awareness. Yes, one doubts, excretes and forgets within a consciousness hallowed by the knowledge that all doing and all not doing alike are saturated by spiritual beings and are inevitably God related. David's Psalm 139 describes the wonder and wisdom of this spiritual awareness, this ubiquity of God's Presence: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy Presence? If I ascend up into heaven, Thou art there; If I make my bed in hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say surely the darkness shall cover me; even the night shall be light about me; the darkness and the light are both alike to Thee."

The strictly material world will become too small for every Ego, each in his own good time. Its potential for satisfying human aspiration will be felt as impoverishing. A demand for more shall discover more, since no spiritual need of man once expressed goes unrequited. No possibility of being, once consciously seized, is withheld from him. Thinking a thing so needs but the active will to make it so: truly a momentous realization: That in man is dormant, if not germinating, the seed of God-Being, and man's conscious tending of this divine essence will make his boldest imaginings eventually but modest actualities: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (*I Cor. 2*)

While present human pursuits and ideals are shot through and through by material-

[Continued on page 82]



*by Max Heindel*

## The Method of Attainment

Humanity was like this in the Lemurian Epoch. The spirit was outside its vehicles, and the great creative hierarchies working from outside with humanity finally guided them until the time when the spirit embodied itself within its vehicles. This is the point in Bible history spoken of as the "fall," the time when the spirit entered the body. From then on the spirit has dominated the body from within, while the laws of nature dominate from without.

**O**ur subject is the method of attainment, and we wish to emphasize that we all have absolute free will in applying ourselves to that end. The Bible says, "To him that knoweth to do good, and doeth it not, to him it is sin;" and as knowledge brings responsibility, therefore knowledge and responsibility are closely connected with the method of attainment.

There was thus an opposition set up, a war between these two forces: the spirit within, at that time unable to guide its vehicles, and the laws of nature without. As a result we have ignorance, which produces sorrow, suffering, and death.

In the lower kingdoms we find the dominating influences are group spirits and the Laws of Nature, both of which dominate from without. Governed by these outside influences the lower kingdoms act without any choice whatever. We cannot expect the lion not to prey — it is its nature to prey, and it must prey. We cannot expect the flower not to bloom — that is its nature, and it must follow that course. Nor can we expect the mineral not to crystallize — that would be unnatural, for it is necessary to crystallize in order to manifest. Thus we see these lower kingdoms have no choice of action, and consequently have no responsibility; they are living in perfect inward peace without knowledge or responsibility.

The animal may truly be said to be at war with others, but it has peace within. It may be easy at times for us to get rid of adversaries that are without, yet none of us can get away from ourselves; we are bound to this body and are unable for one moment to get away from it. Thus we can understand what Paul means when he exclaims in sorrow at the waywardness of this vehicle, "Oh, who shall deliver me from the body of this death;" for there is continual warfare between our members or bodies and the spirit, the lower desires clinging to the bodies, and the ego clinging to the higher life.

You may remember how Faust in Goethe's great drama exclaims: "Two souls alas are housed within my breast, and struggle there for undivided reign." Thus it



is with all of us. It is the cry that breaks at times from each and every one as the inner self urges us to seek the path that leads to the higher life, the path of attainment. And it is of the very highest importance that we should know exactly what the path of attainment is and the correct method for us to pursue.

If we look backward over the path of involution along which we have come and scan it closely, perhaps we shall see the method best for us to pursue so that we may transcend and rule this "body of death." So let us examine the lower kingdoms, then man, and then the gods, and see wherein lies the difference and where lies the path of attainment.

We see that in the lower kingdoms the spirits lack self-consciousness and individuality. They are guided entirely from without, being compelled by the group spirit and cosmic or nature's laws; but in return their existence is carefree. In the human kingdom at the present time the spirit is within and the law is without. Cosmic law demands and compels our obedience, but the spirit within, feeling its divine nature, rebels at this yoke, seeking to cast it off, and going contrary to cosmic law suffers the penalty; in other words it comes under the Law of Consequence. The spirit is seeking a road to liberation that it may be freed from this law without.

In the kingdom of the gods we have another arrangement. These greater hierarchies are the administrators of that which we call cosmic or nature's law. It is not a blind law. It is everywhere administered by cosmic intelligences, and these cosmic intelligences are indwelling spirits who have evolved within themselves a conscious knowledge of divine law. Thus we see that the law and the spirit are compelling action from their respective points of vantage. When we understand this to be the case and find the spirit within man and the law without, it is evident that the law must be brought within man, and that we in time must transmute the compelling force of the law outside ourselves into a compelling law within ourselves acting as an impelling intelligent force.

This is what the Bible means when it tells of a new covenant saying, "In those days I will write my laws upon their minds and upon the tablets of their hearts." The law that was written on the tablets of stone was an outside law; the law that is written on our minds is a law within ourselves. The law written on the tablet of the heart is a compelling force within. When mankind has reached this stage, war and strife will cease, and we shall be above all outside laws, and acting as self-conscious intelligences we shall be able to attain any object by the power of the law within.

This great symbol is wonderfully shown in the Ark of the Covenant. Inside that Ark there was the "golden pot of manna," the separate ego, man, the thinker and there were the "tablets of stone," which had been "taken from without and put within." There was also "Aaron's rod that budded," representing the spiritual power that is attendant on the man who has attained to the stage where the law and the ego work in harmony from within, and who has thus become a factor in cosmic evolution, able to work with and direct cosmic law from within according to the degree of his attainment.

The same method of attainment is pictured in the great Temple Legend, to only a part of which we will refer. We find in this legend another story of creation, a story somewhat different from that told in the Bible but nevertheless wonderfully illuminating, for these legends were given in the past to humanity in symbols and pictures to teach deep spiritual truths that could not be conceived of by the intellect alone.

Detailed explanation of the legend will not be given now, but there awaits a wonderful mine of spiritual knowledge for those who attempt to dig deeper. This legend tells us that one of the Elohim created Eve, and uniting with her Cain was born. Elohim leaving before the birth of Cain, Cain was thus born to a widow. Later Elohim Yahveh created Adam. Adam and Eve united, and Eve bore Abel.

*(to be continued)*

# Studies in the Cosmo-Conception



## THE AFTER-DEATH BINDING EFFECT OF ATTACHMENT

**Q.** What occurs when the panorama terminates at death?

**A.** When the endurance of the vital body has reached its limit, it collapses in the way described when we were considering the phenomenon of sleep.

**Q.** How does this collapse compare with sleep?

**A.** During physical life, when the Ego controls its vehicles, this collapse terminates the waking hours; after death the collapse of the vital body terminates the panorama and forces the ego to withdraw into the Desire World.

**Q.** How does this differ from the sleep state?

**A.** When the silver cord breaks at death the same division is made as during sleep, but with this important difference, that though the vital body returns to the dense body, it no longer interpenetrates it but hovers over it.

**Q.** Is this true after burial also?

**A.** Yes, it remains floating over the grave, decaying synchronously with the dense vehicle. Hence, to the trained clairvoyant, a graveyard is a nauseating sight, and if only more people could see it as he does, little argument would be necessary to induce them to change from the present unsanitary method of disposing of the dead to the more rational method of cremation, which restores the elements to their primordial condition without the objectionable features incident to the processes of slow decay.

**Q.** What occurs when the vital body is discarded?

**A.** In leaving the vital body the process is much the same as when the dense body is discarded. The life forces of one atom are taken to be used as a nucleus for the vital body of a future embodiment. Thus upon his

entrance into the Desire World the man has the seed atoms of the dense and the vital bodies, in addition to the desire body and the mind.

**Q.** Does he remain long in the Desire World?

**A.** If the dying man could leave all desires behind, the desire body would very quickly fall away from him, leaving him free to proceed into the heaven world, but that is not generally the case.

**Q.** What generally is the situation?

**A.** Most people, especially if they die in the prime of life, have many ties and much interest in life on earth. They have not altered their desires because they have lost their physical bodies. In fact, often their desires are even augmented by a very intense longing to return. This binds them to the Desire World in a very unpleasant way although they do not realize it.

**Q.** What is the state of elderly people?

**A.** Old and decrepit persons, and those who are weakened by long illness and are tired of life pass on very quickly.

**Q.** When may the deceased leave the Desire World?

**A.** As long as the man entertains the desires connected with Earth life he must stay in the desire body and as the progress of the individual requires that he pass on to higher regions, the existence in the Desire World must necessarily become purgative, tending to purify him from his binding desires.

**Q.** Must he be so purged of all earthly desires before he ascends farther?

**A.** Yes, he must be purged of all evil habits and binding desires, only then is he ready to leave this state of "purgatory" and ascend into the heaven world.

—*Ref: Cosmo, 102-104*

# WESTERN WISDOM BIBLE STUDY

## THE BOOK OF ACTS

### Fruitage of the Ministry

CORINNE HELINE

#### Acts 3:14

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.

Before the powers of love and faith are awakened within, everyone denies the higher nature and chooses instead the lower.

#### Acts 4:32-35

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

The early Church was so close to Christ that its followers enjoyed true fellowship. They were of one heart and soul. Herein is found the secret power of early Christian centers. The spirit of fellowship is infinitely greater than any material possession and forms the strongest magnetic current to attract all material necessities. "Your heavenly Father knoweth that ye have need of these things." Plato in his *Republic*, Sir Thomas More in his *Utopia*, and Edward Bellamy in *Looking Backward*, all picture an ideal state of society based upon the principles operative in early Christian communities.

#### Acts 4:36, 37

And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, and of the country of Cyprus,

Having land, sold it, and brought the money, and laid it at the apostles' feet.

These words introduce one of the most beautiful of New Testament characters. Barnabas, as stated, means "son of consolation." This was not the birth name of the man but the new name acquired with his spiritual illumination. His special mission was to lift and soothe broken hearts. He possessed that wide tolerance, compassion, understanding and sympathy, which ideally fitted him for his particular work. He had great wealth and gave freely to the poor. Eventually he met martyrdom in Cyprus. A collection of twenty-one letters is attributed to him.

#### *Ananias and Sapphira*

#### Acts 5:1-3, 5, 7, 8, 10, 11

But a certain man named Ananias, with Sapphira, his wife, sold a possession,

And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

And it was about the space of three hours after, when his wife, not knowing what was done, came in.

And Peter answered unto her, Tell me

whether ye sold the land for so much? And she said, Yea, for so much.

Then she fell down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

And great fear came upon all the church, and upon as many as heard these things.

Esoteric Christians seek for a deeper meaning hidden beneath the account of various happenings in the lives of the different biblical characters because they realize that each of these occurrences bears a special relationship to their own individual progress, marking a step in their own past, present, or future development.

Ananias and Sapphira represent personal acquisitiveness, division and inharmony instead of fellowship and unity. The test to which they were subjected is a subtle one that faces every neophyte, one which must be met successfully before it is possible for the spiritual glories revealed to the Disciples to become manifest in his life and works.

Peter represents the attainment of a faith so perfect that his actions may be observed and studied with detailed accuracy without discovering in them any lack of this great attribute. Ananias and Sapphira signify the lower nature which, however strong, eventually dies or is overcome by the power of faith. It was the demonstration of this power, the most essential of all requisites, which caused Peter to become the *rock* upon which the Church is founded.

The quality of avarice appeared in some of the assembled neophytes. These were tested to determine whether life and well-being were valued above esoteric knowledge. It was this quality of self-seeking that Peter rebuked and that was killed (overcome).

#### Acts 5:14-16

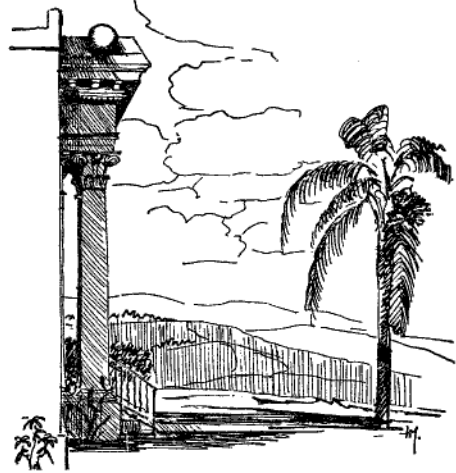
And believers were the more added to the Lord, multitudes both of men and women.

Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of

Peter passing by might overshadow some of them.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folk, and them which were vexed with unclean spirits; and they were healed every one.

Peter had learned to draw at will from the forces of the realm of Christ consciousness wherein all is life. In that sphere is no death, and Peter, the high Initiate, was so infused with its power emanations that the vibratory power of his shadow (vital body) healed all those who contacted him.



#### Acts 5:17-20

Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation.

And laid their hands on the apostles, and put them in the common prison.

But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

Go, stand and speak in the temple to the people all the words of this life.

Locks and bars and prison doors offer no obstruction to one who is able to function in an etheric body. To one who has overcome and who is able to function beyond the realm of physical law, imprisonment pertains to the physical body alone. The universe is the home of such an one, for his spirit is free. ★



J.J.

# ASTROLOGY

## THE ZODIAC AND MAN'S BODY

*(continued from January)*

The fourth sign is the feminine, negative, cardinal sign of the mother, Cancer; it rules the breast and stomach. When the seed atom has been planted in the womb of the mother, she carries the tiny germ under her heart that it may blossom forth into a human flower of grace and beauty. She nourishes the budding life with her heart's blood until the hour comes when she can bring forth, both in pain and joy, her child and take it to her breast, where she nourishes the flower of her love with the milk, which is white blood, the counterpart of the cosmic emanation which sustains and nourishes creation as a whole. Thus is Cancer the mother-father-God, the great nourisher.

This sustaining principle finds its counterpart in our body in the stomach, which receives the food ingested by Taurus, and prepares it to be assimilated in the Virgo region. The starch during the process of mastication is mixed with ptyalin in the saliva, to be acted upon in the fundus of the stomach, where the process of digestion of the carbohydrates, the starches and sugars, is carried on. The stomach is responsible for mixing the foods, acidifying the proteins, and liquefying the whole of the food. When this process of liquefaction has been reached, the pyloric valve between the stomach and the intestines automatically opens and the food

which has been prepared by Cancer is passed into the intestines, which are ruled by the sixth sign, Virgo.

Virgo is depicted as a virgin, with the wheat ear in her hand symbolically indicating her mission to feed. It is in the small intestines and a part of the colon that the food which has been broken up into its ultimate constituents, as required for assimilation, is taken into the blood by means of the force which flows from the positive pole of the chemical ether of the vital body. The liver, also ruled by Virgo, is the great sorting house. The blood after leaving the intestinal tract by the portal vein is carried to the liver, where the excess of sugar is taken out. By adding water the useless sugar contained in the blood is turned into a substance called glycogen, which is stored in the liver and muscles to be called for when the sugar content of the blood has been exhausted. In response to metabolic necessity the glycogen then is dehydrated, becomes sugar again, and is used for the production of energy in the body.

The digestion of the carbohydrates and proteins is completed in the intestines, where also the fats are absorbed and later carried to the blood through the lymph stream.

The waste products of the body are taken out to a large extent by the kidneys, which

are ruled by Libra. The amount of blood flowing through the kidneys determines the quantity of excretory matter which is eliminated by them. The work of excretion is carried on by the forces which flow from the negative pole of the chemical ether. The lower part of the kidney is called the pelvis of the kidney, and is ruled by the 8th house sign, Scorpio. Thence the waste products are carried by the ureters, ruled by Libra, to the bladder. The rectum, is ruled by Scorpio. If it were not for proper elimination, man would die. Scorpio, the eighth house sign, is that of death. But the excretory organs, ruled by Scorpio, save man from death. Therefore, Scorpio has rule over both life and death.

The silver cord was tied when the sun mystically passed through the sign Scorpio, binding the Ego to its body and causing it to die to the heaven world. Through Scorpio flow the forces of generation inasmuch as the generative organs are ruled by this negative, fixed, martial sign. If we do not want to taste of sin and death, we must learn to die to the things of the world — “to become fools, by pity enlightened,” like Parsifal. All that is born of Scorpio, “by the will of man or the desire of the flesh,” is subject to the sting of death. We must learn to transmute the martial fire of Scorpio, the Scorpion, into the Serpent Force of Wisdom, lifting it through the central canal of the spinal cord “up on high” to the place of the skull, the house of Mars, Aries.

The generative organs, which contain the spiritual essence, are like the flower enclosed by a calyx or cup, which is formed by the sacrum in the back, the holy bone, and the two innominata, forming a perfect cup, the pelvis. It is the Holy Grail indeed, containing within itself the mystical spirit essence of the procreative organs, which are ruled by the sign Scorpio. The Scorpio force is the Christ essence within us. It is at present turned downward, and therefore typifies the first Adam, who squandered this essence. Therefore the injunction of St. Paul that if we are to become the second Adam, or Christ, we should keep the seed within. If we would live forever, we must lift this spiritual essence

to the heart, the seat of affection. Then lust or passion, a quality of Scorpio which was instilled by Lucifer, the false light of Lemuria, will be transmuted into the love of the Christ. The Mars metal, iron, will be turned into the pure gold of spirituality. This ascending Scorpio force sets the heart ablaze with the divine fire of love, which radiates through Gemini in noble deeds of mercy and brotherly love.

The Grail Cup, or the pelvis, is ruled by the mutable fire of Sagittarius, which also rules the sciatic nerve, the hips, and the thighs. The centaur, the symbol of Sagittarius is half man and half horse, indicating the dual nature of this sign. The animal side of it or the personality is represented by the horse, while the man with his strong bow and arrow pointing to heaven represents the higher self and its divine potentialities, which are actively developed through the service rendered by the lower self, the animal.

To the artist the part of the human body corresponding to Sagittarius is of exquisite beauty. He has depicted in colors and in snowy marble its grace and matchless beauty. Through the arts the noble qualities in the animal nature may be transmuted into soul, which is the spiritualized essence of the body. Even anatomy, which describes the parts of the body in a dry and scientific manner, recognizes the beautiful curve of the thigh by naming the slender muscle which is located on the inner side of it, and which is responsible for its beautiful curve, the gracilis — “the graceful one.”

The knees are ruled by Capricorn, the lower legs and ankles by Aquarius, these signs being respectively the night and day sign of Saturn, which rules the joints and the whole of the bony system. It is through his crystallizing influence that it is possible for man to have a skeleton and upright position necessary in order that the Ego may become an indwelling intelligence and rule its vehicles. The knees have a complicated structure, more so than that of any other joint. They and the ankle joints (Aquarius) make locomotion possible, and give to man the upright position which lifts him from the

status of the animal to a kingdom of his own, where he stands on terra firma with his feet (Pisces), which typify understanding.

Pisces completes the circle of the zodiac. It is the twelfth house sign of confinement, sorrow, and compassion. Through its influence man learns to put his feet upon the steep path and walk through the narrow gate which leads him to the realms of holiness. Through its planetary co-ruler, Jupiter, man gains an understanding of the true aim and goal of life. When through the watery Pisces his eyes are drowned in tears and blinded to the mistakes and shortcomings of his fellow beings, when he weeps tears of contrition, seeing his many sins and his own shortcomings, then through reason, Mercury, he turns within for light. And when his heart, the seat of love (Venus), has also been developed, then truly does he express the qualities of the Pisces co-ruler, Jupiter, which are understanding and wisdom. When the forces of the mind, Mercury, and the forces of the heart, Venus, become one, then has understanding dawned upon him — he has wisdom!

Thus do we behold in man, the little world of microcosm, the epitome of the divine, the great heavenly man, the macrocosm, typified by the twelve signs of the zodiac. The various parts of man come under the control of these twelve divine Intelligences. The earth signs represent by their nature the dense physical body and its counterpart, the vital body; the watery triplicity represents our body of emotion, the desire body; the airy triplicity represents the mind; the fiery triplicity symbolizes the spiritual self, which is divine but, at this stage, relatively unindividualized in most.

Through the medium of the three triplicities — water, earth, and air — we are to develop our latent spirituality. The sign Sagittarius, the grail cup, contains the base essence of the passionate fire of Mars through its relation to Scorpio. This fire must be lifted to the fixed sign of Leo, the heart; thence it must travel to the cardinal fire sign Aries, arousing into vibratory activity the Holy Trinity enthroned within this Golgotha, the place of the skull. When the transmutation of

the lower into the higher nature has been consummated and the latent forces of the divine man turned into actual dynamic spirit force — or the first Adam into the second or Christed Adam — man can at last joyfully and triumphantly cry out with Christ, our divine example, “Consummatum est!” — It is accomplished.

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### SHARING WISDOM

[Continued from page 56]

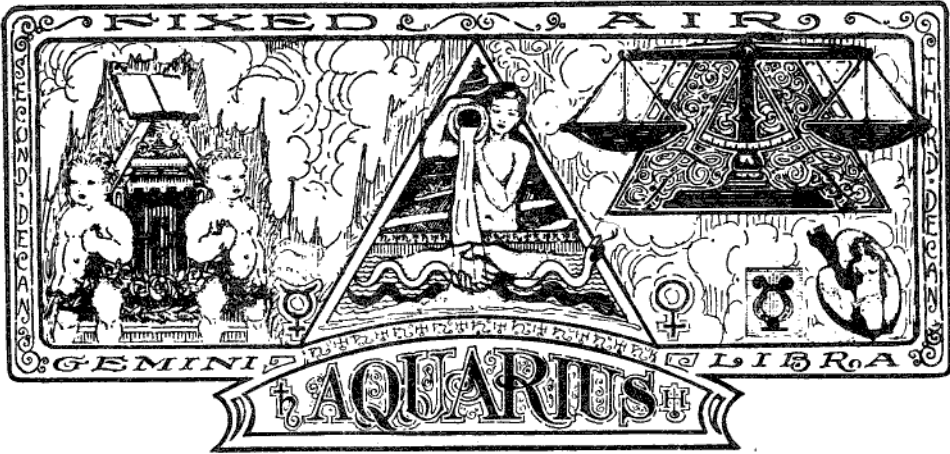
problems which confront them, we can explain how the Recording Angels give to each person exactly what they need for a balanced and well-rounded development.

In order to prepare ourselves to share wisdom effectively when the opportunity arises, we need first of all to carefully study the Western Wisdom Teachings ourselves. We cannot give that which we do not have. In studying we should avoid simple repetition of words from books. We should seek instead to understand the words and to form clear mental images of the ideas and to feel with our hearts the significance of the words.

Just having wisdom, however, is not enough. We must also know how to communicate this wisdom. Some points are listed which need to be kept in mind if communication is to be effective.

1. When presenting ideas to others, nothing will be accomplished unless the others want to listen and learn. We must choose topics of discussion which are of interest to the listeners, which help them solve some of their problems in life. In a lecture we can help motivate the listeners by starting the lecture with a few words about its purpose and how it will be of value to the listener. Getting the listeners to ask questions can help us to keep our talk in line with their interests. We must also watch to see how the audience reacts. If the audience is bored, a restlessness in body and eye movements is usually noticeable. If restlessness in the audience is observed, we should stop talking or change our approach.

[Continued on page 93]



## The Children of Aquarius, 1980

*Birthdays: January 21 to February 19*

**A**quarius is a fixed air sign, and its physical analogy is the atmosphere. Its ruler, Uranus, in Greek mythology, was the God who was the sky, among whose children were the twelve Titans. There is no way that one can enclose the atmosphere in a container, and likewise, one would be hard put to pin an Aquarian down. In its positive manifestation, the Aquarian is a humanitarian who believes in the right of everyone to have an equal opportunity to "life, liberty, and the pursuit of happiness." It is of no use to try and get him to hold to a one-sided view through argument, for just when you think that he has been won over, you will find that he is of the same opinion still. The only thing that can encompass the atmosphere is the cosmos itself, so that only those ideas which are founded upon unbiased reasoning, those of universal conception, will appeal to our Aquarian. He it is who searches for a more religious science and a more scientific religion, where both of these important factors in the development of man can stand upon equal ground. If he seems to be somewhat eccentric at times, perhaps it is because he sees with a broader vision than we who are still concerned with our own self-interest; albeit, he will always be kindly disposed toward us for brotherhood is another one of his ideals.

When the influence of Aquarius manifests negatively, fixed air becomes stagnant air. An idea once accepted, which is an accomplishment in itself, will be expounded over and over again to all who are within earshot. The negatively-oriented Aquarian, too, is averse to being pinned down, and is rebellious toward all things that do not give him free scope to exercise, or do not agree with, his own particular predispositions. Instead, like stagnant air, they limit themselves. For although they assume their ideas to be humanitarian and universal, they are really caught up in a thought pattern that provides its own self-justification, and thus admits of no argument from the outside, nor change from the inside.

That part of the esoteric constitution of man which is ruled by Aquarius is the superconscious mind, which is the storehouse of all the faculties gained in our past involution and evolution. This accounts for the intuitive nature of many who are under the influence of Aquarius, for a flash of intuition is a momentary contact with that superlative source of knowledge and insight. The power of the superconscious mind derives from the fact that the faculties stored there are not just dead knowledge, but knowledge that has been made alive by being infused with the heart principle, the feeling nature. Uranus is the principle of impersonal feeling and refinement, by which the ex-



ternal garb of an idea is by-passed, and the inner significance perceived directly. Its action in this respect may be likened to a bolt of lightning out of the blue sky.

As the Sun is passing through the sign of Aquarius, the Christ Spirit is imbuing us with the impulse toward universal friendship, where we shall regard all persons as worthy of our due consideration, which must come to pass in some measure before He can manifest among us again, as the Prince of Peace.

### *MONTHLY ASPECTS AQUARIUS 1980*

For the solar month beginning January 21st we find relatively fewer than usual aspects. For the entire month we have Neptune in Sagittarius sextile to Pluto in Libra as well as Saturn in Virgo sextile Uranus in Scorpio and also square to Neptune. These aspects indicate a sensitive and intense aspiration for religious and artistic expression and also considerable originality of thought combined with disciplined attention to detail which will lead to success in penetrating into the secret forces of nature. There will be also much self-discipline and intensity of effort toward spiritual regeneration, but these children may have their spiritual aspirations obstructed by chaotic mental conditions and critical older people.

Also for the entire solar month we find Jupiter in Virgo conjunct Mars. These children will have inexhaustible energy, both physical and mental, but must guard against a dishonest streak that can hardly resist taking selfish advantage of those they are so ardently helping. The spiritually mature native will perform service of lasting benefit to humanity under this aspect.

From January 21st to February 1st the Sun in Aquarius is conjunct Mercury. These children will have an ambition to use their speaking and writing abilities to promote progressive and humanitarian causes.

From January 21st to the 27th we have Venus in Pisces in opposition to Jupiter in Virgo and also from January 23rd to February 1st Venus in opposition to Mars. These children must work to overcome a

tendency to excess in gratifying their senses. They never know when they have had enough, but they always know when they have had too much. They must learn that putting up a big front to hide secret feelings of inferiority and being too good to need to be moral will only result in sorrow, and that true self love begins with love for God.

Children born between January 28th and February 8th while Venus is square to Neptune are extremely sensitive to the spiritual realms and have highly devotional natures, but they are easily deceived, especially by the opposite sex, to their sorrow. They are too easily swayed by their feelings and must learn to use sound judgment. From February 1st to the 10th while Venus is trine to Uranus in Scorpio they will be especially magnetic and attractive to the opposite sex. This aspect adds originality and drive to an already highly inspirational and sensitive artistic nature.

From January 30th to February 6th Mercury in Aquarius is sextile to Neptune and also trine Pluto. These children will be very idealistic and inspired to use their speaking and writing abilities to promote progressive and humanitarian causes. They will speak out with special intensity to correct social injustice. But while Mercury is square to Uranus from February 1st to the 7th, they must guard against promoting utopian and unrealistic schemes of absolute liberty which completely disregard morality and human imperfection.

Children born between February 3rd and the 19th while the Sun is trine to Pluto and from the 4th to the 19th while the Sun is sextile to Neptune will have an intense ambition to correct social injustice and bring about democratic reform. They will be very idealistic, the spiritual natures will be highly developed and they will pursue advanced lines of religious thought. But while the Sun is square to Uranus from February 7th to the 19th, they will tend to be very impulsive, high strung, and impatient of even the slightest restraint upon their liberty.

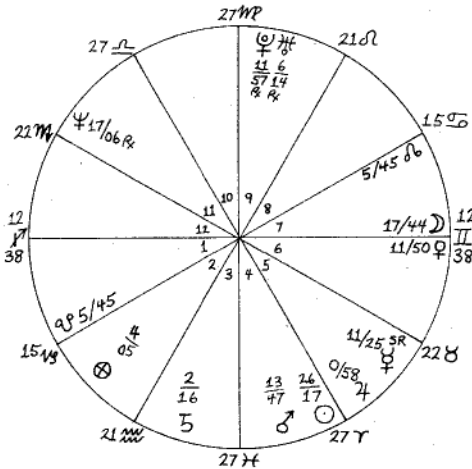
Children born from February 8th to the 14th while Mercury is in opposition to Jupiter and from the 10th to the 16th while Mercury is in opposition to Mars will have trouble

making up their minds and will be prone to make erratic changes. They must guard against the tendency to rush off in all directions at once. They must also learn to

curb a tongue that can lash out and be destructively critical of others. These children must learn the Saturnian virtues of diplomacy, fidelity and perseverance.

## VOCATIONAL GUIDANCE ADVICE

*This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex, place of birth, year, day of month, hour. No reading given except in this magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE. — EDITOR.*



Eric, B.  
Born April 15, 1964, 10:05 PM PST  
Latitude 34N, Longitude 118W

Along with an application for a vocational guidance reading Eric's parents have enclosed the following note: "Eric is a fine, healthy and intelligent young man. However, since childhood he has required special schooling and has been psychologically typed as 'neurologically handicapped.' This consists of an impairment of dimensional perception at close range (such as forms). It is great at long range, such as in baseball but if he holds a cube in his hand, he can't visualize it as such. Form relationships in letters of the alphabet deterred him long in reading and writing. His specialists explain it this way: Normally we use a third or a half of our energy daily in balancing and adjusting ourselves to form and position. He doesn't do

this. As a result, he is super-energated — extremely restless and with short retention span. Consequently, the energy has to go somewhere, thus ceaseless moving, ceaseless hand and arm movements, etc." We will examine this horoscope with these comments in mind.

That Eric has plenty of energy at his disposal there can be no doubt, for the essentially dignified Mars is trine the fiery Sagittarian ASC, sextile Moon and Venus, angular in the 4th house and in a critical degree. The exalted Sun is also in the 4th house and in a critical degree, conjunct and parallel to the ruler of the ASC, Jupiter, and sextile Saturn. Thus the two energetic male planets in Eric's horoscope are well-fortified and since they have no adverse aspects, this energy could be put to work to accomplish much good. The 4th house position of Sun and Mars shows that the constructive employment of dynamic energy will tend to become more efficient as Eric grows older.

Eric's parents have an opportunity to render him a great service by helping him to control his expression of energy for a 15 year old boy does not yet always possess the discriminative reasoning faculties or the experience to know how to direct his energy properly. We should not suppress the expression of energy. We could cause untold damage in that way through frustrations and subconscious repressions. It is a matter of directing our energy into useful channels. Eric has common signs on the angles and common sign people have the centripetal tendency of scattering their energies in every

direction at once. We have already noted that Eric has a lot of available energy to scatter. The Sun-Jupiter conjunction is sextile to Saturn, with Jupiter in Taurus in the 5th house and Saturn in Pisces in the 3rd house. This is the key to how Eric may be helped. He will listen to the voice of reason if it is directed with love, compassion, understanding and patience. Cold reason will have no effect on him. With Saturn also ruling the 2nd house we see that the former type of reasoning will also give Eric a feeling of security, which will prevent him from seeking other sources or employing unusual means to get it. This tendency is shown by Saturn opposed to retrograde Uranus, in Virgo in the 9th house and Uranus ruling the sign on the cusp of the 3rd house.

Let us examine Eric's perceptual problem. Mercury is stationary, turning retrograde, in Taurus in the 5th house, trine retrograde Pluto and retrograde Uranus, which two are conjunct in Virgo, the sign that Mercury rules, in the 9th house. This certainly shows one with great perception at long range. But all of the retrogrades also inform us that this kind of perceptiveness has been developed in an incorrect way, requiring a re-orientation. Mercury also is opposing retrograde Neptune, showing a need to be aware of the true proportions of things.

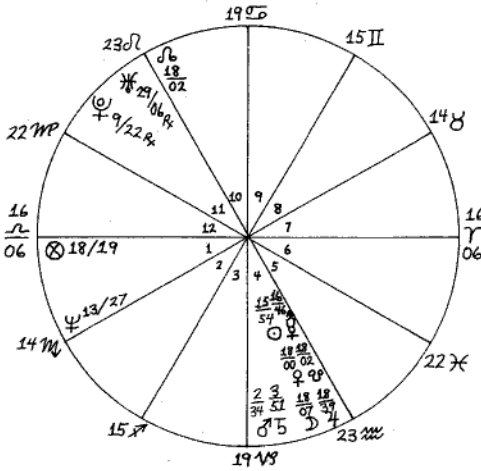
We are told in the Rosicrucian Philosophy that many people today are experiencing eye trouble and having perceptual difficulties incident to the reconstruction of the eye to accommodate the more etheric vibrations of the coming Aquarian Age. Although that may be a part of the problem here, with Mercury trine Uranus, there may be another reason more directly connected with spiritual causes. A tendency toward near-sightedness is caused when one becomes too critical and fastidious, always examining things very carefully, thus losing the ability to perceive the larger pattern of things wherein the smaller things are integral parts. A tendency toward far-sightedness is caused when one deals too much in generalities and grandiose ideas, not caring to bother with the details and so losing the ability to perceive them.

This latter situation would seem to be a contributing factor here.

Venus and Moon are conjunct in Gemini and both are opposite the ASC, with the Moon also parallel thereto. The ASC, Moon and Venus are square to Pluto and Uranus is square to Venus and the ASC. This is a T-Cross pattern involving four planets plus the ASC. Eric may have difficulty in forming his self-concept. He may be too dependent on the emotional support of others and too susceptible to the moods and reactions of the groups that he associates with. This may be another of the causes contributing to Eric's perceptual problem. There seems to be too much of looking outside of himself for the things that should be on the inside. He needs to be more aware of his inner life. Of course, this type of predisposition has been formed in past lives and now manifests as the present situation. Here we need to reiterate that the kind of love Eric needs must be directed with discrimination. He must be encouraged to discipline and use his energy properly and at the same time learn to be strong in himself and not depend overly much on others. With a mutual reception between Mercury and Venus, exposure to music or art, with their rhythm and flow, might help Eric to develop proper perceptual faculties.

Mercury is ruling the 10th house in this horoscope so Eric will need to use his mental faculties in filling his place in the world's work. This is only proper, for we have already noted a need for the re-direction of energies in this area and that can only be done by working with them. Mercury is also ruling the sign on the cusp of the 7th house and influencing the 6th house through its mutual reception with Venus, which is in the 6th house and rules the sign on the cusp. Considering this together with previously mentioned configurations, Eric would do well in work that requires working with the public in a capacity that demands communicating and teaching as well as physical activity. He seems to have a natural respect for law and order that could be developed, so such things as policeman, security guard, fireman or

perhaps even as detective would be suitable. He may work in one of these areas as a public relations representative to help educate the public in these matters.



Nadina L.

Born February 4, 1962, 10:58 PM EST  
Latitude 42N, Longitude 84W

In this solar month of Aquarius, we have a horoscope with seven planets plus the Dragon's Tail in Aquarius, and all eight of these are deposited in the 4th house. Uranus, the ruler of Aquarius, is in Leo in the 11th house, is making no significant aspects, other than a parallel to Mercury, and is retrograde. But it is in mutual reception to the Sun, which will bolster its influence considerably. Pluto, ruler of the 2nd house, is retrograde in the 11th, in Virgo, and is rather weak as far as aspect strength goes. Neptune, ruler of the 6th house, is in the 1st, in Scorpio, trine to the MC. All other affairs in this horoscope are under the dominion of the stellium in Aquarius. Of the planets in Aquarius, Mars and Saturn are conjunct and parallel, while all of the others, Sun, Mercury, Venus, Dragon's Tail, Moon and Jupiter, are mutually conjunct, trine the ASC and the Part of Fortune, and square Neptune.

Nadina is so strongly marked with the characteristics of Aquarius, that most of the tendencies mentioned in this issue under the

delineation of the sign of Aquarius, both positively and negatively, will apply to her directly. In addition, we must focus on the influence of the 4th house. In the abstract, the 4th house rules conclusions, outcomes, and endings of most matters, tradition, (family and cultural especially), heredity, and conditions of the home, or personal environment. The 4th house is also a house of inner activity.

The combination of the Aquarian influence with the 4th house shows that Nadina will be able to give something of herself to others. She will be able to attract a large number of people to herself, for the trines to the Libran ASC, and the Part of Fortune, give an extremely pleasing personality, and one who will seldom lack for anything she needs, for there will be friends and well-wishers aplenty to aid her in that direction. She will be able to feel at home and in command in practically any circumstance. Her immense self-confidence and unruffled exterior are two of the things that attract other people to her. Because of her capacity to quickly and efficiently evaluate any situation, Nadina will be in a position to aid many. She can afford to be generous in this direction, and generally is. In summary, we can say that for Nadina, home means more than just a family circle, it means the circle of humanity.

Because of the air sign emphasis, we may suspect that Nadina will have some literary or speaking abilities. The 18th degree of Aquarius is said, by some astrologers, to be a "literary" degree, and Nadina has Venus, Moon, Jupiter and the Dragon's Tail there, trine to the Part of Fortune in the 18th degree of Libra. Through the mass media, she may become a popular individual, and attract many varied people and conditions to herself, which would have the effect of producing an Aquarian home, right where she is.

These tendencies we have been discussing are likely to increase as Nadina grows older, due to the 4th house influence.

As aforementioned, the popularity and success which Nadina is likely to experience will put her in a position to be able to help many people. It will also put her in a position

to mislead many. Neptune in the 1st house, square to the Aquarian planets, shows a strong temptation to do just that. It is always easier to rest on the laurels of our past achievements than to exert ourselves to make fresh advances — to appear to be something than to actually be it. The trine between Neptune and the MC shows that Nadina could make a lot of spiritual progress in this life, but the question is, will she choose to do so? The influence of the Dragon's Tail gives a tendency to take the easy way out, to drift with the tide of popularity. The question she should ask herself is not whether she has done well enough to suffice for the moment, but whether she could do better. She should further beware that her popularity is founded upon the fact that she has something substantial to give to others to make them better people, and not upon the fact that she has an overwhelming personality. Retrograde Mercury ruling the 9th and 12th houses shows that she must discipline herself in this direction or suffer limitation. Pluto and Uranus, both retrograde and in the 11th house, indicate that many of Nadina's hopes and wishes lie in dealing with large numbers of people, individually and collectively. She must be careful though, because although the ideal of impersonal regard for others is exactly an Aquarian ideal, the above-mentioned retrogrades, the mutual reception between the Sun and Uranus, both in the signs of their detriment, and the Neptune influence, show the danger of warping this ideal in such a way that an outward appearance of impartiality is maintained, while the personal self becomes glorified. We must learn to help all those who come our way. We can without distinction, in such a way that they become able to better help themselves, and do it all to the glory of God. In so doing, we are successfully combining the ideals of Leo and Aquarius.

The most difficult problem that Nadina will have to work with, and the one which, if overcome, will do the most to alleviate the problems delineated above, is a difficult self-concept. To lead one's self astray is a dangerous thing indeed, for if we cannot recognize when we are deceiving ourselves,

how will we be able to recognize when we are doing the same to others? Thereby we lay up much sorrow for ourselves. To best deal with this situation, the exercise of retrospection is highly recommended. When this exercise is practiced consistently and conscientiously, we develop the ability to judge ourselves accurately, and we also build the conscience that prompts us to abstain from that which we judge to be wrong, and to do that which we judge to be right.

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### LIST OF PLANETARY KEYWORDS

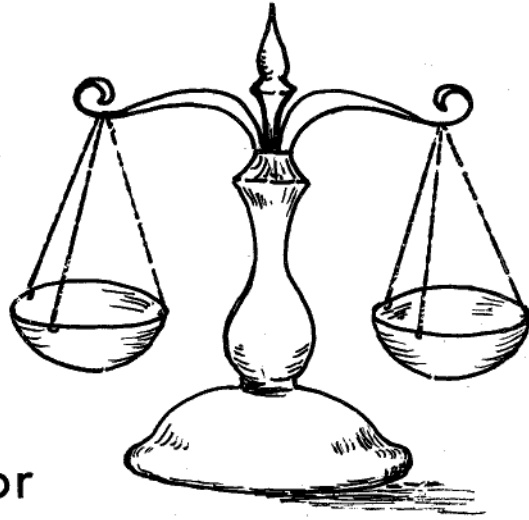
- Sun — Sense of purpose and inner strength of character.
- Moon — Self-concept.
- Ascendant — How others see us; outward appearance and actions.
- Mercury — Mode of thought.
- Venus — Mode of feeling.
- Mars — Mode of initiative.
- Midheaven — Conduct in positions of authority; opportunities for spiritual advancement.
- Jupiter — Spirit of helpfulness and being helped; philosophical attitudes.
- Saturn — Mode of thoughtfulness and consideration toward and from others.
- Uranus — Mode of intuition, inspired ideation, impartiality, and perception of the emotional states of others.
- Neptune — Mode of heightened awareness, inspired understanding, communication with superphysical reality, and perception of the thoughts of others.
- Pluto — Mode of cooperation with others as an individual for a common interest, self-transformation.
- Part of Fortune — (optional) awareness of how to handle opportunities for material advancement.



## News

## Commentary

# Return to Ethical Behavior



As the world's trouble spots increase and the conflict between selfish materialism and universal altruism based on spiritual intuition and understanding becomes more clearly defined, concerned individuals are asking where humanity has gone wrong. Many already have noted the decline in ethical behavior that is permitting the evident iniquities and inequalities of modern life to exist.

An influential spokesman for this group is John C. Sawhill, President of New York University, who presently is on leave of absence to serve as Deputy Secretary of Energy. Writing in *Newsweek* ("A Question of Ethics," Oct. 29, 1979) Mr. Sawhill stresses that, for the survival of human integrity, it is essential that we increase our emphasis on the ethical aspects of life. He equates the study of ethics with the study of science as follows:

"I refer to an ethical inquiry as a science analogous to biology or chemistry or physics. The original purpose of science was the pursuit of knowledge for its own sake. The emergence of the scientific spirit is traced not to some obscure laboratory, but to the colonial period of ancient Greece, where philosophers sought objective truth, that which was out of the reach of dogma and superstition. Science does not refer to specific areas of knowledge, but to a method of

pursuing knowledge to determine truth. What we would cite as our 'scientific advances' do indeed demonstrate that we have expertly perfected the technique.

"....The physical sciences have the enormous advantage of verifiability through direct observation and sensory experience.... To systematically study ethical questions is more difficult. But that there is difficulty in discovering the truth does not prove that there is no truth to be discovered. The object of ethics is to determine true propositions about virtuous conduct in exactly the same way that the object of chemistry is to determine true propositions about the elements. Our success at the one should give us great confidence in our ability to succeed at the other.

Speaking of an educational system that caters "only to the transient interests of society and the job market," Mr. Sawhill concludes: "Whatever the future holds, it will demand choices on increasingly complex issues. We can expect to find the right answers only if we ask the right questions. No elaborate equipment is required to determine what these questions are. All we require is a well-integrated and ethically based approach to problem-solving. It is only in this way that we may truly prepare for the future. We have proceeded as if the ability to lead materially better lives would automatically enable us to

other way. It may be that we must learn to be better people in order to realize the full potential of science and technology. We must begin to apply our considerable intellectual talents to this pursuit."

Certainly Mr. Sawhill is right: we *must* learn to be "better people" in order to make the most of material knowledge and, indeed, of all knowledge and of the potentials inherent in the universe. Whether or not all mankind is willing to accept this fact, there is no question that the "transient interests" of society, purely material in context, and even the "job market," which for so long has been synonymous with "survival," no longer can be considered the goals of human striving.

The world has become too small. The philosophical axiom that "what affects one affects all," for centuries a saying that was mouthed but rarely believed, now has become verifiable by observation in daily life. Overriding self-interest no longer has a justifiable place in society, albeit no doubt it long will continue to plague the human race. But for the sake, not only of our integrity, but also of our very survival, we must rise above it.

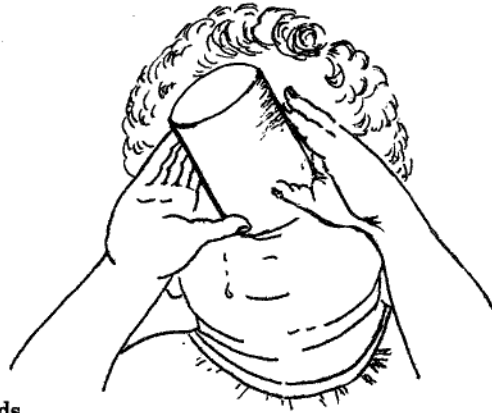
To do so, an understanding of and a dedication to the principles of ethics is requisite. In learning to live selflessly, ethics, defined as "the science of moral values and duties; the study of ideal human character, action, and ends," is a primary tool. As source material for a study of ethics, we might suggest the underlying tenets of all religious systems — each group of people going back to the sources of the religions with which they are affiliated. Every religious system has its ethics, all pointing in one way or another to the ideal reached in esoteric Christianity. We do not mean here the distortions of these original sources that have come about through subsequent man-made interpretations, creeds, and other superimpositions. Such tampering has served largely to distract from and sometimes completely to warp the initial intent. We mean the original sources themselves, as presented by the avatars of the various world

religions. If all people would so study the religion into which they were placed by the Recording Angels and then could bring themselves sincerely to act on these specific teachings, it is no exaggeration to say that world conditions immediately would change significantly for the better.

The ultimate in ethical understanding that now is possible to humanity is presented in the esoteric Christian Teachings, which place the ideals of Christianity in their universal perspective. Not only do they delineate the facts of man's sojourn on Earth and his post-mortem environment, as many religious teachings do at their own particular levels, but they also embrace man's entire existence as a cosmic being, beginning with his differentiation as a divine Spark in God and culminating in the prophecy and picture of man-become-god. In this vast perspective, human comprehension of ethics broadens from the relatively simple propositions that we must all be loving to one another on Earth because humanity is affected one by the other, and that it displeases our Father in heaven when we are unkind to His other children, to the more far-reaching concept that every human being is a god-in-the-making and must start learning to behave accordingly. Once the majority of mankind has advanced to the point of being able to accept and act upon the fundamental precepts of esoteric Christianity, the conditions of the New Galilee will be established.

As Mr. Sawhill says, ethical precepts are much more difficult to verify than those of material science. And, certainly, we realize that most people, including serious students of esoteric Philosophy, cannot yet verify for themselves all of the Truths presented in the teachings to which they are drawn. As far as ethical verities are concerned, however, there is no doubt that, as a person brings himself to live a life based on ethical concepts, at whatever level of spiritual understanding he has reached, he will gradually see the benefits which this type of attitude and conduct bring to his life. This will mark a depth of verification and a strengthening of conviction.

# Effects of Milk, Pink



There are a couple of four-letter words being studied closely by an expert in human social behavior who is trying to understand the reasons for and ways to control juvenile delinquency.

## Milk. Pink.

Alexander G. Schauss, director of the Institute for Biosocial Research at City College in Tacoma, Wash., yesterday addressed the 13th seminar of the Society for Clinical Ecology at the Hotel del Coronado. He discussed his research project that indicates excessive consumption of homogenized, pasteurized milk may help trigger anti-social behavior in some youngsters, and that visual exposure to the color pink can calm an aggressive or angry child or adult.

In comparing diets of youngsters who had established criminal records, with adolescents from similar demographic circles who had not committed crimes, Schauss found that chronic offenders avoided eating fruits, nuts and vegetables — and that they drank excessive amounts of milk or milk products every day.

"Of course, I am not saying milk is bad. But, like everything else, it should be consumed in moderation," Schauss said in an interview. "Certainly, drinking 24 ounces of milk a day is quite enough. But some of these youngsters were drinking 60 to 120 ounces a day.

"And in addition, they were suffering from malnutrition from overconsuming foods that did not contain enough nutrients."

Among such foods eaten often were doughnuts, cookies, TV dinners, cola, candy, peanut butter-jelly sandwiches, and pro-

cessed, prepared fast foods, including hamburgers, among others.

Sometimes, youngsters ate or drank coffee or milk in the morning, and nothing at lunch, Schauss said.

He said his research found that apparently there is a link between an excessive consumption of Vitamin D, and calcium phosphorous, both contained in milk, and a lowering of the level of magnesium in the system, as well as an increase in lead absorbed by the body.

"Magnesium is important in the development of nerves and muscles," Schauss said. These young people are still growing, their nerves and muscles are supposed to be continually growing."

But chemically, excessive amounts of Vitamin D can interrupt the growth of vital body tissue, when coupled with malnutrition and poor eating habits, he said. . . . Schauss in the last 15 months has studied the effects of a certain shade of pink on the human nervous system and glands.

In studying 153 persons in a detention facility, Schauss learned that this color, under certain lighting conditions, significantly reduced the strength of all but two of the persons tested.

These findings, he explained, strengthen a theory that the eyes, in addition to sending sight messages back to the brain, receive light emissions that affect the master glands in the endocrine system.

In his paper, Schauss points to evidence



that the wavelength produced from a particular shade of pink affects the endocrine system and its regulatory hormones in such a way as to reduce strength and aggressive tendencies.

One way of testing this was in a military prison's holding cell at the U.S. Naval Correction Center in Seattle that was painted pink. Schauss said it was shown that a 15-minute exposure to those pink walls would subdue prison inmates for a half hour.

"Children respond even quicker to the pink color," he said. "But we are talking about short-term exposure. In one case, a man was accidentally kept in the pink holding cell for three hours — he became extremely depressed."

Schauss' research is further discussed in his book, "Diet, Crime and Delinquency," to be published by Parker House and released by early next year.

by Linda Kozub,  
*San Diego Union,*  
Oct. 29, 1979

Apart from certain overall rules of good nutrition which are universally applicable, diet is an extremely individual and highly complex matter. The absence of one nutrient affects the operation of another differently in different people. One person requires, or can

tolerate, amounts of a particular food or nutrient that would be excessive for or detrimental to another. For this reason particularly, we believe that all serious studies of the effects of nutrition should be taken into consideration as regards our own personal needs and physical idiosyncracies, and this study is no exception. We wonder, however, whether certified raw milk would have the same effect that the homogenized, pasteurized milk has had in Mr. Schauss' research. Also, as Mr. Schauss points out, the lack of other nutrients in his subjects' "junk food" diets contributed to the adverse effect of the milk they drank. It is very likely that a craving for good food (for the body does know what it needs, even if the Ego does not know or does not care) caused these people to consume excessive quantities of milk in the first place.

The effect of color on human attitudes and activities is another area of increasing research. The knowledgeable and strategic placement of appropriate colors and shades in homes, hospitals, classrooms, offices, factories, and all public buildings certainly can markedly improve our performance, our ability to learn, our health, and our behavior to our fellow men.

## SCIENCE, RELIGION CAN JOIN FORCES

Scientists and theologians called yesterday for a new spirit of partnership between their disciplines to deal comprehensively with reality — a reality including God, humanity and nature.

They said their disciplines have been narrowly distorted, resulting in a social-technological crisis that threatens to exhaust or ruin the Earth's resources.

"Without a new vision of faith and science and a new ethic there is little reason to be hopeful about the future," Australian biologist Charles Birch of the University of Sydney told a global assembly of scientists and theologians.

He and others urged a broadened approach by scientists and religious leaders, breaking out of their "mechanistic" view of the universe and seeing it more accurately in its interacting dimensions of the natural, human and sacred.

"Mechanism as a world view has let us down," Birch said, describing it as "Fundamentally flawed" in considering the universe and its organisms as a "factory...a gigantic contrivance grinding on its way" detached from God and man.

"The roots of the ecological crisis and the crisis in distributive injustice are in part this

[Continued on page 96]



## ASCERTAINING FUTURE CONDITIONS

### *Question:*

We are told to prepare for the future conditions of our lives, but how does one become privileged to know what these conditions are? Can I as a Rosicrucian student qualify myself to learn of these matters?

### *Answer:*

All of us have, or should have, certain inklings about forthcoming trends and patterns in our lives — at least if we are thoughtful and take the time for the serious self-analysis of retrospection. This has nothing to do with prophecy or fortune telling. Intuition, introspection, and the proper use of spiritual astrology and useful in this connection. Intuition and introspection can be developed with practice. A thorough knowledge of astrology helps us ascertain the possibilities of character development and the strength and weaknesses revealed in our charts. "Know thyself" is one of the oldest and most important directives given to spiritual aspirants, and the more we come to know ourselves, the more we can discern the general direction that events in our lives are likely to take.

This does not mean pinpointing the minutae. It does us little if any good to ponder about whether this or that specific individual is going to do this or that to us, or whether, if we go to such a place on a certain day, we may have an automobile accident. We can, however, profit from knowing our emotional or temperamental inclinations so that, if

someone does do something inimical to us, we are prepared *not* to lose our temper but to react instead in a constructive, compassionate way. It helps us to know that certain aspects in effect on a particular day make it imperative that we especially watch our driving habits on that day so that, whatever may happen on the road, we will be driving in as safe a manner as possible.

Then, of course, there is the "common sense" knowledge of potential conditions to which everyone should be (but, surprisingly, is not always) attuned. If we eat improperly for too long a time we are bound to have health problems. If we fail to budget our time or our money we may run out just when we need them most. If we are lethargic in our job performance we may be fired. If we are courteous, considerate, warm-hearted and cheerful with other people we can expect the blessings of firm friendships.

The best thing to do is to live every day to the best of our ability and in conformity with the Laws of God. Then, whatever conditions do confront us, we will develop the sustenance, strength, judgment and, eventually, the wisdom to handle them.

## CHILD'S EMOTIONAL PROBLEMS FOLLOWING ILLNESS

### *Question:*

Thanks to the Invisible Helpers, our ten year old daughter has recovered fully from a

rash that lasted several months. Now, however, her problem is emotional. She whines, fights with her friends, insists on having her own way, doesn't like herself, and appears insecure — a completely different child from before the illness. What has happened to her, and what can we do?

*Answer:*

It is not too surprising that your daughter's experience with the rash left her with unpleasant emotional residue that now should be cleared up. It could well be that her present aggressiveness, exaggerated sensitivity, and insecurity stem at least in part from the physical trauma. A rash, especially if lasting for some time, is as damaging to the morale as any other disfigurement, and this is especially true in the case of a child. Also, children often unthinkingly are cruel to a peer who is "different," and it may be that your daughter was teased and tormented by other children when she had the rash more than you realize. Under such circumstances, it would be no wonder that she has built up a kind of "defense" that causes her to fight to have everything her way while at the same time showing the considerable insecurity that lies beneath the surface.

First and foremost, in dealing with this, we would counsel love. Let her know in every way, from frequent affectionate hugs to words of sincere praise whenever she does something of which you approve, that you love her and are proud of her, and that she has potential and talent and is a worthy young lady in her own right. If you can get other family members to cooperate in this, so much the better.

Then, what are her special interests? Music, art, dancing, sports? Try actively to encourage her in whatever wholesome interests of this sort she may have. This would not necessarily mean spending much money. The YWCA and other neighborhood groups often give such classes for nominal fees, and there is much that she can pursue on her own as long as you are behind her and direct her to needed reference sources or give reassurance when necessary.

Both the continuing evidence of your

love and trust and her own increasing proficiency at a particular skill or talent will increase her self-confidence, and once this happens such manifestations of insecurity as whining and negative aggressiveness will lessen.

Of course this does not mean closing your eyes to her present bad moods or her fighting with her friends. It is necessary that she learn how to cooperate, compromise, and get along with other people. This should be done in a positive way, however. Strengthening her self-esteem will do much more good than will scolding and punishment. In words and in a context that she can understand, try to get her to believe that she really is a child of God, made in His image, and that to dislike herself would therefore be to dislike Him. Explain to her that she is endowed with divine potential, and that she really *is* Light, Love, Peace, Harmony, and Beauty — if she will allow those qualities to shine through. Every time her behavior becomes willful and ugly, she dims these wonderful qualities, and every time she is kind, loving, and thoughtful, she shines them up so that they glow even more. The more they glow, the more she will like herself and the more other people can be expected to like her.

If you can, bring her to understand that yes, it is true that she may have been teased and hurt in the past, and that she may be again in the future over some other matter. Few people escape this entirely. Nevertheless, we all must learn to rise above hurting and being hurt and learn to send out love to everyone instead. Perhaps there are comparable incidents in your life or that of your spouse which you could tell her about, thus bringing home to her the fact that she is not alone in her dilemma.

The children's librarian in your public library should be able to recommend books at her reading level that deal with children who have similar problems and deal constructively with them. It is very likely that whatever discoveries she makes along these lines by reading and thinking on her own will be even stronger tools for her than anything you or any other adult could tell her.

The Rosicrucian Fellowship offers a series of Sunday School lessons in which moral teachings are set forth in the context of esoteric Christian Philosophy. Information in these books might help you direct your conversations with your child along these lines, and help you direct her own thinking as well. Children are remarkably receptive to moral and spiritual teachings if they are presented in a comprehensible and palatable way.

## USE OF MENTAL HEALING

### *Question:*

Doesn't mental healing interfere with a person's destiny? Is it right to use such a method?

### *Answer:*

The use of mental healing is perfectly acceptable and, indeed, may be preferable to some other types of healing, provided it is not coupled with the element of demand. To use mental healing — that is, to use imagination to create mental pictures of health — is to set a new evolutionary force into operation and create a new element which may help neutralize former creations that produced sickness. It is perfectly legitimate to use our creative power constructively to offset the previous use of it destructively.

It is not right, however, to set our will before that of God and to presume to know what our destiny should be. We do not have the knowledge of past lives and of the evil forces that may have been set into operation in those lives which should be liquidated at the present time. Illness is one method of liquidating the evil which we have created in the past, and sometimes it is the only practical method of getting rid of that evil. Therefore, if we categorically demand health in connection with our mental concentration, we may be doing the very worst thing. The only safe method is to qualify our mental healing with the prayer: "Not my will, but Thine, be done." Then we will not interfere with the forces of destiny.

## THOUGHTS ON THE WAY

[Continued from page 61]

ism, while observations of typical human endeavors reveal simply a disinterest in, impatience with, or even scornful intolerance for spiritual truths, eventually spiritual science shall form the backbone of human education. Why? Because man seeks truth, truth of the whole. His very mind was rayed into him that he might know truth. For man is the thinker. Man and mind, as words, both derive from the word *mens*, meaning to think. Man knows in his heart, be it above or below waking consciousness, that the full Truth, lucid and complete, inclusive and holy, does exist, must exist. He knows that this Truth is cognizable, more, that it can be experienced, that it can be lived. Man knows that to become whole, healthy in the fullest sense, he must live awareness of his spiritual essence and demonstrate that spirituality, use it, as he uses air, minerals, light and vitality to shape his physical being. So in assimilating spiritual substances, high thoughts and feelings, man builds his higher being, raises it to its rightful place and sets free the God within.

Always, with what we know and what we believe, its relevance, its value, lies in giving it birth into our space-time continuum, in putting Bethlehem on the map of our individual consciousness, in experiencing the spiritual topography of Israel. The proof of truth lies in the trying: As we try it, it tries us. The trial of truth involves problems arising from probing, as suggested in the term *probationer*. It involves practicing truth, making it practical, in integrating it into the moment of Now, the one true integer, where we think, breathe, die, live above death, and love. The only *time* we can do anything about anything is Now. The only place we can begin to do what needs doing is Here. We must return again and again to Now and re-consecrate it and reconsecrate our selves to it, blessing it, deeming it the fount of all spiritual possibility. As the author of Revelations hears the summons: The time is at hand. *This* time,

[Continued on page 93]



*Robert Fludd,*  
by Joscelyn Godwin,  
Shambala Publications, Inc., Boulder, Col-  
orado, 1979

**R**obert Fludd (1574-1637) was a Renaissance man — one of the last of that exclusive group of advanced thinkers who endeavored mentally to encompass the whole of human knowledge at a time when it still may have been possible to do so. He has long been of interest to occult students because of his ill-defined but no-less definite connection with (although not necessarily membership in) the Rosicrucian Brotherhood. His many writings were devoted to defending Rosicrucian and alchemical philosophy and to presenting a practical application of these Teachings in terms of the universe and man's role therein.

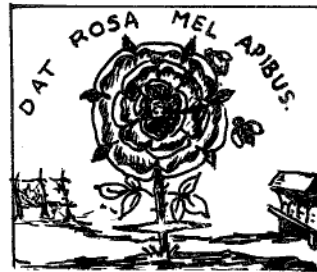
In addition to philosophy, his interests included medicine (he was a Paracelsian physician), chemistry, the art of memory, astrology, engineering, surveying, and music and color theory. He presented truth as he understood it, regardless of the original source of his findings, and his writings are universal in application, encompassing aspects of theories and doctrines ranging from the ancient Hermetic to the then-new Protestant sources.

Of particular value are the many graphic illustrations which illumine and enlarge upon

## BOOK REVIEW

his writings. They are of interest now as much as during Fludd's era because "they remind us of the possibility, indeed the imminence, of a cosmic view free alike from the myopia of materialism and the absurdities of naive spiritualism." These drawings, replete with both minute detail and a towering perception of cosmic existence, cover the gamut of Fludd's thought. They range from Creation and the cosmos through "the descent and re-ascend of the soul" from and to its original Source, human anatomy, the inceptions and cures of diseases, surveying and weather-measuring instruments and much else, to an intricate depiction of the relationships of musical tones.

This book is the first to include all of Fludd's major plates in a single source. As a visual experience and because of the revealing verbatim excerpts from Fludd's works and the author's illuminating comments, we believe that the book is well worth close perusal by every serious esoteric student.



*"The Rose surmounts the thorny cross, the whole resembling the sign of Venus in which the solar circle triumphs over the cross of matter. We may interpret the motto as saying that 'spiritual knowledge gives solace to souls'."*



Nutrition

and

Health

## Healing Power of Clay

*Diana Dupre*

**T**he use of clay as a healing agent is well-known in many parts of the world, but not so generally in the United States. Indeed, the idea of applying "mud" to the body, or, more startlingly, of ingesting it into the body, is extremely foreign to many mistakenly fastidious "civilized" tastes.

As a matter of fact, the earth, which receives vital energies from the Sun, air, and water, is a powerful healing and regenerative agent. Clay — the same substance that is used by potters and sculptors — has proven its healing merits in an incredible range of ailments. Clay has been credited with successfully voiding abscesses, healing sores, rebuilding vertebral columns, absorbing cysts, helping rebuild destroyed body tissues, curing diarrhea and constipation, purifying blood, and alleviating nervous disorders, hay fever, arthritis and rheumatism, diabetes, pain in general, and a host of other complaints.

Information about this astonishing substance is contained in the book, *Our Earth Our Cure*, by Raymond Dextreit (English version by Michel Abehsera, Swan House Publishing Co., Brooklyn, New York, 1974). The first chapter is devoted to an analysis of the properties of clay and the general methods of its internal and external use, and the

remaining chapters provide more specific, detailed insight.

Clay, according to Mr. Dextreit, who studied its healing properties for many years, is a catalyst rather than a force in itself because it is "alive," as "living earth." It works because it performs a powerful drainage action and attracts all substances that have negative radiation. For this reason, it draws all body toxins to itself and makes possible their elimination from the body. It even is helpful in the removal of radioactive matter that has been absorbed by the body. ". . . today, when everyone is forcibly submitted to many artificially provoked radioactive aggressions, such as dust in the atmosphere from bomb testing . . . experiments made with the Geiger counter have demonstrated that dry clay absorbs a very important part of this surrounding radioactivity." Clay helps restore deficient organs and organic functions by aiding the organism in fixing and assimilating elements which it previously had lacked.

Although the absorbent properties of clay partially explain its "drawing power," the author admits that the reason why it works so beneficially in so many instances is not fully known. "We cannot always penetrate Nature's secrets, we must merely acknowledge and use them."

There seems little doubt, however, that one explanation for clay's effectiveness is the fact that it has been permeated with the Sun's vital force.

Clay treatment can consist of oral ingestion, direct external application, application in the form of poultices and, in the case of broken bones, a clay instead of a plaster cast.

Mr. Dextreit indicates a number of precautions to be considered when clay treatment is contemplated. Clay should be "virgin" or "untreated" — directly as extracted from the earth without having been baked or adulterated with other substances. Since clay does not adapt itself to the presence of pharmaceutical or homeopathic medicines, its effectiveness is nullified when used in combination with medication or drugs. Since clay is so powerful a cleansing agent, it is wise to precede clay treatment with a ten-day regimen of purifying herbal teas and pure — mostly raw — fruit and vegetables, in order to reduce the amount of toxins

in the body even before treatment commences. Because of the powerful reactions that often accompany clay treatment, clay should be applied only to one part of the body, or organ, at a time.

For internal use, a teaspoon of clay in half a glass of water daily generally is sufficient. Suggested time of ingestion varies, depending on the nature of the ailment to be treated. The procedure for using clay externally also varies with different ailments. Detailed instructions for dealing with specific problems such as digestive, eliminative, circulatory, and many others, are given in the book.

The author stresses that clay treatment alone will not be sufficient to effect the type of healing for which clay has become famous. In the absence of proper dietary habits, clay can bring about only temporary respite of illness, at best. Dietary recommendations involve, primarily, herbs, fruits, and vegetables. The use of meat, alcohol, refined sugar, and other stimulants and artificial substances is enjoined.

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## at last: Hope for Psoriasis Victims

"The heartbreak of psoriasis" is more than just a commercial catch-phrase for people who suffer from this irritating, obnoxious, and embarrassing disease. For years, most victims have been treated with salves, ointments, and even dangerous anti-cancer drugs, while being told at the same time that there is no known cure for psoriasis and the most they could hope for would be to hold the disease in abeyance.

Now, however, a number of nutritionally-oriented doctors and other healers are finding out what already was known to some medical practitioners early in the century: cases of psoriasis are being cured by means of a low-protein vegetarian diet, high in raw fruits, vegetables, seeds, and nuts, and from which all refined foods have been eliminated.

These findings are outlined in an article in the Nov./Dec. 1979 issue of *Vegetarian Times*: "Skin Diseases: A Nutritional Approach," by Alan Immerman. Mr. Immerman cites case histories and quotes various medical personnel who have successfully used nutritional treatment for psoriasis and other skin ailments.

Sometimes a complete fast is needed in order to get rid of a skin affliction of long standing, after which the diet is imposed for maintenance purposes. Particularly memorable is the case of a man who undertook a 40-day fast to rid himself of psoriasis. To the doctor's consternation, little progress seemed to occur as time went by, but on the 38th day, as the man got out of bed, his lesions dropped off his body and he appeared in a

“fresh, new layer of skin.” (Mr. Immerman wisely cautions, and we concur, that no fast of such magnitude, or extreme diet of any sort, should be undertaken without the supervision of a competent medical practitioner.)

The nutritional approach works, believe those experts who advocate it, because it deals directly with the skin's function as an eliminator of waste matter from the body. “Toxins which are eliminated through the skin are, by definition, irritants. Their presence in the skin provokes a self-protective reaction, designed to neutralize, wall-off, or eliminate toxins. This reaction is the ultimate basis of most skin diseases.”

It stands to reason, then, that a natural diet from which potential waste products already have been eliminated before their ingestion into the body would considerably ease the skin's work in this area. The irritants are not there to begin with; therefore, the skin need not react in a disease-producing manner. This also would seem to explain why skin creams and drugs, since they do not remove the underlying cause of the disease — the waste products — can do no more than temporarily suppress the skin's reactions. Consequently, it would also explain why orthodox medicine for so long has held that there is no cure for psoriasis.

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## OXYGEN

*Susan Lee White*

Oxygen is the staff of life. We already know that without it we could not live on this planet.

Recent medical studies advise the more oxygen you can pump into your system, the better your health and the less likely you are to contract a degenerative disease. Oxygen deprivation is a common thread of most diseases.

A vegetarian diet as well as proper breathing are important in increasing the oxygen supply to the blood. Most people eat foods that cut their oxygen supply 20 to 30

per cent, including red meat and other animal products.

Doctors who are aware of the value of a vegetarian diet say that patients with heart disease, arteriosclerosis, high blood pressure and diabetes are high in cholesterol, triglycerides and blood sugar. These same patients are eating a diet heavy in fats and refined carbohydrates causing oxygen deprivation.

Fats in meat are a particular problem. Most of the fats consumed in the average American diet flow directly into the bloodstream, causing the red blood cells to stack like poker chips. This limits the flow of oxygen to the brain and to the rest of the body. Low oxygen levels damage the arteries, and fat leaks into the artery walls forming cholesterol plaques. These plaques grow and can eventually stop the blood completely.

A diet high in grains, fruits and vegetables will help raise oxygen supplies as it lowers fat and cholesterol levels. New Age doctors who prescribe vegetarian diets urge patients to eat 6 to 12 per cent fat, 12 per cent protein and 2 to 5 per cent sucrose, and 73 to 80 per cent complex carbohydrates. Some diets emphasize whole grains, vegetables, tubers (potatoes and yams), beans and fruit.

A vegetarian diet cleanses the blood vessels and when this happens, the entire cardiovascular system receives an increased oxygen supply which allows the body to metabolize fats faster. This raises the metabolic rate. Under a diet such as this, most people can say goodbye to low-oxygen symptoms such as fatigue, depression, confusion and lethargy.

However, the Masai tribe in Africa eat a high protein diet of meat and milk and do not have heart disease. But autopsy studies of 50 warriors who died from other causes showed arteriosclerosis in their heart vessels and in many cases the disease was more extensive than in Americans. The arteries of the Masai were much larger than usual probably due to genetic structure and from walking 20 to 25 miles a day — so the clogged vessels did not result in heart attacks.

[Continued on page 96]





# HEALING

## THE LAW OF LOVE AND UNITY

**W**hat we know as disease is the terminal stage of a much deeper disorder, and to ensure complete success in treatment it is obvious that dealing with the final result will not be wholly effective unless the basic cause is also removed. There is one primary error which man can make, and that is action against unity; this originates in self-love. So also we may say that there is but one primary affliction — discomfort, or disease. And as action against unity may be divided into various types, so also may disease — the result of these actions — be separated into main groups corresponding to their causes. The very nature of an illness will be a useful guide to assist in discovering the type of action which is being taken against the divine Law of Love and Unity.

If we have in our nature sufficient love of all things, then we can do no harm, because that love would stay our hand at any action, our mind at any thought, which might hurt another. But we have not yet reached that state of perfection; if we had, there would be no need for our existence here. All of us are seeking and advancing toward that state, and those of us who suffer in mind or body are by this very suffering being led toward that ideal condition. If we will but read it aright, we may not only hasten our steps toward that goal, but also save ourselves illness and distress. From the moment the lesson is understood and the error eliminated, there is

no longer need for the correction, because we must remember that suffering is in itself beneficent in that it points out to us when we are taking wrong paths and hastens our evolution to its glorious perfection.

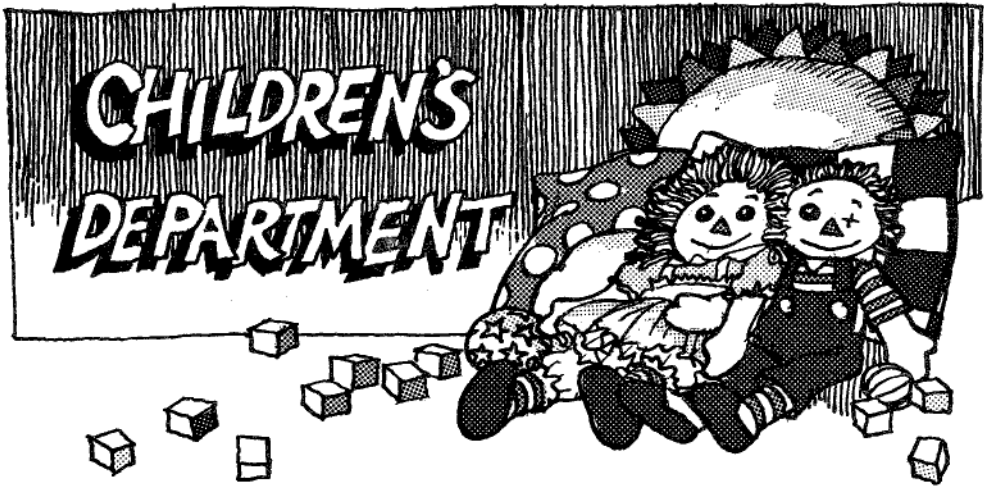
The real primary diseases of man are such defects as pride, cruelty, hate, self love, ignorance, instability and greed; and each of these, if considered, will be found to be adverse to unity...Such defects as these are the real disease, and it is a continuation and persistence in such defects after we have reached that stage of development when we know them to be wrong, which precipitates in the body the injurious results which we know as illness.

☆ ☆ ☆

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 4:15 P.M. when the Moon is in a cardinal sign.

February ..... 5-12-18-25

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*.



## FRANKIE AND THE PLASTER

DAGMAR FRAHME

Frankie threw another bit of plaster down to the floor, and chuckled happily. He was standing on top of a suitcase on the highest shelf of the closet, and had a very good view of the mess he had already made on the floor. "Boy, wait till Mrs. Reid sees that," he thought. "Bet she's going to be mad! But she'll never know who did it."

Frankie dug some more bits of plaster out of the wall, and threw them one by one onto the floor. "This is fun," he said to himself. "Wish I'd thought of it long ago."

"Frankie, where are you?" suddenly asked a voice from inside the wall.

"Oh, oh," thought Frankie. He certainly hadn't expected Mother Mouse home so soon. He had to get out of there in a hurry! Frankie dropped the last piece of plaster he was carrying carelessly on the suitcase, and scuttled quickly to the hole in the wall by the shelf. He looked cautiously inside, but saw no one in the Mouse living room. "Phew," he whispered, brushing his paw over his forehead, "that was close. Mother must still be in the kitchen."

"Here I am, Mother," he called, "in the living room."

"Well come out here, please, and help me put these groceries away."

Frankie, who usually took his time about helping with the groceries, hurried to the kitchen. "Sure, Mother — here, I'll take that," he said, taking a heavy bag of potatoes out of her paw and putting it into the vegetable bin. Mother Mouse looked at Frankie curiously for a minute, but then grabbed for an egg that was starting to roll off the table and forgot all about how unusually gentlemanly Frankie was being all of a sudden.

"What did you do while I was out?" she asked a few minutes later.

"Well — er — I read some, and I — I did some homework," Frankie mumbled, his head deep inside the refrigerator where he was putting the cheese away. (Actually, he *had* done two arithmetic problems and read a paragraph in his history book before he thought of throwing plaster, so he did tell Mother at least *part* of the truth.)

"Good," said Mother. "Isn't it about time for another arithmetic test?"

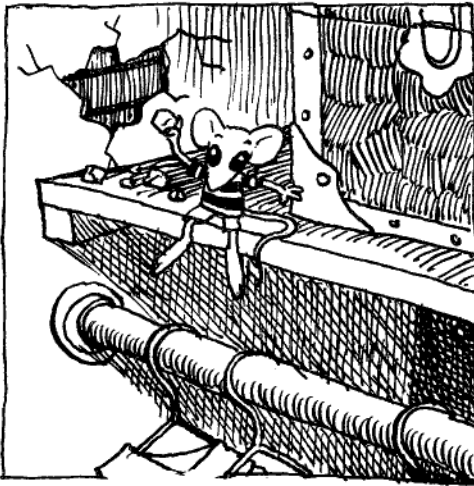
"Yes'm," answered Frankie, wishing Mother wouldn't keep bringing that up. His

last report card had not been too good anyhow, but his grade in arithmetic, as his father said, was "ridiculous." Not because he didn't really understand arithmetic, but because he couldn't be bothered with working problems when there were so many more interesting things to do.

"Thank you for helping so nicely, Frankie," said Mother finally. "Now you'd better run along and finish your homework."

"Yes'm," said Frankie again, and scurried off to his room. He wanted so much to sneak out on the shelf and take another look at the pile of plaster on the floor, but didn't dare. Mother could come into the living room at any time.

Frankie worked on his homework, Mother made the dinner, and all was very still in the Mouse home for about an hour. Father came home, and, as he often did these days, looked at Frankie's homework. "Well, well," he said, in a pleased but rather surprised tone of voice. "You finished it, and all the answers are right. Good work, son." Frankie turned rather red and moved his head so he wouldn't have to look Father in the eye, and Father looked at him long and hard, but said nothing more and left the room.



"Omygosh!" Frankie suddenly whispered, jumping up. He had just remembered

that piece of plaster lying on the suitcase. If his parents ever saw that — the plaster on the floor could have come from any place — but if a piece of it were lying on the suitcase, they would certainly know that he had done it. And then he'd be in for trouble!! Mother and Father had told him over and over about how lucky they were to live in a quiet house like Mrs. Reid's — who didn't have a cat, never set out mouse traps, and maybe didn't even know they were there. That's why Father had built their house off the shelf instead of the floor — so they could stay hidden much better. His parents were always telling him that he should do nothing to annoy Mrs. Reid, and that if he *must* get into mischief, he should at least do it outside somewhere.

The Mouse family sat down to dinner — after Mother finally managed to tear Father away from his newspaper — and was enjoying a delicious meal of cheese salad, cheese and onion soup, cheese omelette, cheese and asparagus, cheese-cake, and, for Frankie, a cheese shake.

Suddenly Mrs. Reid's front door slammed shut with a terrible bang which made Mother jump up from her chair, made Father spill his soup and caused him to say a few words rather loudly that probably shouldn't have been said at all, and even scared Frankie. Mrs. Reid must have had her arms full of packages, because she was usually a very quiet lady and certainly never slammed her door if she could help it.

The sound of paper rattling and packages being opened came from downstairs, and the Mouse family settled back to finish dinner. Frankie was just slurping up the last of his milkshake — Mother opened her mouth to say something about that noise, but decided to let it go — when they heard a shriek from below which made them all jump out of their seats.

"Oh, good GRIEF! Where did this mess come from?" Mrs. Reid, whose voice could hardly be heard when she talked on the telephone, and who always spoke more quietly than any of her guests, had certainly forgotten today that she was supposed to be a very quiet lady, and was talking — evidently

to herself — at the top of her lungs. “I just cleaned this closet yesterday, and look at the floor now! I wonder what caused that — Ohhhhh —” she said, in a suddenly softer and rather scared voice. “I wonder if I have mice.”

All was quiet for a few minutes while Mrs. Reid went on looking at her closet floor. Mother and Father Mouse were wondering what could possibly have happened to make Mrs. Reid wonder if she had mice, and Frankie was wondering how he was going to keep his parents from discovering that he was the cause of all the trouble.

“Oh, well,” said Mrs. Reid a few minutes later. “I’m much too tired to clean this up tonight. It will just have to wait till morning. Guess I’d better get some mouse traps in the morning, too.”

With that, Mrs. Reid went off into another room, and Mother and Father Mouse looked at each other for several long minutes.

“I’m going out there to see what she found,” said Father.

“Yes,” said Mother hesitantly, “I suppose you’d better. But be careful.”

Father went out on the shelf and looked down, while Mother and Frankie stayed inside their hole, peering at him anxiously — Mother because she was worried about Father, and Frankie because he was worried about himself. They watched Father looking down at the floor for some time, and as he turned and started to climb up on the suitcase, Frankie quietly crept off to his bedroom.

Father walked across the suitcase, bending over once to pick up something, and then took a few turns around the shelf, investigating several things that he seemed to notice in the wall. Then he walked slowly and thoughtfully back into the hole, looked at Mother Mouse significantly and said, “That boy!” and roared:

“FRANKLIN McDONALD MOUSE,  
COME OUT HERE AT ONCE!!”

“Yipe,” said Frankie who, as far as he

could remember, had never been called by his full name before.



He crept back into the living room as slowly as he could. When he saw his father’s face, his heart sank all the way to his toes. Father was furious!

“What is this?” asked Father, holding something out for Frankie to see.

“It looks —” whispered Frankie, “it looks — sort of — like plaster.”

“And how do you suppose plaster got on Mrs. Reid’s suitcase?”

“I don’t know,” whispered Frankie.

“Don’t you? And I suppose you don’t know how that pile of plaster got on the floor of her closet, either?”

“No,” whispered Frankie for the third time.

“FRANKLIN,” thundered Father as though Frankie were still in the other room, “I am not in the mood to play games. We are in a desperate situation and I want the TRUTH — all of it. How did that plaster get on the floor?”

Frankie swallowed. He looked at Mother Mouse for help, but her face looked as miserable as Father’s looked angry, and she said nothing. “I — I — threw it down,” said Frankie finally, when he saw that he wasn’t going to get out of this one. “I thought —

well, it seemed like it would be fun."

"FUN!" raged Father. "I suppose it's going to be fun to get caught in those mousetraps, and fun to have to sneak around here the way we never did before! Well, now I'll tell you something else that's going to be fun. Tonight when Mrs. Reid is in bed you are going down there and clean all that up. There's still a chance that, if she doesn't find the mess in the morning, she may think it was all a dream."

Frankie looked at his Father. "Me — clean that up — down there? But — but — what if Mrs. Reid wakes up and sees me?"

"That, Franklin, will be your problem. It is time you learned to look out for yourself."

"Oh, Bruce, do you think —" began Mother Mouse, but Father looked at her so sternly that she said no more.

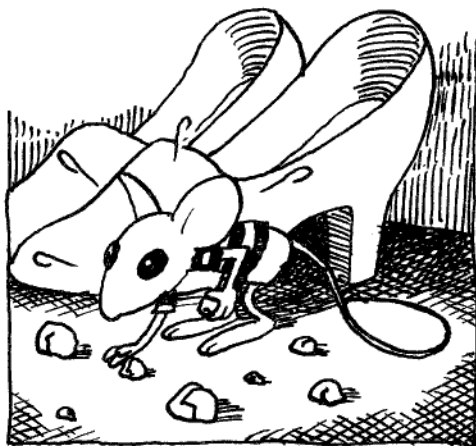
"Now, Franklin," continued Father, "I want you to go down there one half hour after Mrs. Reid's light goes out. She should be sound asleep by then, and you'll need plenty of time to clean up. And there is not to be one speck of plaster left on the floor. Now good night. Mother and I are going to bed.

Father strode off toward his bedroom followed by Mother who looked sadly at Frankie and murmured softly "Good night, dear," before she closed the door. Frankie sat down, stunned. He just couldn't believe that Father would make him go down there — all by himself. He had never been on Mrs. Reid's floor before — it was too dangerous. Even Father never went there, except one night after a party when there were several delicious crumbs of cake dropped on the floor which Mrs. Reid hadn't noticed. Father got them as a special treat for Frankie, but Mother had been so upset that Father never went down there again for fear of worrying her.

In a little while Mrs. Reid turned off her light. Frankie waited listening to the clock ticking and other night sounds which now seemed to be terribly loud. After half an hour, Frankie took a deep breath and, shaking so hard he could barely stand still, started down to the floor of the closet.

(What he didn't know was that, as soon as he was out of sight, Father and Mother who, of course, had not gone to bed at all, tiptoed out of their room and stood at the edge of the shelf watching him, Father ready to jump down at any second if Frankie was in danger.)

Frankie started work — and it was a hard job. The plaster kept breaking into smaller and smaller pieces every time he picked some up, and he began to think that he would never get every speck off the floor, the way Father had insisted. Twice he heard sounds that made him stop in his tracks, tail, whiskers, and ears standing straight up with fright. Each time it turned out to be Mrs. Reid moving in her sleep, but to Frankie it sounded like a whole army of goblins and cats, ready to snatch him.



Finally, after about two hours, he was finished. He looked at the floor one more time, and didn't see a single speck of plaster. By this time he was so tired and scared that he could hardly get back up to his hole. Mother, still watching, wanted to help, but Father wouldn't let her. "He's learning quite a lesson tonight," he whispered, "but I want him to learn all of it." And so Father and Mother tiptoed back to their room and, as soon as they heard Frankie safely upstairs again, Father shut the door.

Frankie dragged himself to his room and flopped down on his bed, clothes and all. When he woke up it was morning — long past the time when he usually got up. For a moment, he couldn't remember why he was lying on top of his bed with his clothes on, and when he did remember, he wished he hadn't. He did not want to go out and face his parents — in fact, he wanted to stay in bed forever. But he *was* hungry, and could smell the pancakes that mother was fixing, and so he finally got up, washed his face, combed his hair, put on a clean shirt, and went down to the kitchen.

"Good morning, Franklin," said Father, as if nothing had happened.

"Good morning, dear," said Mother, giving him a hug with one paw as she turned a pancake with the other.

Frankie looked at them somewhat surprised. "Good morning," he said finally, and sat down at the table.

Mother served the pancakes, and Father started telling her about something he had heard on the morning news. Soon they were talking about all kinds of things — everything, it seemed, except what had happened the night before — and Frankie finished his pancakes hungrily, saying nothing.

Mother had just started to clear the table when Father suddenly caught her paw. "Shhh — listen," he whispered.

They could hear Mrs. Reid moving around downstairs, her footsteps coming closer and closer to the closet. Mother, Father, and Frankie quickly made their way to the shelf and tried to peer over the side while still keeping hidden.

Mrs. Reid brought her dustpan and broom into the closet. She set down the dustpan, lifted the broom to sweep, and suddenly set it down, her mouth open. She looked at the floor, rubbed her eyes, and looked again.

"My land," she said. "There — there *is* no plaster. But I could swear I saw a pile of it here last night. I *know* I did."

She leaned against the wall of the closet, while Father, Mother, and Frankie held their breath. Then she sighed. "Well, I sure must

have been dreaming," she said finally. "Whatever it was I thought I saw last night is definitely not here now. What a dream! Goodness, I hope I don't have any more like that!"

Taking one last look at the floor, she picked up the broom and dustpan and left the room.

Father, Mother, and Frankie went silently back into their hole, Father sat down on the couch, Mother on a chair, and Frankie, feeling limp, sat down right in the middle of the floor.

"Well, I guess that means we're safe," said Father, smiling.

"Yes," Mother smiled too.

"You did a good job down there last night, Frankie," went on Father, still smiling. "It took a lot of courage, especially when you heard those noises."

"How did you — I mean — weren't you asleep?" asked Frankie, amazed.

"No, dear, we weren't asleep," said Mother softly. "We were on the shelf watching you all the time. Father would have been right down if you had ever been in trouble."

"Gosh," said Frankie, looking first at Mother and then at Father, who continued to smile at him. "Gosh," he repeated, "and I thought — —"

Frankie looked down at the floor.



Then he said, "It sure was stupid of me to throw that plaster.

I'm glad you made me clean it up — and I'm glad I *could* clean it up. For a while there I didn't think I'd be able to get all those specks of plaster. I promise I won't do anything dumb like that again, even if it does seem like fun."

"No," laughed Father kindly, "I don't think you will either, Frankie. But you know what would be fun? How about going down to the beach for a picnic this afternoon? I

really think we could use a little relaxation."

"Oh, boy," said Frankie, "that's great. Can I ask a friend to go along?"

And as the Mouse family got ready for their picnic, Mrs. Reid was doing her breakfast dishes, shaking her head every so often as she thought about her dream. "Maybe I've just been working too hard," she told herself. "Think I'll call up Agatha and see if she doesn't want to go to the beach for a picnic this afternoon. I really think I could use a little relaxation.

### THOUGHTS ON THE WAY

[Continued from page 82]

ever now, is the moment, the means to transcend time. *This* place, ever here, is the place to transcend the finitude and fixity of space. Here Now is the focus of worlds visible and invisible: if we but conceive it. Here is the door to the Kingdom of God: May we so find it. Now beats the heart, the pulse of eternity. In the soil of Now we plant our spiritual seed-promises that shall yield us spiritual harvest — fat or lean, according to the measure of our applied wisdom and our dynamized will. All we need is here. What we don't yet know is here. What we shall be is here. Let us endeavor frequently to re-mind our thinking and re-member our being and ever work this fertile ground of our present spiritual awareness that we may grow more consciously into God.

should watch the audience to insure they are following what we say. If we cannot tell by looking at them if they are following us, we can ask them questions. If the audience is not following what we are saying, we should go back and re-explain or try a different approach.

3. Sometimes ideas which are presented can have an emotional effect. We should try to be aware of the emotional effect of what we say so that we can have some control over it. If emotions start to build in a direction in which we do not want them to go, we should change our approach.

4. We should not let our talk wander. We should stick to one idea until we get it across. We should go slowly enough that the idea which we are presenting has time to form in the minds of the listeners. Difficult points may need to be stated several times in different words and be accompanied with explanations and illustrations.

Christ gave us the commandment, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind....And you shall love your neighbor as yourself." If we love God we will seek to know his Wisdom. If we love our neighbor as ourself we will want to transmit that wisdom to our neighbor and will develop the sympathy and understanding needed to be able to communicate the wisdom effectively.

### SHARING WISDOM

[Continued from page 69]

2. When presenting ideas to others the ideas must be put in a language understandable to one's audience. We need to be aware of the words, concepts and beliefs which the listeners already understand or hold, and then explain the new ideas we wish to get across in terms of what they are already familiar. (If I was visiting you and intending to tell you what my house was like, I could do so by comparing it with your house.) We



The body is to be kept without disturbance in a quiet room, at a low temperature (without embalming) for three and one-half days *immediately following* death.

Cards of instruction for the care of one's body after death according to the Rosicrucian Fellowship method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

#### MORTICIANS EQUIPPED TO CARE FOR THE DEAD ACCORDING TO ROSICRUCIAN FELLOWSHIP METHODS

##### ARIZONA

Prescott—Ruffner Funeral Home, 303 S. Cortez, 86301

Tucson—Adair Funeral Home, 1050 N. Dodge Blvd., 85716; 4519 N. Oracle Rd., 85705

##### CALIFORNIA

Altadena—Mountain View Mortuary, 2400 N. Fair Oaks Ave., 91001

Belmont—Carlmont Chapel, 1101 Alameda, 94002

Chula Vista—Humphrey Mortuary, 855 Broadway, 92011

Costa Mesa—Smith-Tuthill-Lamb Mortuary, 427 E. 17th St., 92627

Fresno—The Neptune Society, 1456 W. Shaw, 93711

Glendale—Forest Lawn Memorial Park

Laguna Beach—Laguna Beach Funeral Home, 976 Coast Blvd. S., 92651

Lancaster—Halley Olsen Funeral Chapel, 44802 N. Date Ave., 93534

Loma Linda—Emerson-Bartlett Memorial Chapel, Barton Rd. at Waterman Ave., 93254

Long Beach—Mottell's Mortuary and Chapel, Third and Alamitos, 90812

Los Angeles—Reed Bros., Tapley & Geiger, 2045 W. Washington Blvd., 90018

Pierce Bros., 720 W. Washington Blvd., 90015

Oakland—Chapel of the Chimes Mortuary, 4499 Piedmont Ave., 94611

The Truman Co., 2935 Telegraph Ave., 94609

Oceanside—Berry-Bell Mortuaries, 716 First St., 92054

Chalet Chapel of Memories, 602 Fourth St., 92054

Oceanside Mortuary, 602 S. Hill, 92054

Palmdale—Chapel of Valley Mortuary, 38141 N. 6th St. E; 93550

Halley Olsen Funeral Chapel, 1818 E. Palmdale Blvd., 93550

Palo Alto—Memorial Cremation Society, 560 San Antonio Rd., 94306

Redlands—Emerson-Bartlett Memorial Chapel, 705 Brookside Ave., 92373

Redwood City—Lang & Tinney, 717 Jefferson Ave., 94063

Sacramento—Sierra View Funeral Chapel, 6201 Fair Oaks Blvd., 95608

San Bernardino—Shaws Funeral Home, 1525 W. Waterman, 92405

San Bruno—El Camino Funeral Chapel, 180 El Camino Real, 94066

San Clemente—Lesneski Mortuary, 640 S. El Camino Real, 92672

San Diego—Bonham Bros., 1774 Fourth Ave., 92101

Merkely-Mitchell Mortuary, 3655 Fifth Ave., 92101

San Francisco—Memorial Cremation Society, 2242 Geary Blvd., 94115

N. Gray & Co., 1545 Divisadero St., 94115

San Jose—Dowdle, Emerson, 1066 S. Second St. 95125

Lima, Salmon, Erickson, 710 Willow St.

Oak Hill Mortuary, S. First at Curtner

Williams Funeral Chapel, 345 E. Santa Clara St.

Santa Barbara—McDermott-Crockett Mortuary, 1903 State St., 93101

Santa Monica—Moeller, Murphy & Moeller Funeral Home, 1230 Montana Ave., 90403

Whittier—White Emerson Co., 13304 E. Philadelphia, 90601



## COLORADO

Denver—Howard Mortuary, E. 17th Ave., & Marian Pkwy., 80218  
 Fairmont Cemetery Assoc., E. Alameda Ave., & Quebec St., 80222  
 Greeley—Adamson Mortuary, 827 Fifth St., 80631

## FLORIDA

Bradenton—Bayshore Funeral Home, 5827 14th St. W. (US 41), 33507  
 Inverness—Hooper Funeral Home, P.O. Box 305, 32650  
 Miami—Van Orsdale Mortuaries  
 St. Petersburg—John S. Rhodes, Inc., 635 Fourth St. N., 33701  
 Tampa—F.T. Blount Co., 5101 Nebraska Ave., 33603

## ILLINOIS

Chicago—Haggard Funeral Home, 5917 W. Irving Park Rd., 60634  
 Johnson Mortuary, 2681 N. Orchard St., 60614  
 Elmhurst—134 S. York Rd., 60126

## INDIANA

Indianapolis—Paul C. Dorsey, 3925 York St., 46221

## JAMAICA, W.I.

Kingston—Sam Isaacs & Son, 14 Hanover St., W.I.8

## KENTUCKY

Louisville—Herman Meyer and Son, Inc., 1338 Ellison Ave., 40204

## LOUISIANA

New Orleans—Tharp-Sontheimer-Tharp, 4117 Claiborne Ave., 70125

## MASSACHUSETTS

Boston—Rogers Funeral Home, 380 Cambridge St., 02141

## MICHIGAN

Royal Oak—Wm. Sullivan & Son Funeral Home, 705 W. Eleven Mile Rd., 48071

## MINNESOTA

Minneapolis—Burr-Goranson Funeral Home, 3040 Lyndale Ave., S., 55408  
 Welander-Quist Co., 1825 Chicago Ave; 1200 W. Broadway, 55404

## MISSOURI

Kansas City—D.W.Newcomer's & Sons, Brush Creek & Paseo, 64110

## NEVADA

Carson City—FitzHenry's Capital City Mortuary, P.O. Box 1775, 89701

## NEW JERSEY

Cape May—Evoy Funeral Homes, Bayshore Rd., R.D.2, 08204  
 Point Pleasant—Van Hise & Callagan Funeral Home, 812 Arnold Ave., 08742  
 Trenton—Ivins & Taylor, 77 Prospect St., 08618

## NEW MEXICO

Albuquerque—Fitzgerald & Son Funeral Directors, 3113 Carlisle Blvd, N.E., 87110

## NEW YORK

Elmsford—Omega Funeral Service, 72 E. Main St.  
 Rochester—Genessee Funeral Home, 596 Genessee St., 14611  
 Staten Island—Menorah Chapels, 28 Eltingville Blvd., 10312

## OHIO

Cleveland—Boswell-Jones Mortuary, 13613 Euclid Ave., 44112

## OREGON

Ashland—Conger-Morris Chapel, Fourth & C., 97520  
 Medford—Conger-Morris Funeral Directors, 715 W. Main St., 85704  
 Portland—Colonial Mortuary (Holman & Lutz, Inc.) N.E.14th & Sandy Blvd., 97232

## PENNSYLVANIA

Erie—Chester A. Schaal, 550 W. 9th St., 16502  
 Philadelphia—Bringhurst-Bair Funeral Directors, 3925 Chestnut St., 19104

Pittsburgh—Blank Bros. Inc., Funeral Home, 15213

Reading—Francis F. Seidel, Inc., 117 N. Fifth St., 19601

TENNESSEE

Memphis—Memphis Funeral Home, 1177 Union Ave., 38104; 5599 Poplar Ave., 38117

TEXAS

Dallas—Restland Funeral Home, Greenville Ave. & Valley View Lan., 75231

WASHINGTON

Bremerton—Miller-Reynolds Funeral Home, 669 Sixth St., 98310

Seattle—Home Undertaking Co., 1410 N.E. 115th St., 98168

West Home Funeral Chapel, 4400 California Ave., S.W., 98116

Acacia Funeral Home, 15000 Bothell Way, N.E., 98155

Booth-Ashmore Mortuary, Inc., 1422 Bellevue Ave., 98122

Howden-Kennedy Funeral Home, 3909 S.W. Alaska, 98116

West Funeral Home Chapel, S.W. California Ave. & Genessee St.

WISCONSIN

Milwaukee—Heiden & Lange, 3116 N. Third St., 53214

Slattery Funeral Home, 1500 S. 73rd St. 53214

OXYGEN

[Continued from page 86]

The truth about America's dietary habits is that most people don't realize they are eating foods that poison their systems and block their spiritual evolution. Perhaps the greatest harm is done by the standard breakfast of bacon, eggs and white toast with butter, which immediately works to reduce oxygen and energy and stimulate the desire nature.

The standard American diet of heavy meat consumption is poison to body, mind and spirit. Now I ask you, who needs it?

SCIENCE, RELIGION CAN JOIN FORCES

[Continued from page 79]

constrictive view of nature, humanity and God we have inherited," he said. "It not only is anti-nature; it is anti-human..."

But he said, "the new partnership of faith and science that is emerging acknowledges the unity of creation, that is the oneness of nature, humanity and God."

That view was also urged by others on the second day of a two-week World Conference on Faith, Science and the Future sponsored by the World Council of Churches in cooperation with the Massachusetts Insti-

tute of Technology. There are about 480 official participants and 300 accredited visitors at the session.

With a broadened perspective, "we might make scientific-technical knowledge a good rather than a bad master," said scientific historian Jerome Ravetz of the University of Leeds, England.

This article is somewhat dated since it only recently was sent to us by a correspondent, but we believe that the subject matter remains timely. All endeavors such as this — and, slowly but surely, they will continue — to establish cooperation and harmony between the forces of science and the forces of religion will help hasten the destined unification of these two disciplines.

Physical science, by definition, traditionally has worked only with "realities." The sooner scientists come to recognize and accept the reality of the creative Power known as God and the natural, supra-physical — as well as physical — Laws through which this Force operates, the more readily they will penetrate the myriad "mysteries" of the universe which they now are trying to unravel.



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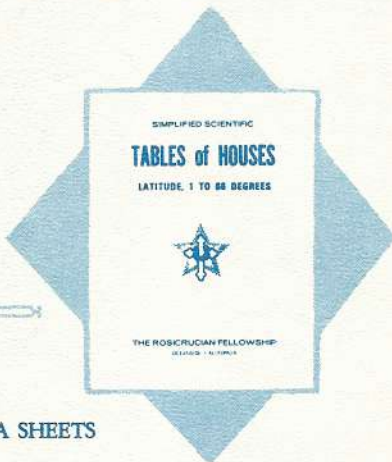
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