

Rays from the Rose Cross

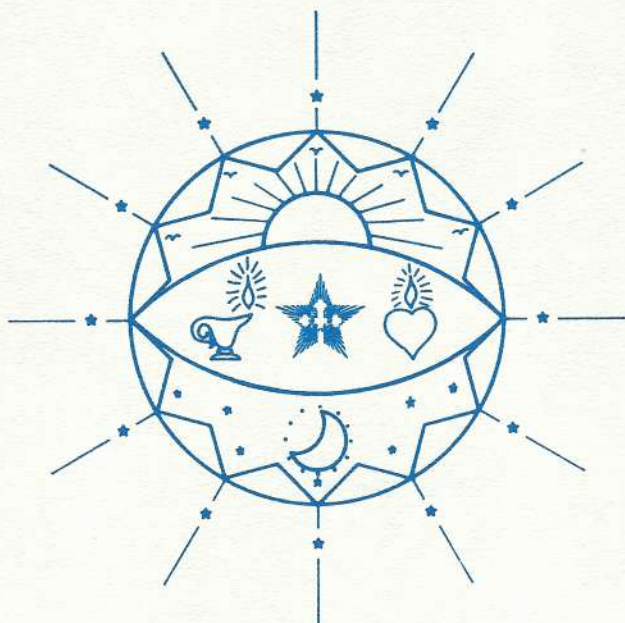
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Rays from the Rose Cross

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

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The Rosicrucians and Their Work

THE ROSICRUCIANS constitute a Brotherhood that is devoted to the unfoldment of the faculties in man, an exploration of the deeper laws of Nature, and the establishment of a Christian Fellowship upon Earth.

THE ROSICRUCIANS constitute a Secret Order, but they work exoterically through individuals and groups. The Rosicrucian Fellowship is such an organization. It is designed to make the Western Wisdom Teaching available to all who seek logical, scientific answers to the mysteries of life and being.

THE ROSICRUCIANS work specifically with the people of the Western World, and their methods of spiritual unfoldment are designed especially to meet the intellectual and religious needs of these people.

THE ROSICRUCIAN SCHOOL aims to emancipate the individual from dependence on externals and to achieve instead a satisfying reliance on the God within.

THE BROTHERS OF THE CROSS labor to bring about a balanced development between the head and the heart — reason and intuition. They work to re-establish the unity of the three fields of human endeavor and expression: Art, Religion, and Science.

THE ROSICRUCIAN ORDER was founded in the fourteenth century by Christian Rosenkreuz, a messenger of the Great White Lodge of Divine Hierarches who guide humanity upon the path of evolution.

THE ROSICRUCIAN BROTHERHOOD is one of the world's seven Lesser Mystery Schools. Its twelve Brothers, together with its thirteenth member, the Leader, have no material organization, so that their work is unknown to all except the initiated.

THE ROSICRUCIAN FELLOWSHIP is a school existing for the purpose of informing inquirers and instructing pupils in the necessary preparatory work that leads ultimately to the Mount of Illumination.

from the desk of



THE EDITOR

THE UNIVERSAL BOND

We cannot afford to sever ourselves from our fellow men. A man who has evolved his spiritual nature and found access to the higher realm should be filled with concern for his neighbor. If he is not, his involvement with the spiritual is only superficial.

Many of us now and again have the desire to "get away from it all" to an isolated cabin in the mountains, or to shut the door of our city apartment and "keep the rest of the world out." Sometimes, of course, periods of isolation are required for us to restore ourselves or renew our acquaintance with ourselves and our ideas and ideals. After such periods of rest and peace, however, we must return to the fray of daily living among our fellow men if we are to fulfill our earthly and evolutionary obligations.

Other people, we think, get themselves into the worst messes! If they would only approach all matters with *our* understanding, regard all confrontations with *our* insight, abide by *our* philosophy, and, in general, exhibit *our* common sense and wisdom, the world would not be in its present muddle. *We*, after all, know exactly how to clear up the mess, and if *they* would only do as we suggest, all would be well.

We should know, however, that everyone is different and subject in different ways to different influences. Lifetimes of individuality have engendered extreme diversity among members of the human race, and by now no two people can be expected to respond in exactly the same way to the same stimuli. Besides, what assurance have we that our personal approach is correct in every case?

If we are sure that the Western Wisdom Teachings are the right way for us, splendid. And if *we are* sure, let us stop to consider just how completely we follow those Teachings in practice. Very few students can honestly appraise their conduct as near perfect in this regard. So, we see that we have a great deal of improvement to bring about within ourselves before we can begin to point accusing fingers at other people.

Then, we must remember that all of our fellow men are not yet ready to accept Teachings as advanced as the Rosicrucian Philosophy. We cannot force the Teachings on them, nor can we expect their conduct to be that which is avowed by adherents of the Teachings. We must, in short, make allowances for the tremendous differences that exist among our fellow men.

At the same time, we must retain the concern for our neighbors that is implicit in true spirituality — concern that manifests itself in *our* actions, and is not dependent for its

existence on *their* actions or words. We cannot force them to behave as we think is best, but we must force ourselves to behave toward them as we *know* is best.

All of which brings us right back to the fact that the source of all our problems, all our differences with other people, and all the unpleasant situations with which we must deal, lies ultimately deep within ourselves. It is not what *they* do, it is what *we* do, each individually, that determines the nature of the interactions in which we become involved.

If a need for our service is evident, we must rise to the occasion regardless of our feelings about the person concerned. The sense of brotherly love, or, if nothing else, the *conscience*, that inclines us toward performing the service, must lie within us and dominate our thinking, regardless of the personality of the other person. If it does not, or if we happen to be so repelled or annoyed by the person that we withhold the service for that reason, then something is lacking within us that we will have to develop, and the sooner, the better.

Not only may we not, as spiritual aspirants, sever ourselves from our fellow men, but also, we must actively reach out to them, making their concerns our own. Until we can do this willingly, joyfully, spontaneously, and in complete disregard of our personal plans and prerogatives, we will still be imperfect as far as our potential development in this period of our evolution is concerned.

It is often said, but rarely fully understood, that, since we are all one in God, what affects one human being anywhere affects all human beings everywhere. Although we individually may try to isolate or erect around ourselves walls of indifference or ill feelings, such barriers to positive and helpful interaction with our fellow men cannot long remain.

The Aquarian Age of universal brotherhood is fast approaching, and the Ego who cannot or will not adapt himself to those conditions will be left behind, forced to continue his evolutionary journey in the rear echelon of humanity rather than among more progressive Egos. We must *force* ourselves, if necessary, to put our brothers' needs ahead of our own, and to be prepared at any time to render loving service unto them, regardless of what their attitude toward us may be.

THE ROSICRUCIAN

The brilliance burning at the core
Of life is manifest to me;
The Rose of Heaven I adore
In solemn trance of Ecstasy.
I am a man, like other men without —
For none may pierce the Veil
Save he who is born of Fire and Spirit
Such prevail.
The air I breathe is pure delight,
My food is heaven's celestial bread;
I know the secret of the Light
That shone before the World was made.
Time is a stranger of my Lord
And space is a thin dissolving dream.
Round me lies the Eternal Whole,
Hence emanates the Cosmic Stream.

EARLY REPRESENTATIVES OF THE ROSE CROSS

ANN BARKHURST

The emblem of the Teutonic Knights was a black cross on a white mantle; that of the French Temple was a red cross on a white mantle; and the Spanish Order was formed a few years after the French Order. These three were independent, each under the protection of its own king or emperor. The French King, Philip le Bel, demanded that his Knights elect him as Commander of the Templars. This they refused to do, electing instead Jacques de Molay. In revenge upon them, Philip le Bel conspired with the Pope to suppress the Order. He summoned de Molay to Paris to discuss the idea of uniting the three military orders in one, then imprisoned him and other leaders, condemned them on charges of heresy, burned them at the stake, and confiscated as much of the treasure of the Order as he could lay his hands on.

While the kingdom of Jerusalem stood, and while it was guarded by the Knights of the Temple, the legends of the Holy Grail were popularly supposed to be descriptive of them; but when the French Order was



destroyed and the English Order suppressed, the Grail Sanctuary was described as still existing in secret in the mountains between France and Spain; or in the mountains of Germany; or again, in the Orient or in the Caucasus.

Wolfram von Eschenbach

Our interest in Wolfram von Eschenbach's Parsifal lies precisely in the various items which seem to show heretical beliefs

on the poet's part; and the stories of the Grail generally reflect the burning interest of the twelfth and thirteenth centuries in the real nature and meaning of the Christian communion. Celibacy was not yet enforced too strictly upon the clergy; so it is not in the least strange that the priestly knights of Wolfram's Grail Castle are married men, like the priests of the Greek and Eastern Churches.

Spain continued to be a source of enlightenment for Europe until after the Moors and Jews were driven out by Queen Isabella in the fifteenth century. Spain then became the narrowly Catholic nation which it has remained until this day. Some of the Moors returned to Damascus, others migrated to Africa. "Solomon's Table" was taken to a new Medina, City of the Table, in Arabia.

The thirteenth century, which was marked by the violent crusades against the Manicheans in the South of France, in which only the Spanish kings offered assistance, saw the real upsurge of the forces which culminated in the Reformation.

Wolfram von Eschenbach was born somewhere around 1170. His work follows upon the pattern of Chretien de Troyes' Grail stories. He began writing his *Parzival* somewhere around 1197 or 1198, a decade or so after the downfall of the Kingdom of Jerusalem which took place in 1185.

Parzival or *Parsifal* is much the same character as the *Percival* of the English legends. Eschenbach, the village of Wolfram's birth, is located in the Duchy of Swabia, on the edge of Bavarian territory, and the poet speaks of "we Bavarians." There are other towns also named Eschenbach, but Wolfram describes, for example, Abenberg Castle, which stands east of the town of Eschenbach, near Ansbach. Other details as well pinpoint this particular village as Wolfram's home.

Wolfram appears with Tannhauser in Wagner's opera at the song festival held by Herman of Thuringia at Wartburg Castle, which is in central Germany. Tannhauser is credited by legend with having written

the *Nibelungenlied*, suggesting that he was really a devotee of the old religion, which accounts for his attending the secret revels in the forest as told in Wagner's *Tannhauser*.

Wolfram ascribes the origins of the Grail story to a book found by a certain Kyot in the library at Toledo; which was written in the second century A.D. by one Flegetanis, son of a pagan and a Jew.

Wolfram's *Parsifal* was written, apparently, in the half century accompanying the wars against the South of France, where Manichaeism flourished. Wolfram cannot be called a contemporary of C.R.C. of course; for C.R.C.'s life — in tradition — begins not earlier than the latter half of this century in which the poem was written. He and Chretien both come a century earlier than C.R.C. But we learn from Wolfram that the true Grail story goes back to early Judeo-Egyptian Christianity, and that the story of the Grail is really written in the stars of heaven.

It is undoubtedly true that the Revival of Learning received a new stimulus in the fall of Constantinople to the Turks in 1453, when scholars arrived in Rome with their Greek and Latin books and their knowledge of Arabic and Greek science. It was Picus di Mirandola who introduced the Kabbala into Italy, and from him it entered Germany by way of John Reuchlin, who played so great a part in the Reformation. This scholar took the Greek name of Capnion, which is the equivalent of his German name Reuchlin, which means smoke. It was a custom of the times to do this, like the fourfold interpreting of Dante's *Divine Comedy*, or the fourfold interpretation of the scriptures by the kabbalists. So also Gerard, whose name means Amiable, took the name of Desideratus Erasmus; while Schwartzert — black earth — took the name of Melanchthon and became Luther's right-hand man and authoritative scholar of the German Reformation. Note here that Comenius, the Rosicrucian, led a Reformation in Bohemia a century earlier than Luther's in Germany proper.

Many European noble families show the Cross, Rose, and Star in their emblems; and from among such families came that individual, anonymous to this day, known only under the symbolic name of Christian Rosenkreuz.

Albertus Magnus

There were Rosicrucians in the Church of Rome itself, and in the Synagogue, too, unknown as such to their fellow religionists. We see the symbolism in Dante's Paradise, as well as in Jean de Mueng's Romance of the Rose; and it is not beyond possibility that St. Thomas Aquinas (1226-1274) was a secret member of this group, for it was Aquinas who, adopting the revolutionary thinking of Peter Abelard, showed that Reason might be looked upon as the action of God's Wisdom in the human mind, and that Faith might be reconciled to Reason. In an age of mysticism he could not avoid being a mystic, like all other scientists of the time, and he recognized that when Reason seems to fail in its flight to the Infinite, then the authority of Revelation must be called in; and, as a loyal Roman Catholic, he took that authority to be the Pope, speaking ex cathedra from Rome. At least he seemed to do this. It is well known that he studied alchemy and astrology under Albertus Magnus, and that both men had a certain reputation as magicians. Albertus Magnus was born in 1193, of a noble family, in the Duchy of Neuburg on the Danube. He entered the Dominican Order. In 1244 Thomas Aquinas became his pupil. The two men, Master and Pupil, are credited with having constructed a brazen robot, which could speak and act as a man-servant. Aquinas later destroyed this robot in a fit of rage, for which his master rebuked him, but they did not bother to create another one. Is this merely an echo of the ancient Greek tale of the brazen man of Telos, or a genuine mechanical man? Albertus Magnus died at Cologne in 1280, aged eighty-seven.

Artephius and Alain de Lisle

Two other alchemists of the thirteenth century, predecessors of C.R.C., were Artephius and Alain de Lisle. Artephius claimed to be more than a thousand years old, and some of his disciples thought he was in fact Apollonius of Tyana reappearing to instruct mankind. Apollonius of Tyana was a contemporary of Jesus of Nazareth, but outlived him, in the first century A.D. De Lisle was born early in the thirteenth century. Like other alchemists, he was supposed to have found the Elixir Vitae, the water of life or immortality. He died in 1298 as a friar at the abbey of Cîteaux, aged 110 — like Joseph of biblical fame. It is said of him that he wrote a commentary on the prophecies of Merlin.

Arnold de Veileneuve

Definitely contemporary with C.R.C. was Arnold de Veileneuve, born 1245, astrologer and alchemist and accused sorcerer. A very peculiar recipe for the Elixir is attributed to him which is obviously meant to mislead. Part of the medicine consisted, however, of such innocent things as ointment of the juice or marrow of cassia, and a plaster put over the heart made up of oriental saffron, red rose leaves, sandalwood, aloes, and amber, in oil of roses and white beeswax. To this were added some witches' brews of various sorts which need not be described here.

Pietro d'Apone

Another contemporary of C.R.C. was Pietro d'Apone, another physician, astrologer, alchemist, and supposed sorcerer. He was accused of keeping seven demons in seven crystal vials, who instructed and aided him in sorcery. Each demon presided over a particular aspect of knowledge: philosophy, alchemy, astrology, medicine, poetry, music, and painting — evidently a reference to the fallen Angels as described in the Book of Enoch, and also reminiscent of the seven

planetary genii who preside over the departments of knowledge.

D'Apone spoke openly of his unorthodox views, and on returning to Italy after long residence in Paris and other cities he was taken by the inquisition, condemned as a heretic and sorcerer, and tortured on the rack. He died in prison, but his bones were afterward dug up and burned in public.

Raymond Lulli

Still another contemporary of C.R.C. was Raymond Lulli, a follower of the teachings of Geber, the famous alchemist of Damascus. He was born in Majorca in 1233. He travelled to Spain where he had great success at the court of St. James, and eventually became an alchemist. It is claimed that he had great success in making gold out of base metals in England, but actually was paid by King Edward of England for services performed. His journey to England is put by some as having been taken in 1312, so that it would be Edward II who was his sponsor, rather than Edward I. He went as a missionary to the Moslems and was stoned, as a result of which he died, around 1314.

Paracelsus

Among later representatives of the Rose Cross Max Heindel mentioned Paracelsus, Comenius, Von Helmont, Jakob Boehme, Francis Bacon, Robert Fludd, William Shakespeare, the Comte de St. Germain, Mesmer, Goethe, and Wagner.

Paracelsus was born at Einseidein, near Zurich, in 1493 — the year after Columbus discovered America. His name was Aurelius Theophrastus Bombastes Paracelsus von Hohenheim. He began to use the name Paracelsus while still in his youth. He was trained in the arts of healing and medicine by his father, who was a physician. He traveled through most of the nations of Europe, and to Egypt and Tartary, studying alchemy and related arts and sciences. He has been called "the first Rosicrucian"; at any rate it was he who started the practice of

requiring prescriptions for drugs. His distinguished life ended by murder in 1541, as suggested by the exhumation of his bones, which showed a fracture of the skull.

One of the legends about him was that he kept Spirits imprisoned in the hilt of his sword, and again, that he held the spirit "Azoth," captive in a jewel, and this spirit obeyed his commands. Old pictures show him holding a jewel in his hand, inscribed with the word "Azoth." The symbology of this is obvious enough; the Azoth stone may have been a sryer's stone, but in any case it symbolizes the spinal spirit fire with the "jewels" in the human head. "Azoth" represents A and Z, or Alpha and Omega in the Greek, the spiritual sum of all powers represented in the indwelling Christ. Christ Himself is the true Philosopher's Stone, in a cosmic sense; and each man learns to build his own White Stone, which is the deathless body of the Adept, the Body of the Resurrection.

We may observe also, however, that he might well have had a vial in the handle of his sword which he kept filled with his "Universal Medicine," the Panacea, which is the supreme medicine of Alchemy.

Jakob Boehme (1575-1624), who like all of these Rosicrucians is called a theosophist, had as his emblem a black cross with golden roses.

In England, Robert Fludd produced his Latin cross with its one central rose, standing on a three-stepped pyramid.

The eighteenth century is marked by the rise of Rosicrucianism in connection with Freemasonry. The year 1717 is generally given as the time when Masonry was first thrown open to non-Christians, and in the early nineteenth century the Count St. Germain seems to have had something to do with the Rose Cross Degree (18th degree) of Scottish Rite Masonry. Goethe wrote many poems for the Masons of Germany, but did not take part in their activities to any notable extent, and in fact called Masonry "childish." However *Die Geheimnisse* (The Mysteries or The Secrets) has Masonic overtones, just as Mozart's opera *The Magic*

Flute is called a Masonic opera. Mozart also composed music especially for Masons. Richard Wagner used certain Masonic ideas in his Parsifal.

Max Heindel

Not all of these representatives bore the title of "Messenger" of the Rose Cross although Max Heindel says that several among them were such. He says that Mesmer was sent by the Brothers of the Rose Cross; that both Shakespeare and Francis Bacon were influenced by the same Teacher; but he himself was sent forth publicly as a Messenger because of a particular task he had to perform. He was to establish a school in which scientific spiritual unfoldment was to be taught to "the few" of the Piscean Age. The correlation of Science with Religion was by the way; the work of this School was to establish a spiritual science of initiation, preparatory to the coming of a new Teacher in the Aquarian Age when Initiation would be taught to "the many."

He started the work of The Rosicrucian Fellowship after taking his first Initiation in Germany in the spring of 1908, with lectures in Columbus, Ohio; Portland, Oregon; Seattle, Washington; and Los Angeles, California. In Seattle at one of the meetings students suggested to Max Heindel that an organization be formed. Thus was born The Rosicrucian Fellowship, in August of 1909, and the new organization then immediately undertook to publish Max Heindel's book, *The Rosicrucian Cosmo-Conception*. The very first edition of the Cosmo bears in the cover the legend "Published by The Rosicrucian Fellowship." This came off the presses in 1909.

In 1910 — in August of that year — he married his old friend of Theosophical days, Miss Augusta Foss, and in 1911 he purchased, as Trustee for The Rosicrucian Fellowship, the hilltop site known as Mt. Ecclesia, at the edge of Oceanside, California. There he established the permanent Headquarters for the entire International Organization. He had already created a

nucleus of Probationers and Disciples in Seattle; now the esoteric work continued at Mt. Ecclesia, with monthly Student Lessons and Letters and monthly Probationer Letters going out regularly. In January of 1919 Max Heindel passed on to higher labors in the spiritual world, and in 1949, after a long and industrious life, August Foss Heindel joined him there.

Today The Rosicrucian Fellowship is still governed by a Board of Trustees (Directors), elected by the Probationers at large since 1956. The work is prospering after many decades of hardship and trials, and students continue to seek the Light of the Rose Cross, with its spiritual illumination of modern scientific thought and its scientific unfoldment of spiritual understanding and powers.

THE GREAT GIVER

He giveth more grace when the burdens
grow greater.

He sendeth more strength when the labors
increase.

To added affliction, He addeth His Mercies.
To multiplied trials, His multiplied Peace.

When we have exhausted our store of
endurance,

When our strength has failed ere the day
is half done,

When we reach the end of our hoarded
resources,

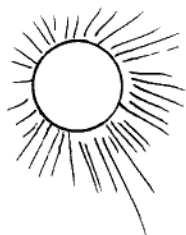
Our Father's full giving is only begun.

His Love has no limit, His Grace has
no measure,

His Power no boundary known unto men,
For out of His Infinite Riches in Jesus,
He giveth and giveth and giveth again.

—Annie Johnson Flint

ENERGY



ADAPTED FROM
MAX HEINDEL'S WRITINGS

Energy is among the most timely of modern topics. The supply of the substance with which we retain our mobility and illuminate and heat our environment is of particular concern to all civilized peoples. There are other forms of energy, however, which should be of even greater concern to the spiritual aspirant: the energy with which we maintain our *evolutionary* mobility, develop our vehicles, and illuminate and "heat up" our inner selves.

All energy ultimately comes from the Sun, whether it be the spiritual energy that we use to wend our way back to reunion with God, the vital energy needed for the functioning of our earthly vehicles, the so-called "solar energy" used for physical purposes, or the energy inherent in fossil fuel, once inhabited by life that also received its impetus from the Sun. All physical energy comes from the visible Sun; all spiritual energy comes from the invisible, spiritual Sun.

In its primal nature, energy is twofold. It manifests as imagination (which conceives the idea of the universe or of whatever else is created) and motion (which is produced by activity). Whether the one who utilizes energy be the God of a solar system or an individual member of the human life-wave, he must be able to generate and work with both imagination and motion. The energy that originates in the Sun, regardless of its final form on Earth, does us little good unless we have the imagination to harness it

beneficially and unless we bestir ourselves into the activity that will set it in motion.

This obviously is true of the energy that runs our machinery, but it also is equally true of the vital energy that runs our bodies. If we do not have the imagination to utilize it in the living of purposeful, healthy, pure lives, and if we do not actively do so, all the vital energy in the Sun being poured down upon us will not help us advance. If we abuse our bodies and live unheedingly or riotously, or if we remain passive, idling our lives away, our earthly vehicles will not be purified and we will regress in evolution.

The same considerations pertain to spiritual energy. If we have not the imagination to aspire and if we lack the dedication and persistence repeatedly needed to sustain spiritually-oriented activity along the lines indicated by our aspirations, we will not convert for our own use the spiritual energy that it vouchsafed to us.

By adapting ourselves consciously to the annual cyclic solar changes, we become better able to utilize the energy at our disposal. In summer, of course, the physical impulse is strongest; in winter, particularly with the ingress of the Christ Force into the Earth, the spiritual impulse is most potent. Thus, summer becomes the time of renewing and strengthening our physical vehicles while winter — a period of introspection and meditation — is auspicious for the furthering of our spiritual goals.

We are well aware of the physical Sun in

summer: its warmth and light penetrate our dense vehicles to the core. The spiritual Sun is more subtle, and the Light with which it instills the Earth cannot be seen by mortal eyes. Conscious attunement to this Force is one of the responsibilities of the spiritual aspirant, however, and to the degree that, in meditation, study, thought, and deed, he can "tie into" it, he will implement his chances for spiritual self-improvement. One avenue of attunement is to picture to ourselves the great wave of divine energy projected from the invisible Sun as it strikes the Earth on Holy Night and to endeavor then to feel within ourselves the way it sinks into the Earth and actively induces germination in all kingdoms.

Both physical and spiritual energy are required to help the Spirit imprisoned in every dense human vehicle fight the battle of life in the material world. The energy to *do* — as well as the courage to dare and the discrimination to be silent — are characteristics of occultists who successfully have met this challenge.

Nature (God in manifestation) is the greatest conservator of its own energy. As material science has discovered, there is no waste in Nature and recycling of the old into the new is commonplace. This also is true of the forces controlling energy beyond the limits of physical vision. In Purgatory, for instance, the suffering incident to an individual's learning experience in this Region is caused to be compact and intense rather than drawn-out and mild. In this way, the person feels it more acutely and the consequent development of his conscience is facilitated.

We should make an example of Nature's conduct in this regard — not only as concerns the conservation of energy for material purposes, which is a common concern, but also with regard to the conservation of vital and spiritual energy, to which, generally speaking, not enough consideration is yet being given. Vital energy is wasted when we disobey natural Law, in everything from eating a poor diet to indulging in fits of temper or in bouts of

passion. Spiritual energy is wasted when we do not follow up on our professed aspirations or when we misuse it for purposes of intellectual or material self-aggrandizement or to give us unjustifiable spiritual or temporal power over others. Spiritual energy is our most precious commodity, with vital energy — at least for life on Earth — running a close second. To waste this largesse is nothing less than sinful.

The energy available to the Ego has been destined to serve different purposes throughout our long and intricate involutionary/evolutionary development. As Virgin Spirits, we began our descent into matter with the all-consciousness of our unity with the Father God and with all creation, but with no conception of ourselves as separate entities. During the involutionary journey, then, energy was turned inward for self-cognition. Now that we have passed the nadir of materialism — a period devoted to the most egotistical self-awareness and self-aggrandizement — we must turn our energy outward, surmounting the testimony of "self" and reactivating the all-consciousness without which the theses of universal brotherhood and universal unity in the Father would make no sense.

Solar energy is absorbed differently by the different life-waves. The animals, for instance, with 28 pair of spinal nerves, are keyed to the 28-day lunar month and are incapable of absorbing the spiritual solar rays directly. For production of consciousness, they depend upon an infusion of stellar rays from the Group Spirit. Man, in contrast, is in a stage of transition, possessing 31 pair of spinal nerves, which key him to the solar month, but with nerves at the end of the spinal cord still too undeveloped to act as avenues for the spiritual rays of the Sun. In proportion as we conserve the creative energy by drawing it upward in spiritual building rather than downward through the exercise of passion, we develop our spinal nerves and awaken the dormant faculties of the Spirit.

During the early part of the Hyper-

[Continued on page 306]

LIFE AND FORM

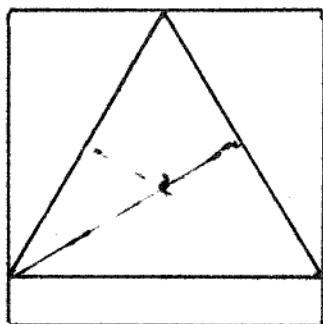
CHARLES WEBER

Spirit in manifestation is dual; that which we see as form is the negative manifestation of Spirit — crystallized and inert. The positive pole of Spirit manifests as Life, galvanizing the negative Form into action." (*Cosmo* 248-9)

"Life gathers *Form* about itself and gains *consciousness* thereby." (*Cosmo* 223)

From the perspective of material science form must precede life before the latter can mysteriously, unaccountably manifest. However, the student of the occult, the scientist of Spirit, knows that Life ever precedes the Form and is its immediate formative cause. Formerly, in time, mineral earth pre-existed the genesis of the plant kingdom. But in the higher world of causes, where abide creative archetypes, the highest principles of being pre-exist the forms through which they embody. Life as Truth antedates all Life's externalized forms. As expressed in *John* 1: "All things were made by Him (the Word) and without Him was not anything made that was made. In Him was Life and the Life was the Light of men, and the Light shineth in darkness and the darkness comprehended it not." To what does "the darkness" refer? It is the human brain as it is exclusively sense-oriented, binding man to the world of ephemeral forms and binding him to the reality of invisible causes.

The work of the spiritual aspirant is consciously to concentrate and build his energies into expressive forms that are more fully revelatory of higher life impulses. The first step in this process consists in the cultivation of the two higher ethers of the



four-fold vital body (also called the body of formative forces). His eventual ability to wakefully transfer his consciousness to this "soul body" (body in which the Ego may enter into the desire world; i.e. world of the *psyche* or soul — and worlds above) involves a dissociation of his higher vehicles from the cross of the dense physical body which continues to be interpenetrated and sustained by the two lower (chemical and life) ethers. The point being that consciousness which identifies life with form *per se* is dead to life, for the phenomenon of mineral existence has no inherent life. Life gives it life. Form does not create life in the Darwinian sense. In the high language of Christ Jesus' teaching: It is the Spirit that quickeneth, the flesh profiteth nothing (*John* 7:63).

Life may be described as that which is possessed of the power to grow and move (Motion is the Third Person Emanation of the Supreme Being) and can perpetuate its essence, — is ever abiding. Life invests form in order that Spirit may acquire experience and experience develops consciousness whose consummation is Self-identification with/as God.

As the indomitable urge to grow residing in the germ of an awakened seed can break stone and raise boulders, so life

is infused with, is itself, a divine impulse. It is light-directed, ever seeking to elaborate and raise the form it inheres above and beyond its original confines. It is in the encounter of formal limitations that the investing life, through the pain and suffering incident to that structure-stricture grows in awareness of its immanent divinity. Form is the midwife, the paraclete in the evolution of consciousness. Having served its purpose, the form returns to the dust (*Chaos, arche*) from whence it came and the Spirit to God Who gave it. Be assured. All is not vanity. But living in form as the seat and origin of life is vanity and all efforts based on this delusion will prove vain. *Vanity* derives from latin *vanus* meaning "empty", and truly form is the empty crucible in which the life impulse through the purging fires of experience undergoes successive heightenings of itself in degrees of consciousness, is burned into interior recognitions and learns to detach from all the forms through which it plays, realizing them, one after another, as mediums, masks, modes of self-confrontation, self-enlightenment. Thus, not only the dense physical body is not the life (including the physical universe which is its extension), nor the vital forces sustaining the body, nor yet is life identical with the wishes, feelings, passions and emotions expressing through that body; nor again are our thoughts our life, the *idea* of who or what we think we are. Life is not dependent upon any of these vital-emotional-mental matrices for its own being. On the contrary, we experience that which persists above and beyond mental consciousness (as paradigmmed in the Cartesian *cogito ergo sum* — I think, therefore I am), and this experience is made possible through the Christ impulse which confirms the reality of I AM, of authentic Spirit-consciousness above any forms or out-picturings that I AM may take. It is an embracing realization that defies any conceptualization (which cannot but demote and diminish its true nature). The tetragrammaton, (YHWH) the unpronounceable Hebrew name of Deity (Jehovah, Third-Person

God) was the safeguard of this identity and points to the transcendence of Spirit-Being above all its outformings and definings.

The I AM is the Spiritual light-burst, the Love-surge of life-immortal. It is that which persists as Spirit or Ego through any and all formal impress.

Temporal man is inclined to set up home in forms. But home is no less than divine consciousness, consciousness of being in God as our source and true I-identity. Home is where we came from — not in this earth life, but before the beginning when God created Cosmos: There we were in Him as that which was before the world was. Mortal man is a satellite, a moon circling the spiritual sun, his home. He is a planet, in the original sense of "wanderer." As a pilgrim journeying through the wilderness of Form, the Son of Man hath nowhere to lay his head.

Form crucifies consciousness into dyings, rebirthings, enlargings. Again and again the Spirit of man dies to itself and wakes into a space-time body. The stress and suffering imposed by this contraction and eclipse of spirit-consciousness quickens spirit into a remembrance of its true nature as distinct from the form in which it finds itself. Spirit Self says, I am none of these things; I die to this lower life. I dispossess myself of all desire to have material riches, temporal powers, social distinctions, even personal excellences. The evolving Ego is able to say, None of these things move me.

At this juncture man may align himself with purpose and effort beyond the personal reflex, with the larger Plan affecting his entire life wave. The dedication of what faculties and energies he has evolved to the unfoldment of planetary consciousness constitutes a Self-finding, a fulfillment of his larger being as that exists in the planetary mind of Christ. Here we appreciate the virtues of childlike pliancy and receptivity: we positively receive those impulses that maximize our usefulness to human need. We are at once amenable to influence, wisely impressionable, while we are spined by a will fused in the fires of instructive pain and

hardship. The smoke and sparks generated by self-willed living disperse. We burn purer, the flame is quieter, clearer. Fear engendered by the anticipated loss of life is overcome because we do not locate our life or living truth in the forms they may live through. Fear isolates consciousness and rigidifies our knowing faculty; that is, it formalizes experience. To a degree this process is healthy and necessary. But forms imprison consciousness as well as impart truth. When the will insists on form as containing value in and of itself, we find ourselves brought under duress to a cemetery (whether plotted out for people, emotional memories, or thoughts) where we are urged to reverence the historicity and retain the specificity, the outwardness of these dated and defunct phenomenon. Life descends into the body of a saint and a sinner and in time it leaves that body. Spiritual impulse playing down through the faculty of mind as it works in brain matter fashions truths that are a third removed from their living source and when the creative act is accomplished the winged power lifts off to descend elsewhere. The form it inspires or engenders retains, for a time, the mark of vital contact with living truth and vibrates with authentic force. But without vital renewal the form's potency declines. Yet the Spirit of Truth is ever ready to be invoked, to redescend, and may and will illumine all who call upon it and are ready to receive it.

Thus to venerate the form, rather than the living, ever-giving spiritual force creative of form is to abstract consciousness from the creative, living present and to deny spiritual impulse access to our immediate awareness.

Identifying with form always introduces an element of division and conflict, for form is finite and relative and when one asserts the priority of one system or corpus of truth, or collectivity of persons, one stimulates human infighting and mental civil war.

The only solution to the dilemma posed by formalism is to adopt the attitude that recognizes forms always as contingent on the formative (i.e., life) impulse, as therefore secondary and at best partial. One seizes

upon the living impulse itself as primary. With regard to truth it is the Spirit of truth, not the letters gathered to carry the weight of its fallen form. The consciousness is poised to receive the living truth from whatever quarter it may make its entry into our field of awareness. Prejudice to human form is but a part of the mechanism of intolerance. The same process works with respect to ideas, determining the validity of a thought on the basis of a person's character or the nature of the source involved rather than on its intrinsic merits.

If, as we continually affirm, mankind is a unity in Christ, likewise must truth have its source in the same One Truth, even as the Holy Spirit (The Spirit of Truth) gives it manifold expression.

In man, feelings, thoughts and perceptions founded on physical realities in toto make up the human personality, whose nature is to wax and wane from moment to moment. The moon is a symbol for the personality as it gathers light and increases in the youth of earthly life, comes into full ripeness and then decreases in life's later years. But the moon's light is borrowed, reflected. And the personality or *persona* was a face mask worn by Greek actors who would *sound through* that guise or outwardness. What sounds through is the inner being whose life creates and animates our worldly being. That is the true light, the Sun of our Individuality, our eternal life or Ego which takes on now this, now that human form. This is the Light that lighteth every man that cometh into the world.

The pathos of the Christ's ministry on Earth as He worked out of the Jesus body was that He as Life incarnate walked as a stranger among men. He was known only as the Nazarene. It was said of Him, "Is this not Jesus, the carpenter, son of Joseph, brother of Simon and Juda and James, whose sisters we know? How can these things be which he professes: That He is the Son of God?" So it is that a prophet may be without honor in his own country and in his own family. Meaning? That there is that tendency in each of us to minimize the value and

potential in both ourselves and others, in part as given by the phrase "familiarity breeds contempt"; that is, we reduce the being of a person to what we know about and can readily discern in them judging by appearances. We live away from the infinite possibilities of Spirit-being and become bound up in formal concerns and limitations.

Thus it is said of the Pharisees (historical and contemporary) that having eyes, they see not, and having ears, they hear not: And the Light shone in the darkness of the sense-oriented, form-based consciousness, and that darkness comprehended it not. If Christ lives not in the hearts and minds of men, neither exists the Life beyond form. A smug pronouncement recently in vogue declared that God is dead, which is absurd in its meaning since God cannot die, nor, as we know it, be born. Such a phrase simply projects the condition of man's inner poverty, exposes a consciousness that is unaware of, dead to, God.

Peter was commended by Christ Jesus for perceiving His true identity as the Son of the *living* God, for flesh and blood did not reveal this to him. Yet Peter struggled with his literalist tendency: He was the dependable rock. But the well-meaning disciple was at times too solicitous for the outer person of his Master, so that he could not suffer harm done Him, forgetting the Spirit's invincibility and that forms may and must be rendered up and sacrificed that the Light of the Spirit may grow stronger and brighter: "The oftener we die, the better we live." Individually, we too, like Peter, may tenaciously hold on to the form through which life, truth and beauty manifest, equating the former with the latter, as if, with a change of form, the essential qualities are diminished or lost, whereas the contrary is the case: Life is ever recreating, transmuting its outwardness to more closely and correctly convey its essential divinity.

It is helpful to recur to Paul's injunction: Be ye not conformed to the world but be ye transformed by the renewing of your mind. As our thoughts, feelings and words organize themselves along lines of

higher vibrational patterns, we attune our being to that love-wisdom that is the creator of these thought-feeling patterns. Always the aim is not to attain to and marry, possess, the form, but to so know the form and deduce its origin that we bring down the living Spirit as invisible light to invest us with its Power and Truth.

In the light of our understanding, what may we say about death? From a higher plane it is the confining of life energy in a form: Incarnation — incarceration. Looking from below (from earth plane) up, it is a release of spirit-being from material captivity resulting in the experience of liberation, rebirth, ex-stasis.

As spiritual aspirants we move from outer-directedness to inner-directedness, from Pharisaical formalism (which heeds the letter and kills the spirit) to true Christian openness and compassion (the "soft heart" suffers with). We ever more clearly understand the separative tendencies inherent in a purely formal consciousness and we urge ourselves to live out of the living impulse of spirit-consciousness, out of love, which integrates particulars into their original unitary context, which heals and makes whole.



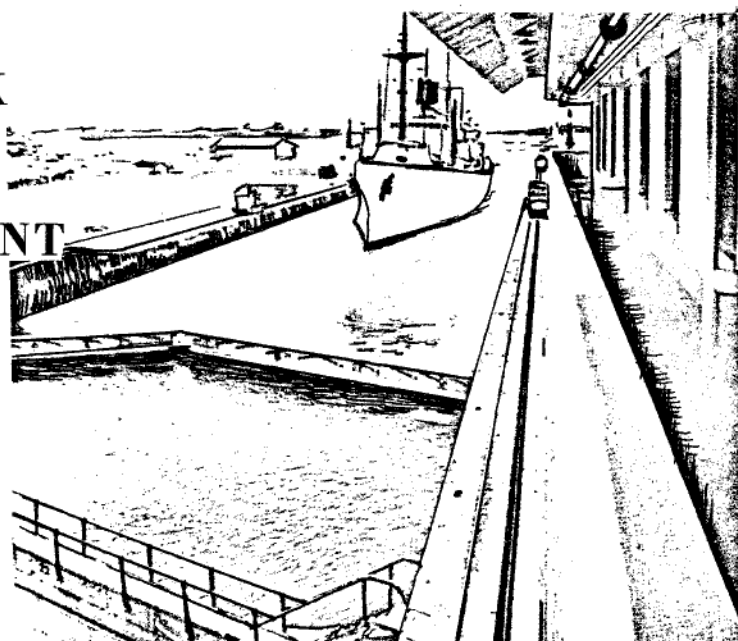
"All that is passing is but a parable."

—Goethe

This is to say that the produced forms of the material world are but the masks of underlying spiritual realities.

THE LOCK OF UPLIFTMENT

Max Heindel



Have you ever seen how ships going up a canal are lifted from one level to another in places where the ascent is steep? It is a very interesting and instructive process. First the ship is floated in a small enclosure where the water level is the same as that of the lower part of the river where the ship has previously been sailing, then the gates of the enclosure are shut and the ship is cut off from the outside world by the high walls of the lock. It can no more go back to the river without, even the light is dimmed around it, but *above* the moving clouds or the bright sunshine are seen beckoning. The ship cannot rise without assistance, and the law of gravitation makes it impossible for the water in that part of the river where the ship has been sailing to float it to a higher level, hence no help may be looked for from that source. There are also gates in the upper part of the lock which prevent the waters on the higher level from rushing into the lock from above, otherwise the inrushing waters would flood the lock in a moment and crush the ship lying at the bottom level because acting in conformity with that same law of nature. It is from *above* nevertheless that the power must come if the ship is ever to be lifted to the higher level of the river, and so to do this

safely a *small stream* is conducted to the bottom of the lock and lifts the ship *very slowly and gradually but safely* to the level of the river above. When that level has been reached the upper gates may be opened without danger to the ship and it may sail forth upon the expansive bosom of the higher waterway. Then the lock is slowly emptied and the water it contained added to the waters at the lower level, which is thereby raised even if slightly, and the lock is then ready to raise another vessel.

This is, as said in the beginning, a very interesting and instructive physical operation showing how human skill and ingenuity overcome great obstacles by the use of nature's forces, but it is a source of still greater enlightenment in a spiritual matter of vital importance to all who aspire and endeavor to live the higher life for it illustrates the only safe method whereby man can rise from the temporal to the spiritual world, and refutes those false teachers who for personal gain play upon the too ardent desires of the unripe and profess ability to unlock the gates of the unseen worlds for the consideration of an initiation fee. Our illustration shows that that is impossible because the immutable laws of nature forbid.

For the purpose of elucidation we may call our river the river of life, and we as individuals are the ships sailing upon it; the lower river is the temporal world and when we have sailed its length and breadth for lives we inevitably come to the lock of upliftment which is placed at the end. We may for a long time cruise about the entrance and look in, impelled by an inner urge to enter but drawn by another impulse towards the broad river of life without. For a long time this lock of upliftment, with its high bare walls looks forbidding and solitary while the river of life is gay with bunting and full of kindred craft gaily cruising about, but when the inner urge has become sufficiently intense it finally drives us into the lock of upliftment, it imbues us with a determination not to go back to the river of worldly life. But even at that stage there are some who falter and fear to shut the gate behind them; they aspire ardently at times to the life on the higher level, but it makes them feel less alone to look back upon the river of worldly life, and sometimes they stay in this condition for lives wondering why they do not progress, why they experience no spiritual downpouring, why there is no uplift in their lives.

Our illustration makes the reason very plain; no matter how hard the captain begged, the lock keeper would never think of opening the stream of water from above until the gate had been closed behind the ship, for it could never lift the ship an inch under such conditions but would flow through the open gates to waste in the lower river. Neither will the guardians of the gates of the higher worlds open the stream of upliftment for us no matter how hard we pray until we have shut the door to the world behind us and shut it very tight with respect to the lust of the eyes and the pride of life, the sins that so easily beset us and are fostered by us in the carelessly worldly days. We must shut the door on them all before we are really in a condition to receive the stream of upliftment, but once we have thus shut the door and irrevocably set our faces forward the down pouring begins, slowly but surely as

the stream of the lock keeper which lifts the vessel.

But having left the temporal world with all its deeds behind and having set his face towards the spiritual worlds the yearning of the aspirant becomes more intense. As time passes he feels in increasing measure the void on both sides of himself. The temporal world and its deeds have dropped from him as a garment; he may be bodily in that world, performing his duties, but he has lost interest; he is in the world but not of it, and the spiritual world where he aspires to citizenship seems equally distant — he is all alone and his whole being cries, writhes in pain longing for light.

Then comes the turn of the tempter: "I have a school of initiation, and am able to advance my pupils quickly for a fee," or words to that effect, but usually more subtle, and who shall blame the poor aspirant who falls before the wiles of these pretenders. Lucky are they if, as is generally the case, they are merely put through a ceremonial and given an empty degree, but occasionally they meet one who has really dabbled in magic, and is able to open the flood gates from the higher level. Then the inrush of spiritual power shatters the system of the unfortunate dupe as the waters of the river above would wreck a vessel at the bottom of the lock if an ignorant or malicious person were to open the gates. The vessel must be lifted slowly for safety's sake and so must the aspirant to spiritual upliftment; patience and unwavering persistence in well-doing are absolutely indispensable and the door to the pleasures of the world must be kept closed. If that is done we shall surely and certainly accomplish the ascent to the heights of the unseen world with all the opportunities for further soul growth there found, for it is a natural process governed by natural laws just as the elevation of a ship to the higher levels of a river by a system of locks.

But how can I stay in the lock of upliftment and serve my fellow man? If soul growth comes only by service how can I gain by isolation? These are questions that may not unnaturally present themselves to

students, and to answer them we must again emphasize that no one can lift another who is not himself upon a higher level, not so far above as to be unreachable, but sufficiently high to be within grasp of the reaching hand. There are, alas, too many who profess the higher teachings but live lives on the level with ordinary men and women of the world or even below that level. Their professions make the higher teachings a byword and call down the scorn of scoffers, but those who

live the higher teachings have no need to profess them orally; they are isolated and marked in spite of themselves, and though handicapped by the misdeeds of the "professor" they do in time win the respect and confidence of those about them; eventually they call out in their associates the desire of emulation, they convert them in spite of themselves, reaping in return for their service a commensurate soul growth.

ENERGY

[Continued from page 299]

borean Epoch, before the Earth had been thrown off from the parent Sun and while the human life-wave in its entirety lived upon the Sun, we literally were fed by solar energy. All our sustenance was supplied in this manner, and we unconsciously radiated the surplus into channels of propagation. Now we must provide for our own physical sustenance in ways commensurate with natural Law, so that the vital energy can continue to flow freely through and out from the dense body in healthful, strengthening, radiations. At the same time, it is our responsibility to conserve our creative energy and channel all that is not required for legitimate reproductive purposes into directions that either will physically benefit earth-bound humanity or will cultivate the higher ideals of cultural and spiritual development.

The conservation and meritorious channeling of creative energy, which must be enforced by each individual for him or herself, is far more difficult than the conservation of physical energy, which can be imposed and enforced by decree and legislation from without. In the course of time, however, once we have learned to shun the pride of life and the lust of the flesh, generation will cease to sap our vitality. The vital energy then will be used for regeneration, and our spiritual powers will become ever more effective.

CHRISTED PRAYER

*We need the balm of Christed Prayer
To cure the world's unrest
To heal and give us peace instead of strife —
And help us in the quest
For brotherhood, all men's security,
Righteousness, kindness and good will
That our fear thoughts cannot kill.*

*Our long pursuit of peace on earth
Will reach its shining goal
When God's healing Love through Christed
prayer
Makes pure man's heart and soul!*

—Daphne L. Vigles



Studies in the Cosmo-Conception



THE CENTRAL REGION OF THE DESIRE WORLD

Q. Where is Purgatory located in the Desire World?

A. Purgatory occupies the three lower Regions of the Desire World.

Q. What do we find in the fourth Region?

A. The central, or fourth, Region is a sort of borderland — neither heaven nor hell.

Q. What kind of people are there?

A. In this Region we find people who are honest and upright; who wronged no one but were deeply immersed in business and thought nothing of the higher life.

Q. What do they do there?

A. For them the Desire World is a state of the most indescribable monotony. There is no "business" in that world nor is there, for a man of that kind, anything that will take its place. He has a very hard time until he learns to think of higher things than ledgers and drafts.

Q. What other types are in that Region?

A. The people who thought of the problem of life and death and came to the conclusion that "death ends it all," who denied the existence of things outside the material sense world — these people also feel this dreadful monotony.

Q. What had they expected?

A. They had expected annihilation of consciousness, but instead of that they find themselves with an augmented perception of persons and things about them.

Q. What is often their reaction to this state?

A. They had been accustomed to denying these things so vehemently that they often fancy the Desire World an hallucination, and may frequently be heard exclaiming in the deepest despair, "When will it all end? When will it end?"

Q. Is such a state really bad?

A. Such people are really in a pitiable state. They are generally beyond the reach of any help whatever and suffer much longer than almost anyone else.

Q. Do they suffer other losses?

A. Yes. In addition they have scarcely any life in the heaven world, where the building of bodies for future use is taught, and so they put all their crystallizing thoughts into whatever body they build for a future life; thus a body is built that has the hardening tendencies we see, for instance, in consumption.

Q. Does this result in good?

A. Sometimes the suffering incident to much decrepit bodies will turn the thoughts of the Egos ensouling them to God and their evolution can proceed.

Q. In which type lies the greatest danger?

A. In the materialistic mind lies the greatest danger of losing touch with the Spirit and becoming an outcast. Therefore, the Elder Brothers have been very seriously concerned for the last century regarding the fate of the Western World, and were it not for their special beneficent action in its behalf we would have had a social cataclysm compared with which the French Revolution would have been child's play.

WESTERN WISDOM BIBLE STUDY

THE BOOK OF ACTS

Fruitage of the Ministry

CORINNE HELINE

Martyrdom of James; Peter in Prison

Acts 12:1-3

Now about that time Herod, the king, stretched forth his hands to vex certain of the church.

And he killed James, the brother of John, with the sword.

And because he saw it pleased the Jews, he proceeded further to take Peter also, (Then were the days of unleavened bread).

Herod intended to crucify Peter also, after the Passover was finished. Peter was bound in prison between two guards and four others were placed on duty outside. During the night an Angel appeared, a great light shone through the cell, the chains fell from Peter's hands, the doors opened of themselves and, as the guards were asleep, Peter was free.

This was an actual occurrence in the life of Peter, an Initiate who had risen to an elevation whereon he was able to control the operation of physical law. The incident also symbolizes freedom from the physical body. It is what early Christian Initiates knew as the Way. The *power of faith*, represented by Peter, breaks all shackles, transcends ordinary limitations of consciousness, overcomes all barriers that bind man to the physical plane, setting the neophyte free as a conscious visible and invisible helper. The sleeping soldiers symbolize the lower nature under control. The iron gates represent obstructions set up by the concrete mind.

Acts 12:10

When they were past the first and the

second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

The first and second wards signify the physical and desire bodies. When the mind has been awakened spiritually, the Teacher may then leave the pupil, as the Angel did Peter, for the pupil has become a law unto himself.

Peter proceeded to the upper room of Mary's house where all the disciples remained in constant prayer for his return to them.

Acts 12:13-15

And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then they said, It is his angel.

The "Angel" referred to in this passage is the soul body. The Disciples were accustomed to appear at various centers in many lands in the etheric or finer bodies which they had built through their dedication to the things of the spirit and their life of selfless service. The soul body is formed of higher light essences and is a prime requisite for Initiation.

Herod slew all the guards in a frenzy of rage over his thwarted plans, after which he returned to the Roman capital of Caesarea.

Acts 12:21-24

And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

And the people gave a shout, saying, It is the voice of a god, and not of a man.

And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

But the word of God grew and multiplied.

Josephus states that Herod was arrayed in his gorgeous attire of silver tissue and, while demanding that the people worship him as a god, was stricken with a terrible malady and died after five days of excruciating torture. Surrounded by obsequious multitudes, with the wealth and power of the Roman Empire behind him, Herod died a miserable death. Peter himself, lowly and alone, surrounded by enemies and exposed to every possible danger, was protected by an angelic host. So works the great laws of love and justice. "The Lord (cosmic law) ever keepeth His beloved sheep."

THE EPISTLES OF THE DISCIPLES

The Epistle of James

According to Jerome, James and Jude were cousins of Jesus. By a common usage of their time, cousins were often referred to as brethren. The epithets used to describe James were "the just" and "the righteous." He was generally referred to as James the Just to distinguish him from the other James.

A prophet is without honor in his own country. The family of Jesus did not believe Him to be the Messiah, and any faint hopes they may have secretly entertained were shattered with His Crucifixion.

James had sworn that he would not eat bread from the hour when he drank from the cup of the Lord till he should behold Him rising from among them that slept. When the Lord appeared to James, He said: "Bring a

table and bread." He took the bread, blessed and brake it and gave it to James, saying: "My brother, eat thy bread, for the Son of Man is risen from among them that sleep."

James became prominent among the early Christians and for many years was the head of the church in Jerusalem. He was considered holy from birth; he never ate animal flesh; never drank wine or wore woolens; his garments were of linen. He spent much of his time in the Temple in prayer for the people and in worshiping and praising God.

In the Epistle of James there are no direct references to Christ Jesus and His Ministry upon the earth, He does not refer to the Crucifixion or the Resurrection; there is no mention of esoteric truths such as are included in the epistles of Peter, John, and Jude. The Epistle of James may be termed a synthesis of spiritual life. Its keynote is sounded in the words:

James 1:27

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Epistle of James has been conceded to contain more echoes of the teachings of the Master than any Book of the New Testament excepting the Gospels themselves. James stresses the importance of faith, chastity and humility as essential requisites for attainments.

James 1:5-8

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord.

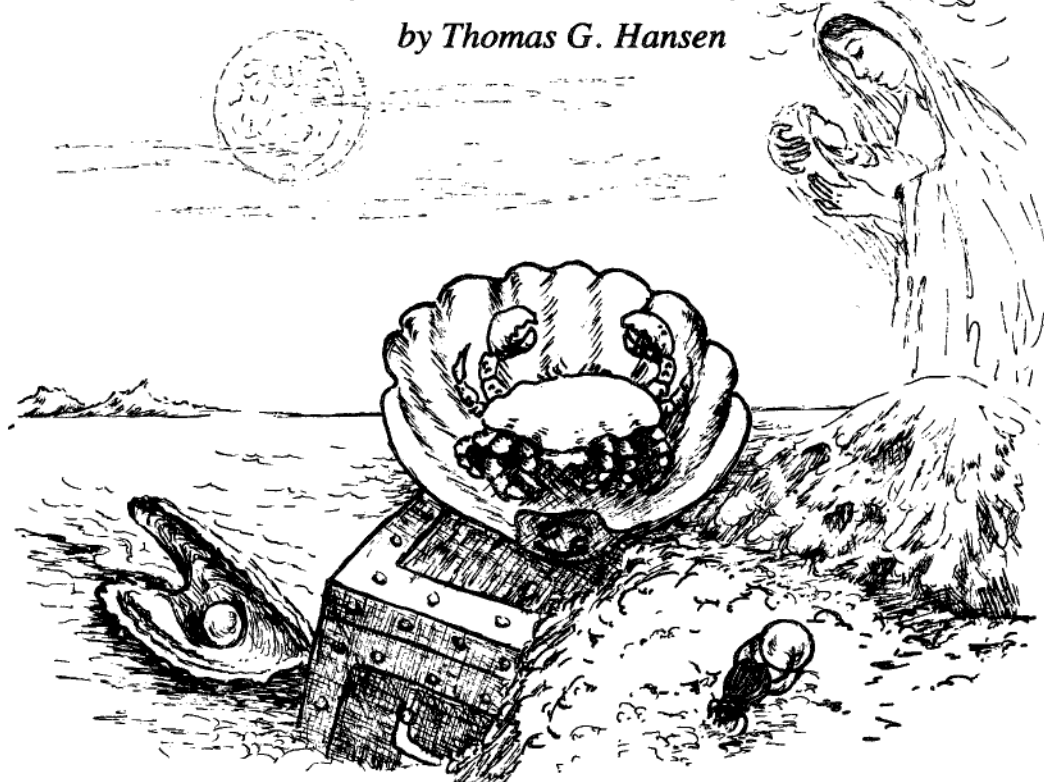
A double minded man is unstable in all his ways.

James constantly emphasizes the importance of active service.

[To be continued]

ZODIACAL HIERARCHIES

by Thomas G. Hansen



CANCER: The Cosmic Mother

It is not to be supposed that the active manifestations of these great Creative Hierarchies operate immediately; on the contrary, faculties are gradually developed over long periods of time. This must be true, otherwise developed characters would be ever-present, and there would be little field for the progressive development of the Spirit. The acceptance and fulfillment of every opportunity leads beyond material things, and those who recognize divine potential power see the possibilities ever at hand in the expanding scheme of life.

It would be difficult to find many persons possessed of true spiritual perception, but it is universally recognized that without intuition an individual would not be very successful, even if he knew all the world's works by heart. Thus we must be guided by wisdom, not by opinions. The

opinions of others may serve us, but we should not be subservient to them. Wisdom is the fruit of experience, the soul-essence of the developed character.

Actually, all potentialities come into being at once. The twelve Creative Hierarchies were present at one time, though as their individual tasks were completed and their lessons assimilated, some withdrew while the faculties of succeeding signs are ever present as latencies which may be unfolded as we progress through life. The power of life and of Nature is in Man, and Man is a manifestation of Nature. The individual nature (Spirit) of man is an individualized impulse of the universal Man, and it has its own individual Source which represents a distinct part which is to be played by this separate spirit in the great Cosmic Drama, Life.

Each Child an Individual

If all children were born at once, everyone would be the same; but at the time of conception a differentiation takes place, and each child receives its own individual nature, which, however, still remains an integral part of the universal nature of mankind. The Life, Light, and Love of the Universe shines through each individual to the extent that the power of the Spirit has been awakened. This spiritual impulse represents a latent force which forms the distinctive background upon which reflects the differentiated powers of creation.

The Spirit of God has moved over the waters and the germ of life is sown, to be nurtured and brought forth as an ultimate attribute of heavenly powers. It is particularly important to emphasize that *all God's Powers are available* for His children to use in life's workshop, but the vibratory rate of each individual's archetype does not respond to such harmonies (planetary configurations) as the Ego is unable to assimilate. This is evident in judging strength of spiritual power and soul qualities of the undeveloped man. The creative force of universal motion is definitely constructive and supernally divine; but if the Ego, or Spirit Within, has not awakened to its potential power, the archetypal pattern fails to take cognizance of this force. Until the effort is made to develop, broader fields of endeavor remain closed to man and this will continue to be so as long as he remains in his darkened state.

The Father, Son, and Holy Spirit — Will, Wisdom, and Activity — form the background for life and action in the universe. The Father is the Origin and End of all life (Aries); The Son is dual in His nature, and is the Love or Wisdom Principle (Taurus); while the Holy Spirit is Creative Intelligence in manifestation (Gemini), organizing the chaos of primeval matter into the materials out of which forms can be constructed.

Aries and Taurus form the seed or basis of formation of the universe. Gemini proves to be the incentive and impulse for action,

while Cancer is the sign which helps to draw this conception into physical activity. Thus, Cancer, Mother of the Universe, draws, nourishes, and feeds all that goes forth to express the fulness of life's varied experiences. In and of herself Cancer, the supernal Cosmic Mother, carries into manifestation the great creative principles.

Through Cancer, the "Gate of Man," the Spirit destined for Earthly re-birth descends and differentiates itself from its universal Source, and spiritual death takes place. Through Capricorn, the "Gate of the Gods," the Ego reascends into heaven; a new spiritual birth (life ever-lasting) takes place upon its release from the physical body.

As soon as the Ego has left Cancer and the higher worlds, it begins to lose its divine nature. It is reunited with every aspect of its past endeavor, and the shape of the body and life for the coming experience is about to be added in successive associations with all that has gone before. During its descent into matter, the Spirit, at first a sphere in form, is elongated into a cone, and the archetype spins and picks up every vibration to which it has become receptive; likewise, harmonies with which it has no association are passed over as it descends. The Ego now begins to feel the influences of matter, each new tingling impulse bringing increasing sensations, so that on joining its body it is intoxicated by this new and exciting adventure. Life is truly a great adventure and each one plays his part in harmony with these self-created impulses from a distant past.

When the Spirit takes the first step on its long journey toward the goal of self-consciousness, all of its possibilities are latent and while it must go every step of the way itself, it is helped by others who have gone that way before. As its faculties gradually unfold from latency to potency, less and less help is needed until the spirit becomes man and left to try its own wings. The man generally becomes self-sufficient, arrogant, and thinks of himself as the Lord of Creation; but man, deep in illusion of self, is not entirely beyond spiritual influence. Gradually he becomes aware of the illusory

nature of things and he commences to search for realities.

Man himself is a constant creator of invisible things, for the vibrations of his thoughts and desires create forms of subtle matter, the only life of which are the thoughts or desires which ensoul them. If he will but create a desirable army of these invisible servants, he will possess a tremendous force for good. Not only will the possession of the power of creative expression illumine his inmost being, but also this added concentration will draw to him powers of coordination that place all things in order.

Mother of the Universe

Cancer is the representative of the great cosmic waters that feed the Milky Way, rolling each wave of soon-to-be incarnating Egos into line for further physical experience. Cancer is the Cosmic Mother, the Mother of the Universe, who embraces all children, particularly those who have no mother of their own. Cancer is rhythm and order, washing each into its appointed place. She rules all things with harmony, rhythm, and orderliness, and in this the Moon lends aid. Thus the greater ones find entrance through to the human consciousness.

Cancer always will be found to hold on to that which she wishes to have, and she will not be denied in this end. She is not to be defeated. Her dwelling place is the depths of the great sea, and silence is her sentinel. The secrets of Cancer are to be found only in the ebb flow of her tremendous tides; deep emotions are stirred as she prepares an epochal ebb and flood to call attention to her jewels. But it is on the ebb tide only that those who are ready can enter and there receive her crown, which is a star on the forehead which will lighten dark places.

Some will receive a dark star and others the light: neither are good nor evil, but both are of great cosmic value according to the use and the development of the recipient. Cancer holds fast, only to let go when her purpose is complete. Cancer does not part with her sons and daughters when she sends them forth

into birth, for they return to her once their experiences are complete. Sending her children forth in this manner is certainly the finest symbol of true motherhood — Cosmic Motherhood.

Every son and daughter of Cancer comes under the influence of the Cosmic Mother sign, and if they become as little children they shall learn more easily and more thoroughly the lessons brought to them. There will be little happiness for Cancer natives when their sensitive natures align with philosophical truth — unless the power of the creative imagination is free to express itself. Many individuals have a strong faith, and without knowledge they may become very useful in the working out of the divine pattern because deep faith can act powerfully to produce results. Faith produces an exalted state of the imagination which strengthens the will, banishes pain, and transforms ordinary men into channels of an immortal nature. Imagination is a creative power, and when the principle of love and intelligence is combined in a prayer for that which is good, everything is possible.

Prayer, faith, and imagination — feminine attributes, creative attributes — once kindled in Cancer's heart will light a reflection of unity within the soul that will constitute an awakening and illumination as a vision from a world apart. Superficial learning gives little beyond things of the senses, whereas supreme consciousness may be realized by developing complete faith in spiritual life, that exalted state wherein Cancer natives will be revealed in the creative power of their own light.

Feeling is the principle element to be considered with Cancer natives, and these people are successful mainly with children and sensitive individuals of all signs. Cancer is pre-eminently the mother sign, and this great Cosmic Mother will have her children mothering their families, or failing this, they mother those with whom they are most intimately related.

Cancer must learn to avoid playing upon the sympathy of others to get something accomplished. Children of Cancer usually go

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ahead with a subtle policy of making people act as they wish. They do not do this openly, as they would dislike to hear it said that they were influencing others. This is mainly due to the fact that Cancer is a weak physical sign, and these people realize that to exercise power openly often arouses antipathy and creates situations that they are not always willing to meet. Cancer continually stresses feelings, and their action indicates that they usually respect this principle in others, but not to the extent of yielding their own ideas. Indignant silence is Cancer's means of showing disapproval. Cancer will *demonstratively* show compassion to others while at the same time ignoring the individual considered to be the wrongdoer. Cancer loves to live at peace with all the world, and herein lies her strength.

Cancer will help her friends forward, but in exchange their gratitude is desired just as gratitude and adoration is displayed to those to whom Cancer is indebted — to whom Cancer owes position or station in life. Patriotism, attachment to traditions, and family are generally very important to this individual. Reverence, submission, and sympathy are also vital keynotes of this sign — all traits that may be well developed by all true aspirants.

Sensitivity and tenacity are other characteristics of these people, and like the crab, the symbol of Cancer, they have a very soft heart under a rather hard shell. The fear of self-revealing often makes Cancer appear timid and lacking in courage, but Cancer is capable of great courage and self-sacrifice when love for family or offspring is concerned, or for humanity as a whole when evolved enough to consider that all are their children. Cancer must learn the glorious lesson offered: to give love and service without asking for anything in return, the ideal mother principle.

The creative power of imagination must be used constructively. The use of this force enables Cancer to make life beautiful, and success is often a result of transcending ordinary conditions. Our minds are divided into two planes of action: the objective and

the subjective consciousness — the intellect and the intuition. At present, the expression of reason has reached its highest development, and this faculty is being worked upon by the majority of mankind. The next step in unfoldment will be work upon the mind so that intuition will take the place of reason.

Intuition is a direct contact with our past lives, coming like a flash and above all reason. The purification of the emotions aids in its development and it brings the realization of unity and sympathy towards all life. Children of Cancer may readily express an intuitive nature with due effort, even though it is sometimes latent or withheld from manifestation. *Consistent effort* will develop this quality.

Chameleon Quality

Cancer is highly sensitive, and these people often take on the conditions of their environment. With a keen personal sense of delicacy guaranteed, mode of expression should not be overlooked. Note Mercury's position. When Mercury follows the Sun — lessons in life come through experience — not always an advantage! Mercury ahead of the Sun may ease such lessons as the light of wisdom brightens the intellect and teaches by expectant awareness.

It is doubtful that many persons *fully extend* themselves. To gain the greatest advantage from life, Cancer must move and act *only* upon due reflection of the possible results thereof. With control over the power possessed within, strength, ability, and a self-conscious recognition of life in its broadest sense will be revealed.

Like so many of humanity, the children of Cancer are inclined to grow and evolve according to the play of external forces upon them. When they intend to express their inner nature, they must reverse this process. Instead of being negatively receptive to everything contacted, Cancer must make a positive stand and express the full power of the individuality. This force is *will*. With the companion force of *imagination*, Cancer is enabled to take any strides necessary for

success. Not only physical, but also spiritual and soul qualities, once attuned, will produce a full awakening and power over all circumstances in life.

With Cancer's ingrained deep love of humanity and interest in people, the mother instinct will always remain strong. Cancer's own ambitions often are realized through the lives of their own children. There is a deep yearning to live life fully. The kind-hearted, self-sacrificing nature of Cancer natives should flower into goodness and love for all, giving the life and joy that is man's inherent privilege. To the degree that limitations deny free expression, Cancer will find a way to add power and success in the broader vision of an expanded consciousness. Remember, *Cancer is never defeated*: often the parent's ideals are transmitted for fulfillment to sons and daughters.

What more fitting place to consider an astrological configuration suitable for marriage and fulfillment of the role portrayed by Cancer! The natal Sun progressed conjunct to Venus is perhaps the most harmonious time in any persons life and a very romantic period as well.

We know that the Sun and the planets indicate the years when certain tendencies in the horoscope may culminate in action, and it invariably requires cooperation of the Moon to fertilize the aspect and make it bloom into physical manifestation. The Sun and the planets may be considered as the hour hand on the clock of destiny, showing the year or years when each phase of destiny is ripe for the harvest. The Moon may be likened to the minute hand, which shows the month when the influences are due to culminate in action.

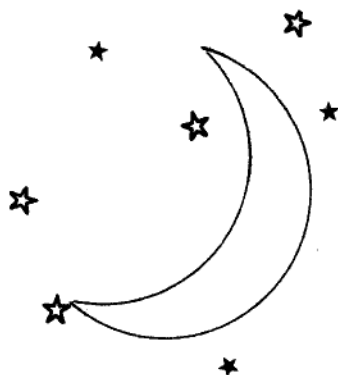
Obviously, everyone will not incarnate with this *earned* progressed configuration; but, as an example, none better can illustrate the pure delight, harmony and success, evident with the Sun progressed conjunct Venus — in force for three years. During this interval, the progressed Moon's aspects serve as fruitful indicators until a fertile response is met, and from the bosom of life is drawn forth the spark of divinity

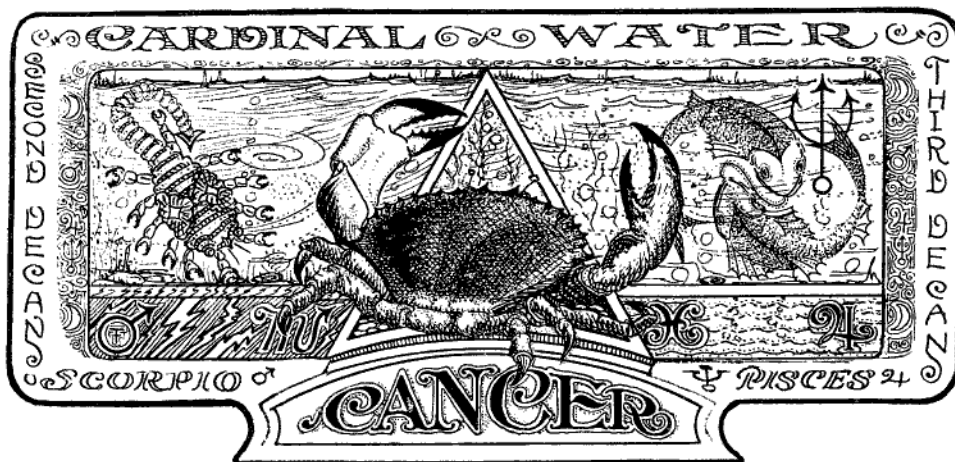
which becomes concrete evidence of the blessings of a new born child.

Remember, limitations — whether transitory or ripe destiny (the indication of the 12th house) are both "good" and "bad". As a matter of fact, *all things are good*, and the individual makes the conditions of his life. The joy of life expressed through a child is definitely a tie from the past, and the relationship between the child and the parents' charts shows the attraction, as well as the adjustments that must necessarily follow.

Where Saturn obstructs, for instance, until lessons are learned, responsibility also is added. If strength of purpose is sufficient, if all lessons are accepted and not avoided, all things will be added and made whole according to divine pattern. It may not be a certain person's place to fulfill the important mission of his dreams, yet even greater fulfillment may come through the reflection from the child.

The test of any philosophy is the living of it. So, Cancer, it is up to you to so exemplify the principles of universal Love and Peace, that all whom you meet will be better for knowing you. Such is the true working of the Law. To mother and nourish all souls, to dwell in peace and harmony, to love and behold the freedom of life's great plan, to give and to receive, ever drawing forth and sustaining — celestial and terrestrial, Cancer, OUR COSMIC MOTHER. Subtle, dynamic, visionary and serene in the knowledge that all that is will be forever more.





THE CHILDREN OF CANCER, 1980

Birthdays: June 21 to July 22

Cancer is a cardinal water sign. In the physical world we find examples of cardinal water in rivers, streams, waterfalls, or other forms of running water. A river, while remaining in its own channel forcefully tries to carry with it anything that enters its sphere of influence. So it is with the individual who has a strong Cancer predisposition. While he may remain shy and timid with those things that do not really interest him or with which he is unfamiliar, he is very forceful in those matters which directly concern him or his interests. In the latter case there is a desire to be the moving power behind the action, though not necessarily to be a part of, or a leader in, that action. He expects his opinion to be given careful consideration before any significant step is taken and may be quite insistent about getting his viewpoint accepted. Because of the effort that the Cancer individual puts into what interests him, he can become quite hurt, upset, or offended when he is refused, ignored, or in any way put off.

A positive manifestation of the Cancer forces gives a conscientious, hard-working attitude and the inclination to spare no effort in attaining a desired result. Though somewhat domineering, the Cancerian

nevertheless usually means well. He admires and puts great stock in past accomplishments, titles, degrees, or other signifiers of past and present greatness or deeds of honor. His encouragement to others in times of difficulty has helped many a one to do better and reach higher than he had thought possible.

A negative influence of the Cancer forces induces a clannish attitude, that causes a person to adhere selfishly to others in order to share in their deeds and accomplishments by association. Individuals under this influence are great name-droppers and gossip-spreaders, and the stronger the reaction they can get out of others, the better they like it. Their desire is to be thought of as sages or counselors who, being in possession of the "wisdom of the ages," are to be sought out and consulted on all matters of importance.

The ruler of Cancer is the Moon and in Greek mythology we find the Moon principle best portrayed in the goddess Demeter. Demeter was the goddess of fertility, who made the seeds to sprout, the grain grow, and the Earth bring forth abundantly. In her absence, all was barren and unfruitful.

Occult science informs us that the Moon is a temporary satellite of the Earth. Thus, eventually, a new ruler of Cancer will have

[Continued on page 318]

Readings by Max Heindel

TWO GOOD (?) HOROSCOPES

A sharp knife is a very useful instrument in the hands of a competent person, but if given to a child or to someone who is insane, it may become an instrument of injury and destruction. The automobile is an eminently useful engine, yet there are thousands of persons who because of their temperament are utterly unfit to drive it with safety to themselves and others. Similarly with Astrology, while it is a boon and a blessing to thousands of people there are numbers also who because of their temperament, make it a curse to themselves and others.

It is not an infrequent occurrence to hear such persons say, "Oh! I have the most afflicted horoscope in the world, and there is no use of my trying." This view is entirely gratuitous, for in the first place the horoscope shows only the *tendencies* in life, and we ourselves have the will whereby we may overcome at least to a certain extent. In the second place, it is a truth that has often been emphasized by the present writer that the squares and oppositions indicate obstacles which make for soul growth, because of our endeavors to overcome, while good aspects are the pleasant paths of life that foster indolence and make for stagnation. It is far better for the soul to have a horoscope full of squares and oppositions *where every planet makes many aspects*, than to have a horoscope where the sextiles and trines predominate and perhaps some of the planets are making no aspects at all. We present this month, two horoscopes of this nature, and a study of them will reveal the fact that our contentions are well founded. We shall call our subjects John and George.

At the first blush one would say that these are certainly good horoscopes, John has all the planets but two above the earth, with the Sun, Mercury, Mars and Venus highly elevated in the 9th and 10th houses, and in George's horoscope Jupiter, the great

benefic, is close to the Mid-Heaven, in trine to Mars, and there is only one bad aspect, so-called, in the whole horoscope, namely, the square of Neptune and Uranus. But the aspects are few; Neptune sextile to the Moon, and Saturn sextile to Venus; both the Sun and the Moon are practically unaspected for the Sun sextile to Saturn is very weak, it is more than 6 degrees orb, and the sextile of the Moon to Neptune is not one that a man of that stamp would respond to. Mercury, the principal significator of mind, has no aspects either except a conjunction to the Sun, it is practically combust and the Moon is in the flighty sign Gemini, on the ASC showing that the mind is very weak; in fact, the man cannot think at all.

John is different, at the time of his birth, Mercury rises before the Sun, it is the most elevated planet in the horoscope and it is sextile to Uranus the planet of intuition, and though it is afflicted by the opposition of Neptune, its higher octave, we doubt whether that opposition will have any effect at all because it is more than 6 degrees, so according to all the canons of astrology this man ought to be able to think, and in fact get the result without reasoning, by intuition. The square of Jupiter to Saturn and the square of the Moon to Venus are really the only bad aspects in the figure. And there are a number of good ones. Neptune sextile the Moon and Saturn; the trine of Moon to Saturn would help to hold the mind steady and concentrate it and give more purpose to the thought. Venus is sextile Jupiter and we have mentioned the sextile of Mercury to Uranus. But — now comes the trouble. *Mars and the Sun are unaspected* — the Sun is the life-giver, and Mars furnishes the dynamic energy, the bubbling physical vitality which makes people want to work. You will notice that George has Mars trine Jupiter, therefore he is a worker, there is not a lazy bone in his body. But John having the Sun and Mars unaspected is always tired, listless and without ambition. George has

more of his planets under the Earth, there is something dragging him down that he does not seem able to overcome, the mental ability is lacking, in spite of the fact that there is only one bad aspect in the horoscope. In John's case things are reversed, he has a latent mental ability of no mean capacity, but he lacks absolutely the physical energy which is George's, and George can at least make a living with his hands although he is unable to use his head, but John, who seemingly has the best horoscope of the two, is much more unfortunate, for he lacks the energy to use either head or hands, and if he does not rouse himself he may be a public charge all his life.

Let the student ponder this lesson deeply, and if you ever feel discouraged because of the troubles brought by your squares, remember John and George and follow the example of the pharisee. Thank God you are not cursed with a good horoscope like these.

December 1915

NANCY P.

Born September 14, 1912, Portland, Maine

We judge first the mentality, particularly from the position and aspects of the Moon and Mercury. That Mercury rises before the Sun is a good omen; but the Moon makes no aspects at all and is in the twelfth house. Mercury also is afflicted by the square of Jupiter and Saturn. Thus, Nancy will never be a very good reasoner; but she will, nevertheless, be very bright; for, as said, Mercury rises before the Sun, and both the Sun and Mercury are in the mercurial sign Virgo. They are the most highly elevated planets in the horoscope and the Sun is sextile to Neptune. These configurations will give her a grasp of things altogether independent of reason and much quicker.

The square of Saturn and Mercury, as we have said in previous horoscopes, indicates a tendency to evade the truth, and love of truth should be carefully in-

culcated in little Nancy before the habit gets a hold of her. We have no doubt that with proper care on the part of the parents, this evil tendency can be kept latent in her, for as said, Mercury is in its home sign and most highly elevated. It is also ruler of the sign Gemini, in which Saturn is posited, and therefore it has considerable power over his evil nature.

The Sun sextile to Neptune, which planet is in the eighth house and in the psychic sign Cancer, will give her a fondness for the mysterious and a very rich inner life. She is not going to be very companionable, but will always seek her own company and prize that in preference to other associates. Do not worry over this tendency. People who are thus constituted often live a life that is much more happy and contented than the lives of those who, like butterflies, flit from one cup of pleasure to another. There is a silent, inner contentment in a nature like Nancy's, and that is compensation, or more than compensation, for all that she may miss by not fraternizing with other people. This phase of her love nature is also expressed by the fact that Mars and Venus are in conjunction with the Dragon's Tail, close to cusp of the house of friends. The Dragon's Tail has a saturnine influence, and it is very plain that, as Venus the planet of love, the ruler of the sign Libra, which governs the eleventh house in this figure, is between the saturnine Dragon's Tail and Mars, her friends would always endeavor to make use of her and then would betray her. This will eventually drive her into her own inner nature as into a shell. She will shun friends and seek her own company.

The sixth sign, Virgo, and the sixth house, denote labor. Virgo, the sixth sign, is on the tenth cusp, which governs the profession and social honors. This shows that she will probably have a clerical position, indicated by Mercury, and the Sun close to the tenth cusp always brings employment under the government, or directly with the head of some large concern. The square of Mercury to Saturn in the other mercurial

sign, Gemini, will make her very close mouthed, and thus it is probable that she will be qualified for a position of confidential nature in a clerical capacity with either the government or some large corporation. This position will naturally bring a commensurate salary, and Jupiter in his own sign, Sagittarius, near the second house governing finance, is an indication of comfortable financial circumstances through life.

With respect to the health, Saturn in Gemini opposition Jupiter, and Mercury square to Saturn from the Mercurial signs, indicate that she will be of a very nervous nature and subject to attacks of cold in the chest. She ought to be given breathing exercises with a proper amount of exercise in the fresh air, for Saturn in Gemini, the sign of the lungs, is not very favorable for one who is likely to become an office worker. You need have no fear, however, of tuberculosis. The Sun being so highly elevated, will give her sufficient recuperative power always to come out all right; but the period of adolescence will begin with her at the age of about twelve years, when the Moon reaches opposition to Mars, and as the flow will be quite copious, it is advisable to safe-guard her and to watch her strength in every particular during the ten years following that time. At about the age of twelve the Moon strikes the opposition to Mars, then to Venus, and in the nineteenth year the Sun is also conjunction with Mars. Thus there will be a great flow of blood in the system. At the age of twenty-five, when the Sun has passed the Dragon's Tail, she will again become very strong and robust, nor is it to be inferred that she will be very delicate at any time; for, as said, the Sun being the highest planet, will always give her lots of life force and recuperative power.

November 1915

CHILDREN OF CANCER

[Continued from page 315]

to be found. It may well be that the Earth itself is companion to the Moon and the home of humanity. In the Great Mandala we find that Cancer corresponds to the fourth house of the home and maturity. In Greek mythology Hestia is the goddess of hearth and home, and although she is the eldest of the seven Olympian gods, she is the least among them and occupies a rather minor and insignificant place in mythology. This symbolizes the state of present-day man who, until he gains the spiritual maturity, cannot take his rightful place in the council of the gods.

In the esoteric anatomy of man Cancer signifies the Conscious Soul. The developed Conscious Soul enables man to be a conscious participant in the act of creation. The Conscious Soul is developed through right action; it is the spiritualized extract of work done in the physical body. In this sense, it is the function of Cancer to accumulate the essence of past experience in order to bring the soul to maturity. We then see the Moon, ruler of Cancer, as the principle of self-awareness. When a sufficient number of humanity has attained spiritual maturity, the Earth is to become the signifier of self-awareness.

As the Sun passes through Cancer, the Christ reaches the throne of the Father, to intercede for us and again to receive a new spiritual outpouring to bring to humanity. On Earth, this is a time of activity and application to the needs of the physical world, gathering the experience which we need to build the Conscious Soul.



Forming an "Instant Aspect Picture"

R. J. H.

Have you, budding astrologer, ever tried to refresh your memory about a horoscope chart's aspects, scratching your head and mumbling, "Oh, yes, about that Saturn — oh, yes, a square to Neptune — but Jupiter helps out, I seem to recall. . . ." Well, why not make it a habit to form a little aspect picture from the aspect index you make whenever you erect a chart? Forming the picture takes very little time and can easily be done as you are compiling the aspect index.

Long-weathered astrologers find aspects very quickly directly from the chart, without mentally adding up the index columns; but even they must check the degrees to see if the aspects are truly in orb, if they are reviewing a chart they haven't seen for some time. The picture saves that trouble, because it shows all the radical aspects at a glance.

The aspects between the planets in the radical horoscope, should, of course, be listed in the usual way in the index, after the chart is calculated and erected. Then, to form the picture:

(1) Decide, from the index, which planet looks most heavily aspected; if several planets make many aspects, just pick one of them at random. This serves as a starting point for the instant picture. Place this planet on paper first, alone or with planet(s) in its conjunction, if any.

(2) Indicate aspects this planet makes to other planets, by using one of the following lines for each aspect:

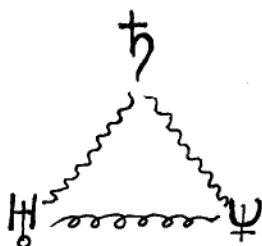
0° conjunction (♌): self-evident in picture
 60° sextile (♎): broken line ————
 120° trine (♏): solid line —————
 90° square (♐): jagged line ~~~~~~
 180° opposition (♑): looped line ~~~~

(3) Record any unaspected planet aside, in parentheses.

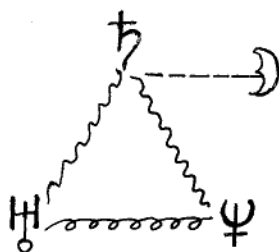
Now let us apply these steps to a chart taken for birthplace 88° W, 42° N, at 8:15 P.M. on August 2, 1909, as found also on page 88 of *Simplified Scientific Astrology*; the corresponding index is at page 89 below.

PLANET	MAJOR ASPECT	PARALLELS
☉	♌ ♀; Δ ♂	♏
♏	* ♄	☉
♀	♌ ☉; Δ ♂	
♀		
♌	Δ ♀; Δ ☉	
♄	Δ ♄; * ♀	♏
♏	* ♏; □ ♀; □ ♄	♄
♏	□ ♏; ♂ ♀; Δ ♄	♀
♀	□ ♏; ♂ ♄; * ♄	♏

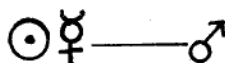
(1) From the index it is seen that three planets make several aspects each. Neptune, Uranus and Saturn are most active; and they aspect each other, as it happens. Thus we plot their interrelationship, which is here a T-cross. For example, we could graph it this way:



(2) Now, what other planets are these three planets in aspect to? The index tells us that Saturn also sextiles the Moon; so we draw a broken line to the Moon from Saturn, in any direction at all. If, for example, we were to discover that the Moon also aspects Uranus, we would be sure to place it to the *left* of Saturn in the picture so that a line might also be drawn from the Moon to Uranus. But this is not the case, so the direction in which the Moon is placed with respect to Saturn is immaterial. Thus Saturn's aspects are exhausted, and the picture so far looks like this:

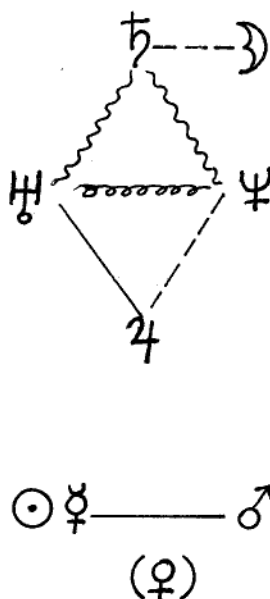


Left for consideration is the Sun-Mercury conjunction, which trines Mars, and that exhausts the aspects made by that trio. Since none of these planets aspects one of the previous set of planets, we make a new unit, so:



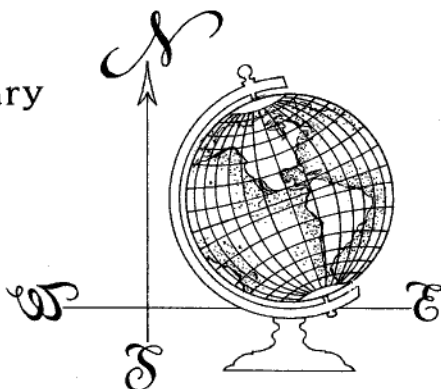
If we wish, we could write a capital P through lines joining planets which are in major aspect and are *also* parallel to each other. We might also wish to include the sign each planet is in, or to underline planets if they are in critical degree, mutual reception, or in angular houses. But too much clutter of this type defeats the purpose of obtaining an instant, clear aspect reference. After all, we can go to the chart itself for fuller information.

(3) Venus is unaspected; therefore we place her aside in parentheses. Then the completed "instant aspect picture" may look like this:



There is usually room somewhere on the horoscope form, in a corner, to tuck this picture into, if you don't write your symbols overlarge. Then when the time comes that you wish to update progressions or transits, and see if these are harmonious with the radical condition of a given planet, the picture is a synopsis of the radical planet's circumstances by aspect.

News Commentary



THE MIRACLE OF REGENERATION

Francis Tittmann, New York contractor, broke two bones in his left leg in a 40-foot fall. But the nasty fractures failed to heal. Over the next ten years, Tittmann went to the hospital more than twenty times for surgery to implant pins, nails and bone grafts, all to no avail. Finally, he was referred to Dr. Andrew C. Bassett of New York's Columbia College of Physicians and Surgeons for a new treatment for healing broken bones — electricity. Tittman received weak pulses of electric current through his leg cast each day and, in less than a year, he was back at work.

Bone healing through electricity has aided a rapidly growing number of fracture patients. Equally important, the technique has helped further a renaissance of research into ways — electrical and nonelectrical — of making many kinds of body tissues grow anew through the process of regeneration. The research may make it possible to help paraplegics whose spinal cords have been severed, coronary victims whose cardiac muscle has been destroyed by heart attacks and may even enable amputees to grow entire new limbs.

Such achievements lie far in the future. Researchers have only recently regarded regeneration of damaged tissue as a worthy subject of inquiry in humans. Lower animals like starfish, salamanders and some lizards

can grow new limbs and other parts of the body. But in humans, only peripheral nerves, bone, the liver and bladder truly regenerate when injured. Now, scientists have shown that muscle can be helped to regrow and that even the central nerves of the spinal cord may be made repairable. Some of the most promising developments in recent research: About 5 per cent of large bone fractures fail to heal properly through natural regeneration. In the 1950's, Dr. Iwao Yasuda, an orthopedist, and Eiichi Fukada, a physicist, showed that electrical current stimulates bone formation. And ten years ago, Dr. Carl T. Brighton of the University of Pennsylvania first applied the principle clinically, using electricity to heal a poorly mending broken ankle. He has since employed the technique on hundreds of patients with similar fractures.

With the aid of X-rays, Brighton inserts four electrodes around the break and connects them to a power pack worn on the patient's body. He then puts the broken limb in a plaster cast. The power pack delivers a steady 20 microamperes to each electrode, an imperceptible amount of current, while the patient goes about his daily routine. In about twelve weeks, enough healing has occurred so that Brighton can remove the electrodes; after another

three months, the patient is usually completely well.

Columbia's Bassett uses a slightly different technique. He places two pads containing electrical coils against the cast, eliminating the need for surgery. For twelve hours each day, the patient receives a pulsing current from a power source that can be placed next to his bed while he sleeps or sits in a chair. Because of his success with fractures, Bassett plans to test electric current to treat osteoporosis, the thinning of bone that occurs in women after the menopause and predisposes them to breaks. "There are 5 million women in this country who have significant osteoporosis," he says. "These are fractures waiting to happen."

Other investigators have developed nonelectrical means of inducing bone growth. Dr. Marshall Urist of the University of California, Los Angeles, takes bone from the pelvis or from a donor bank, then implants it into the fracture. The inserted tissue, Urist believes, exudes a protein that seems to make new bone cells clump around the injured area and induce healing. This "bone morphogenetic protein," Urist suggests, may be the key element involved in the normal healing of fractures. . .

Dr. Noel Thompson, a British plastic surgeon, now uses muscle grafts in patients suffering from facial paralysis. He implants a nonessential muscle of the hand or foot into the paralyzed area and attaches it to a nearby nerve. Although the grafted tissue eventually dies, it seems to activate cells from which entirely new muscle fibers develop. The new muscle restores some movement and function to the patient's face. . .

Newsweek, Feb. 4, 1980

FAITH: A MAJOR NECESSITY TODAY

The magnitude of crucial problems affecting the world and our nation today should prompt all of us to reflect again on the challenging need for a new and universal renaissance of faith.

The Bible originally embraced the formula for people to live together in peace, harmony and goodwill. It emphasized the urgent need of the brotherhood of man under the Fatherhood of God. And the Holy Book stresses the fact that everyone must have faith in somebody, someone and something. All of us need that kind of belief, because life has no question that faith cannot answer. . .

A wise man once said: Wherever great spiritual personalities endowed with primitive energy of faith have arisen, faith has still been able to move mountains in the world of circumstances as well as in the world of the Spirit.

A philosopher named Edward Markham wrote: There is a destiny which makes us brothers. None goes this way alone. He added:

"The crest and crowning of all good,
Life's final star, is Brotherhood."

In a speech in 1964, the late Dr. Martin Luther King Jr. challenged our own nation on the urgency for true racial integration when he said: "We must learn to live together as brothers or perish together as fools."

And the record shows that the late Mahatma Ghandi changed the course of history in India with his long, one-man crusade of non-violent and sacrificial demonstrations.

Faith and brotherhood are the two golden keys to peace and prosperity. It has been said that if you strike from mankind the principle of faith, men would have no more history than a flock of sheep.

What is happening in our nation today? People have been losing faith in almost everything — from God to people — our leadership, our neighbors and our future. And it is high time that the leadership and laymen, too, join in an effort to work together to launch a new and viable renaissance of Faith.

The late and great orator Patrick Henry said, centuries ago. "My most cherished possession I wish I could leave you is my faith in Jesus Christ, for with Him and nothing else you can be happy, but without

Him and with all else, you'll never be happy."

Here's hoping that you will join the crucial crusade for greater Faith!

CHESTER L. WASHINGTON, Publisher.

Wave, (Inglewood, CA),

July 12, 1979

It is encouraging to see editorial opinions such as this in the public press. As is well-known, the news media is all too full of the "bad things" happening in the world, and far too sparse in its acknowledgement of the many perhaps less spectacular but nonetheless noble, elevating, and genuinely unselfish acts and occurrences around the globe. This emphasis on the sordid and the scandalous is, we believe, as responsible as is any other single factor for the decline in faith among some of our fellow men. Certainly it could be difficult for some people to retain faith in humanity, or in God Himself, when so much of what we read and hear centers on "the evil that men do."

Despite current, one-sided evidence to the contrary, however, it remains true that the path of evolution lies ever upward and onward, that there have been many previous dark periods of history from which humanity has risen to ever-nobler endeavors, and that our ultimate destiny is god-hood itself. More universal optimism, based on these truths, could do much to brighten the present human condition.

At the same time, of course, we must take to heart Paul's admonition: "Faith without works is dead." Faith and brotherhood, as Mr. Washington indicates, are the keys to human happiness on Earth and beyond. We cannot, however, merely by uttering optimistic phrases and prophecies, expect everything to be rosy. We must act on our faith and, by emulating our Way-shower, Christ Jesus, cause the "good things" for which we are destined to come to pass.

CHOLESTEROL STUDY SURPRISING

Skeptical researchers say TLC — tender loving care — may be one of the

best treatments for preventing arteriosclerosis, the buildup of cholesterol in the body's arteries.

Researchers at Ohio State University stumbled onto the finding while studying the effects of certain diets on laboratory rabbits.

They fed two groups of rabbits the same high-cholesterol diets, but the group that was cuddled, individually fed and talked to, fared much better physically.

At least 14 rabbits that received TLC showed only half the evidences of lesions, or injuries, in the aorta. Lesions are considered the forerunner of heart disease.

Startled by their findings, the researchers tried the experiments again several times — with identical results each time.

OSU researchers never set out to study how TLC affected their lab animals. They were actually setting up a control group for a different experiment involving the impact of drugs on high-cholesterol diets.

Murina Levesque, a research associate with OSU's aeronautical and astronautical engineering department said she started playing with the rabbits because they were little.

Skeptical researchers surprised by the resulting difference in the rabbits' health, performed more studies.

"We can say that TLC, in these pilot studies, dramatically reduced arteriosclerosis," said Fred Cornhill, assistant professor of surgery in OSU's College of Medicine. "And we've demonstrated it in three cases.

"The results were so bizarre we did it again and again," he said.

He said the group had no hard-and-fast explanation for the phenomena.

—*Blade-Tribune* (Oceanside),
October 1979

Much as we deplore the practice of vivisection and the mentality that accepts it as right and necessary for human well-being and progress, we cannot help but be delighted at this evidence of good working through evil. Whatever it was that prompted the researcher to play with the rabbits

"because they were little" — human sympathy "will out" despite all opposition! — eventually caused some unexpected eye-openers in the laboratory. Although the researchers could not explain the phenomenon, they also could not, even in the circumscribed material context of their work, escape the fact of the power of love.

Love, the very foundation of the universe, cannot help but work its wonders in all kingdoms. Of course we do not suggest that, as long as we have enough love, it would be perfectly safe for us to disobey rules of common sense and right living. That clearly would be nonsense. If we court illness, we likely will get sick. Nevertheless, love is a great healer and a righter of many wrongs. To the innocent rabbits, victims of man's diabolical experimentation, it brought blessing. We hope that, with this evidence before them, the researchers also will be caused to think beyond the confines of physical research, to search their hearts, and to come to an understanding of the enormity of what they are doing.

NEW EVIDENCE OF ANCIENT WISDOM

New evidence of the astronomical knowledge of ancient civilizations recently was discovered in Chaco Canyon in northwestern New Mexico. Considered on a par with, although different in character from, the astronomical structures and monuments of Stonehenge and Babylon, the Fajada Butte solar instrument displays remarkable sophistication.

This monument, discovered in June 1977 in an isolated, almost inaccessible area, is described in the November-December 1979 edition of *Science* 80. Written by Kendrick Frazier, the article, "The Anasazi Sun Dagger," is aptly titled. The instrument, consisting of giant slabs of rock, admits "daggers" of light in various positions indicative of the solstitial and equinoctial turning points. It is considered by archaeo-

logists to be a unique Sun calendar constructed centuries ago and probably in most prevalent use during the height of the Anasazi Indian culture which declined around 1200 A.D.

Study of the instrument during the last two years has found it to be of extraordinary precision "at least equal to any other ancient device yet found in the New World or the Old. While most ancient devices use architectural features for alignment and take their orientation from points on the horizon where the Sun rises and sets, Fajada, in contrast, uses sunlight itself as an indicator and is oriented to the changing height of the midday Sun through the year." It is, thus, the first and only known midday solar marker.

The instrument is composed of three stone slabs marked with spiral petroglyphs. Shafts of light of decreasing and increasing size shine through narrow openings at noon in different directions and relate to the petroglyphs in different ways, thus indicating the year's daily and seasonal changes. A theory that the placement of the rocks may have been coincidental was disproved when a geologist found the original location of the slabs on the rock wall — a place from which they could not have fallen or otherwise accidentally have been positioned. Construction of the Fajada calendar obviously was a monumental undertaking. The slabs are from six to nine foot high, average a foot in thickness, and weigh about two tons each.

The Anasazi (the modern Navajo name) prospered here from the 9th to the 13th centuries. Archaeological ruins found in the vicinity of the Fajada Butte indicate the presence of a once highly-organized society engaged in both engineering and large-scale trade. Archaeologists suggest that the area may have been a storage and redistribution center for food and goods. It is easy to see how useful a complex marker of the Sun's progression would have been to the inhabitants.

These Indians also constructed a remarkable system of hundreds of miles of
[Continued on page 332]



REACTIONS TO THE CRUCIFIX

Question:

My brother who recently passed on, was close to being a saintly man. He suffered from arthritis for years, but was ever cheerful, loving, and kindly, never complaining, brightening people's lives, and always ready to help where he could. He was devoted to the crucifix and found great comfort in that symbol. My son, who is strong, vigorous, and healthy, also devotes himself to helping people and I believe him, also, to be a spiritually advanced person. His reaction to the crucifix, however, is one of repugnance. He seems to be repelled by it, and this puzzles and disturbs me. Have you any comments?

Answer:

The matter of religious symbols and individual reaction to them obviously is complex. It probably is safe to say that there are as many individual reactions to different religious symbols as there are people who view them with any degree of thought, feeling, or understanding. The origins of most religious symbols go far back in time, and our mental associations with any one are likely to be generated by unconscious and even subconscious, as well as conscious, influences.

We do not believe that because your brother was devoted to the symbol of the crucifix while your son appears repelled by it is any cause for concern or uneasiness on your part. This seems simply a case of two sensitive individuals reacting differently because of their particular attitudes, based in turn on their particular experiences during

many lives. Your brother's devotion to the crucifix may well be explained in part by his physical suffering in the life just ended, through which he perhaps was able to feel within himself something of the sufferings of Christ. We do not think such a comparison blasphemous. We all have our crosses to bear, and did not Christ Himself say, "Take up your cross and follow me?" Your son who, at this point in his development, evidently is not required to learn lessons associated with pain but is devoting himself to helping others by utilizing a strong physical constitution perhaps is averse to the crucifix because the intensity of suffering depicted would be as a distraction from that strength. No doubt many other considerations also are involved, and it may well be that neither of these people would be able to put into words all of the subtle influences that underlie their reactions.

It is possible, too, that some people are averse to the symbol of the crucifix simply because it *does* represent the ultimate in suffering. Humanity, of course, rebels at the very idea of suffering and, for the most part, is unaware of the magnitude of lessons that are learned in this manner. Humanity, by and large, searches for happiness, not pain. There are some, too, who believe that they have been "saved" through the personal intervention of Christ, and since He already has suffered for all of us, they see no need also to suffer.

In one sense, we view the crucifix as a finite symbol: it depicts the suffering of our Saviour — but stops there. In contrast, there

is the sacred Rosicrucian Emblem. This symbol, also utilizing the cross albeit in an entirely different context, depicts the origin and the destiny of man — emanating from God, returning to God, and becoming as God — and thus indicates infinity. This symbol, the most advanced yet given to mankind, proceeds far beyond past or present suffering and points to the sublime glories which will be ours once we have earned them. It is the symbol of hope, of aspiration, and of positive unfoldment for all humanity.

BALANCED DEVELOPMENT

Question:

Your literature speaks of "head development" and "heart development" as evolutionary goals. Would you elaborate on this?

Answer:

The Rosicrucian Teachings aim to encourage the development of head and heart equally: "to satisfy the mind by intellectually explaining the world mystery, so that the devotional side of the student's nature may be allowed to develop along the lines the intellect has approved. . . to transcend the path of knowledge and pursue the path of devotion." The persistent, daily use of all our faculties, both those of intellect and those of feeling, is required for perfectly balanced development.

This can better be understood by considering the answer to the question: why do Spirits seek rebirth? In the *Cosmo* we learn: "Spirits incarnate only to gain experience; to conquer the Physical World; to overcome the lower self and attain self-mastery."

When we study the first part of the answer, we readily agree that we learn largely by experience and realize that, comparatively speaking, an individual gains very little experience in one lifetime. Many people live and die in the same locality in which they were born; consequently, their experiences are limited. The busiest person in the world contacts very few of the approximately four billion individuals using

physical bodies at the present time. The mind grasps the idea at once; the experiences of one life, taken in a global frame of reference, are certainly quite limited.

Consider the next phrase: "To conquer the Physical World." The mind acknowledges that it has scarcely encountered, much less conquered, the innumerable problems pertaining to the Physical World. Specialists in any field will admit that they know nothing about many other subjects. Furthermore, the more they learn about their own subjects, the greater the possibilities which open out before them. Again, the mind readily grasps the fact that one lifetime would be inadequate for purposes of experience.

Now consider the last phrase: "To overcome the lower self and attain self-mastery." Who can accomplish such a herculean task in one lifetime? It is impossible, and the mind indicates that "another chance" is the only answer. Under the Doctrine of Rebirth, we do have another chance — indeed, many chances. Rebirth is the master key by which the problems of life are solved in a series of lives. Thus all men can attain the goal of godhood.

For the time being, the head has completed its work; the lesson has been intellectually comprehended. We now are ready to turn it over to the heart to be dealt with in a devotional manner. Imagination, the feminine heart principle, becomes active.

"Spirits incarnate only to gain experience." The word experience can grip the heart. It begins to *feel*, and there may come some such recollection as this: There was the first lie I ever told my mother. I did not fool her at all, but how I did hurt her. Never since that day have I been tempted to falsify without sensing her pain. Then follows regret for having caused the suffering and an inner resolution never to repeat such a folly.

"To conquer the Physical World." This may prompt questions such as: What have I done to warrant my existence? Have I won any worthwhile victories in conquering the forces of the Physical World? Have I turned a single one of Nature's forces to good account? These self-searching ques-

tions cause us to feel that we should strive harder to do our work in the world.

"To overcome the lower self and attain self-mastery." We recall some of our recent actions. I lost my temper not five minutes ago and acted in a most un-Christian manner. Before that, I voiced a suspicion as the truth. Certainly, this is not self-mastery!

Yes, it does seem that it will take us many lifetimes to attain complete self-mastery. Rebirth is a fact, and we are grateful for the *knowledge* of that fact and for the *feeling* that prompts us to use this knowledge to good purpose.

Thus, we see that no significant amount of progress in spiritual work can be accomplished without this union of the two forces represented by the head and the heart. Their union produces spiritual insight which cannot be attained in any other way.

LEARNING TO STAND ALONE

Question:

Why do the people at Headquarters not instruct us specifically about what we should do when we tell them our problems? Why do they not point out some definite line of action for us to follow instead of, as they generally seem to do, refer to some generalization in the Philosophy and let it go at that?

Answer:

The Rosicrucian Fellowship endeavors at all times to assist those with whom it comes in contact in such a way that each individual is encouraged to develop his or her own divine potentialities and at the same time remain a free and independent being and grow more skilled in the solving of personal problems. The "generalizations in the Philosophy" — the broad fundamentals of the Teachings — are the guidelines along which each aspirant and each seeker can model thought and conduct to suit individual situations.

Life is a school, and its problems are our lessons. Every thinking student knows that his teacher cannot learn his lessons for him. The teacher can point out the way in general terms, but the pupil must do the work if he is to learn to think for himself and become self-reliant. Self-reliance, of course, is one of the major objectives of evolution.

The Rosicrucian Fellowship has a clear, logical, concise method of spiritual development which it offers to its students and which is positive, safe, and sane. Those who use this method become doers rather than leaners. The object of the Fellowship is not to explain daily happenings and spell out methods of dealing with them, but to teach the student how to develop his own inherent powers in such a way that he will be able to meet fearlessly the baffling problems of daily life, do his best to solve them, and in doing so on a daily basis eventually gain the strength and wisdom to do bigger things.

If we were to give specific advice on the problems of daily life to every student who calls for it, in a comparatively short time we would have a well-developed class of negative leaners who would be indecisive and ineffective in acting under stress without first receiving instructions from Headquarters. Furthermore, were such instructions made available in correspondence, they often would be too late to be of any real value in the immediate situation which prompted the request.

Max Heindel said: "The Brothers of the Rose Cross aim to emancipate the souls that come to them; to educate, to strengthen, and to make them co-workers." As students progress in their development, they cease to think of Headquarters as a crutch, considering it instead a channel through which they can most efficiently serve the Brothers and humanity.

BOOK REVIEW



The Near Woods, by Millard C. Davis, Alfred A. Knopf, New York, 1974.

The near woods are accessible to almost everyone. They might take the form of a neighborhood grove, a city park, a cluster of live oak at the edge of sand dunes, a woodland marsh or a swamp forest, the "deep, dark woods" of hardwood, or the conifers that eke out existence at the summit of a glaciated mountain. This book serves as guide to them all, augmenting our understanding of trees and forest — the part and the whole — and merging both into a representation that is at once familiar and new.

As a naturalist, teacher, environmental specialist, and contributor to outdoor and conservation magazines, Mr. Davis has unfolded particularly keen powers of observation and the ability to record his notations picturesquely but concisely. The reader gains an authentic disclosure of conditions in each environment described, combined with the inherent "feeling" of the place; silence, the crunch of twigs underfoot, the smell of good earth after a spring rain, the cries of birds and the seen and unseen presence of wild creatures nearby all are captured and transmitted in these pages.

In addition to the trees themselves, animals, insects, ponds and streams with their life forms, and plants and shrubs receive attention. In unexpected ways, the reader's awareness of Life as a universal whole inseparable from itself is renewed. Who but the initiated would suspect, for instance, that salamanders provide clues about the life expectancy of a stand of

maples, or that there is an adhesive relationship among elm, fungus, and beetle. Always, too, there is cyclic activity: day and night and the seasons, of course, but the author takes us much farther in time and event. We learn how field matures into forest and that forest, in time, must relinquish its position. Swamps and marshland, too, eventually become forest, which again, in turn, will be supplanted.

Man's encroachments also are recorded. The forest reclaims abandoned homesteads, and nothing but well-built stone foundations remain; on the other hand, the destructive effects on the environment of man's toxic effusions are only too well known.

Although there is nothing remotely esoteric about this book, the alert occult student easily can supplement the text with his knowledge of higher truths, of which the universality of all Life probably predominates. Operation of natural Laws also is evident — polarity, cyclic development, death and regeneration, the evolution of the higher by means of the lower and the simultaneous elevation of the lower — all these and more become obvious in this re-creation of life in the woods.

We recommend the book to readers interested in Nature and the "great outdoors" and to anyone who simply wants clues about how to improve powers of observation. The person who can learn to recognize minutiae as well as overall complexities and make accurate assessments from both, as Mr. Davis has done, takes a significant forward step in the unfoldment of his capabilities.

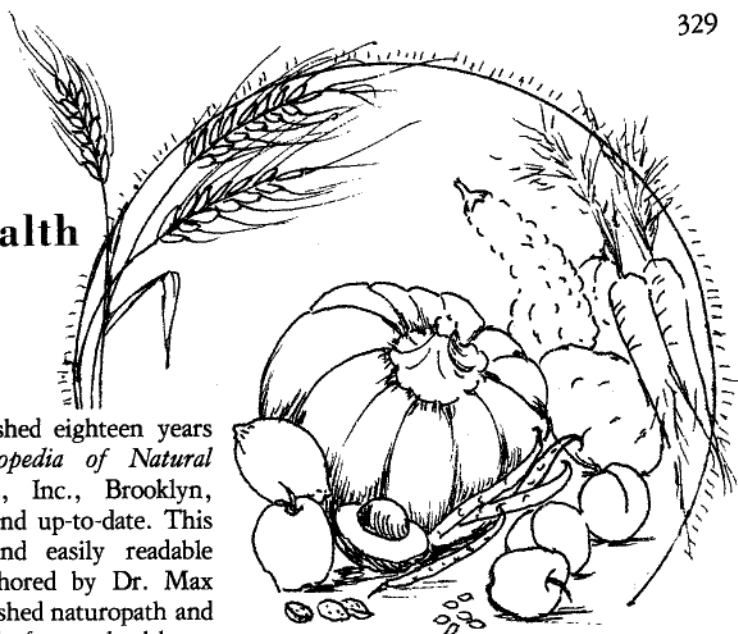
A Guide to Natural Health

D.D.

Although first published eighteen years ago, *The Encyclopedia of Natural Health* (Groton Press, Inc., Brooklyn, 1962) remains timely and up-to-date. This concise, informative and easily readable single volume was authored by Dr. Max Warmbrand, a distinguished naturopath and osteopath and founder of a famous health spa in Florida. In it, he espouses a number of preventive and therapeutic maxims of health and nutrition hitherto held by a relatively small minority of medical practitioners. Only recently have they begun to receive the attention they deserve and a more wide endorsement by members of the medical profession, although they are still far from being generally accepted.

Natural health, says Dr. Warmbrand, is based on two principles first enunciated by Hippocrates. The first, "Nature cures," "establishes the fact that healing is the prerogative of the organism and is brought about by the inherent curative powers of the body." The second principle is that "the measures that are employed in the treatment of disease must do no harm."

It is upon these principles that Dr. Warmbrand bases his advocacy of natural medicine as well as his strong objections to the use of drugs in the healing process. Natural therapeutics, including suitable food, rest, establishment of emotional tranquility, baths, and controlled exposure to sunlight and heat, are all helpful in effecting cures of major and minor ailments. Synthetic medicines, from aspirin through the most powerful of the "miracle drugs," often produce dangerous side effects and do not impart complete cures.



Dr. Warmbrand describes good health as "an orderly, harmonious functioning of all the organs of the body." To mask an organic malfunction with drugs that may temporarily relieve symptoms without restoring the harmonious functioning does not re-establish good health. The harmonious functioning of the entire physical body depends upon the individual's adherence to the whole spectrum of rules of right living. "Let him (the medical scientist) see that the transgression upon immutable laws has brought about much suffering," stresses Dr. Warmbrand, "and let him realize that only by a return to nature can he ever hope to be healthy again. . . Scientific research must be subservient to Natural Law, and must not assume to be its master."

The reader should not be misled by the use of the word "encyclopedia" in the title of this fine reference book. It is not an alphabetical compilation of diseases and suggested treatments. It is, instead, a veritable course of instruction for the layman, in which the workings of the various organs are explained, their interrelationships are shown, and natural procedures for assuring their care and optimum operation are outlined. Primary attention is given to the workings of the digestive, circulatory, respiratory, and nervous systems. Natural

methods of treating diseases of these systems, from arthritis to ulcers, are suggested.

Toxicity in the body and improper metabolism are represented as the true causes of disease. When bodily functions are running smoothly and wastes are properly eliminated, resistance is high and the body does not fall prey to disease, no matter what "germs" may be prevalent in the atmosphere. When the organs are not functioning properly, however, and poisons are allowed to accumulate, the general physical condition is weak and the individual is easily susceptible to disease. What is generally called "disease," in fact, is really the body's endeavor to throw off the accumulated toxins and restore the metabolism to its proper working order.

The running nose and coughing of a cold, for instance, is sustained because the body is expelling poisons by way of these orifices. For this reason, a cold-sufferer should rest, drink plenty of fruit juices — which assist the eliminative process — and allow the cold to run its course. He should not try to stop the evacuation of the poisons with cold pills, nasal sprays, and the like. These medications may suppress symptoms and make the patient think he feels better, but in reality, they work only to suppress the removal of toxins which, therefore, remain in the body where they can do further damage at another time.

The dangers of chemical additives, pesticides, and preservatives in foods now constitute a subject of considerable concern. When this book was first published, however, only a relative few medical and nutritive experts, including the author, warned of the potential harm of these substances upon the human organism. Dr. Warmbrand stresses the desirability of untreated natural foods. He points out, in addition, that raw fruits and vegetables are superior in nutritive value to all other foods, however prepared. If the individual cannot tolerate much raw material, the next best thing is to steam or stew the vegetable or fruit concerned. As is now more generally

recognized, furthermore, foods containing refined sugar, and flour, as well as saturated fat, are also hazardous to health and should be avoided.

The extreme individuality of each separate human organism is also remarked upon by the author, who frequently points out that while a prescribed diet or course of treatment is likely to be generally successful in many instances of a specific ailment, there will always be those people who, because of characteristics peculiar to their systems, will react adversely. For them, alternative foods or alternative types of treatments must be found.

The virtues of a meatless diet are also extolled by Dr. Warmbrand. He believes that, contrary to popular opinion, sufficient protein is obtainable in easily digested foods such as green leafy vegetables, cottage cheese, and potatoes. He points to the experiences of various groups of people who found that they were healthier when meat was rationed during the war than they had been when they had all the meat they wanted to eat.

Rules of right living, as the esoteric student knows and as Dr. Warmbrand points out, include more than merely those of diet. Abstinence from tobacco and alcohol is essential. "Alcohol is injurious not only when taken in excess, but even in small doses." Emotional control is also vital to optimum health and general well-being.

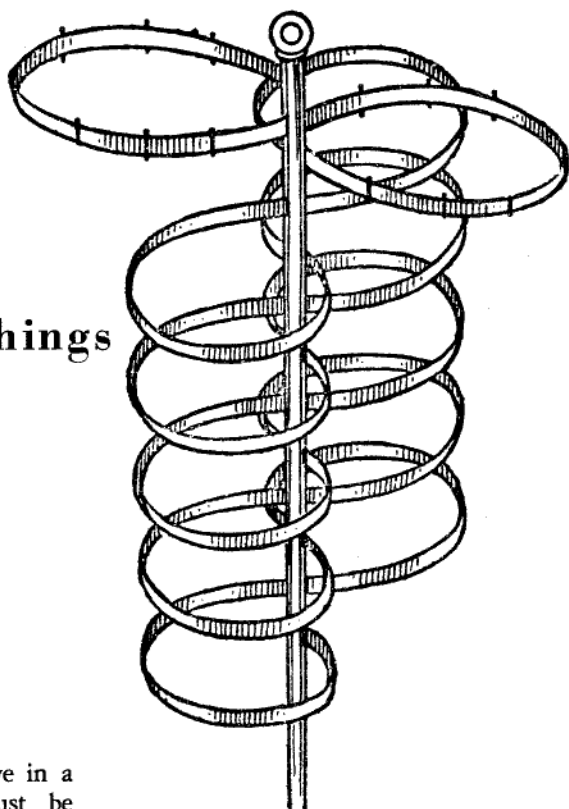
"Tension, fear, greed, hatred, jealousy, resentment, insecurity, gnaw into our vitals and destroy our heart as well as the rest of our body. Composure and self-control, on the other hand, keep us free from these harmful emotions, and protect us against their deleterious effects."

As a way of learning to control emotions and engender such qualities as compassion, joy, love, and understanding within ourselves, Dr. Warmbrand suggests what is essentially the exercise of Retrospection advocated for students of the Rosicrucian Fellowship Teachings. By retracing our daily activities, recognizing both

[Continued on page 332]

Modern Medicine and the Rosicrucian Teachings

DAVID DUFFY



When we visit a friend or relative in a hospital or we ourselves must be hospitalized, we find ourselves among persons suffering from various illnesses. We also see doctors and nurses trying to find the cause of the illnesses and give treatments to alleviate discomfort. Modern medicine has been very ingenious in creating tools to diagnose disease. Sophisticated biochemical measurements and X-ray techniques have enabled doctors to understand diseases on the cellular and even molecular level. Medications have been developed to counteract the biochemical reactions found in diseased tissue.

While modern medicine is very knowledgeable about the material effects of disease, the spiritual causes of disease are not generally recognized. There are several commonly held concepts about illness which remove from the patient the responsibility for his or her health:

1) Man is a victim of illness. The cause of illness is attributed to defective genes, bacteria, carcinogens, and other

factors which act upon a person, and are thus disease-producing.

2) Treatment of illness consists of the removal of symptoms. Pain and discomfort are symptoms which lead to the recognition of disease. The suppression of symptoms is interpreted as the control of disease.

3) Health is something which money can buy. People expect to pay the doctor to remove the unpleasant effects of disease. Whatever the patient's responsibility in producing his own illness, he is encouraged to let the doctor assume this responsibility in return for a fee.

The Rosicrucian Teachings help us perceive that something is missing in modern medicine which prevents the full realization of its healing efforts. That something is a spiritual understanding of the laws of nature.

While man seems to be a victim of illness, he is responsible for the conditions in

which he finds himself. He is placed in a particular environment with particular strengths and weaknesses which he has developed in past lives. In rebirth he is given the opportunity to learn needed lessons.

Although the suppression of symptoms seems to represent a victory over an illness, the body will sooner or later develop symptoms again, indicating that the underlying cause of disease has not been corrected.

Health is indeed a priceless possession; yet it cannot be purchased. Health is a reward for living a life in attunement with the laws of nature. Our present physical, emotional, and mental qualities are a reflection of our efforts in past lives. How we live now will affect our future health.

How can we contribute to the health of our fellow human beings? How can we work with modern medicine to heal the sick?

Love is the only panacea for the world's woe. Love is the comforter which opens the sufferer's eyes to spiritual truths. Love soothes man in his pain. Love attracts man back to the path of God. Love gives man the faith and hope he needs to respond to his Higher Self.

From every power that all the world enchains

Man frees himself when self control he gains.

Let us day by day strive toward control of our passions, emotions and our minds. Let each of us become obedient to the Higher Self within.

Preach the Gospel and heal the sick. As we live our lives with greater spiritual awareness and help others understand the laws of nature, we are preaching the gospel. When we help others live in obedience to the laws of nature, and our love encourages their efforts, we are healing the sick.

"Loving, self-forgetting service to others, is the shortest, the safest, and the most joyful road to God. The recognition of the fundamental unity of each with all, the Fellowship of the spirit, is the realization of God. To reach that realization let us endeavor each day to forget the often unprepossessing exteriors of our brothers and seek to serve the divine essence hidden within, which is the basis of fellowship." (From *The Rosicrucian Fellowship Temple Service*)

A GUIDE TO NATURAL HEALTH

[Continued from page 330]

shortcomings and favorable traits, and visualizing ourselves as we wish to be and should be, we can overcome weaknesses and develop the fine qualities that enhance spiritual as well as physical health.

Taking note of man's spiritual needs, Dr. Warmbrand urges that maintenance of "the human body . . . in a state of purity and health (physical as well as spiritual) should be the first law of all who subscribe to spiritual or religious teachings."

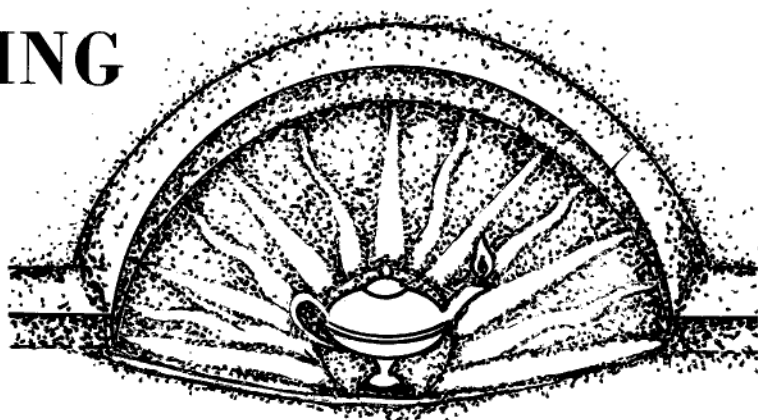
In illustration of his general philosophy, Dr. Warmbrand quotes a Swedish proverb of universal applicability: "Fear less, hope more; eat less, chew more; whine less, breathe more; talk less, say more; hate less, love more; and all good things will be yours."

NEW EVIDENCE OF ANCIENT WISDOM

[Continued from page 324]

roadways, clearly testifying to their engineering ability. Many are 30 feet wide, which seems excessive for a pedestrian people. They are for the most part perfectly straight, traversing rather than circling or otherwise avoiding topographical barriers, even to the point of stairways constructed in sandstone mesa walls. These roads led to other population centers, to fertile agricultural areas, and to natural sources of supply for the manufacture of pottery and tools.

HEALING



OBEDIENCE INVITES HEALING

Faith without works is dead, and in every case in which Christ Jesus healed anyone, this person had to do something. He had to cooperate actively with the great Healer before his cure could be accomplished. He said, "Stretch forth thy hand," and when the man did so the hand was healed; to another, "Take up thy bed and walk," and when he did so the malady disappeared; to the blind, "Go and bathe in the pool of Siloam;" to the leper, "Show thyself to the priest, offer your gifts."

In every case there was active co-operation upon the part of the one to be healed, which helped the Healer. They were simple requirements, but such as they were they had to be complied with so that the spirit of obedience could aid the Healer's work.

When Naaman came to Elijah and thought that this prophet was going to come out with a great show of magic and ceremony to dispel the leprous spots from his body, he was doomed to disappointment. And when the prophet sent word to him, "Go and wash seven times in the river Jordan," he was enraged to the point of crying out, "Have we no great rivers in Assyria and why should I go and wash in the Jordan? What nonsense!" He lacked the spirit of submission which is absolutely necessary that the work may be done.

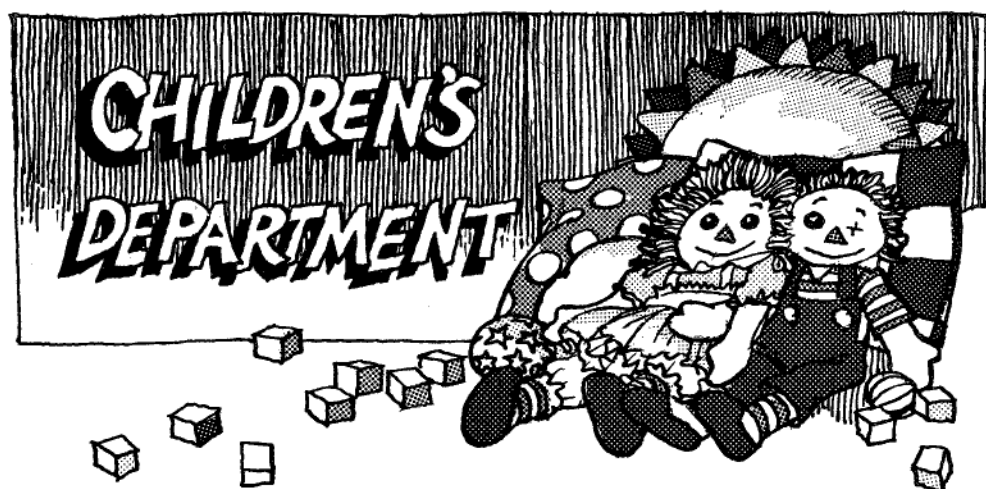
Neither would any of those who were healed by Christ Jesus have been affected unless they had obeyed and had done as they were bidden. This is a law of Nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether that involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm which may come through Christ or through a healer of one kind or another. Primarily in all cases, the healing force comes from our heavenly Father, Who is the Great Physician.

—Max Heindel

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 P.M., and Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign.

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*.

July.....4-11-18-25-31



LEOPOLD THE LOQUACIOUS LEOPARD

DAGMAR FRAHME

Do you know what loquacious means? Well — it is a pretty big word, so I'll tell you. Loquacious means to talk a lot.

And Leopold Leopard was certainly loquacious. He talked, and talked, and talked. He talked all day, and he talked in his sleep at night. He talked about things he liked — peanut butter sandwiches, movies, picnics, and his new cowboy boots — and he talked about things he didn't like — taking naps, arithmetic, lightning, and spinach. He talked about things he knew something about — walking the dog, riding a bicycle, building sand castles, and climbing trees. He talked about things he knew nothing about at all — flying airplanes, speaking French, selling automobiles and baking cookies.

In short, Leopold spent almost all of his time talking. And when he wasn't talking, he was very busy thinking of what he was going to say next.

Trouble was, Leopold spent so much time talking, he spent no time at all listening. If someone was telling him a story about a cat, Leopold was thinking about the dog story that he was going to tell next. If his teacher, Miss Moose, was

explaining a lesson, Leopold was thinking about how he was going to tell her about the huge black beetle he had found yesterday. If his mother was telling him what to get for her at the store, he was thinking about how he was going to ask her if he could get some ice cream while he was there.

And one time when his father was telling him to be sure and close the upstairs window before they went out because a storm was coming, Leopold was busy thinking about asking his father for a new baseball.

And so, poor Leopold completely missed the story about the cat, which was very funny. He didn't get his lessons right and had to do them over again. He got the wrong things at the store for mother and had to go back and get the right ones — and never did get any ice cream. And when the storm came and all the water poured in through the open window in Father Leopold's upstairs study and all over his books and papers — well, I think you can imagine what happened to Leopold!

But do you think that Leopold learned to listen after all those troubles? He did not! He went right on talking and talking and

talking as if it was the only thing he could do. And it just about was.

Things got so bad that people used to run away when they saw Leopold coming so they wouldn't have to hear him. His teacher made him sit in a corner all by himself so he wouldn't talk to the other boys and girls, but he talked anyhow — only louder. His brothers and sisters complained that they could never talk to each other because Leopold was always talking to them. One evening his father said that he was not to say a word at the dinner table and give other people a chance — but Leopold talked anyway, and with his mouth full besides! His piano teacher stopped teaching him because he talked even while he played piano.

Then one day Miss Moose announced that there would be a contest at school. All the children in Leopold's class would talk about their hobbies, and the person who gave the best talk would get a prize.

Leopold, of course, was certain that he would win — there was really nobody else who *could* win. Leopold's hobby was running his model railroad, and he really did know a lot about it — when he wasn't so busy talking that he forgot to concentrate on what he was doing. But of course Leopold spent most of his hobby time talking. He even talked when the trains were running so loudly that nobody could *possibly* hear him.

Anyhow, Leopold was so positive that

he was going to win, that he didn't take any time to prepare his talk. And you know, and I know, that anyone, no matter how good he is, who is going to give a talk, has to think first about what he is going to say. But not Leopold! He thought that he would just get up there and *talk*.

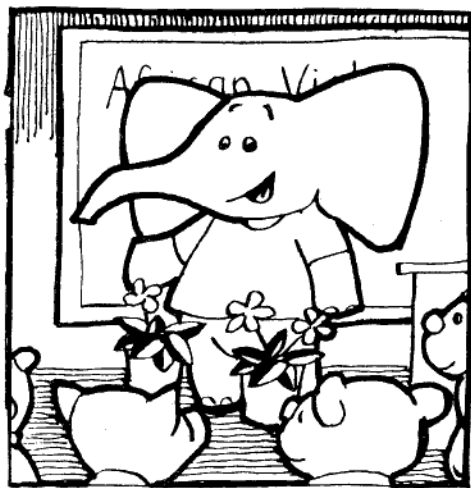
When the day of the contest finally came, Leopold was up early. He talked while he was getting dressed, he talked all through breakfast (but nobody was listening) and he even talked while he was brushing his teeth. But with all that talking, he didn't say one word about model railroads. In fact, he didn't think about model railroads. He thought a lot about the contest, and how he was going to win, but not at all about what he was going to say.

At school, he was very surprised to see that many of the children had brought things to show while they were talking. Some had brought pictures and charts of the things that they liked to do or make, and Roger Raccoon had even brought a birdhouse that he had made in his father's workshop.

Leopold, of course, hadn't brought anything along to show which might make his talk more interesting. He worried just a little bit about this — but only for a minute — and then thought, "Oh, fiddlesticks, I don't need to show anything. I certainly couldn't bring that whole model railroad, could I?" And he was sure to talk so well that he would win even without anything to show.

Edward Elephant was the first to speak when the contest started. Edward's hobby was growing African violets, and he certainly knew how to do it. He had brought several violets to school, and explained very well about the right kind of soil and how much sun and water they needed. Everyone applauded loudly when he finished.

Gwendolyn Giraffe, whose hobby was sewing clothes for her doll, talked next. She showed several dresses she had made and explained about how to cut material from a pattern. She talked rather fast so that it was hard to understand everything she said, but she had such a nice smile on her face and the



children could tell that she had worked very hard to prepare her talk, so they applauded hard for her too.

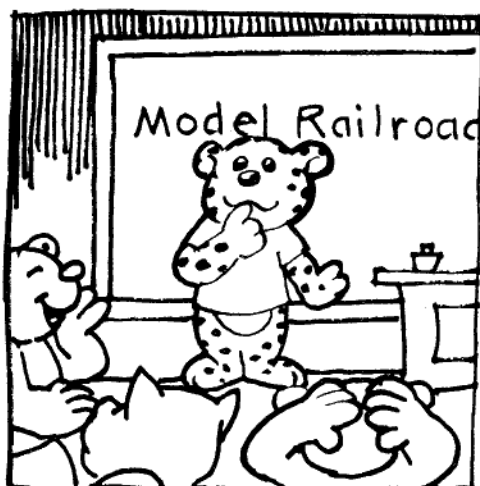
Clarence Crocodile talked about the kites he liked to make — for other people that is. He himself was much too lazy to run with a kite and make it go up. But he made them very well, and the children especially liked a very fierce Chinese dragon kite that he had made for Alonzo Antelope and had brought along to show everyone. He said that Alonzo had promised to take it outside at recess time and show everyone how well it flew, and Clarence got a good round of applause for his talk, too.

Then came Percy Porcupine's turn, and all the children crossed their fingers for him. Poor Percy was so shy it was hard for him even to answer a question when the teacher called on him, even though he always knew the answer. And no one had ever heard him talk when he didn't have to. Percy's hobby was making quill pens. Now you know there aren't too many people who make quill pens any more, and so the boys and girls were particularly interested in hearing about how it was done. Percy made a quill pen right there in the classroom for everyone to see. At first all the boys and girls could tell that he was very scared, but after a while he seemed to forget about being scared and became more and more interested in the pen he was making. He explained everything he did very carefully, and when he was finished he gave the pen to Miss Moose as a present. Everyone stood up and cheered.

Many other boys and girls talked too, and most of them did very well. It was going to be hard to decide who was the best speaker.

Finally it was Leopold's turn. He got up, went to the front of the room, turned to the audience, and said, "My hobby is working with model railroads." And then he stopped. Everyone waited and waited. But Leopold didn't say anything more. He couldn't think of a thing to say!!

He stood there for a minute, cleared his throat, and began again. "My hobby is working with model railroads." And then he



stopped again. And people waited again, and started fidgeting again, and again, Leopold couldn't think of a thing to say.

"Er—," he said, and stopped. "Er—ah—" he tried again, and stopped. Felicia Fieldmouse giggled, and Miss Moose put her finger to her lips and said softly "Shhhhh."

"My — ah — my hobby is—ah is—ah—working with model railroads," stammered poor Leopold, whose face was now as red as a beet. A very funny sound came from Terry Tiger, who hastily put his paw over his mouth. Miss Moose looked at him sternly but said nothing.

"Um — my hobby is — I like — ah, that is er— er— I like to work with model railroads," mumbled Leopold, and a big tear rolled down his cheek. He looked out at the class. Terry Tiger still had his paw over his mouth and looked as though he were going to explode. Sylvester Snail and Horace Hippopotamus were whispering in the back row and pointing at Leopold. Alice Alligator passed a note to Karen Kangaroo, who read it and giggled.

"I'm sorry," whispered Leopold, "I can't think of anything to say." And Leopold left the front of the room and hurried back to his seat where he sat very still with his face flaming red and his eyes closed, and wished he could disappear through the floor.

[To be continued]

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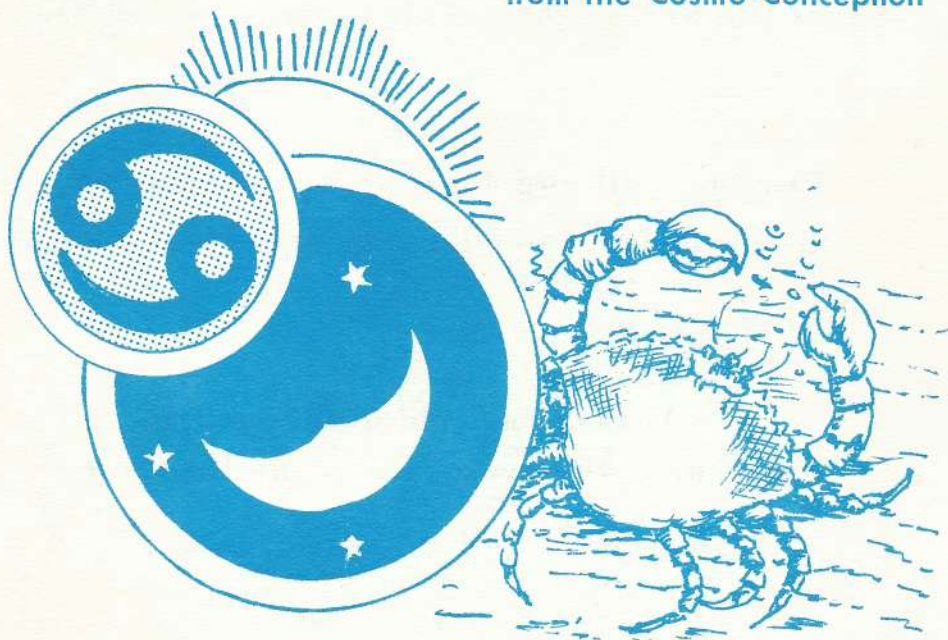
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