

THE ROSECRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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The Challenge of Life

*The Astrologer as Scientist,
Artist, and Priest-Teacher*

Education for the Humanities

Glossolalia

* * * * *

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By MAX HEINDEL

*Initiate-Messenger of the
Rosicrucian Order*

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The Rosicrucian Fellowship Magazine Rays from the Rose Cross

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"Coming Events Cast Their Shadows"

Religion, Art, and Science are the three most important means of human education, and they are a trinity in unity which cannot be separated without distorting our viewpoint of whatever we may investigate.

True Religion embodies both Science and Art, for it teaches a beautiful life in harmony with the laws of nature.

True Science is artistic and religious in the highest sense, for it teaches us to reverence and conform to laws governing our well-being and explains why the religious life is conducive to health and beauty.

True Art is as educational as science and as uplifting in its influence as religion. In architecture we have a most sublime presentation of cosmic lines of force in the universe. It fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture, painting, music, and literature all inspire us with a sense of transcendent loveliness of God, the immutable source and goal of all this beautiful world.

Nothing short of such an all-embracing teaching will answer the needs of humanity. There was a time, even as late as Greece, when Religion, Art, and Science were taught unitedly in Mystery Temples, but it was necessary to the better development of each that they should separate for a time.

Religion held sole sway in the so-called dark ages. During that time it bound both Science and Art hand and foot. Then came the Renaissance, and Art came to the fore in all its branches. Religion was strong as yet, however, and Art was only too often prostituted in the service of Religion. Last came the wave of modern Science, and with iron hand it has subjugated Religion.

Such a state cannot continue. To avert a calamity, Religion, Science, and Art must reunite in a higher expression of the Good, the True, and the Beautiful than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding Science as the latter has strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become the co-worker with Religion.

A spiritual Religion, however, cannot blend with a materialistic Science any more than oil can mix with water. Therefore steps were taken to spiritualize Science and make Religion scientific.

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious order of the Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with Religion.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by The Rosicrucian Fellowship.

THE *Mystic* ... LIGHT



The Challenge of Life

EDITH WILKINSON

WHENEVER a human Spirit is born here on Earth in a physical body, it has deliberately placed itself in a situation where dissatisfaction and discontent are the rule. If we study our lives from day to day, we find that there is always some problem in the offing, something that requires consideration, decision, and action.

The person who is swayed entirely by his emotions, no matter how advantageously he may be situated, will always be able to find something to be worried or concerned about. It is the ability to realize that life in the physical body presents a continuous challenge, and the ability to recognize and meet these challenges with poise and equanimity, which constitute a successful incarnation. The person who is contented is standing still and making little progress toward attaining wisdom and understanding.

The Spirit at the time of physical rebirth enters life with a karmic debt from past lives that must be met, and as far as possible the Ego must also inaugurate something new to insure its progress and advancement. The difficulties, sorrows, and suffering we must endure challenge us on every hand. In meeting the problems of life an awareness of the spiritual value of the struggle will make for joy and satisfaction as

each one is met and overcome. The search for peace and joy is a spur that brings about action and experience, which develops wisdom.

When a Spirit is reborn into a physical body, it must first become aware of itself, aware of itself as an Ego—a self-conscious Ego. This is usually accomplished by the seventh year. Then it is necessary to acquire an education, to equip itself to meet and deal with the exigencies of life, whatever they may be. Later, as a youth, it faces the challenge of the emotional nature and must achieve a measure of control over it. If in a male physical body, it must prepare itself for the role of fatherhood and find a means of livelihood to provide for itself and a family. If in a female body, it must prepare itself for motherhood and learn to care for a family. Our educational system does not always adequately fulfill these needs, which constitute the basic challenges that must be met by the majority of human beings.

It would seem that much of the difficulty with young people today is due to the fact that many parents attempt to shield their children from the challenges of life, rather than teach them how to meet and cope with their daily experiences. How often we have heard parents say: "I don't want my children to have to struggle as I did." To take

the struggle out of life is to remove the absolutely necessary opportunities for experience which are the only means we have of gaining the wisdom that nourishes the Spirit. Rearing a family and seeing that children are equipped emotionally and mentally to meet whatever life may bring is one of the greatest challenges that life can bring. Those who must struggle for an education without any help or encouragement from anyone are doubly blest, for out of such an endeavor great spiritual power may be developed. This applies even more so to those who must overcome tremendous handicaps and obstacles in order to achieve their goal.

There is a tendency on the part of some persons to take on challenges that are not rightfully theirs, which is one way of "borrowing trouble." It is very difficult at times to remain aloof, and allow dear friends and loved ones to meet the problems in their lives in their own way. This often presents a special challenge for the strong soul, who feels he could handle an unfortunate situation better than the person who is faced with it. One must guard against assuming the karma of another, for this is an injury to both parties.

If we would teach our children to meet the problems of life head on with the zest that the realization of their value might imbue, we would have done much to overcome the tendency of many young people to seek experience in the use of drugs, crime, and emotional excesses to which they so often resort as a means of escape from the legitimate challenges their life presents. Some young people do accept life's problems early in life and with apparent relish, as we note in those who find something constructive to do with their time, whether as a hobby or a real job. So often we see that it is those who have severe handicaps to overcome who accomplish the most with their lives. Accepting the challenge of their condition with calmness and determination gives

added power to all their faculties, and their success is often amazing. Such a Spirit is Helen Keller, who overcame to a considerable degree an incredible handicap, and made an important contribution to humanity thereby. Great credit must also go to her teacher who spent her life in loving service to her unusual pupil.

We have always with us the challenge of adaptability. In *The Rosicrucian Cosmo-Conception* we are told: "In the word *adaptability* we have the great secret of advancement or retardation. All progress depends on whether an evolving being is flexible, adaptable, and pliable, so as to be able to accommodate itself to new conditions or whether it is crystallized, set, and incapable of alteration. Adaptability is the quality that makes for progress, whether an entity is at a high or a low state of evolution. Lack of it is the cause of retardation of the Spirit and retrogression of the form. This applies to the past, present, and future, the division of the qualified and the unqualified thus being made with the exact and impersonal justice of the Law of Consequence."

If a person finds himself in uncongenial work or surroundings, this faculty of adaptability is of great value. Of course such a person must always be on the lookout for an opportunity to make a change and be willing to grasp it when it appears. Adaptability must also apply to religions and philosophies. Unless they expand and grow along with humanity they can no longer fill their needs. The willingness to embrace new concepts and incorporate new ideas is absolutely necessary if a religion is to avoid crystallization and retrogression.

Then there is the challenge of finding a reason for life here on Earth. Why are we here? What is the purpose of it all? A whole lifetime, yes, many lifetimes may be spent in this fascinating quest.

This search will often bring the seeker

to the Spiritual Path. Some may come upon a philosophy that suits their needs and will spend years of study and service preparing themselves for the higher life. Others may feel that the proper method is to work on the physical body through breathing exercises, diet, etc. Very often they become lost in these physical activities. The breathing exercises may bring improved health or insanity, according to the system used and the nature of the student. Likewise in diet many become so interested in what is to be taken into the body that they turn into food faddists and cranks. This too, may improve or ruin the health according to the practices followed, but neither diet nor breathing exercises will bring the wisdom and understanding required for spiritual development. Others run about from one philosophy to another, sampling this and trying that, in the vain belief that this will lead to spiritual growth. The sincere and serious student, who engages in honest self-analysis and personal discipline, will be led to the studies and contacts that are best for him.

The progress of the occult student may be judged by his behavior in his daily contacts, his general attitude toward his fellowmen. Even if he is rendering significant service in important ways, it is to some extent nullified and set at naught if egotism, malice, selfishness, and lack of consideration for others reveal an obvious failure to overcome the lower self. Ideals have not really been embraced and accepted until we are willing and able to apply them in our daily contacts and bring them into manifestation in our personal lives.

There is an old saying: "What you are speaks so loudly that I can't hear what you say." No matter what beautiful words may flow from the lips of an individual, his true nature is revealed in his behavior toward his fellowman. To profess without practice makes the life a meaningless farce. Always we have with us the challenges of refusing

to return in kind, malicious gossip, injustice, and persecution, and to deal with those who use unworthy methods to gain their own ends.

The proper development and use of our talents represents another challenge—to find a means of self-expression that can be of genuine service to humanity and to use it with humility and self-forgetfulness. All of us have to face old age and the challenge of keeping life active and constructive instead of passive and useless.

Many on the spiritual path seek and yearn for Initiation with great eagerness, not realizing that this very eager-



ness may be the obstacle between them and their goal, since it is apt to be a form of selfishness and ambition which has been merely transferred to a higher plane. True Initiation is more apt to be won by someone who has forgotten all about his own desires in selfless service to others.

SERVICE is the battle-cry of the Rosicrucian Fellowship student. Some meet this challenge by rushing around, being ever so helpful, and getting very much in their own way. May the student learn to polarize himself with spirit so that he is a powerhouse of radiating love, a constant receiving station of the LIGHT which needs only "to be" in order to serve humanity.

World Cycles and Messianic Prophecy

ANN BARKHURST

PART V—ASTRONOMICAL CYCLES AND THE MASTER OF JUSTICE

THUS, as pointed out, a special astronomical phenomenon, together with special mathematical formulas, would be necessary to show the coming of the Messiah at this point in time. Such formulas would be in the hands of mystic cults owning the ancient Books, some cult such as the Essenes; and if these formulas pointed to the last two centuries B.C. as the End of the Age, the cults would multiply and increase in power and popularity at that time and messiahs would spring up again and again—self-styled, or acclaimed as such by their friends.

Proof that such a cult or cults belonged to that period was not forthcoming until 1945-1947, when the Dead Sea Scrolls were discovered. Astronomers add their evidence, when they point out that a supernova appeared in 134 B.C., in the constellation Scorpio, the beginning of the reign of John Hyrcanus (son of Simon), for this would inevitably have set off a messianist furor, and it may have been connected with the murder of Simon, who was the third of the five "Maccabean" brothers to hold the office of High Priest-ruler. The appearance of Halley's Comet alone could not have made such a stir, and that comet did not appear in 134 B.C. in any case; but there was an appearance of Halley's Comet in 11 B.C., followed a few years later by the conjunction of Saturn, Jupiter, and Mars in 7 B.C., where they were joined by smaller planets. Supposing that all this occurred at the end of a 600-year Neros cycle as used by Daniel, the excitement is explained. But again if 537 B.C., is the starting point, the 600-year period would not have terminated until 63 A.D., just prior to the deaths of Menahem and James the Just and the destruction

of Jerusalem, when also Halley's Comet appeared in the sky. (The cycle of Halley's Comet is approximately 76 years.)

Dr. Dupont-Sommer has shown, and we think with considerable force, that shortly before 63 B.C., (B.C. here not A.D.!) a Messiah-Forerunner appeared and was martyred; Pompey's conquest of Jerusalem and invasion of the Holy of Holies occurring soon after that. Similarly James the Just was martyred shortly before the fall of Jerusalem in 68 A.D.—the date of his martyrdom being put as 62 or 63 A.D.; the two "63's" are a coincidence, nothing more, since these dates are in terms of our own calendar—the death of the Master of Justice, 63 B.C.; the death of James, 62 or 63 A.D.

The Book of Daniel, in the Vision of Weeks, may also be interpreted with one day indicating a year, counting from Cyrus' Proclamation (Daniel 9:25); and if this is done, the Preparatory Period comes to 55 B.C., followed immediately by the Messianic Week in which the Messiah was expected to appear. The 70th, or Messianic, Week would then date from 55 to 48 B.C. (7 years). "In the midst of this week he shall make the sacrifices to cease."

Scholars who interpret this as referring only to the desecration of the Temple under Antiochus Epiphanes forget that—in the eyes of pious Jews—an "abomination of desolation" occurred when Pompey invaded the Holy of Holies in 63 B.C., whether or not the sacrifices were interrupted.

According to Dr. Dupont-Sommer, 48 B.C. did mark a crisis in the history of the New Covenant; (but we know of nothing that happened to the Temple at this time). A new Master arose who

led the remnant of the persecuted sect to Damascus, where they remained until the time of Herod, Dr. D.-S. believes. Other scholars disagree, holding that, on archeological evidence, Qumran was deserted in 31 B.C., and that the return actually took place from 4 B.C. to 6 A.D., rather than in 37 B.C., as Dupont-Sommer suggested.

If, however, there was such a crisis in 48 B.C., it would seem that the Essenes were following the Daniel cycle very closely in their calculations, supplemented by other cycles, such as the Neros. Daniel then gives 62 weeks, or 434 years, as the time after which the Messiah shall be cut off. Approximately 386 A.D. (434 minus 48 equals 386: toward the close of the Arian Age.)

Now going back to the apocryphal Book of Esdras, we read that "within 400 years my son Jesus shall be revealed and those with him;" but this has been confused with Daniel's statement that "after threescore and two weeks shall Messiah be cut off." The *Book of Esdras* (as also the canonical *Ezra*) dates later than the *Book of Daniel* but the calculations of Daniel antedate the calculations of Esdras. The Daniel calculations date from 537 B.C.; those of Esdras from 404 B.C. pointing to 4 B.C. as the birth of Jesus; but the dates for the publication of these Books in the Greek Period show Daniel as 165 B.C., and the apocryphal Esdras just before or in the early Christian era.

It is evident that we have here the source of the tradition mentioned by some scholars that the Messianic Kingdom is to last only 400 years; which was then to be superseded by a Millennium concept that appeared in apocryphal documents about 100 B.C.

According to Daniel, then, the Messiah was to rule 62×7 , or 434 years. But if the Messiah in question were Judah the Maccabee, he had died in battle within a few years; if it was the Master of Justice, he also had perished

before the age had run out. The 400-plus years would therefore be taken to refer to the "return" of the Messiah, as amended in the Book of Esdras, which is thus forcibly harmonized with Daniel.

The shift from Neros cycle to the millennial would point to Greco-Egyptian influence. The shift could be made because the Greek "age" was 100 years; so that 6 of these 100-year ages could be equated with the Neros (600 years) of the Babylonian, or Aramaic, reckoning—one "age" for each point of the Star of David. It is also plain that the Essenes were influenced by Neo-Pythagoreanism, as Dr. Dupont-Sommer and other scholars have shown; which naturally introduced the use of the Sacred Ten, and the cycles of centuries and millennia.

Dr. Dupont-Sommer assumes that the Master of Justice of the Habbakuk Commentary flourished from about 100 B.C. till his death about 63 B.C. But a very famous Master associated with 104 B.C. is Jesus ben Pandira, mentioned in the rabbinic records, who was crucified at that time. This man is a worthy candidate for the role of Master of Justice for this particular period.

Dr. Dupont-Sommer points out that the Master reappeared, and he thinks, in a sort of phenomenal resurrection, rather than in the body, just as Jesus of Nazareth is thought to have done. But note the several legends concerning Jesus of Nazareth: that he did not really die on the cross because (1) Simon of Cyrene was crucified in his place; (2) that he was taken down from the cross still living and hidden by Joseph of Arimathea and smuggled out of the country; (3) that a robber was crucified in his place; (4) that his body was dragged through the streets of Jerusalem by mobs, which was the real explanation of the empty tomb. The legends say further that the resurrected Christ disappeared into Galilee; ascended from the Mount of Olives;

disappeared into the Orient. Similar stories might have been told of Jesus ben Pandira, or the Master of Justice of the Habbakuk Commentary.

Certainly there were many men named Jesus (Joshua) in the Hellenistic Period; but Jesus ben Pandira and Jesus of Nazareth are the best known; the one from the New Testament, the other from rabbinic sources.

In any case, setting back the Messiah a century or two does not solve the problem. The same questions are merely set into a new background and attached to a new personality, where they must still be answered.

On the millennial cycle, one would have expected a Righteous Teacher to appear with each century, but we have still to discover the Zero point from which to reckon our centuries. If Jesus ben Pandira was the Teacher belonging to the second century—birth unknown, crucified 104 B.C.: and Jesus of Nazareth, for his century; then going backward in time, there should be a Teacher for the years around 200 B.C., 300 B.C., 400 B.C., 500 B.C., and 600 B.C. Which takes us back to Jehoiakim, to the last King of Judah in Jerusalem, (600-598 B.C.), and to the Prophets Daniel, Ezekiel and Jeremiah. This lies in the 600 year cycle within the millennial and points directly to the era when Jesus was actually born.

We note that the Phoenix Cycle of the Egyptians is based on the 500-year and 1000-year (millennium) cycles. According to that cycle, the 500 year before Christ is the important point; and also the time of Christ Himself, for the final appearing of the Phoenix was dated as 34 A.D. This was the last possible date for the appearance of the Phoenix, and it marked the Crucifixion of Christ Jesus, or very nearly so.

PART VI—ESSENISM AND CHRISTIANITY

Since the Hebrew books do show that the prophesied time of the Messiah

occurred at about the time Jesus was born, then if some other Messiah had appeared earlier, in 100 B.C., 63 B.C., etc., it is understandable that a rift would have developed in the Messianist or Royalist Party—which consisted of both Pharisees and Essenes, and some of the older Zadokites, since the Maccabees and their Sadducean supporters could hardly welcome a Messiah of the House of David to overturn their dynasty.

The Old School could reject such Messiahs on the basis of the calculations of the Babylonians, which gave at least another hundred years to the Age, and possibly several; for many rabbis were still expecting the Messiah in the second century A. D., when Simon Bar Kokhba appeared . . . although some were skeptical even then, as shown by one who said to the Rabbi Akiba who sponsored Kokhba: "Grass will grow in your jaws, O Akiba, before the Messiah appears in Israel!"

The rift between the two wings of the Messianist Party would naturally have occurred between Hellenists on the one hand, and Aramaists on the other; not because the Aramaists were impervious to Greek culture, but because they would repudiate any Messiah who was supported by a different set of calculations. And yet, as we have shown the two cycles could, and did, focus in the time of Jesus of Nazareth.

Thus the ancient theosophy of the Jews becomes the Gnosticism of history—positive Christianity in fact, after passing through the hands of the Essenes—while Pharisaism becomes the matrix of modern Judaism, still awaiting its Messiah.

Observe that we do not say that Jewish theosophy in its Grecized form is the matrix of Christianity. We say that it is primitive Christianity itself, *in fact*. All it needed was the finishing touch, the PERSON OF THE MESSIAH HIMSELF, in the End of the Age.

It seems to us to be mere quibbling

to say that Jewish Messianism before Christ cannot be called "Christianity before Christ," or messianists "Christians before Christ."

The term and the concept were there. True, the man Jesus (called *the Messiah*) was not there. He was, so to speak, the Capstone of the Pyramid. But to say "this is not a pyramid because the capstone is missing," is to deny the Great Pyramid itself.

Only if we say that Christianity began with Christ Jesus, having no historic roots at all beyond his appearing, can we hold that Essenism was not a Christianity or conversely, Christianity an Essenism. In the course of time this is precisely the way in which the several messianist movements came to differentiate among themselves—so that at last the term Christian did, indeed, come to mean only a specific group of messianists who followed Jesus of Nazareth and who held certain strictly defined beliefs about him.

But the Dead Sea discovery shows, as the apocryphal books formerly only hinted, that the basic structure of Christianity was in fact developed within the Essene community "in the End Time," before Jesus was born. Jesus does not appear to have taught anything radically different from what the Essene teachers had already given out. What he thought of Greek science we can only surmise.

The truth is—and this is virtually unknown to most Bible students—that many Jewish scholars were perfectly familiar with Greek scientific theories, and one at least (whose name we do not know) tried to bar the Book of Genesis from the Bible. They knew, as later believers did not, that this Book contained myths, not science, and they would have preferred to leave it out of the Old Testament canon. But they were outvoted, and so the Book of Genesis entered the life stream of Europe where it slowed down the progress of western science for more than a thousand years.

We do not know if these rabbis objected to the entire Book of Genesis or only to the opening chapters; but the record remains that they felt that only the truths belonging to Eternity should go into the Bible, and they did not feel that the myths of Eden qualified.

The mischief of such myths can be seen in the case of Bishop Ussher who, taking the entire Bible chronology dating from Adam, came up with the year 4004 B.C. as the year in which God created the universe in a single week of time. The learned priests in ancient Jerusalem knew better than that; but as often happens, superstition won the day. So, also, the fact that the earth is a globe, which some Greek scientists knew, was rejected on the basis of the Genesis myth, since the opening chapters of Genesis say nothing about a round world. And we have already spoken of the Babylonian astronomy which showed a knowledge of history extending far, far beyond 4004 B.C., which Daniel and the other Hebrews in Babylon assuredly learned about.

The problem of cosmic cycles is extraordinarily complicated, but it is curious to observe that the "sacred numbers" of antiquity assert themselves again today in modern science. Nuclear physics has its "magic numbers," peculiar to the most stable of atoms which constitute the greater portion of matter in the universe. Odd and even numbers, right-handedness and left-handedness in nature, the spiralling mystery of life and the five-pointed star which is never found in common crystals but only where life is or has been—all were sacred to Magi of Egypt, Palestine, Chaldea, Persia, India, and Greece!

Today we salute them from afar, speaking comfortably in the soul space of a common aspiration and a shared wisdom.

Our science is going beyond their science . . . we hope. Whether or not we have passed them remains to be seen.

(Continued on page 382)

Radiant Energy and the Light Ether

A PROBATIONER

Part IV

WE HAVE shown that the Light Ether, so-called by the occultist, relates specifically to the range of light, color, and heat belonging to our solar spectrum, which is only a very small part of the electromagnetic spectrum as a whole and of which the photon is the "building-block."

It must be said plainly that the occult view on heat has thus far received no support to speak of from modern physics. To the occultist, there is a "heat" which is mystically objective as the "Father Fire" of the universe, the hidden life which causes matter to evolve, and which in the final day of manifestation will again reduce matter to its primeval non-existence in the great sea of the negative Cosmic Root Substance.

Yet the last word has not been spoken. Dr. Millikan once wrote, concerning the cosmic rays which he discovered, that the "frequencies or rates of vibration of these rays are precisely such as would theoretically result from the building up of the atoms of such elements as helium, oxygen, silicon, and iron from electrons and protons," and he assumes that the rays are the result of the stars dissipating their masses to feed the celestial fires, the "superabundance of energy thus radiated into interstellar space manifesting itself in the creation of electrons and protons, the birth of elements and their gathering into nebulae, stars, and solar systems." And he adds, "The only possible answer seems to be to complete the cycle, and to assume that these building stones are continually being replenished throughout the universe by the condensation, with the aid of SOME AS YET WHOLLY UNKNOWN MECHANISM OF RADIANT HEAT, into positive

and negative electrons." Possibly here, in this "unknown mechanism of radiant heat" we may find a new correlation with the alchemical life fires of the occultist. Not all of Dr. Millikan's views enjoy support today; but this statement still holds. Much remains to be discovered. Efforts are being made to convert heat directly into electricity, and some steps have been taken which show hope for the future, namely in the thermoelectric cell. But this is still not the equivalent of the "Father Fire" of occult science, which is a living Fire, or Life Itself.

The fact that light is classed as an electromagnetic phenomenon—and photons are sometimes produced by the collision so-called (or is it, perhaps, *union?*) of the electrons and positrons in space—suggests that electrical energy can, under certain circumstances, be produced from sunlight; and in truth experimentation has already gone some considerable way on this idea. May we venture to suggest that the transparent flake represents the negative pole (wave aspect) of the photon, while the spark is the nucleonic or positive pole?

It is indeed possible that just as the physicist focuses his attention upon a selected area under a microscope, which then pre-empts the entire field of his mental vision, so the occultist may focus his attention upon either the negative or the positive expression of the Light Ether as he wills. If he concentrates his attention upon the moving, sparkling nuclei, he soon loses sight of the surrounding film, so that the atmosphere seems to consist of nothing more than a solid, moving, dancing mass of bright particles. If, however, he fixes his attention on the surrounding film, space seems to become an undulating

mass of clear water, in which every sort of geometric form becomes visible, revealing to him just what the light-patterns are which guide the work of the Nature Forces as they build the Sun's energy into the forms we see around us in the physical world. And again we are reminded of the "waves" which "guide" the photons as drawn in a few scientific diagrams. Einstein postulated that the speed of light is an absolute—and said that at the speed of light any physical object would disappear into pure formless energy. Yet physicists have since discovered a strange glow emitted when sub-atomic particles move through a transparent substance *faster than the speed of light in that substance*—suggesting, at least, that under other conditions, the speed of light as an absolute may also be displaced, even if it has not been displaced up till now.

Occult science is further interested to discover the connection between the magnetic rains, which the occult scientist both sees and feels, and which he can direct more or less at will, and the transparent flakes with their sparkling nucleus, which he observes wherever light is present.

Occultists say that basically the Light Ether is yellow or golden; but perhaps this applies only to our own solar system, since our Sun is one of the yellowish stars of the universe. It is sometimes called "an orange dwarf"—the most unstable of stars, prone to explode—but there are stars more orange in color than our Sun. It is interesting to note that helium, termed the solar element, is revealed by a yellow band in the spectroscope, which suggests that what has been called the "golden wedding garment" composed of Light Ether drawn from the Sun and interplanetary space, may have some connection with this solar element in a way not yet understood.

Curiously enough, atmosphere contains a small amount of radium emanations—

from the soil it is thought, or carried up by spring water; and doubtless these, too, are among the particles visible to the etheric sight. (Not to mention the molecules of the air itself, which, however, do not belong to the Light Ether.)

One of the great mysteries of occult science concerns the "golden wedding garment," or soul body aura, which consists chiefly of the luminous yellow ether basic to the Light Ether. Although as said, our Sun is not white but yellow or orange, its beam does include the seven colors which collectively make up what we call "white" light. So also the golden wedding garment has been described as coruscating like a diamond, and as containing all possible colors in great brilliance and glory. Max Heindel says of this Light Ether that unlike the two lower ethers it is "volatile" and "migratory." It actually flows through the etheric aura, but is held in place in the body at five crucial points—or by "locks" in five points—forehead, hands, and feet—and until it can be "unlocked" at these points, Initiation is not possible. These "locks" are magnetic vortices, often sensed, and their vibrations heard, by the occultist. They represent the points within the Chemical and Life Ethers where the Light Ether Body is fastened.

In certain unpublished notes,* Max Heindel suggested that there is a stream of ether "breathed in," which descends to lungs and seed-atom at apex of heart, being there refracted into the three primary colors; of which the red ray flows to the solar plexus to unite with the colorless solar ether entering from the spleen, the yellow ray travels upward to form the nimbus about the head and later the aureole which is the traditional sign of sainthood, while the third, or blue ray, coalesces with the

*Max Heindel was evidently holding these notes for further investigation, and the student will use them with caution.

Reflecting Ether in the blood stream, from which it radiates to form the core of the golden wedding garment or soul body.

Speaking literally, however, this golden ray, or golden ether, has nothing to do with the common air we breathe; it is a stream of force, and more is attracted when a spiritual life is lived, as Max Heindel clearly explains.

And yet: is there, perhaps a connection between our breathing and the yellow solar ray? Are we, perhaps, actually breathing in light along with oxygen, which is called a "solar element"? (Our Earth's oxygen-rich atmosphere is unique in the solar system, by the way.) Certainly we know that the oxidation necessary to human life would be impossible without oxygen, no matter how much iron there was in the red blood corpuscles, but we do not yet know just how much control thought has over these subtle elements in Nature.

The Light Ether has a special connection with the nervous system, since it builds and maintains sensory perception. It also is the channel for spiritual forces from the "Spiritual Sun" which are responsible for opening up spiritual or extra-sensory perception. It is this ether which flows in currents, star-like, according to the mystics, through the Chemical and Life Ethers, and which frees the soul body proper from its "womb of matter," or tomb of matter, depending on the point of view, preparatory to Initiation. (See *Ancient and Modern Initiation* by Max Heindel.)

The Light Ether of the occultist leads the vision directly into a corresponding phenomenon in the soul world, or Desire World as it is technically called. A generation ago, Dr. Babbitt, experimenting with color therapy, found that he had developed inner plane vision.

He wrote:

"These colors were so much more brilliant and intense and yet softer than any colors of the outer world, that when I opened my eyes upon the sky and earth

around me after seeing these, they seemed almost colorless and dim and feeble. The sky no longer seemed blue, but blue-gray, and a poor blue-gray at that. I saw so many grades of violet, and thermel, and indigo of wonderful depth, and blue, and red, and yellow, and orange, more brilliant than the Sun, seemingly hundreds of different tints, hues, and shades, which could be easily distinguished apart, that at first I thought there must be different colors from any that are usually visible, but finally concluded that we have the basic principles of all colors in external nature, though so feeble comparatively, that we scarcely know what color is. Sometimes fountains of light would pour toward me from luminous centers merging into iridescent splendors on their way. Sometimes radiations would flow out from me and become lost to view in the distance. More generally, flashing streams of light would move to and fro in straight lines, though sometimes fluidic emanations would sweep around in the curve of a parabola as in a fountain. What was more marvelous than almost anything else was the infinite millions of radiations, emanations, and luminous currents which at times I would see streaming *forth* and *into* and *through* all things, and filling all the surrounding space with coruscations and lightning activities . . . After viewing these wonderfully refined lights, colors, and forms, my ideals of beauty and perfection became greatly improved, and my conception of the possibilities of men and nature grew far broader . . . The very fact that all objects radiate their own peculiar streams of light and color, while their interior potencies are revealed thereby, has given me the basic principles of the whole etheric-atomic law by means of which so many mysteries of force stand revealed."



The Occult and Scientific Correlations of Religion, Art, and Science

ART TAYLOR

Chapter V—OCCULT AND SCIENTIFIC ASTRONOMY (*Continued*)

EDITOR'S NOTE: *Since the twelve chapters of this series are closely related, the reader will profit most by reading them from the beginning, including the Preface. Copies of the RAYS containing previous chapters are available.*

(*Continued*)

Not alone is the physical Sun at one focus, but the Spiritual Sun lies at the other. And as surely as the Holy of Holies at the root of the nose in man is invisible even to the spiritual sight of the highest occult seer, so is the Spiritual Sun at the other focus of every planetary orbit absolutely concealed. We are permitted to gaze upon the physical body of the great God only as we gaze upon the physical bodies of one another. In the Sun the familiar chemical elements are blazing in glory, while within us they appear stilled in crystallization.

Not only is the ellipse more stable than the circle, it can now be seen that uniform circular motion would produce an anomaly. The ellipse is the ideal with its polarity of the two foci and as the influence of the further focus is stronger, the general tendencies of that particular time of year become manifest within the affairs of the peoples dwelling upon the planetary spheres. A case of stable equilibrium is established scientifically while also serving the higher purpose of intermingling the polarities of spiritualistic and materialistic properties in varying proportions throughout the various times

of the year so as alternately to specialize in material conquest and the more refining processes of sociology, scholarly, and devotional pursuits.

The masses respond periodically to these two diametric influences. Commencing at the Vernal Equinox when the Sun is at the first of Aries, the force of the focus at the physical Sun becomes more influential over the earth, reaching its maximum at aphelion, July 3rd, and continuing to dominate until the Autumnal Equinox. Through this period while the physical Sun is passing from Aries to Virgo the human side of life leans to the outward expression, the call of the great outdoors, and so forth. Although the Spiritual Sun is three million miles closer at this period, its influence is unfelt.

Beginning with the balance of forces at the Autumnal Equinox, when the Sun enters Libra, the influence of the Spiritual Sun becomes more and more pronounced as the solar orb passes through the remaining signs, reaching its maximum at perihelion, January 2nd; and although the physical Sun is at this time three million miles closer, its influence is unfelt.

This period from Libra to Pisces is that of the INNER LIGHT, wherein the fine traits of life become manifest in various capacities of the social, scholarly, vocational, professional, and idealistic pursuits, according to the bent of the character involved.

In the summer time the outward expression of the picture is developed by the focus of the more distant physical Sun; while in the winter season with-

drawal from the external stimulus to awaken communion with the Inner Light is culminated by the focus of the then most distant, invisible, but potent, Spiritual Sun.

The beauty of this conception of the Spiritual and Physical Suns lying at the two foci of the orbits is enhanced by the further investigation into the actual motions of the planets in their annual journey.

Aside from the capricious movements owing to the observers' geocentric position and the consequent combination of real motion with apparent, it was noticed, after the invention of the telescope, that the planetary motions were not uniform as regards their respective years, i. e., that there was a periodic acceleration and a retardation of their own, corresponding to the two halves of their various years, or the time during which they move from one star position back to the same.

The puzzle was naturally made more interesting by the dogmatic attitude of the church toward scientific discovery and expanding wisdom, and the extreme blindness with which the highly doctored biblical teachings were interpreted. It was impossible for any other orb to be at the center of the Universe except the Earth, and the circle represents the only proper motion.

The dissatisfaction and dissension were only increased when Copernicus worked out the system which bears his name, and, with slight modification, made necessary by deeper knowledge of aberrations and perturbations, this system represents the true relative positions and motions as we know them to be, positively, today.

With the logical acceptance of the Copernican System growing in favor it remained for Kepler to substantiate the facts by working out the law controlling this variable motion in the orbits at different times of the year.

This is known as the *Equable Description of Areas*, and has most profound

bearing upon the spiritual conception of the two foci of all elliptical orbits. Bearing in mind that the force exerted by the further focus is the stronger one and that the two foci are in balance at two points of the orbit perpendicular to the major axis, it is apparent that the force of the further focus attains its maximum when farthest from the planet, or, in other words, when conjunct the major axis. Furthermore the force must vary uniformly as the orb approaches or recedes from the line of apsides or its perpendicular; and as the physical Sun dominates the physical planet mass for mass, and the Spiritual Sun the invisible forces at work in the aura, it can be spiritually conceived that the physical will move at a variable rate in the orbit such that the areas passed over will always be exactly equivalent in the same amount of time as reckoned from the Physical Sun, while the relative displacement of the Spiritual Sun will cause that profound phenomenon of the alternate ingress and egress of the forces which so beautifully and mysteriously cause the vital ethers and aural animations to surge upward and blossom out in the spring and draw inward to reap the Spiritual harvest of communion at the Autumnal Equinox.

The period of outward expression therefore, commences at the first of Aries, on March 20th, and reaches its maximum at the Summer Solstice, June 21st, gradually declining until the first of Libra, at September 22nd, which ushers in the period of the Inner Light, which in turn reaches its highest expression at Christmas time.

While the mathematical necessity of the Law of Equable Description of Areas is apparent from the study of purely astro-physical properties, its real paramount importance comes through its astrological influences.

Fundamentally it makes possible the accurate working out of the Ephemerides and the precise calculations of

future and past aspects and positions.

In its bearing upon the astrological influences in the horoscope, it introduces the continual variation of direction and strength of aspects, presenting a round of one and the same influences under a similar circumstance as well as the relative potency of the rays.

As the mass of the physical Sun controls the orbital motion of the physical planets, so are the perturbations of the planets upon one another the physical phenomenon of relative masses.

It has taken much application of sober thought in the study of astronomy to realize the distinction between mass and weight and the proportionality between them. True, if any one location upon any of the spheroids of revolution be utilized exclusively, the mass of say one hundred pounds will to all practical purposes be considered as weighing approximately that much, and indeed the arbitrary selection of the various prototypes at the national mints have been determined upon this principle. But a mass of one hundred pounds weighing one hundred pounds at the surface of the earth would be a very different quantity if elevated to a great height or considered at the Sun or Moon.

Therefore, astronomically, abstractly, spiritually, it is the mass of the heavenly bodies exerted upon one another which controls the perturbations brought to bear. For the mass, not the weight of a body is developed through the amalgamation of the chemical etheric atoms, which are the crystallizations at the negative pole of Spirit. It should be borne in mind that bodies cannot attract each other; it is the pervading spirit which attracts, and as it is apparent that a huge mass attracts a limited one with tremendous force, it can be observed that the same huge mass required the exertion and application of a tremendous spiritual impulse for its compilation. Consequently, while the perturbations are relative to the masses as physically

observed they are in reality relative to the spiritual impulses. As the spiritual impulses are gathered at the invisible focus of the Spiritual Sun, which is the nucleus of the Divine Will of the Father and the highest spiritual influence in man, and as the physical focus of the chemical substances or the planetary spheres originates in the physical Sun at the other focus, a closer appreciation of the occult truth that the will creates the chemical forms becomes manifest. Here at the focus of the invisible Sun is found the highest representation of spiritual force while at the focus of the visible Sun appears the sublime spectacle of the lowest chemical matters in a state of glorious perfection.

The Universal Law of Gravitation, first proposed and then solved by Newton, which states that each particle of matter attracts every other particle of matter in the universe, proportional inversely to the square of the distance between them and directly as the product of their masses has been thoroughly substantiated by mathematical truth, and proven, but the mystery has been created by the question as to why they should attract. The very word *attract* has been selected arbitrarily and taken with much reservation, it being desired to infer that the action is an effort or tendency to fall toward one another without any endeavor at demonstration. This "falling to" is another of the outward and visible signs, for the relative masses, it will be remembered, are but the product of compilation of the chemical etheric atoms which have the property of coalescence, and are obedient to the dictates of the Will acting as a Universal medium.

Three generally accepted inferences from Kepler's Laws of elliptical orbits, equal areas, and harmonic relation to distances and periods, will bear the most interesting occult comment.

The first inference is that the force which retains a planet in its orbit is directed toward the Sun, the second that

the force varies inversely as the square of the distances, and the third that the attraction is the same for an equal mass and entirely independent of physical constitution, such as whether or not the body be made of cork or lead.

Occultly, it is apparent that the force which holds a planet in its orbit must be directed toward the Sun, as physical matter alone obeys the Law of Gravitation, through the Universal Medium of the etheric mold which inducts the Spiritual Forces, creating the attraction into the physical substances. It is interesting to note, however, while astronomers in general at the time the three Laws of Kepler were brought to light were disposed to conclude that a fourth directed toward the Sun would account for the principles of the three laws, that Newton proved it mathematically.

That the force should vary inversely as the square of the distance is readily acceptable, since all the heavenly bodies move in ellipses with a center of force at one focus controlling the motion in equal areas during equal lapses of time; consequently the force in different parts of the orbit must vary inversely as the square of the distance from that center.

But the most profound realization is the verity of the Harmonic Law in which the squares of the periods are as the cubes of the mean distances from the Sun, for the proof of this law reveals the sublime truth that spiritual impulses themselves are transmitted to masses of matter entirely independent of temperature or physical construction. Penetrating into the dim past as far as the mental powers can function, motion can be seen to be one of the basic essentials to creation of any phenomenal bits of matter. Granting or observing that a state of motion be set up, the scientist can satisfactorily work out a most complicated set of formulae governing the processes by which the solar system has reached and now maintains its intensive and precise organization.

The glorious attainments of mathematical genius would have fallen far short of what they are had it not been for the fertile field created by the phenomena of and investigations into motion.

The laws of physics, the principle of the machine, the scientific development of present day power and speed, the conversion of the calorie into work—indeed, the very creation of the universal medium of heat by which all life and action are carried on, implies the impulse of a force upon and inertia to either commence, to stop, or to alter a motion.

The preponderance of the solar attraction is a most amazing phenomenon as before shown, it being sufficient to bend the planets out of a rectilinear course and retain them within definite confines while the solar orb itself is moving swiftly through space on its inter-stellar journey. The scientific world, while verifying Newton's achievement in the discovery of the universal law of gravitation, would quite naturally attach a physical significance to the relative masses, while these are again but the outward and visible signs and the phenomena seeming far grander and sublime when it is realized that it is the Spirit of God which "moveth upon the face of the waters."

The ancient conceptions, while being more limited as regards an intellectual understanding of the source and perpetuation of life and being in general were far more exact intuitively. The Sun worship had logical co-relation with recognized influences prevailing over plant, animal, and human lives, whereas the great majority of present day orthodoxy is absurdly inconsistent in its beliefs upon the tangibility of the Deity.

Of course sun worship in itself is materialistic, as is human relationship, which attaches too much to the personality of the visible form. The solar orb, like the human body, is but the visible symbol and instrumentality of the spirit

behind, and spiritual worship, like spiritual companionship, conceives an inner communion, intangible, inexpressible, but the most realistic and lasting factor in existence, and one which is entirely void of selfish or ulterior aim.

The Sun is the source of the Spirit of God, and all of the attributes both animate and inanimate found in the phenomenal world are the outcome of its creative splendor, the sunbeam transmitting the material rays to the plant kingdom for segregation, compilation, and organization of all physical forms, and the spiritual rays to man for utilization in successive stages of unfoldment in his climb upward from intellectuality to Faith, Hope, Love, Aspiration, Contemplation, and Adoration.

As the material sunbeam is stored in the plant for safe and consistent capitalization, so must the manifold spiritual rays be safe-guarded from too sudden and intensive application. While all solar rays emitted reach every planet and find either a primary or secondary expression upon each orb, each planetary sphere specializes one particular outstanding characteristic, and refracts a composite of the balance outward to be appropriated inductively, so to speak, in other departments of the solar system regime.

The planets are in reality the Seven Spirits before the Throne and in the functions of the Deity retain the same offices as do the organs of the human body in the functions of man. It would be as impracticable, if not impossible, for the Great Architect to function in creative glory without the full retinue of the full planetary nuclei as for man to function as human minus the heart, lungs, brain, or another vital organ.

The myths upon the planets, long ago relegated to the shelves of superstition, fairy tales, and incredulous beliefs, contain the deepest spiritual understanding, based upon what were then unknown to be thoroughly established facts substantiated by current reckonings and events,

which easily prove to an intuitive and devout mind that each possessed an inherent influence over vital animative and human functions.

The astronomical significance is quite plainly revealed in the myths, in the progress and influence of the seasons, while the deeper revelations correlate with the methodical practice of natural religion or nature worship, the inception of which is found in the rather universal practice of sun worship by all the older nationalities and tribes, the piecing together of its ruptured threads organizing the free masonry of the past two hundred years. Fundamentally, there is no distinction between any natural re-



ligion, sun worship, heathen mysteries and rites, or secret societies, as a striking illustration of which may be noted the similarity in arrangement between the Temple of Sunworshippers, a Hindu Temple, and the Masonic Lodge room.

Be the controversy between the mystic Christian and the secret lodge as it may, the regrettable fact is that the astronomical seasonal progression, together with the mythical traditions of the gods and astronomically scientific planetary influences over mundane affairs are not spiritually conceived. Were they to be, reconciliation would be not only possible, but harmoniously beneficial.

The true motions of the planets upon the celestial sphere are composed of many separate factors, each contributing

to the resultant spiral path which represents the only truly satisfactory movement from the standpoint of occult analysis. While the point signifies position, the first requisite to the manifestation of any material state, and the extension of the point into a line determines direction, at random, the circle places the direction under the control of a governing force at an established nucleus. However, it can be readily seen that although the circle offers a definite organization to the forces set up, it falls far short of qualifying and is not even justifiable nor permissible in celestial mechanics. First, it is mathematically unstable for the slightest acceleration or retardation would convert the orbit into an uncontrollable tangent or cause precipitation of the sphere upon the nucleus. Furthermore, the circle would indicate a perpetual round of a limited number of influences, precluding that greatest essential to progress, the constant recapitulation of events under altered circumstances, never exactly duplicating any one, but retaining touch at all times with the principle founding and furthering the science of cosmogony.

The ellipse offers the ideal planetary orbit, insuring the thorough stabilization of the system and inter-blending the dynamic powers of the two foci which are continually altered in translation. Moreover the elliptic orbit introduces the mighty oscillations of the line of apses, the crucial points of conjunction with the spiritual and physical suns.

True to the logical formation of orbit under some elliptic design, the globes themselves are found to be, not spherical, as allied to the circle, but spheroidal, with sufficient flattening at the polar regions to alter the otherwise equal value to the degree, the spheroidal forms having the most profound bearing upon the precession of the equinoxes. The precession by which the pole of the equator describes the slow-moving circle around the pole of the ecliptic causes the sun to reach the equator

twenty minutes and twenty three seconds prior to conjunction with the stellar position occupied the previous year.

This condition creates two kinds of year, the tropical or equinoctial from the vernal equinox back again to the same, and the sidereal, from star to star again, as the name implies.

At first thought it may seem unimportant to possess the sidereal year. True, the equinoctial year controls the annual range of life processes in the plant, animal, and human kingdoms, for the march of the seasons culminates from it, irrespective of the sun's place among the stars, and the calendar is adapted to this year by making the necessary corrections. A deeper investigation also reveals that the astrological zodiac coincides with the tropical year, the "First of Aries" of the spiritual signs always remaining conjunct the actual vernal equinox.

But the original conception of the nucleus forming this solar system was etched in a definite zodiacal matrix by the Divine Logic manifesting the spiritual principles essential to the furtherance of creation, and its architecture stamped upon the constellations, which perpetuate the unity of the solar system with the Infinite.

(Continued)

ERRATA: In the April issue of the RAYS the continuation of this article from page 161 to page 178 should have been to page 191 instead. We regret this error.

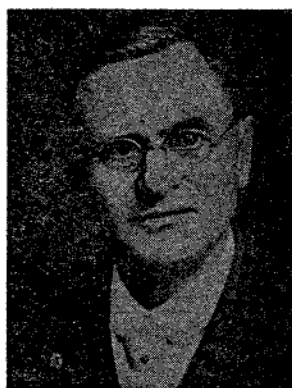
Also we here call attention again to errors that occurred in the May and June installments. On page 209 of the May issue, right hand column, near end of page, the word "deadlakes" should have been "deadlocked." In the June issue page 256, right hand column, next to last paragraph, 4th line from top, the word "material" should have been "maternal."

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

TENTH INSTALLMENT



The Sacred Shekinah Glory

(Continued)

AT THE gate of the mystic Temple of Solomon we find the Cherubim, but the fiery sword is no longer in their hand; instead they hold a *flower*, a symbol full of mystic meaning. Let us compare man with a flower that we may know the great import and significance of this symbol. Man takes his food by way of the head, whence it goes downward. The plant takes nourishment through the root and forces it *upward*. Man is passionate in love, and he turns the generative organ *toward the earth* and hides it in shame because of this taint of passion. The plant knows no passion, fertilization is accomplished in the most pure and chaste manner imaginable, therefore it projects its generative organ, the flower, *toward the Sun*, a thing of beauty which delights all who behold it. Passionate fallen man exhales the deadly carbon dioxide; the chaste flower inhales this poison, transmutes it, and gives it back pure, sweet, and scented, a fragrant elixir of life.

This was the mystery of the Grail Cup; this is the emblematic significance of the Cup of Communion, which is called "Kelch" in German, "Calix" in Latin, both names signifying the seed pod of the flower. The Communion Cup with its mystic blood cleansed from the passion incident to generation brings

to him who truly drinks thereof eternal life, and thus it becomes the vehicle of regeneration, of the mystic birth into a higher sphere, a "*foreign country*," where he who has served his apprenticeship in Temple building and has mastered the "arts and crafts" of this world may learn higher things.

The symbol of the Cherubim with the open flower placed upon the door of Solomon's Temple delivers the message to the aspirant that *Purity is the key* by which alone he can hope to unlock the gate to God; or as Christ expressed it, "Blessed are the pure in heart for they shall see God." The flesh must be consumed on the Altar of Self-sacrifice, and the soul must be washed in the Laver of Consecration to the higher life ere it may approach the Temple door. When "naked," "poor," and "blinded" by tears of contrition it gropes in darkness, seeking the Temple door, it shall find entrance to the Hall of Service, the East Room of the Tabernacle, which is ablaze with light from the Seven-branched Candlestick, emblematic of the luminosity of the full moon, the moon changing in cycles of seven days. In this Hall of Service the aspirant is taught to weave the luminous vesture of flame which Paul called "*soma psuchicon*," or soul body (1st Cor., 15:44) from the *aroma* of the shewbread.

When we speak of *soul body* we mean exactly what we say, and this vehicle

is in nowise to be confused with the soul that permeates it. The Invisible Helper who uses it on soul flights knows it to be as real and tangible as the dense body of flesh and blood. But within that golden "wedding garment" there is an *intangible something* cognized by the spirit of introspection. It is unnamable and indescribable; it evades the most persistent efforts to fathom it, yet it is there just as certainly as the vehicle which it fills—yes, and more so. It is not life, love, beauty, wisdom, nor can any other human concept convey an idea of what it is, for it is the sum of all human faculties, attributes and concepts of good, immeasurably intensified. If everything else were taken from us, that prime reality would still remain, and we should be rich in its possession, for through it we feel the drawing power of our Father in Heaven, that inner urge which all aspirant know so well.

To this inner something Christ referred when He said: No man cometh to me except my Father draw him. Just as the true fire is hidden in the flame that encloses it, so that unnameable, intangible something hides in the soul body and burns up the frankincense extracted from the shewbread; thus it lights the fire which makes the soul body luminous. And the *aroma of loving service* to others penetrates the veil as a sweet savor to God, who dwells in the Shekinah Glory similarly created above the Ark in the innermost sanctuary, the Holy of Holies.

The New Moon and Initiation

When the candidate entered at the eastern gate of the Temple looking for light, he was confronted by the fire on the Altar of Burnt Offerings, which emitted a dim light enveloped in clouds of smoke. He was then in the spiritually darkened condition of the ordinary man; he lacked the light *within*, and therefore it was necessary to give him the light *without*. But when he has arrived

at the point where he is ready to enter the dark West Room, he is supposed to have evolved the luminous body in the service of humanity. Then he is thought to have the light within himself, "the light that lighteth every man." Unless he has that, he cannot enter the dark room of the Temple.

What takes place secretly in the Temple is shown openly in the heavens. As the moon gathers light from the Sun during her passage from the new to the full, so the man who treads the path of holiness by use of his golden opportunities in the East Room of selfless service gathers the materials wherewith to make his luminous "wedding garment," and that material is best amalgamated on the night of the full moon. But conversely, as the moon gradually dissipates the accumulated light and draws nearer the sun in order to make a fresh start upon a new cycle at the time of the new moon, so also according to the law of analogy those who have gathered their treasures and laid them up in heaven by service are at a certain time of the month closer to their Source and their Maker, their Father Fire in the higher spheres, than at any other time. As the great saviors of mankind are born at the winter solstice on the longest and darkest night of the year, so also the process of Initiation which brings to birth in the invisible world one of the lesser saviors, *the Invisible Helper*, is most easily accomplished on the longest and darkest night of the month, that is to say, on the night of the new moon when the lunar orb is in the westernmost part of the heavens.

All occult development begins with the vital body, and the keynote of that vehicle is "repetition." To get the best out of any subject repetition is necessary. In order to understand the final consummation to which all this has been leading up, let us take a final look from another angle at the three kinds of fire within the Temple.

(Continued)

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from the Rosicrucian Cosmo-Conception.

Remembering Past Lives

Q. Are past lives ever remembered?

A. Although most people do not remember their past lives, there are eons who do, and all may do so if they will live the life necessary to attain the knowledge.

Q. What requirements would such attainment involve?

A. This requires great strength of character, because such attainment will carry with it a knowledge of impending fate that may be hanging black and sinister over one, which may manifest in dire disaster.

Q. Of what benefit is lack of foreknowledge in the case of the ordinary people?

A. Nature has graciously hidden the past and future from us that we may not be robbed of peace of mind by suffering in anticipation of the pain in store for us.

Q. How does development aid us in coping with life's difficulties?

A. As we attain greater development we shall learn to welcome all things with equanimity, seeing in all troubles the result of past evil, and feeling thankful that the obligations incurred thereby are being annulled, knowing that so much less stands between us and the day of liberation from the wheel of birth and death.

Q. Why do some persons remember their past life?

A. When a person dies in childhood in one life, he or she not infrequently remembers that life in his next embodiment.

Q. Why should the age of the deceased cause this difference?

A. Because children under fourteen

years of age do not journey around the entire life cycle, which necessitates the building of a complete set of new vehicles between death in one body and rebirth into the next one on Earth.

Q. What constitutes this "entire life cycle?"

A. When a person over fourteen years discards his physical body he finds himself functioning in the Desire World in his desire body. In due time he also drops that vehicle in its respective world and enters Second Heaven, where he functions in his mental body until he also discards that in time and enters into the home of the Spirit, the Third Heaven, where he remains until he is ready to take his next dip into matter.

Q. How does this procedure relate to the memory of past lives?

A. Because the man has discarded each of his vehicles, including his mind, he is required to build a new mind when he comes to rebirth, which of course relates to his new life only.

Q. Is this not also true of those who die as children?

A. No, children simply pass into the upper regions of the Desire World and so retain their desire body and mind. There they await the time for a new embodiment, which usually takes place from one to twenty years after death. When they return to birth, they bring with them the old mind and desire body, and if we listened to the prattle of children we should often be able to discover and reconstruct evidence of remembrance of experiences and personalities brought over from their previous existence on Earth.

Reference: *Cosmo*, pages 171-2

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE MARRIAGE OF THE LAMB

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderrings, saying, Alleluia: for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of Saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God, for the testimony of Jesus is the spirit of prophecy.

—Revelation 19:6-10

This passage refers to the mystic marriage of the higher self to the lower within the individual — the perfect equilibration of the positive and negative poles of the spirit.

It is taught in the Western Wisdom Teachings that "the Spirit is neither male nor female, but during the present state of manifestation it became necessary to devote one-half of the creative force to the development of the brain, wherein we may *create* mental images which we then reproduce in concrete matter of the physical world. This therefore necessitated developing a physical organism with two sexes—one expressive of *one quality of the Spirit, WILL, and therefore male; the other expressive of IMAGINATION, which is female.*

"As each Spirit is born alternately in a male and a female body, it expresses also alternately the twin faculties of the

Spirit—will and imagination. One of these qualities predominates in each life, and accordingly makes the manifestation of the masculine or feminine. But as the Spirit returns day after day, or life after life, to the Great School, it becomes more and more soulful and consequently more capable of expressing the two qualities of the Spirit simultaneously and in an even measure. Thus by degrees the man finds the finer feminine qualities in himself, and woman finds the noblest traits of the man. When that point has come where there is a perfect balance, the mystic marriage takes place.

"It is said that in heaven there is neither marriage nor giving in marriage, because there the Spirit is un-trammelled by the fetter of the flesh. There sex plays no part. There the dual soul qualities are usable, and consequently the marriage of one to another is unnecessary. Each there creates the archetype of his or her coming body without the assistance of anyone else, save the divine Hierarchies, and thus provides for the future embodiment. It is only when we leave the realm of the soul, and enter into the realm of sex that the cooperation of someone else is needed for the formation of a concrete physical vehicle to fit into the archetype which was in the first place made by the Spirit itself in heaven. Now the sooner we learn to see ourselves *a whole creative unit*, the more we preserve our own creative force, and send it upward for spiritual purposes, the sooner we shall find the man or woman *within ourselves*. The mystic marriage will then have been performed, and this links the two poles and leaves us with a consciousness which is creative in all realms of nature."



The Astrologer as Scientist, Artist, and Priest-Teacher

E. B.

THE symbols of the circle, its quadrants, the zodiacal signs, the planets and their aspects must be understood to be symbols of life-essences, their purposes and functions, if astrology is to take its rightful place in the family of Illuminations. The approach that anything that is depicted in astrology is essentially bad makes it, relatively, impossible for the constructive work to be adequately fulfilled; further, such an approach has about as much correspondence to astrological truth as has the "hell-fire-and-damnation" version of Christianity to the simple, luminous teachings of Jesus.

"Philosophy" means "love of Wisdom" and man's paths toward the attainment of understanding are many. Since astrology is one of the principal paths by which humanity finds illumination this material is presented so that students may come into a clearer recognition of the three paths which should be traversed by them, in some degree, and must be traversed if they are to fulfill their purposes as "Astro-Philosophers."

The wheel of the horoscope and its "vibratory ingredients" contain the essential secrets of man's patterns of all kinds—and in all degrees and levels.

The progress of the wheel, from ascendant through twelfth house — counter-clockwise—opens up to our understanding the "onwardness and upwardness" of evolutionary unfoldment as it expresses the song of "I AM" in the four quadrants. Cosmic "Triune-ity" is physically manifested by what we usually refer to as the "three dimensions" of length, width, and height but no one of these three can manifest without the other two. This triune-ity of one composite physical dimension has its astrological correspondence in the triune-ity of each quadrant's division of three houses; the four quadrants are then seen to express the totality of the wheel in twelve houses—four triune-dimensional levels of consciousness and unfoldment. This is the symbolic picturing of "Pilgrim's Progress."

Since, then, the pattern of the twelve-housed wheel depicts the essential progress of any human unfoldment, it naturally follows that its symbols can refer to our experience as astrologers. In other words, certain specialized faculties and qualities of consciousness, in composite, comprise the "astrologer-part" of our being; and for a certain number of incarnations this realm of consciousness is exercised in a certain way as a factor in our unfoldment.

Our "astrologer-consciousness," because of its specializations, may be likened to a "sub-entity" in the entity of our composite consciousness—similar, shall we say, to "yellow" or "purple" being sub-entities in the composite vibrational entity that we call "color." Each sub-entity has, of course, its principal divisions and they, in turn, their myriads of variational expressions. So it is with the wheel and the signs by division in decanates, degrees, minutes, and seconds.

The "astrologer-part" of human consciousness is a composite of those factors which make us scientist, artist, and priest-teacher. Just as the cardinal color-vibrations are linked to each other by their gradations so do these three human correlatives blend into each other to make the "spectrum" of astrological consciousness. All people who work in astrology may tend, to a degree, to align themselves essentially to one of the three classifications but we must come to a point of "synthesizing ourselves" with all three if our astrological "chapter of development" is to be complete and well-rounded out.

The essential meanings of the first three houses contain the secrets of the remaining three quadrants, the second, third, and fourth quadrants being "extensions" of the first. It is felt that by "X-ray" consideration of the first quadrant we can unlock the secret of these qualities and capacities of human consciousness which, in specialized expression, give definition to our "astrological self"—the sum-total of which pictures humanity as "astro-philosopher."

First House: the Ascendant of every horoscope; the first utterance of "I AM;" the physical envelope which instrumentates the consciousness; the awareness of being and of physical manifestation; the awareness of the "being-ness" of all things; the exoteric consciousness which identifies humanity as a factor in the manifested universe;

in the beginning, man perceives this manifestation as *form exterior to himself*; subsequently, in unfoldment from the chrysalis of first-house consciousness, he perceives the multi-dimensionality of life by "esoteric" or "subjective" awareness and realization.

As expression of the first house, the astro-philosopher is "astrologer-as-scientist." His approach to the subject is based on his desire to understand the physical expression of life from a basis that is different from any he has had before. Since his attention is focused on form, he naturally pays careful attention to *quality* and *measurement*. He trains himself to scrupulous accuracy regarding the mathematical calculations involved because they are the skeletal form upon which his interpretative abilities will develop. Further, he seeks to unlock the secrets of abstract symbols as they serve to delineate the *processes* by which the Physical World manifests; he recognizes that humanity functions by its specialized principles as a machine functions according to its mechanical principles. He studies events as they represent the "form-side" of astrological-patterns-in-action. He studies his own chart in terms of synchronizing event with aspect; in early stages of development he identifies his aspects by relating them to vibrational action outside of himself.

Since he is a "first house expression," the astro-scientist is the astrological pioneer. He is a path-breaker in the sense that he "projects" awareness of astrological truths into his circle of acquaintances and associations. He is a "stimulator," bringing knowledge of a "new subject" to his immediate circle or to the world at large.

The developments of the astro-scientist are shown by the first house of the second and third quadrants; i.e., the fourth and seventh houses. It is through these chapters that the astro-scientist begins to develop his subjective awareness, because on these levels he must

turn his "astro-scientific eyes" into the charts of those to whom he is drawn in family-pattern and in relationship-pattern. The "scientificness" of his approach urges him, naturally, to try to understand the charts of those who are nearest and dearest to him in personal relationship. The astro-scientist fails at this point if he permits his astrological awareness to be disturbed and distorted by his feelings toward the charts—and their contexts—of these who are close to him. The objective, unemotional, scientific part of him must be trained and disciplined to hold to its own truth, regardless of the feelings he has toward the person whose chart he is studying. Astro-philosophy, in this way, proves its value as an "impersonalizer" of the desire-nature; it makes possible a technique by which the mind may be trained to "see clearly" in spite of the claims of the desire-nature; as astro-philosophers, we must all acquire and maintain this impersonal, scientific approach toward *all* charts.

In his tenth house expression the astro-scientist rounds out his studies by including an understanding of many, if not all, of the patterns of interpretation. He studies horary astrology; he studies the charts of nations and governments, groups, institutions, and events which pertain to many people together. He studies astro-biology and astro-diagnosis; he knows something of how different "systems" present the subject. In other words, his scientificness is extended in scope to include an understanding of the vibratory essentials of any and all kinds of manifestations of the objectified life of humanity. The astro-scientist who keeps his interest in the subject uncommercial has the best chance of unfolding in a rhythmic and natural way.

Second House: abstractly ruled by Venus, the second house is the feminine correlative of the first. It is the first of the fixed houses, its cusp is the starting-point of the trine-symbol and it initiates

those levels of consciousness by which the astro-artist is born. Since this is the only feminine sign of the first quadrant, it initiates the two triplicities of the earth and water trines which include the symbolizings of humanity's emotional resources and responsiveness, its urge-to-love and its urge-to-transmute; its urge-to-beauty, with all of that urge's attendant inspirations and aspirations, visions, dreams, and ideals.

The term "astro-artist" is used to designate that part of our consciousness which *projects* the first house into realms of *identity with people*, not just of "understanding things." It is from the love-center that all artistry is cultivated, all true service projected, and all refinements realized. The astro-artist sees in astrology a channeling for the releasement of his emotional urges; also, through knowledge accumulated in his "scientific stage," he expresses the desire to harmonize and beautify human life by bringing to people an awareness of the essential goodnesses and beauties inherent in the great Principles of Life as they are designated in symbology.

The essential mainspring of the Astro-Artist's motivation is sympathy, a basic attribute of the feminine consciousness (second house: Taurus, ruled by Venus, exaltation point of the Moon). The astro-artist wants to help, to encourage, to console, to lift, and to inspire. If he has not grounded himself in the requirements of the "scientific stage" his urge to help and to express his sympathetic feeling, may be, to a degree, impeded because he has failed to train himself in the technicalities of the subject. In other words, since he is functioning from the center of feelings—an intensely personal motivation—he must develop the "form side" of the subject so that his interpretations will be made from accurate pictures. By adherence to sincerity of motivation, the astro-artist avoids the pitfalls that may be in the way of all people whose *emotional responsiveness* is the keynote of their natures. These

pitfalls may be sympathy uncontrolled by knowledge, false pity by which the astro-artist tends to turn away from pictures of needed redirection that are shown in the chart, and failure to perceive how **EACH INDIVIDUAL CAN LEARN TO HELP HIMSELF BY UNDERSTANDING HIMSELF**. The "complete" astro-artist cultivates detachment from emotional involvement in the problems of his client; he utilizes his awareness of the Principle of Cause-and-Effect as it manifests in the horoscope and sees the Law in operation throughout. However, his heart, mind, and hands are open to all who need his guidance; by adhering to the truth of astro-artistry he unfolds those transcendent areas of consciousness and faculty by which intuition and inspiration are born.

Third House: in this expression, the astro-philosopher combines the qualities of the first two and adds to them knowledge of the human consciousness that makes it possible for him to interpret the astrological patterns in their most deeply subjective phases. He has skill, a trained mentality, a sound technique. To this he adds a compassionate heart—a consciousness warmly responsive to the inner needs of his fellow-beings. To this, in turn, he adds an inclusive mental grasp of the meaning of astrological symbols and patterns as they picture states of being, states of relationship, and states of evolution—not just events and suffering. Since the third house is polarized into the ninth, we see that the astro-philosopher of the third house type is scientist, artist, and teacher. The compositeness of his consciousness permits him to be designated as priest-teacher or "astro-priest." He is the "elder brother" to all who seek his guidance, because he has traversed the experience-patterns of those who come to him; he understands because he has realized through his own experience.

He knows sex and marriage because he has distilled understanding from his

incarnations as male and female; he knows husbandhood and wifehood, passion and sacrifice, childhood and parenthood. He knows that the outer is a reflection of the inner and seeks, always, to bring the minds of people into alignment with this truth. Because he stands as an intermediary between man's ignorance and enlightenment, the astro-priest fulfills the same function in his astrological service that any priest does in a ceremonial religion; as priest, he "sees the problem" from the vantage-point of wisdom. The astro-scientist knows the effect of vibratory forces on individuals and groups; the astro-priest understands the vibratory life of humanity. The scientist is objective, the priest is subjective; the artist may be one or the other, depending on which of the two classifications he aligns himself with most strongly. However, the astro-priest's motivation is not scientific; he includes that level but his extensions include the upper, transcendent levels of both mind and heart.

The unfoldments of the astro-philosopher as priest-teacher are very interesting because the last phase of his "cross" (the mutable signs) is the twelfth house—the "finale" of the wheel. Since he is a composite of the first two types, plus something else, his development-stages involve testings and rewardings that are comparatively greater than those of the other two.

The astro-priest, in his "primitive stage" is the moralist, sub-expression of the ninth house. His literal interpretations of principle are necessary because he has not, as yet, had sufficient experience to round out his understanding. In this level, the astro-priest sees the chart as "picturing of good-versus-evil." Since he himself stands as a point of differentiation of these two factors in the minds of his clients—and they are attracted to him by the power of vibratory sympathy—his "moral consciousness" is the focal-point of his interpretation.

(Continued on page 383)



The Children of Leo, 1964

Birthdays: July 23 to August 23

LEO, symbolized by the king of beasts, the lion, and ruled by the Sun, is the fixed-fire sign. It is especially true of the natives of this sign that "as a man thinketh in his heart," so is he. Active, definite affections and highly individualistic emotions seem to color everything they do. A distinctly integrated personality stimulates an eager enthusiasm for vivid expression—usually in an artistic, dramatic, or executive capacity. Interests are vigorously pursued with whole-hearted absorption and many dramatic flourishes.

Acting always with the power of the total personality, Leos expend their energies lavishly in a blaze of self-expression. The constitution is enduring, enabling them to enjoy good health if love of pleasure and a fiery nature do not lead to excesses. Self-esteem, rarely lacking, makes loss of personal status so intolerable that these people will often go to considerable ends to maintain a good opinion of self. From this ultimate necessity comes a high conception of honor, uprightness, personal dignity, and worth, as well as contempt for all that is sordid, petty, or ignoble. Like their ruler, the Sun, they find pleasure

and an enhanced awareness of self in magnanimous, openhanded giving.

While the less spiritually developed Leo native may roar, bluff, and strut to impress himself and others, those manifesting on a higher level are more anxious to honor and glorify the God within than the personal self, and may be as self-effacing, humble, and loyally affectionate as the undeveloped can be domineering, blustering, and unfaithful.

The feelings of the Leos strongly incite the will, so that they can be headstrong and insistent, particularly when young. Nevertheless, they are easily managed by those understanding the emotions, which are both their strength and their weakness. One needs only to play the right melody upon their heart-strings.

The Leos make fine executives, actors, teachers, publishers, and captains of industry. Singers and surgeons are also to be found among these natives, their physical strength and stamina being of advantage in these professions. If the Sun be afflicted in the Leo chart, care should be taken that the heart is not over-taxed.

During all of this solar month Venus

is in conjunction with Mars and Pluto conjuncts Uranus and sextiles Neptune. These stellar vibrations give a basic spiritual understanding and inclination, as well as an ambitious, aspiring, and adventurous disposition to the children born during this period. They have abundant energy, are fond of pleasure, and are apt to be free spenders.

The Sun sextiles Saturn from July 23 to August 3, indicating such fine traits as method, foresight, and organizing, executive, and diplomatic ability, with much moral stamina. There is a high sense of honor, and success in political, judicial, agricultural, and mining positions is favored.

From July 23 to 28, Venus sextiles Mercury, giving a cheerful, sociable, and persuasive disposition. There is also talent for poetry and music.

Mercury squares Jupiter from July 23 to 26, suggesting that these natives be taught to seize opportunities when they come and not procrastinate. Only honest, upright treatment of associates will pay desirable dividends.

From July 23 to August 5, Mercury sextiles Mars, giving a keen, sharp, and ingenious mind. The native is practical, enthusiastic, and dexterous, and usually has a good sense of wit and humor.

The opposition of Saturn to Uranus also begins July 23, but lasts until August 12. Children born during this period should have honesty and control of temper stressed in their early training. Constructive activity and kindly consideration for others should also be emphasized.

A more favorable saturnian vibration, the trine from Mars, begins July 27 and lasts until August 13. These natives are energetic, capable, and determined, and will therefore be able to accomplish a great deal. Their endurance and executive ability is apt to place them in prominent positions.

From July 29 to August 10, Mercury and Uranus are in conjunction, giving an original, independent, and inventive

mentality. How it will be used will depend largely on other aspects to Mercury.

The Sun squares Neptune from July 30 to August 16, intensifying the vibrations of the aura so that the native is sensitive to superphysical forces. However, care should be taken that these children are taught the positive path of independence and self-mastery.

From July 31 to August 16, Venus trines Saturn, making the native faithful and true, just and methodical, honest and trustworthy. The tastes are simple and the morality unimpeachable.

Uranus sextiles Mars and Neptune from August 3 to 23, bestowing an energetic and ambitious disposition, and an original, ingenious, intuitive, and inventive mind. These natives are dreamers but also practical enough to make their dreams come true. Their vision is wide and the nature noble, though unorthodox, and there is a strong leaning toward the occult.

From August 4 to 23, Mercury sextiles Neptune, giving a natural understanding of and inclination toward the superphysical.

The Sun squares Jupiter, and Venus sextiles Uranus from August 8 to 23, suggesting that these natives should be given special training in self-restraint, thrift, and honesty. However, they are intuitive and magnetic, artistic and musical, and will attract many friends. A happy marriage is favored.

From August 13 to 23 the trine of Mars to Neptune intensifies the emotional nature and gives a leaning toward the study and practice of occultism and mysticism.

Saturn opposes the Sun, and Venus trines Neptune from August 17 to 23, suggesting that the physical resistance not be overtaxed, and that all experiences be considered as opportunities for learning valuable spiritual lessons. The imagination is fertile, the emotions deep, the nature chaste, and there is ability as an inspirational musician.

Readings for Subscribers' Children

CYNTHIA R.

Born August 1, 1951, 11:58 A.M.

Latitude 39 N., Longitude 121 W.

Signs of the cusps of the houses: ASC, Scorpio 0.48; 2nd, Scorpio 29; Sagittarius intercepted in 2nd; 3rd, Capricorn 1; 4th, Aquarius 6; 5th, Pisces 9; 6th, Aries 7.

Positions of the planets: Dragon's Head, 11.33 Pisces in 5th; Jupiter, 14.10 Aries in 6th; Uranus, 11.27 Cancer in 9th; Mars, 19.11 Cancer in 9th; Moon, 26.26 Cancer in 9th; Sun, 8.45 Leo in 10th; Pluto, 19.06 Leo in 10th; Mercury, 5.57 Virgo in 10th; Venus, 15.58 Virgo in 11th; Saturn 28.48 Virgo in 11th; Part of Fortune, 14.29 Libra in 12th; Neptune, 17.03 Libra in 12th.

No wall flower is this little lass. Born under the bright noonday sun in the fiery Leo, she is bound to be full of vim and vigor, very expressive and outgoing. Nine planets well elevated show great popularity and social success; and the trine of Sun to Jupiter magnifies her expansive and extrovertive tendencies. She will generally be bright and gay, philosophical and beneficent, affectionate and generous, and dignified and noble, winning many friends and social respect, especially with co-workers. She will be a general success at whatever she attempts and most things will come easily for her because of her disposition.

However, with Jupiter square Mars and Uranus conjoined in Cancer, Cynthia tends toward pride and vanity and a bombastic, overconfident, overbearing attitude perhaps even to the point of cruelty at times. She may also tend to have strange and fanatical ideas about religion, philosophy, and related matters, and is quite likely to disregard and ridicule the views of others unless she is taught to look open-mindedly at all

things so as to see the whole truth. Scorpio rising, and Mars, Moon, and Uranus concentrated in Cancer and the 9th, all point to deep-seated, intense religious and psychic emotions, but they are not always controlled nor are they very broad or flexible. In fact, there is a leaning toward dogmatism, and fanaticism.

Also, the 9th house stellium squares Neptune which is opposed by Jupiter, indicating tendencies toward some rather perverse and twisted *emotions*, views, and practices, and possible contacts with undesirable entities. Cynthia should be well schooled in recognizing and avoiding undesirable, forced, or negative spiritual practices and gatherings. She should also be taught to hold the attitude of "Not my will, but Thine be done" in thought, *prayer*, and practice.

Nevertheless, we find this chart to represent a regenerate life. Apparently this Ego is well aware of her problems and is working magnificently to master them. To augment the Sun-Jupiter trine in the process of overcoming her unphilosophical dogmatism, we find an exalted Mercury sextile Uranus, which shows a sharp, quick, inventive mind ideally inclined toward the modern Aquarian Age ideals of humanitarian philosophy. In her efforts to overcome her limitations Cynthia could be instrumental in the evolution of such advanced movements. Her chart very definitely points to leadership in social and religious humanitarian fields.

The loving Venus is in Virgo and the 11th, sextile Mars and Uranus, thus reflecting a very strong love nature toward her numerous friends, including both a personal and impersonal love. The arts rank high in her hopes and dreams, and there is a strong probability of attaining her aspirations; she has the drive and desire to work hard to perfect herself in them. The Saturn-Moon sextile indicates the development of a

firm, clear, very well controlled imagination that demands a true positive picture of things, and this is her ideal tool to overcome the negative phases of her character.

ROBERT J. A.

Born October 6, 1951, 6:09 A.M.

Latitude 39 N., Longitude 77 W.

Signs on the cusps of the houses: ASC, Libra 11.23; 2nd, Scorpio 9; 3rd, Sagittarius 9; 4th, Capricorn 13; 5th, Aquarius 16; 6th, Pisces 16.

Positions of the planets: Sun, 12.23 Libra in 1st; Neptune, 19.01 Libra in 1st; Part of Fortune, 21.06 Sagittarius in 4th; Moon, 22.06 Sagittarius in 4th; Dragon's Head, 8.02 Pisces in 5th; Jupiter, 8.42 R. Aries in 6th; Uranus, 13.54 Cancer in 10th; Pluto, 20.42 Leo in 11th; Mars, 0.54 Virgo in 11th; Venus, 4.30 Virgo in 11th; Saturn, 6.21 Libra in 12th; Mercury, 6.56 Libra in 12th.

This chart indicates an extremely strong character development along with a rather difficult life.

We find the Sun, Saturn, Mercury, and Neptune all rising in an overlapping conjunction in the airy sign, Libra. This is indicative of a deep and intense mental development excellently suited for uncovering hidden laws and secrets, but it is, however, of a selfish and acquisitive bent. Robert's consciousness can penetrate and permeate the most difficult and complex matters to their core, but he will be reluctant to share his knowledge or to see the real spiritual nature of things. Moreover, these planets are all opposed by Jupiter, so he tends to limit further his intense desires and aspirations by pride, vanity, egoism, etc. Thus the very things he wants most in life (usually for selfish reasons) he may deny himself by his basic attitudes and means of attainment.

With Uranus squaring all the Libran planets from the Midheaven this boy

is of a very strange and uncertain temperament, tending to violent temper outbursts which usually occur when his selfishly perverse ideas about freedom are thwarted. He will probably have little or no use for any social, moral, political or religious laws, conventions, and institutions. He should not ever be regarded or treated as a "black sheep" though, for such an attitude is liable to incubate these tendencies in childhood. He must learn to keep a strong faith and persevere through all conditions, trying to see beyond the mere appearance of things to the good in all. Most of all, he must impersonally realize that all his conditions are crystallizations generated from within.

This is not an easy child to rear, for he probably resents his elders' authority as a threat to his freedom. At the same time, he is of a timid and fearful disposition, hypersensitive and self-conscious to extremes, and prone to vacillation and worry. If not treated with a great deal of love, he may withdraw within himself behind a cold hard shell of cynicism and hate and become cruelly aggressive from spite.

Nevertheless, Robert *does* have a certain sense of order, responsibility, and sincerity, and *does* appreciate and respect the value of authority in his own strange way. He loves organization, order and discipline, but the trick is to get him to live it in and of his own will by subtly helping him to realize that freedom comes from within through the law. Thus he can be helped to bring himself to an advanced understanding and cooperation with his fellowman by cooperation with himself, but any attempt to generate a sense of authority from without would be disastrously unsuccessful. His most successful avenues to self understanding and control are along creative and imaginative lines. He has a fine imagination and a great deal of ingenuity; he is definitely a creator and an inventor — never an imitator.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Chemist, Dietician

ANDREW K. N.—Born September 11, 1952, 3:55 P.M. Latitude 36 N., Longitude 121 W. The most noticeable feature of this chart is the grouping of planets in the sign Virgo: Venus and Dragon's Head in conjunction in the 7th; Sun, Mars, and Neptune in conjunction in the 8th. The Moon and Mercury are in Libra in the 8th, suggesting occult abilities latent but nearly ready for manifestation, as well as the probability of an inheritance. The Sun sextiles Jupiter in Cancer in the 6th, and the Scorpio MC, but squares Saturn. Mars rules the 10th house, and besides its conjunction with Sun, Neptune, and Moon, it sextiles Jupiter and MC. Jupiter rules the 14 degrees of Sagittarius on the 10th house. Mercury trines Saturn, but squares Jupiter. This native should be excellent in detail work. He could serve very efficiently as a chemist, a printer, compositor, or as a druggist or an advisory dietician.

Teacher, Hostess

NELL E. W.—Born March 5, 1947, 7:30 A.M. Latitude 34 N., Longitude 118 W. The position of Mars, Sun and Mercury in Pisces in the 12th house indicate a retiring nature and an element of seclusion in the life of this native. However, Aries on the ASC gives needed initiative and aggressiveness, which can be of great help in accomplishment of desirable goals. The position of Saturn, Pluto, and the Moon in the fixed fire sign Leo in the 5th gives a stronger, more

positive side to the nature. The sextile of the Moon to Uranus in Gemini gives quickness to the mentality, along with intuition and originality. Since Saturn rules the Capricorn MC, is in Leo in the 5th, and trines Jupiter in Scorpio in the 8th, this native has teaching ability, and also could also serve nicely as a receptionist or hostess, particularly in a hospital.

Journalist, Advertiser

EMILY L. S.—Born January 11, 1949, 10:30 A.M. Latitude 42 N., Longitude 80 W. The planets are rather scattered in this chart, indicating versatility. The Sun is in Capricorn in the 11th, sextiles the ASC and squares Neptune in Libra intercepted in the 7th. Mars and Mercury are in conjunction in Aquarius in the 8th and trine Moon in Gemini in the 3rd, giving a keen, ingenious mind and a retentive memory. The imagination is fertile and there is a liking for literature and science. The Moon also sextiles Neptune, increasing the faculty of imagination and indicating an inspirational nature with ability in the occult arts. With more direct vocational influence, Venus is in Sagittarius in the 10th, conjunct the MC, but opposing Uranus. Jupiter is also in the 10th, in Capricorn, sextile the ASC, but square Neptune. The retiring Pisces is on the ASC but the aggressive Aries is intercepted in the 1st. This young lady could serve well in the writing field, as reporter, journalist, or fiction writer. She should also have natural talent for handling advertising.

Daily Thought and Guide

These daily meditations are based partly on the planetary hours of the day, daily aspects and vibrations.

SATURDAY—August 1

The rays of the planets are mixed, but Mercury is strong and thoughtfulness is the key today. "They are never alone that are accompanied with noble thoughts."—*P. Sidney*

SUNDAY—August 2

Today let us worship, play, rest, and thank our Maker who takes care of His own. As we look within we will find His reflection and we know that all is well.

MONDAY—August 3

Many aspects give us much experience, and if we think before we act any difficulties that may arise can be overcome. Whatever advice you may be called upon to give, be short with it.

TUESDAY—August 4

On this active Mars day we should work on any project that may have been left unfinished. Saturn will stand by to see that we get the valuable lessons of our experiences.

WEDNESDAY—August 5

Again there is apt to be a great urge for action today and ways for new knowledge will open up, especially along the lines of electricity. Mercury and Uranus are strong.

THURSDAY—August 6

Many things work together for good today and constructive results will crown our efforts. Our service to others can reach a high level. "He profits most who serves best."—*A. F. Sheldon*

FRIDAY—August 7

Many rewarding experiences may come our way today. Let us make good use of these rays and get acquainted with the high ideals they bring.

SATURDAY—August 8

Today promises to be another busy day with the emphasis on the feelings we have for others. It should be easy to help those who need help. "What we frankly give, forever is our own."—*G. Granville*

SUNDAY—August 9

This is a great day for spiritual endeavor as well as for recreation. It is a time for faith and appreciation of God's goodness.

MONDAY—August 10

On this active day the stars smile upon us. We may find answers to our serious questions in esoteric matters and there will be much joy in following high ideals.

TUESDAY—August 11

A rather quiet day with much energy at our disposal. May we use it thoughtfully for the good of all we contact on our daily path.

WEDNESDAY—August 12

This lovely Mercury day we can expect to reap the best of the good we have sown. Intuition will help us to realize the higher truths if we are attuned to them. "Praise God from whom all blessings flow."

THURSDAY—August 13

A feeling of dynamic energy fills us, and "the Good, the True and the Beautiful" will be apparent. "Every good gift and every perfect gift is from above and cometh down from the Father of light."—*James 1:17*

FRIDAY—August 14

This also will be a lively day with many planets smiling upon us. The world will appear beautiful indeed, but let us not overdo, let us keep our feet on the ground and keep our balance.

SATURDAY—August 15

Today the planets' rays are mixed and these usually bring us activity. But, after we have finished all of our necessary work, let us find time for rest and recreation.

SUNDAY—August 16

Today is the day of the Lord, let us keep it holy and try to make religion a living factor in our lives. "Thy word is a lamp unto my feet and a light upon my path."—*Psalm 119*.

MONDAY—August 17

Head and heart should unite today, and a little time given to concentration and meditation will bear valuable fruit. "Great thoughts come from the heart."

TUESDAY—August 18

This should be an active day and the planets give us much help. The rays of Uranus, the planet governing inventions as well as altruism, are especially strong.

WEDNESDAY—August 19

Good thoughts and good deeds are easily performed today. We may feel somewhat melancholy, but we can overcome this feeling in an effort of cheerfulness and consideration for others.

THURSDAY—August 20

"True merit is like a river, the deeper it is the less noise it makes."—*Lord Halifax*. Let us give the glory to God, our Creator.

FRIDAY—August 21

Loving kindness wants to rule our lives today; if we send out our best, the best will come back to us. The neptunian rays are strong today and all who are ready may learn what the Spirit reveals.

SATURDAY—August 22

Many diverging vibrations will favor many different activities. Work, pray, and also listen to the still small voice within and all will be well.

SUNDAY—August 23

The rays of Neptune make it possible

to contact higher planes. Inspirational music may be heard by those attuned to it, and some may hear the music of the spheres.

MONDAY—August 24

Again Neptune, the planet of Divinity is unusually strong. Neptune is the octave of Mercury and will help to raise mankind to ever higher planes of activity.

TUESDAY—August 25

Intuition and reason both are active today. We may experience feelings of exaltation, but it will be well to keep our poise; Saturn will help us in this.

WEDNESDAY—August 26

A day of much accomplishment, but let us not overdo; we should try to control rash impulses. Then the peace that passeth all understanding will be ours.

THURSDAY—August 27

On this fine Jupiter day we will be able to do much that may benefit many people we contact. "Let us then be up and doing."

FRIDAY—August 28

Today our mind may be turned towards occultism, and inspirational music. In the words of Carlyle: "Music is well said to be the speech of the angels."

SATURDAY—August 29

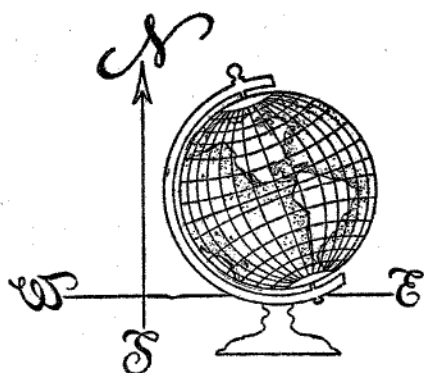
Venus and Mercury are sending their benevolent rays to us today. Let us make the best use of these vibrations and give thanks to our heavenly Father for His goodness to His children.

SUNDAY—August 30

After a very active period we experience a quiet Sunday. Let us make this truly a day of rest and contemplation and "Let us not be weary of well-doing."

MONDAY—August 31

The quiet performance of our daily duties will be best today, it is a time of inner knowledge. "All things are known to the soul."—*Emerson*.



MONTHLY

News
INTERPRETED

Education for the Humanities

There has been a recent change in the main direction of science. Hotly as many scientists will deny it, science is as much subject to fashion as other human activities. In the last century, geology and evolution, chemistry and engineering held the center of the stage. For a period early in this one, nuclear physics was paramount. Today, studies of planets and of space are important, but even more so are the group of researchers directed to understanding the brain, including information and computer theory, genetics and the DNA code, and biological brain research.

This is a drastic change in the direction of science. Studies in engineering, chemistry, and physics all are concerned with the study of matter and energy which are extensions of man's muscles. Brain research and the like are directed to extensions of man's mind. But surely, man's mind is a proper study for humanists. Thus the forefront of scientific research has now entered upon one of the chosen fields of the humanities. I feel it is appropriate to start departments directed toward study of the humanities in the light of modern science.

Text above was taken from remarks by J. Tuzo Wilson, Professor of Geophysics, University of Toronto, Canada, at the fiftieth birthday party of the College of Arts and Sciences, University of Buffalo, New York.

—*Saturday Review*, May 2, 1964

Dr. J. Tuzo Wilson believes that universities now should augment the humanities courses with histories of science, starting from the earliest times. This would educate our political and social leaders to understand and guide better a scientifically oriented world.

He writes, "The lectures should be

accompanied and illustrated throughout the course by laboratory experiments repeating some of the great scientific discoveries in their historic order. These should be executed with the same rigor as is required in the various science departments, but they should be less numerous so that the student would have time for reading and essay writing. There should be no attempt to complete the scientific training of these students. In the senior years, they should direct their laboratory work to computing and data processing, techniques now recognized to be as useful in the social as in the pure sciences. It should be clearly kept in mind that they are humanists with an experience of experimental work."

Psychosomatic Illness

What part is played by the mind in triggering diseases such as asthma, rheumatoid arthritis, high blood pressure and an overactive thyroid gland?

A big one, say the proponents of psychosomatic medicine, a branch of the art that maintains a person's personality is a powerful factor affecting the functioning of his organs.

Seeking objective information, a team of psychiatrists, psychologists, and physiologists has been conducting a scientific study at Mt. Sinai division of Cedars-Sinai Hospitals for the past five years using motion pictures to collect data.

The study was begun by Dr. Franz Alexander, who until his death March 8 was

director of the hospital's Psychosomatic Research Institute.

The researchers have pinpointed seven diseases in their study to determine the validity of observations by some doctors that these diseases seem to be linked to emotions.

The seven are asthma, neuro-dermatitis (an itchy skin condition), rheumatoid arthritis, high blood pressure, ulcerative colitis, peptic ulcer and an overactive thyroid gland.

It was decided that motion pictures were a good source of the kind of stress being studied. There are, for example, lots of movies that can evoke a fear of death in susceptible persons.

One such movie, "Wages of Fear," was selected to show to overactive thyroid patients. Its cliff-hanger plot was loaded with fear of death nuances. Forty-four thyroid patients saw the French-made film while biochemical readings were being monitored to see how the thyroid reacted.

—*Los Angeles Times*, 4-12-64

No definite report as yet has been made on this experiment, but it appears to be a good start. Many old wives tales have proved to be pure superstition. And again, many a homely remedy has proved to have a sound scientific basis. Science is one of our strongest and surest tools, but it must always be kept as a tool and intelligently used.

The Rosicrucians teach that man has a four-fold body: physical, vital, emotional and mental. We deplore the loose terminology of most scientists in speaking interchangeably about the *mind* or the *emotions*. The mental body was originally tied to the desire body since the desire body was stronger and is more developed than the mind body. The resulting union of these two led to a bastard offspring, which is cunning or shrewdness, a prostituting of the pure faculties of the mind for the gratification of the lower emotions.

As all selfishness leads to inharmony in the bodies, and results in disease, we think our psychosomatic researchers will eventually find that *all* maladies, and not just the seven listed above, will be found to be the results of such inharmony.

Tranquilizers

The "Tranquilizer Decade" — the ten years during which the U. S. public has soothed its anxious psyche with a remarkable family of drugs — has left a dual legacy.

The first can be found in the nation's mental hospitals, where the number of patients has dropped steadily since 1955. At Pilgrim State Hospital in New York, the wooden door leading from the women's detention ward bears scratches still visible under added layers of shellac. "Violent patients used to take off their shoes and pound on this door," says Dr. Henry Brill, "but there hasn't been a new mark for ten years."

The second rests on the back shelves of the nation's 54,000 drug stores. In any reputable pharmacy, some 75 different compounds bearing more than 100 trade names in every conceivable color are visible, and are constantly meted out to customers with doctor's prescriptions in hand. "The milder tranquilizers," says Dr. Theodore H. Greiner of Baylor University College of Medicine, "are used sort of like vitamins. If the doctor can't quite pin a person's problem down, he's apt to write a tranquilizer prescription."

A major piece of bad news about the minor tranquilizers is that contrary to widespread belief, they can be addicting. Psychiatrist Greiner, who is a member of the American Medical Association's council on drugs, notes many patients have used refillable prescriptions to support a 20 or 30-pill-a-day habit. Withdrawal from meprobamate, he notes, may produce tension, hyper-excitability, insomnia, and even convulsive seizures.

—*Newsweek*, 4-20-64

Because of improved communications everyone can now share in the experiments of our new "discoveries," with equal opportunities for profit or for loss. The precious mental quality of discrimination, developed over many past lives is of inestimable value in this experimenting. The person who has no basic character but is easily lead by any one speaking or writing with an air of authority, is indeed lost.

Did you ever stop to notice that it is the one who lacks an inner peace and conviction who is in need of tranquilizers? For instance, do we believe that God is love just because the Bible tells

us so? Or because a frocked man of God teaches us that phrase? Or do we have an inner conviction, based on the clear discrimination to see that the divine Intelligence governing this galactic universe of which we are a part, works only through the spiritual law of an outgoing charity or love for all? Any selfish, malicious act tends to destroy its perpetrator, while an act done in loving, unselfish service rebounds one hundred fold unto the actor.

Do we have an inner faith that if an action or idea of ours is in accord with divine laws, we shall not need to scheme and antagonize a single individual in working to bring it to pass. Tranquilizers are an outside aid; prayer is an inner source of strength. Would you like to walk in Love?

Changes on Jupiter?

It was astronomy week in Washington, but the astronomers who reported to the American Physical Society and the National Academy of Sciences seemed to be losing ground. For each problem that they solve, they have discovered a new mystery. One of the most intriguing of the new sky puzzles, Radio Astronomers Alex Smith and Thomas Carr of the University of Florida told the Physical Society, is posed by a brief question: What's happening on Jupiter? Radio signals that once came from the distant planet in regularly spaced bursts are now being received at 1.3-sec. longer intervals. "This is almost as surprising as if the city of Washington had begun to drift across the earth at the rate of ten degrees of longitude (530 miles) per year," said Dr. Smith.

The visible surface of Jupiter is a thick cloud-deck streaked with east-west bands. Its other conspicuous feature is the Great Red Spot, which has been observed since 1831 and is generally thought to be some kind of cloud floating high in the planet's thick atmosphere. But according to Dr. Smith, the Spot changed its period of rotation at about the same time the sources of radio signals changed. This may mean that the Spot and the signal are connected in some way. Planets cannot slow their rotation without some outside influence, and there is no influence known to be working on Jupiter. But Jupiter's radio waves may be controlled by its magnetic field, which might conceivably change direction because of some influence deep in the planet's unknown interior. How this change could

affect the Great Red Spot, Dr. Smith does not know. —*Times*, 5-64

For far too many years astrologers have been resting on the authority of the Egyptians, the Assyrians and Babylonians, the Indians, and even the medieval astrologers for their rules. Now the motions and so-called permanent qualities of the stars and planets are being proven to be more flexible than the ancients thought. Our old Greek philosopher Heraclitus, who said that nothing in this physical world is permanent except change, seems to have stumbled onto a basic law.

In the local newspaper last October there was a report that the National Bureau of Standards and the U.S. Naval Observatory were setting back their transmitting clocks one tenth of a second at the end of the month. The reason for this action is that the earth is turning on its axis at a slower speed—a consistently slower speed since April of last year.

Since 1955 scientists have used the vibrations of atoms in atomic clocks to measure real time, as this is a measurement of the pulsation of life itself and not just a reaction to life as the earth's rotation is. Since 1955 the earth's spin has been slowing. About September of 1957 it started accelerating again and then in April of 1962 came a slowing down period. This variable rate of rotation is so infinitesimal that the average person can disregard it; the astronomers cannot.

So we can conclude that when our calculations are based on life itself, which is spiritual, and on those spiritual laws that govern life, we cannot then be panicked by any scientific report. When our astrology is based on these spiritual laws and not on the apparent motion of the physical bodies of the sun and planets we shall have a true system that works. A profound understanding of the influence of the twelve hierarchies that function through the twelve signs of the zodiac is the first step.

Readers' QUESTIONS

Glossolalia

Question:

Would you folks please read the article on glossolalia appearing in the May 16th issue of *The Saturday Evening Post* and then write the editor explaining the facts of the situation? It would be a signal service to the Protestant churches.

Answer:

We had just read this very interesting article, which describes the history and present manifestations of glossolalia and the charismatic movement, and also similar ones in *Presbyterian Life* (Sept. 1, 1963) and *Christian Herald* (May, 1964). These articles show that the movement has become quite widespread and seems to be growing. It certainly deserves careful consideration and analysis is the light of occult philosophy.

The word "glossolalia" means speaking or praying in tongues—usually *unknown* tongues. "Charism" means a special divine gift, and the ability to speak in unknown tongues is considered by those possessing this "gift" (and not fully understanding it) as a very wonderful favor from God: the Power of the Holy Spirit.

As might be expected, the spread of the charismatic movement has brought about considerable controversy in the churches, some leaders and members being for it and others considering it "heresy" or a "work of the devil." Of significance to the occult student is the fact, as stated in the *S. E. Post* article, that: "Ministers both for and against

glossolalia see the practice as a possible threat to the present order of things. Some welcome this because they think the established order has become anemic or irrelevant and badly needs shaking up. Others are appalled. Several denominations, including the Episcopalians, have launched formal investigations."

Out of these investigations will come, we sincerely hope, a better understanding of such phenomena.

In order to investigate thoroughly and understand clearly just what is taking place when a person speaks in unknown tongues, it is first necessary to know a little more than most people know about man's invisible bodies and the invisible worlds in which he lives.

Occult philosophy teaches that man, the individualized, indwelling Spirit (a spark of the Divine Flame and made in the image of God, his Creator) is threefold, corresponding to the triune nature of God: The Father (or Will Principle), the Son (or Love-Wisdom principle), and the Holy Spirit (or Activity Principle). This threefold nature of man, the Spirit, is correlated to his several vehicles; as well as to the invisible worlds about us. The dense, physical body is correlated to the Will Principle (the Father) and the material world; the vital, or etheric body is correlated to the Love-Wisdom Principle (the Son) and the Etheric Region of the Physical World; and the desire or emotional body is correlated to the Activity Principle (or Holy Spirit) and the Desire World.

During man's past evolution he has been given (by his divine Guides) various religions to assist in his spiritual development, each race provided with a religion suited to its particular needs.

All race religions are of the Holy Spirit (Jehovah), and the Race Spirits (mighty members of the Archangelic Kingdom) govern all things concerning their respective races: the color of their bodies, their general features, their basic temperament, and their languages.

In *The Rosicrucian Cosmo-Conception* it is stated that race religions have been given to help humanity to *overcome the desire body*, and prepare it for union with the Holy Spirit. "The full operation of this help was seen on the Day of Pentecost. As the Holy Spirit is the Race God, all languages are expressions of it. That is why the apostles, when fully united and filled with the Holy Spirit, spoke with different tongues and were able to convince their hearers. Their desire bodies had been sufficiently purified to bring about the wished-for union, and this is an earnest of what the disciple will one day attain to — the power to speak all tongues."

The true union with the Holy Spirit, or the positive ability to speak in other tongues, represents a very advanced stage of evolution and one which is not attained until many initiations have been received. Anyone who has reached such a high stage of spiritual unfoldment has the ability to speak all tongues, since the Holy Spirit (or Jehovah) is, as before indicated, the Lord of the Race Spirits, the authors of the race languages.

However, there is another means of speaking in unknown tongues, and that is by being mediumistic and therefore subject to control by invisible, discarnate entities. A medium is a person whose dense and vital bodies are loosely connected and subject to control by discarnate Spirits in the Desire World. He or she corresponds to the victim of a hypnotist in the Physical World. This is a negative condition wherein the person's activities are not under the control of his will. Any activity not under the control of one's will is of a questionable nature, and usually wholly undesirable

because it may lead to complete obsession or control of one's dense body by another entity.

In considering the different aspects of glossolalia, it should be noted that the emotions or feelings are intensely active during the activity. It most frequently occurs when one is praying, a highly emotional endeavor when sincerely performed. To the occult student this is quite significant, because it is when a person is in a highly emotional state that he is most easily affected by superphysical forces over which he has no control. Another significant aspect is that the person is not himself directing the speaking—it is being directed by another Spirit. This is just as dangerous, if not more so, as allowing a person in the dense body to direct one's actions on the physical plane.

As free, independent human beings, we treasure the right to think and act as we wish; no other person is allowed to direct our actions for us when we are of a sane, sensible mind. Why then should we believe that it is sensible for Spirits not in the body to dictate and direct our words and actions? In the light of the teachings of occult philosophy, glossolalia is a negative and highly dangerous practice. Only when one has reached the very high stage of spiritual development that he is truly united with the Holy Spirit can he safely speak all tongues—under the control of his will.

As evolution proceeds, the bodies of man are becoming more and more refined and responsive to superphysical forces. The dense, physical body and the vital body are gradually becoming more loosely connected. Hence it is to be expected that there will be evidences of response to these forces. However, people should not allow themselves to become passive enough to be dominated, no matter how honest, upright, religious, and well-meaning they may be. Our task is to keep our *will* active, our hearts pure, and our lives directed by our own Higher Selves.



Growing Old Gracefully

ERNEST HECKLER, N. D.

NOWADAYS one hears and sees much about our "senior citizens" retiring to old people's communities, hotels, and luxury apartments, to spend their "golden years" in a new life of diversity: club activities, group-traveling, and all kinds of amusements.

Old age does indeed provide a golden opportunity to round out our physical existence with an intellectual and spiritual atmosphere, and to retire to that region of consciousness where the true Self dwells. Seeking and finding a happy mixture of physical and mental activities is our task. It will not be easy if we allow ourselves to become involved in too many diversions, spending much time on favorite TV programs, losing too many hours talking on the phone and listening to our friends' gossip—in addition to our routine duties of cleaning and scrubbing, cooking and eating.

But, as the old saying goes, where there is a will, there is a way. We can organize our days and make them both pleasant and profitable, eliminating the non-essentials, stressing activities that are constructive.

Undoubtedly we are living in an age of unrest, noise, stress, and tension. We are passing from one age into another, and there are therefore many differing and contrasting forces playing upon our physical bodies and nervous systems.

Not so long ago a German scientist, a Dr. Rosen, moved to the African Mabaan

jungle in a remote, swampy, steaming pocket tucked into the border of Sudan and Ethiopia to find out why the Mabaan people are possibly the healthiest on earth. He had heard that these natives live to a ripe old age in their primitive mud-hut villages, where no one dies from coronary heart disease, blood-pressure remains essentially the same throughout their lives, and there is no loss of hearing due to advanced age.

He found that they were living on a meager fat-free diet, and that the loudest noise the Mabaan native hears is the cry of a bird. They are not subjected to the noises we civilized people have to endure. Dr. Rosen didn't think it was the fat-free diet that was responsible for their long and healthy lives, because he found another tribe nearby, the Sam-buru, among whom heart disease is also unknown, and who live on a diet composed of 65 per cent fat. He attributed their health and longevity principally to the absence of noise, a peaceful life, and lack of emotional stresses. He concluded that the alleviation of the fierce pressures of modern existence would increase our life span dramatically.

We can all profit from Dr. Rosen's findings, but it should be of special interest to the retired elderly people. They can use the power of choice, a truly great gift, and choose an environment with relatively few noises. They can spend valuable time in meditation. There

is a very successful writer who does all her writing locked in a car in a closed garage. However, by earnestly practising concentration and meditation we can form the habit of paying no attention to our environment. We may become so deeply absorbed in our program of reading, writing, painting, or whatever we choose, that the outside world is completely shut out. This is a real victory, to be attained only by much practice, and a goal to be aspired for by everyone really wishing to progress.

Rosicrucian Fellowship students are taught that the best time to practice concentration is immediately after awakening in the morning, before getting up. If this time has not or cannot be used, then a quiet corner should be sought whenever the time is propitious. An excellent formula for the concentration exercise begins with the selection of a particular object, a flower, for instance. Make a clear picture in the mind, continuing until all details are seen. It may be difficult to get a perfect picture at first, but repeated trials will bring improvement. Later on, one may trace the planting and growth of a seed, the plant, and finally the flower. It becomes a fascinating procedure as one continues to use the will and imagination to visualize the object and keep the mind concentrated on the process.

Rosicrucian Fellowship students are also taught the exercise of Retrospection, which involves going over the events of the day, in reverse order, giving praise and blame where due. Intensity of feeling during this exercise is of supreme importance, and it should lead to repentance, restitution, and reform. Those who have been practising retrospection through the years know it to be the most effective method of increasing our soul growth. What better way of spending some of one's time during later years, correcting the undesirable patterns of thought and feeling and preparing oneself to come back in the next life with a better body and a better disposition?

It is indeed encouraging to see that so many "senior citizens" are taking advantage of the adult educational facilities being made available in numerous places. Many seem eager to increase their knowledge of various subjects, some turning to painting, ceramics, sculpture, etc. There are endless fields in which one may become creative, unfolding talents *which are never lost* by the Spirit. Gardening is especially valuable in keeping one young and healthy not only because of the exercise, but also because of the wholesome food obtained. Raising flowers can be pure joy—and also profitable materially. A few fruit trees in the backyard provides the very best type of food available, for both the grower and his visitors.

To grow old "gracefully" means that one learns to live in harmony with the immutable laws of God. Basic among these laws is the Law of Service. As Max Heindel has put it: "We must all learn our lessons in service: service to humanity, service to animals, service to our younger brothers, service everywhere. This alone will bring us out of the 'wilderness' "—of matter.

From the occult, or more comprehensive point of view, "the worth of a man is measured by his services to the community." Christ Jesus admonished those who would follow Him: "Let him who would be the greatest among you be the servant of all."

Generally speaking, elderly people may be inclined to think that their previous years of service have entitled them to years of leisure. Perhaps that is true from a superficial viewpoint, but actually the opportunity for leisure should mean the opportunity to unfold one's spiritual faculties and serve others as may be possible. "Life is a constant flux," and youth is maintained by activity. "Stagnation is the cardinal sin, for new experiences are the very life breath of progress!" And PROGRESS is the reason for our being here on the Earth in a physical body!



Therapeutic Basis of Light, Color, and Sound

Part I

GOD IS LIGHT. Each time we sink ourselves in these three words we lave in a spiritual fountain of inexhaustible depth, and each succeeding time we sound more thoroughly the divine depths and draw more closely to our Father in heaven.

With every year that passes, with the aid of the greatest telescopes which the ingenuity and mechanical skill of man have been able to construct to pierce the depths of space, it becomes more evident that the infinitude of light teaches us the infinitude of God.

Truly, God is *One* and undivided. He enfolds within His being all that is, as the white light embraces all colors. But He appears threefold in manifestation, as the white light is refracted in three primary colors: blue, yellow, and red. Wherever we see these colors they are emblematical of the Father, Son, and Holy Spirit.

These three primary rays of Divine Life are diffused or radiated through the Sun and produce Life, Consciousness, and Form upon each of the seven light-bearers, the planets, which are called "the Seven Spirits before the Throne." Their names are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus.

Each of the seven planets receives the

light of the Sun in a different measure, according to its proximity to the central orb and the constitution of its atmosphere, and the beings upon each, according to the stage of their development have affinity for some of the solar rays. They absorb the color or colors congruous to them, and reflect the remainder upon the other planets. This reflected ray bears with it an impulse of the nature of the beings with which it has been in contact.

(Continued)

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 Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

August 4—10—18—25
September 1—7—14—21—28

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

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FROM OUR PATIENTS

California — I have been feeling so well in the past few weeks that I wonder if I need to stay on the Healing list. I thank you for the miracles you have wrought in the lives of my family and myself! I have to laugh when I see the reactions of the doctors. Really, it is too bad that they don't accept the wider aspect of life. Perhaps many do but can't tell their patients! Staying on the Path is getting *easier* instead of harder.

England—Once again it is time to send you a report, and I am pleased to write that I am very fit and well and able to carry out my obligations to God and man. Thank you and all the Helpers for blessings received. I am indeed grateful to all for the healing forces.

North Carolina — Am feeling so very much stronger and better able to stay on the diet. Even though the food tastes so much better than for several years, am able to stay on the diet without much desire for the forbidden foods. For several years I have been eating just because I had to, not because I wanted to. Now food tastes so good and the real food tastes really wonderful. Don't think I will ever go away from it again.

California — Things are so much better with me! I seem to be absolutely tireless these days. Am beginning to hear better and am getting wonderful results.

Puerto Rico — Thanks a lot from the bottom of my heart for your loving help. The irritation of my mouth and tongue disappeared completely. I look forward to the day when I will be able to pay back all the help and love I have received. May the Lord bless you always.

New Zealand — Words cannot tell you how thankful I have been for your wonderful help. Carrying out the Yoghurt diet and I feel fine. I can now be taken off your healing list. I will leave it to the Invisible Helpers.



Tom, the Water Baby

CHARLES KINGSLEY

Part XV

TO A VERY beautiful place, she said. But what was the beautiful place like, and where was it?

Ah! That was just what she could not say. And it is strange, but true, that no one can say. Those who have been oftenest in it or even nearest to it can say least about it, and make people understand least what it is like.

But the dear, sweet, loving, wise, good, self-sacrificing people who really go there can never tell you anything about it, save that it is the most beautiful place in all the world. If you ask them more, they grow modest and hold their peace for fear of being laughed at. Quite right they are.

So all that good little Ellie could say was that it was worth all the rest of the world put together. Of course that only made Tom the more anxious to go.

"Miss Ellie," he said at last. "I will know why I cannot go with you when you go home on Sundays, or I shall have no peace, and give you none either."

"You must ask the fairies that."

So when the fairy, Mrs. Bedonebyas-you-did, came next Tom asked her.

"Little boys who are only fit to play with sea beasts cannot go there," she

said. *"Those who go there must go first where they do not like, and do what they do not like, and help somebody they do not like."*

"Why, did Ellie do that?"

"Ask her."

And Ellie blushed and said, "Yes, Tom, I did not like coming here at first. I was so much happier at home where it is always Sunday. And I was afraid of you, Tom, at first because—because—"

"Because I was all over prickles? But I am not prickly now, am I, Miss Ellie?"

"No," said Ellie. "I like you very much now and I like coming here too."

"And perhaps," said the fairy, "you will learn to like going where you don't like and helping someone that you don't like, as Ellie has."

But Tom put his finger in his mouth and hung his head down, for he did not see at all.

So when Mrs. Doasyouwouldbedoneby came Tom asked her, for he thought in his little head, "She is not so strict as her sister. Perhaps she may let me off more easily."

Ah, Tom, Tom, silly fellow! Yet I don't know why I should blame you

while so many grown people have got the very same notion in their heads.

When they try it, they get just the same answer as Tom did. When he asked the second fairy, she told him just what the first did and in the very same words.

Tom was very unhappy at that. When Ellie went home on Sunday, he fretted and cried all day and did not care to listen to the fairy's stories about good children though they were prettier than ever. Indeed, the more he overheard of them, the less he liked to listen because they were all about children who did what they did not like and took trouble for other people and worked to feed their little brothers and sisters instead of caring only for their play. When she began to tell a story about a holy child in old times who was martyred by the heathen because it would not worship idols, Tom ran away and hid among the rocks.

When Ellie came back, he was shy with her because he fancied she looked down on him and thought him a coward. Then he grew quite cross with her because she was superior to him and did what he could not do. Poor Ellie was quite surprised and sad. At last Tom burst out crying but he would not tell her what was really in his mind.

And all the while he was eaten up with curiosity to know where Ellie went so that he began not to care for his playmates or for the sea palace or anything else. He grew so discontented with everything round him that he did not care to stay and did not care where he went.

"Well," he said at last, "I am so miserable here I'll go if only you will go with me."

"Ah!" said Ellie, "I wish I might, but the worst of it is that the fairy says you must go alone if you go at all. Now don't poke that poor crab about, Tom, or the fairy will have to punish you."

Tom was very near saying, "I don't care if she does," but fortunately he

stopped himself just in time.

"I know what she wants me to do," he said, whining most dolefully. "She wants me to go after that horrid old Grimes. I don't like him, that's certain. If I find him, he will turn me into a chimney-sweep again, I know. That's what I have been afraid of all along."

"No, he won't. Nobody can turn water babies into sweeps or hurt them at all, as long as they are good."

"Ah," said naughty Tom, "I see what you want. You are persuading me all along to go because you are tired of me and want to get rid of me."

Little Ellie opened her eyes very wide at that and they were all brimming over with tears.

"Oh, Tom, Tom!" she said very mournfully—and then she cried, "Oh, Tom, where are you?"

And Tom cried, "Oh, Ellie, where are you?"

Neither of them could see the other—not the least. Little Ellie vanished quite away, and Tom heard her voice calling him, and growing smaller and smaller, and fainter and fainter, till all was silent.

Tom swam up and down among the rocks, into all the halls and chambers, faster than ever he swam before, but could not find her. He shouted after her, but she did not answer. He asked all the other children but they had not seen her. At last he went up to the top of the water and began crying and screaming for Mrs. Bedonebyasyoudid, and she came in a moment.

"Oh!" said Tom. "Oh dear, oh dear! I have been naughty to Ellie, and I have killed her—I know I have killed her."

"Not quite that," said the fairy. "But I have sent her away home, and she will not come back again for I do not know how long."

At that Tom cried bitterly.

"How cruel of you to send Ellie away!" sobbed Tom. "However, I will find her again, if I go to the world's end to look for her."

The fairy did not slap Tom and tell him to hold his tongue. But she took him in her lap very kindly, just as her sister would have done, and she put him in mind how it was not her fault because she was wound up inside, like watches, and could not help doing things whether she liked or not. Then she told him how he had been in the nursery long enough and must go out now and see the world if he intended ever to be a man. How he must go all alone by himself as everyone else that ever was born has to go and see with his own eyes and smell with his own nose and make his own bed and lie on it, and burn his own fingers if he put them into the fire. Then she told him how many fine things there were, to be seen in the world and what an odd, curious, pleasant, orderly, respectable, well-managed, and, on the whole, successful sort of a place it is if people would only be tolerably brave and honest and good in it. Then she told him not to be afraid of anything he met for nothing would harm him if he remembered all his lessons and did what he knew was right. At last she comforted poor little Tom so much that he was quite eager to go and wanted to set out that minute. "Only," he said, "if I might see Ellie once before I went!"

"Why do you want that?"

"Because—because I should be so much happier if I thought she had forgiven me."

And in the twinkling of an eye there stood Ellie, smiling, and looking so happy that Tom longed to kiss her but was still afraid it would be disrespectful because she was a lady born.

"I am going, Ellie!" said Tom. "I am going, if it is to the world's end. But I don't like going at all, and that's the truth."

"Pooh! pooh! pooh!" said the fairy. "You will like it very well indeed, you little rogue, and you know that at the bottom of your heart. But if you don't I will make you like it. Come here, and you will see what happens to people

who do only what is pleasant to them."

And she took out of one of her cupboards (she had all sorts of mysterious cupboards in the cracks of the rocks) the most wonderful waterproof book, full of such photographs as never were seen. She had discovered photography (and this is a fact) more than 13,598,000 years before anybody was born. What is more, her photographs did not merely represent light and shade as ours do, but color also. Therefore her photographs were very curious and famous and the children looked with great delight at the opening of the book.

On the title page was written, "The History of the Great and Famous Nation of the Doasyoulikes who came away from the Country of Hardwork because they wanted to play on the Jew's-harp all day long."

In the first picture they saw these Doasyoulikes living in the land of Readymade at the foot of the Happy-go-lucky Mountains where flapdoodle grows wild. If you want to know what that is you must read *Peter Simple*. They were very fond of music but it was too much trouble to learn the piano or the violin. As for dancing, that would have been too great an exertion. So they sat on ant-hills all day long and played on the Jew's-harp. If the ants bit them, they just got up and went to the next ant-hill till they were bitten there likewise.

They sat under the flapdoodle trees and let the flapdoodle drop into their mouths. Under the vines, they sat and squeezed the grape juice down their throats. If any little pigs ran about ready roasted, crying, "Come and eat me," as was their fashion in that country, they waited till the pigs ran against their mouths and then took a bite and were content just as so many oysters would have been.

They needed no weapons for no enemies ever came near their land. No tools, for everything was ready-made to their hand; and the stern old fairy Necessity

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never came near them to hunt them up and make them use their wits or die.

"Well, that is a jolly life," said Tom.

"You think so?" said the fairy. "Do you see that great peaked mountain there behind with smoke coming out of its top?"

"Yes."

"Then turn over the next five hundred years and you will see what happens next."

Behold, the mountain had blown up like a barrel of gunpowder and then boiled over like a kettle. One third of the Doasyoulikes were blown into the air and another third were smothered in ashes and so that there was only one third left.

(Continued)

ASTRO-PHILOSOPHY SERIES

(Continued from page 362)

tations. He very often, in this level, cannot perceive the "relativity" of what he calls "good and bad" and reads into the chart of his client his own standards. He may have the best of the first two types, but his own truth is, as yet, unevolved. The polarity of the third house is the ninth and it, in turn, is the result of the quadrant initiated by the seventh house and realized by the transmutations of the eighth house. The resultant understanding is what is represented by the ninth and it is that which the astro-philosopher, as priest-teacher, strives for in his unfoldment, as the door into the fourth quadrant.

The third house comes into its "flowerings" in the seventh and eleventh houses; in these chapters, the astro-priest recognizes his "parallelity" with all people; as his unfoldment progresses by transcendence of experience, he realizes love-wisdom. He recognizes that the human is a suspension of the cosmic in all of its expressions and, in himself, he finds that which reflects the solutions

of his client's problems. Then it is seen that the composite goal of the astro-philosopher is realization that the worst in his client has been his own worst, at some time in the past; his best is an illumination into the dark corners of his client's conditions and reactions to those conditions. His wisdom and his love become fathomless resources for the re-direction of human patterns.

WORLD CYCLES

(Continued from page 345)

Only recently a great Hindu scholar rediscovered an ancient mathematical system which is the equivalent of the calculus of the western world, and might one day outmode it. This modern wise man had studied certain documents written in a script which no scholar had ever been able to decipher. At last he discovered that the strange writing was not readable as words because it consisted of mathematical symbols! If this scholar had not had a knowledge of Western mathematics he probably could not have solved the mystery of the ancient Indian treatise; which would suggest a proper caution when we assume that our science has outrun the ancient science. Perhaps it has, and perhaps it has not. Perhaps we are only catching up.

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(Continued from page 384)

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