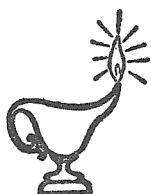


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

* * * * *

The New-Born Christ

Lucifer and Satan in Astrology

An Angel Named Maria

*Christ and
Other World Teachers*

* * * * *

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The Mystical Interpretation of Christmas



By MAX HEINDEL

Rosicrucian Initiate

and

Western Mystic

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THE COSMIC SIGNIFICANCE OF CHRISTMAS.

SPIRITUAL LIGHT—THE NEW ELEMENT AND THE NEW SUBSTANCE

THE ANNUAL SACRIFICE OF CHRIST.

THE MYSTIC MIDNIGHT SUN.

THE MISSION OF CHRIST AND THE FESTIVAL OF THE FAIRIES.

THE NEWBORN CHRIST.

“It is a sublime fact that we are all Christs-in-the-making, and the sooner we realize that we must cultivate the Christ *within* before we can perceive the Christ without, the more we shall hasten the day of our spiritual illumination.”—Page 9.

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Oceanside, California, U.S.A.

The Rosicrucian Fellowship Magazine Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
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Biography of Max Heindel

(Conclusion)

During the eight years subsequent to the establishment of a permanent Headquarters at Mt. Ecclesia in 1911, Max Heindel's constant overwork in performing the endless tasks, physical, mental, and spiritual, required for a young community's welfare and growth, was inevitably to bring its toll in impairment of his physical vehicle. Having suffered for years with a difficulty of the heart and blood circulation, he no doubt knew that due to the importance of his work his normal time in the body for this life had already been extended and that the time for his passing into the higher realms would soon come.

On Monday, January 6, 1919, at 8:25 P.M., this dedicated messenger of the Brothers of the Rose Cross was called into the Great Beyond. He seemed in the best of spirits that morning, but while standing at Mrs. Heindel's desk discussing a letter he had written, he sank slowly to the floor with a stroke of apoplexy, not regaining consciousness.

After the eight years of valiant labor by Max Heindel, the Work had been well established along the basic lines he and the Teacher had formulated, and besides Mrs. Heindel there were a number of dedicated students who would give valuable aid in continuing the work of the various departments. The Fellowship having been incorporated under the laws of California, a Board of Directors would now have general charge of maintaining and furthering its Work.

Truly, Max Heindel gave more to the world through his pen in ten years than most men "with a message" give in a lifetime. He worked day and night, mind and hands never resting, for he had such a glorious, comforting message to impart to the world that he felt he could not give it fast enough. No sacrifice was too great for him in order to share with others that wonderful Light imparted to him by the Elder Brothers of the Rose Cross.

Max Heindel's books have been translated and published in Spanish, French, German, Dutch, and Italian, and have gone out into all parts of the world, reaching those ready for their message. The Teachings in those books continue to go out also in lesson form from The Rosicrucian Fellowship, forerunner of the Aquarian Age, with no price upon them, students contributing as the means permit and the heart dictates.

Christ Jesus taught His Disciples to preach the Gospel and heal the sick, and that precept is followed in the Fellowship Work. The "Gospel" is that of the New Age, a higher phase of Christianity than the world has yet known; the healing of the sick is through the loving service of Invisible Helpers, those who live the life of love and service enough to build the soul body in which they function when out of the dense vehicle in sleep. This band of Helpers, on both the visible and invisible planes, is a living testimony to the love and devotion Max Heindel put into his pioneering work. They will continue to be a tremendous force in accomplishing his purpose of making THE CHRISTIAN RELIGION A LIVING FACTOR IN THE LAND.



The New-Born Christ

MAX HEINDEL

IT HAS often been said in our literature that the sacrifice of Christ was not an event which took place on Golgotha and was accomplished in a few hours once and for all time, but that the mystic births and deaths of the Redeemer are continuous cosmic occurrences. We may therefore conclude that this sacrifice is necessary for our physical and spiritual evolution during the present phase of our development. As the annual birth of the Christ Child is now approaching, it presents again a never old, ever new theme for meditation from which we may profit by pondering it with a prayer that it may create in our hearts a new light to guide us upon the Path of Regeneration.

The inspired apostle gave us a wonderful definition of Deity when he said that "God is Light," and therefore "light" has been used to illustrate the nature of the divine in the Rosicrucian Teachings, especially the mystery of the Trinity in Unity. It is clearly taught in the Holy Scriptures of all times that God is one and indivisible. At the same time we find that as the one white light is refracted into three primary colors: red, yellow, and blue, so God appears in a three-fold role during manifestation, by the exercise of the three divine functions of *creation*, *preservation*, and *dissolution*.

When He exercises the attribute of *creation*, God appears as Jehovah, the Holy Spirit; He is then Lord of law and generation and projects the solar fertility *indirectly* through the lunar satellites of all planets where it is necessary to furnish bodies for the evolving beings.

When He exercises the attribute of *preservation* for the purpose of sustaining the bodies generated by Jehovah under the laws of nature, God appears as the Redeemer, *Christ*, and radiates the principles of love and regeneration *directly* into any planet where the creatures of Jehovah require this help to extricate themselves from the meshes of mortality and egoism in order to attain to altruism and endless life.

When God exercises the divine attribute of *dissolution*, He appears as *The Father* who calls us back to our heavenly home to assimilate the fruits of experience and soul growth garnered by us during the day of manifestation. This Universal Solvent, the Ray of the Father, then, emanates from the Invisible Spiritual Sun.

These divine processes of creation and birth, preservation and life, and dissolution, death, and return to the Author of our being we see everywhere about us, and we recognize the fact that they are activities of the Triune God

in manifestation. But have we ever realized that in the spiritual world there are no definite events, no static conditions; that the beginning and the end of all adventures of all ages are present in the eternal "here" and "now"? From the bosom of the Father there is an everlasting outwelling of the seed of things and events which enters the realm of "time" and "space." There it gradually crystallizes and becomes inert, necessitating dissolution that there may be room for other things and other events.

There is no escape from this cosmic law; it applies to everything in the realm of "time" and "space," the Christ Ray included. As the lake which empties itself in the ocean is replenished when the water that left it has been evaporated and returns to it as rain, to flow again ceaselessly toward the sea, so the Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the Sun to all the planets, giving a rhythmic urge to the evolving creatures there.

And so it is in the very truest and most literal sense a *new-born Christ* that we hail at each approaching Yule-feast, and Christmas is the most vital annual event for all humanity, whether we realize it or not. It is not merely a commemoration of the birth of our beloved Elder Brother, Jesus, but the advent of the rejuvenating love-life of our heavenly Father, sent by Him to redeem the world from the wintry death grip. Without this new infusion of divine life and energy we must soon perish physically, and our orderly progress would be frustrated so far as our present lines of development are concerned. This is a point we should try to realize thoroughly in order that we may learn to appreciate Christmas as keenly as we should; and we may learn a lesson

in this respect, as in many others, from our children or from reminiscences of our own childhood.

How keen were our anticipations of the approaching feast! How eagerly we waited for the hour when we should receive the gifts which we knew would be forthcoming from Santa Claus, the mysterious universal benefactor who brought the toys of the coming year! How would we have felt had our parents given us the dismembered dolls and drums of yesteryear? It would surely have been felt as an overwhelming misfortune and would have left a deep sense of broken trust which even time would have found it difficult to heal. Yet it could be as nothing compared with the cosmic calamity that would befall mankind if our Heavenly Father should fail to provide the new-born Christ for our Cosmic Christmas Gift.

The Christ of last year cannot save us from physical famine any more than last year's rain can drench the soil again and swell the millions of seeds that slumber in the earth and await the germinal activities of the Father's life to begin their growth; the Christ of last year cannot kindle anew in our hearts the spiritual aspirations which urge us onward in the Quest any more than last summer's heat can warm us now. The Christ of last year gave us His love and His life to the last breath without stint or measure. When He was born into the earth last Christmas, He endued with life the sleeping seeds which have grown and gratefully filled our granaries with the bread of physical life; He lavished the love given Him by the Father upon us, and when He had wholly spent His life, He died at Easter-tide, to rise again to the Father as the river, by evaporation, rises to the sky.

But endlessly wells the divine love; as a father pitieth his children, so doth our heavenly Father pity us, for He knows

(Continued on page 538)

The Three Requirements

MARY SCHAUMBURG

SOME STUDENTS seem to feel that merely reading the *Cosmo-Conception* gives them spiritual stature, or is enough to prepare them for Initiation. But it is not enough.

What is the real reason we study occult philosophy?

First, we are not satisfied—we need answers to questions about the purpose of life. Faith alone is no longer enough. The spirit is stirring; it is uncomfortable and we read to ease our discomfort.

There are some seekers who stop right there. They are intellectually lazy, unwilling to *try* to prove ideas, skimming the top of occult waters, getting only the letter instead of the spirit.

The *First requirement* then still has to be met; knowing something about a subject does not make us a master of it. One has to think about it and use it all the time. In the allegory Max Heindel gives on page twenty-two of the *Cosmo*, the student found he wanted *air* to the exclusion of everything else while the sage held his head under water. Is our desire to be master of our fate supreme in our lives? Eventually we have to make a decision to *use* the knowledge we have acquired. We have to work on ourselves, to improve our character, to transmute the imperfections into new characteristics which are lacking. For instance, do we not need to cultivate compassion? Or tenderness toward someone who makes us feel impatient?

To undertake to *change* even the smallest facet of a trait is to enter into an exciting, challenging experience. It is surprising that more people do not seek to experience this excitement. What can be more wonderful than controlling a trait which has caused us trouble all our lives? The relief is tremendous. We start to breathe with more freedom; we are more relaxed.

The first essential is an honest appraisal of one's own self. This is a severe undertaking for most people. It is hard to see ourselves clearly—without the roseate glasses which make us so acceptable to ourselves. But we must have the courage to acknowledge that we are not perfect, that there is work to be done.

Psychologists tell us that life is unbearable without the camouflage of rose-colored glasses, but if we are to grow spiritually, we must see ourselves as we really are. Only then are we ready to start building a foundation *on rock* which will permit us to face future experiences without being destroyed or shattered..

We begin with the unsubtle and obvious traits. So we have a temper. When we feel the danger signals flaring, we *must* use our will power to remember that this emotion is destructive and try to express it constructively before the "dam bursts" and another person is hurt. This is a long and arduous business, but it goes on until our reaction becomes an instant prayer for the person who provokes our response. We'll also find that we no longer become angry about situations over which we have no control; we work with them, not against them, and immediately the situation is no longer a stumbling block. It is our *reaction* which is most important.

This is merely the beginning. As we work on the many facets of the one trait we become aware of other qualities which need our attention. We grow more and more sensitive to our shortcomings and may often feel overwhelmed by the work which lies ahead. But, remembering that we have just started our *conscious* effort, we realize there is no reason to be discouraged.

The *second requirement* is service. This is not new to any of us, although there are some who do not seem to recognize the "cup of cold water given with love" as service. The idea of true service is based on doing something for someone without thought of recompense. There is no sacrifice in service. Sacrifice connotes doing something we *do not wish to do*. Service is the key to a world of love. Not personal love, but the uranian, selfless love which pours itself out, harmonizing, healing, full of compassion for those who have little or no love in their lives or their hearts.

Unselfish service is the beginning of purification. There can be no purity when the heart is full of self.

If we are in service work and love what we do because it is worthwhile and we get a lot of satisfaction out of it, we are not motivated by the highest ideal. As occult students we have a special goal in sight; we want to become active participants in spiritual work—to become self-conscious channels for Divine Love. Eventually service becomes a way of life, a natural response to need.

All sincere Rosicrucian Fellowship students are aware of the first two requirements on the spiritual Path, for if we have had any early religious training, we are familiar with the idea of working on ourselves and serving others. However, the third requirement is something else again.

The Bible is the authority for this *third requirement*, and it is given with unmistakable firmness and clarity in the parable of the talents, Matthew 25:14-28.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received five talents went and traded with the same, and made them another five talents.

And likewise he that had received two he also gained other two.

But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him, Well done, good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

And his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talents from him, and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

In this parable we are not only commanded to double our talents, but the outcome of burying (not using) a talent is quite definitely outlined. Looking at it from an occultist's viewpoint, why should we regard this as important? We are working on ourselves, impatiently weeding out the obvious traits which had made our associations with relatives and friends often a disturbing experience instead of a joy. We try to serve with discrimination and pleasure. Isn't that enough?

Apparently it isn't. True, we learn as

we improve ourselves and as we serve, but what *new thing* are we creating in ourselves? Have not most of us been offered a good job with fine prospects, one we really wanted, but had to turn it down because we didn't *know how* to fulfill the requirements?

Our goal as spiritual aspirants should be to serve in a *greater* capacity—in a wider field. For instance, we aspire to be *self-conscious* Invisible Helpers. A knowledge of physiology and anatomy widens our field of service. Or we may dream of writing great occult books, or of being a fine teacher—one who can impel students to greater heights. Do we study the arts of writing and speech, and true use of words, to develop the ability to use words as tools to convey spiritual ideas to others?

Would we like to paint a picture which would stir the viewer's spiritual memory and inspire him to start a *conscious* search for spiritual truth? If so, how are we preparing ourselves? Do we expect to take the brush, paints, and a piece of canvas and produce a masterpiece? We have to learn to *see* first. For some it is easy, for others it is an accomplishment to draw even the outlines of a subject. We have to start somewhere, so we learn to draw what we see.

Do we want to communicate with men of all nations? Then we must learn languages. It is no gift. The multilingualist had painfully to develop the talent.

Goethe says that the mere fact we think about a subject makes it possible for us to master it, indicating that the Ego had already turned its attention to it.

Now, can we ally this threefold effort to the threefold Godhead—Will, Wisdom, and Activity? The *Will* facet is used when we undertake preparation for our ultimate God-hood. Even deciding to do it is an act of *Will*, and there is no doubt that to continue it is a con-

stant expression of that reflection of the Divine Father.

Is there a better way to become wise than by service? Max Heindel tells us that *Wisdom* is the wedding of knowledge and love. The ultimate goal of all service is love, the outpouring quality which forgets self in the absorption of another. True Love gives freedom; it heals; it pours a benediction on troubled hearts. It is the Christ Spirit blessing us. It is a manifestation of the Christ Spirit.

Developing a new talent is an expression of the Third Aspect of the Spirit. It is a creative activity, although at first we have to learn *how*. Then we branch out and express the true spirit within.

These three requirements are the cornerstones of the foundation upon which we build the spiritual edifice. As St. Luke tells us in the last verses of the 6th Chapter of His Gospel:

And why call ye me Lord, Lord, and do not the things which I say?

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Having the three requirements, we withstand temptation with greater ease; we resist the subtler enticements directed against the Spirit. We are more prepared to say: "Get thee behind me Satan."

Christ Jesus said: "I am the Way, the Truth, and the Life." Through Him we eventually achieve *at-one-ment* with our heavenly Father.

Questions and Answers on the Ethers

A PROBATIONER

Part I—THE VALUE OF THE QUESTION

A NUMBER of questions have been raised in the minds of students concerning the ethers of occult science and the fundamental particles and forces of modern physics. We will try to clarify these, on the basis of the occult investigations of many clairvoyants during past centuries, but also including observations of occultists living today, among whom are students of the Western Wisdom Teachings.

Perhaps the occultist has, in the past, because he followed the religious line, been hampered by the attitude of "blind faith" and subjection to authority which were driven into his consciousness in childhood. "Humility" is truly a divine virtue; without it, no one has the open mind which can receive new truths. But "humility," taken as bowing down to authority because it is in power, and not daring to ask questions, is a curse to the human race, taught as a virtue too long.

More than one thinker has said that all progress depends on "asking the right questions." At the same time, it takes knowledge to ask the right questions. But, when knowledge is lacking, then almost any question is a step forward.

Many people know that the difficulty experienced by laymen in understanding modern science is not wholly the fault of the layman. A good deal of it is the fault of the scientist, who has not bothered to learn his native tongue, whatever it may be, and thus cannot communicate his ideas intelligibly to others. It is seldom that the scientific mind is literary; Isaac Asimov is one of the few who can think scientifically and write both clearly and interest-

ingly. He is, however, more teacher than scientist.

This verbal defect in the scientist's equipment is no doubt due in large measure to careless teaching in the high schools. In the United States it had become customary for science teachers to assure recalcitrant boys that: "I am not going to grade you on your English! Teaching you English is up to the English Department. I am teaching you science, and I will grade you on your scientific accuracy."

These boys were interested in science, and if their science instructors had refused to tolerate poor English, they would almost certainly have made more of an effort to learn to talk and write properly—at least in matters of science. But under such circumstances, the boys never learned to communicate their ideas, aside from a limited technical vocabulary which they acquired in their science classes and which enabled them to communicate with one another, if with no one else.

Consequently—and this applies to virtually all scientific types—the adult scientist would sometimes invent terms which bore no real relationship to the idea represented. Still this was not especially harmful. What was harmful was the taking of commonly used words and giving them a highly technical meaning, contrary to the usage of everyday speech. Take the word "disturbed," for example. Most people use this word in every-day life to indicate some interference with the regular order of things, usually a small or insignificant interference. "The cat yowled last night and disturbed my rest." "I was disturbed by the neighbors' television program." "There was some sort of disturbance on the street." And so on.

When anything crucial is meant one says, "I was seriously disturbed," or "I was deeply disturbed." And now comes the psychiatrist, using the word "disturbed" to describe a homicidal maniac, one who, when he is "disturbed" goes out and kills someone. Then the would-be intelligentsia take up the simpering phrase and speak of these homicidal maniacs: "Poor boy, he was so disturbed!"

Then there is the psychoanalyst, who uses the word "sex" to designate almost every kind of love of which the human being is capable; and to the natural and innocent special affection of a boy baby for his mother or a girl baby for her father—a manifestation of what the occultist calls cosmic polarity—he applies the term "incest," and says, with a twinkle in his eye: "One must come to terms with incest, *as it were*." (He doesn't mean a word of it.)

We submit that common words should not be used in an uncommon technical sense, even by physicians and physicists, and they would not be used in this way if the scientists had any real grasp of language. And we were not surprised to learn that when scientific definitions were fed into an "electric brain" they came out in a very confused condition (the "brain"-tenders said: "We were surprised to discover how vague the scientists were!")—nor is it a surprise to the teachers of language who have had to try to teach the dialect of science to their pupils.

In writing of scientific theories and speculations, trying to correlate them with occult findings, we have often been baffled by the verbal ambiguities of the scientists; and this means the verbal ambiguities of occult scientists as well as those of physical scientists—for occultists, too, have been guilty of taking common words and using them in specialized definitions which are misleading to the general reader who interprets them in the common usage. This should

be kept in mind by all occult students in writing of innerplane phenomena, for even today occult writers do not all use the same term with the same meaning. It is therefore possible to talk at cross purposes without knowing it. We may even be in agreement and not know it. Again, because we use identical terms in a general way, we may seem to be in agreement when we are not.

A few years ago a controversial book was issued which defied almost every fundamental concept of modern science, but it was so interestingly written, and so plausible, that it became popular with great numbers of people, to the intense annoyance of the orthodox scientists. At last one of them sat down to write a book in refutation, and a commentator remarked: "A busy scientist



was forced to take time and effort to refute the absurdities of this book, when he might have been doing constructive work." This same editorial commentator believed that there are "too many" pseudo-scientific books and magazines being published, and that "there ought to be a law" suppressing them, except for a few put out by "reputable scientists." Apparently this commentator had never read history and had no notion of the dangers to free thought in his proposed policy.

If other scientists feel irked by the "pseudo-science" of the scientifically illiterate, let them offer their own writings to popular publications; for if "true scientists" wrote clearly enough and voluminously enough in the first place, perhaps there would not be quite so much "pseudo-science."

Is the astronomer angry with the flying saucer public? Then let him go before the people and state his case, in terms they can understand; and let him

be willing to answer questions. Perhaps the ignorance is as much on his part as on theirs—on his, in the matter of not knowing how to talk plainly; on theirs, in an insufficient array of facts. On the other hand, perhaps the flying saucers are really here!*

Back in the second century of our era, the Egyptian astronomer Ptolemy was the outstanding scientist of his day. There were other scientists who suggested that the Earth was not the center of the universe and that it was not flat; but Ptolemy wrote and published volume after volume stating and proving the contrary—the “truth” of the geocentric system. For more than a thousand years his pseudo-astronomy dominated the world.

Modern physical science has solved its semantic problem to some extent by using Latin terms, or Greek terms. Similarly Theosophy uses Sanscrit terms to describe occult phenomena and concepts. Some of these Sanscrit terms have become current throughout the English-speaking world: terms like “karma,” for example.

It may also be well to point out here that the questions asked by intelligent students encourage the teacher to organize his material with special clearness. The Neo-Platonic lecturer Plotinus was more a mystic than a philosopher; and it was his forever-disputing disciple, Porphyry, who finally re-wrote and organized the teachings of Plotinus into the system which has withstood the tests of almost eighteen hundred years. And so it is today. The Teacher may count himself fortunate who has such a pupil, always asking questions and demanding answers. Such disciples are the jewels in the teacher's crown.

Max Heindel's pupils often asked him questions which he could not answer; and when this happened he would say, “I don't know, but I will try to find out and tell you tomorrow.” He then repaired to library and meditation chamber, and usually came forth with

some sort of answer. He never expected any pupil to accept blindly anything that he taught, but welcomed honest questions, although he was not inclined to encourage the “smart-aleck” type of questioner.

*Newspapers have recently carried numerous articles about space ships from the Moons of Jupiter flying over Mexico, carrying specimens of a seven-foot tall humanity, handsome and intelligent, who said they flew their ships by means of supersensory power. We have no data concerning these ships from Jupiter, but it is an old occult tradition that the Moons of Jupiter may sustain human life and that adepts from Earth “graduate” to the Moons of Jupiter. It has also been said that the “magnetic rains of force” known to occultists are subject to control by the human will. Whether or not these are true space ships, or elaborate hoaxes dreamed up by bright college students who have read occultism, remains to be seen.

(Continued)

THE NEW BORN CHRIST

(Continued from page 532)

our physical and spiritual frailty and dependence. Therefore we are now confidently awaiting the mystic birth of the Christ of another year laden with new life and love sent by the Father to succor us from the physical and spiritual famine which would ensue were it not for the annual love offering.

Younger souls usually find it difficult to disabuse their minds of the personality of God, of Christ, and of the Holy Spirit, and some can only love Jesus, the man. They forget Christ, the Great Spirit, who ushered in a new era in which the nations established under the regime of Jehovah will be broken to pieces that the sublime structure of Universal Brotherhood may be built upon their ruins. In time all the world will realize that “God is spirit, to be worshipped in spirit and in truth.”

It is well to love Jesus and to imitate him; we know of no nobler ideal and none more worthy. Could a nobler one have been found, Jesus would not have

(Continued on page 541)

Enoch Beholds a Vision of Creation

ANN BARKHURST

RETURNING now to the Secrets of Enoch once more, we read of the vision, or revelation, of the steps by which God created the universe.

Creation was accomplished first through two primordial spirits: the earthly matter personified in a being, hard, heavy, and very red, who was sent down below to be the foundation; and a bright sphere of light which opened to show the first Age of Light. The translator uses the term a "belly of great light;" which obviously means, as we have said, a sphere of light, which bursts, or opens, and an Age of Light is born from within it. (Similarly we may speak of a sail "bellying in the wind.") This spirit goes "up" as the heavy spirit goes "down." These are the two principles of matter and life, which is light. From these two principles the Lord then created the seven circles of the planetary orbits, and the earth, with the creatures upon it, including man. All of the spiritual beings were made out of "fire," or rather they were "the image and essence of fire," says Enoch. He says that the ten troops of angels were made out of a great fire which was cut off from a rock; surely a misunderstood statement. God Himself is the Rock; the "Rock of Ages," and this is the "Rock" from which the fiery angels were made. Perhaps the writer was thinking of the Sun as being a great burning rock, as some Greek astronomers believed it was.

In this early day Satanail with his followers tried to set his throne above that of the Lord, and Satanail was thrown out of heaven, down into the abyss. "And he was flying in the air continuously above the bottomless"—

until earth was created and he alighted there.

Some students have believed that Milton invented the story of the fall of Satan as described in *Paradise Lost*, and undoubtedly Milton used his own imagination freely in dealing with the theme; but whoever said that Milton invented the story had never read the Book of Enoch. This book and others of the apocryphal store had been in circulation not only in the East but in Europe in the early centuries of our era; and long after the books themselves were lost, the stories remained as part of the folklore, and came up again and again in the various books written throughout the Middle Ages.

Robert Graves believes that a Book of Enoch must have been preserved somewhere in Ireland; and he shows further that the mysterious verses of Taliesin are explainable on the premise that Enoch was known to this Druid bard.

The fall of Satan, Enoch says in this Slavonic version (The Secrets of Enoch), occurred in the second day of creation: then, on the third day the Lord commanded the earth to "grow great and fruitful trees, and hills . . . and I planted Paradise . . . (i. e. on the top of a hill); and surrounded it with angelic guardians." "Thus I created renewal" (the Tree of Life).

On the fourth day He created the lights for the circles of heavens—the planets, from Saturn to Mercury, and the Sun and Moon.

On the fifth day the Lord created life, which came forth in the sea and on land; male and female, and every soul bearing the breath of life.

On the sixth day, he created man, first Adam and then Eve, the Mother.

He gave to Adam seven natures or powers—all of the powers of the human being,—the senses, mind, soul, etc., from both visible and invisible nature; “and I placed him on earth, a second angel, honorable, great, and glorious.”

“And I showed him the Two Ways, the light and the darkness.” “And I called his name Adam.” “*For I have seen his nature, but he has not seen his own nature, therefore through not seeing he will sin.*” So, after sin comes into the world, death must follow, and to accomplish death, the Lord makes Eve out of Adam’s rib, so that death should come to him by his wife; and he called her Eva, Mother. This is the concept found in the Book of Philip, discovered at Nag Hammadi; that death came into the world not through eating the apple but through the separation of the sexes; but not so clearly drawn as in Philip.

Enoch, however, goes on to say that Satan seduced Eve, but did not touch Adam. But, the Lord said, “*I cursed ignorance;*” referring back, evidently, to the statement that Adam did not know his own true nature: a basic Gnostic concept.

Adam was only five and a half hours in Paradise, Enoch says.

There are a thousand years for each day of creation, so that seven thousand years (one for each circle of creation) culminate in the eighth; after which comes an endless, timeless period—“at the beginning of the eighth thousand there shall be a time of not-counting, endless, with neither years nor months nor weeks nor days nor hours.” A mysterious saying! It seems to mean that there will be a new calendar at the beginning of the eighth day, which is the Time of the End, and time as we know it will not exist any more. Yet it is the eighth day of a thousand years (the chronology differs from that of the Ethiopic Enoch in which the periods are unequal) and may be looked on as the final Millennium. There is reason to

think that the four historic periods into which the Eight Weeks are divided are a recapitulation, or reflection in small, of four great World Periods. However, scholars trace the symbolism of the times from the fall of Jerusalem down to the history of the Hasmonean priest-kings, even to the Roman Period in Palestine.

After Enoch’s revelations in the highest heaven have been completed, it is time for him to return to the earth, where his body lies entranced in the care of his sons.

Now a strange thing happens. We recall that the Bible tells us that Jehovah allowed Satan to tempt Job; we read also that the Lord tempted the king to number the people of Israel. The New Testament says, however, “The Lord tempteth no man.” It is the fallen Angels, or a man’s own sinful appetites and his own ignorance, which do the tempting.

Here in the Book of the Secrets of Enoch we read that the Lord himself, in the highest heaven, *tempts his Archangels*. He suggests that they keep Enoch there for all eternity, and not permit him to return to his body. But the glorious ones were not tempted. They bowed and said: “Let Enoch go according to thy word.” Enoch’s life in the body is at stake here. If the Angels had not seen to it that he was allowed to return, his body would have died.

The Lord then commanded that they take Enoch and clothe him in garments of glory, and anoint him with an ointment that was like sweet dew, and luminous, and having a sweet odor; and “I looked at myself, and I was like one of his glorious ones.”

This is the true self of Enoch, as he is in his eternal essence, and as all men are in their real being, as God knows them; but it is also a “Transfiguration,” from the mortal viewpoint. Now another archangel was summoned to bring out books and “a reed of quick writing” for Enoch to take down the

words of Pravuil, "who wrote all the deeds of the Lord." (Sometimes Enoch writes, sometimes an angel writes and delivers the books to him.)

Enoch wrote three hundred and sixty six books, one for each day of the year—and doubtless they were studied in some calendrical setting, according to the seasons and positions of stars and planets, sun and moon. His writings included the vision of creation; the science of astronomy and its spiritual aspects; angelology; the spiritual times and periods of the Providence of God; the nature and mission of the Son of Man or Messiah; and many other things.

At last Enoch knows that the time has come when he must leave the earth. He calls his family to him, and says: "The angels who shall go with me are standing before me and urge my departure from you; they are standing here on earth, awaiting what has been told them. For tomorrow I shall go up to heaven, to the uppermost Jerusalem to my eternal inheritance."

The reference to the "heavenly Jerusalem" is of great interest; but the instructions on animal sacrifice in other passages are obviously of very ancient derivation, and do not fall in with those few passages in other apocrypha where it is said that the Messiah shall bring the sacrifices to an end. However, Enoch does say that there will be no Temple in the Messianic Age; and if no Temple, then there would be no Altar of Sacrifice.

After Enoch had talked to the people "the Lord sent out darkness on to the earth, and there was darkness, and it covered those men standing with Enoch, and they took Enoch up on to the highest heaven, where the Lord is; and he received him and placed him before his face, and the darkness went off from the earth, and light came again. And the people saw and understood *not* how Enoch had been taken, and glorified God, and found a roll in which was traced 'the invisible God;' and all went

to their houses . . . Methosalam (Methuselah) and his brethren, all the sons of Enoch, made haste and erected an altar at the place called Achuzan, whence and where Enoch had been taken up to heaven. And they took sacrificial oxen and summoned all the people and sacrificed the sacrifice before the Lord's face. All people, the elders of the people and the whole assembly came to the feast and brought gifts to the sons of Enoch. And they made a great feast, rejoicing and making merry three days, praising God who had given them such a sign through Enoch, who had found favor with Him, and that they should hand it on to their sons from generation to generation, from age to age. Amen."

—Secrets of Enoch,
Iv:23; lxvii:1-2; lxviii:6-10

THE NEW BORN CHRIST

(Continued from page 538)

been chosen as a vehicle of that Great One, the Christ, in whom dwelt the Godhead. We shall therefore do well to follow "in His steps."

At the same time we shall exalt God in our own consciousness by taking the word of the Bible that He is spirit, and that we cannot make any likeness which will portray Him; He is like nothing in heaven or on earth. We can see the physical vehicles of Jehovah circling as satellites around the various planets; we can also see the Sun, which is the visible Vehicle of the Christ; but the invisible Sun, which is the vehicle of the Father and the source of all, appears to the greatest of human seers only as a higher octave of the photosphere of the Sun, a ring of violet blue luminosity behind the Sun. But we do not need to see; we can feel His love, and that feeling is never so great as at Christmas time when He is giving us the greatest of all gifts, the Christ of the New year.

(Continued)

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

ART TAYLOR

Chapter X—THE SCHEME OF INVOLUTION AND EVOLUTION

AS FROM the Law of Vibration the twelve impulses of an octave equal the succeeding rate of vibration above. In other words, as the twelve equal the thirteenth, so conversely the differentiated thirteenth manifests the twelve. At the commencement of manifestation, as all is contained within the archetypal forces, the whole would be conceived as the thirteenth, and the emanations of the Great God about to evolve a new heaven and earth would represent this aspect. The first differentiation would involve two higher Hierarchies, completing a triplicity with the Absolute, the Divine.

All is yet contained within the mental plane, but this is not a neutralized state. The various degrees of the many spiritual forces clothed in soul essences of past accomplishments are all present, rather homogeneously, lacking coordination, which is the first essential as differentiations ensue.

Reference to the Astrological Chart reveals the particular point of vantage occupied by the Hierarchy of Sagittarius, which is to evolve the mind forces to perfection and exercise a control over every activity involving the mental plane. Being concerned directly with the seven active life waves which are to carry on the manifestations of the system, Sagittarius is found midway between them in zodiacal array, there being Virgo, Libra, and Scorpio in higher evolution upon one side, and Capricorn, Aquarius, and Pisces in lower states on the other side.

As the life wave of Sagittarius is also

to reflect the indirect impulses of the five highest evolved Hierarchies, which are in a sense liberated, yet which function nonetheless in highest capacities in the manifesting worlds, it will be noted that its position with respect to these five is just as significant, being directly opposite the midway point in Gemini.

There is thus established a magnificent state of balance, with the pivotal Sagittarius equalizing the seven, counter-balancing the five, and assembling the whole into a beautiful conception of equilibrium.

The testimonies of the world of color and that of tone will bear some review. The indigo contains the interblend of all six colors, as enhanced by the five invisible, indescribable ones, and is the visualization of all together, the spectrum oscillating from this point in square aspects, culminating in the opposite position at the extremity in Pisces with violet.

Of the three life-waves above the mental plane, in the spiritual realms Virgo, Libra, and Scorpio, the highest, Virgo, expresses the highest primary color blue, Libra yellow, and Scorpio red, while on the other side the highest manifesting one, Capricorn, expresses green, Aquarius orange, and Pisces, the lowest, violet. The familiar overlapping of the visible spectrum is so optically, because of the polarization exhibited in the seven nerves sensing color, accounting for the progressions from red, orange, yellow, green, blue, indigo, to violet. This will be evident in progressing from red in Scorpio to orange in

Aquarius clockwise, again to yellow, to Libra polarized to green, etc., the wave natures in velocity in projection visualizing indigo between the fifth and the seventh, while in reality it is equidistant.

While conciseness of correlative analysis is essential, it is equally so that a wide latitude of spiritual, abstract comprehension be brought to bear. All spiritual illumination requires phenomenal interpretation, all phenomenal revelations an abstract conception, a visualization within scope of the fourth dimension and these latitudinous correlations offer the best training in abstract thought, the preparation for spiritual awakening.

As the five invisible colors are emanated from the five highest hierarchies, so are the five interspersed black keys of the musical scale similarly created, and as the progression of the spectrum visually is by square aspect of polarization, it will be seen that the progression among the black keys from two flats of Leo to three at Taurus, four at Cancer, five at Aries, and six at Gemini is just the same.

But while the world of color oscillates clockwise in the trine aspect to visualize the spectrum, it is striking to note that the oscillation in the world of tone is in sextile.

A general conception in the world of color should be encouraged as portraying seven manifesting life waves, three primary spiritual colors, three secondary material ones, creating by the interblend with the entire range contained within the mental forces of indigo. As the indigo is not manifest until the differentiations of the rest, neither is the mental plane so comprehended until the various life waves have unfolded. All was previously contained therein, but not in coordination, being in essence of diffusion, and the manifestation in phenomena of the seven are only possible with the enveloping potent forces of the invisible five.

The world of tone offers its testimony even more profoundly, not confined to the illusions and limitations of the world of color, as optically interpreted, but possessing in addition to the sublime aural interpretations, the scientific visual pictures of arrangement on the keyboard which provides staggering insight into the progress of involution and evolution.

It has been seen that, quite as would be expected, the trend of the spectrum is by square aspect of polarization. It is wonderful to realize that commencing with the key of one flat in Sagittarius the trend by fourths similarly carries the key successively to two flats, three, four, five, and six flats, to seven, corresponding to the seven states at the nadir of materiality, and resting upon the B natural, corresponding to Pisces, the lowest of the twelve life waves. B natural is both seven flats and five sharps, the turning point from the nadir from which the same force progressively carries the four keynotes of four, three, two, and one sharp to C natural at the close of manifestation.

More explicitly, the key of one flat in Sagittarius represents the first or material portion of the first day, while two flats in Leo portrays the spiritual portion of the same.

Three flats in Taurus and four in Cancer reveal the same correspondingly in the work of the seventh day.

Five flats in Aries and six in Gemini show the same for the third day, while the fourth day follows in complete recapitulations and the subsequent turn from materialization into the evolutionary half of manifestation. This may be conceived as the gradual conversion of the sombre flat interpretation into that of the brilliant sharps in which B natural can serve the will of the artist at pleasure.

Therefore, the five sharps will reveal the evolutionary spiritual half of the fourth day, four sharps and three sharps the successive portions of the fifth day,

two sharps and one sharp those of the sixth day, with the absorption of the whole into C natural after all recapitulations in the seventh day.

From this we may be sure of two great truths. First, that the liberated Leo gives assistance to the evolving life waves in the first day, Taurus and Cancer in the second day, while Aries and Gemini did the same successively in the third day. Secondly, that Aries and Taurus stand apart in the highest states, being the second and third aspects of the Triune God which emanated from the Absolute, the Divine, while the liberated Gemini, Cancer, and Leo, the balance of the liberated five, constitute the second triplicity.

It can be pleasingly seen now that the order of differentiations and manifestations is not strictly by zodiacal progression, but with enormous velocity of projections being followed by a minor one collectively, and vice versa in both spiritual and material realms.

As to the plunge of the life wave into more and more crystallization in form, it is evident that Sagittarius attaining consciousness in the mental plane the first day, Capricorn sinking one plane lower in becoming conscious in the World of Animation in the second, and Aquarius in the third day, while Pisces reached the present nadir in the fourth day, constitute the four life waves, reaching the human state in the four elements of Fire, Air, Water, and Earth.

Commencing with the emanation of God from the Divine Absolute, the Aries and Taurus Hierarchies will be first aroused within His consciousness. The projection of their forces into the manifesting realms will be at intervals appropriate to the requirements of these times as already emphasized, but their differentiation within God will be the first revelation of the present system. Following will be the unfoldment of the triplicity of Gemini, Cancer, and Leo, also within the consciousness of the

Deity.

Next, let it be conceived that in the seven manifesting realms, Sagittarius occupies the counter-balancing position of conjugate foci for the impulses of these five all inclusive principles which are to envelop, to control, and to stimulate all manifestations of the seven at those intervals appropriate to the requirements existing as related to the nature of their own past attainments.

As the first day is primarily that of Fire, a differentiation of the cardinal Fire of Aries and the fixed Fire of Leo will be developed within the common Fire of Sagittarius, the hierarchy of mind, represented by the key of one flat as sifted down to the musical scale. The fiery triplicity will be set up to include the highest spiritual force of Aries, the controlling influence of the hierarchy next to the manifesting seven, Leo and the human life wave of that day, Sagittarius.

Now let it be carefully noted that as five cycles of seven-fold progression bring the forces of the twelve zodiacal signs into play appropriately to the next step synchronously in the building of the nebula, that the progression from Aries to Virgo assembles the materials of the seven life waves in regular order, commencing with the arousing of the lowest states of Pisces, the formative, which will become human in the fourth day. Next, Aquarius will become human in the third day, Capricorn to become human in the second day, and Sagittarius to become human in the first day. Subsequently are awakened the three elements of the spiritual triplicity governing the progress of the four streams, Scorpio, the hierarchy of abstraction, Libra that of wisdom, and Virgo, the highest of the manifesting seven, the hierarchy of the will. All of these processes should be abstractly conceived as differentiations within the realm of Sagittarius, the Universal Plane of force-matter.

With the completion of the seven, the

spiritual essence of the adjacent Leo will conduct them into communion with the chaos of the five, the culmination of the spiritual absorption of the work of that day, represented by the keynote of two flats, as sifted down to the musical scale.

With the conclusion of the initial seven-fold progression from Aries to Virgo, which awakens the seven manifesting life waves, the following seven-fold progression to Aquarius vivifies the formative work of the first state into the vital preservation of the second, which is later carried to perfection in the Aquarian life wave, the angelic stream.

The awakening of the seven in the first day was in the aspects of polarization, so beautifully exemplified in the placement of the spectrum. While the spiritual impulses were applied in the trine aspect Pisces, then Scorpio; Aquarius, then Libra; Capricorn, then Virgo; it being seen that this progression is from five down to one sharp merged into the keynote of C. It should be here noted, as afterward clearly developed, that the progression is from the first formation to the spiritual impulse later to rule that stream, when becoming human as Scorpio to Pisces in the fourth day.

Now as to the progression from Virgo to Aquarius, the seven-fold arc of the next nebular manifestation, the impulses of the five liberated signs will oscillate by polarization also from Leo to Taurus; then Cancer to Aries; and finally Gemini to the pivotal Pisces again, the nadir point in each cycle, epoch, period, and day. This will be seen to proceed from two to six and seven flats, the turning point at the pivot to five sharps.

The application of the flat keys should be conceived as involutionary as those impulses applied to the liberated hierarchies during the gradual increase of density of the phenomenal regions, those applications of the sharp keys should be

conceived as the spiritualization, the evolution of the phenomenal regions.

It is beautiful to see that always opposite any flat or sharp key as crystallized by the sign it expresses, lies the other polarity, so that the combined numeral equals five or seven. That is, opposite one flat lie six flats, etc. While the pivotal Pisces, the lowest sign and turning point of materialization, represents either the somber seven flats or the brilliant five sharps, and opposite it lie the twelve in Virgo C. Another exquisite bit of abstraction lies in the

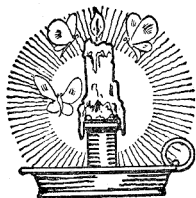


significant adjacents of the keynotes of the oppositions, they being one-half step apart on the scale, the impulses of Aries and Taurus being downward, those of Gemini, Cancer, and Leo being upward.

An abstract visualization of all of the foregoing factors, in fact, a familiar grasp of the many revelations contained herein, is essential to the understanding of the unfoldment in involution and the upliftment in evolution of the manifesting life waves, remembering that the point of vantage lies in Sagittarius, the mental plane focusing the seven, counter-balancing the five, and that the progress shown in the nebular progression is in reality the differentiation within this sign, both into the realm of spirit and that of matter, with the oscillatory motion prevailing in force, the astrological square aspect in the angle of polarization for the hidden spiritual impulses of Leo, Taurus, Cancer, Aries to Gemini, while the oscillation among the manifesting seven is in the trine aspect, the prismatic angle of the spectrum. In this connection it must be realized that during involution the

constant growth of the form is through the four-fold application of spiritual impulses for the perfection of this four-fold form. While during evolution the process is of awakening that which lies above the four or the spiritual fifth exemplified by progression down through the sharps in the World of Tone.

The keynotes of one, three, five, and seven flats are devoted to the first half or the material half of the first four days, respectively, while those of the



two, four, and six are devoted to the spiritual halves of the first three. The transformations between one and two, three and four, five and six, and between seven flats and five sharps, or between the material half and spiritual half of any one day are by either the conjunction, the sextile, or the trine aspect. The re-entry of the spirit into the materializations of the following day, or the transposition from two to three, from four to five, and from six to seven is by square aspect.

The oscillations from the chromatic scale are beautiful to behold. The swinging of a mighty pendulum with the methodical introduction of the opposition for appropriate half steps and the projection in seventh aspect, clockwise in the chromatic scale, and the projection in the fifth aspect, also clockwise, also in the ascending scale.

The fiery and earthy triplicities are minor chords, while the airy and watery are major in first, third, and fifth.

Subsequent to the emanation of the Deity from the Absolute, the differentiations within the archetypal medium of the first triplicity with Aries and Taurus, and the second triplicity of Gemini, Cancer, and Leo, and the seven

life streams are next awakened in harmony with the seven-fold clockwise progression of the nebular unfoldment a whole twelve-fold expression in the five spirals of orbital revolution being required to bring out each impulse at the appropriate time.

It has been strikingly demonstrated that the square aspect, the angle of polarization, plays a dominant part in the progression of both spiritual and formative oscillations. It should be emphasized that the introduction of the fourth in half-step institutes the mental state, not only in Sagittarius as regards the seven manifesting life waves, but with each subsequent key established of keynotes upon that mental fourth; each fourth from that position requires an introduction of the next half-step element again. This is the motif of the orderly progression through the flat keys of involution, and down through the sharp keys to the culmination of evolution. It is responsible for the introduction of Leo, Taurus, Cancer, Aries, and Gemini at successive intervals.

As Sagittarius is the first mental medium, the keynote of the first half of the first day becomes one flat. To complete the scale of the keynote of F requires the half-step introduction of Leo for the spiritual portion of the first day, and similarly are Taurus and Cancer brought in the second day, and Aries and in Gemini in the third.

This element should be conceived as a sort of requisite consciousness prevailing analogous to the original consciousness of the focusing mental plane. It is essential as an essence of spiritual equilibrium, and the potent forces of the five liberated signs are inaugurated at these periods for the purpose, and should not be confused with the gradual immersion of the system in matter which follows the septenary zodiacal progressions with the oscillations harmonized with the chromatic scale.

(Continued)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE VITAL BODY

SECOND INSTALLMENT

Past Evolution of Man's Vital Body

During Periods and Revolutions (Cont.)



ANOTHER creative Hierarchy had special care of the three germs of the dense, vital, and desire bodies as they were evolving. They were the ones who, under the direction of the higher orders, actually did the principal work on these bodies, using the evolving life as a kind of instrument. This Hierarchy is called the "Lords of Form." They were now evolved so far that they were given charge of the third aspect of the Spirit in man—the Human Spirit—in the coming Earth Period.

Let us, therefore, analyze the matter and see what we have the right to expect from one who lays claim to being a teacher. To do this we may first ask ourselves, what is the purpose of existence in the material universe? And we may answer that question by saying that it is evolution of consciousness. During the Saturn Period, when we were mineral-like in our constitution, our consciousness was like that of the medium expelled from her body by Spirit controls at a materializing seance, where a large part of the ethers composing the vital body has been removed. The physical body is then in a very deep trance.

In the Sun Period, when our constitution was plant like, our consciousness was like that of dreamless sleep, where the desire body, mind, and Spirit are outside, leaving the physical and vital bodies upon the bed. In the Moon

Period, we had a picture consciousness like that which we have in dreams, where the desire body is only partially removed from the dense vehicle and the vital body. Here in the Earth Period our consciousness has been enlarged to cover objects outside ourselves by placing all our vehicles in a concentric position, as is the case when we are awake.

The Earth Period is pre-eminently the Period of Form, for here the form or matter side of evolution reaches its greatest and most pronounced state. Here Spirit is more helpless and suppressed and Form is the most dominant factor—hence the prominence of the Lords of Form.

During this Revolution (the second or Sun Revolution of the Earth Period) the vital body was reconstructed to accommodate the germinal mind. The vital body was fashioned more in the likeness of the dense body, so that it could become fitted for use as the densest vehicle during the Jupiter Period, when the dense body will have become spiritualized.

The Angels, the humanity of the Moon Period, were aided by the Lords of Form in reconstruction. The organization of the vital body is now next in efficiency to the dense body. Some writers on this subject call the former a link, and contend that it is simply a mold of the dense body,

and not a really separate vehicle.

While not desiring to criticize, and admitting that this contention is justified by the fact that man, at his present stage of evolution, cannot ordinarily use the vital body as a separate vehicle—because it always remains with the dense body and to extract it *in toto* would cause the death of the dense body—yet there was a time when it was not so firmly incorporated with the latter, as we shall presently see.

During those epochs of our Earth's history which have already been mentioned as the Lemurian and the Atlantean, man was involuntarily clairvoyant, and it was precisely this looseness of connection between the dense and vital bodies that made him so. (The Initiators of that time helped the candidate to loosen the connection still further, as in the voluntary clairvoyant.)

Since then the vital body has become much more firmly interwoven with the dense body in the majority of people, but in all sensitives it is loose. It is that looseness which constitutes the difference between the psychic and the ordinary person who is unconscious of all but the vibrations contacted by means of the five senses. All human beings have to pass through this period of close connection of the vehicles and experience the consequent limitation of consciousness. There are, therefore, two classes of sensitives, those who have not become firmly enmeshed in matter, such as the majority of the Hindus, the Indians, etc., who possess a certain low grade of clairvoyance or are sensitive to the sounds of Nature, and those who are in the vanguard of evolution. The latter are emerging from the acme of materiality, and are again divisible into two kinds, one of which develops in a passive, weak-willed manner. By the help of others they re-awaken the solar plexus or other organs in connection with the involuntary nervous system. These are therefore involuntary clairvoyants, mediums who have no control

of their faculty. They have retrograded. The other kind is made up of those who by their own wills, unfold the vibratory powers of organs now connected with the voluntary nervous system and thus become trained occultists, controlling their own bodies and exercising the clairvoyant faculty as they will to do. They are called voluntary or trained clairvoyants.

In the Jupiter Period man will function in his vital body as he now does in his dense body; and as no development in nature is sudden, the process of separating the two bodies has already commenced. The vital body will then attain a much higher degree of efficiency than the dense body of today. As it is a much more pliable vehicle, the Spirit will then be able to use it in a manner impossible of realization in the case of the present dense vehicle.

The vital body was started in the Second Revolution of the Sun Period, was reconstructed in the Moon and Earth Periods, and will reach perfection in the Jupiter Period, which is its fourth stage, as the Earth Period is the fourth stage for the dense body.

Nothing in nature is wasted. In the Jupiter Period the forces of the dense body will be superimposed upon the completed vital body. That vehicle will then possess the powers of the dense body in addition to its own faculties, and will therefore be a much more valuable instrument for the expression of the threefold Spirit than if built from its own forces alone.

Similarly, Globe D of the Venus Period is located in the Desire World, hence neither a dense nor a vital body could be used as an instrument of consciousness. Therefore the essences of the perfected dense and vital bodies are incorporated in the completed desire body, the latter thus becoming a vehicle of transcendent qualities, marvelously adaptable and so responsive to the slightest wish of the indwelling Spirit that in our present

(Continued on page 574)

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.

The Star of Bethlehem

Q. What do the three Wise Men symbolize?

A. The three Wise Men—Caspar, Melchior, and Balthasar—are the representatives of the white, yellow, and black races and symbolize the people of Europe, Asia, and Africa, who are all led by the Star to the World Saviour.

Q. Why is this called the Star of Bethlehem?

A. The Star of Bethlehem is said to have appeared at the time of the birth of Jesus and to have guided the three Wise Men to the Saviour.

Q. Do the mystics believe in this Star?

A. Every mystic knows the "Star"—yea, and the "Cross" also—not only as symbols connected with the life of Jesus and Christ Jesus, but in his own personal experience, of which Paul says: "Until Christ be formed in you."

Q. How were neophytes prepared for this experience?

A. In the Temples of Mystery the Hierophant taught his pupils that there is in the Sun a spiritual as well as a physical force. The physical solar energy reaches its highest expression in mid-summer, when the days are longest and the nights are shortest. Then the spiritual forces are the most inactive.

Q. When are the spiritual forces most active?

A. In December, during the long winter nights, the physical force of the solar orb is dormant and the spiritual forces reach their maximum degree of activity.

Q. When does this spiritual expansion reach its zenith?

A. The night between the 24th and the 25th of December is the Holy Night,

par excellence, of the entire year. The zodiacal sign of the immaculate celestial Virgin stands upon the eastern horizon near midnight.

Q. How does this affect the northern hemisphere?

A. To people of the northern hemisphere, where all our present-day religions originated, the Sun is directly below the Earth and the spiritual influences are strongest in the north at midnight of the 24th of December.

Q. How important is this influence toward Initiation?

A. It follows as a matter of course that it would then be easiest for those who wish to take a step toward Initiation to get in conscious touch with the Spiritual Sun, especially for the first time.

Q. What is revealed to the successful candidate?

A. To their spiritual vision the solid Earth becomes transparent and they see the Sun at midnight—"The Star!" It is not the physical Sun they see with spiritual eyes, however, but the Spirit in the Sun—the Christ—their spiritual Saviour.

Q. Was this the Star of Bethlehem?

A. Yes. This is the Star that shone on that Holy Night and that still shines for the mystic in the darkness of night. When the noise and confusion of physical activity are quieted, he enters into his closet and seeks the way to the King of Peace.

Q. What is his reward?

A. The blazing Star is ever there to guide him and his soul hears the prophetic song, "On earth Peace, Goodwill toward men."

—Reference: *Cosmo*, 388-391

WESTERN WISDOM BIBLE STUDY

The Gospels

CORINNE HELINE

THE VISITATION (*Continued*)

Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias after the name of his father.

And his mother answered and said, Not so; but he shall be called John.

And they said unto her, There is none of thy kindred that is called by this name.

And they made signs to his father, how he would have him called.

And he asked for a writing tablet, and wrote saying, His name is John. And they marvelled all.

And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.—*Luke 1:57-64.*

The mystic legends add that John was blessed with a beautiful childhood and that the Spirit of God constantly illumined his face and speech.

When Herod issued the decree that all male children under three should be slain, Elisabeth took her young son, Yohan (the name of life), into the desert, where no person lived. Angels accompanied them and protected them on their journey. The soldiers of Herod killed Zacharias before the sanctuary when he told them, in reply to their demand that the child be surrendered to them, that the infant had been taken into the desert for safekeeping.

The focusing point of the evil forces most active at this time was concentrated in the court of Herod. Herod had a double motive in slaying the innocents: first, he wanted to frustrate the work which the great spiritual Hierarchies were endeavoring to consummate upon the earth through Jesus; secondly, it was a means for procuring for his evil purposes the magical forces stored in the vital essence of the blood of the pure and innocent victims.

Both the White and the Black Brotherhoods have a method of transferring the essence of the blood into "something else." This truth is depicted in that strange hieroglyph of Abraham, the Jew, discovered by the alchemist Flamel. In this is shown the force that was generated through the massacre of the Innocents and was later employed in the nefarious practices of Herod and his court.

There was always an intimate soul tie between Mary, her cousin Elisabeth, and their sons Jesus and John. At the time of Herod's persecution of the children, Mary warned Elisabeth in spirit to hide with John in the desert and as the Holy Family passed near their hiding place, both joyously greeted them in spirit.

When Christ's herald, John the Fore-runner, was quite young, his mother passed from earth, whereupon the boy was taken in charge by a holy man of the desert to be prepared for his mission. Death offered no barrier to John's companionship with his Initiate parents, nor did time and space of the physical plane. Mary and Jesus were often with him and the two boys grew together in "stature and in wisdom."

This beautiful relationship of spirit only waxed stronger and more vibrant with the passing of the years. During the imprisonment of this brave pioneer-martyr for Christ, Mary and the blessed Lord often visited them. Warned of their approach by the great light suffusing his cell, he would fall to his knees in adoration and reverence. These two were with him as were hosts of Angels when the time of his martyrdom came and this high Spirit passed from darkness into light, a willing sacrifice in the name of his Lord.

(*Continued*)



Lucifer and Satan in Astrology

KENT LORIMER

BIBLE scholars are usually agreed that the story of the fallen Angels was, from an early time, associated with the disappearance of the Evening Star (the planet Venus) from the western sky, where it is seen to sink lower and lower toward the horizon each night until it disappears, leaving the horizon empty. After a time it reappears in the eastern sky, rising just before the Sun, when it is called the Morning Star. In the New Age Bible studies it is suggested that the Moon, wandering through the stars night after night, represents the Mother seeking the lost Evening Star, which eventually she finds in the East with the rising Sun.

Although the rabbis and Christians alike thought the words of Isaiah, "How thou hast fallen from heaven, O Day Star, Son of the Morning!" referred to Satan (historians say it referred to the King of Babylon), yet we find that some Christians actually referred to the Christ as "Our Lucifer," meaning the herald of the New Day of God. For by its disappearing in the West, and its reappearance before the Sun in the East, Venus seemed to them an apt symbol of the Resurrection of the Christ.

When, therefore, we read that there was a Christian cult in the second century known as Luciferians, we understand that these Christians are saluting

the Christ as the Morning Star, Light-Bearer of the New Age. The astrologer understands further that in the Arian Age, at midnight of the winter solstice, the sign Libra rises on the Ascendant; and since Jesus was thought to have been born at that time, he would have been a Libran in respect of his person; and Libra is ruled by Venus.

There is little question but that the priests of Heliopolis and of Babylon alike understood that the Evening and Morning Star were one and the same, but this was one of the Temple mysteries not revealed to the multitudes. The Greeks, of course, told everything they possibly could, and have therefore been given credit for many discoveries which they really obtained from the Temples of Egypt and the East; the precession of the equinoxes, for example, which historians now recognize was known long before Hipparchus.

At any rate it was the Greeks who secularized science, wresting it from the control of the priesthoods, and who thus made possible the rapid development of science down to our own day. Now it is the science of the soul, hitherto guarded and controlled by the priests, which is falling into the hands of laymen non-priests, much to the anger of priests, ministers, and hierophants everywhere. As, for example, shown in the bitter opposition expressed by or-

thodox churches to modern psychology.

It is from the period when men believed that the Evening Star which disappeared and the Morning Star which took its place were different gods that Venus had two names in the Greek: Hesperus, the Evening Star, and Phosphorus, the Morning Star. The Latin name for the Morning Star was of course Lucifer, the Light Bearer.

A Christmas carol sung by Jean Ritchie, of the Kentucky family of ballad singers, presents some interesting problems in respect of the Morning Star. Note that this carol (which is not clearly a folk song) salutes the Morning Star as if it were the Star that led the Shepherds to the Christ Child.

BALLAD OF CHRIST AND THE MORNING STAR

Hail, thou blest morn when the great
Mediator
Down from the regions of glory descends!
Shepherds, go worship the Babe in the
manger,
Who for a guard the bright angels attend.

Chorus

*Brightest and best of the Sons of the
Morning,
Dawn on our darkness and lend us
thine aid!
Star of the East, the horizon adorning,
Guide where our Infant Redeemer is
laid.*

Cold on his cradle the dewdrops are
shining,
Low lies his head with the beasts of the
stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Saviour of all.
(Chorus)

Vainly we offer each ample oblation,
Vainly with gifts His favors secure,
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.
(Chorus)

Lucifer's Emerald was called Morning Star, legend says; and Beta in Libra, a green star, may have been associated with Venus in the astronomical legends of the fall of the Sun. But again, the lost emerald may have been representative of our own green Earth,

which Christ came to save. And so we understand why Dante shows Satan imprisoned in a frozen hell in the very heart of the earth (or world)—the hell of icy despair.

We may note in passing, however, that if the Emerald Grail seems associated with the Morning Star, the Ruby Grail or Stone suggests the red planet Mars, which also figures as the celestial abiding place of certain fallen angels, whose leader Samael represents the planet Mars in cabbalistic astrology. "Samael" means "the Severity of God" and indicates the work Mars does in human experience.

Just as Venus is coupled with the green star Beta of Libra, so Mars is coupled with the red star Antares of Scorpio. Due to the precession of the equinoxes the "fall" of the Sun God during the Taurean Age took place in Scorpio, whereas in the Arian Age—during which the Bible was written—the Sun's fall took place in Libra.

There is a certain amount of confusion in these ancient myths of fallen gods and angels, because sometimes the word "fall" is used to mean "killed"—as Baldur the Sun God in Norse mythology was killed through the machinations of Loki, the spirit of evil. So also Osiris was slain through the evil Set, and in ancient times philosophers everywhere realized that the "death" of the Sun was involved in these myths.

This concept has somehow, over the Christian centuries, become blended with the idea of a "fallen" god or angel in the sense of a rebel or outcast from heaven, of which there were indeed many in antiquity. We may think of the Greek Vulcan, for example, cast out of heaven by Zeus, and the fallen angels of Hebrew mythology.

It is the latter group of myths, confused with the pagan stories of the murdered Sun God, which causes most of the misunderstanding. We have to be quite sure just which kind of "fall" we are speaking of, the righteous Hero or

the "failed" god of evil, the murdered or the murderer.

Ancient peoples viewed the heavens with their eyes, they did not refer to ephemerides to the extent that modern astrologers do, and so the stars visible in the night sky figured more vividly in their thinking than those which were up in the day time when they were hidden by the light of the Sun. They saw how, in the spring time when the Sun was in Aries, Libra with the green star Beta rose on the eastern horizon as the Sun set; this meant that to their eyes the green star in Libra was actually a harbinger of the spring time and Nature's resurrection. In the autumn when the Sun was in Libra then, of course, they could not see the green star because it rode the skies with the Sun in the day time. But the priest-astronomers knew it was there.

The same was true of the red star Antares which rose in the East when the Sun set in the West in Taurus in the Spring time. When the Sun was in Scorpio in the autumn, Antares was invisible because it rode the skies with the Sun in the day time. But the priest-astronomers knew that it was there.

Thus there was a popular astrological religion and an esoteric, priestly astrological religion connected with the Temple sciences.

Now just as some ancient calendars started the solar year from the Sun in Aries or Taurus in the spring time, others started the year from Libra or Scorpio in the autumn. The calendar which started in the fall of the year was often the sacred calendar, as in Judaism; although Egypt's Sothic cycle was counted from the heliacal (sunrise) rising of the star Sirius, which is near Gemini and Cancer.

Thus throughout antiquity, and still in our own time, spiritual astrology holds that as the vernal equinox is the key to material progress during a zo-

diacal age, so the autumnal equinox holds the key to the spiritual progress of the same age, and therefore the religion of the age or aeon is signified in the constellation of the autumnal equinox. In our own Piscean Age, this is Virgo the Virgin; but in the Aquarian Age the sacred constellation signifying religion will be Leo the Lion.

As in the Taurean Age Mars, and in the Arian Age Venus, was the "fallen god," so in the Piscean Age Mercury and the constellation Virgo figure together under the curious symbolism of the "Fallen Sophia" of the Gnostic cults; precisely because the autumnal equinox was beginning to draw near the constellation Virgo in the centuries after the coming of Christ. The Fallen Feminine Aeon is Virgo, the sign of the Sun's fall into winter. Virgo is ruled by Mercury, significator of the mind; and the keynote of Gnosticism like that of Hermeticism (some Hermetic texts were found among the documents of Nag Hammadi), is that all evil is a product of the misunderstanding in the

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mind, that is, of ignorance; and that its cure is Knowledge, especially spiritual knowledge or Wisdom. The Virgin Sophia represents the human soul or spirit—as we would say, Virgin Spirit—the essential Man, made in God's image and likeness. This is the Self which man must find, learning to know himself as he truly is, a perfect ideation in the Mind of God. Sophia is then no longer fallen.

Throughout the Piscean Age this metaphysical and spiritual Mercury concept has been working its way to the surface of Christianity. In the nineteenth century it once more suddenly burgeoned after long suppression, and we may expect to see it grow still more prolifically between now and the Aquarian Age.

The fallen gods of antiquity are the devils of Christianity. The sins relating to the lusts of the flesh are naturally attributable to Venus; the sins of belligerence, including warfare, and therefore death and destruction are ascribed to Mars; the sins of ignorance pertain to Mercury; while Saturn stands as the Adversary who blocks the way, whom the soul must appease and pass.

As the agent of destiny, Saturn is Satan the Adversary who, in the words of a philosophical Bible scholar, G. de Purucker, "will not allow the candidate to pass upward until he has proved his worth, until he has learned the keywords, the passwords, which mean primarily self-conquest. Thus the teachers of past times were often called Nagas or Serpents of Wisdom, and so was the opposing power in nature, whether divine or malign, referred to as a serpent, as in the Garden of Eden. The New Testament tells us to worship the serpent in the graphic injunction, 'Be ye therefore wise as serpents and harmless as doves.' "

He continues: "We learn from our weaknesses to mount to higher things. Our weaknesses become our teachers,

and once we have learned their lessons it is then no longer needful to turn to them for instruction. . . . It is our duty to go on, to challenge new opponents, new accusers. 'Behold, I stand at the door and knock.' The door opens. The Adversary of the moment says, 'Who are you?' If you give the right answer, you pass; the wrong answer, and the door is closed against you because it is so in reality. You cannot take a step onwards until you know the passwords which are parts of yourself; in other words, until you have the will and intelligence to do right. We ourselves, then, in such instance, become the Adversary, the so-called Satan. We must conquer this part of ourselves in order to go higher, to become something new. Our present selves in their turn some day will pass and we shall meet the Self of the future. It too will ask, 'Who are you? Give the password.' And that password is wisdom, altruism, the great treasury of long-past experience. 'Be ye wise as the serpent, but harmless as the dove,' — a most beautiful and profound allegory. No wonder it has been adopted by race after race in different parts of the world."

We understand from all this why Max Heindel says that Lucifer and Satan are not to be confused. They are not the same figure, although Christian legend has combined all aspects of evil into one symbolic being whom it calls Satan.

Neither Venus nor Mercury is ever very far from the Sun, and they never form the square aspect with the Sun, except by progression, which is a purely arbitrary counting of numbers in the ephemerides and has nothing to do with astronomical fact.

But it is Venus which has always been the Morning Star of popular astrology, because its brilliant fire is easily observed, whereas Mercury is small and so close to the Sun that it is seldom seen with the naked eye. Only to the astron-

omer would Mercury figure as the Morn-
ing Star.

Yet there is another aspect of Egyptian mythology which may reveal a different solution to the story of the fallen god and explain why he is associated with the Emerald and the green star of Libra.

In Egypt, almost alone of the nations of antiquity, we read of a green sun, which represents the Sun of the underworld after it sets in the west. The Egyptians believed that the Sun, after sinking in the West, travelled under the earth until it arose in the East, and that while it was under the earth it was green. A modern astronomer thinks he has found the explanation of the Egyptian belief in the green midnight Sun. It seems that, due to atmospheric conditions which characterize Egypt's desert climate, there is, for just a moment at sunset and sunrise, a sudden flash of bright green light on the horizon; and this, the astronomer thinks, is what caused the Egyptians to believe in their green Sun of the underworld. The green Sun was of course associated with Osiris.

Since Venus is always so near the Sun, Venus, too, would be seen against the "green flash" when the Sun went down in the West or rose again in the East; and in the Arian Age, when the vernal equinox was in Aries and the autumn equinox in Libra, the green star Beta would also have been part of the "green flash." Since as we have said the Bible was written during the Arian Age, naturally it is the astronomical picture of that Age which we find in Hebrew and Christian legend, as well as in the Greek and Roman. Some of the Egyptian texts of the Book of the Dead and some of the older portions of the Indian Vedas go back to the Taurian Age, and a few texts may even go back to the Geminian Age.

Most Bible scholars are not astronomers, and they often misunderstand the

passages which relate to astronomical data. Today the Sun sets and rises in the constellation Pisces at the vernal equinox and in Virgo at the autumn equinox. The green flash is still there, but it no longer has a special significance in relation to the sacred calendar, the god Osiris in the underworld, or the star Beta in Libra, or with the planets Venus and Mercury.

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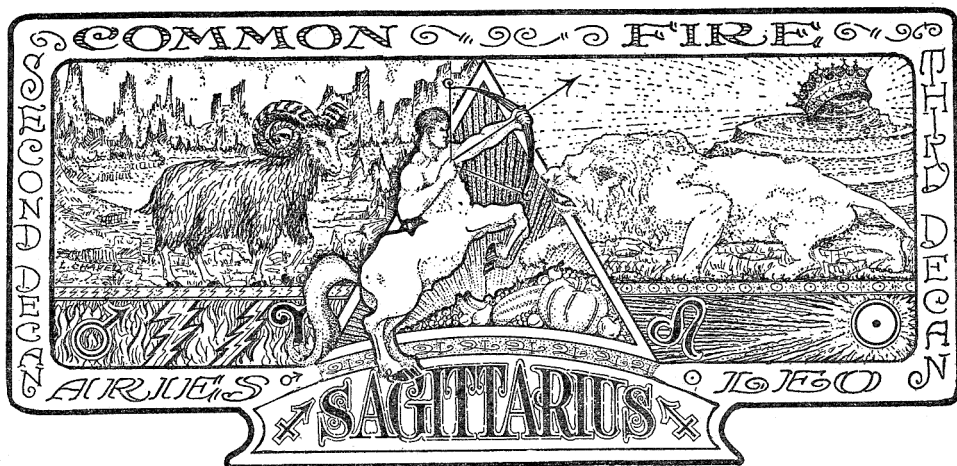
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The Children of Sagittarius, 1965

Birthdays: November 23 to December 22

NATIVES of the common-fire sign Sagittarius may be classed in two general groups, as symbolized by the Centaur, a creature half man, half horse. Those in whom the animal traits of the sign predominate are prone to live by their wits through shady deals, questionable occupations, gambling—seeking to indulge and aggrandize themselves. On the other hand, those manifesting the qualities of the human part of the Celestial Archer are devoted to high standards of living, are true to principle, convention, and their religious and social ideals. Hence they are generally honored and respected for their integrity, admirable conduct, and philanthropy.

Sagittarians are usually of a cheerful, optimistic disposition, with an easy-going, nonchalant manner. Genial, understanding, and desiring the good will of others, they seek to make a favorable impression upon their associates. Most of them have a great love of personal freedom and truth and may seem continually occupied in a restless search for experience and wisdom.

Among the natives of this Jupiter-ruled sign may be found many occu-

pants of legal, religious, medical, educational, and political positions where higher learning, idealism, and benevolence are necessary. Through a desire to impart the fruits of their experiences or discoveries to others, they may excel as writers, lecturers, divines, or legislators. They are usually fond of formulating theories, opinions, and legal or moral codes, are firm believers in law, custom, and convention, and are outspoken in their opinions.

As children these natives learn quickly from observation, are usually truthful and obedient, but may be restless, immoderate, and blunt. Acquiring tact, persistence, and a sense of responsibility in youth will be a strong factor in later worthwhile accomplishment.

All Sagittarians born during this solar month have Uranus and Pluto in conjunction, in Virgo, sextiling Neptune in Scorpio. This stellar pattern indicates a strong inclination toward the occult or mystical side of life, and if either is placed in the 10th house the person is apt to become a leader or authority in these fields, at least locally. Direct touch with the spiritual world and success in dealing with the inhabitants of that

plane are favored, and there are apt to be dreams and visions of a prophetic and inspirational nature. The intuition-
al faculty is very strong, and there is a love for travel and exploration on both the physical and spiritual realms. Although there is considerable idealism, there is also a practical side to the nature, along with a strong will and executive ability.

As the solar month opens, and lasting until December 1, Venus and Uranus are in trine aspect, making the native mentally alert, of quick intuitive perception, and exceedingly magnetic, especially to the opposite sex; he also attracts many friends who will benefit him. This configuration also gives a love of art, music, and poetry, and favors a happy marriage, perhaps suddenly consummated.

During this same period Venus and Neptune are in sextile aspect, pointing toward the inspirational musician. The imagination is fertile, the emotions deep, and the nature pure and chaste.

Mars sextiles Saturn from November 23 to December 7, giving a determined, energetic nature capable of intense and sustained action. The executive ability, dominant forcefulness, and endurance of these natives are remarkable, and they are constantly accomplishing what others cannot achieve. The health is favored, but kindness and consideration for others need to be cultivated.

From November 25 to December 10, the Sun squares Saturn, indicating that those born during this period should be given special training in unselfishness, kindness, optimism, and faith in God. If either planet occupies the 8th house, there may be legacies, over which there is apt to be litigation and dissension.

Mercury squares Saturn from November 29 to December 8, another indication of the need for giving special training in unselfishness, happiness, truthfulness, and kindness. Constant occupation in the company of pleasant, optimistic people will help these natives

in cultivating a more wholesome attitude toward life.

From December 1 to 5, the Sun conjuncts Mercury, favoring the mentality and memory on the days when the aspect is three degrees or more.

Mars trines Uranus and Pluto from December 1 to 16, giving an energetic and ambitious disposition, along with an original, ingenious, alert, resourceful, and intuitive mind. The inventive genius is apt to express itself along electrical lines, aviation, or other unusual lines. These natives are both dreamers and practical men; their vision is wide and their ability to accomplish considerable.

From December 3 to 19, Mars sextiles Neptune, intensifying the emotional nature and giving a leaning toward the study and practice of occultism and mysticism. If spiritually oriented this force will help the native to penetrate the invisible worlds in a conscious manner.

The Sun and Uranus are in square aspect from December 4 to 17, a warning to parents of these children to give them special training in self-control, deliberation in action, reliability, and patience. Proper respect for the conventions should also be emphasized.

From December 7 to 23, Venus sextiles Mercury, making the native cheerful and companionable, suave and persuasive. There is also ability for music and poetry, especially if the planets are in the ASC.

The Sun opposes Jupiter from December 12 to 22, a planetary pattern indicating that these children should be given special training in self-restraint, thrift, and honesty. Care in following a diet of simple, wholesome foods should also be observed.

As the solar month ends, December 21-22, the Sun squares Uranus, emphasizing the need to practice self-control, patience, and deliberate action. Reliability and dependability should also be cultivated.

Readings for Subscribers' Children

LAUREN A. B.

Born December 8, 1964, 12:16 P. M.

Latitude 38 N., Longitude 122 W.

Signs on the cusps of the houses: ASC, Pisces 12.15; 2nd, Aries 26; 3rd, Taurus 27; 4th, Gemini 20; 5th, Cancer 12; 6th, Leo 6.

Positions of the planets: Part of Fortune, 3.59 Taurus in 2nd; Jupiter, 17.53R Taurus in 2nd; Dragon's Head, 23.37 Gemini in 4th; Uranus, 14.16 Virgo in 7th; Mars, 15.37 Virgo in 7th; Pluto, 16.14 Virgo in 7th; Venus, 17.03 Scorpio in 8th; Neptune, 18.40 Scorpio in 8th; Sun, 16.37 Sagittarius in 9th; Mercury, 4.32 Capricorn in 10th; Moon, 8.31 Aquarius in 12th; Saturn, 29.29 Aquarius in 12th.

There seem to be two paths before this Ego: a successful business career, and the expression of spiritual talents which will bring deep inner satisfaction. To combine the two so that the life may be productive in both fields represents a challenge which can bring out and develop innate qualities to their highest degree.

The Sun is posited in the common-fire sign Sagittarius, and is strong by virtue of house position: in the 9th in conjunction with the MC. It sextiles the Moon in Aquarius in the 12th, which indicates general success in life because of innate ability and urge to forge ahead in life. However, the solar orb squares Uranus, Mars, and Pluto—all in conjunction in Virgo in the 7th—as well as the Piscean ASC. Persistent effort in practising self-control, moderation in attitude, and tolerance will be needed to transmute this configuration. Fortunately, the three planets mentioned sextile Venus and Neptune, and trine Jupiter, showing that by responding to the inner urge toward benevol-

ence, generosity, and a oneness with all life, Lauren can use the experiences indicated by the square as stepping stones toward higher achievement.

Now let us look at the mental tool which he has to work with. Mercury is in Capricorn, indicating a mind capable of deep, serious thought and reason. This is emphasized by the sextile to Saturn in Aquarius, and also increases the ability to concentrate. The well-aspected Moon in Aquarius (sextile Sun) gives a vivid imagination and an exceedingly well-developed intuition. Jupiter and Neptune, rulers of the Piscean ASC (which also affects the mentality), are in opposition, but both make favorable aspects to Uranus, Mars, and Pluto in Virgo (ruled by Mercury) in the 7th. Thus we see that there is a very able mentality here, which can be used to both material and spiritual advantage.

The six aspects to the three planets in the 7th house will bring a variety of experiences in connection with partnerships, some pleasant and rewarding (the sextile to Venus and Neptune, the trine to Jupiter), others giving opportunities for learning more patience, moderation, and self-control (the square to the Sun, Dragon's Tail, and MC). Also, Venus (in Scorpio), ruling part of the 7th, in opposition to Jupiter, calls for the use of the will in constructive direction of the emotions—loving and serving others *selflessly*.

This native could use his considerable abilities in serving humanity through some phase of government work, perhaps an elective office in his local or state area. There is also the field of taxation and revenue in which he could serve well, partly, perhaps, behind the scenes. Public or charitable institutions, as well as hospitals, present another possible field, one in which both his

spiritual and material qualifications could be satisfyingly used in the service of humanity.

JOSEPH M.

Born September 25, 1957, 9:37 A. M.

Latitude 42 N., Longitude 71 W.

Signs on the cusps of the houses: ASC, Scorpio 18.17; 2nd, Sagittarius 18; 3rd, Capricorn 23; Aquarius intercepted; 4th, Pisces 0; 5th, Aries 2; 6th, Aries 28.

Positions of the planets: Saturn, 9.15 Sagittarius in 1st; Part of Fortune, 13.32 Sagittarius in 1st; Dragon's Tail, 12.32 Taurus in 6th; Uranus, 10.26 Leo in 9th; Pluto, 0.30 Virgo in 10th; Mercury, 14.27 Virgo in 10th; Mars, 0.57 Libra in 10th; Sun, 2.14 Libra in 9th; Jupiter, 9.57 Libra in 11th; Moon, 27.30 Libra in 11th; Neptune, 1.15 Scorpio in 12th; Venus, 13.19 Scorpio in 12th.

Here we find all of the planets except Saturn above the horizon, but they are concentrated largely in the left quarter. This, according to some astrologers, indicates that the native will be able to hew out his own destiny, with little or no interference from others.

Mars, Sun, Jupiter, and Moon are all in the cardinal, Venus-ruled Libra, giving this boy a basic individuality of refinement. The Sun is in conjunction with Jupiter and Mars, and sextiles Uranus in Leo in the 9th, and Saturn in Sagittarius in the 1st. This is a splendid configuration, indicating such traits as friendliness, generosity, dependability, progressiveness, originality, and inventiveness. There will be many friends among those in positions of authority to aid this boy to reach his goals in life. He will also be artistic and musical, suave of manner, strongly interested in partnerships.

Saturn in Sagittarius in the 1st house is strongly placed, and brings a depth to the nature, which, combined with the influence of Venus in conjunction

with the Scorpio ASC, and the well aspected Moon in Libra, should add up to a pleasant, balanced personality. There is executive, organizing, and diplomatic ability, also, pointing toward success in undertakings where these traits are involved.

The Moon in Libra in the 11th, in conjunction with Neptune and sextile to Pluto and the MC, is fortunate for the acquisition of friends and public popularity. It indicates a kindly, optimistic, and sociable nature, and gives good reasoning power, as well as a love for art and music. The imagination is quite strong, and prophetic dreams and visions are probable.

The square of Mercury to Saturn, from Virgo to Sagittarius, suggests that Joseph should be taught to realize that all experiences, pleasing or otherwise, have been self-generated and are for a purpose. Unselfishness, kindness, optimism, and truthfulness always pay off handsomely in spiritual coin, especially if they can be manifested in the face of unpleasant circumstances. He has plenty of strength to transmute this stellar pattern, and can easily do so if alerted to the need while he is young.

Uranus in the 9th adds a progressive, independent, and original trend to the mind. The unexpected may occur during travel, and unless care is taken, disregard of the conventions may bring unhappy experiences (Uranus and Venus square).

Since the mental sign Virgo is on the MC, and Pluto and Mercury are posited in this sign in the 10th, we see that clerical or literary work is most probable for a vocation. Mercury is quite strong in Virgo, and its sextile to Venus, the Dragon's Head, and the ASC, indicates a keen, quick mentality, cheerfulness, ability for music and poetry, and a persuasive manner. Mars is also in the 10th, in Libra, giving interest and ability in architecture, drafting, drawing, and law.

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.

Beautician, Milliner

DIANA B.—Born March 29, 1951, 8:20 P.M. Latitude 42 N., Longitude 88 W. With the Sun in Aries, and the Moon and four planets also in cardinal signs, this native will lead an active life, and as two planets are in fixed signs, and fixed signs are on all the angles (Scorpio rising), there is also enough stamina to carry projects through to a conclusion. Since Leo is on the MC, we look to its ruler, the Sun, as well as to Pluto, which is in Leo in the 10th, sextile Neptune and trine Mars, as indicators of the vocational activities. This native could enjoy giving efficient service as a beautician, cosmetician, or milliner. She has both musical and artistic ability, too, as indicated by Venus in Taurus in the 7th, sextile Uranus and trine the Moon. With training she could become a proficient organist.

Contractor, Teacher

JOHNY L. H.—Born December 20, 1948, 9:15 P. M. Latitude 42 N., Longitude 118 W. The Sun is in the last degree of Sagittarius in this chart, throwing the solar influence considerably into Capricorn, and trines the Moon and Saturn in Virgo in the 1st house, as well as the Leo ASC and the Part of Fortune in Taurus in the 9th. Here is indicated an innate ability to succeed in life, as well as such traits as foresight and organizing, executive, and diplomatic ability. The 23rd degree of Taurus is on the MC, and 27 degrees of Gemini are in the 10th house. Thus we look to both Venus and Mercury as planetary indi-

cators of vocation. The former is in Sagittarius in the 4th, squaring Moon, Saturn, and ASC, while the latter is in Capricorn in the 5th, trining Moon, Saturn, and part of Fortune, opposing Uranus. This boy is rather versatile, having the Sun and four planets in common signs, and could do very well in construction work, carpentering, building, mining, or agriculture. The Sun, Mercury, Jupiter, and Mars in the 5th house also point toward teaching and editing ability.

Nurse Pediatrician

MARGERY J. L.—Born July 17, 1950, 10:10 P. M. Latitude 41 N., Longitude 75 W. Here the Sun is in Cancer in the 5th, in conjunction (8 degrees) with Mercury in Leo, trine the ASC, square Mars in Libra in the 7th and Part of Fortune in Taurus in 1st. The Moon is in the first degree of Virgo in the 6th, sextile Venus and Uranus, opposing Jupiter in Pisces in the 12th. The imagination is fruitful, and there is originality, a strong intuition, and a love for music and art. The Great Benefic sextiles the part of Fortune and trines Uranus. The 27th degree of Pisces is on the ASC, and Aries, containing the Dragon's Head, is intercepted in the 1st. Common signs are on all the other angles. For vocational guidance we look chiefly to Jupiter and Saturn, rulers of the 10th. Saturn is in Virgo in the 6th, un-aspected. This young lady could give fine service as a nurse, assistant to a pediatrician, or veterinarian,, or as a footwear saleswoman.

Daily Thought and Guide

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

WEDNESDAY—December 1

A fitting thought from Emerson for this first day of December: "Patience and fortitude conquer all things."

THURSDAY—December 2

The venusian forces in the earlier part of the day aid diplomatic speech; but later in the day exaggeration or extravagance should be avoided.

FRIDAY—December 3

With solar, lunar, and mercurial forces in harmony, this is a day for smooth accomplishment, a day for expending energy wisely.

SATURDAY—December 4

Benevolent vibrations are being released on this Saturn-ruled day. "Every charitable act is a stepping-stone toward heaven."—*Beecher*.

SUNDAY—December 5

On this day set aside to do homage to Deity, remember: "The best way of worshipping God is in allaying the distress of the times and improving the condition of mankind."

MONDAY—December 6

With favorable lunar aspects to Mars, Uranus, and Plato, this should be a day of accomplishment—perhaps in unexpected ways. Set the pace for the week at a high mark!

TUESDAY—December 7

"A man's manners are a mirror, in which he shows his likeness to the intelligent observer," said the wise Goethe. Let us give special attention this day to the likeness we portray.

WEDNESDAY—December 8

Rather erratic vibrations this Mer-

cury-ruled day call for carefulness in speech and action; later in the day Jupiter lends his benevolent influence.

THURSDAY—December 9

Moon conjunct Jupiter starts this day with benevolent vibrations, we may widen our vision and serve more generously by responding to the Christ Power now entering our Earth.

FRIDAY—December 10

Favorable rays from Uranus and Neptune today point toward spiritual heights in our consciousness. "If we walk in the Light as He is in the Light, we have fellowship one with another."

SATURDAY—December 11

Today by working at the tasks immediately at hand, with love and joy, we shall help the love Light to shine in our sphere of action.

SUNDAY—December 12

"Worship as though the Deity were present. If my mind is not engaged in my worship, it is as though I worshipped not."—*Confucius*.

MONDAY—December 13

Early hours bring harmonious influences from Sun, Moon, and Jupiter, a fine beginning for a week of "loving service to others." "They serve God well who serve His creatures."

TUESDAY—December 14

Listen for the intuitive voice today and heed its urge. It is the voice of the Christ within prompting us to higher goals on the great ladder of progress.

WEDNESDAY—December 15

Let us keep in mind today that, as Pascal said: "The greatness of the hu-

man soul is shown by knowing how to keep within proper bounds." Moderation in all things.

THURSDAY—December 16

Vibrations from Moon, Venus, and Mercury mingle harmoniously today, favoring diplomatic accomplishments. Artistic and musical pursuits may also be followed to advantage.

FRIDAY—December 17

Heed not a possible urge toward hasty speech and action this Venus-ruled day. Rather, strive to work with the benevolent Jupiter-lunar vibration to reach heights through the mind.

SATURDAY—December 18

Only a week until Christmas Day! Find time to meditate on this thought from Hosea Ballou: "It is what we give up, not what we lay up, that adds to our lasting store."

SUNDAY—December 19

With the lunar ray commingling favorably with the high vibrations from Uranus, Neptune, and Pluto, this is a Sabbath Day in which we can truly commune with our God, in reverent appreciation for the Great Gift He gave to humanity.

MONDAY—December 20

Do your thinking and planning in the early part of this day, under the harmonious rays of Venus and Mercury. In the evening Saturn may slow the pace, but increase the depth and add persistence.

TUESDAY—December 21

Expect the unexpected today, but remember that it is only our response that really matters! Attunement to the powerful Christ vibrations will bring harmony into any situation.

WEDNESDAY—December 22

The forces of the New Moon today set a new train of events in motion.

With hearts filled with the glory and wonder of this blessed Season, we can make this a spiritually fruitful time.

THURSDAY—December 23

Let us meditate on Max Heindel's words: "The invisible light that is clothed in the flame upon the altar is an apt representation of God, the Father. In the bells we have an apt symbol of Christ, the Word . . . while the incense brings an added spiritual fervor, representing the power of the Holy Spirit."

FRIDAY—December 24

The Saviour of our planet and humanity, a Ray of the Cosmic Christ, has reached the center of the Earth. May we strive to follow Him more closely by giving our lives in service to our fellow men. He is the Way, the Truth, and the Life.

SATURDAY—December 25

Christmas Day! "Glory to the newborn King . . . Let ev'ry heart prepare Him room" . . . so that there His love may reign supreme. Peace on earth and good will to men."

SUNDAY—December 26

The radiations from the Moon, Venus, and Mercury join harmoniously to make this a morning to worship from the heart: "Glory to God in the highest." The latter part of the day brings in the benevolent Jupiter's ray, adding a yet higher note to one's worship.

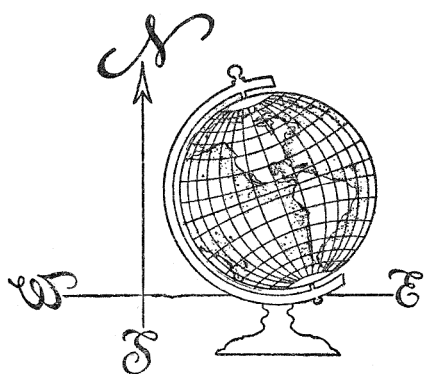
MONDAY—December 27

Jupiter's beneficence carries on into the early part of this day, making it possible to imbue our activities with the spirit of sharing and serving.

TUESDAY—December 28

Solar and lunar forces combine harmoniously to offer a constructive start for the day, Saturn moderating the pace; later, the unexpected may

(Continued on page 575)



MONTHLY

News

INTERPRETED

An Angel Named Maria

The infant was a "vegetable:" a hydrocephalic without sight or hearing or any human potential. The mother disappeared from the hospital after seeing it, and the state had no provision for handicapped children under the age of six.

"It will never live that long," said the doctor over the phone. "At the outside it might live six months. Meanwhile, there is the problem of care. . . ."

"Bring us the baby," answered the voice at the other end of the line. It belonged to Sister Marie Patrice, the nun in charge of the day nursery which the Sisters of Mercy ran for working mothers in Charlotte, N. Car.

Sister Patrice awaited the doctor that afternoon. He carried a bundle in, and pulled aside the blanket for the nun to see. For a moment she could make no sense of the two shapes before her. Then she realized that one was an enormous head; the other, where a back should have been, a tumor the size of the head. Stumps hung where there should have been legs and feet: only the little arms and hands were properly formed.

Sister Patrice stretched out her arms.

And so another baby joined the nursery—a baby no one called for when day was over. A "vegetable" was the last thing she made the Sisters think of, for she cried constantly as though in pain. But whenever they picked her up the crying stopped. So the Sisters began carrying her about with them while they looked after the other babies and while they ate and went to chapel.

Six months went by. The baby they had baptized Maria grew so heavy that the nuns had to pass her more often from one pair of arms to another. But she would not startle at a noise, nor blink when a hand was passed before her eyes. Never once in all those months did she give a hint of awareness.

And then one day as Sister Patrice rocked her the unbelievable happened. "She smiled!" the Sister cried.

Sister Patrice was the only one to see that first smile. But a few days later another nun saw it, and then another, until the whole convent glowed with Maria's smile.

After that, the weeks and months sped by as Sisters discovered first one talent, then another, in the baby that "had no potential." They plunked the nursery piano and discovered that Maria had hearing. They placed her hands on the light switch just inside the cottage door and discovered that she had the muscle control to turn it on and off.

She was playing this favorite game one winter afternoon when she was almost two, making the room bright and then dark again while one of the Sisters held her up to the switch, when suddenly she turned to stare at the bulb burning in the ceiling. Her lips parted.

"Light!" said Maria.

As a first word it could not have been better chosen. For it seemed to the Sisters that with it came light from God about this child, that the next step to be taken in faith was removal of the tumor that dwarfed the little body.

The surgeon was dubious. Without the tumor, he reasoned, all the excess fluid might settle in the head, hastening inevitable death.

But the Sisters had glimpsed the hope that is stronger than reason. The tumor was removed, and the very reverse of the doctor's fear occurred. The head began to drain. Over two years it shrank nine inches until, as Maria herself grew, she looked very nearly normal. They were wonderful years. The Sisters brought a tiny wheel chair that Maria herself could roll with her strong arms and hands. They made a swing for her, and a play table and a special seat in the chapel.

Most important, to Maria, they bought her shoes. As other children dream of being ballerinas, Maria dreamed of wearing shoes. She would never walk, but the Sisters understood that shoes are for more than mere transportation. And so they took her back to the surgeon, and he shaped

a place on the unformed legs for shoes to go.

As word got around that the Sisters were sheltering a defective child, another infant was brought to them. Then another, and another. These children took more time than normal babies. Some, like Maria, had to be held constantly. Others went into spasms when touched. Some had to be tube fed, some needed oxygen.

The Sisters worked around the clock and still the babies kept coming, from all over the state and far beyond: the mongoloid, the microcephalic, the palsied. And to the Sisters, God's light had grown blindingly clear. There were other nurseries around Charlotte for normal children. For these injured ones, there was nowhere else.

I visited Holy Angels nursery wondering how a home that held only deformed babies would affect me. A curly-haired little girl met me at the door, the ruffles of her starched blue dress concealing the arms of a wheel chair. "I'm very pleased to meet you," she said politely, "do you like my shoes?"

Of course, it was Maria. Her shoes were white, with little bells on them and lace around the top, and I told her truthfully that they were gorgeous. Maria and Sister Patrice led me through the sunny new home built with gifts from Protestants, Jews, and Catholics all over the country.

... On we went, crib after crib, 67 of them, and in each one, Sister's favorite child. I saw Jewish babies, Protestants, Catholics, Negroes and whites, children of architects and mill hands, doctors, and migrant workers. The only thing I didn't see was a secondhand toy or a threadbare blanket. "Most of them can't see, you know," said the Sister. That's why it's up to us to be sure they have only pretty things."

We reached the last room, and I realized what it was I had been feeling. In each crib Sister Patrice had made me see a person, an individual unique in all creation, a human soul of infinite worth. When I told her so she beamed.

"Oh, yes!" she said. "And do you know what the greatest moment of all is? It is when this person leaps free at last from his poor, hurt body!"

She had been at the cribside each time a baby died, she said. "God tells me when He is taking one of them. And then this little person stands suddenly free, whole and straight, more beautiful than you dreamed. It's only an instant, you know, for these babies fly straight to the heart of God."

I stared at the Sister, at the bottles of blood plasma behind her, the oxygen tents, the rows of drugs.

"Why struggle then to keep them here as long as we can?" she asked for me. She ran her hand through the gold-brown curls

that made a halo of Maria's head. "God has all the bright angels of heaven for his joy," she said gently. "We struggling servants of his here below, we need angels, too."

—*Catholic Digest*, Aug., 1965

The outstanding quality of Christianity has been compassion for the poor and the helpless. Older civilizations and race religions allowed the hopelessly crippled infants to die; Christianity, looking upon them through the words of Christ, "If ye have done it unto one of the least of these, ye have done it unto me," has tried to transform the hopeless ones into angels of light. In some instances it succeeds. The healing impulse of the Christ finds expression through every possible mode or channel, not through so-called spiritual healing alone. It is always God who heals, whether the channel for healing be penicillin, the surgeon's knife, or prayer, or the ministrations of the "Invisible Helpers."

Interesting above all is the glimpse which these devoted servants of Christ were given of the true human Spirit, when, at the moment of death, it was seen for a brief moment standing "suddenly free, whole and straight, more beautiful than you dreamed. It's only an instant, you know, for these babies fly straight to the heart of God"—they have nothing to expiate, and they fly immediately into the heavens of the inner worlds, to be instructed by angels and archangels preparatory for rebirth in a new and whole body.

The Symmetries of Particles

The present period in theoretical physics is reminiscent of the epoch in the late 1920's, when quantum mechanics had just emerged and was being intensively developed.

Today the attention of theoretical physicists is focused on the use of mathematical symmetry principles to classify the steadily growing assemblage of subnu-

clear particles and to predict their properties. The schemes have proliferated almost as rapidly as the particles themselves. The first of the schemes, known as SU(3) symmetry or the "eightfold way," has been succeeded by a variety of more complex symmetries: SU (6), SL (6,c), U(12), M(12) and others.

The big difference between the present period and the 1920's is that today there are many more theorists, all of whom hope to achieve the ultimate synthesis. The result has been a logjam in papers reaching the desks of journal editors.

The prime target has been the weekly journal *Physical Review Letters*, which offers speedy publication and world wide readership. The beleaguered editors recently threw up their hands and published a batch of eight papers on symmetry without subjecting all of them to the customary critical review by a referee. The eight papers had a total of 21 authors; one of the papers originated in Israel, three in Italy and four in the U.S. So furious is the exchange of "preprints" that all eight papers refer to work "to be published." In at least three cases the papers so designated appear elsewhere in the same issue.

In an editorial George L. Trigg, assistant editor of *Physical Review Letters*, describes the journal's predicament: "There are as yet only a limited number of physicists who are qualified to serve as referees for these papers. We have therefore been forced to overload some of them, and we take this opportunity to apologize. In addition, we theorists are extremely touchy about the significance of our own work, even when we are aware that it is merely working out explicitly an idea that is current and that others are also considering. As a result almost every suggestion that a paper in this field does not warrant letter speed is greeted by an indignant outburst and a request for reconsideration."

"On this issue, we gave up, in an attempt to sweep our desks clear. There are eight such papers. . . . We make no claims for soundness, as some of them (we will not state which) have not been reviewed."

—*Scientific American*, May, 1965

The complicated sounding symmetries mentioned above relate quite simply to "families" of subatomic particles, grouped according to special characteristics, as we might sort out blond Nordic children from among Mongolians and Africans and American Indians; and then, having the larger racial types, study the family eccentricities.

The atomic particles are grouped according to mass, spin, (which is not


really "spin" but the relationship to a magnetic field, up, down, with or against), and other technical factors. The "eightfold" way pertains to a family grouping of eight members, and so on. Naturally the physicists are trying to reduce all of these particles to a few simple categories or families—a process far from simple!

It is the proton, or nucleus of the atom, which presents most of the difficulties, and the "symmetries" are directed at these nuclear particles. The proton is far more complicated than the electron, for instance. Only in 1964 and 1965 was it determined that the secret of life belonged to the mysteries of the nucleus; along with other changes in matter. In the nucleus force and matter are interchangeable, and so it is obvious that it is here that the life force would exert its influence on the building and transmuting of "matter" so-called in the alchemy of the life process.

The nucleus consists of proton and neutron, of which the neutron is considered to be the really fundamental unit, for if the positive charges are taken away from the proton it becomes a neutron, which has no charge; and a neutron, if given positive charges, becomes a proton. In addition to these are the mesons, which circulate around, in, and through the nucleus. Particles called hyperons are heavier than the proton itself, but break down into protons and other smaller particles. The term meson is not usually used to include the hyperons. The meson is so-called because it is *between* the electron and the proton in weight—weighing more than the electron and less than the proton.

These are the particles which are being reorganized into new family groupings which are given new names and titles.

For a diagram of atomic particles see "Science Notes," published by the Rosicrucian Fellowship, 35 cents. This will make the whole situation more understandable.



BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

The Hollow Earth

ERNEST HECKLER, N. D.

The Hollow Earth by Dr. Raymond Bernard. Fieldcrest Publishing Co., Inc., 210 Fifth Ave., New York 10, N.Y.

THE AUTHOR of this stimulating volume writes about a "New World" which he believes he knows exists beyond the North and South Poles, in the hollow interior of the Earth, with entrance at the North Pole opening. He leads you through this subterranean world to meet the Supermen of an advanced civilization which occupies an underground area larger than North America, beneath an eight hundred mile crust of the Earth.

To Dr. Bernard this is the greatest discovery in human history—not just the finding of a new continent as Christopher Columbus did, but the discovery of a New World, a subterranean world, the sacred land of Paradise, inhabited by millions of super-intelligent beings who live long lives in a land of beauty, with tropical climate,—the true home of the "Flying Saucers." For the discovery he gives full credit to the former Admiral Byrd, who is supposed to have led a Navy team into the polar opening and come upon this underground region as early as 1947.

Dr. Bernard claims that there is a congressional record of Admiral Byrd's discovery, the news of which had been suppressed or discounted.

To occult students in particular this sounds interesting, but it is our privilege to be skeptical. Many writers for scientific magazines consider the "Flying Saucers," as well as the idea of a hollow world, just "bunk." Let us hope that the project MOHOLE, a boring into the crust of the Earth contemplated by the National Science Foundation, will really be carried into operation. Penetrating for the first time into the Earth's plastic mantle, scientists look forward to learning many secrets of Nature. Perhaps it will prove whether or not the Earth is hollow or has a fiery core in the center. We hope for the truth to be revealed.

Only recently the Fieldcrest Pub. Co. has advertised a new book on this subject: *The Smoky God or Voyage to the Inner World* by Willis George Emerson. In it the author describes the voyage of two Norwegian fishermen who accidentally sailed their small fishing boat through the opening at the North Pole into the hollow interior of the Earth and lived two years among the people there, "a strange race of giants from ten to eleven feet in height, with refined features, their complexion a delicate tint, and ruled by a Great High Priest . . ." Their capitol . . . had an elevated garden . . . a true paradise."

Readers' QUESTIONS

Difference Between Christ and Other World Teachers

Question:

Some occult schools seem to regard the Christ as being on a par with Moses, Buddha, and other world teachers. Will you kindly give us the Rosierucian teaching on this subject?

Answer:

First, let us understand the real nature and identity of the two great Beings involved: the Christ, Harbinger of the Christian Religion, and Jehovah, Giver of the race religions.

It is taught in the Rosierucian Teachings that there are seven great days or periods of time in our scheme of evolution. We have passed through the Saturn, Sun, and Moon Periods, and are now in the latter half of the Earth Period. The humanity of the Saturn Period were the Lords of Mind; the humanity of the Sun Period were the Archangels; the humanity of the Moon Period were the Angels. There were initiates, or the more advanced, in those periods just as there are now among humanity, and it is these who have gone beyond ordinary evolution that we speak of today as the Father, the Son, and the Holy Spirit.

The most advanced, or the Highest Initiate, of the Saturn Period attained to the point where He became one with the Highest Aspect (Will) of the Triune God, and so He is called the Father—the Father of all those who evolve in our evolution. The One who came next

to Him in glory, the Highest Initiate of the Sun Period, evolved to the point where He became united with the Second Aspect (Wisdom), of the Triune God, and therefore He is the Son. (That is the Cosmic Christ, and a Ray from Him entered Jesus' body at the Baptism.) The Highest Initiate of the Moon Period achieved oneness with the Third Aspect (Activity) of God, and He is Jehovah, Giver of race religions.

Now, there was a time (the Lemurian Epoch of the present Earth Period) in man's past evolution when he transgressed against cosmic law and thus brought about a regime of suffering and death. People committed the most atrocious crimes because actuated entirely by selfishness and disregard for other people's feelings. They were cunning and cruel, and seldom did a good deed.

To correct this condition the Religion of Jehovah was given, and until two thousand years ago the Earth and its inhabitants were ruled from without by Jehovah and His angels, the evolutionary product of the Moon Period. This is a religion of law, prescribing penalties for transgressions and pitting the fear of law against the desires of the flesh. Every transgression requires an eye for an eye, a tooth for a tooth.

We are told that the law was a taskmaster to bring mankind to Christ. However, humanity rebelled against it all the time, and it required the most severe visitations to keep them anywhere near the line of moral conduct desired. Under this regime of Jehovah mankind was divided into nations which were used to punish one another for their transgressions by war and pestilence.

All the founders of the race religions:

Hermes, Buddha, Moses, etc., were initiates in the Jehovistic mysteries. At their initiation they became ensouled by their particular Race Spirit (an Archangel), and this Spirit, speaking through the mouth of such an initiate gave laws to his people, as for instance the Decalogue of Moses, the laws of Manu, the noble truths of Buddha, etc. Thus the race religions of the lunar God, Jehovah, conveyed the will of God to mankind in an indirect manner through seers and prophets who were but imperfect instruments, as the lunar rays reflect the light of the Sun.

Under this ancient law sacrifices of animals were compulsory, for humanity had not yet learned how to make a sacrifice of themselves. It is recorded that at that time man spent the whole of the interval between Earth lives in the purgatorial regions expiating the crimes he had committed during his physical life, and there was no heaven life to speak of. This was the condition spoken of in the Bible as "lost in trespasses and sin," which made it necessary for the Christ to enter the Earth and raise its vibrations, so that altruism might gradually conquer egoism and give us a heaven life upon which promotion and progression in our evolutionary career might be based. "Perfect love casteth out all fear," and Christ came into the world to save humanity from law and egoism by cultivation of love and altruism. When the Christ showed the way to truth and life by making a sacrifice of Himself, the Temple veil was rent, the old system was abrogated, and a new way was opened for the salvation of "whosoever will."

We may say then that the mission of the race religions was to prepare mankind for the universal religion of the Sun Spirit, Christ, who manifested among us without an intermediary as the light which comes direct from the Sun, and "we beheld His glory as the Alone Begotten of the Father," when He taught the gospel of love. The Chris-

tian religion gives no laws, but preaches love as the fulfillment of the law. Therefore no debts of destiny are generated under it, and Christ, who was under no necessity to be born in the first place, will not be drawn to rebirth under the Law of Causation as were the founders of the lunar race religions, who must bear from time to time the sins of their followers. When He appears again it will be in a body made of the two higher ethers: the light and reflecting ethers, the golden wedding garment called *soma psuchicon* by Paul.

On Golgotha the Christ Spirit was liberated from the bodies of Jesus and by means of the flowing blood entered into the Earth and became its indwelling Spirit. Since that time the great love power of the Christ has enveloped the Earth and its inhabitants, impelling all within its sphere toward the unfoldment of the altruistic tendencies. There is a cyclic journey of this Spirit which is noted by the two equinoxes and the solstices—a focusing of power, we may say, within the Earth and then its withdrawal for rejuvenation in the higher world of the Father.

In the beginning of the New Testament the angelic message heralded the Religion of Christ, the birth, "on earth, peace, and among men good will." At the end of the New Testament is a vision of consummation, when all nations shall flock to a heavenly city where lust and passion have no place—where there is no marriage because death has ceased to make the birth of bodies necessary, where peace and true love reign, where perfect love inculcated by the religion of Christ has cast out the fear engendered under the religion of Jehovah.

Thus we see that Christ belongs to an earlier evolutionary scheme than Jehovah, that He brought a more advanced religion, and that He is working from *within* the Earth to hasten man's progress. He is truly our Saviour (from retrogression) and has no compeer so far as our evolution is concerned.



The Science of Nutrition

MAX HEINDEL

WHAT IS the cause of the gradual ossification of the body, bringing rigidity, decrepitude and death?

From the purely physical standpoint, chemists seem to be unanimous in the opinion that it is principally an increase of phosphate (bone matter), carbonate of lime (common chalk), and sulphate of lime (plaster of paris), with occasionally a little magnesia and insignificant amount of other earthy matters.

The only difference between the body of old age and that of childhood is the greater density, toughness and rigidity, caused by the greater proportion of calcareous, earthy matter entering into the composition of the former. The bones of a child are composed of three parts of gelatine to one part of earthy matter. In old age this proportion is reversed. What is the source of this death-dealing accumulation of solid matter?

It seems to be axiomatic that the entire body is nourished by the blood and that everything contained in the body, of whatever nature, has first been in the blood. Analysis shows that the blood holds earthy substances of the same kind as the solidifying agents — but mark!—the *arterial* blood contains more earthy matter than the *venous* blood.

This is highly important. It shows that in every cycle the blood deposits earthy substances. It is therefore the common carrier that chokes up the system. But its supply of earthy matter must be replenished, otherwise it could not continue to do this. Where does it renew its deadly load? There can be but one answer to that question: from the food and drink. There is absolutely no other source.

The food and drink which nourish the body must be, at the same time the primary source of the calcareous, earthy matter which is deposited by the blood all over the system, causing decrepitude and finally death. To sustain physical life it is necessary that we eat and drink, but as there are many kinds of food and drink, it behooves us, in the light of the above facts, to ascertain, if possible, what kinds contain the smallest proportion of destructive matter. If we can find such food we can lengthen our lives and, from an occult standpoint, it is desirable to live as long as possible in each dense body, particularly after a start has been made on the Path.

So many years are required to educate, through childhood and hot youth, each body inhabited, until the Spirit can obtain at least some control over it, that the longer we retain a body that has become amenable to the Spirit's

promptings, the better. Therefore it is highly important that the pupil partake of such food and drink only as will deposit the least amount of hardening matter and at the same time keep the excretory organs active.

The skin and the urinary system are the saviors of man from an early grave. Were it not that by their means most of the earthy matter taken from our food is eliminated, no one would live ten years.

It has been estimated that ordinary, undistilled spring water contains carbonate and other compounds of lime to such an extent that the average quantity used each day by one person in the form of tea, coffee, soup, etc., would in forty years form a block of solid chalk or marble the size of a man. It is also a significant fact that although phosphate of lime is always found in the urine of adults, it is not found in the urine of children, because in them the rapid formation of bone requires that this salt be retained. During the period of gestation there is very little earthy matter in the urine of the mother, as it is used in the building of the foetus. In ordinary circumstances, however, earthy matter is very much in evidence in the urine of adults, and to this we owe the fact that physical life reaches even its present length.

Undistilled water, when taken internally, is man's worst enemy, but used externally, it becomes his best friend. It keeps the pores of the skin open, induces circulation of the blood and prevents the stagnation which affords the best opportunity for the depositing of the earthy, death-dealing phosphate of lime.

Harvey, who discovered the circulation of the blood, said that health denotes a free circulation and disease is the result of an obstructed circulation of the blood.

The bathtub is a great aid in keeping up the health of the body and

should be freely used by the aspirant to the higher life. Perspiration, sensible and insensible, carries more earthy matter out of the body than any other agency.

As long as fuel is supplied and the fire kept free from ashes, it will burn. The kidneys are important in carrying away the ashes from the body, but despite the great amount of earthy matter carried away by urine, enough remains in many cases to form gravel and stone in the bladder, causing untold agony and often death.

Let no one be deceived into thinking that water contains less stone because it has been boiled. The stone that forms on the bottom of the teakettle has been left there by the evaporated water which escaped from the kettle as steam. If the steam were condensed, we should have distilled water, which is an important adjunct in keeping the body young.

There is absolutely no earthy matter in distilled water, nor in rain water, snow, or hail (except what may be gathered in contact with house-tops, etc.), but coffee, tea, or soup made with ordinary water, no matter how long boiled, is not purified of the earthy particles; on the contrary, the longer they are boiled, the more heavily charged with ash they become. Those suffering from urinary diseases should never drink any but distilled water.

It may be said generally of the solid food we take into our systems, that fresh vegetables and ripe fruits contain the greatest proportion of nutritious matter and the least of earthy substances.

Proper food given at the right time and under the right conditions will not only cure but prevent disease.

It is popularly supposed that sugar or any saccharine substance is injurious to the general health, and particularly to the teeth, causing their decay and the resulting toothache. Only under

certain circumstances is this true. It is harmful in certain diseases, such as biliousness and dyspepsia, or if held long in the mouth as candy, but if sparingly used during good health and the amount gradually increased as the stomach becomes accustomed to its use, it will be found very nourishing. The health of horses, cows, and other animals improves when they are fed the refuse syrup during the sugar cane harvest time. They grow fat, their coats becoming sleek and shining. Horses fed on boiled carrots for a few weeks will get a coat like silk, owing to the saccharine juices of that vegetable. Sugar is a nutritious and beneficial article of diet and contains no ash whatever.

Fruits are an ideal diet. They are in fact evolved by the tree to induce animal and man to eat them, so that the seed may be disseminated, as flowers entice bees for a similar purpose.

Fresh fruit contains water of the purest and best kind, capable of permeating the system in a marvelous manner. Grapejuice is a particularly wonderful solvent. It thins and stimulates the blood, opening the way into capillaries already dried and choked up—if the process has not gone too far. By a course of unfermented grapejuice treatment, people with sunken eyes, wrinkled skins, and poor complexions become plump, ruddy, and lively. The increased permeability enables the Spirit to manifest more freely and with renewed energy.

Considering the body from a purely physical standpoint, it is what we might call a chemical furnace, the food being the fuel. The more the body is exercised, the more fuel it requires. It would be foolish for a man to change an ordinary diet which for years had adequately nourished him, and take up a new method without due thought as to which would be the best for serving his purpose. Simply to eliminate meat from the ordinary diet of meat-eaters

would unquestionably undermine the health of most persons. The only safe way is to experiment and study the matter out first, using due discrimination. No fixed rules can be given, the matter of diet being as individual as any other characteristic. All that can be done is to describe the general influence of each chemical element, allowing the aspirant to work out his own method.

Neither must we allow the appearance of a person to influence our judgment as to the condition of his health. Certain general ideas of how a healthy



person should look are commonly accepted, but there is no valid reason for so judging. Ruddy cheeks might be an indication of health in one individual and of disease in another. There is no particular rule by which good health can be known except the feeling of comfort and well-being which is enjoyed by the individual himself, irrespective of appearances.

(Continued)

CORRECTIONS in November *Rays*: Page 484, right-hand column, 16th line from the bottom, the word "dome" should be "nome." Page 485, right-hand column, 17th-16th lines from bottom should read: "in white garments and red mantle, to the shouts of 'ho-sanna' by the multitude is said to have." On page 527, left-hand column, last line should read: "netic Spectrum sometimes called the 'building block' of the Electromagnetic Spectrum but which some physicists." Page 527, right-hand column, third line from top, *Pkon* should be *Pion*; fifth line under illustration, *Anasa* should be *Akasa*.

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Oceanside, California, U. S. A.

FROM OUR PATIENTS

California—It will be no news to you, but I want to mention it anyhow. The following day, after mailing my letter to you, I stepped by accident on a stone with my right (ailing) leg and for a short time I thought I was going to faint. Such pains! But right away I knew this was necessary and could in some way help. It did. After I could breathe again, I could for the first time in six weeks move or rather bend my right knee again. It had been stiff all the time and made walking very difficult. Nobody can realize the blessing to get control of some part of the body again who has not been restricted for so long. Plus agonizing *constant* pains.

Next day I got caught in a small rug; the same terrible pains—but again, more relief. Twice, in a less degree, the same happened in odd ways. But I am convinced it was done to take care of the tendon condition my doctor claimed I had in my right knee and that such things usually *stay* with people, etc.

I am most happy to state that there are exceptions and that I feel already a little better mostly because I am able to bend the leg. I still have pains but they are more bearable and I trust that I will be healed in time.

My sincerest thanks for your help and the help of the Invisible Helpers.

Canada—You will be pleased to know that a relative of mine, impressed with my return to greater health and physical attractiveness, has asked for a loan of the *Cosmo-Conception*. Although she has been a student of occult teachings for many years, something is missing from her life. She does not enjoy good health, and I hope the spiritual illumination contained in all the literature from your heart center will brighten her path, as it has mine. I cannot thank you enough, there are no words—I can only try to join with you in prayer for others who need assistance and pass on to those who want it the treasures you have given to me.



How Can We Cooperate?

Writing and praying for help is not enough. We have to change our habits. What did we do to cause the cells in our bodies to break down or to start multiplying in wild profusion? Our thoughts? Our emotions? Our actions? Obviously, we are apt to experience sickness at some period in our lives because we are not perfect, but is it necessary to keep ourselves in such a state that every ill wind brings disaster?

Now then, what can we do? To picture our meaning more clearly, let us use an astrological example. Not having any special horoscope in mind, we can use one illustrative aspect, say Mars square Uranus. Mars is hard to control under the best of circumstances, and afflicted it has the tendency to flaunt itself when we least expect it. Its key-word is dynamic energy; it is going to express itself and therefore cannot be suppressed. Square to Uranus it is like a volcano—with no time off for “sleeping.” The combination indicates impatience, irritability, and resentfulness. These are enough to start on.

How many people are ill because they resent other people, events, and situations? They blame others for their unhappiness, for their nervousness their headaches, their general debility. They do not realize it is their *response* to people, events, and situations which actually causes the trouble.

How can we overcome resentment?

Instead of responding resentfully, we send out love. We ask God to radiate Christ’s Love to that person. The very act of praying for Christ’s Love to be radiated to the resented one purges us, the resentful. It is like a cathartic. We cannot ask for Christ’s Love to be sent to anyone and continue disliking that person.

The difficult part of this solution is the decision to do it. In doing so we tacitly admit our attitude was wrong.

* * *

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

HEALING DATES

December 3—9—16—22—30

January 1—6—12—19—26

Relax, close your eyes, and make a mental picture of the pure 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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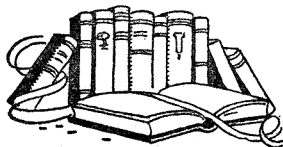
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MAX HEINDEL'S MESSAGE

(Continued from page 548)

limitations it is beyond our utmost conception.

Yet the efficiency of even this splendid vehicle (desire body) will be transcended when in the Vulcan Period its essence, together with the essences of the dense and vital body, are added to the



mind body, which becomes the highest of man's vehicles, containing within itself the quintessence of all that was best in all vehicles. The vehicle of the Venus Period being beyond our present power of conception, how much more so is that which will be at the service of the divine beings of the Vulcan Period!

(Continued)

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DAILY THOUGHT AND GUIDE

(Continued from page 562)

manifest, with the neptunian ray offering spiritual insight into problems.

WEDNESDAY—December 29

The unexpected element lingers during the early hours, with Neptune still offering spiritual understanding. "Be ye not weary in well doing."

THURSDAY—December 30

With Moon and Mars vibrations harmoniously intermingling, this is a day for constructive accomplishment, provided carefulness in planning precedes the action. "Bear ye one another's burdens."

FRIDAY—December 31

The year ends with mental forces active, and a basis of spiritual influence also present. A propitious day to consider one's highest aspirations and make plans for their realization during the coming year.

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(Continued from page 575)

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(Continued on page 575)

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