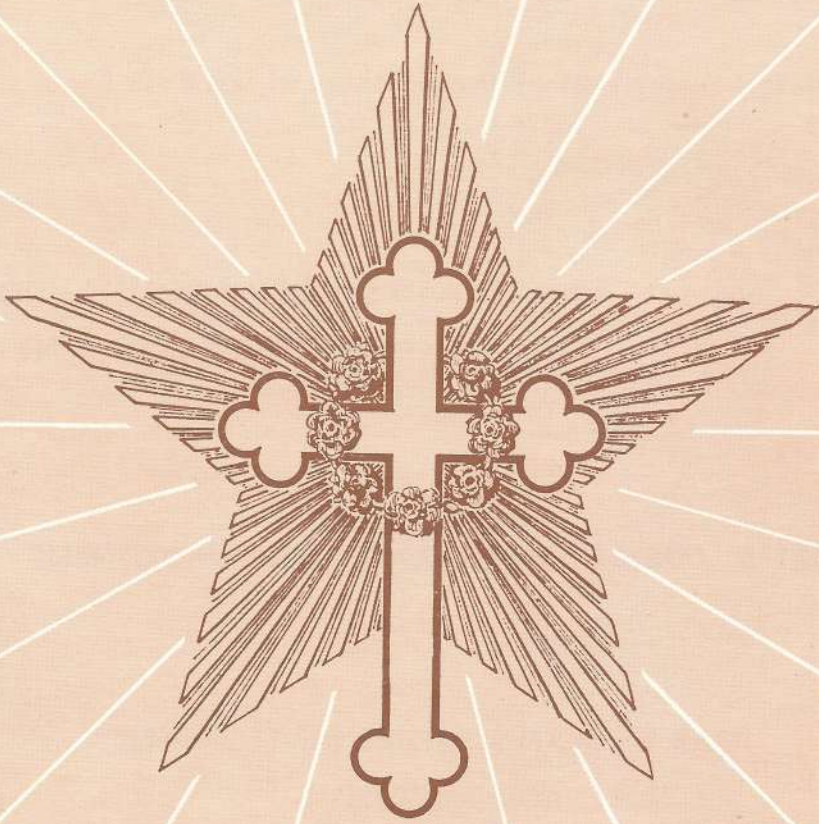


October, 1975 50¢

RAYS from the Rose Cross



*The
Rosicrucian Fellowship*



THE ROSICRUCIAN COSMO—CONCEPTION

By Max Heindel

Initiate—Messenger of the Brothers of the Rose Cross



**PART 1: MAN'S PRESENT CONSTITUTION
AND METHOD OF DEVELOPMENT**

PART 2: COSMOGENESIS AND ANTHROPOGENESIS

**PART 3: MAN'S FUTURE DEVELOPMENT
AND INITIATION**

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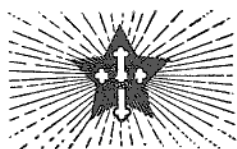
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I Am A Millionaire

I've got my name on the river,
I've got my name on the sea;
I've got my name on the skies –
They all belong to me.
I've got my name on the violets
That grow in their corner fair,
And wherever nature has planted peace.
My name is written there.

As far as my eye can travel
From where I stand to the Sun,
I've got my name on the things I see
And I own them every one!
I've got my name on the singing birds
That mate when the spring is new;
But I won't be selfish with all these things —
I'll share them, friend, with you.

There is no deed to the river,
There is no lock on the sea;
Not all the power in all the world
Can take their joy from me.
There is no fence in the heavens,
No vaults hold the sunset's gold,
And the Earth is mine, and the heavens
are mine
Till all the suns grow cold.

And though I may be a pauper
And stand in my rags apart,
I'm richer than all the kings there are
If peace is in my heart.
The stars are my thousand jewels,
And life is my bread and wine;
And all that I see was made for me,
And all that I love is mine.

—*Georgie Winfrey*



La Luna

Evening
Is falling earlier now,
How lovely,
Like a curtain upon
The stage of the day.

The day with
All its buttery goldness,
Its crisp, warm-cool air,
Is suddenly swept from view
By the deep,
Velvet-dark curtain of night,
Holding the luminous
Globe of la Luna the moon
High in the air,
Or catching her milky form
In the topmost limbs of trees;
And pouring, drenching
Like brandy laced through the branches,
Spilling in a pure white glow
Upon the Earth.

An autumn night
Is caught between summer and winter
As la Luna
Is caught between Heaven and Earth,
High in the branches of the trees.

—O'Leary Anderson

EDITORIAL



Self Reliance

When we speak of self-reliance, usually the connotation is to rely upon the little self; the outer personality. To place much reliance there, is to be disappointed and let down and to discover that we are leaning upon a broken reed. Conversely, when we lean our weight upon the Self within we are not only supported but strengthened and lifted up.

Mr. Heindel tells us repeatedly that we must learn self-reliance. We must learn of the kingdom within and constantly turn there for our guidance and help. Surely no outer source can be so reliable. "... the mystic maxim, 'If thou are Christ, help thyself,' is always sounded in the ears of those who endeavor to tread the true path." *Web of Destiny*.

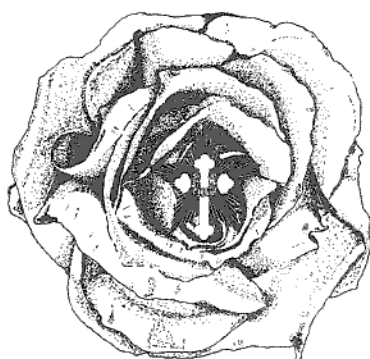
If this inner Self is more available to some than to others it is because of diligent effort to find and use it. We know how easy it is to walk in worldly paths and how gay and enticing they can appear. We also know how difficult it is to stay steadfastly on the path which leads within. However, we have all had glimpses, and more, of the beauty and succor which abide there, waiting to be called upon and used.

It seems to take us so long to learn, so many vain thrashings about in the world, before we become quiet – or desperate – enough to turn within. Often we labor under a mis-conception of self-reliance and think we must "do it ourselves," meaning our little worldly self. This course is doomed to inadequacy or failure. Our higher Self is the only sure One to rely upon. It lovingly waits, sometimes almost hidden by material desires and pursuits, for us to tire of the husks and turn within, finally learning true Self reliance.

Christ Jesus told us that the kingdom of God is within. He also told us "seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." *Matthew 6:33*

It is far from being weak to call upon this inner Self. It is, instead, wisdom and strength to do so. But true Self reliance is not found casually and sporadically in time of need. It is found by diligent, faithful, daily seeking. It must become a way of life, a ceaseless turning from the finite outer to the Infinite inner where we may abide in true Self reliance.

MYSTIC



LIGHT

Discovering Great Parallels

EVANS WATERMAN

As we gain proficiency in our ability to interpret symbolism, we soon discover numerous parallels between the teachings of the Elder Brothers and the hidden symbolical messages of the Bible. Our purpose is to identify some of the teachings that constitute these parallels. We need not search far for the first parallel. It becomes obvious when we realize that both the Bible and the Rosicrucian Fellowship Teachings are given to guide us safely into the "Mount of Illumination." They assist the Ego as he expends his efforts to gain the necessary self-control and liberation from the physical body.

Subsequently, as we view these teachings from this perspective, a great new and higher plane of instruction may be identified. We recall how the four Gospels have been depicted as "Formulae of Initiation." Hence, we perceive these teachings as relating to spiritual attainment rather than physical things or events. Furthermore, the events and people of the Bible dramatize lessons that each of us must in due time learn within ourselves. With this in mind, it should come as no surprise to discover, in the book of Matthew, a symbolic

story expressing some of these inner spiritual experiences. In this account, Matthew, the disciple of Christ Jesus, represents the *will faculty* in man that is located in the forehead, where is seated the controlling factor of the regeneration process. This corresponds to the Tyler or crossed swords of Masonry, which are also located in the forehead. Knowledge gained from this source is intended to guide our activities as we labour to live the higher life.

The Temple

To further consider these mysteries, let us direct our attention to *Matt. 24:1*, where we read: "And Jesus went out and departed from the temple." Although a simple statement, it contains a very significant key to the ensuing chapter. Two words we should examine in depth are "Jesus" and "Temple." Significantly, when we study the hidden meaning, we find that "Jesus" is symbolical of the indwelling Higher Self, or the Christ within each of us as it nears perfection. The second reference identifies our own temple that has been set aside for the avowed purpose of worshipping the true

God: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." *1 Cor. 3:16-17*

At still another place we read: "What? Know ye not that your body is the temple of the Holy Ghost which is in you. . .?"

We find the Ego with inner powers developed to the point that he is consciously active on the spiritual planes. Needed faculties have been cultivated, and the candidate has stored within himself the powers needed for service and help to others.

At this time "his disciples (faculties within; lower physical consciousness) came to him for to shew him the buildings of the temple." Here are identified the newly conscious centers, and they are enabled to experience first-hand the significance of the Ego's different bodies.

Stones

"And Jesus (the Higher Self) said unto them, see ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." *Matt. 24:2*

In the language of symbolism, stones signify "truth" as we comprehend it in this *instant* of the eternal now. However, this truth is in process of change and should not be allowed to become crystallized. We are in fact in an ever-changing environment, and what we consider truths today will eventually be thrown down in order to make ready for still higher truths of the future. We could go still further with this interpretation and in another application affirm that there will come a time when the atoms of the physical body will be thrown down because they will no longer be needed. Thus, we begin to see the great parallel between the Bible and the Western Wisdom Teachings. Is not the Bible speaking of such possibilities as Initiation and the

eventual release from the dense body?

Now that "Jesus" (or the Higher Self) is manifesting the inherent capabilities of conscious activity in the higher planes, we witness a new state of enlightenment. Consequently, we should not be surprised to discover in the third verse the Ego (or Jesus), sitting upon the Mount of Olives. *Gaskell's Dictionary of All Scriptures and Myths* suggests that "the Mount of Olives serves to indicate the ascent of the Christ soul ere it is enabled to make its final triumph over the lower limitations." Another writer states how "The Mount of Olives is the 'mount of peace' and signifies a lofty spiritual plane." In any event, we read in the third verse of *Matt. 24*: "And as he sat upon the Mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?"

These questions relate to the disciples' (or inner faculties') desire to know of the time when the stones of the physical body must eventually be thrown down. When will the end of the world come? When will everything be done away (of a physical nature), and we shall begin to exist in the higher spiritual planes of the New Jerusalem? It is appropriate that these questions should arise as "Jesus" is sitting upon the Mount of Olives. As previously indicated, the Mount of Olives represents peace and the exalted life which is attained as a result of high spiritual activity. We further observe that since these questions are valid, they are promptly answered: "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." *Matt. 24:5*

Self Reliance

It is significant that the very first answer to these questions is designed to alert the candidate to the dangers of depending upon someone else. No matter what the qualifications, we are

hereby cautioned not to listen to any *man's* claim of superiority – even if he should profess to be the Christ himself.

Beloved, as we climb the symbolic mountain in our quest for higher spiritual consciousness (i.e. as we experience resurrection of the Christ within), we may expect to be tested by imposters (and they could well be inhabitants of the inner planes) who claim great powers. As it says, many will be deceived.

Here is another great parallel, for the candidate in this Rosicrucian School is encouraged from the very beginning to stand on his own feet, rather than to depend upon someone else. Furthermore, when we have developed our vital body, we shall, as Mr. Heindel indicated, become so self-sufficient that we become God-taught and know more than all the books in the world contain. It is important that we understand how the whole emphasis is upon an *inner development*.

It is also interesting to discover another great parallel relating to the Mount of Olives, where “Jesus” and his disciples ascend the Mount. An account in Acts 1:12, where the ascension had just taken place, reveals:

“Then returned they (the disciples) unto Jerusalem from the mount called Olivet (Mount of Olives), which is from Jerusalem a sabbath day's journey.”

Jerusalem

Jerusalem, to which they would return, means that the spiritualized mind objective, or Initiation, is soon to be an accomplished fact. We may correctly assume that reference is to a very high state of consciousness. There is no doubt that this refers to an inner development when it says that the Mount of Olives “is from Jerusalem a sabbath day's journey.”

To further confirm this interpretation, let us understand that the word *sabbath* describes a state of mind. The seventh day would indicate a *perfected mind* in

contact with the Spirit within. When we keep the Sabbath Day we have become builders active in the re-construction of the Temple within, which we have often heard referred to as Solomon's Temple. This makes plain the Bible Dictionary's definition of sabbath as a state of “rest,” for *then* we are enabled to lay aside all mental worries and cares that have formerly bound us. In that state we find ample refreshment and the strength to climb on to ever greater heights.

Service

Mr. Heindel gave us food for thought when he advocated that “humility in service should be our end and aim.” This introduces the next great parallel between the Rosicrucian Fellowship Teachings and *Matthew 24*. The harder we work and serve, the more effectively we can tune out undesirable thoughts and temptations that arise to challenge us. This is not to imply that the undesirable thoughts will become non-existent. Far from it, for these temptations will be with us for a long time. It is our mission to discover how dedicated service to others short-circuits unwanted influences arising from the lower nature and renders them ineffective.

Our dedicated service awakens the heart, which explains *Matt. 23*, where the scribes and Pharisees are chastised in very strong language. The scribes and Pharisees symbolize an attitude of mind that can never understand the true meaning of religion because the heart has not become spiritually active. Thus, the outward form of religion is recognized to the exclusion of the heart, which has never been developed by altruistic service to others. When we allow such a condition to develop, our temples truly become “*tombs of the prophets*” because we have ignored the spiritual life and are conducting our worship services in a building (our temple) where the true spirit of religion is absent.

During the “Sabbath day's journey”

from the Mount of Olives to Jerusalem Christ Jesus says: "And ye shall hear of wars and rumors of wars: See that ye be not troubled: for all these things must come to pass, but the end is not yet."

Matt. 24:6

Be Not Troubled

This verse informs us that even as we travel the road to Jerusalem, we may expect troubles from the lower nature. We should take courage from the words "see that ye be not troubled" for this is an experience that each of us must endure.

Some authorities identify a possible error in the King James version, where it reads that we should "work out our salvation with fear and trembling." Some translators affirm that the statement should read: "By God's help one can overcome evil even though surrounded by fear and trembling." This describes precisely our own predicament as we journey towards the symbolical Jerusalem. Verse seven reads: "For nation shall rise against nation (i.e. we shall experience great strife within, as a new re-alignment takes place) and there shall be *famines* (caused by lack of spiritual accomplishments) and pestilences (caused by misuse of any of our faculties), and earthquakes in divers places."

This tells us, as do the Western Wisdom Teachings, that as we near the spiritual worlds we shall experience earthquakes in many areas or great shaking within.

The eighth verse tells how "all these are the beginning of sorrows." Here we are informed that there will come a time when our efforts shall begin to bear fruit, and we are able to sense our nearness to the higher worlds. We shall then realize our cramped condition in the dense body, and we shall indeed experience sorrow because of these limitations.

Here are some of the trials from within as we strive to spiritualize our own temple: "Then shall they deliver

you up to be afflicted (in the process of purification we could easily look upon it as an affliction), and shall kill you (we must be on guard that we do not die to spiritual things): and ye shall be hated of all nations for my name's sake." (The nations or faculties within which are governed by the lower nature will resist.)

Afflictions

We find in verses 6-13, "Jesus" going through a period of temptations. That is, we can expect to be tempted, and we must meet and overcome all temptations "yet without sin." We dare not capitulate to the lower nature.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations (when we contact the true Gospel of Christ, it will be preached to our nations or faculties from within); then shall the end come. (We need not look for the end of this physical affliction until we can receive the Gospel.)

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place. Whoso readeth, let him understand (if we should be tempted to use this great life force improperly, we should immediately stand in the holy place):

"Then let them which be in Judea flee *into* the mountains (those who are successfully following the Christ should make renewed effort to live the life): Let him which is on the housetop not come down to take anything out of his house (once we are beginning to successfully spiritualize our minds, there is nothing in the lower nature that we should cherish): Neither let him which is in the field return back to take his clothes." (The field and clothes there identify the site of our past earthy activities. We are now separated from this past and should not return to retrieve anything.)

Temptation

To summarize the chapter thus far, each of us, as we strive to spiritualize

our own vehicles, must undergo a period of temptations. We should expect many temptations, but they must all be overcome by service (or living the life of altruism) "yet without sin." Again, our challenge is to control our thoughts and the lower nature from within. In *Letters to Students*, No. 64, Mr. Heindel spoke of this problem. He identified another great parallel between the Teachings and the Bible when he wrote: "In the nobler war which we must wage (war over the lower nature), there can be no 'neutrality.' Either there is peace, and the 'flesh' rules us and holds us in abject subjection, or there is war aggressively waged by both flesh and spirit. And so long as we continue to live in this 'body of death' this warfare will continue, for even Christ was tempted, and we cannot expect to fare better than He.

"Preparedness" is good. It is more necessary every day, for just as a physical enemy seeks to trap and ambush a strong adversary rather than risk open battle, so also the temptations which beset us on 'the path' become more subtle with each succeeding year. . . .

"There is a way to be prepared, and it is sure: 'Look to Christ,' and keep your mind busy every waking moment when not engaged in your daily work, studying how you may serve Him. Endeavor by every available means to carry out in a practical manner the ideas thus conceived."

Again we find an exact parallel between the teachings of the Elder Brothers and the Bible.

Recorded in the remainder of the chapter is a list of challenges that must be overcome as we strive to spiritualize the dense body. Finally, the goals are realized. The study of symbolism represents a *new frontier*, and if we truly picture ourselves as vanguards or pioneers in this great work, we should expend every effort to understand the great parallel between our Teachings and the Holy Bible.

Let us give special consideration to

Mr. Heindel's words which suggest that "The more thoroughly we can attain that ideal (service to others). . . the greater we shall be in the eyes of God." In truth, the sooner it will be possible to experience within our own beings the miracle of the Resurrected Christ, which we shall, at that time, celebrate with *first-hand knowledge*.

* * *

Protection

The Sun was shining, and it was a lovely, calm summer afternoon when we got into the car and started up the mountain. The roads in those days were not the wide, paved highways we enjoy now but were rutted, dirt tracks.

About halfway to our destination, around midnight, it suddenly clouded up and began to storm. Rain and wind soon made driving hazardous and, as so often happened back then, the road quickly became slippery with mud.

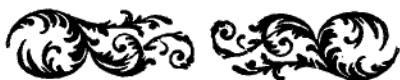
The car got into a rut and the gluey, tenacious mud held it fast. The driver maneuvered backward and forward in an effort to free the wheels from the ruts that were holding them. As he did so we failed to notice that we were gradually slipping closer and closer to the edge and a steep drop down the mountain side.

Suddenly, in the pouring, driving rain, a figure appeared on the road in front of us. "Watch out for the embankment," it called. Only then did we notice how close we were to sliding over the side.

The figure disappeared. From where had it come? There was not a house for miles around in this wild, mountain country.

The driver managed to get us away from the danger and back into the middle of the road. Humbly we gave thanks for this "invisible" helper made visible to us to warn us of our danger.

The Rendezvous



Tanya South

After all those years an urge he couldn't resist drove him back to her again. It was a long journey, slowed by indecision as to whether he had a right now to go back to her. Perhaps things weren't the same. Was she with someone else? The thought made him sick. But their separation was so final, and she had a right.

He stood again in the room he had built for them and looked about. The unfamiliar rearrangement of the furniture surprised him. But then she had always leaned toward change. The drapes were not the same. They were new and green now instead of gold. The entire color scheme of the room was different. Well, it looked all right, he supposed. Anything she ever did looked all right. But of course he didn't approve. He was always slow to get used to things.

But he loved her. Yes, he still loved her in spite of that long separation. He guessed he'd never get over that. Never in all the lives to come.

Still, she had no business wasting her money on new drapes. The old ones were good — could have lasted her a lifetime. He'd left her enough insurance to live on, but if she were going to squander it needlessly, she could end up on hard times. That was unthinkable. He was no longer around to look after her. She was so like a child. Always had been. He could remember when he'd first loved her, he'd called her his golden child. Ah, so long ago. And now no longer golden, but silver.

Well, perhaps not always a child. There had been times, during the fifty-odd years of their marriage, when she

had seemed the parent and he the child. Marriage was a sensible institution. The good Lord knew only too well the nature of his creations.

Come to think of it, he still wasn't too sure how this crazy separation had happened. He'd had a sudden terrible pain around the heart, and all at once he'd been transported from the living to what certainly seemed to him a greater living.

But the tragedy of it was that she could no longer see him, until after she had gone to sleep. Sometimes sleep eluded her. He had remained with her at first, worriedly treasuring her with a tenderness greater than he had ever felt before, and grieving that she could not see him in the true light of his greater life. It took time, that great healer, to ease her unbearable yearning for him, her dependence on him.

With her lessening of agony he too relaxed. Slowly he learned where other friends and relatives were. Life on the inner plane wasn't so vastly different from what it had been in the physical. The folks he had shunned then he shunned again. The interests he had awakened before his departure drew him to channels for learning and improvement here also. There was evolvment just as much, and intensity. It was just that sometimes a curiosity about her would overwhelm him, and he'd float back just to look at her again. He'd lay a gentle hand on her shining hair, bend to kiss her cheek, now so wrinkled.

There, she was home. He stood looking at her with an increasing renewal

(Continued on page 451)

Preventing Poverty



Dagmar Frahme

A Spanish scholar of the twelfth century depicted seven steps in what he called "the ladder of giving." The first and lowest step, he said, is to give, but reluctantly. The second is to give cheerfully, but not in proportion to the need. The third is to give cheerfully and in proportion, but not until asked. The fourth is to give cheerfully, in proportion, and without being asked, but yourself to put the gift in the poor man's hand, thus making him feel ashamed. The fifth is to give in such a way that the recipient does not know who you are. The sixth step is to give in such a way that you do not know him, and he does not know you. The seventh, and most worthy, step is to "anticipate charity by preventing poverty."

Prevention of poverty means that gifts are given before need becomes acute. Prevention of poverty implies equitable distribution. An equitable distribution of the world's goods has been an objective of some far-sighted men throughout history. What about an equitable distribution of other factors, however, such as the millions of *selves*, who make up the world's population?

Forms of Poverty

Poverty exists in many forms, of which material poverty is the most obvious but by no means always the most tragic. Loneliness, or poverty of friends, for instance, can be far more pitiful. The recluse with all his gold is not as fortunate as the poor man whose material lack is softened by the affection of those who truly love him. Poverty of friends often parallels poverty of the heart; people who cannot feel affection for others do not inspire it for themselves. People who are so

hardened that they will not lend a hand to others in distress may well find themselves without support in their own times of trouble.

Poverty of joy is another unenviable condition. There are those among us who seem to have no *lightness* within — no spark of response to the gaiety or the humor of life. They may be — they often are — hard workers, plodding along intent on their jobs and meeting their responsibilities. They do their work gloomily. Their very existence is one of drudgery. They completely miss the cheer, the very *enchantment*, which life, even with all its straitened circumstances, offers to those Egos who can respond.

Far worse than cheerlessness is poverty of hope — or despair. More lives than we dream of are lived in despair — without love, without joy, without hope. A recent study among psychiatrists determined that 80% of all human beings contemplate suicide at one time or another. Although this huge figure hardly seems credible, the phrase "lives of quiet desperation" undoubtedly does apply to hundreds of people we pass unthinkingly in stores and on streets every day.

Cultural Poverty

Then there is a condition we might call cultural poverty — a lack based not on financial inability to enjoy and profit from fine art, music, and literature, but on a disinclination to do so. There are people whose "cultural life" consists almost solely of banal television offerings, blatant rock music, murder mysteries, and magazines of questionable worth.

In addition, many modern contributions to the fields of art and literature which *are* considered of cultural merit are degrading and derogatory in nature. There is a pronounced tendency to portray the shady side of what is instead of the beauty of what is or the sublime essence of what is to come. The function of art is to uplift – to present mankind with depictions of ideals toward which to aim. In contrast to that, we need only take the example of modern literature. So much even of that which has won high critical acclaim is predominantly a restatement of the violence and the many moral depravities and psychological ills which seem to abound among the human race.

In this context, it is also noteworthy that a poverty of imagination, or creative impulse, seems to afflict many people in the world today. Too many among us seem more than content to accept and use what has already been created, making no attempt to contribute anything new from within themselves. This accounts for much of the so-called “boredom” from which many people claim to suffer.

Poverty of Spirit

Then there is a type of poverty which most of us endure to some extent—the poverty associated with our various vehicles. Few there are whose physical and vital bodies are in perfect working order, whose desire vehicles are under complete control of the Higher Self, and whose minds have developed beyond the ability to manifest what, for want of a better term, might be called “average human intelligence.” There are very few renaissance men proficient in a broad range of subjects.

The most pitiable type of poverty is that of the Spirit. The Light of Spirit burns in every human being, but still very, very feebly in many. Their immersion in material existence is almost total, and they cannot or will not give credence to anything beyond the range of their five senses. True, the last decade

has seen some startling changes in this regard, and the next few generations to return to earthly re-birth most likely will include many Egos with keen spiritual insight and perception. Nevertheless, the pull of the material is still too strong on the world stage. More often than not, material prosperity indicates spiritual poverty.

Preventing Poverty

If we are going to give so as to prevent poverty, we see that there are many areas in which to work. Giving of physical *things* is just the beginning. The prevention of all types of poverty other than, perhaps, the purely material involves the giving of *ourselves* in one way or another.

To prevent loneliness, obviously, we must give of our friendship, even if at first the offer of friendship is rebuffed. The very people who maintain a “don’t touch me” attitude with regard to their fellow men, and who are the most uncongenial toward them, are the ones who most need and yearn for companionship once that surface veneer of isolation is stripped away. It is not enough to take the easy route of friendship with those with whom we are in accord. We must also take the extra step – or many extra steps if need be – in the direction of Egos who are alone and lonely. As students of the Rosicrucian Philosophy we know very well that within the most “unlovable” person lies the essence of the lovable. We can do much to help such an Ego bring forth this essence. We must care enough to make the effort, however, and we must not be easily discouraged and refuse to try again if it does not succeed the first time.

Poverty of Joy

To prevent poverty of joy we must learn to dispense good cheer wherever we go. This has nothing to do with questionable jokes, raucous laughter, slapstick behavior, or any other form of contrived humor. This has to do with the spontaneity of natural cheerfulness that

all Western Wisdom students, by virtue of the Teachings if for no other reason, should feel within themselves. Naturally we are all subject to "downs" as well as "ups," but increasing understanding of the Teachings should give us cause and foundation for continuing joy. It is often observed that a little thing like a smile to a passing stranger can brighten his whole day. If we multiply that by the many smiles we can give and the many cheerful remarks we can make during the course of each day, we can easily see how much "brightening" each one of us alone can give to the world.

Prevention of the poverty of hope is even more urgent. The cheerless person, other things being equal, at least continues to do his work and meet his responsibilities. The desperate person, who sees no hope for either present or future, may get to the point at which he does nothing. Then regression is his only alternative. Nothing so congeals the desire currents, making any kind of action impossible, as do despair and fear.

Under these circumstances, the giving of self is most important. The spoken word and the printed page do not easily reach the person who has succumbed to despair. Words have become largely meaningless to him. It is now necessary, by action, to show him that there is every reason for hope and that his situation, however inauspicious it may seem, can be improved. By our action, too, we must show him that he can, and must, help himself rise above his misfortune and make something of himself and his life.

Creative Poverty

The best way for us to help against imaginative and creative poverty is to give the gifts of example and education. Everyone must develop creative abilities for himself, but as long as he remains content solely to view, listen to, or use the products of other people's musings without making unique efforts of his own, he will never learn to become a

creator. If, by watching others initiate and produce something new, he finds the prospect of doing the same thing himself appealing, he has taken the first step in the right direction.

Most young children are innately curious and imaginative. If permitted to indulge their curiosity under circumstances that are safe, they will soon begin to strengthen imaginative and creative faculties. If they are constantly inhibited with a chorus of "don'ts," or if toys and so-called entertainment are handed to them ready made, imagination and curiosity gradually become stultified. Re-awakening of these faculties in adult life is then far from easy.

Gift of Self

The gifts we can give to prevent the poverty of illness go far beyond the tender, loving care of the sick. People must be made to understand the cause of illness, which is violation of natural law, and encouraged to live pure and righteous lives in order that they may purify and strengthen their vehicles. The final effort must come from within each Ego personally, but we can provide incentive by the example of our own lives. Whatever we can do to help handicapped people achieve in life to the full extent allowed by their limitations is also very important. Seeming miracles have been wrought by physically and mentally retarded people lucky enough to have had encouragement and assistance from their more fortunate brethren who have cared enough to help them learn to help themselves.

Enthusiasm

Enthusiasm is a gift with which we should be particularly lavish. Enthusiasm is contagious, just as is melancholia. Enthusiasm can help prevent many of the types of poverty which we have mentioned. Enthusiasm routs despair, induces joy, relieves loneliness by attracting followers, and encourages creativity. The more enthusiasm we can display for whatever we are doing, the more it is bound to rub off on others. If

our work is worth doing at all, it is worth doing enthusiastically. How much greater the achievement and how much lighter the atmosphere in a room full of enthusiastic people than in a room full of gloomy ones!

Kindliness, sympathy, courtesy, respect, tolerance, patience – all these are gifts we can give in abundance. They cost nothing, but are a far more satisfactory offering than things which money can buy because they are of the substance of the giver himself. Sometimes, all we can do in a situation is to be a sympathetic listener, or to say a kindly word of encouragement. Sometimes all we can do is be courteous in an atmosphere of rudeness, or show respect to the divinity within while others decry the unprepossessing exterior. Sometimes all we can do is tolerate hostility and say a quiet prayer that the Light may shine upon the hostile ones. Sometimes all we can do is be patient – with the times, the customs, the people, and ourselves.

Always, however, we can give the gift of love. This is the hardest gift to give consistently, but the one we must learn to share in fullest abundance. "Be ye kindly affectioned one to another with brotherly love." "Let love be without dissimulation."

Spiritual poverty, in the final analysis, must be conquered by each individual Ego within himself. The living example of those who are beginning to see the Light and who understand its promise, however, can do much to generate response in people not yet so awakened. As those whose spiritual eyes are opening fill the world with ever more of the very gifts of self that we have enumerated, the chorus heralding the joy of spiritual awakening on the part of millions of other Egos will begin to swell. The more we give of the Spirit, the greater will be the response from the Spirit. It cannot be otherwise.

Hoarding

Finally, there is a very insidious form of poverty that can afflict every one of us, and has harmed untold Egos of

material and intellectual bent. That is the poverty that results from hoarding. The more that is tucked away unused, or used selfishly, the greater the degree of poverty.

The miser so fears want that he hoards all that he has. The wealthy philanthropist gives of his wealth, but retains more than enough with which to enjoy the "good life." The poor widow gives her mite and continues to wear her old, threadbare coat. Of the three, she is the most richly blessed.

This is true even more of the gifts of self. The more of ourselves that we hoard within ourselves, the more we shut ourselves off from our contemporaries and turn deaf ears and closed eyes to their needs, the poorer we become. Only as we turn outward – giving what we have received, sharing what we have learned, building our creations for others upon the foundations of our studies, transmuting our sorrow and suffering into sympathy and compassion for our fellow men – will we build up the wealth of spiritual power that will be ours to keep throughout eternity.

* * *

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. He that would be happy, let him remember that there is but one way – it is more blessed, it is more happy, to give than to receive.

—Henry Drummond

When you eat, always keep in mind that all food produced on this earth is grown or comes into being through the material of the earth. This planet is the body of the great Spirit, Christ, who gives the life force that makes the grain grow, and each thing that has life in it to move, including ourselves. When we eat, we are eating of His life. Let us be thankful when we partake of His life.

A Perfect Balance

Felicia Boyd

When we study the Divine Plan as it unfolds itself before us in the heavens each month, we cannot help but see through all complexities of detail one aim that stands paramount: the attainment of balance between the positive and negative poles of being – Spirit and matter, Life and form, Creator and created. When Man, the immortal Spirit, became so completely involved in form as to identify himself with the body in which he dwelt, he tipped the balance in his own being to the negative, or form, side. As a consequence, the vehicles, so laboriously built through the ages to be his tools in dealing with the problems of physical form have themselves become his problem. The confusion now existing in his world is only the reflection of the confusion he has wrought by giving the lower nature and personality the place in his consciousness which should be occupied by his eternal self, the divine Spirit.

The purpose of the Western Wisdom Teaching is to help us recognize and correct this unnatural state so that the equilibrium lost for so long may be regained. It is only when we, as Spirits, begin to strive consciously for mastery over our vehicles that we discover how much power we have delegated to the self-seeking lower nature, and what a strong and subtle influence it wields over the mind, the very instrument we must use in regaining our balance.

St. Paul said: "I delight in the law of God after the inward man, but I find another law warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." The law of sin in our members is nothing more or less than the frightful desires and habits we have formed in this and previous lives and which determine the quality of our

vehicles. These can be better changed by following the precepts given to us by Christ Jesus.

The phase of purification is accomplished through the work of Venus, ruler of Libra, the sign of balance, by separating good from evil and conserving the good. The physical correlations to this sign in the body are the kidneys and adrenal glands. The chemical balance of our body is maintained in exactly the same manner: harmful elements are filtered and expelled from the blood stream and needed elements conserved. The adrenal glands, when functioning properly, create physical and psychological balance through each organ and its processes. This physical process of purification reveals to us how we should go about the work of purifying our inner life and balancing the various elements in our nature, by cleaving to the good and filtering out the evil in our being. The action of the Venus ray tells us that love and purity together are criteria that can be used to distinguish between the true and the false, and that they are, therefore, necessary elements of judgment.

Justice

Justice is portrayed as a seated figure upon a throne, the back of which rises in the form of two columns. Justice is crowned and carries in her right hand a sword and in her left a pair of scales. It teaches that only balanced forces can endure and that eternal Justice destroys that which is unbalanced. Justice is blindfolded, so that the visible shall in no way influence decision, indicating that more than the ordinary senses is needed to administer justice and attain balance.

In Masonry, justice is a figure

raised upon a dais of three steps, or the 33rd degree of the Master Mason; this represents the Christ, Who in three days raised the Temple of His body from its earthly sepulcher. This teaches us that we must raise our consciousness from the earthly to the Christ consciousness.

When we attempt to put good judgment into effect as rules of conduct, we become acquainted with the particular disciplinary needs of our individual desire body. Since the desire body is the body of action, no action can be put into effect without its aid. When we endeavor along spiritual lines we find this vehicle continually balking against the orders of the will, either through rebellion – the undisciplined Mars force, – or through inertia – the lack of Mars force. As long as the desire body is controlled by Mars we are “under the law” and cannot escape retribution. When love directs the Mars energy in us and *poise* takes the place of undisciplined action, we liquidate our debts and are freed from the evil that continually besets our path. Inner and outer balance results in wholeness: the union of the three-fold being of man.

As God is impartial Power, giving to *all* creation His exquisite equilibrium which sustains the Cosmos, so too does man work and at last realize his divine estate as a Son of God. Thus he experiences the Christ within himself, achieving balance and harmony. The lower self of senses is brought into equilibrium with the Higher Self by balancing the heart and head through the will. Thus reformed, man gains the refinement which creates positive soul force.

Creative Ego

The Ego uses the forces of the Spirit to create, be it in the making of a house, ship, dress, song, or poem. Balance implies activity, not apathy. To achieve balance we must cease to criticize the imperfection of our fellow man. How imperfect *we* must appear to the great Hierarchic Beings whose task

is to guide and encourage our evolution with unending love and compassion. The will must be strengthened to gain spiritual power. Spiritual power is retained in silence. To still the unruly member of our being, the tongue, requires an act of will power and builds spiritual strength. We judge one another by virtue of our own actions. We view our brother through our own aura. If we are honest, we will trust him. As the gamut of all our emotions and characteristics is viewed through the window of the aura, it is reflected back to us, attracting either positive or negative conditions.

If we set our sights toward good, we will see the ultimate good in all men and conditions. When we strive for perfect balance, we will cease to see the mote in our brother's eye and see only the divine reflected in him. Thus we deprive the forces of darkness of power with which to work against the forces of Light. Unbalanced forces will perish in the void.

Creative balancing power manifests in cooperation in the Cosmos, without which the planets would never maintain their courses. The planets turn on their axes, move in their orbits, and maintain all other motions through the grace of God, thus creating the harmony of the spheres. The microcosm within the macrocosm must seek that which will harmonize him, enabling him to keep the spiraling course of evolution.

The exercise of self-examination is essential to progress. Good manners and refinement are also important attributes of progress which must be cultivated to help maintain poise in daily affairs. Rudeness and vulgarity are the opposing impulses. In time will be evolved that most valuable of all the Ego's possessions, equipoise, which lifts the man who has it above the surging sea of emotions into the realm of freedom and peace.

Devotion

Devotion to high ideals is a curb on the animal instincts, and generates and evolves the emotional soul. Cultiva-

tion of devotion is essential. However, in some people this is the line of least resistance, and they are apt to become mystic dreamers. The energies can then express as religious fanaticism. Also, there are some people who over-develop the faculty of discrimination, which congeals along cold, intellectual lines. The mystic dreamer, dominated by emotion, may become subject to all sorts of illusions. The intellectual occultist may end in black magic if he pursues the path of knowledge for the sake of knowledge alone.

Safe development encompasses both head and heart. When intellect alone rules apart from feeling, a dark path lies before that individual, but in the blending of head and heart true balance is attained. The scales represent thought and feeling, the head and the heart. The two pans should have exactly equal weight and thus balance. The point of suspension of the scale beam, the fulcrum, symbolizes the will-power.

As our consciousness becomes spiritualized, we become increasingly free. As we use will, we perfect our actions and attain to greater deeds of love. A state of poised power effected by equilibrium frees us from anxiety, fear, and worry.

One essential part of healthful living is proper diet. Regardless of how flawless the diet may be, however, if critical and negative thoughts and feelings fill the heart and mind chronic health problems will result.

Adaptability

We must learn adaptability, as it is indispensable to balance. Crystallization sets in when we refuse to consider other viewpoints or to adapt to progressive ways and ideas. Inflexible thoughts and habits cause imbalance, and the life becomes stagnant. We must learn to weed out the important from the trivial and to work in quiet individual ways. There is a power in example which builds the forces of balance more than words can ever do.

Is our life truly tempered with

loving, self-forgetting service, or is it sometimes tainted with egotism and self-glorification? The spiritual achievement attained from anonymous rendering of service may balance worldly fame.

Art gives a tremendous lesson in balance of form. Great works of art are achieved by perfect linear symmetry – the putting together of curved and straight lines – the masculine and feminine forces, and the synthesis of color, which is a balance of warm and cool in opposing but complementary colors such as red and green, yellow and violet. Art, music and architecture through the centuries have sought to effect man's regeneration by arousing within him a love of the beautiful.

Balanced Lives

We may balance our daily lives through the pursuit of arts, crafts, or any creative avocation, thereby balancing the hours of service and labor in the world. Physical culture and sports balance mental activity for many people. Beauty is an aspect of God. To express beauty is to express divinity. *Moral* beauty is essential in the natural unfolding of spiritual and soul development and is a delight to behold in the individual who possesses it. It is more radiant and attractive than physical beauty. Harmony is recognized as the immediate prerequisite of beauty. A compound is beautiful only when its parts are in harmonious combination, and beauty is harmony manifesting its own inherent nature in the world of form. Evil is discord working against God's laws and is termed ugly and incongruous – a result of inharmony wrought by ignorance. All evil must eventually be transmuted into good.

Let us strive in the same measure to reflect the Macrocosm song of love, beauty, and harmony within our own lives.



Our Inevitable Contributions

WILLIAM COROT

"No man," said Edward Bok, "has the right to leave the world as he found it. He must add something to it. Either he must make its people better or happier, or he must make the face of the world more beautiful and fairer to look at."

We can amend that quotation to say: "No man *can* leave the world as he found it." Every Ego, even the youngest child, has his conscious or unconscious effect on someone else and makes his contributions to one situation or another in the course of his life-time, however short. As soon as he reaches the age of understanding and reason, it is his duty to make worthwhile contributions to the world in which he finds himself. The more wisdom he can employ during his lifetime, the more far-reaching, beneficial, and permanent will be his offerings to the world.

We find it easy to criticize and condemn what other people do and have done. If we would give equal attention to our own deeds, many improvements of the world scene would come about more rapidly. History records achievements of greatness and of infamy on the part of many renowned and notorious Egos. The work of the masses of people, however, goes largely unheralded, and it is precisely this work which represents the bulk of the world development as we know it. Our Earth appears the way it does today in large part because of the effect we have on our surroundings in the context of our routine daily lives, augmented manifold by the similar effect of the millions of other Egos in our lifewave who have also spent many lifetimes upon this planet.

True, a few highly evolved Egos often do point the way, contribute an invention, or develop an idea that makes possible universal advancement in purely material or in mental and spiritual matters. Equally true, some egotistical, demented, or unscrupulous human beings have also precipitated major crises in human development. It is the degree to which the masses of men can follow in the steps of the evolved pioneers, however, and the extent to which the masses either succumb to or transmute the evil perpetrated under the aegis of the notorious, that determines the more permanent, steady, level of world events.

In sociological and political life, we know that no nation permanently rises above the heights to which the bulk of its citizens – the "average men" – attain. Great leaders and statesmen have their impact, of course, and are often responsible for the guidance that determines the direction which their followers may take. The followers themselves, however, determine the extent to which they will follow. The influence of national rulers, or of the heads of any units and organizations of society, depends upon the degree of their support – active, passive, voluntary, or enforced.

The potentials implicit in the noble philosophies advanced by the relative handful of truly wise men of the past were fulfilled only insofar as large numbers of more average men eventually practiced them. True Christianity itself, as promulgated by that great Being, Christ Jesus, is as yet only an ideal for most human beings. Its potential will be realized only when the *mass* of

humanity has evolved to the point where it can live up in practice to that ideal.

Thus, although our individual contributions may seem insignificant in comparison with those of the so-called "great men" of history, they are singly and collectively of utmost importance. The great men can only point the way to go; they cannot carry the rest of us there. Similarly, deliberate evil-doers succeed only to the extent that the rest of us permit them to get away with their machinations. What *each one* of us does has its influence in the final analysis.

Since, then, no one, at his passing, can leave the world exactly as he found it at birth, and since no one's influence is unimportant, every Ego should exercise the utmost concern and caution in deciding what his impact on the world will be, and how he will make it. Our contributions take many forms, and sometimes we do not know in advance what their ramifications may entail. What we view as a simple statement or act relevant only to a particular, minor circumstance, could prove to have decisive influence on one who listens or watches. The attitude of a single worker can sway the morale in an entire plant. The presence of a single "gossip monger" can poison the relationships in a neighborhood, and the presence of a single compassionate individual who truly cares about his fellow men can work wonders in cementing them. The difference in contributions to the general welfare likely to be made by an upright, civic-minded legislator and those likely to be made by his colleague of the "vested-interest" school of politics is obvious.

Often, it is likely to be not so much what we do, but how we do it, that turns out to be our most essential legacy to the world. Housekeeping is a common chore, and many of us are involved in it whether we wish to be or not. We do have the choice, however, of keeping a happy home for our families or of doing what must be done grudgingly and with

unpleasant countenance. A happy home exerts a salubrious influence on adults and children alike as they try to make their way in the world, and helps them master their problems confidently and tranquilly.

The same is true of our gainful employment or anything else we undertake. To do the bare minimum that can be sustained, or to labor resentfully, angrily, or sullenly, will have an entirely different impact upon our surroundings than will that which takes place when we toil cheerfully, in an attitude of dedication and service.

The use we make of our talents also determines the scope and effect of our contributions. Some of us are mechanically inclined, others linguistically, others mathematically, etc. Some are more imaginative, others more practical. All facets of ability must eventually be unfolded. Nonetheless, and although we should learn all we can in diversified areas, it is surely wasteful not to make use of those abilities in which we are already proficient, for the common good. The *way* in which our talents are used also is important. The selfish employment of musical talent as a money-making agent, for instance, with little regard for whether the type of music made is uplifting or degrading in its effect upon others, certainly does not constitute the best use of that talent.

"Either he must make its people better or happier, or he must make the face of the world more beautiful and fairer to look at." Each person who consciously endeavors to do everything he does "to the greater glory of God" cannot help but contribute to all these objectives. Doing God's work implies nothing so much as loving service to His children, which, in turn, implies improvement of their lot. When someone's lot is improved he himself often improves in one way or another. When such a transformation takes place among people, *their* contributions to humanity, in turn, also improve.

The temptation to view our individual

contributions as insignificant is great. We cannot afford to take this attitude, however, if we wish to fulfill our personal evolutionary potential or that of the race as a whole. The world is affected by each individual presence in it; how well or how poorly depends upon the attitude of that particular individual. What his peers do at any given time may determine what he is forced to do in response. It should not, however, be allowed to influence his attitude, which determines *how* he does both what he is forced to do and what he undertakes to do voluntarily.

The sincerity and dedication that should underlie our work in the world must come from within. These are the determining factors which shape most decisively our impact on the world.

* * *

THE RENDEZVOUS

(Continued from page 441)

of his overwhelming love for her.

She had stopped short inside the doorway. She stood expectant, gasping slightly, glancing about her in rising excitement. Suddenly he was startled to hear her whisper, "Johnny! I can feel you! Oh, my dearest!" Quivering violently, she dropped into the nearest chair and began a slow, tortured, throat-racked sobbing.

He knelt, his arms about her. And he thought testily, "Life! All this stupid, unnecessary, ridiculous blindness! Rot. The good Lord loves us. He doesn't want us ignorant. It's only man's floundering. Death — bah! *It's nothing. There isn't any!* Death is the dawn after the night. It's the godlight pointing out the path for us to tread, the ladder to climb. The right way is so clearly marked out for humans. All we have to do is follow it. And we'll even get other chances. Opportunities are as endless as life itself. If only they knew!"

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A Thought About Thoughts

A Student

In the last verse of Mr. Heindel's beautiful poem, "Creed or Christ," we read that human sympathy and love are the keys which are to unlock the gates of heaven and insure eternal life. The one requisite for spiritual progress is love. We read:

"There is but one thing the world
has need to know;
There is but one balm for all our
human woe;
There is but one way that leads to
heaven above;
That way is human sympathy and
love."

It is not enough to know of unbroken consciousness or to possess a thorough understanding of higher law; neither does a comprehensive grasp of the journey of the Spirit after death constitute the requirements for entry into the higher existence. Knowledge is an advantage, a pearl of great value, but first and last the bond of human sympathy must awaken in the hearts of all a realization that "our brother's keeper" is a fact and a command.

Without human sympathy, how can vast knowledge find a medium of expression? Denied a medium of expression, a medium for the out-pouring of accumulated riches in knowledge, how can it benefit? Is it not taught that the stewardship of knowledge must be accounted for, and only in equal measure is the award according to the deed?

He that received five talents in the parable succeeded, by thrift and good use of ability, in accumulating five more and was awarded the stewardship over many things, "being faithful over a few." He that received two talents

also succeeded in doubling the amount, thus meriting just praise. The steward who received one talent was afraid and hid it away for safe keeping. Even the care taken to retain that which he received was condemned, however, for sloth merits no approbation. Only growth and the development of that which is given receives the "well done, good and faithful servant."

Having all knowledge incurs a great responsibility. Even a little knowledge requires right and just usage. To use our talents for the furthering of the welfare of our fellows regardless of self-interest is the surest means of acquiring that sympathy and love which is the key to spiritual unfoldment. A love of spiritual ideals is not enough, for as the highest finds reflection in the lowest so does divine love grow and shine through the human. In the deed of kindliness, the act of mercy, the mission of helpful administration, God's love is reflected. As we lift others we lift ourselves. It is through human love and sympathy that we grow toward the higher manifestation.

Human sympathy and love are furthered through but one channel - service. Service is preached from the pulpit, is shouted from the housetops; the air itself seems vibrant with the intoning of "service." Why? Because through service is acquired the love of doing unto others for the sake of the doing, not because back of each act is the thought, "I grow spiritually by so doing." Spiritual growth is forgotten, all exercises and methods are secondary, once one has begun really to serve. In performing kind deeds for others we

forget all but the need of the one we are helping. In this lies the secret of soul growth.

In service, we strive to get the best results from our work that the welfare of our employer may be advanced. We serve because we feel prompted to give our very best in a spirit of love to the duties attending our vocation. We forget ourselves and become intent upon the welfare of another. In the forgetting of self, a great stride is made in progress. It is required of all to give of themselves at all times. The best way to do so is to forget self-interest and use our talents for the welfare of those with whom we come in contact. By forgetting self we begin to draw nearer to our fellow beings and respond to their struggles. We find opportunities to lift a burden here, to cheer a bit there, and thus is the bond of human sympathy established. Sympathy is akin to love. In fact, sympathy is the highest expression of love, is in love, is love.

The mother forgets herself in the care of the young babe in her arms. She feels every hurt and every cry or need of the child. Her interest is centered upon the welfare of the child, and such is her awakened sympathy and love that all children bring a kindly smile to her face and an outpouring of love and care.

Serving really means doing that which is nearest at hand to the best of our ability, and in a spirit of doing unto another. It is true we cannot all be teachers, doctors, nurses, or of some other profession that will give constant opportunity for "doing unto others," but whether we are clerk in a store or an engineer at the throttle of a fast express we are servants inasmuch as our fellows are dependent upon us for our particular contribution. The spirit in which we serve determines our growth. If the clerk exhibits a suit or hat in a courteous manner and makes every effort to fulfill the needs of the customer, not because of the material

recompense but because the customer is dependent upon his judgment and fairness to receive the best obtainable, this clerk serves both God and man. Be the act however small, it is equally pleasing in the sight of God if the spirit prompting the deed is the spirit of "doing unto others."

The need to serve is keenly felt by the aspirant seeking to unfold latent potentialities. Every aspirant endeavors faithfully to forget himself and be the servant of all men. There is a force which can be used by all to serve others. In this force, the unfolding of all latent powers is possible. By the use of this force, our fellow beings are benefited. This force is thought force.

We learn from the *Cosmo* that thought forms are within and are being continually projected upon the desire body in an endeavor to arouse feeling which will lead to action. We learn that reason ought to rule the lower nature and leave the Higher Self scope for the expression of its divine proclivities. We also know that habitual thought has the power to mold physical matter, for the nature of the sensualist is plainly discernable upon his coarse and gross features, just as the features of the spiritually minded are delicate and fine.

The power of thought is still greater in its potency to mold the finer vestures. Thoughts of fear and worry congeal the desire currents. It is equally certain that by cultivating a happy, optimistic frame of mind under all circumstances, we can attune our desire bodies to any key we wish. After a time that will become a habit. It is much more difficult to hold the desire body down to definite lines, but it can be done, and the attempt must be made by all who aspire to spiritual advancement.

Thus, thoughts are things. Knowing the power of thought, we become stewards of our thought forces. As we use them for good or evil, for self or others, we merit a corresponding reward. As we sow we reap. The thought form sent out returns to the originator, bringing

the record of the journey. It is imprinted upon the negative atoms of the reflecting ether of its creator's vital body where it forms that part of the record of the thinker's life and action which is sometimes called the sub-conscious mind. The power of thought lies in repetition. Habitual thought has power to change even physical matter.

Since we possess a force which needs only control and sufficient intensity to become dynamic, we are required to account for our use of it. Either the development of thought force is dormant or it grows, becoming good or evil according to our will. To unfold the dynamic potentialities requires constant effort. Constant effort and sufficient intensity and purpose are needed to gather scattered thought forces and mold a vibrating form potent with dynamic energy and capable of doing the will of the creator.

By sending thoughts of hope and cheer to others we not only surround them with promptings of good will but, through repetition, are able to establish a bond whereby our thoughts are received and acted upon. The healing power of thought gives vast opportunity for service through the sending of thought forms vibrant with divine healing power.

Thought force must be concentrated and controlled. There must be intensity and great power back of the thought form projected.

Loving thoughts constantly going out on errands of God's service in time become dynamic and are at our command to use for others. The return of these forms will so increase the radiance of our auras as to attract the Great Ones. With this power we are channels for their great work. By using our thought forces to uplift others we uplift ourselves. Through love and sympathy we so radiate God's light that our very presence becomes a living testimony of our Father.

Groups in Other Countries

LATIN AMERICA

ARGENTINA

Buenos Aires:—Castilla 118; Suc. 6
Buenos Aires:—Ave. Carabobo, 836
Cordoba:—Calle 1 No. 40; B. Yapeyu
Cordoba:—Gomez Pereyra, 3195
Corrientes:—Casilla 118
Formosa:—Casilla 95
Formosa:—Moreno, 979
Rosario:—Calle Santa Fe, 2450
Salta:—Casilla 238
Tucuman:—Casilla 81; Suc. 2

BRASIL

Sao Paulo:—Sede Central do Brasil
R. Asdrubal do Nascimento,
196 - Caixa Postal 7962
Sao Paulo—Penha: R. Cirene Jorge
Ribeiro, 188
Sao Paulo - Lapa: R. Joao Anes, 18
Sao Paulo - Santo Andre: R. Dr. Cesario
Bastos, 366
Sao Paulo - Sao Jose dos Campos:
Caixa Postal 369
Sao Paulo—Piracicaba: Rua do Rosario,
1331
Rio de Janeiro: R. Jose Bonifacio, 1035,
Apto. 204 - Todos os Santos
Porto Alegre: Rio Grande do Sul R.
Santana, 1021

CHILE

Santiago:—Casilla 9154
Vina del Mar:—Ave. Maruna, 970

COLOMBIA

Bogota:—Apartado Nacional 2127

COSTA RICA

San Jose:—Apartado 6239

CUBA

La Habana:—Santa Amelia, 22114; Aroyo
Naranjo

ECUADOR

Quito:—Salinas, 446

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Asuncion:—Washington, 673

PERU

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MAX HEINDEL'S MESSAGE

The Bow in the Cloud

(Concluded)



In the first place, the rainbow never appears at noon; it always appears after the Sun has passed downward and has traversed more than half the distance from the meridian to the horizon. The closer the Sun is to the horizon, the larger, clearer, and more beautiful the rainbow is. It never appears in a clear sky. It usually has a dark and dreary cloud as background, and it is always seen when we turn our faces from the Sun. We cannot look toward the Sun and the rainbow at the same time. When we look upon the bow from below, it appears as a half circle above the Earth and us. The higher we get, the more of the circle we see. In the mountains, when we reach a sufficient height above the rainbow, we see it as a sevenfold circle — sevenfold like the Deity of Whom it is a manifestation.

With these physical facts before us, let us go into the mystic interpretation of the subject. In ordinary life when we are at the height of our physical activity, when prosperity is the greatest, when everything looks bright and clear to us, we do not need the manifestation of the divine Light and Life. We do not need that covenant, as it were, that God made with man upon his entry into the Aryan Epoch. We do not care about the higher life; our bark is sailing upon summer seas, and we care for nothing else.

But suddenly there comes the tempest, a time in every life when sorrows and troubles come upon us. The storm

of disaster tears away from us every physical foundation, and we stand, perhaps, alone in the world in sorrow. Then, when we look away from the sun of physical prosperity, when we look to the higher life, we shall always see upon the dark cloud of disaster the bow that stands as the covenant between God and man, showing that we are always able to contact the higher life. It may not be best for us then to do so, for we all need a certain material evolution, which is best accomplished when we do not contact too closely the higher life. In order to evolve and progress and gradually seek a higher and higher state of spirituality, however, there must in time come to us troubles and trials which will bring us into contact with the higher life. When we can look upon trial and tribulation as a means to that end, then sorrows, become the greatest of blessings.

If we sleep every night of our lives and sleep well, we do not appreciate what a blessing it is. But when we have been kept awake night after night and have craved sleep, then when it comes with its corresponding rest we realize its great value. When we are in health and feel no pain or disease in our bodies, we are prone to forget there ever was such a thing as pain. But just after recovering from an illness, or after we have suffered much, we realize what a great blessing health is.

So in the contrast between the rays of the Sun and the darkness of the cloud, we see in the latter the bow that beckons us on to a higher life. If we will only look up to that, we shall be much better off than if we continue in the paths of the lower life.

Many of us are prone to worry over little things. This reminds me of a story recently printed in one of our papers of a little boy who had climbed a ladder. He had been looking up as he was climbing, and had gone so far up that a fall would have meant death. Then he stopped and looked down, instantly becoming dizzy. When we look down from a height, we become dizzy and afraid. But some one above called to him and said: "Look up, little boy. Climb up here, and I will help you." He looked up, and at once the dizziness and fear left him; then he climbed up until taken in at a window.

Let us look up and endeavor to forget the little worries of life, for the bow of *Hope* is always in the cloud. As we endeavor to live the higher life and climb the sublime heights toward God, the more we shall find the bow of peace becoming a circle, and that there is peace here below as well as there above. It is our duty to accomplish the work we have to do in the world, and we should never shrink from that duty. Still, we have a duty to the higher life also.

We should remember that we each have within a latent spiritual power that is greater than any worldly power, and as it is unfolding, we are responsible for its use. To increase that power we should endeavor to devote part of our leisure time to the cultivation of the higher life, so that when the cloud of disaster comes upon us, we shall by the aid of that power find the bow within the cloud. As the bow is seen at the end of the storm, so when we have gained the power to see the bright rainbow in our cloud of disaster, the end of that disaster has come, and the bright side begins to appear. The greater the disaster, the greater the needed lesson.

When on the path of wrong doing, we sooner or later are kindly but firmly whipped into line by the realities of life and forced to recognize that the path of truth is upward and not downward and that God rules the world.

* * *

The Dangers of Incense

When one burns incense in a room, the smoke and the odor which we see and sense are material of such density that they may be made use of by certain classes of spirits, which are attuned to the vibratory rate of the incense that is being burned. When a reputable occultist who has evolved the spiritual sight and is able to see the various entities in the invisible world has compounded an incense which he finds offers a vehicle only for spirits of a helpful nature who incline to raise the vibrations of those who breathe the incense and the spirits with it, then it may be an aid during periods of prayer to raise the consciousness of the devotees to a union with the divine.

But if, on the other hand, the incense has been compounded by someone ignorant of occultism, perhaps by one who has a selfish motive in view, then it is a vehicle for spirits of a similar nature who clothe themselves in the smoke and odor, enter the bodies of those who are present where the incense is being burned, and incite them to acts of debauchery and sensualism. The Chinese punk sticks are good examples of this variety. It is also possible that when this practice has been indulged in for some time, the obsessing spirits may obtain such control over their victims that they will incite them to frenzy, causing them to exhibit the symptoms of epilepsy, also frothing at the mouth, etc., or they may interfere with the bodily movements in a manner similar to that exhibited in the so-called St. Vitus dance. Therefore the practice of burning incense is very dangerous, and ought to be strenuously discouraged.

—Max Heindel

Studies in the Cosmo-Conception

Lead Us Not Into Temptation

Q. How does the Lord's Prayer apply to the desire body?

A. The part of the prayer for the desire body is, "Lead us not into temptation." Desire is the great incentive to all action.

Q. Is this not good?

A. In so far as the actions subserve the purpose of the Spirit, it is good; but where the desire is for something degrading, something that debases the nature, it is indeed meet that we pray not to be led into temptation.

Q. What are the great motives that spring from desire?

A. Love, Wealth, Power, and Fame! These are the four great motives of human action. Desire for one or more of these is the motive for all that man does or leaves undone.

Q. How did man acquire these motives?

A. The great Leaders of humanity have wisely given them as incentives to action that man may gain experience and learn thereby.

Q. Then the aspirant may continue to use them?

A. Since they are necessary, the aspirant may safely continue to use them as motives for action, but he must transmute them into something higher. He must overcome with nobler aspirations the selfish love which seeks the ownership of another body, and all desires for wealth, power, and fame for narrow and personal reasons.

Q. What should be the love ideal of the aspirant?

A. The Love for which he must long is only that which is of the soul and embraces all beings, high and low, increasing in proportion to the needs of the recipient.

Q. What kind of wealth is he permitted?

A. Wealth which consists solely of abundance of opportunities to serve his fellow men.

Q. Should he long for power?

A. Only for that Power which makes for the upliftment of humanity.

Q. Dare he desire fame?

A. Only such Fame as increases his ability to spread the good news, that all who suffer may thus quickly find solace for the heart's grief.

Q. What is the prayer for the mind?

A. "Deliver us from evil." Mind is the link between the higher and the lower natures. Animals are permitted to follow desire without any restriction whatever. In their case there is neither good nor evil because they lack mind, the faculty of discrimination.

Q. How does mental status manifest?

A. When the link of mind becomes allied to the Higher Self and does its bidding we have the high-minded person. On the contrary, the coalition of the mind with the lower desire nature produces the low-minded person.

Q. How does this prayer apply?

A. The meaning of this prayer is that we may be delivered from the experience resulting from the alliance of the mind with the desire body with all thereby implied. (Ref. *Cosmo*, pp. 463-465)

WESTERN WISDOM BIBLE STUDY

Jesus Walks on the Water

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying It is a spirit; and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid. *Matt. 14:22-27.*

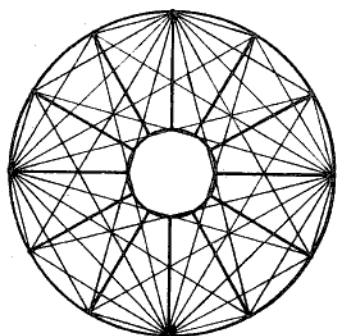
For most people there is but one world: the material, physical world in which they can see, hear, touch, taste, and feel. The more enlightened person, however, knows that higher worlds of finer substance exist, and that we are now being prepared to live in them in the future. Much of the teaching of Christ Jesus pertained to future conditions wherein we will function in more ethereal states of matter, as He did at the time He was upon the Earth.

The vehicle which humanity began to evolve through living the life of love and service as taught by Christ Jesus is the soul body, and He emphasized the importance of acquiring this luminous "golden wedding garment" by numerous veiled references to it in His parables, etc. Interpreting the above passage from the esoteric viewpoint, we would understand that He is assisting His disciples into the invisible realms, away from the multitudes, indeed, in the soul body, which is spoken of as a "ship." Only the vanguard of humanity, such as the

disciples, had soul bodies at the time of Christ Jesus, and the multitude could not follow into the invisible realms for lack of a suitable vehicle. Then, "He went up into a mountain apart to pray," which may be interpreted to mean that He withdrew into a high state of consciousness to prepare for work on the inner planes with His disciples.

The disciples, not being thoroughly trained in functioning on the inner planes, were having their difficulties, and their "ship" was "tossed by the waves" of the desire world. The desire world, particularly the lower regions, is a turbulent place for those not fully prepared to function there, but Christ Jesus, with His power over all conditions, was able to bring harmony wherever He chose. His ability to "walk on the sea" indicates that He had entirely mastered His desire nature, the goal set for every spiritual aspirant.

Among the first tests given the neophyte on the inner planes is that in regard to fear. Many experiences of various kinds are given to train the aspirant not to fear, for until he has conquered this emotion to a considerable extent he cannot cope with the beings on the invisible planes. Some of these are exceedingly repulsive and dangerous in appearance, but may easily be kept in their places by an attitude of *poise* and *faith*. "Perfect love casteth out fear," and as we evolve the soul body through love and service we automatically dispel the lower emotions. An inner realization of the Christ Presence leaves no room for negative feelings, for the Spirit responds to the assurance of the words: "Lo, it is I, be not afraid."



ASTROLOGY

Creative Astrological Analysis

Aspects

Karl Kleinstick

NOTE: Some of the material in this article originally appeared in the March and April 1975 issues of the "Rays" under the title, "The Quintile Aspect." However, this article contains additional information and amplification of some of the points made in the former article.

All of the aspects in use in astrology today can be obtained by dividing the circle of 360 degrees by an integer and taking either the result or its supplement. Let us review all the currently used aspects and see how this works out: conjunction - (0 degrees) the circle divided by 1; sextile - (60 degrees) the circle divided by 6; square - (90 degrees) the circle divided by 4; trine - (120 degrees) the circle divided by 3; opposition - (180 degrees) the circle divided by 2; semisextile - (30 degrees) the circle divided by 12; decile - (36 degrees) the circle divided by 10; nonagon - (40 degrees) the circle divided by 9; semisquare - (45 degrees) the circle divided by 8; quintile - (72 degrees) the circle divided by 5; tridecile - (108 degrees) the supplement of the circle divided by 5; sesquare - (135 degrees) the supplement of the circle divided by 8; biquintile - (144

degrees) the supplement of the circle divided by 10; quincunx - (150 degrees) the supplement of the circle divided by 12; vigintile - (18 degrees) the circle divided by 20; quindecile - (24 degrees) the circle divided by 15; septile - (51.5 degrees) the circle divided by 7. The parallel is not obtained by a division of the circle, but occurs when two planets are the same distance from the celestial equator.

The above method of obtaining aspects theoretically can yield an infinite number of aspects, for there are an infinite number of integers with which to divide the circle. But we can see that as we divide the circle by increasingly larger integers, the resultant aspects are closer and closer together. Below is a table showing the circle divided by the numbers one through twelve and the number of degrees each aspect is away from the next one.

1. - conjunction - 360 - 180
2. - opposition - 180 - 60
3. - trine - 120 - 30
4. - square - 90 - 18
5. - quintile - 72 - 12
6. - sextile - 60 - 8.5
7. - septile - 51.5 - 6.5
8. - semisquare - 45 - 5

- 9. - nonogon - 40 - 4
- 10. - decile - 36 - 3.3
- 11. - no name - 32.7 - 2.7
- 12. - semisextile - 30

From the galaxy of possible aspects, we must determine which ones are useful in astrological work. Otherwise, we shall find that it is possible to have an aspect from each planet in the horoscope to every other one, making analysis a hopelessly complicated mess. It is logical to suspect that the aspects obtained by using smaller integers are more potent in their net effects than those obtained by using larger ones. It is further reasonable to assume that there must be a point beyond which the potency of an aspect becomes quite secondary in relationship to free will, other more powerful aspects to a planet, and the house and sign position of a planet. This renders the use of such an aspect relatively meaningless, because it would be subject to so much qualification. But we need to find some method whereby we can discover where this cut-off point should be placed.

As it is true that aspects become less potent as they are obtained from larger integers, so it is also true that each aspect in itself is more or less potent in its individual effect according to how far it is from exact. That is, each aspect has an "orb" within which it is considered to produce a valid effect when two planets are so placed. The closer to the exact degree of an aspect two such planets are, the more powerful is the effect of that aspect, while the closer to the outside limit of the orb they are, the less powerful the effect of that aspect. Once again, there is a point beyond which the effect of an aspect becomes so weak that it is negligible. And once again, there is the question of establishing what the outside limit of an orb should be.

By using both of these considerations together, we will find the solution to both problems.

If we used only the conjunction in a horoscope, we would be considering only the most powerful astrological configuration. To be consistent with such a practice, we also would have to allow only a very narrow orb of influence. If we allowed a wider orb, we would be admitting weaker influences and then would be justified in also allowing aspects that were weaker in net effect. Considering that the conjunction derives from the integer, we should also allow an orb of only one degree. If we used conjunctions and oppositions in the horoscope we could allow an orb of two degrees; using conjunctions, oppositions, and trines, we could allow a three degree orb, and so on.

It is obvious that we will soon reach a point where our orbs will begin to be so large they will start overlapping one another, making it possible for a planet to be in more than one aspect relationship to another planet due to overly wide orbs. If we can find the point where this begins to happen, we will have the solutions we want.

The point we are looking for lies between the sextile and quintile. Allowing as far as the sextile aspect, we would use a six degree orb. The distance between the sextile and quintile is twelve degrees, so that a six degree orb from each aspect would just meet but not overlap. To demonstrate that this is the point we want, let us examine the case of the next higher aspect - the septile. In this case we would use a seven degree orb. Such a situation would give an overlapping area of about 5.5 degrees between the septile and sextile and two degrees between the sextile and quintile. Therefore, the highest aspect that we should use is the sextile, and the widest orb should be six degrees.

Let us state this as follows: the highest aspect whose *net effect* can be considered without undue qualification is the sextile, and the widest orb within which the net effect of each aspect from the sextile on down can be considered

without undue uncertainty is 6 degrees.

However, despite this theorem, we are going to have to make somewhat of an exception for the conjunction and opposition. Diagram 8 shows the different aspect configurations possible for a single planet. We observe that there are two possible aspect positions for the sextile, quintile, square, and trine but only one each for the conjunction and opposition. It is as if the conjunction and opposition each combined two aspects into one. As a consequence, they extend their orb of influence beyond the usual six degrees. It does not seem proper to double the orb for these aspects, as the process is not necessarily additive. An orb of eight degrees is suggested.

It seems quite reasonable that those aspects which are obtained by the use of supplementary angles are very secondary in nature.

We recall that personal planets indicate forces which are internal in man; thus, aspects between them indicate how these several internal forces relate together — harmoniously or dissonantly — in one's daily life.

Aspects from personal to impersonal planets indicate how one's individual qualities are helped or hindered by, or themselves help or hinder, the generational consciousness that one is born into, and by other forces that originate externally.

Aspects between impersonal planets of themselves do not have much importance in the personal chart since they indicate the working together of non-indigenous forces. This is not to say that such aspects have no influence over an individual, but when an individual reacts to such an aspect he is not doing so as an individual, but as a participant in a collective consciousness.

However, the above case alters when, in addition, a personal planet conjuncts one of the impersonal planets and make the same aspect to the second impersonal planet as the first one does.

In this case, the person has identified with and allied himself in some way, depending on the planet, to the external pattern. He is then more sensitive and responsive to that pattern.

Aspects from planets to the ASC, MC, and Part of Fortune are "one way" aspects. This is because these three points are not planets but abstract points in space. Consequently, they can be influenced by other forces but cannot themselves influence anything. For example, an aspect between the Sun and the Ascendant is an avenue of expression for the forces of the Sun, but the Ascendant does not act directly back on the Sun; the Sun is not an avenue of expression for the "forces" of the Ascendant. Of course, the Ascendant influences the Sun *indirectly* by virtue of the fact that it gives the latter an outlet for expression. Mutual aspects among the ASC, MC, and Part of Fortune are of no consequence.

We have six different aspects to consider, three of which obtain from odd integers and three from even. The conjunction, trine, and quintile obtain from the integers 1, 3, and 5, while the opposition, square, and sextile obtain from the integers 2, 4, and 6. The difference between these two sets of aspects can be compared to the difference between harmony and dissonance in music. The former set is the one which represents harmony, and the latter, dissonance.

We must try to stay away from the idea of "good" or "bad" in dealing with aspects. In examining music we find that both harmony and dissonance have their place, and each have their good and bad points. Harmony is pleasant to the ear and restful to the mind, but at the same time, it does not have any forward impetus or tendency to lead anywhere. It is satisfied with where it is. Dissonance is "incomplete" to the ear and agitating to the mind, but it also demands further development and as a consequence it leads somewhere.

Similarly, harmonious aspects in a

horoscope lead to experiences and situations that a person generally would consider to be "comfortable" and which do not require any great effort on his part. Since these aspects are not generally stimulating in nature, the person must himself supply the incentive which is necessary to reap the full benefit therefrom.

If a horoscope is overbalanced with harmonious aspects as compared to dissonant ones, the life tends to be vapid and devoid of fruits produced through individual efforts. Such a person may find life easy, but then again he may be led into very undesirable paths due to his tendency to want to take things easy and desire to attain results without having to struggle for them. There is a tendency to strive for desired goals through intense, sporadic, but short-lived efforts rather than through patient, persistent, sustained efforts.

Dissonant aspects in a horoscope lead to experiences and situations that a person would generally interpret to be unpleasant, and they therefore draw a great deal of attention. Since these aspects are not very restful, the person himself must supply the peace and equipoise that are necessary to derive the full benefit therefrom. These aspects generally produce results of some definite kind through individual initiative, either good or bad, depending on how the person has chosen to handle the indicated dissonance.

A horoscope that has an overabundance of dissonant aspects in relation to harmonious ones tends toward a life of constant stress and strain, which may lead to many undesirable results due to continual frustration, tension, and strife. On the other hand, continual struggle may also lead to a highly productive life due to the power and insight gained in overcoming dissonance.

To summarize: harmonious aspects are passive while dissonant aspects are progressive. Harmonious aspects need initiative and expressiveness to operate

to best advantage, while dissonant aspects need calmness and equipoise to operate to best advantage.

It would be most desirable to have at least one of each kind of aspect in a horoscope. A lack of any one type of aspect leads to a corresponding lack in the person's life, which can be determined from the nature of the aspects as given further on.

There is a tendency in astrology to regard a planet having few aspects as being "weak," while a planet having many aspects is considered "strong." It is true that such a situation may render a planet more or less *prominent* or *influential*, since many aspects would indicate that a planet is involved in the affairs of many other planets, while this would not occur with a planet having few aspects. But that has nothing to do with how *strong* or *important* a planet in itself may be. *Every planet in the horoscope has its part to play and that makes each one important.* A planet having no aspects *becomes important by that very fact*, for it shows a lack of integration which must be corrected if the person is to live a balanced life.

Strength or weakness is more a function of sign and house position than it is of aspects. Mars in Aries and the 10th house is a strong Mars regardless of aspects or their lack. A lack of aspects would indicate, instead, that a strong, energetic, initiative impulse exercised in positions of authority needs to be integrated with other areas of the person's life. It would show that this impulse does not tend to carry over into other types of situations or work with other forces.

Thus we may say that aspects indicate the degree of prominence or influence a planet has due to its integration and relationship with other planets, that every planet is important in its own way, and that strength is a function of essential and accidental dignity.

CONJUNCTION - A conjunction indicates two planets in simultaneous expression. Activation of the forces of

one planet automatically activates the forces of the other. If the natures of the two planets are agreeable the expression will tend to be positive, but if the natures of the planets are antagonistic there will be a tendency toward negative expression. There may be a need to learn to use the forces of the two planets individually – to be able to utilize the forces of one without letting those of the other get in the way.

OPPOSITION – This aspect is the corollary of the conjunction in that planets in opposition work on an either/or basis: the expression of the forces of one planet tends to shut off the expression of those of the other. Thus, there is a tendency to swing from one extreme to the other, to express first one and then the other in an exclusive manner. This obviously indicates a need to balance the two forces and be able to work with both of them together without sacrificing the one for the other.

TRINE – This aspect indicates mutual support. Two planets in trine contribute to each other without dominating or overwhelming one another. Each planet primarily expresses its own nature and yet receives an undercurrent of support from the other. The need here is to make use of the support that is offered in a constructive way rather than to let it go to waste by neglecting its development.

SQUARE – The square indicates a struggle for domination. In one sense this is a corollary of the trine, because here each planet wishes to take control of the other and assert its nature to the detriment of the other. Each tries to subvert the other to its own ends. The need here is to manipulate the escalating forces to mutually support, rather than inhibit, each other.

QUINTILE – Two planets in quintile aspect form a symbiotic relationship. Each works with purposeful intent to help advantageously the other. Each willingly sacrifices its interests to the needs of the other. We could say that each planet helps itself by helping the

other. Sometimes, it even happens that the two planets seem to exchange places in the horoscope for a while. As with the trine, the need with the quintile is to make use of the symbiosis. Otherwise, there develops a feeling of a lack of fulfillment and a disappointment of expectations.

SEXTILE – Two planets in sextile aspect form a parasitic relationship, which is the negative form of symbiosis. Here each planet helps itself by taking from the other, and although there may be no intention purposely to hurt the other, still, neither is there any concern as to whether the other is being helped or hindered. Each planet has its own interests at heart and takes advantage accordingly of what the other has to offer.

This aspect has traditionally been considered a “good” aspect, and, unfortunately, this is perhaps an unfavorable reflection upon many people’s idea of how to “get ahead” in the world. It is true that something is usually gained through the sextile, but at a cost in most cases. The need shown by a sextile is for less self-seeking and more consideration between the two principles involved.

PARALLEL – This aspect tends to intensify whatever *other* aspect may be in effect between two planets, and thus make that aspect more influential. When there is a parallel between two planets that have no other relationship, the parallel does not count for a great deal.

Although the parallel is not too significant in the natal chart, it does have its role in progressions, for in progressions one is concerned with which influences are most active in a person’s life at a particular time. A parallel will indicate when the forces of a planet are more intense than usual, and, therefore more apt to be noticed.

Some astrology texts make a case for applying and separating, waxing and waning aspects. These are refinements in aspect theory and no doubt have some

import. Generally, they are considered to operate as follows: applying aspects are building toward a climax and tend to increase their potency with time, while separating aspects are toning down from a climax and tend to decrease in potency with time. Waxing aspects are those in which the faster moving planet is moving away from the slower, toward an opposition, and have a more personal tinge that looks toward inner or self-development. Waning aspects are those in which the faster planet is moving toward the slower, toward a conjunction, and have a more social tinge which looks toward outer development through sharing.

However, it would seem that these concepts are more applicable to progressions and transits than they are to the natal chart. The natal chart is like a character print which shows the possibilities for a life, while progressions and transits are like a time-table that shows when the indicated possibilities will have a chance to become manifest. Thus, the natal chart is static while progressions and transits are in motion, and the concepts of applying and separating, waxing and waning, are concepts that apply to planets in motion. Of course, this is not to say that the above mentioned concepts have no application to the natal chart.

Let us look at midpoints since they have been prominently in the astrological news. A planet is at a midpoint when it is half-way between two other planets, regardless of whether or not there are any aspects involved. A planet so placed is said to be "activated," and to influence a person according to its own nature and the combined natures of the planets which are activating it. The theoretical significance of midpoints cannot be denied, but once again, they seem to be one of those factors that do more to confuse the issue than clarify it.

The nature of midpoints is similar to the nature of parallels. They have the effect of intensifying the force of a planet and making it more prominent.

They are also similar to the parallel in that, unless there is an aspect involved, they do not count for much.

It turns out that traditional astrology already takes account of those midpoint situations that are important by recognizing aspect patterns. In Grand-Trines and Grand-Crosses, each planet falls at the midpoint of two others; in a Grand-Sextile, each planet falls at the midpoint of two other pairs of planets; in a T-Cross, the squared planet falls at the midpoint of the two that are in opposition. There are similar situations in which a planet makes sextiles or quintiles to two planets on either side of itself.

In situations such as the above, the symmetry of the pattern and the intensification caused by midpoints set up a resonant condition in which the usual aspect orbs can be widened, sometimes to as much as 10 degrees. It is recognized that such patterns are significantly more potent than the average aspect.

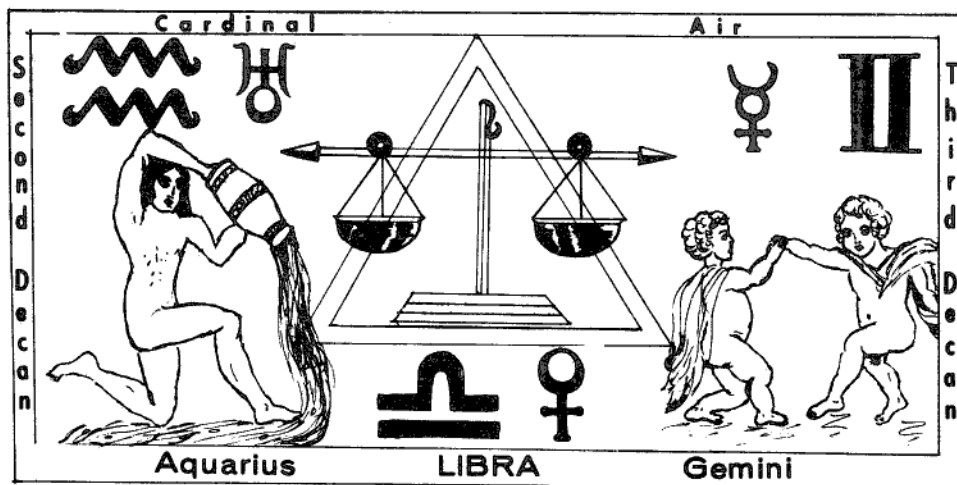
* * *

THE CHILDREN OF LIBRA, 1975

(Continued from page 466)

9 to 23, so Libra qualities will manifest in most of their ideas. This aspect lends itself to restlessness, abruptness, and a deep and probing mind – a well of mental energy that never seems to exhaust itself.

Mars in Gemini sextiles Jupiter from September 24 to October 5, acting as a springboard for enthusiastic and cheerful action. From October 2 to 23, Mars trines Uranus, encompassing new dimensions of endeavor. The native is capable of expressing in his own chosen field, which could be new forms of art, philosophy, research, etc. This can be a channel of inventiveness and originality, and these children should never be discouraged from original expression.



The Children of Libra, 1975

Birthdays: September 24 to October 24

Libra is a cardinal air sign whose physical analogy is wind. Wind is nature's agent in relieving and distributing atmospheric tensions of pressure and temperature. When atmospheric tensions are pronounced, then the drastic phenomena we know as tornadoes and hurricanes are employed in relieving them. So it is also with Libra. The influence of this sign inclines one to want to reconcile, integrate, distribute, and harmonize the various forces at work in himself and his environment. When inner or outer tensions become too conflicting, the Libran is apt to institute sudden and drastic measures in an effort to restore balance.

The individual under a positive Libra influence is kind, considerate, and an advocate of fairness in all things. These qualities make such an individual an excellent arbitrator of disputes. He is a fair but firm judge. He is ever ready to lend an ear and a helping hand to those who are in need. The Libran is generally well-liked for these congenial qualities.

The individual under a negative

Libra influence tends to be very indecisive, for he is so overly anxious not to offend others or leave anything out of his consideration that his ability to act decisively is immobilized. A fretful, agitated mood sets in that brings a lot of activity which seldom accomplishes much — a case of "variable and contrary winds."

Traditionally, the ruler of Libra is Venus. But theory suggests that there may be a planet out beyond Pluto, which we will call "Athena," that may eventually be the true ruler of Libra. It is difficult to conjecture about the possible nature of this supposed planet, but judging from the type of influence that Libra has, it may be that Athena will have something to do with the reconciliation of the various factions, races, ideologies, etc., which presently are at odds with each other and generating so much strife among mankind.

In the esoteric anatomy of man, Libra corresponds to the subconscious mind. This is the facet of man's mind which works to keep the various forces of the body in balance so that it may function harmoniously. This is also where the storehouse of memory is

found, where the results of past experiences are stored away for reference when dealing with new experiences from day to day.

The Sun's entry into Libra marks the time when the Christ has once again come into contact with our physical Earth. It also indicates His task for the holy season ahead: He labors to restore the balance of forces that man has disrupted through discordant activity in the past six months.

From September 24 to October 3, the Sun sextiles Saturn, giving these children the strength to overcome obstacles on the path of life through persistence and fair play. The Sun sextiles Neptune from September 27 to October 11, which acts as an inspirational force and an attunement with the higher forces. Thus, these natives sometimes become inspired musicians and live a dedicated spiritual life. Neptune in Sagittarius increases the devotional and religious tendencies.

From September 26 to October 11 the Sun conjunct Pluto in Libra intensifies the introspective nature of these children with a love of investigation and justice. They will tend to be vigorous and adventurous. They cooperate well with others for a common purpose. The Sun opposes Jupiter from October 6 to 19, favoring an over-fondness for ease and luxury and a tendency to exaggerate, resulting in untruthfulness. These natives should be taught to be as honest and unpretentious as possible. From October 15 to 23 the Sun trines Mars, giving an abundance of energy and courage. These will be children of action and initiative.

Venus trines Jupiter from Leo to Aries September 24 to 29, giving these children an affectionate and warm nature. They can be leaders and achieve general success. They are inclined to help others out of love and compassion. From September 24 to October 7 Venus trines Mars, lending an attractiveness to these

natives together with the ability to have harmonious relationships with the opposite sex. Venus sextiles Uranus from September 24 to October 17, adding to the magnetic quality of these children and favoring an artistic, creative ability.

Venus in Virgo squares Neptune in Sagittarius from October 9 to 23. Venus here is mental, analytical, and critical, and the square could distort the native's innate discriminating ability. These children should cultivate a sense of balanced values, as well as meaningful relationships.

From September 24 to October 11, Mercury in Libra opposes Jupiter in Aries. Mercury has a refined effect in Libra, but the opposition to Jupiter gives vacillating and wavering reasoning powers. Fear of making an error in judgment impedes the ability to make decisions. Mercury sextiles Venus from September 24 to October 1, giving a cheerful, articulate mind; hence, these children can communicate with tact and diplomacy. Mercury trines Mars in Gemini September 24 to October 5, and these natives ever will be ready to debate their point of view. The mind is active and open. Since both planets are in air signs, this has a definite mental effect. The thinking process is not enmeshed in the emotions, indicating an ability to communicate lucidly, verbally or in writing.

Mercury squares Saturn from September 24 to 28. Any aspect to Mercury activates the mind. This aspect may cause the native to consider well his decisions, but usually in a context of worry and skepticism. These children should be taught to be as optimistic as possible. From October 9 to 23, Mercury sextiles Neptune, putting these natives in tune with a spiritual level of consciousness. They will often know and understand without reasoning, and are attracted to the occult arts. Mercury conjuncts Pluto in Libra from October

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NEWS

COMMENTARY

Seeking the Secrets of Shyness

Shyness can be a serious social disease. Shy persons have trouble meeting people and making friends. They often feel depressed, isolated and lonely. They may have trouble expressing opinions and projecting their assets. Such nonbehavior on the outside is often accompanied by chaos on the inside. Increased pulse, blushing, perspiration, butterflies in the stomach and a pounding heart are often the result of shyness.

Not only can shyness be a serious social and physiological problem, it may be a much more widespread phenomenon than is commonly believed. Of 800 students recently interviewed, more than 40 percent considered themselves to be shy. Most didn't like being shy, and many said they would go to a shyness clinic if one existed. "Findings like these suggest that most psychologists haven't taken shyness seriously enough," say researchers in the *May Psychology Today*.

But the researchers involved do take shyness seriously. They are Philip G. Zimbardo, Robert M. Norwood and Paul A. Pilkonis of Stanford University. Their initial studies suggest that shyness in the United States is a consequence of cultural norms that overemphasize competition, individual success and personal responsibility. The same is not true crossculturally. Researchers recently back from China, for instance, report that they did not see a single shy child among the thousands they observed. If shyness is the result of cultural learning, it can possibly be unlearned. The

Stanford group suggests that various types of modeling and assertive training (like Dale Carnegie courses) might bolster the self-confidence of shy people. It also seems likely, they say, that the mere knowledge of how widespread shyness is might help people feel less isolated and embarrassed.

—*Science News*, May 17, 1975

Although some shy people may object to such a characterization, shyness is, essentially, a form of egotism. The shy person is so concerned with the impression he is making on others and their probable reaction to him that this preoccupation with self intrudes into his every public word and deed.

Certainly it is possible that overemphasis on competition and individual material success may well lead to preoccupation with self and the shyness that can result from such an attitude. Certainly, too, courses that bolster self-confidence and a positive type of self-assertion have their place in helping people overcome this unfortunate problem.

We believe, however, that what is most needed is a greater emphasis upon *selflessness* in cultural, political, and all other phases and activities of life.

Cooperation rather than competition and concern for the welfare of one's neighbor rather than oneself are noble ideals. No one who sincerely strives to implement these principles and to devote himself wholeheartedly to the service of his fellow men can or will long remain shy.

Death, Dying and Reality

Facing death is a relatively common experience for doctors, nurses and members of the clergy. One might expect, therefore, that people going into such professions would have fairly realistic attitudes toward death and dying. But this does not seem to be the case, according to a study of medical, nursing and divinity students at McMaster University.

Students enrolled in a course entitled Death and Dying and Terminal Care were presented with authentic-looking death certificates on which their names had been entered. They were asked to complete the forms in the way they expected their own death certificates to be filled out. Results of the study appear in the May *Journal of Medical Education*. Some students were unable to fill out the certificates; some filled them out but refused to let anyone see them; two returned the forms to the professor but asked that they be burned after he had taken the information from them. Only 30 of the 78 students actually returned the death certificates. Those who did predicted an average age at death of 70.3 years. Michael A. Simpson, who conducted the study, concludes: "The results show that a group of students in health professional training, even after considering the facts of death in the abstract, still project very unrealistic perceptions of their own deaths."

—*Science News*, May 17, 1975

It is obvious that humanity in general still has much to learn about the true nature of death. (See *Rays*, June 1975, p. 273, and August 1975, p. 370) The sooner everyone learns to view it in its true light as a birth into the higher worlds, the sooner the aura of mystery that shrouds this facet of our evolution will once and for all be lifted. People such as doctors and clergymen who encounter death regularly as part of

their professional duties would derive particular benefit from an understanding of the occult interpretation of death, as taught in the Western Wisdom Philosophy.

Human Medicines Can Turn Gentle Pets into Vicious Beasts—And Kill Them

Human medicines can turn gentle house pets into vicious beasts, drive them insane — and kill them, warns a noted researcher who has spent 10 years studying the reactions of medication on family pets.

"I have seen a quiet, domesticated dog turn completely wild — and become as savage as a wolf — simply because its owner gave it a human tranquilizer," said poisons expert George Clarke.

"And I've seen an affectionate fireside cat run shrieking up walls after being given a dose of aspirin because it seemed ill.

"These are not isolated incidents," he added. "These are happening week after week. Human drugs are unpredictable on animals. They can make a pet go insane or have convulsions.

"A dog can get away with having half an aspirin, but a cat just can't take it," said Clarke, a former professor of toxicology at London's Royal Veterinary College.

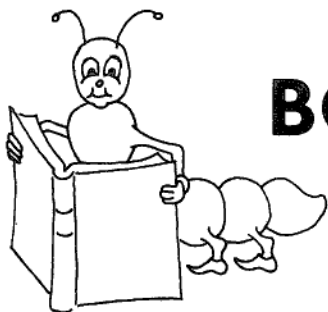
—*National Enquirer*, May 27, 1975

The human race, as a result of deliberate cruelty, has certainly piled up a heavy debt of destiny to the animal kingdom. Now we see that even well-meaning endeavors to be kind to animals can backfire if we do not know what we are doing.

The rationale that, because a particular drug is "good" for a human being it must also be good for an animal, is not countenanced in the light of occult knowledge about the various life-waves and the composition and relative strengths and weaknesses of each.

This is by no means to say that drugs or other unnatural medicines are good for human beings. Both aspirin and tranquilizers have been found to have harmful side-effects among human patients. It stands to reason that ani-

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BOOK REVIEW



"Healing for Everyone--Medicine of the Whole Person"

Healing for Everyone – Medicine of the Whole Person, by Evarts G. Loomis, M. D., and J. Sig Paulson, W. Clement Stone, Publisher, New York, 1975.

Christ Jesus, when performing His healing miracles, said: "be thou made whole." Healing equates with wholeness. We cannot be completely healed, unless we are whole. To be completely healed, the patient, by changing his life style accordingly, must attempt to return to the Source of wholeness – to God.

The patient's responsibility with regard to his healing is considerable. He cannot fully recover if he does nothing but passively allow the healer to perform his ministrations. The patient must *want* to be healed; he must have faith that he *can* be healed; he must ask forgiveness of anyone he has injured; he must turn away from the exclusively material and attune himself to spiritual principles.

In this overall context, the authors present their views on health and healing for the whole man. Their opinions are based on practical experience and observation. Dr. Loomis is director of the Friendly Hills Fellowship in Hemet, Cal., which operates a center for the treatment of people with physical, mental, and emotional problems. J. Sig

Paulson, lecturer, author, and poet, is minister of the Unity Village Chapel in Unity Village, Mo.

Practical suggestions, covering such things as nutrition, medical treatment, and exercise, are combined with chapters about the mental, emotional, and spiritual changes and attitudes which must accompany healing.

The authors posit forgiveness – of self and of others – as "the most significant element" in a return to good health. Illness often can be traced to an unforgiving nature. Fear is another obstacle to health. "The cause of disease is fear." Conversely, the cause of healing is love. As fear and isolation complement each other, so also do love and unity go together. One of the essential steps in the healing process is to bring the patient out of his "shell" and, by offering love and encouragement, induce him to express himself freely and creatively.

"The new medicine," with which the authors are deeply concerned, involves harmony and balance among all facets and phases of the patient's life and being. Types of balance range from the purely physical – such as a balanced diet – to the spiritual.

"We lose our sense of peace repeatedly in this world, and what we need

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READERS' QUESTIONS

Can Spirit Suffer?

Question:

We are told that the Christ Spirit enters the Earth at Christmas and suffers until his liberation at Easter. Can Spirit really suffer?

Answer:

Max Heindel gave the following answer to a similar question: "You know that when a person has been run over by a streetcar and a limb has been severed, that *limb* will not suffer; it has been removed from the physical and vital body and all feeling is gone; on the other hand, the man who lost the limb is sure to suffer intensely, and if he is of a high-strung, nervous temperament, he will stand small chance of recovering compared to one whose sensibilities are slight and who perhaps knows nerves by name only. But physical suffering is light compared to mental anguish. Who would not rather suffer the most severe headache than the pangs of remorse for some deed done on the impulse of the moment? Thus it is plain that Spirit can suffer both from physical and spiritual causes."

Ability to Visualize

Question:

I have no trouble clothing an idea in words, but find it almost impossible to make a mental picture of anything. Why should this be?

Answer:

Ability to make a mental picture depends on the visualizing faculty of the mind, the imagination, by means of which a thought form is made so dis-

tinctly that it can be seen by the Ego concerned. To do this requires will power and the power of concentration. If a person is unable to visualize, he is lacking in one or both of these powers. The way to develop them is with practice. Persistent use of the will to concentrate on some desired mental picture will eventually develop the ability to imagine the picture. No other treatment will produce this result.

Existence of Evil

Question:

What is evil, or is there, in fact, such a thing? Some people deny the existence of evil, saying that since this is God's world and He made it, nothing that is evil can exist in it. What is your opinion of this?

Answer:

Yes, evil exists. Evil consists of anything that opposes the divine plan of evolution — anything that is contrary to spiritual, or natural, law. Evil is that which puts obstacles in the way of the good.

The esoteric explanation is as follows: Every particle in the universe, both physical and spiritual, which cooperates with the divine plan, spins on its axis in a clockwise direction. As long as this continues, it is good and works on the side of good. When the direction of vibration is reversed, however, it becomes evil.

From the practical standpoint, we can say that all the thoughts, desires, and passions which are of a destructive character and which tend to deteriorate the vehicles of the Ego or work against their interests involve this counter-clockwise vibration and are, therefore, evil.

In the *Cosmo-Conception*, Max Heindel indicates that no useful purpose is served by denying the existence of evil. What we must do is look for the good in evil, for this, in time, will transmute the evil into good. The good is always present and if we seek for it we strengthen it, but denying an evil will never control it.

Mr. Heindel continues: "There is a story of Christ which illustrates this point. Once when walking with His disciples they passed the decaying and ill-smelling carcass of a dog. The disciples turned in disgust, commenting upon the nauseating nature of the sight; but Christ looked at the dead body and said, 'Pearls are not whiter than its teeth.' He was determined to find the good, because He knew the beneficial effect which would result in the Desire World from giving it expression."

The Keys to Heaven and Hell

Question:

Did Christ really give Peter the keys of heaven and hell as recorded in the Bible, or is that a figurative statement? If it is literally true, will you please explain how this is possible?

Answer:

Max Heindel answered a similar question as follows:

"Undoubtedly Christ Jesus gave the keys to Peter and to others as well, but they were not keys such as we use to unlock doors; yet no man can enter either place unless he has the key. The keys mentioned in the Bible are musical 'keys' or incantations such as are used in all occult orders and for all occult purposes. The modern Masons have something similar for they furnish the lodge differently for each degree; they use different passwords and different grips, so that a Mason, though he may be initiated in some degrees, is as

effectually barred from all others as a stranger because he has not the 'keys' that unlock the doors. In the occult orders like the Rosicrucian, the keynote of the incantation intoned at each degree is of a different vibratory measure from the keynote of all other degrees, and one who has not the key is unable to attune himself to it and therefore is halted as it were by an invisible wall of vibration which surrounds the Temple.

"There is a different vibration in the ether of the lower Desire World, surrounding the Earth, which constitutes hell, from that which prevails in the part of our atmosphere which constitutes the upper Desire World and the region of Concrete Thought. This rate of vibration again differs from the pitch of the states of matter which are inside the Earth, in each of the nine subterranean strata; therefore each of these divisions of the invisible world requires a different keynote, which is gradually taught Initiates as they progress upon the path toward Adeptship.

"It was the 'keynote' to one or more of these various realms that was given to Peter and others by Christ Jesus, Who was the Initiator in their cases. The same 'keys' are now given to His followers by His successors, who initiate worthy ones into the Mysteries that they may serve their fellow men better in a larger sphere of endeavor. Thus music has a greater mission than simply to provide enjoyment for us; in fact, the harmony of the spheres is the basis of all evolution. Without it there could be no progress, and when once our ears have become attuned to it we have the 'key' to all advancement."



NUTRITION



and

HEALTH



The Force of Habit

DIANA DUPRE

Habits represent the very foundation of our Earth lives. Habits determine what we are, what we will become, and how we profit from experiences and take advantage of opportunities. Habits underlie the nature of the progress we make as well as the back-sliding to which we succumb. Good health and good habits are inseparable; so, too, are poor health and poor habits.

The vital body is the vehicle of habit, and habits depend upon repetition. "Habits, soft and pliant at first, are like some coral stones, which are easily cut when first quarried, but soon become hard as adamant." — *Spurgeon*.

As we know, repetition is the keynote of the vital body. Repetition of the good or the bad are equally potent in their effect upon the vital body. If we refuse to smoke in spite of a craving for tobacco, the health of all our vehicles benefits and the craving gradually subsides because it is not gratified. If, however, we smoke even though we know it is harmful and we tell ourselves repeatedly that we should stop, the health and sensitivity of our vehicles suffer accordingly, and the craving for tobacco intensifies as we continue to gratify it.

Our first seven years of life are

the most important as far as forming habits is concerned. At this time the vital body is in process of gestation, and we develop many habits that will last a lifetime. It is probably more difficult to break habits ingrained into us during this period than at any other time.

Habits relating directly to physical growth are particularly important in early childhood. A child who learns proper eating habits when young is likely to retain them as an adult. If, however, he is plied with wrong types of food and allowed to indulge desires for soft drinks and snacks, this mode of eating may engender stunted development and life-long physical weaknesses, and form a pattern for future food intake which may never be changed.

Again, a child encouraged to spend time in exercise and healthful outdoor activity will probably continue these traits throughout all his years. If, instead, he is permitted to sit for hours before the television set and indulge at length in other passive activity, physical indolence is likely to be a keynote of his adult, as well as of his formative, years.

The rudiments of such habits as courtesy, thoughtfulness, the inclination to share and help others, and concern for personal appearance and image are also profitably instilled into children in their formative years. Naturally, such characteristics will not be refined fully until the Ego is old enough to understand why they are important to his own development as well as to other people. Nevertheless, a foundation will be laid which will enable him later to interact pleasantly, happily, and profitably with his fellow men. He thus will be a more contented, self-assured individual, and his general health will benefit accordingly.

It has been said: "Give a child the habit of sacredly regarding the truth, of carefully respecting the property of others, of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as likely think of rushing into the element in which he cannot breathe as of lying or cheating or stealing."

Habitual thought patterns are also extremely influential to life and health. Thought has the power to mold physical matter, as we note from a comparison of the coarse, gross features of the sensualist with the delicate, fine features of spiritually-minded people. The desire and vital currents flow in accordance with the nature of how and what we think. If they flow smoothly, as happens when thoughts are loving, kindly, and elevated, physical organs function well, health prospers, and positive action is possible. If they are restricted or congealed, as desire currents are congealed by fear and worry, action is also restricted and physical functions are hindered. Intensification of an optimistic, joyful attitude is known to improve patients' chances of recovery, while prolonged pessimism invites illness.

Habitual thought patterns can mold the finer vehicles even more definitively than the physical. We are told in *The Web of Destiny* that "by cultivating an optimistic frame of mind under all

circumstances we can attune our desire bodies to any key we wish." Although it is difficult to hold the desire vehicle down to any specific lines, it can be done; whether to worthy or unworthy purpose rests with us individually. Evidently the same amount of energy and persistence and the same intensity of thought are required to attune the desire body to the noble and the ignoble. Obviously, then, it is infinitely more beneficial for our health, progress, and spiritual attainment that, with the same amount of output, we concentrate upon the uplifting and expansive rather than the down-grading and restrictive.

The habits we form now also will influence strongly our health and well-being in the next earthly life. When an Ego works on the archetype of his vehicles in the Second Heaven, he aligns himself with the forces to which he has become accustomed as a result of habit in his past life. If he has lived a clean, pure, and righteous life he will incline toward the forces of right and truth and the archetypes of his vehicles will show strength, efficiency, and power. If his former habits were sensual, selfish, excessive, cruel, or cunning, he will in the Second Heaven incline in a similar direction. Consequently he will build erroneous archetypes and his vehicles in the next life will be correspondingly weak and ineffective.

Our personality is delineated by a multitude of inclinations, tendencies, traits, and characteristics, all more or less powerful through the action of the great law of repetition. All of these features influence the state of our health, the degree of our progress in the present life, and the over-all pattern of our health and well-being in the life to come.

Because repetition strengthens, the more we think, say, or do anything the more likely we are to think, say, or do it again. For this reason it is imperative that we have our wits about us at all times, that insidious habits not get a toe-hold. It is fallacious and dangerous

to think that "just this once" won't hurt. The chains of habit are not felt until they are too strong to be broken without considerable effort. Habits gather by unseen degrees, hardly noticeable until the force behind them is already tremendous. The cry of the alcoholic, for instance - "Just one little drink is all I'm going to have" - is a pathetic example of wishful thinking.

The phrase "slave of habit" is more than just a figure of speech. We have only to consider how hard it is to break a habit to recognize how easily this sort of slavery is established. We have the prerogative, however, of determining whether the Higher Self or the lower nature is to be the master. It is just as easy, at the beginning, to become enslaved to profitable as to grievous habits. It is far from easy to break the bondage of an unwanted habit once that habit has taken hold.

Diminishing Meat

Man does not actually *need* meat in his diet and excessive intakes result in surplus calories.

Nutritionally speaking, man has to eat eight essential amino acids, which cannot be manufactured by the body. These are *all* present in animal products, such as milk, fish, eggs and meat, but also can be obtained by appropriate mixtures of plant foods.

The protein of cereal grains, such as rice, wheat or corn, contains the amino acid, methionine, but is low in lysine, another amino acid. However, if these cereals are eaten with legumes (peas and beans) which contain lysine, the complete range of essential amino acids can be obtained. In fact, plant protein mixtures contain all nutrients that are available in animal products with the notable exception of vitamin B12, supplements of which are recommended for the strict vegetarian.

Meat, commonly considered to be composed of protein, also contains fat and carbohydrate. In the case of meat, the carbohydrate, glycogen, is present. Saturated fats and cholesterol also occur in meat and can represent a definite nutritional hazard especially in heavily marbled beef (the "better" cuts) or ordinary hamburger meat.

It seems certain that much greater nutritional emphasis will be placed on protein of plant origin, including cereal grains (up to 10 per cent protein) and legumes (up to 20 per cent protein). However, it must be remembered that man does not eat by nutrients alone, and psychological questions dealing with Western man's emotional meat addiction do present a recognizable problem.

In the future instead of being the center of a meal or dish, meat will be a nutritional, psychological, cultural and flavorsome part of a mixture of foods. Traditionally, such recipes abound all over the world.

The food industry in the modern era of processed foods is way ahead of this trend, as can be seen by the proliferation of hamburger helpers, new gravy makers, and other so-called meat extenders now found in the supermarkets.

Los Angeles Times

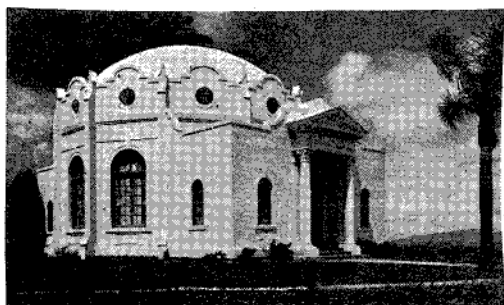
A weekly column, "Science, Food, Health," in the *Los Angeles Times* contained some months ago, a survey of present and probable future change in man's meat-eating habits.

The authors, Roslyn B. Alfin-Slater, Ph.D., and Derrick B. Jelliffe, M.D., while stating that meat is not necessary to an otherwise well-balanced diet, indicate that "psychological questions dealing with Western man's emotional meat addiction do present a recognizable problem." For this reason, they believe, meat in future meals will be "a nutritional, psychological, cultural and flavorsome part of a mixture of foods."

It is unfortunate that man's "psychological addiction" to meat demands his continuing indulgence in it even after he has learned that it is not a nutritional necessity. We know, however, that progress comes slowly to the majority of mankind, and the "meat and potatoes" people most likely will find it very hard completely to alter their eating habits.

We know, however, that a change is in the offing, and that the general tapering off from meat has begun. Vegetable and other alternative protein sources are proving their worth and coming into ever more general accept-

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HEALING

The Effects of Fear

It may seem harsh and unfeeling to tell someone who is experiencing difficulties not to worry or be afraid but actually it is sound advice. We are aware that fear and worry have drastic effects upon the physical body. In *Web of Destiny* Mr. Heindel says, "We know how these emotions derange digestion, interfere with the metabolic changes and with elimination of waste, and, in short, upset the whole system, with the result that in some cases the person is forced to take to his bed for a longer or shorter time depending upon the severity of the attack and the resistive power of the constitution."

We see, then, that to allow ourselves to fall into these negative emotions compounds our problems rather than alleviating them. We may say, "But how can I help being worried and fearful. Just look at these problems."

It is, we know, easier to give advice than to follow it, but if we can learn these things when we are *not* ill or in trouble it will help us use them when we are.

May we not think of worry and fear as forms of faithlessness? If we place our faith in a God of Love, surely we have little to fear. The progression of events may not be to our liking, but we may be sure that they are of our doing from one time or another. The Law is just and dependable. When we understand this and are willing to work cheerfully

and diligently with that Law we may find our time of trouble shortened. At the least we should find it easier to bear.

The physical effects of fear are easily seen. We may not be as aware of the unseen effects. Again we read in *Occult Principles of Health and Healing* ". . . when the thought of fear forces the partial closure of the spleen, the solar fluid does not go through the body with the same speed as before."

Mr. Heindel also mentions the "steel blue color of fear" which increasingly encloses the person in an undesirable "armor" shutting out the very Light which could minister to him.

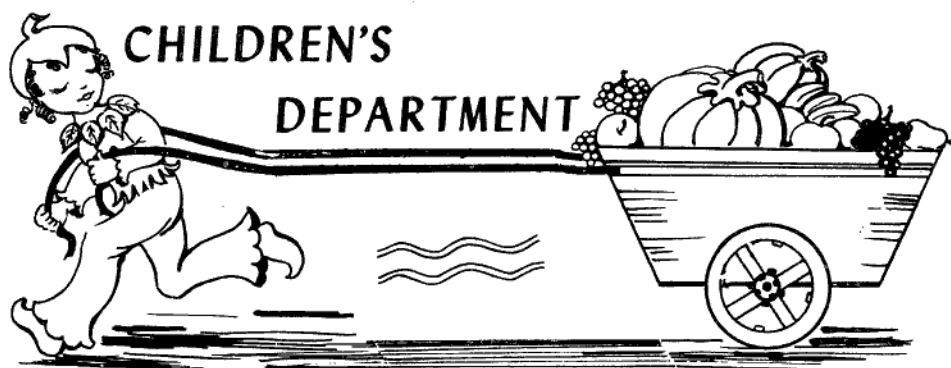
So we see that, as always, our problems are of our own making and the relief lies in our own hands. A positive attitude and strong reliance on Divine assistance is ". . . our refuge and strength, a very present help in trouble."

—C.R.

* * *

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

October ... 4 -- 10 -- 17 -- 25 -- 31



How Little Sybil Wanted to Make the Weather

Translated from German

Marga Fischer

Once upon a time there was a little girl who always wanted to make the weather to suit herself. Her name was Sybil, and she lived in an old mill by a stream where she could look over the meadow with the big linden tree, and far into the countryside.

If she wanted to splash around in the cool water of the stream, naturally, the sun had to shine. If she wanted the mill to turn faster, she called the wind. And if she had to stay home and sew new clothes for her dolls, she was happiest when the rain outside beat against the windows. In Winter, however, she wanted to go sleigh riding all day long and then the beautiful white snowflakes had to fall without stopping.

Most of the time, the weather did just what little Sybil wanted it to, because the Weatherman knew the little girl and loved her so much, that he always did what she asked.

Other people, however, did not by any means agree with Sybil's ideas about what the weather should be. If the farmer wanted to make hay, for instance,

he needed sunshine. And if Sybil just at that time called the wind in order to make the mill turn faster, then of course that insolent fellow also blew right into the hay and scattered it like a swarm of birds. And what would have happened if it had snowed without stopping all winter long! All the houses and the mill and even the highest mountain would have been covered with snow, and only the Angels would have been able to go sleigh riding.

And so things between the Weatherman and the little girl couldn't go on like that any longer, because, really, everybody had a right to the weather that they needed.

One day, therefore, the Nature Spirits decided to teach the little girl a lesson. For the time being, the Weatherman was sent to a far-away cloud. Then the Rain-Pourer had the first word.

Sure enough, when little Sybil wanted to sew pretty dresses on her sewing machine and asked the rain to come so that it would beat so nicely

against the window, the Rain-Pourer came right away, and opened the flood-gates of the clouds as far as he could. You can't imagine how it poured! The beating against the window pane became louder and louder, until finally the little girl couldn't even hear the hum of her sewing machine any more, and jumped up, frightened, from her chair. More and more water came down, and finally, suddenly, the mill itself, with the little girl in it, was picked up and carried away in the flood.

"That's what you asked for!" laughed the rain, and shook another deluge of water down.

"No, no," cried out little Sybil. "Stop, and get the wind, so that the water can dry up!"

The Rain-Pourer locked up the thick, gray clouds again, and the wind hurried into the valley and blew all the water standing there into regular little waves. In an instant, all the water was blown away. But the wind went on blowing with full strength, so that the mill turned like a propeller. Faster and faster they went, until the mill was lifted up into the air and blown away in the howling storm.

"That's what you asked for!" scoffed the wind, and blew the mill around in front of it like a piece of paper.

"Stop, stop," screamed the little girl fearfully, "and let the sun shine instead."

"Very well," said the wind, and stopped blowing so suddenly that the old mill came crashing down to earth, exactly in the same place where it had been standing next to the stream.

Instantly, little Sybil was right side up again. Luckily the mill was not broken in the crash landing, and soon the dear sunshine was there and the little girl ran outside to splash around happily in the stream.

After that terrible scare, wading in the rippling water was the nicest thing in the world, and little Sybil jumped

about, snatched at the nimble fish and watched the dragon-flies dancing.

Little by little it grew hotter and hotter, and as the day wore on the sun burned down more and more from heaven. Beads of perspiration stood on the little girl's forehead, and even late in the evening there was no breeze and everything was as hot as a furnace. All night long she couldn't close her eyes, and tossed restlessly from side to side on her bed.

Next morning little Sybil wanted to go on playing happily in the sunshine. But the water in the stream was boiling hot, and she almost scalded herself in it. Even the fish, frogs, and dragon-flies had gone, and the little girl stood all alone in the burning sun, and had nobody to play with.

She didn't know any more what she should wish for. She didn't trust the rain or the wind, and she couldn't call the snow because it was still a long time before winter.



Suddenly she heard the big linden tree out in the meadow call her. She couldn't believe her ears – how could an old tree suddenly talk? But there was nice cool shade under its branches, and so she ran to the tree and sat down close to its trunk.

"Good morning, little Sybil," said the linden tree and rustled its leaves. The little girl looked up hopefully, because she thought a breeze was coming to cool things off.

"No, no," laughed the tree. "That wasn't the wind! I did that myself with my branches!"

"Then you really are alive!" said the little girl in astonishment.

"Of course," nodded the tree. "What did you think?"

"Well then," said the little girl, "maybe you know what one should wish for when it is so hot."

"Ah, but do you know," said the tree, "one shouldn't always be wishing for something! The great Nature Spirits know much better than we do when to send rain, sun, or wind. They have parceled out just exactly what everyone needs. You have managed to get everything all mixed up with your weather wishes. I almost drowned in that rain! Then you called the wind and I was almost torn up by the roots. And then you wouldn't have been able to sit here

in my shade any more. But now the sun is burning and my leaves are parched and will soon wither and fall off. All because of your unreasonable whims."

The little girl was just a bit ashamed of herself. "I didn't like it very much either," she whispered. "But what should I do now?"

"We will ask the Nature Spirits to send the weather again according to their laws," suggested the old tree and shook its branches.

Little Sybil agreed with that right away, and wished from the bottom of her heart that the Weatherman would hear her plea.

And so the Weatherman was brought back from his far-away cloud, and because the little girl never again wished for the rain or the sunshine just for herself, everything was once more the way it should be. The rain helped the seeds grow and made things clean and fresh; the wind dried the farmer's hay and kept back the restless storm clouds, and the sun rose and set at just the right times and kept things at just the right temperature for men and animals.

But the Weatherman loved the little girl more than ever, and the big old linden tree became an especially beautiful, stately tree, because it had given the little girl such good advice.



From the Exchequer

Bess Foster Smith

Jackie had just been reading a letter from his cousin, James, who lived in the city. There was one part of that letter he read over and over. He almost knew it by heart. It said; "I am starting my bank account. Every week my father gives me my allowance and I save half of it to put in the bank. I think I will be a business man like my father. Do you have a bank account?"

After dinner while father was resting Jackie said, "Father, could you give me an allowance – some money of my very own, every week so I could start a bank account?"

Father looked up from the paper he was scanning and frowned; "No, Jackie, I couldn't. No one ever gave me any money. I have had to earn what I got,"

and throwing down the paper he went out.

Mother who had been drying the dinner dishes in the kitchen came to the door just in time to see two big tears splash from Jackie's eyes on to the letter that he had intended to show his father. He didn't know anyone was looking.

"What is it, Jackie?" mother asked, brushing back his hair with her damp hands.

"Mother, I want an allowance and a bank account. James has one and lots of boys have. Dad won't give me any money. How'll I ever learn anything about business?"

Mother answered, "Don't be too hard on your father, Jackie. He feels bad enough with times so hard. He really cannot give you any money. He will have to borrow himself just so we can live until we raise another crop. But there will be some way and if we try hard we will think of it."

Jackie was very sober for a while and then he said, "I'll think real hard, mom, I'd rather help dad somehow than have an allowance anyhow."

"We will try to do both," mother said.

That afternoon Jackie wandered down to the woods that ran through a corner of the farm. He lay down on the grass and watched a little squirrel carry nuts one at a time to a hollow place in a big tree. He listened to the different birds and tried to locate them in the branches.

"How do you do, sir!" said a very dignified voice. Jackie looked up and saw a neatly dressed little man bowing to him. He wore heavy dark rimmed glasses and carried a briefcase.

Jackie got to his feet and bowed in his best manner. The little man continued; "Let me introduce myself. I am a keeper of books. I keep accounts for the Exchequer of the Woodland and I called to see you on business."

"From the what?" Jackie asked.

"From the Exchequer of the Woodland," he explained. My title is not

so well known here as in England where the Exchequer is the treasury. To the Treasury of the Woodland belongs all the wealth of the forests. I heard you were in trouble — that you needed some money. I thought perhaps I could lend you some to start you in business."

"Thanks, Sir," answered Jackie still puzzled, "you are very kind but I do not know exactly what you mean."

"It is this way," said the little man, opening his big ledger. They both sat down on a log and looked at the book.

"Here," continued the Keeper of the books, "are the accounts of the birds and the squirrels and many other creatures who live with us. They are given free use of the trees and nuts or fruit as they like, and in turn they free our forests of many pests."

He turned the page. "Now here is your page. There is not a thing on it. How would you like to open an account with us?"

"Oh, Fine!" Jackie exclaimed, beginning to get the idea. "You mean you will give me things if I help protect



the trees and bushes and animals?"

"That's the idea, exactly," answered his new friend. "Now lets see, could you use a fall supply of hazelnuts? Would you like a few bushelsof walnuts? Right now perhaps wild grapes or plums or artichokes might be of use to you."

"Oh," cried Jackie, "It's a wonderful idea!" and he started up so suddenly to think that after all, perhaps he could have a bank account, that the log rolled over and he found himself lying on the ground. His little friend was gone — glasses — ledger and all. A squirrel was scolding him for being in her way.

Jackie rubbed his eyes and looked up. There vineing on an old tree trunk were clusters of wild grapes, dewy purple. He ran down the slope and before him was a hillside covered with hazelnut bushes with clusters of nuts in their tight ruffled shucks. In the leaves at his feet walnuts in their green coats were just beginning to fall. Near the edge of the woods were wild plum thickets, the ground beneath them blue with the fruit.

Jackie rushed home and told his mother about it. Then even father got interested. He said, "Now you are getting down to business, I'll help a boy who tries to help himself. I'll give you all the pop corn you can shuck and dry and all the pumpkins your mother doesn't need for pies."

So Jackie opened his account with the exchequer. He had no trouble selling his produce. Little willow baskets full of hazelnuts, tiny jars of walnut meats all picked out ready to use, glasses of sparkling grape jelly and plum butter and artichoke preserves, popcorn balls and special orders for pumpkin pies!

When Jackie wrote to James, later, he said, "You asked me if I had a bank account. I have one started. I earn the money myself, with my mother's help. Out of my earnings I give half to my father to help him until times are better and the rest I put in the bank. I am trying to learn to be a business man too. Your cousin, Jack.

MEDICINES AND PETS

(Continued from page 468)

mals, who are lower on the evolutionary scale and thus, in a sense, weaker, are likely to experience even more drastic reactions from relatively small doses of drugs.

Natural medicines such as herbs are available for animals as well as humans. Animals in the wild seem to know well what grasses or leaves to eat when afflicted with a particular physical ailment. At the very least, we believe that pet owners should know enough not to administer drugs to their pets without first discussing the problem with a competent veterinarian.

BOOK REVIEW

(Continued from page 469)

is an inner sense of peace and strength to meet the many problems that confront us." This sense of peace is attained as we learn to obey natural law, as we master the lower self, and, primarily, as we learn to feel and express compassion and love. "In the total healing of man there is probably nothing more important than the awakening of an all-inclusive ability to love."

DIMINISHING MEAT

(Continued from page 474)

ance. For a while, the "psychological, cultural, and flavorful" significance of meat will probably still insure its use as an integral, although diminishing, mealtime component. The day is not too far off, however, when humanity will outgrow even this "emotional" reliance upon meat, and the loathsome practice of flesh eating will then at last be a thing of the past.

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