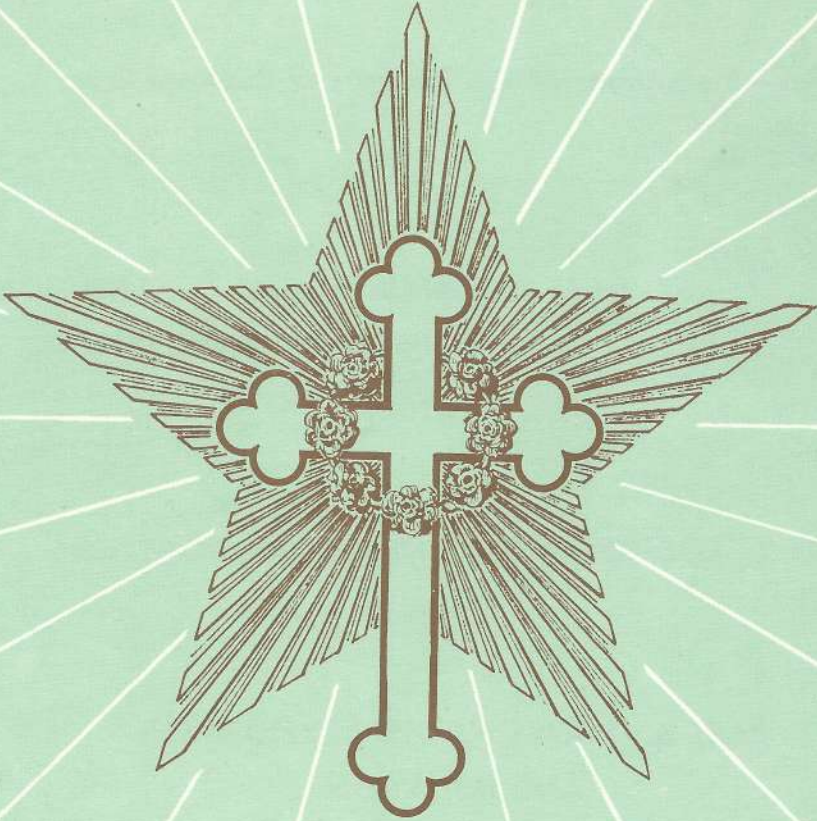
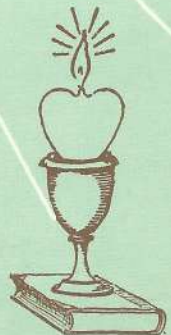


August, 1976 50¢

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**

Paper

702 Pages

Cloth

Indexed

THE ROSICRUCIAN FELLOWSHIP
2222 Mission Ave., P.O. Box 713
Oceanside, CA. U.S.A. 92054

The Rosicrucian Fellowship Magazine

ESTABLISHED BY MAX HEINDEL
JUNE 1913

Vol. 68

No. 8

August



1976

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Subscription in the U.S., Canada, and Mexico, one year \$4.50; two years \$8.00. Other countries, \$5.00. U.S. money or equivalent. Single copies 50 cents, current or back numbers. Entered at the Post Office at Oceanside, California as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 2, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

Printed and Published by

The Rosicrucian Fellowship
P.O. Box 713 Oceanside, CA 92054 USA



What Price Peace

Peace you say, at any price?
 Can peace be gained through force and
 might?
 Can it be gained through laws again?
 Was it not the laws that continued sin?
 What then can man redeem
 If laws and force add sin on sin.
 What is the path that leads to peace?
 What is the way that leads to grace?

Two thousand years ago the answer clear
 Was given to the world to hear.
 Grace was added to the law
 And *Love* the bond to heal the fall.
 This example was given through work
 and pain
 To make for man the message plain.

Peace comes only from within
 For Love can only there begin.
 For this is now the price:
 Peace is only gained through self-
 sacrifice.
 This way to Love was shown by Christ
 And law gave way to new advice.
 No longer do force and might lay hold
 On the soul of man and keep him in the
 fold.
 Under that he always will rebel,
 Now that he has tasted freedom
 And the swell
 Of heart felt love.

Peace then, at any price?
 Then Love one another as did Christ
 And give it through self-sacrifice.

Not afraid to take the blame
 Here is where I fix my name.
 —Michael Miles

"A Little Cake"

"What have you in your house?" The
 query
 Was from Elijah. The place was dreary,
 the destitute widow worn with toil.
 "A handful of meal and a little oil,
 and when it is gone my son and I
 will lie down on our beds and die!"

A pitiful chapter, but not the finish.
 The meal and the oil did not diminish,
 for the widow's compassion outweighed
 her fear.
 And I ask myself in the twilight here,
 if I would have emptied *my* cruse to make
 for the prophet that day a little cake.

—Irene Stanley

Will

There is no chance, no destiny, no fate,
 Can circumvent or hinder or control
 The firm resolve of a determined soul.
 Gifts count for nothing; will alone is
 great;
 All things give way before it, soon or
 late.
 What obstacle can stay the mighty
 force
 Of the sea-seeking river in its course,
 Or cause the ascending orb of day to
 wait?
 Each well-born soul must win what it
 deserves.
 Let the fool prate of luck. The fortunate
 Is he whose earnest purpose never
 swerves
 Whose slightest action or inaction serves
 The one great aim. Why even Death
 stands still
 And waits an hour sometimes for such a
 will.

—Ella Wheeler Wilcox

Editorial

DISCIPLINE — PRIVILEGE OR PUNISHMENT?

The word discipline usually carries distasteful connotations, and most people wish to feel they are free and in command of their lives without interference from anyone else. It is unpopular to speak of disciplining oneself in order to grow spiritually, and often the necessity for discipline is de-emphasized so that the newcomer to the spiritual life may not be discouraged. But is it really a negative word?

Self discipline may be distasteful when it forces one to deny oneself physical indulgences, but what is the reason for doing so and what the results? When we first come into teachings which open the spiritual worlds and possibilities to us we are enthusiastic and eager to learn and progress in this knowledge. To our dismay, we find that it is something which we cannot put on like a garment. We must fashion it from the inside out. This takes a little more doing and it is at this point that many give up and drop into the old habits -- perhaps a bit sorrowfully, but nevertheless they find the path too demanding for their way of life.

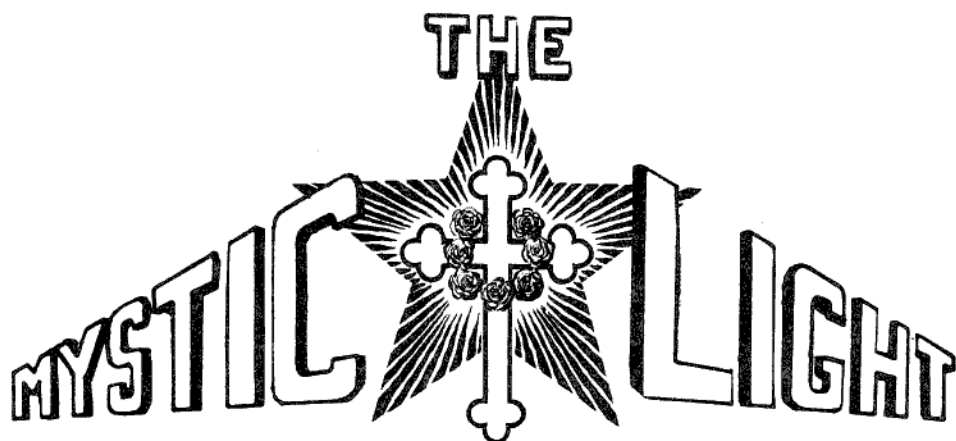
Others persevere and make a commitment which, while leading them in the way they wish to go, also changes their lives radically. At this point more drop out, or if they continue they do so with compromises and rationalizations of certain actions and habits they find too hard to relinquish just yet. Inevitably such actions bring with them a day of reckoning. It is not possible to walk very far with one foot on each path.

When the time comes that a firm decision must be made and decisive action taken discipline is often looked upon as punishment. But is it really?

When we made our commitment we put ourselves under the care of a Power much higher than ours. This power is pure Love. Nowhere can we find such Love and nowhere can we place our trust more surely than in this Power. We said we wanted to walk the Path. We have been taken at our word. We have been allowed ample time and given ample help to correct our problems ourselves. If we have been faithfully working with them, we can be sure we are getting every possible assistance, whether we are aware of it or not.

What are the fruits of discipline? Are they not a wider, fuller, more useful life of service? Is it not a privilege then, to work with ourselves? Are we not the beneficiaries of every overcoming of unlovely habits?

So we see that the discipline of self which comes to all who set foot upon the Path is in truth a blessing and the attitude with which it is accepted is an indicator of the commitment and strength of the individual. We also see how it is possible to follow the admonition of St. Paul "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."



Creation: Our Scheme of Evolution

James Noel

Even though our daily lives are filled with many things to do — jobs, families, social and community activities — we all, at one time or another, have been able to find a little time, maybe just a moment, to sit back and quietly look around us. No doubt we have used one of these moments to contemplate the glories of God's creation.

We all have marveled at the beauty of a small flower, and we all have stood in silent meditation while watching the beauty of the setting Sun. The glory of the flower is one, Paul might have said, and the glory of the Sun, another. Both of them, and everything else, are part of God's creation.

It is interesting to note that both the first chapter of *Genesis* and the first chapter of *John* start with the same three words: "*In the beginning.*" In combining the words from both of these opening chapters we read:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with

God; all things were made through him, and without him was not anything made that was made."

"In the beginning God created the Heavens and the Earth. The Earth was without form and void, and the darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters."

"In him was life, and the life was the light of men."

"And God said, 'Let there be light,' and there was light, and God saw that the light was good; and God separated the light from the darkness."

"The light shines in the darkness, and the darkness has not overcome it."

Creation is a constant interaction of Will, Wisdom, and Activity. It was God's Will that brought about the Creation. It was His Wisdom that designed the plan of our evolutionary scheme, and it was through His Activity that it actually took place.

The *Cosmo* tells us that God, the Architect of our solar system, limits Himself to a certain portion of space in which He creates a solar system for

the evolution of added self-consciousness. He fills the space with His aura, permeating every atom of the particular portion of space with His life.

Truly, in Him we move and have our being.

Creation is not an instantaneous event. It was carried out over a long period of manifestation. There are seven of these periods in our scheme of evolution. They are known in Rosicrucian terminology as the Saturn, Sun, Moon, Earth, Jupiter, Venus, and Vulcan Periods. We have passed through the first three and one-half periods of manifestation and are a little past the half-way mark in the Earth Period.

Creation is an on-going process. To talk about creation is to talk about Life itself. Life is a never-ending process and so is creation. Astronomers tell us that new stars and solar systems are constantly being formed and that those stars and solar systems age and eventually die. The astronomers are reporting only physical events. Most of them do not realize the spiritual causes underlying them. Solar systems go through cycles of birth, death, and rebirth, just as we do.

Spiritual Worlds

When God created the solar system He did not begin by creating the physical world. God started by creating the highest spiritual worlds. The first of the Worlds created is termed in Rosicrucian Philosophy, the World of God. This is the highest world in our cosmic plane, which is the lowest of seven cosmic planes. It is in this region that the God of our solar system resides.

The next world created is the World of Virgin Spirits. This is the true home of our life-wave. We left the World of Virgin Spirits at the beginning of our pilgrimage through matter at the dawn of the Saturn Period.

The World of Divine Spirit was next created. This was the highest world of our Saturn Period. Our highest

vehicle, the Divine Spirit, comes from this world.

There are also the World of Life Spirit, World of Thought, Desire World, and Physical World.

When our field of evolution is viewed from a spiritual point of view, that is to say, when we realize that our field of activity takes in many spiritual worlds and not just a small physical planet, we get a better idea of our place in evolution, and we get a better idea of God's plan.

Just as there is more to the creation of our solar system than just the Sun and a number of physical planets circling it, so also there is more to the creation of man than his physical body. The work of creation is slow and complex (from our point of view) and we should have an idea of its scope and complexity if we are to get the most out of it — if we are to work in harmony with it.

Man

As we said, man is also a complex being. Man appears at first to have just a physical body, but in reality he is seven-fold. In addition to his physical body he also has a vital body. The germ of the vital body was given to man in the Sun Period and is currently in its third stage of evolution. A vital body is necessary for growth and assimilation. The vital body is improved through altruism.

Man also has a desire body. The desire body was given man in the Moon Period and is now in its second stage of development. The desire body will be perfected in the Venus Period. The desire body is improved by the law.

The mind is man's newest vehicle. It was given to him in the Earth Period. The mind serves as the connecting link between the three lower vehicles (physical, vital, and desire) and man's three higher vehicles (Divine, Life, and Human Spirits). The mind was designed to give purpose to action.

Man's three higher vehicles veil

the Ego and give it the illusion of a separate self. The Divine Spirit is the first veil, the Life Spirit is the second, and the Human Spirit is the third.

We have seen that the process of creation is carried out over seven periods of manifestation, that man's pilgrimage is carried through seven worlds or regions, and that man is seven-fold in his being. The process of creation is truly complex and inspiring.

Participants in Creation

So far we have spoken of God and man as if they were the only active participants in creation. This is not so. There are a host of other beings involved in creation. There are those who are higher than us in the evolutionary standing and there are also those who are below us in their pilgrimage.

The Elohim created the Heavens and the Earth. These creative Hierarchies each contributed of themselves and from themselves to aid us in our creation. During vast periods of time they worked with us. We do not know the names of all of these creative Hierarchies, but the names of those we do know fire the imagination: the Seraphim, who awakened the Human Spirit in man; the Cherubim, who awakened the Life Spirit; the Lords of Flame, known in the Bible as Thrones, who worked with both the germ of the dense body and the Divine Spirit in man; the Lords of Wisdom, who were in charge of the material evolution of the Sun Period and gave us the germ of the vital body; Lords of Individuality, who in the Moon Period gave us the germ of the desire body and were also in charge of the material evolution during the Moon Period; the Lords of Form, who are in charge of our present Earth Period; the Lords of Mind, who were human in the Saturn Period, the Archangels, the humanity of the Sun Period; the Angels, the humanity of the Moon Period; and the Virgin Spirits, who are

the humanity of our present Earth Period.

Yes, the human race — the Virgin Spirits — are also a Hierarchy. We, the Virgin Spirits, are learning also to create. Over vast periods of time, these creative hierarchies have worked with various aspects of man during his involutionary pilgrimage. They have aided man in the development of his vehicles; his dense, vital, and desire bodies, as well as his mind and his higher vehicles. As they worked with us, these Hierarchies were evolving to higher states of consciousness.

Hierarchies

Man, the Virgin Spirit, as part of a divine Hierarchy, is following in the footsteps of the great creative Hierarchies. In time we also will aid in the creation of stars, solar systems, and galaxies. As we move through the higher worlds, expanding our levels of consciousness, we will be asked to take on greater and greater responsibilities.

"These things that I do, ye shall do also."

The path of creation is an upward spiral. There is no standing still. Each of the Hierarchies already mentioned is at a different level of conscious development. Through their work in creation they will evolve to still higher states of consciousness than they now possess.

States of Consciousness

Man, the Virgin Spirit, in the present Earth Period has attained to a waking state of consciousness. During the Saturn Period he had a level of consciousness comparable to a trance state. He was said to have a mineral state of consciousness. In the Sun Period his level of consciousness was raised to that of dreamless sleep comparable to that of our plant kingdom today, and is therefore said to have had a plant-like consciousness. In the Moon Period man moved to a higher level of consciousness, that of dream consciousness.

And it was not until the current Earth Period, when he was given the mind, that he gained full waking consciousness. This work is not complete, as man in the future will attain to still higher levels of consciousness.

By the end of the seventh period, the Vulcan Period, the Virgin Spirits will have reached the state of highest spiritual consciousness. But this is still a long way off. First man must fully develop waking consciousness in the remaining three and half revolutions of the Earth Period. Then man will work during the Jupiter Period to develop self-conscious picture-consciousness. During the Venus Period man will work to obtain objective, self-conscious, creative-consciousness. So it will not be until after these levels of consciousness have been attained and mastered that we will finally reach the stage of highest spiritual consciousness.

But we do not have to wait until then to aid in the process of creation. Even at the relatively low level of consciousness in which we find ourselves today, we are able to work with others of even lower standings. In fact, we work with the mineral kingdom. It is through our work with the mineral kingdom that we are testing the powers of our mind. It should be pointed out that we are not working with the life principle associated with the mineral kingdom, but only with the form. This mineral kingdom has a trance-like level of consciousness, similar to that state of consciousness which we had in the Saturn Period. Part of the mineral kingdom is being used to provide us with our physical bodies. We are permeating the members of the kingdom with our thoughts. Other members of the mineral kingdom are fashioned in buildings, roads, and homes. The cars we drive, the plates we eat off of, are all members of the mineral kingdom.

In a way, we are working through

them to gain higher levels of consciousness, just as the Hierarchies have worked through us to obtain their levels of consciousness. We are in the same relative relationship to the mineral kingdom today in the Earth Period as the humanity of the Saturn Period was to us when we were the mineral life-wave of the Saturn Period.

Future Periods

In future periods we will continue to work with the mineral life-wave. In the Jupiter Period we will vitalize the mineral kingdom. The Angels of today work through and with the vital bodies of the plants. In the Jupiter Period we will be in a similar position. We will be the Angels of that period.

In the Venus Period we will add feelings to the mineral kingdom, which, during that period, will have reached its animal-like level of development.

"Lastly, in the Vulcan Period it will be our privilege to give them a germinal mind, as the Lords of Mind did to us. The present minerals will then have become the humanity of the Vulcan Period, and we shall have passed through stages similar to those through which the Angels and Archangels are now passing. We shall then have reached a point in evolution a little higher than that of the present Lords of Mind. . . ."

But all this is far in the future. If we want to reach that stage we will have to pay careful attention to the work which we are now carrying out.

The physical world is a testing ground for our efforts at creation. In it we take our ideas and try and transform them into material reality.

Process of Creation

In the Rosicrucian Philosophy we are told that: "Everything that exists in the universe was first a thought, that thought then manifesting as a word, a sound, which built all forms and itself manifested as the life within those forms. That is the process of creation, and man, who was made in the image of

God, creates in the same way to a certain extent." (Q&A 1 12-13)

Man first learned to work with solids, shaping crude instruments to hunt with. Later, he learned to work with liquids such as water when he built his first crude boats. Still later he learned to harness the air to turn his windmills and power his sailing ships. Finally, he learned to work with gas, in the form of steam, for his steam engines.

Gradually man has worked his way up, learning to use materials and forces of increasing complexity. In the future we will learn to work with finer states of matter.

Mr. Heindel tells us of the architect who has a mental image of the house he wishes to build. This thought form which exists in the architect's mind is transferred to paper. From his drawings, blueprints are made. From these blueprints the house is built. Throughout this process, unforeseen problems could arise. Changes might have to be made in the drawings before they become blueprints. There may also have to be changes in the blueprints once the actual construction of the house shows some unforeseen flaw.

Another example of the process of creation is the writing of a letter. Many of us have problems putting our thoughts into words and writing them down.

These examples, and there are many others, have one thing in common: that is, they both involve a conscious effort on the part of the would-be creator to materialize his efforts. Unfortunately, however, most people exercise little if any control over their creative process. They create thought forms at random, projecting them toward people and objects without much conscious effort. Each and every thought we generate is actually an act of creation. Whether we realize it or not, we are responsible for the thoughts we create. Whether our thoughts material-

ize or not, we are still responsible for them. A thought form is as real as its material counterpart.

Few realize that the thoughts they have, if generated with sufficient force, have the power to affect others.

Thoughts also have quite a lot to do with health. Unfortunately our thoughts at present seem to create more inharmony than harmony. Our thoughts can actually create illnesses. We should recognize this tremendous power of creation. We must not allow this creative power to run unchecked. We must exercise our Will over it.

In The Rosicrucian Fellowship Healing Service, we take an active part in creation; we generate thoughts of help and healing. The divine power from the world of Life Spirit ensouls the thought-form we create, and this force will be used where it is most needed.

As we stand and view the immensity of God's creation from the smallest flower to the largest star, as we realize that we are but one of a number of Hierarchies in God's Being, as we carry on our work both here on Earth and in the Spiritual Worlds, let us endeavor to be more responsible people in both our thoughts and actions. In their small way, they are our first efforts at creation.

Let us strive to be perfect even as our Father who is in heaven is perfect.



"Oh, the comfort – the inexpressible comfort – of feeling safe with a person, having neither to weigh thoughts nor measure words, but pouring them all right out, just as they are, chaff and grain together, certain that a dear, faithful hand will sift them, keep what is worth keeping, and with a breath of love and kindness blow the chaff away! This is true friendship."

—Author Unknown

Foolish Prophets

Evans Waterman

We find in the *Rubaiyat of Omar Khayyam* an account of how he had discovered an infallible method of gaining knowledge (i.e. Universal Knowledge). This revelation was experienced only after the intellectuals of his time had failed to communicate this hidden knowledge that he had so eagerly sought. After many fruitless experiences with the wise men of his day, Omar Khayyam was understandably compelled to seek other methods, and it was then that he gained the desired experiences. He plainly relates that it was after he had changed his methods of seeking that he received the desired instruction.

Let us listen as Omar reveals his experiences on this fruitless path as he sought the desired knowledge. It is in the form of a warning to his followers as he relates:

Why, all the saints and sages who
discussed
of the two worlds so wisely — they
are thrust
Like foolish prophets forth; their
words to scorn
Are scattered, and their mouths are
stopt with dust.

Myself when young did eagerly
frequent
Doctor and Saint, and heard great
argument
About it and about: but evermore
Came out by the same door where
in I went.

Omar Khayyam was not concerned with the acquisition of scientific knowledge. The mysteries of life, along with the problems of Initiation, concerned him. As we study his writings

and begin to understand their impact, we soon learn to respect the depths of this profound man. These very first verses indicate a lesson that we should have learned long ago — that we seldom acquire useful knowledge by listening to someone else.

He makes no exceptions. The so-called "saint" and the "sage" are branded as foolish prophets for the simple reason that they are involved in rhetorical *discussion*! We learn that those most able to argue are not necessarily the most enlightened. If we didn't get the idea in the first stanza that words are useless, Omar gives us a second — this time using himself as an example — when he asserts that all the argument he was exposed to did not change, for him, a single condition of life. As a result of these fruitless experiences, he reveals that he "came out by the same door where in I went."

For the Rosicrucian student, this should have a familiar ring, since Mr. Heindel voiced much the same hypothesis. In one of our lessons, we are advised to "...read little, and think much." We also find, in *Gleanings of a Mystic*, the statement that: "Libraries have been written to explain the nature of God, but it is probably a universal experience that the more we read of other people's explanations, the less we understand." (p. 94)

It seems that at best, realization of the futility of all this wasted talk seems to come slowly, for even while unable to demonstrate accomplishment, Omar was still involved in a last ditch struggle, through conversation, to gain

this valued knowledge. During these fruitless activities, which were calculated by his "blind prophet instructors" to enlighten, he relates:

With them the seed of wisdom did
I sow
And with mine own hand wrought to
make it grow;
And this was all the harvest that
I reap'd —
"I came like water, and like wind
I go."

He came like water (engulfed in his emotions) and went like the wind (air, or mind). In other words, all he received was a good *mental workout!* To recap this message, he reveals that none of the studies or discussions propounded by the sages and saints had changed a single fact of life! He had eagerly sought these instructions, but for some reason unknown to him, the words of the so-called wise men were thrust forth and scattered. Their mouths were soon so full of dust that all of the chatter came to a halt!

Omar Khayyam is obviously conditioning us, with this line of reasoning, so that we may better appreciate his method of gaining this desired knowledge. He is now ready to reveal how the method that eventually worked most effectively for him was to listen to the revelations of the *inner man*, or voice of the Higher Self. Once he had made this discovery, he lost little time in relating to his newly found true source of knowledge.

Listen carefully as he relates the details of this experience:

Then of the Thee and Me who works
behind

The veil I lifted up my hands to
find

A lamp amid the darkness; and I
heard,

As from without — "The me within
Thee blind."

Omar reveals that he distinctly heard a voice (the communication from

the God within) disclosing the important message that the little Ego is indeed blind and without knowledge. He found that the voice of the God within could be heard if we would only choose to listen. The Bible reveals similar thoughts in this sage advice: "Be still and know that I am God."

Having learned to appreciate this kind of communication, the instructions for receiving true wisdom and enlightenment quickly followed:

Then to the lip of this poor earthen
urn,

I learned the secret of my life to
learn:

And lip to lip it murmured — "while
you live,

Drink! for once dead, you never
shall return."

The "poor earthen urn" aptly describes the physical body, which we are told is the source of his valuable instruction. Not only that, but he has also learned the secret of life and how to spend his time in the physical body wisely. We should give careful consideration to Omar's revelations and imbed them permanently in our own minds. In case you missed the message, let me repeat it for it is the symbolic "casket" of some of the most vital instruction we shall ever receive. The message simply states: "*While you live, Drink! for once dead, you never shall return.*" The great mystery that we must solve is in this manner identified. Undoubtedly, the solution to this mystery was the great knowledge that Omar was attempting to wrest from the sages and saints. However, he found in his time, as now, that the interpretation of this potent symbol must come from *within*.

Let us recall how Mr. Heindel has said that symbols both hide and reveal. We further recall his revelation that enlightenment can most safely come through the practice of altruistic service to our fellow man. There is no doubt about one thing — here is the

symbol that will reveal the correct method of acquiring the knowledge we seek. Do we catch the significance of the last part of this message? It said that if we should squander our time while in the physical body, we have let a golden opportunity slip through our fingers, for we can only drink this magic ingredient while we occupy the physical body. Once death has overtaken us, the opportunity is forever lost, because we never return to face the same opportunity. Make no mistake — Omar Khayyam has revealed how to become an *Initiate*. As we consider this fact, we are better prepared to appreciate the next stanza, as Omar, now in a somewhat more reflective mood, muses:

Why if the soul can fling the dust
aside,
And naked on the air of heaven
ride,
Wer' 't not a shame, wer' 't not a
shame for him
In this clay carcass crippled to
abide?

Two declarations are made in this stanza. First, it really is a shame to waste such a golden opportunity if it actually is possible to "fling the dust aside" and ride in the soul body on the air of heaven. The other thought reveals that we owe respect to the physical vehicle that has been given us, since our preparation for this event must be ever dependent upon what takes place within it.

Next we find a description of how Omar views the physical body that we presently inhabit:

"Tis but a tent where takes his
one day's rest
A Sultan to the realm of death
addressed;
The Sultan rises and the dark
Ferrash
Strides, and prepares it for another
guest."

Here we are informed that the

physical body is not the ultimate goal of our existence. It is viewed as a place to gather a day's experience before death finally overtakes us. As the Ego leaves to continue his activities in the higher worlds, the physical atoms that we have discarded are already being prepared for yet another "guest." The whole concept is that our time here should be viewed as extremely temporary.

You know, my friends, with what
a brave Carouse
I made a second marriage in
my house:
Divorced old barren reason from
my bed,
And took the daughter of the vine
to spouse.

His spiritual marriage came about when he was able to evict reason from his bed. Let us recall that this is the very obstacle that caused all the trouble in the beginning. The "Daughter of the vine" is the heart or emotional nature that must be placed under control and spiritualized. This has made Omar's second marriage possible. This wise sage has just stated an important fact, for sooner or later we must awaken to the realization that a greater power than the reasoning process, or *mind* is required to liberate us from our present difficulty. The time will come when we will have to raise the spiritualized heart, or emotional nature, into our higher consciousness. The Initiate has learned to do this, for he knows as a fact that "God is love; and he that dwelleth in love dwelleth in God, and God in him." This higher consciousness is never given as a reward for merely reading the teachings and being good! Neither will it be awarded for a lukewarm effort to solve this riddle of life and death. It is the most challenging problem we have ever had to solve, and we should roll up our sleeves and get on with it. When we completely

lose ourselves in service to our fellow man, we have gone a long way towards the solution of this problem.

For "Is" and "Is not" though with
rule and line
And "Up-and-down" by logic I
define,
Of all that one should care to
fathom,
I was never deep in anything but
—Wine.

Omar speaks of the instruction given him by the doctors and saints, who taught him the art of reason and the definition of various terms, etc. He admits that all this was to little avail. Only by the conservation of the wine of life (resulting in the spiritualization of the emotions, or *heart*) did he ever make any real lasting progress. So, as he says, I was never deep in anything but *Wine*.

And lately, by the Tavern door
agape,
Came shining through the dusk
an angel shape
Bearing a vessel on his shoulder;
and
He bid me taste of it! and 'twas
—the Grape! (universal

consciousness.)

He says that lately, by the door of the body that opens into the heaven worlds, he saw an Angel, with a vessel on his shoulder that was being used to pour out love for the benefit of humanity. This symbolism reveals that when used in this manner the life force (and it comes from within) cannot be misused. Here we have a key to the meaning of the *spiritual grape* that we should be saving as we prepare for the coming new age.

We have a similar message in the New Testament. For example, in *Mark 14:13-16*, we find the Christ directing two of His disciples to go into the city where they would meet a man bearing a pitcher of water. They were instructed to follow him, and

when he enters the house they should ask about the guestchamber. The Christ went on further to explain that the guestchamber would be a large *upper room* already furnished and prepared. The disciples were instructed to make this room ready for occupancy.

When we understand the symbolical interpretation of this scripture, we learn that the Christ has directed His two disciples (the head and heart) to go into the city (a very high state of consciousness) and locate the man with the pitcher of water. The guestchamber being located in the upper room *or head*, the Christ has hereby instructed the head and heart to prepare for the spiritualization of the body after the two (head and heart) have learned to work together as intended. In the symbol of the New Age of Aquarius, the man (mind) has the emotions (water) in the pitcher, and can thereby pour the water here and there over the parched ground (body), thereby rejuvenating it.

In *Questions and Answers*, vol. 2, Mr. Heindel carries this interpretation a little further and applies it to the New Age to come: "When Christ had come to the end of His ministry He abrogated the old covenant, by sending His disciples to a place where He would eat *the passover*. (from physical to spiritual) He said to them: 'go into that city (or state of consciousness) and walk around until you find a man bearing a pitcher of water (that is the symbol of Aquarius); and follow him wherever he goes; in that house (the house of Aquarius) will I eat the pass-over.' They did as He told them, and He went there and broke bread and gave thanks. He passed the cup and said, 'Take, drink, this is the sacrament of the new covenant, I will no more drink of the fruit of the vine.' There is the point. He told them to look for a man with a pitcher of water — sign of Aquarius. There is only one

sign in the whole zodiac that is a man, and Aquarius sits there with the the urn pouring out the water. Christ Jesus called Himself the Son of Man because He brought the religion of the Aquarian Age.

Now, after this discussion of Aquarius, let us repeat that last stanza so that it may be imbedded more firmly in our minds:

And lately, by the Tavern door
agape,
Came shining through the dusk
an angel shape
Bearing a vessel on his shoulder;
and
He bid me taste of it! and 'twas
—grape!

Now with the grape (or wine of life) within his grasp, Omar Khayyam has obtained for his use the *source* of knowledge (*Universal Consciousness*).

The grape that can with logic
absolute
the two and seventy jarring sects
confute;
The sovereign Alchemist that in a
trice
Life's leaden metal into gold
transmute.

This inner wisdom, we are told, supersedes the teachings of priests and dogmas, each of which claims to be the only one. The teaching is that if we obey the truth, it will make us free.

In *The Rosicrucian Cosmo-Conception* it is plainly stated that, at best, the brain is only an *indirect* way of gaining knowledge and will be superseded by direct touch with the Wisdom of Nature.

In *Gleanings of a Mystic*, we are also told that we learn by the development of a luminous soul body that grows in and around a person. We are further informed that this light will teach about the Mysteries without the need of books.

Omar Khayyam managed to learn

this lesson and eventually reached the point where he carefully avoided the "great minds and intellectuals of his time. The message we have received from the *Rubaiyat* is vital to our well-being; and if we have developed any spiritual perception at all, we should follow it. The danger to the Rosicrucian student of following the intellect was of great concern to Mr. Heindel, and he warned: "But few have seemed able, as yet, to transcend the *intellectual conception*, and unless the book (the *Cosmo*) gives the student an earnest desire to transcend the path of knowledge and pursue the path of devotion (to develop the heart, or emotional nature) it is a failure, in my estimation." He went on to offer condemnation of those who follow the exclusive intellectual path, and then commented, "...it is with great sorrow and deepening apprehension that I note the development of a tendency in that direction among some of our students, a tendency which I hope may be checked before it kills the heart."

In *Isaiah* we have the invitation: "Come, my people, enter thou into thy chambers, and shut thy doors about thee." Before we can enter into communion with the spiritual plane, it is essential that we have the doors tightly closed and all the disturbances of the lower planes shut out. Only then are we able to receive the wisdom we seek. And then, when we have reached these inner planes and can receive the message, let us remember Omar Khayyam's advice that, "*While you live, Drink! for once dead, you never shall return.*"

* * *

Set, as it were, thy left-hand will to the daily calling thou pursuest, but direct thy right-hand will towards God and the Eternal; only remember that thou art but a day-laborer, and listen for the voice that shall call thee home.

—Jacob Boehme

Preaching and Healing

Dagmar Frahme

Two admonitions were given by Christ Jesus to His disciples; preach the Gospel, and heal the sick. These admonitions apply to all present followers of the Christ as much as they did to His messengers 2000 years ago.

The two commands are closely correlated, and the one cannot be fully understood without an understanding of the other. The Gospel of the New Age projects the law of universal love. An Ego who inflexibly obeys this highest law automatically complies with all other natural laws and, in consequence, enjoys full physical, mental, emotional, and spiritual health. Disease, on the other hand, results from transgressions of natural law. Since the law of love is primary among these, it is clear that, whenever an Ego disobeys any single natural law, he also automatically is acting in opposition to the law of love.

When we preach the Gospel, we call attention to the law of love, and to the One Life which was the perfect embodiment of that law fulfilled. When we try to help heal the sick, we must remember that the most important part of the healing process consists in teaching, or convincing, the patient to live in harmony with natural law, in order that health may be maintained and the "cure" become permanent. An important part of the healing process, then, is guiding the patient into an understanding of the law of love.

The Gospel of the New Age culminates with the promise of Christ's liberation from the Earth and His second coming. His liberation will be attained only when a sufficient number of our life-wave have evolved their soul bodies

to the point where human levitation of the Earth becomes possible. This, in turn, will occur only when we have learned to live pure, righteous lives in harmony with the law of love — when, by right living, we will have conquered disease. Thus, the Gospel will be fulfilled when the sick have been healed.

To preach the Gospel, as we know, does not mean merely to stand in pulpits or on street corners proclaiming the Word of God. For all practical purposes, the Gospel is most effectively preached within the context of our attitudes and actions. In a sense, we who subscribe to the Western Wisdom Teachings are continually preaching the Gospel, and the influence of our preaching depends much more on the quality of what we do than on the eloquence of what we say. Those who know of our proclaimed dedication to esoteric Christian ideals watch closely to see how sincerely we mean what we say. The more we allow ourselves to indulge in "off-moments" when selfish considerations or bad temper predominate, the less successful we will be in convincing others of the beauty and the Truth of our cause.

A new-comer to the Philosophy, enchanted, perhaps, by its idealism and only too ready, as many newcomers are, to believe that its seasoned adherents practice it continually and are close to sainthood, can be sadly disillusioned when he first discovers that members of the Rosicrucian Fellowship are as subject to human failings as anyone else. Hopefully, the new-comer is by then strong enough in his own convictions

to realize that it is the Teachings which are complete, even though their human advocates still have a long way to go. Hopefully, he will understand that we are *all* still evolving along that Path on which our soul bodies will be illumined, and that mistakes and lapses must be expected even among those who profess the most sublime concepts. Hopefully, he will then overcome his disillusion and continue his study. Sometimes, however, the disenchantment is too great, and he turns elsewhere. This has happened more than once, and there can be no question but that a serious debt of destiny is incurred whenever the behavior of any Member of the Fellowship is such as to cause a seeking Spirit to turn away.

Before we can most effectively attempt to help heal others, we must go a long way in the process of healing ourselves. Before we can become worthy channels for the release of the divine healing force, our own vehicles must be purified. As long as we persist in the indulgence of selfish desires, our inner conditions will prevent us from most successfully contributing to a foundation of health and wholeness in our fellow man.

Example

Again, it should be stressed that preaching the Gospel and healing the sick proceed apace, and are ultimately inseparable one from another. The more we preach the Gospel *by example*, the healthier in body, mind, and Spirit we become, and the better able we are to inspire and help other people contribute to a similar state of well-being within themselves.

The characteristics and qualities of one who preaches the Gospel by example are those which were most nobly exemplified in the Greatest Life ever lived. Foremost among these is intense dedication to a consecrated life. Intense dedication, periodically renewed, insures that the highest ideals will remain at

the forefront of thought and deed, and that the results of occasional lapses — to which even more advanced Egos are now and then prone — are more quickly and more completely rectified.

Following hard upon the heels of dedication is steadfastness, or, as Mr. Heindel so often admonished, "Persistence, persistence, and more persistence." All the dedication in the world will not achieve intended results unless the Ego time after time puts forth his effort to overcome limitations, vanquish obstacles, and remain true to his principles. He must be prepared over and over again to pick himself up, dust himself off, and return to the fray with renewed self-discipline. Many declarations of high-sounding idealism have proven, in the face of inevitable tests, to have been founded on nothing more substantial than wishful thinking. Unfortunately, wishful thinking will not engender human evolution. Effort — *hard work* is required.

Pure Heart

He who would preach the Gospel effectively, and he who would heal the sick, must be possessed of a pure heart. Duplicity, hypocrisy, and a predilection for wrong-doing, are easily detected by people who are at all sensitive. It is impossible for even the most cunning individual, however skillful, to conceal such traits for very long. The miasmatic aura of a deceitful nature soon becomes evident, felt if not seen, just as does the illumination of a pure heart. As we more and more divest ourselves of the lower impulses and are cleansed, we radiate from within ourselves the spiritual light which enhances the beauty of what we say and do, and convinces others of the value of what we are trying to disseminate as no other manifestation would. "Blessed are the pure in heart, for they shall see God."

Simplicity and spiritual humility must also be deeply ingrained in anyone who would be a living example of the

Gospel message. Worldly status, prestige, power, and wealth hold no interest for him. "Thy will be done," is his constant prayer. He subordinates intellectual arrogance to the requirements of the heart, and avoids the tendency of so many of his fellows to rationalize subtle, or not so subtle, digressions. He does not veer one iota from his high ideals, but augments them with an intuitive insight that prevents him from substituting his own personal volition in carrying out these ideals for that which he knows intuitively to be right action.

In this respect, too, his ability to judge and discriminate must be keen. There is a difference between surrendering oneself wholly to the will of God, and allowing oneself to be pushed around by circumstance. Sometimes the line between the two is so fine that only a spiritually perceptive Ego can continue, in all humility, to defend his principles, while remaining impervious to subtle temptations to enhance his personality, prestige, or sense of self-righteousness.

Moral Courage

From this, we proceed to the requirement of moral courage. To preach the Gospel in practice means to live up in all respects to the Teachings of Christ Jesus. He who would do this must be prepared to accept criticism and ostracism from associates in the material world. He cannot allow himself the temporary "relief" of taking the easy rather than the right way out of a difficult situation. He must be able simultaneously to "turn the other cheek" in personal humility and remain vigilant against that which is clearly injustice in the spiritual sense.

Moral courage, in its turn, is founded on knowledge, and on faith and trust. Knowledge of esoteric truths certainly helps. An awareness of the nature of God and the destiny of man cannot help but intensify an Ego's valor in the face of worldly hardships.

Some understanding of the ultimate is always helpful in putting the immediate in proper perspective. There is much of Truth that even the esoteric student has not seen or experienced first hand, however, and in this connection the importance of faith becomes evident. We have heard it said that "All things work for good to them that love God," and that the course of evolution moves "onward, upward, forever." For these statements to be most meaningful to us, we must also have faith in our own latent spiritual ability, as well as in the omniscience and omnipotence of the Deity. Then it will be easiest for us to develop unequivocally the moral courage to do right at all times.

Faith

Faith in our fellow men, too, is required. We are urged to consider the divine essence within our brothers. This admonition makes most sense if we are convinced that the divine essence of even the most unsavory individuals will someday manifest sufficiently to demolish forever those "unprepossessing exteriors" which we may now find repellent.

Cheerfulness and good humor are also factors to be considered. The Gospel message is joyful, and those who speak of "dwelling in the joy of the Lord" have the right idea. The joy, and indeed the beauty, of God's word can never be satisfactorily conveyed in a context of moroseness. If we are going to preach by example, we should feel and exhibit a delight in our work — which is easy to do if we can regard it as service. If we are thus engaged in the Lord's work, we have every reason to be happy, for what better occupation could we find?

Happiness is contagious — just as, unfortunately, is its opposite. The better able we are to present an optimistic face to the world, the more we will be able to convince others of the value of our message. Likewise, joy plays a

significant role in the healing process. It is one of the best medicines known, because of its salubrious effect in revitalizing the flow of the vital and desire currents. It encourages the inflow of the solar force — the life-giving force which makes action possible.

Tranquility

Tranquility, closely allied to joy, is also necessary. We do our best work and send out our best impressions if our emotions remain on an even keel. To plunge from exultation to despair, or to leap upward again in the opposite direction, all too well characterizes the behavior of a beginning spiritual aspirant. We must learn to react to all situations — pleasant or unpleasant, difficult or easy — with the same degree of equanimity. Only then will we be able fully to keep our minds on what we are doing to further our objectives, and keep them free of the distractions attendant to the ephemeral "highs" and "lows" of physical existence. Only then will we be able to do the work of preaching and healing on a continuingly, consistently worthwhile and meaningful level.

To those who devote themselves to living a consecrated life as advocated and exemplified by Christ Jesus, there comes, little by little, an awareness of the power of the Spirit — the divine power within that has been awaiting release throughout all the long eons of involution and evolution. With this awareness comes also a maturing ability to utilize spiritual power constructively. This type of strength grows with the passage of time, and the Ego who remains faithful to the Cause finds, in his later years, that he is endowed with a degree of spiritual power of which he did not dare even to dream when he first set out upon the Path. It goes without saying that as this power is strengthened, the Ego's ability to preach and to help in the healing process improves immeasurably. With spiritual strength, rightly directed, all things are possible.

Love

Similarly, as the Ego continues to spread the Word by example, and to succor those who need healing ministrations, his sense of compassion is also intensified. One cannot consciously follow the lead of Christ Jesus without beginning to feel something of His unquenchable love for humanity. One cannot long consider the beauty of His life, the selflessness of His deeds, and the magnitude of Christ's sacrifice, without experiencing at least a glimmer of sympathetic response to the depressing human condition that is still evident in the world. Even if our "good works" initially stem from the proddings of an activated conscience, eventually they will proceed directly from the *heart*. We may well be surprised at the change which gradually takes place in our innermost feelings about people in general as, little by little, universal love begins to grow within us.

Thus, it is through preaching by example and through healing, of ourselves and others, that we will attain to the utmost degree of perfection of which physical existence will permit. With preaching and healing at the forefront of our activities, we will cultivate the character traits which, taken together, will manifest in spiritual wholesomeness and wholeness.

Spirituality, as we know, is attained only in the pursuit of our daily activities — in the living of our daily lives. It is not bestowed upon us as the result of long periods of meditative "retreat" from the world, or of skill at theoretical debate, or after an intensive course of study. In our day to day relationships with other people, more than in any other way, we determine the extent and degree of our spirituality. If we strive to obey the two admonitions of Christ Jesus — preach the Gospel and heal the sick — our relationships with other people cannot help but improve, and our spiritual worthiness cannot help but increase.

Creativity

Maridene Lee

Part 1

Max Heindel states that the goal of man's evolution is the development of an objective, self-conscious, creative consciousness. At the close of the Vulcan Period, the final period of manifestation, man will be able to use his own creative force to give his thought-pictures life and set them out from himself as objects in space. With this power, he can form clear mental conceptions of forms and bring them to life as living, growing, feeling, and thinking things without the help of others. Man will then have evolved from a static to a dynamic God — a Creator.

With an understanding of the goal of evolution, we may then ask ourselves, "Am I making the most of my creative potential?" The answer to this question will depend on an understanding of the word, "creative." Webster's dictionary defines "creative" as "to bring into being; to cause to exist; to invest with a new form or character; to produce as a work of thought or imagination."

There is a difference between creation, imitation, interpretative re-creation, and appreciation. To imitate is to follow a pattern, model, or example, just as children imitate parents and students imitate teachers. Imitation is necessary in the learning of skills for creative expression. The fine arts of drama and music require interpreters who can re-create what the writer or composer put on paper. A Beethoven symphony is only so many notes on paper until instrumentalists re-create and produce the sounds that Beethoven heard in his mind. Interpreters, such as

actors, conductors, instrumental and vocal performers, have highly developed skills and also a good imaginative ability and empathy with the work to be performed in order to re-create it satisfactorily. Every re-creation of a composition includes the expression of the interpreter's unique skill and personality in the original work. Appreciation of the fine arts involves an attempt to re-create in one's imagination the original thought or feeling of the artist, writer, or composer.

There are different levels of creative ability. A homemaker may have re-created cookies according to a certain recipe time after time. She decides to add a new ingredient this time. In so doing she has begun to express a degree of creative ability. She may gradually experiment until she has created a new recipe, still using the usual basic ingredients for cookies but in different proportions and with extra ingredients added. This is a much greater creative expression. She may finally get so ambitious and creative that she originates a completely new recipe for cookies that uses none of the usual basic ingredients. It is a totally new concept for a cookie-like dessert. Even this new recipe may go through a stage of refining, expanding, or perfecting until it is ready to be made public for universal use.

Every invention, scientific formula, artistic work, and philosophical concept that is now universally known and used has gone through these steps in its development. First there is a slight improvement within the existing struc-

ture, then a gradually greater improvement, expansion, and extension of the elements within the existing structure. Finally, it is determined that the existing structure is no longer suitable for the purposes desired and a totally new structure is created that consists of new elements. Once this new form is brought into being, it must be worked with until it is functionally refined and perfected and ready for greater and greater use in the world. Within these steps can be seen the development of creative ability from the smallest to the highest degrees.

Astrology

Astrologically the outer planets have much to do with the development of creative expression. The planet Jupiter represents expansion and improvement within the existing structure or form, represented by Saturn. Society resists change. Saturnian forces resist and protect society from changes coming from just any direction. Only those changes that are motivated by altruistic purposes will be permitted to pass through Saturn's rings of obstruction and come into manifestation. Even though Saturn and Jupiter are usually thought of as opposites, they can become complimentary and great partners. The Jupiterian urge to improve, expand, and extend is held within bounds by Saturn so that the energy and growth can be well regulated, controlled, and concentrated. Therefore, Saturn provides a practical framework for the controlled release of the Jupiter-inspired motives. Saturn also insists on persistence and self-discipline in expansive efforts. Jupiter encourages optimism and a philosophical attitude towards the acceptance and fulfilling of Saturn's requirements. A positive Jupiter and a positive Saturn are essential attitudes in the beginning development of creative ability.

Epigenesis

The theory of Epigenesis points

out that man has the inherent power to inaugurate something entirely new and original, involving a new structure and form with a new arrangement of the materials or elements within it or even entirely new materials or elements within it. Epigenesis is manifested in genius ability at the present time. Those with exceptional creative talents have spent lifetimes developing the ability. Though in each successive lifetime it is easier to develop the skills involved in creative expression, the individual must still update such ability with the mechanical techniques and improvements that exist at that point in time. If an orchestral composer of two centuries ago should incarnate at the present time and still choose to work in the musical field, it would be necessary for him to learn about electronic instruments, new concepts of consonance and dissonance, and new harmonic and melodic patterns. Once he is thoroughly familiar with the existing musical structure, then he may begin to point a direction for the future in his creative efforts.

"Genius is an expression of the soul and not of the body," Mr. Heindel states. "It reveals a glimpse of the degree of attainment which will be the common possession of the coming Race." Oftentimes now the genius is one-sided in development, with extraordinary talent in one area but lacking in other facets of character development. Epigenesis applies to and must be developed in all areas of life. Its ultimate fulfillment will bring about the emergence of god-like beings.

The inventors of the electric light bulb, phonograph, telephone, television, and computers — all created something entirely new. Wagner created the new form, the music drama, with a new pattern within it, the leitmotif. He also increased the size of the orchestra and staging and required the singers to use a more extensive range and greater dynamics than had previously been done.

His music drama was much different from the traditional opera. The Beatles created a new form of pop music. Van Gogh introduced a new style of painting using thick lines of color that suggested powerful energy and movement.

In all the fine arts and other fields can be seen those who have created completely new forms. Sometimes the creation is calmly accepted in a particular place and gradually is extended over a larger area. At other times the creation seems to upset the status quo and brings forth extreme criticism. Stravinsky's new polytonal music, "Rites of Spring," caused a riot when first performed. Christ Jesus was crucified for the new and higher concepts He presented to the world. The life of a truly creative person, once he has launched a new concept or work in the world, may not be an easy one. It takes much dedication to the creative effort he has brought forth to be able to survive the blame of the world. In time the unconventional will become commonplace, for the creative process continues unbroken year after year.

Creative Impulse

Astrologically the planet Uranus represents the epigenesis function. Under the stimulus of the Uranian dynamic electro-magnetic impulses, discoveries are made, new forms and styles of art are developed, and new concepts projected into human affairs. There is within every person the desire to express oneself in a unique way, to be original, and experiment with totally new ideas. When specific skills have become highly developed, a person may intuitively perceive a new concept for a work and be able to bring it forth. When skills are not sufficiently developed, the flash of inspiration may not be able to become manifest. Several individuals may at about the same time be inspired with the idea for a new invention. The one who has the ability to make a workable model and present it for

public use in the shortest length of time will be the one given credit for the invention. This is the key to the fact that the dual rulership of Aquarius is attributed to Uranus (the idea for the invention) and Saturn (the workable model).

Once a work is brought forth, it is still as a child that must be worked with and developed until it reaches full maturity. Neptunian forces aid in refining and re-valuing the creative work as its creator becomes more sensitive and in tune with higher spiritual forces. Sometimes the creator himself is not able to carry through the refining process. Another may improve upon the creation and bring it, as a flower, into full bloom. Haydn created the symphony form, but it took Beethoven to carry it to its heights with his sensitivity to Neptunian forces. When the creative effort has matured, a Plutonian transformation can be brought about in either individuals or a group, or universally. The invention of the electric light bulb was refined until its perfection now illumines many of the homes on Earth.

It can be seen that the development of creative ability is like a journey from the closest of the outer planets to the most distant. Jupiter and Saturn are partners in the beginning stages of development. Later Uranus and Neptune are partners as original concepts are refined and perfected to bring about the most good for mankind. The highest state of perfection presently known brings about a transformation personally and collectively. This transformation is symbolized by Pluto, the ruler of Scorpio, a very powerful and deep sign of the zodiac. Through the use of creative ability, each person's evolution is unique and different from that of everyone else. He is consciously and unconsciously setting into motion new causes that will bring results in this or a future lifetime.

(To Be Continued)

MAX HEINDEL'S MESSAGE

Invisible Helpers



In the New Galilee (which is not to be confused with the Aquarian Age) there will be an etheric organ built within the head and the throat by the unspent sex force. This organ will appear to the spiritual sight as the stem of a flower ascending from the lower part of the trunk. This calix or *seed cup* will be truly a creative organ, *capable of speaking the word of life and power.*

The present word is generated by the clumsy muscular motion which adjusts the larynx, tongue, and lips so that the air passing from the lungs makes certain sounds. But the air is a heavy medium, difficult to move in comparison with nature's finer forces, like electricity, which move in the ether. When this organ has been evolved, it will have the power to speak the word of life, to infuse vitality into substances that were before inert. *This organ we are now building by service.*

You will remember that the Christ gave the cup not to the multitude but to His disciples, who were His messengers and servants of the Cross. At the present time those who drink from the cup of self-abnegation that they may use the resulting force in the service of others are building the above mentioned organ together with the soul body — the "wedding garment." They are learning to use the etheric organ in a small way as Invisible Helpers when they are out of their bodies at night, for then they are forced to *speak the word of power* which removes disease and builds in healthy tissue.

At the time when students take

probationership, they vow in the mystic marriage of the higher and lower selves that they will dedicate their lives in so far as is consistent with their duties in the world to the helping of humanity. By that vow they come under the protection of the Elder Brothers, who stand in the same relation to that couple, the higher and lower self, in their work as the state stands to the man and woman who enter the marriage union before one of its representatives. Both the state and the Elder Brothers agree to preserve the integrity of the union so long as the conditions thereof are kept.

One of the obligations which probationers take upon themselves is to send in each month to Headquarters a report of the exercises which they have performed. This report, if written in pen and ink, absorbs the effluvia from their hands daily when they come in contact with the paper, and this furnishes to the Elder Brothers the key whereby they are enabled to direct the probationers during sleep as Invisible Helpers.

We are just the same after we go to sleep as we are during our waking hours. If during the daytime we try to get out of all the work we can, to get everything for ourselves, to cultivate on every occasion the lower nature, et cetera, we are not transformed into Invisible Helpers and Angels of mercy

(Continued on page 360)

Studies in the Cosmo-Conception

Concentration

Q. How does one attain voluntary clairvoyance?

A. All that can be done here is to give an indication of the first steps which lead up to the acquirement of the faculty of voluntary clairvoyance.

Q. What is the first step?

A. The first exercise deals with concentration, and the most favorable time to begin is on first awakening in the morning before any of the worries and cares of daily life have entered the mind. At that time one is fresh from the Inner worlds and therefore more easily brought back into touch with them than at any other time of the day.

Q. What procedure is followed?

A. Do not wait to dress or sit up in bed but relax the body perfectly and let the exercises be the first waking thought. Relaxation means more than a comfortable position as it is possible to have every muscle *tense with expectation*. That of itself frustrates the object, for in that condition the desire body is gripping the muscles. It cannot do otherwise till we calm the mind.

Q. How does one concentrate?

A. The first thing to practice is fixing one's thoughts upon some ideal and holding them there *without letting them swerve*. It is an exceedingly hard task but to some extent at least it must be accomplished before it is possible to make any further progress.

Q. Why is this so important?

A. Thought is the power we use in making images, pictures, thought forms, according to ideas from within. It is our principal power and we must learn to have absolute control of it so that

what we produce is not wild illusion induced by outside conditions but true imagination generated by the Spirit from within.

Q. How will this lead to knowledge?

A. Thought force is the most powerful means of obtaining knowledge. If it is concentrated upon a subject it will burn its way through any obstacle and solve the problem.

Q. How does this apply to spiritual comprehension?

A. If the requisite amount of thought force is brought to bear there is nothing that is beyond the power of human comprehension. So long as we scatter it, thought force is of little use to us, but as soon as we are prepared to take the trouble necessary to harness it, all knowledge is ours.

Q. How important is this for the spiritual aspirant?

A. This is something the aspirant to the higher life must positively learn to do. There is no other way. At first he will find himself thinking of everything under the Sun instead of the ideal upon which he has decided to concentrate, but he must not let that discourage him. In time he will find it easier to still his senses and hold his thought steady.

Q. How may success be insured?

A. Persistence, persistence, and always persistence will win at last. Without that, however, no results can be expected. It is of no use to perform the exercises for two or three mornings or weeks and then neglect them for as long. To be effective they must be done faithfully every morning without fail. (Ref. *Cosmo*, pp. 485-487)

WESTERN WISDOM BIBLE STUDY

Third Commandment — Exodus 20:7

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

At the time of the Tabernacle in the Wilderness, and for centuries thereafter, the name of God, or Jehovah, was never pronounced, and when written it was given with all vowels left out. The people then did not want to be found guilty of taking the Lord's name in vain.

Only this third, and the second, Commandments warn of punishment. This Commandment is based on the use of one word — one name. This word must be very great and powerful if its misuse entails punishment.

The third Commandment brings together the positive and negative poles of the first two Commandments. Three is the number of Creation. The third of the ten interpretations of the name of God is Understanding. Therefore, we should understand beyond a doubt that the name of God is creative. It is the divine Fiat, the preemptory decree. The use of the name of God is the release of creative power. The name of God on our lips articulates power. God is the Source and Foundation of our lives; the name of God on our lips should never be anything less than the expression of that within us which means the creation of our vast universe.

The third Commandment correlates to the third jewel, the carbuncle, on the breastplate of the Levite Priest, and its interpretation is wisdom. Wisdom as related to the third zodiacal house of Gemini is easily understood. There the brilliant Mercury resides and holds

sway over the trinity of power. In Gemini, the initial power of the name of God becomes divided into three. These three powers, all ruled by Mercury, are the powers of the eyes, the speech, and the hands. This is the three-fold authority by which the name of God is made known to us and by which we make it known to others.

The eyes, speech, and hands, invested by the power of the Name of God, are to be used by man exclusively in promoting perfection and to heal. The wisdom of creation in the created world is redeeming the lost; it is healing. The healing of our weaknesses through the Name and power of God is today's decree of the third Commandment. Eyes, tongue, and hands are organs of healing.

The power of the eye is compelling. The benevolently powerful eye serves as a channel for the stimulation of soul qualities. The aspirant will therefore practice the contemplation of the beautiful. This fills the Spirit with the substances of its delight, namely: harmony, order, symmetry, authority, and power.

The power of speech is double. The volume of sound released by speech every day is tremendous. The volume of power and wisdom released through speech is very small. Woodrow Wilson once said that if he were asked to address an audience for two hours he would start immediately, if for 30 minutes he would require a week's preparation, and if for ten minutes, two weeks' preparation. Speech is easy and free, but the power of speech incubates in silence. Words that strike

home bear the name of God; their name is power, wisdom, creation, healing. "In the beginning was the Word and the Word was with God and the Word was God." (John 1:1)

The power of the hands is in itself part of a triplicity: shoulders, arms, and hands. The shoulders symbolize the power to uphold firmly and powerfully, as the solar system is upheld. The Father's arms reach out to His children in benevolence and protection. Our arms, too, reach out to those we love. And we can imagine Christ Jesus with out-stretched arms saying: "Come unto me all ye that are heavy laden and I will give you rest." The hand signifies divine activity. From the tips of the fingers of "giving hands" issue forth streams of light and power.

The eye testifies to the Name of God by Spirit awareness and will, the

voice, by wisdom and authority, and the hand, by good works. The hands of man perform prodigious amounts of work, but our hands are instruments of labor. A priest's hands — a Master's hands — are symbols and instruments of power. They are inexhaustible vessels of power. Hands that are dedicated to holy usage learn about the wonder of the hands in the process of laying on of hands in baptism, confirmation, consecration, and healing. Hands that are dedicated to the Name of God and that are never misused become fountains of power, nourishing the weak and healing the sick.

This is the third Commandment in the New Age: Thou shalt use the Name of the Lord thy God to create within thyself a fountain of power, for the right use of which thou art held accountable.

INVISIBLE HELPERS

(Continued from page 357)

merely by going to sleep. But if during the daytime we strive earnestly to grasp every opportunity that comes our way, if we look for opportunities to help and to serve others, if instead of asking, "What can I get out of it?" we try to see in every phase of life an opportunity for helpfulness, if instead of saying, "Why should I do this or the other thing?" we learn to say, "If a thing has to be done, why should I not do it?", if we learn to regard all things as honorable in the line of labor and never look down upon anything as menial — then at night we shall have earned the opportunity to come in touch with and work under the guidance of the Elder Brothers in the glorious work of healing.

The probationers, when out of their bodies in sleep, are gathered together in bands according to their temperaments and their ability. They are under the instruction of other probationers who

are doctors. All of them work under the guidance of the Elder Brothers, who naturally are the moving spirits of the whole work. Certain qualifications are needed before this band of Invisible Helpers can work with a patient. They must have some of the effluvia from his vital body. This is obtained by having the patient write every week a letter consisting of a few words or a few lines with pen and ink. This is important, as the fluid is a better conductor of magnetism and electricity than a pencil. The ether which thus impregnates the paper upon which the patient writes gives an indication of what the condition is at any specified time, and furnishes an entrance key to the patient's system. It is something which he has given voluntarily and for the express purpose of furnishing access for the Invisible Helpers. Unless the patient does his part in this respect, the Invisible Helpers are unable to do anything for him.



ASTROLOGY

The Moon — Principle of Motherhood

Elman Bacher

In the study of the sign positions and aspects of the Moon in a horoscope we deal with one of the fundamentals of life-expression: the basis of feminine polarity. The Moon is one of the cornerstones of a chart; she is the root from which springs all other variations of the passive, receptive, and emotional phases of the personality. The fullest significance of the Moon vibration can be comprehended only when every human being is understood to contain within himself, or herself, the essences of both polarities; every chart has Sun-Mars as well as Moon-Venus in some pattern or other.

Physical sex, in the world of forms, is a specialized emphasis of either polarity for the purposes of perpetuation. But, on the inner planes of subconscious impressions, feelings, karmic memories, and racial patterns, the Moon influence prevails. Fulfillment of evolutionary processes is thus seen to be made in the physical aspects of both polarities, usually alternating, and since physical sex is attended by a specialization of experience, everyone must know the life of male as well as female. This "specialization" is not only of expression, but, automatically, of karma; thus certain lessons can be learned only through incarnation as female. In this

connection, much in the karma of males may be traceable, by cause and effect, to unfulfillments and misdirections of the feminine urges in past embodiments, and the Moon, in male charts, is the key to these karmic patterns. The karma that a man experiences through women is merely the objectification of his own unregenerate feminine polarity; he is manifesting as male, but, by reflection through his contacts and exchanges with "the women in his life," these inner disorders are manifested.

Mars, dynamic and vitalizing, is the function of impregnation, the essence of male sex; the Moon is that which receives this energizing and nurtures the dormant seed into form. Thus, the Moon is the link between Ego and family race. She is the agency through which man as male projects himself into the streams of life.

Thus, the Moon is seen as the Principle of Motherhood and, in mundane or objective astrology, this is her primary signification. Through experience as mother, mankind receives lessons that are second to none in scope, depth, and importance. It is as mother that the potentials of Mars selfishness, Mars egotism, Mars domin-

ation, and Mars destructiveness receive their first alchemicalized transmutations through the initiation of self-sacrifice demanded by the functions of motherhood.

Much has been said, for ages past, about the sacredness of motherhood; how few people realize that the same urge which moves a primitive, animal-like woman to lend her body to pain in order that the stream of life may be perpetuated is, in microcosm, the same urge by which a Master, through highly developed forms of transmutation and alchemy, "nurtures" the spiritual life of the race. The primitive woman responds instinctively to the urges of blood and desire; the Master fulfills his transcendent aspirations in impersonal love. When the nurture of the life of another — or others — is concerned, the motherhood principle is expressed. (Astrologically, of course, the woman in the above example is Moon-Mars; the Master, as an expression of spiritual Light synthesizes the planetary spectrum. In his case, the Moon is cosmically expressed as Neptune and Mars is expressed as Uranus).

How, might be asked, can each child in a large family have the Moon in a different sign, since all have the same mother? Because of the quality of experience involved in maternity, and the changes of "capacity", psychological and emotional levels, and in domestic situations which may occur during the years of fruition, a woman is not quite the same person at the birth of her sixth child as she was as a mother of one. Each child in a family group has an individual pattern, and his, or her, Moon reflects or indicates an individual "mother picture." Hence, though the mother is the same individual she is "seen" differently, according to the consciousness or subconsciousness, by each child. And — and this is very important — she may have a different kind of karmic bond, some expression

of basic attraction or repulsion, with each child. Thus, each child's Moon indicates a different pattern of reactions and feelings in his relationship with the mother.

The sign position of the Moon in the chart of a girl — a potential mother — shows, basically, what kind of a mother she will or can be; the Moon aspects describe her basic motherhood experiences. In a boy's chart, by reflection, the Moon describes the general trend of his domestic experiences and the essence of his attitudes toward women generally. There is an important point to be made in this connection: because of the transition of the mother of a family, the father may, in his children's life, have to take her place; his Moon is indicative of his ability to fulfill this responsibility. In other words, he, then, must be mother as well as father and not only his Sun-Mars but his Moon as well are given direct expression. The reverse holds true: a woman's Sun-Mars indicates her ability to exercise the power and initiative to make a living for her family if the father passes. Both polarity patterns are then synthesized through the Uranus vibration for the transcending of relationship responsibilities and family karma.

The Moon as a mental factor: The Moon symbolizes the processes of the subconscious "mind of feeling," not of detached, impersonal thought. She is *opinion*, based on family or racial patterns which may or may not have much reference to actuality. In other words, she is "thought that is motivated by feeling response." Here the Moon is seen as "personal viewpoint" which is certain to make itself evident when a person discusses anyone or any thing while in a state of emotional disturbance. As the basic factor of the mental triad — Moon, Mercury, Neptune — the Moon finds her regeneration through the processes of emotional discipline and

control and the development of personal detachment. We are connected to people and things only to the degree — and in the kind of degree — that we have feeling about them. It is our feelings that make for "reality" as far as personal reference is concerned. It is only when feeling has been eliminated, prejudice removed, parental and family influences transcended, and inner poise developed that "things are seen" — through Mercury — "as they are in themselves."

Thus Mercury says: "This hat is blue." An impersonal fact. The Moon might say: "I think this hat is lovely — the color is just like my baby's eyes." Personal feeling. These are, of course, trite examples, but they serve to indicate how personal feelings can influence our interpretation of facts.

This trick of the Moon to disorder our perceptions, by feeling, can manifest in larger ways to produce tragic results. A young woman is "jilted" by her sweetheart; she reacts, in feeling, with intense resentment and suffers for years with the (subconscious) conviction that "all men are cheats and liars." (We can just see her intense face and hear the shrill words.) She is not thinking with her intelligence but with her feelings of disappointment, outraged pride, and loneliness. A man suffers some unkindness or injustice at the hands of another man of different race or nationality. He reacts with bitterness that spills out on his children. One of his sons "takes in" this unhappy impression, and, because one person gave his father a bad time, he, the son, is from then on prejudiced against the people of that nationality and he feels the strong urge to condemn them all, without reservation, to perdition. In this example, a weakness in the son's make up is revealed. He was not using his own ability to think, but left himself wide open to the negative impulses of the father's disturbed emotions. And,

until he strengthens his power to discriminate and think — consciously — he will continually victimize himself, through his uncontrolled feelings, in his attitudes about that particular nationality.

This retention of subconscious patterns, through feeling, represents on a large scale that which is known as "race memory," and in this connection the Moon, as "mother," stands for identification of the individual with his nationality or race. Mars urges us to fight for our country, but through the Moon we love our country as a child loves its mother. The symbolism is paralleled, exactly. As long as race consciousness pertains to the subconscious patterns of a person, he is in the same kind of bondage to his "feeling of nationality" as a child is "in bondage to his mother" when he sees, in the protective security of her love, the be-all and end-all of his living. These states of mind are, in essence, identical; one is infantilism with reference to an individual, the other is infantilism in reference to a race pattern. When emotionality is matured, all mothers are Mother, persons of whatever nationality are Brother and Sister, and any — or all — nations can be Home. However, in the scale of things, each race pattern provides a "nurturing mold" — or home — for specific and evolutionary purpose. Each is "good in its own time and for its own purpose," just as each mother is "the right mother for each child."

Since the Moon, as a mental factor, pertains to the interpretations of the horoscope for a psychological or psychiatric standpoint and so cannot be dealt with in detail here, we offer a few points of basic interpretation of the Moon, as Maternity, in combination with the other planets.

The degree or intensity of maternal capacity is indicated by the sign position of the Moon; "experience-patterns," by the aspects made to the

Moon by the other planetary bodies. In the sign Cancer the Moon is at her most motherly position; the urge to nurture is here the most marked. The next two best signs for maternal capacity are Taurus and Pisces. In Leo, the Sun sign, she glows with warmth and power, but with a positive quality that contrasts with her basic passivity of nature. In Libra, she blends beautifully with the Venusian vibration of the partnership sign which emphasizes the seventh house impulses. In Gemini and Aquarius she is at her most purely mental, and in Aquarius the Moon is as impersonal as she can get — detached, scientific, and friendly rather than purely motherly in feeling. In Capricorn she blends with the form side of life through the Saturn vibration; here she is practical, capable, dependable, but somewhat lacking in the responsiveness and sympathy that mark the maternal urge. In Scorpio she is intensely emotional and generative, but the watery Mars vibration emphasizes force and severity. This position is considered unfavorable for the Moon from a physiological standpoint. In a man's chart it does not reflect a particularly harmonious or happy "picture of women." In Aries, the Moon is most definitely "un-herself." Here she expresses with a dynamic, egoistic, and masculine quality that is the antithesis of her feminine nature — the keyword is "self-assertion."

It must be emphasized that the Moon focuses the maternal urge, but there are several kinds of "variation of experience." These are indicated by planets which are found in the sign Cancer, ruled by the Moon; these planets are said to be dispoised by the Moon. Also, planets in the fourth house — regardless of sign — indicate to a large degree the objective side of the "home consciousness;" it is through "home experience" that these planets find their chief channel of expression and highest potential for fulfillment.

The faculty of instinct is one of the keywords of the Moon function. In this connection, the Moon symbolizes a "race urge," a "biological compulsion." She represents the most deeply rooted expression of the drive of the feminine polarity. Though passive and receptive in nature, the Moon finds her rulership and detriment in Cancer and Capricorn, both cardinal signs; thus a certain dynamic or generating faculty is seen in the Moon functioning.

To the degree that the Moon is allied with signs that are congenial to her, she expresses with strong drive, deep fulfillment needs; when she is allied to uncongenial signs, she must express her urges through qualities that are not congenial to her basic keynote; to the degree that she is well-aspected, she promises fulfillments, harmony of give-and-take in experience, and health; to the degree that she is afflicted, she indicates "feminine karma," both objectively and subjectively, the needs for transmutation and regeneration of feeling, physical disharmonies — particularly in women; and the indications of transmuting the feminine expression are shown by any affliction to the Moon in the charts of men as well as women.

The following interpretative notes must, of necessity, remain basic and simple, for clarity's sake. Remember that the Moon rules the function of the subconscious mind, and any afflicted aspect represents a negative picture which brought over from the past is close to the surface of consciousness, and will manifest, definitely, in childhood. The transmutation of a horoscope starts with the transmutation of afflicted Moon aspects.

Moon-Sun: The maternal impulse is here identified, in some way, with Power. Afflicted, feeling and purpose are in conflict — either one tending to predominate; excess of the Moon influence tends to deterioration of inner strength;

with excess of Sun influence, maternity is expressed in terms of domination and tyranny. This is a disintegrative aspect because the person, through "feeling about herself," is not fully aware of inner capacities, therefore, self-assurance is lacking; to regenerate this aspect, power, in domestic experience, must be redirected for Moon fulfillments, not expressed just for its own sake. Benefic feeling and purpose are harmonized; maternal experience is expressed and fulfilled with capability; a certain "positiveness" is found, thus indicating the possibility that the mother may be the "leader" in the family. Moon in good aspect to the Sun is a redemption in any chart because it shows an integration of basic polarity.

Moon-Mercury: Afflicted, feeling and maternal concern conflict with thought; the mother with this aspect needs mental disciplining because she tends to "interpret" according to her feelings at the moment and not in line with actuality. She should watch her words carefully and not give way to overmuch talking while she is emotionally disturbed because she is apt to commit herself to untruths and injustices. "Take time to think" is a good policy for redirecting this impulse and, when this aspect is found in the chart of a child, the mother will recognize that the child is very impressionable to her words — she must not inflict on his mind her negative impulses and thoughts. Many people who have this aspect have been karmically impressed with the negative expressions of their mothers' emotions and have lived for many years with unhappiness because of the "pictures" which were impressed on their subconscious minds in childhood. In either case, mother or child, mental discipline and emotional poise are of prime importance in creating happiness and success. Establish the habit of finding out the facts (Mercury) and by acting in accordance with them, feelings can be controlled.

Moon-Venus: These two form the basis of the fulfilled feminine polarity in the sense that they indicate woman's emotions as mother and as mate. Since Venus is "cultivation and refinement," her inharmonious patterns with the Moon indicate a lack of sympathetic feeling; depending on which of the two is the more strongly emphasized in the chart, the maternal urge will obscure the "response to the other fellow," or the esthetic or partnership urge will obscure the need for motherhood. This is an aspect symbolizing an inharmonious relationship with the mother, as far as emotion is concerned. And, in the chart of either a man or a woman, it represents a need to balance and complete the feminine patterns. This process may be done (for the Moon) by taking advantage of the opportunities to express the urge to nurture and (for Venus) development of courtesy, cooperation, and "thinking in terms of the other fellow" which, after all is the basis of all civilized (Venusian) living. Benefic aspects between Moon and Venus indicate a basic cultivation of the emotional nature. Refinement and charm, courtesy and good taste, have been built in; these qualities may be reflected, physically, as beauty and grace. Harmonious relationships with the mother, or women generally, are promised. Cultivation of esthetic faculties are also indicated, since the subconscious mind has been strongly impressed by the redeeming factor of thinking and acting in terms of harmony.

Moon-Mars: This, in whatever form, is a touchy aspect, since the two form the basis of primitive emotion. Intensity of subconscious impressionability is indicated and the maternal feelings are highly charged. If negative, particularly the square, this is "hot-temper," irritability, jealousy, and resentment. The urge to dominate is strong, and such mothers tend to "lead their children by the nose." This aspect

indicates the possibility that ambition and the urge to achieve is stimulated by the experience of motherhood; such women feel the urge to fight for their children. With the negative aspects, this urge is expressed with great force; the law of fang and claw is much in evidence. Potentialities of hatreds and enmities are strongly evidenced by Mars afflicting Moon, since the subconscious mind is keenly impressed by the urge to defend and defeat. Harmonious patterns of Mars-Moon indicate the possibilities of much more constructive action — energy is expressed through the urge to achieve rather than the impulse to destroy. This is a courageous mother, intrepid and valiant, who is capable of living her maternal experiences in terms of positiveness and hard work. A good Saturn, Venus, and/or Jupiter aspect to the Moon — patience, harmony, and/or benevolence — are good correctives for Mars-Moon afflictions.

Moon-Jupiter: The maternal urge is expressed through benevolence and abundance. Afflicted, the mother may be inclined to over-indulgence — she seeks to "over-protect" her children; a superabundance of maternal concern is indicated, and though the motives may be utterly sincere and unselfish, the mother with Moon afflicted by Jupiter is lacking in judgment — her judgment — her feelings obscure her sensible evaluations and she tends to weaken her children by making things too easy for them. She must discipline herself by, to some degree, disciplining her children. She must allow them the privilege of developing through the exercise of their own initiative and in fulfillment of responsibilities. In thus freeing herself from them she, to a degree, gains in perspective and emotional control. Benefic aspects between Moon and Jupiter form a very beautiful pattern of amplitude, generosity, sincerity, and balanced judgment. Such a mother expresses herself abundantly

and healthily. She is a radiation of warmth and comfort, a source of well-being for her family, both physically and psychologically.

Moon-Saturn: Here the maternal experience is identified with the form side of life through responsibility. The conjunction of Saturn with the Moon makes the maternal experience something of a crucifixion — even beyond the ordinary meaning of the word. Maternity, in this instance, nails a woman to the exigencies of life, and through domestic experiences she must fulfill herself through many obstacles which may be actual, but which also may be because of her subconscious viewpoint. This is a pattern of "narrowing" — much has to be done through a limitation of scope. Afflicting Venus and/or Jupiter, Moon conjunct Saturn presents a rather sad picture — a domestic experience lived rather joylessly and in terms of limitation of means. Afflicting Saturn and/or Mars, the vitality and "thrust" are depleted — achievement is made against the counteractives of restraints and inhibitions. Saturn square or opposition Moon steadies the temperament and may prove a necessary counter-active to dynamic afflictions, but the Saturn influence will be felt as an impediment, restriction, or inhibition. The position of Saturn will show a channel through which the maternal urge will express for the fulfillment of responsibility. The benefic aspects between Moon and Saturn indicate control of feeling and integration of practical abilities. This is the strong, competent mother who lives in an orderly, methodical manner. She is a pillar of dependability and, whether or not she is particularly emotional or loving, she still is reliable and able to put the domestic side of her life on a sound, practical basis. Perhaps somewhat lacking in expressiveness, she is a loyal and devoted mother who

(Continued on page 371)



The Children of Leo, 1976

Birthdays: July 23 to August 22

SIGN - Leo, the lion.

QUALITY - Fixed, or resourceful application of potential energy.

ELEMENT - Fire, or the Spirit in man which gives power, joy, zest, and enthusiasm to life; the joy of living.

PHYSICAL ANALOGY - Incandescence, fluorescence, and other forms of radiant energy.

EXOTERIC ANATOMY - Specific: heart, pericardium, pons varolii, and the dorsal region of the back. General: the back, spinal cord and spinal column, the blood and circulatory system, the endocrine and glandular systems, and the organs of the body.

PHYSIOLOGY - The Sun, ruler of Leo, governs the physiological processes of blood circulation, maintenance of a constant internal body temperature, distribution of the body's energy resources, and distribution of the etheric fluid (from the Sun) which enters the body by way of the spleen.

ESOTERIC ANATOMY - Leo is one representation of the Life Spirit.

TABERNACLE IN THE WILDERNESS -

Leo represents the seven-branched candlestick in the East Room of the Tabernacle. The seven-branched candlestick symbolizes the Seven Spirits before the Throne, and indicates knowledge and understanding of the varied conditions about him that the spiritual aspirant needs in order to serve most effectively in his environment. This knowledge, illuminated by the Spirit of Love, becomes manifest as wisdom. These things are shown by Leo, which is the sign of love, and by its ruler, the Sun, which contains in itself a synthesis of all the other separate planetary forces.

BASIC INFLUENCE - Bouyant, resourceful, confident, and unifying.

POSITIVE INFLUENCE - A positive Leo influence imparts generosity to the character and a willingness to contribute in terms of time and talent to those causes that are noble and worthy. A person inspired by these forces tends to be honorable, open, and above-board in all his dealings with others and seldom will resort to underhanded, devious, or secretive methods. Such people are straightforward in their approach and expect others to be equally

honest and open in theirs. These people may become leaders through sheer force of a positive, radiant, and purposeful example. These people usually will not expect more of others than they are capable of doing themselves, though they sometimes expect that others should be able to do just as well, not realizing that each person has his own particular talent and that not all people are equally suited to the same task. People under a strong Leo influence are generally not the shy type and usually like a certain amount of recognition for their efforts. There is often an ability successfully to deal with large and general circumstances, along with an aversion to details and overly-specialized situations.

NEGATIVE INFLUENCE - When the Leo influence is channeled in a negative way there is a great danger of pride, contempt, and arrogance. Persons working with these forces tend to overestimate their own worth and to underestimate the worth of others. When all is said and done, such people usually say a lot more than they do. In other words, much show with little substance; a "paper-tiger" syndrome. There may be a tendency to rest on the laurels of past achievement, but usually their own pride will spur them on because they do not want others to show them up.

LESSONS - In order to realize the highest potential from the positive Leo influence and to prevent the development of negative traits, the cultivation of modesty and humility are essential. Not only an *appearance* of modesty, but a true modesty that is sincerely felt within. All glory should be given to God, realizing that no matter how great we may seem to ourselves, there are always those who are much greater, and that even with our best efforts we are not capable of serving God worthily for even a day. Discrimination and caution in committing one's energies should be developed in order to curb a tendency toward careless wastefulness and ineffec-

tive efforts, caused by lack of forethought and planning.

RULER - The Sun is the ruler of Leo and therefore expresses its energy most strongly through this sign. The Sun is the focus of individual determination, power, and purposefulness.

EXALTATION - There is no planet presently known to be exalted in Leo, though perhaps Neptune may eventually be a candidate since it is the planet which signifies the Spiritual Will.

DETRIMENT - Uranus is in detriment in Leo and therefore has difficulty in expressing its essential nature here. While the influence of Leo tends to draw things to a focus and create a center, Uranus tries to decentralize things and encompass them at the periphery.

FALL - There is no planet presently known to be in fall in Leo, though a theorized trans-plutonian planet, Athena, may eventually be here.

GREEK MYTHOLOGY - The two primary Sun-gods in Greek Mythology are Apollo and Helios. Helios was the god who drove his fiery chariot across the arch of heaven each day, giving light and warmth to the inhabitants of the Earth. Apollo contained within himself many different attributes, symbolizing the synthesis of forces in the Sun and indicating the many facets of the Spirit in manifestation. He was a god of music, art, science, prophecy, education, and physical prowess.

COMSIC CHRISTIANITY - While the Sun is in Leo the Christ Spirit is rebuilding His Life-Spirit vehicle and imbuing it with the power which He shall be bringing to the Earth in the coming year. At this time of year we can glorify God by our works, showing our appreciation of His Love by an extra effort toward making our higher ideals into concrete realities. Now is the time to put our shoulders to the wheel and reaffirm our purpose in life of being *useful* servants in the vineyard of

Christ.

COMMON ZODIACAL POSITIONS.

During the entire solar month: Mars is in Virgo; Jupiter is in Taurus; Saturn is in Leo sextile Pluto, square Uranus, and trine Neptune.

Leo needs the qualities of its opposite sign, Aquarius, which are responsibility, self discipline, and detached love. Saturn, ruler of Aquarius, is in Leo, showing that these children have deeply ingrained ability to fulfill responsibility. The aspects of Saturn to all three outer planets indicate that these Egos have the ability and idealistic motives to initiate and lead progressive movements. Mars in Virgo shows interest in personal service, the tendency to purity of action, and wills strong enough to eliminate any unwanted character habit. Neptune, the planet of intuition, aiding the material saturnian mind, gives astute intellects which blend practical analysis with an almost prophetic guiding insight into worldly trends. However, many of these children will have a pragmatic mental approach even toward religion.

Saturn in Leo represents a restriction of the heart which, used positively, generates faithfulness and self control. A battle against the lower nature is pictured by Saturn square Uranus, and calls for self-discipline to avoid separating sex from love and scattering the creative forces. Uranus, co-ruler of Aquarius, shows that these children will desire freedom but jealously restrict the freedom of others. This calls for development of the impersonal viewpoint and self-discipline.

Jupiter's position in Taurus lends itself to Leo's generosity and financial confidence, and favors an admirable reputation.

OTHER PATTERNS AT THE BEGINNING OF THE SOLAR MONTH

The Sun sextiles Jupiter July 23-26,

expanding the Leo generosity, good humor, friendliness, and abstract vision and giving good business sense and devotion to religious or fraternal groups.

July 23 to August 7, the Sun conjuncts Saturn, making the inner conflict of the Saturn-Uranus square very strong. However, the Sun harmoniously aspects the Pluto-Neptune sextile. This intensifies motivation by high ideals, heightens psychic sensitivity and the flow of inspirational ideas, and indicates understanding of the need and method for personal reforms. Until August 3, Mars squares Neptune, which gives high ideals and desire to serve but also the tendency to expect too much of oneself, exaggerate, and become irritated over petty matters.

On July 23-24: Sun on the Cancer-Leo cusp; Sun conjuncts Saturn; Mercury and Venus conjunct Saturn. All are indications of possible insecurity, reflected in hesitation to express thoughts or affection. The Mercury-Venus conjunction is trined by Neptune until July 28, denoting a marvelous inspirational faculty for music, art, writing, and extemporaneous speaking. For those born after July 24, this should be more easily expressed, as Mercury and Venus leave the orb of Saturn.

INDIVIDUAL PATTERNS

July 23, Moon in Gemini emphasizes the mental creativity and outgoing friendliness of Leo. These children have the power to communicate through poetry, art, music -- all skills which can be turned to advertising and education.

July 24-26, the Moon is in Cancer, encouraging the Leo love of children and the warm emotional nature. This allows the outer planet pattern to operate along lines of creative imagination and universal sympathies. Both Sun and Moon, each in the sign of its rulership, form a powerful pattern. This pattern gives a dynamic and creative individual whose potential for success has been highly developed in past

lives.

August 26-28, Moon, Sun, Mercury, Venus, and Saturn are in Leo. This stellium emphasizes both positive and negative Leo characteristics to a very marked degree. Some children will express this stellium strongly early in life; let the parents be prepared for a battle of wills. In other children, the ruling force will be represented by a relatively weak point in the horoscope; the parents are represented by the powerful stellium and should beware of overshadowing their children with too much protection or discipline, lest the children not develop an early awareness of their own inner power, a condition which can create psychological power complexes.

July 29-30, the Moon is in Virgo, an earth sign, when the Sun closely conjuncts Saturn. Practical business sense, ambition, and a keen sense of duty are emphasized. Likely there will be an interest in health, which should aid these children in not driving themselves too hard.

July 30-August 5, Mercury squares Jupiter. This aspect broadens the mind and deepens the judgment; however, it also indicates inflexibility and over-emphasis on material means.

August 2-8, Mercury sextiles Uranus, denoting ingenious ideas, progressive and sometimes non-conformist concepts, and a penetrating intuition.

August 1-11, Venus squares Jupiter. Leo's loving heart, gregarious instincts, generosity, and artistic sense are expanded wonderfully, but with the danger of self indulgence, over-generosity, and vanity.

July 31-August 1, the Moon is in Libra, suggesting that these children can readily apply themselves to entertainment, as the social and artistic side of the nature will be easily developed.

August 2-3, the Moon is in Scorpio. The Leo-Scorpio combination suggests great power, intuition, and active penetrating minds, but it is also a square aspect, bringing the temptation to be domineering, inflexible, and easily upset. These children will be impelled to protect others, and may

be good leaders in the police and military, and investigators along various lines.

August 4, Mercury enters its own sign, Virgo, where it remains till the end of the solar month. Mercury and Mars both in Virgo intensify an analytical and penetrating intellect. These children will be interested in health and medicine, perhaps professionally -- especially those born until the 8th while Mercury remains in aspect to Uranus in Scorpio. This makes the mind and hands channels of magnetic healing power.

August 4-5, the Moon is in Sagittarius. The love of sports, outdoors, gambling, children, pets, and travel are emphasized. Expansive vision, a great sense of humor, and ability to impress others will be these children's greatest assets in legal reform, religious movements, or community work projects.

August 6-8, the Moon is in Capricorn, adding more earth sign influence to Mercury and Mars in Virgo. This combination is one of practical persistence motivated by high ideals.

August 8-10, the Moon is in Aquarius. Inventive ability, progressive concepts, and humanitarian ideals are typical of Aquarius Moon. For Leo children, this represents partnership lessons to be less possessive of the mate and give freedom in equal measure with freedom taken. Venus enters Virgo on August 8, so these children can be strong in service to the partner, but sometimes overly critical or cool.

Venus remains in Virgo through the end of the solar month, promoting sympathetic service and health care but presenting difficulties for love. The love difficulties arise from letting the mind be concerned with love but not listening to the heart. Also, over-criticalness often destroys attractions before they grow deep. Venus sextiles Uranus August 6-15, denoting much artistic ability and sudden romantic attractions. August 12-21, Venus squares Neptune, heightening a vague sense of dissatisfaction in love relations and requiring the elimination of illusions and impossibly high expectations about love. The positive influence

calls forth a high sense of ideals and purity, a potential for platonic love, universal attitudes, and periods of highly inspirational ideas.

August 11-12, the Moon in Pisces impels desire to be of service to others and a sensitivity which many children will hide behind their outgoing Leo nature. This Moon position gives a mystical imagination easily expressed in poetry and music. The three planets in Virgo are spaced so that the Moon will contact at least one by opposition, denoting an inner conflict between critical logic and intuitive faith.

August 13-15, the Moon is in Aries. Leo-Aries is a powerful, creative, and harmonious combination making for philosophical and political leaders. The Sun squares Jupiter beginning August 13, giving these children a tendency to be overly self-confident and headstrong, despite the positive influences.

The Sun squares Jupiter through the end of the solar month denoting much outgoing social warmth, love of family and home, artistic ability, but with tendencies to overconfidence, loss by speculation, inflexibility, and over-indulgence in pleasure. During this period, Mars trines Jupiter, maintaining a balance against egotism and promoting thoughtfulness.

August 16-17, the Moon is in Taurus. These children will be warm-hearted, outgoing, home-and family-loving citizens -- solid as a rock but at times nearly as unmoveable. Generally calm with good practical business minds, receptive to music and pleasant surroundings, they will need to exercise their strong wills against indulgence.

The remainder of the solar month, Mercury conjuncts Mars, further intensifying an analytical and penetrating mind but tending to a slightly nervous disposition making relaxation difficult.

August 18-20, the Moon in Gemini is good for mental work and further adds to the mercurial temperament of the Virgo planets. The Leo, Gemini, and Virgo emphasis gives life-long scholars and people suited

to sales or the medical profession.

August 20-22, the Sun is on the Leo-Virgo cusp and the Moon is in Cancer. The Cancer Moon and Virgo planets blend to give an imaginative, analytical, and sympathetic mind which is practical, idealistic, and devoted to serving others.

* * *

THE MOON--PRINCIPLE OF MOTHERHOOD

(Continued from page 366)

expresses her maternal love in her desire to protect and stabilize.

Moon-Uranus, Moon-Neptune: In these patterns, an indication is shown whereby the basic maternal urge may be redirected into impersonal spiritual, universal, or creative channels. In contact with Uranus and Neptune, the indications of the Moon take on a scope that she does not have with the lesser planets. The subconscious mind is sensitized and vitalized by attunement to what might be called "cosmic patterns" -- intuition and the psychic faculties may be unfolded. Moon-Uranus is much more dynamic and creative; Moon-Neptune is more sensitive, emotional, receptive, and compassionate. However, the interpretive approaches to these aspects must be made from a comparison with the Moon's aspects to the lesser planets, since they form the first steps on the ladder; Moon trine Uranus, square Mars is not as easy as when Moon is sextile or trine Mars. In this example, much control and direction are required of Mars before the Uranus trine can express constructively. Otherwise, Uranus backed by a disorderly Mars may express destructively. Moon trine Neptune, square Sun, is a very sensitive Moon, impressionable, psychic, but with disorder between purpose and feeling, or depleted vitality. The sensitivity of Neptune may result in some form of negative psychism and mental confusion. Study the Moon-Uranus aspects

(Continued on page 379)

Book Review



"Celtic Myth and Legend"

Celtic Myth and Legend, Charles Squire, Newcastle Publishing Co. Inc., Hollywood, California, 1975.

Almost everyone is acquainted with the major figures of Greek and Roman mythology, even if not with details of the myths themselves. Celtic mythology, however, is much less well known, and offers a fertile field of exploration for anyone interested in ancient legends.

This book, a re-issue of a volume that had long been out of print, offers a survey of Celtic mythology and legend that begins in the far pre-Christian past. It covers the period of amalgamation of old Celtic deities into Christian heroes and saints, the comparatively recent version of the Arthur legend as presented by Sir Thomas Malory, and what the author calls modern "survivals of Celtic paganism."

We know that myths are veiled symbols containing great cosmic truths, which were given to infant humanity by the Higher Powers. Infant humanity was unable to grasp these truths intellectually, but could, unconsciously, accept an appreciation of the great ideals which were thus, in "story form," etched into their higher vehicles. Knowing this, it is not surprising that similarities among Celtic, Norse, Greek, and Roman mythology are extensive.

Three principal *motifs* are prominent throughout Celtic mythology: "the birth of the Sun-god; the struggle between light and darkness; and the raiding of

the underworld by friendly gods for the good of man." The reader may well be disturbed by what, to modern minds, appears as excessive brutality among the characters of the early legends. This, too, is not uncommon in mythology, and it must be remembered that humanity at that early stage of development was not yet ready to understand present conceptions of "love" and "kindness." The god of fear, and the race god with his harsh and immediate justice, both have their necessary time and place in evolution.

The contrast between early brutality and the courtly chivalry of the Round Table knights, the searchers for the Holy Grail, is of course extremely marked, and points up the change in attitude which, in the course of many centuries, had slowly been adopted by humanity.

Characters, situations, and episodes of Celtic mythology, as do those of all mythology, find their way into literature of all ages and continue to influence the writings of current authors. According to the author, even the legend that surrounds the Grail Quest has its ancient antecedents in "primitive pagan myths concerning a miraculous cauldron of fertility and inspiration."

Occult students will find much of particular interest in this book. Modern remnants of Celtic mythology are fragmentary at best, and it is doubtful that full restoration will ever be possible. "But, even as it stands ruined, it is a mighty quarry from which poets yet unborn will hew spiritual marble for houses not made with hands."



NEWS

COMMENTARY

Scientists Discover — Ultrahigh Voltage Power Lines Cause Organ, Blood and Nerve Damage

Ultrahigh voltage power lines — like those that criss-cross the U.S. — generate powerful electrical fields extremely dangerous to humans, Russian scientists have discovered.

Three separate Russian medical studies — copies of which were obtained by *The Enquirer* — flatly state that persons who have been exposed for long periods of time to the power lines' electrical fields suffer organ, blood and nerve damage.

In fact, the Soviet government is so alarmed about the peril that strict new rules limiting exposure to the deadly emissions are being enforced throughout the USSR.

The U.S. has no such regulations — despite the fact there are nearly 15,000 miles of ultrahigh power voltage lines (above 500,000 volts) in the country — but the federal Environmental Protection Agency (EPA) is launching a full-scale investigation into the potential hazards, says David Janes, chief of EPA's electro-magnetic radiation division.

A top U.S. biophysicist, Dr. Andrew A. Marino of the Syracuse (N.Y.) Veterans Hospital, told *The Enquirer* he's studied the Russian findings and "I agree with their conclusions completely. There's no doubt that power line emissions can harm humans."

The Russians found that people can be affected by the power line emissions just from standing near the lines. They based their findings on medical tests on 45 power plant workers who had been exposed to the electrical discharges for approximately 3 hours a day over a 5-year period.

One of the studies, conducted at the prestigious Leningrad Institute of Industrial Hygiene and Professional Diseases, found that 18 of the workers suffered a wide range of after-effects — heart disease, high blood pressure, hypertension, arteriosclerosis and changes in the structure of white blood cells.

Another study reported disorders in the central nervous system such as "an increase in pulse and blood pressure, changes of the cardiovascular system, lowering of the functional ability of the hand and a weakening of the neurodynamic processes in the brain."

Surgeon Dr. Robert Becker, also of the Syracuse Veterans Hospital, told *The Enquirer* that "this altering of the body functions could also be responsible for many other diseases."

The Russian studies were based on workers exposed to 500,000 volt power lines — and there are 13,412 miles of similar lines running from New York City to San Francisco in the U.S., according to the Edison Electric Institute. And in the eastern and midwestern sections of the U.S. there are 1,333 miles of even more powerful lines — 765,000 volts.

"There's definitely a need for regulations in the U.S. limiting exposure to the emissions," Dr. Marino said.

The new Soviet rules insist that any person coming within 65 feet of a 500,000 volt power line must wear protective clothing. For the more powerful 765,000 volt lines, the closest a person is allowed

to approach is 100 feet — and even then for no more than 3 hours or the emissions will cause physical harm.

—by Edward Tropeano, *National Enquirer*, February 10, 1976.

The average person probably has no idea of the extent of exposure to harmful and toxic substances to which he is subjected in his day-to-day existence. Official unawareness of, and/or disregard for, dangers associated with certain technological "advances" has left society vulnerable in the extreme. Fortunately, environmentalists and responsible scientists at last are becoming aware of the problem and seeking to alleviate it.

Under the circumstances, this is an area in which every concerned individual can play a vital role. Public education and informed public agitation for environmental improvement are essential if we eventually again are to live in a pollution-free world.

Tree Ring Tales of Pollution

A Pennsylvania State University professor has found a way to chronicle air pollution by testing samples taken from tree rings, by adapting a sophisticated material analysis technique sometimes used to track down criminals from a strand of hair or a trace of gunpowder residues. Nuclear engineer K.K.S. Pillay says that trees may now yield year-by-year information on concentrations of specific atmospheric pollutants, and possibly their sources.

Width of tree rings has long been used as an almanac of annual rainfall, but in the new technique, material taken from a ring is subjected to neutron bombardment and the pattern of resulting gamma rays is analyzed to see what trace elements are present. Pillay often uses this technique, called neutron activation analysis, when he is called as an expert witness in criminal cases involving firearms. (He was the first to discover that a bullet's trajectory can be traced from the trail of residues beneath its path.)

So far, Pillay has collected data on some 30 elements from various trees around

the university campus, and has correlated profiles for mercury, silver and iron against past history of industrial activity in the area. Silver, for example, shows a rise from about 1953 that peaks around 1960 — corresponding to the chronology of cloud seeding with silver iodide crystals. Mercury levels also began to rise in the 1950's, which again corresponds to increased industrial use. From a period further in the past, Pillay discovered a distinct falloff of iron in tree rings during the first decade of the 20th century, during a time when iron furnaces were being phased out in central Pennsylvania.

Though the correlations remain speculative, Pillay is hopeful that his new technique can be used to build a "fund of information on the worldwide accumulation, migration, and retention of trace elements," leading to an objective evaluation of where pollutants go and how many are retained in the ecosystem. First, however, more information must be gathered on how they are metabolized by different trees.

—*Science News*, Dec. 6, 1975

Anyone who still doubts that the introduction of certain foreign elements into the atmosphere is likely to have a lasting effect on various life forms would do well to ponder this article. Traces of iron have remained in trees for over half a century, and it is likely that the silver and mercury traces will also remain throughout the lives of the trees.

Obviously, man harms himself by polluting his environment. Less obviously, he is almost certainly incurring a debt of destiny to the other life-waves also being harmed — a debt which he will ultimately have to pay.



Let us stand by our duty fearlessly and effectively. I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light that I have.

— Abraham Lincoln

READERS' QUESTIONS

Free Will

Question:

To what extent do we have free will or choice in deciding what we will or will not do?

Answer:

The main events in the life of each person are decided in the post-mortem period, before the Spirit starts back to Earth for rebirth. The selection of these events is largely determined by the Lords of Destiny. The events are shown to the Spirit in the form of a panorama.

The panorama, however, contains only the principal events. The Spirit has free will as to detail. Max Heindel illustrated this point by speaking of a person who had purchased a round-trip ticket with stopover privileges at main cities enroute. According to the previously arranged terms, he would be obliged to go through these cities and stop in them for the period during which the train remained there.

The details connected with the journey, however — how he conducted himself in relation to his fellow travelers, his reaction to the scenery, and his mental outlook such as contentment and happiness or discontent and fault-finding — would be matters of free will. He himself, in other words, would decide in what ways he would or would not profit from the pre-arranged journey.

Another element of free will which enters some lives is that of Epigenesis. This is the power of the Spirit to set into operation entirely new causes which are independent of all preceding causes or effects. In this way, one initiates a line of action entirely free of past events. Only the more advanced

individuals are able to utilize Epigenesis to any appreciable extent, however. The pioneers among humanity, the inventors, master musicians, artists, and other progressives in general, are exercising some degree of it, but the rank and file, practically speaking, exercise little Epigenesis as yet because they are not yet able to use it.

"Ascent" and "Descent" in Evolution

Question:

I do not understand the following passage from the *Cosmo* (p. 77): "The animal spirit has in its descent reached only the Desire World. It has not yet evolved to where it can enter a dense body." I have assumed that man is more highly evolved, spiritually and physically, than animal. Is it considered "descending" for an animal to evolve to man's state? Ascent would seem to terminate in the World of God, and yet this passage seems to indicate that animals are on a more progressed level than man who is below them.

Answer:

Your question seems to stem from a misunderstanding of the terms "ascent" and "descent" as they are used in describing the evolution of the various life-waves. The human life-wave is ahead of the animal life-wave in evolution; man commenced his evolutionary journey in the Saturn Period of Manifestation while the animals began theirs in the next, or Sun, Period. The evolutionary journey actually consists of involution from the spiritual worlds into the material (or "descent") and evolution out of the material and the return journey to the spiritual Source ("ascent").

Man at present has "descended" as

far as he can and will into the realm of matter and, having turned the corner at the "nadir of materiality", he is now beginning his evolutionary "ascent" — the return journey to his spiritual home. In order for him to descend to, function at, and master this most material of his evolutionary stages, it was necessary for man temporarily to lose conscious touch with the spiritual worlds and, as an individual completely immersed in and controlling his own dense body, to devote his attention fully to the physical world.

The animals have not yet "descended" to the "human" stage of their evolutionary journey. This will occur in the next, or Jupiter, Period of Manifestation, when they shall be "as human beings." At the present time, the animals are not fully individualized. They are guided by Group Spirits, and do not sense themselves as separate, as men do. After the animals have become individualized and have "descended" to the "human" stage they, too, will begin the upward journey — the "ascent."

Effects of Studying Occult Philosophy

Question:

If a person is inclined to be high-strung and nervous, is there any danger that his mind will become unbalanced from a study of occult philosophy?

Answer:

No, on the contrary, we believe that the study of occult philosophy can be very beneficial. The Rosicrucian Fellowship Philosophy and philosophies of a similar character which explain the forces of nature that operate behind the scenes in the invisible worlds are purely educational in nature. There is nothing any more upsetting or unbalancing about these subjects

when they are studied with the objective of gaining knowledge than there is in the study of chemistry or electricity, both of which deal with some of the finer forces of Nature.

If, however, the student begins to practice developing or breathing exercises which sensitize his finer vehicles, and thus admits forces from the invisible worlds for which he is not prepared, then he may indeed incur the danger of becoming unbalanced in some department of his nature. Furthermore, if the student does not use discrimination in pursuing his daily activities, or if he neglects his duties in the world for the sake of esoteric study, he may become one-sided in development, a factor which tends towards negativeness. As a result, he may open himself up to some forces on the inner planes with which he is not equipped to grapple, and thus lose his poise.

In addition, if, in the interests of "study" or for any other reason, he dabbles in spiritualistic phenomena, the ouija board, automatic writing, etc., he runs the risk of inviting into his aura disembodied entities which can have an extremely derogatory influence upon him.

On the other hand, if the student exercises judgment and discrimination—good common sense—in studying occult philosophy, the same as he does in studying material science, the knowledge gained puts into his hands a weapon of great potency with which to fight the battle of evolution to far greater advantage than otherwise. With this knowledge, the student is able to cooperate consciously with Nature and is therefore in a position to avoid the ignorant violation of her hidden laws. The student is likely also to be empowered to perform work which will perfect his vehicles and unfold latent faculties which the ordinary man may not obtain for many lives to come.



NUTRITION and HEALTH

Nutritional "Weapons" Against Poison

It used to be that the main reason for a well-balanced diet was, simply, to insure the intake of the proper nutritive essentials required for growth and physical maintenance and well-being. Now, it seems, a sensible diet, rich particularly in the enzymes found in proteins, is also one of the best defenses against the drugs, carcinogens, pesticides, industrial chemicals, and other atmospheric pollutants with which we are bombarded from all sides.

Enzymes, located in the skin, blood, lungs, liver, and kidneys, serve to break down extraneous compounds in the body and reduce them to excretable form before they can accumulate to toxic proportions in the system.

During the last two decades, many researchers have found that a protein deficiency — that is, an enzyme deficiency — decreases the ability of the individual to counteract the extraneous chemicals and drugs that make their way into his body. Thus, in our present age of pollution, the role of protein in the diet seems to have assumed an even greater significance than heretofore. If all our air and water were guaranteed pure, if we were sure that all our food was free from chemical contamination, if we were positive that we were in no way being exposed to industrial and other chemicals and wastes — including, by no means least, automobile carbon monoxide — this might not be the case.

As it is, however, we would all do well to check the adequacy, the amounts, and the sources of our proteins.

This is particularly important for vegetarians. Sources high in vegetable proteins include: beans, soybeans, peas, peanuts, wholegrain cereals such as rye, barley, millet, and buckwheat, and nuts and seeds of all kinds. Eggs are particularly valuable because they are most nearly complete in enzyme content.

Unsaturated fats have also been cited as valuable "defense foods" against toxic substances. These are abundant in the high protein vegetarian foods listed above and are also found in safflower, sunflower, and corn oil.

Researchers also contend that several vitamins and minerals are particularly effective protective agents against environmental poisons, although the precise nature of the defense that these nutritive essentials put up is not entirely clear. Vitamins C and A and the minerals zinc, magnesium, copper, and calcium rate high in this category.

Thus it appears evident that the traditional "balanced diet" — one adequate in proteins, unsaturated fats, vitamins, and minerals — is perhaps our most effective shield against the inroads of modern pollution to which no one, any longer, is completely immune.

The Value of Broccoli

Is there anything that is quite so enticing as an occasional indulgence in that rather strange vegetable known as broccoli, which originated in far off Rome many centuries ago?

It was, in fact, the favorite dish of the great Roman ruler, Julius Caesar, who never considered a Roman victory complete on the part of his Roman general unless it was celebrated by the populace and that broccoli was a part of the home coming dinner.

While Julius Caesar's knowledge of food may have been somewhat limited, as far as the scientific phase was concerned, he yet knew that this enticing vegetable had contained within it some elements that were good for his warriors and his peoples.

Broccoli contains twelve of the sixteen chemical elements found within the body. Few foods contain as many, and fortunately for us, these elements are twelve of the most important.

The very first is chlorine, that very mysterious chemical, and the next is water, Nature's solvent. The third element is fluorine, the dental protector of the body.

The fourth element in broccoli is that known as iron which is found in one's blood stream, and the fifth is that life-giving element known as oxygen. Then, there is potassium, out of which both nerves and brain tissues are created.

The seventh element is that blood cleanser known as sulphur, and the eighth is calcium, the bone builder. Broccoli also contains magnesium, the fortifier of the bony structure, and manganese, that illusive substance that attempts to take the place of iron when it is lacking in the body.

The eleventh element is that of phosphorus, the backbone of the blood stream, and the twelfth is our good friend known as sodium.

Broccoli is, by the way, a splendid alkalizer of one's blood stream, and is fortunately one vegetable that can be secured the entire year around, whether it be spring, summer, fall or winter.

It takes but three hours to digest and contains 160 calories for every pound of its own weight. It is also rich in Vitamins A, B, and C. When steamed, it is indeed a most enticing dish, and since it is a non-starchy food it can be used with any starchy food or desert, and even with any type of protein food.

Why not try a serving of broccoli at your next luncheon, by having a grated raw carrot,

apple and date salad with mayonnaise and garnished with a sprig of parsley, a clear vegex consomme, a serving of steamed broccoli with sliced lemon, a serving of steamed beets with butter sauce, a slice or two of whole wheat Thompson Melba toast, with butter, and a dessert, a cup of custard. by Dr. Douglas Thompson, *Health and Vision*.

Value of Blackberries

Blackberries are now in season and are incidentally rich in eleven of the sixteen chemical elements found within the body.

The very first of these elements is that of magnesium which means so much in preserving your beautiful pearly white teeth and the second element is hydrogen, the body's greatest aid and Nature's finest cleanser.

Then, too, oxygen is also found in blackberries, as is calcium and iron. As a sixth element, chlorine cannot be too highly considered, inasmuch as it effectively cleanses both the kidneys and bladder, as well as the billions of tiny artesian wells in the body known as sweat glands.

Blackberries are also very rich in potassium which contributes so much toward building up every one of the sturdy muscles within your body thus eliminating muscular fatigue; while manganese is also found in blackberries in rather generous quantities and accomplishes ever so much toward bringing about a much better state of health; and for cleansing the blood and eliminating the poisons from it is there anything that you could think of that could take the place of phosphorus?

Sulphur is the tenth element that is found within blackberries and it is a most important one, too; and last, although not least in any sense of the word is that of sodium.

Blackberries are also very rich in vitamins B and C, which are to your body what spark plugs are to an automobile. They contain two hundred and fifty calories per pound; therefore, you can see that they are an ideal summer fruit, being low in heat-producing ability.

They are easy to digest and require but two and a half hours from the time they have been indulged in until they are finally absorbed into the blood stream.

Blackberries are, of course, an acid fruit and make an ideal sort of salad on these warm summer days. And when served with diced pineapple, orange and grapefruit on a

crisp bed of lettuce are most enticing, especially when topped with a health dressing, garnished with a fresh blackberry and a sprinkling of your favorite nuts.

by Dr. J. Douglas Thompson, *Health and Vision*.

From the Rosicrucian Fellowship Vegetarian Cookbook

DANDELION

Although native to Greece, dandelion is now found growing abundantly in Europe and the United States. This edible leafy plant, strangely enough, is considered an herb, both as to leaf and root. Ancient herbalists attributed great virtue to them, using both with good effect for stomach, liver, gall and spleen, and as a blood tonic. Rich in vitamin A, also excellent source of vitamins B1, C, and G, as well as potassium, calcium, iron, manganese and chlorine, also magnesium and phosphorus.

The leaves may be used in salads, mixed with vegetables. It is best to discard the buds or blossoms as they may be bitter.

DANDELION GREENS

2 lbs dandelion greens
vegetable salt
2 Tbs butter

Best used before blossoming. Remove roots and pick over carefully, washing in several waters. Dry between paper towels. Melt butter in skillet, stir in greens; cover tightly; steam for 10 minutes over low heat. Chop, season and serve. Serves 4

Note: Some may prefer to use raw with Lemon-Oil dressing.

CORN

Corn is native to the whole American continent, being originally found in the Peruvian Andes lowland region, although not at all like the hybrid variety now commonly used in the United States. Because of its sugar milk content, corn

strengthens the bones, giving solidity. It acts on the liver and is an aid to elimination. Contains potassium, phosphorus, silicon, vitamin C and E.

HERBED ROASTED CORN

6 ears sweet corn husked & silked
1 head romaine lettuce
½ tsp dried marjoram herb
½ cup soft butter
1 tsp dried rosemary herb

Blend butter with herbs; spread on corn. Wrap each ear of corn with 2 or 3 leaves of the romaine; place in shallow baking dish. Bake in 450 degree oven for 20 to 25 minutes.

CORN AND TOMATOES

2 cups fresh or frozen corn
1 medium onion, chopped
1¼ cups fresh or canned tomatoes
2 Tbs butter
1 stalk celery, chopped
¾ tsp vegetable salt
Note: ¼ cup chopped chili pepper may be substituted for celery.

In skillet saute onion and celery in butter until tender. Add tomatoes and corn, cooking until corn is tender. Season.

* * *

THE MOON—PRINCIPLE OF MOTHERHOOD

(Continued from page 371)

by synthesizing the Moon with the other dynamic planets that she may aspect; Moon-Neptune — compare her patterns with Venus and Saturn. We must know how the subconscious mind is aligned to either the masculine or the feminine polarities — this gives us a key to the basic subconscious quality. Moon in aspect to either Uranus or Neptune is a clue to "latent universality" since these aspects show the direction by which the primitive, basic, flesh and blood urges of the Moon will in time be expressed in terms of impersonal or cosmic fulfillments.



HEALING

Health and the Subconscious Mind

God is everywhere. His healing power is in the very air we breathe. Vitalizing forces — God's renewing, healing forces — continually pour into our vital bodies from the Sun.

Our subconscious mind, powerful factor for good or ill, functions in or through our vital bodies. It is amenable to suggestion by means of the imagination, one of the powers of the Spirit. Pictures consciously imagined sink into the subconscious mind and serve as suggestions for it to act upon.

Conditions we picture and dwell upon continually are likely to be brought about eventually in our bodies. The picture is impressed upon the subconscious mind and, to the degree of its clarity, it serves as a suggestion for implementation.

The subconscious mind works continually. Given good suggestions or imagined pictures, it works them out; this is also true in the case of undesirable pictures. If we have faith in healing — if we picture ourselves well — we will be more likely to get well, and that more quickly.

Faith, even as small as a grain of mustard seed, helps in the healing process, for it offers a compelling invitation for positive thoughts to enter into the conscious mind. These, then, sink into the subconscious mind

and direct it in its emphasis on the health of the body or of certain body parts.

If we keep the picture or thought of healing continually in the forefront of the conscious mind, the subconscious will "take up the cudgels" accordingly. A lapse in such positive thinking, however, will destroy the good picture and start the subconscious mind working on the idea of an adverse condition.

The most often and most strongly pictured condition motivates the subconscious and its building powers. Therefore, constant repetition of the picture of good health is the keynote of this method of inviting God's healing power into the body.

* * *

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:

August . . . 6--13--21--27

Children's Department



Tommy of Coal-Pit Hollow

Eleanore M. Friese

This is the story of Tommy, a dear little white cat. Tommy was owned by a little girl whose name was Miss Bea Gentle. It was a very good name for her because she was so kind and good. Tommy loved Miss Bea very much.

Miss Bea Gentle and her mommy and daddy and Tommy lived in the country in a nice big white house near a road called "Coal-Pit Hollow." Not very far from there was a place where men worked in a coal yard. That's really how Coal-Pit Hollow got its name.

Tommy was all white, excepting for a little bit of lovely pink inside his ears and the cutest pink nose. He had just about the very biggest bright blue eyes that a little white pussy-cat ever had.

His mistress was very proud of him. She took very good care of him, too. He was brushed and combed every day. He had a pretty blue soft cushion to sleep on. Miss Bea Gentle liked to tie a blue ribbon around his neck, but Tommy never kept it on very long. He didn't like that big blue bow. It made him feel like a sissy.

What Tommy really didn't like was a bath. He usually kept himself nice

and clean, but every once in a while Miss Bea gave him a warm soapy bath. Tommy always tried to hide, but Miss Bea found him and in the tub he went.

It was one such day. Miss Bea was expecting company. Tommy just had to have a bath. He was also dried well, brushed, and combed.

Miss Bea had flowers on the table and was all dressed up herself.

"Now, Tommy," said Miss Bea as she set the flowers on the table, "I want you to be a real good boy while we are away. We are going to the station to get Master Tim and Uncle Ben and Aunt Bess. They are bringing Tim to stay with us for a little while. I hope you will be a real nice kitty and not get dirty or into any mischief while I am gone."

Tommy curled up on his little blue cushion and pretended he was going to take a nap.

"There's a good little pussy-cat," said Miss Bea, giving Tommy a loving pat on the head.

But Tommy knew very well that he wasn't going to take a nap at all! He was going to scamper out by himself! Naughty pussy-cat Tommy!

Just as soon as Miss Bea left the house Tommy was on his way down Coal-Pit Hollow Road. He didn't know just what was before him or where he was going because Miss Bea never let Tommy roam very far alone.

There were so many things to see that Tommy had never seen so close up before.

Tommy stopped a minute to watch a little Mother Robin sitting on the branch of a tree. Of course, Tommy didn't know it would be very naughty if he would catch the little bird. Tommy's tail twitched as he thought of it. Luckily Mother Robin saw Tommy and flew away at once.

As Tommy started on his way again, a pretty little butterfly flew up out of the grass. Tommy tried hard to catch little Miss Butterfly but she was soon out of his reach.

"This is lots of fun," thought Tommy, not knowing how badly he had frightened Miss Butterfly. This was the first time he had ever been so naughty, but it was also the first time he had run away. That was quite naughty, too, because Miss Bea thought he was at home sound asleep.



Tommy soon came to a fence at the side of the road. He was curious to see what was on the other side. He scampered up and was soon hanging on top of the fence.

Tommy saw some kind of a strange creature that he had never ever seen before. It looked at him as it ran down a little path. When it opened its mouth and let out a loud "Mooooo," Tommy fell right off the top of the fence.

Of course, we know that such a sound comes from a cow. Tommy couldn't know that, although he surely liked nice fresh milk every day, and that comes from a cow.

After Tommy had toppled down, he sat on the soft grass a moment. Now he knew, too, how it felt to be frightened like he had frightened the little bird and little Miss Butterfly.

He didn't sit very long. He shook himself and was on his way again.

Something was lying in the road. Tommy didn't know just what it was. It really was a tin can. He went up to it and looked in. Tommy was beginning to get hungry and thirsty. He hadn't had a thing since Miss Bea gave him some milk at breakfast time.

Somewhere Tommy had lost his blue ribbon. He was glad. He didn't like it anyway.

Tommy was really lost by this time. He didn't know where he was going, and he didn't know the way back home. He was hungry, thirsty, and beginning to get tired. He passed Mother Hen and asked her the way back to the main road.

Mother Hen, of course, didn't know, but she pretended she did. "Cluck, cluck," she said, and pointed her wing. That meant, "I think it is over that way."

At that moment, Tommy heard a shrill noise behind him. He had heard it many times as he sat by the window at home. He didn't turn around to see how near it really was. He ran like a streak of lightning to a nearby fence and slipped through a hole to the other side.

Poor little Tommy's heart was pounding so hard! He had never been so scared before. He hoped he would find a place to hide until the dog went away. Why did he run away from home?

Tommy waited a little while. Everything was quiet again so he tip-toed to the hole in the fence to see if it was safe to come out. He took a peek —

The dog was lying in the grass waiting for Tommy. He began to bark again.

Tommy was really terribly scared. He just ran as hard as ever he could until he came to a big mound of something, he didn't know what. Tommy couldn't know that he was in a coal-yard and the big mound was a pile of coal. He dashed behind it and hid. He was just too scared to move another step!

It seemed like a long, long time to Tommy that he sat there in the coal-pile. He wondered if he could dare to come out again. It was so quiet once more!

What Tommy didn't know was that the little dog was digging at the other side of the coal-pile.

He knew Tommy was there some-

where and he wasn't giving up the search!

Poor mischievous Tommy! He had wandered so far from home, and, now see what trouble he was in!

In the meantime, Miss Bea had long been home with Master Timmy, Mommy, and Daddy. They all looked through the house for Tommy, and outside, too. He was just nowhere. Miss Bea almost felt like crying.

Master Tim said he would go down the road and try to find him.

He started down Coal-Pit Hollow Road and called and called.

"Here Tommy-boy, Tommy-boy, here Kitty, Kitty, Kitty."

But let us first get back to where we left Tommy, and let us see what happened.

As Tommy took a few steps out from his hiding place, all seemed well. But just as soon as he walked out toward the path, away from the coal-pile, there was Mr. Dog, and he started to bark very loudly.

This came as a terrible shock to poor little Tommy. He stood still and could feel the hair stand up on his back. He was scared just about half to death! Was this really Tommy? Oh, if Miss Bea could see him now. He was certainly what we might call "black as coal!"

As the little dog came closer, Tommy found the courage to scamper up the nearest tree. He just stayed up there on a branch and looked down. The little dog barked at him until he was tired, and after awhile he went away.

It seemed a long time that Tommy was up there, but then he heard the voice of Master Tim: "Here, Tommy-boy, here kitty, kitty, kitty."

Tommy answered: "Meow, Meow. Here I am. Get me out. Meow."

Master Tim saw the black cat in the tree and felt sorry for him. He climbed up and brought him down.

As Tommy put his four little paws on the green grass again, he gave himself a good shake. The loose coal dust came out and Master Tim was greatly surprised. "Why," he said, "you're not a black kitty after all!"

Tommy rubbed his nose and head on Master Tim's leg, and a black smudge remained.

"Why," he said, "I do believe you're Tommy! Wait till Miss Bea sees you. Where have you been?"

Master Tim picked Tommy up and hustled back home with him under his arm.

As he entered the door, Mother and Daddy and Miss Bea all exclaimed: "That isn't our Tommy. Tommy is a white cat."

Tim smiled and said: "I think there is a white cat under this black!"

The naughty, tired, and hungry black Tommy didn't know what everyone was saying. All he could think was: "What has Miss Bea in her arms?"

Horrors! It was a puppy! Tommy couldn't know, of course, that it was Master Tim's little puppy and was going to stay only for a little while. He only knew Miss Bea held him in her arms and was going to let him eat from his own dish.

Oh, what a day it had been for Tommy!

And as if that wasn't bad enough, there he was in the bath tub again!

Twice in one day really was just too much!

Poor Tommy! He had no one to blame but himself! If he had been an obedient little pussy-cat and stayed at home where he belonged, he would not be sitting in the tub a second time.

Tommy doesn't care to run away any more. He may be seen sitting on his blue cushion, wearing a blue bow. The bow doesn't seem to come off any more. Do you suppose Tommy learned a lesson?

Many times it is like that with little



boys and girls. They think they want things that aren't good for them at all.

Soon they discover it is always best to do as mommy says. When they are not obedient, they find out the hard way, as did Tommy of Coal-Pit Hollow.



It is rare
That the bear
Takes the time to smell a rose;
It is true
That the shrew
Eats until he's comatose;
It is clear
That the deer
Can outrun the fastest hare;
But we know
It is not so
That the bat is doctrinaire.



If you your lips
Would keep from slips,
Five things observe with care:
Of whom you speak,
To whom you speak,
And how, and when, and where

--An old maxim

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