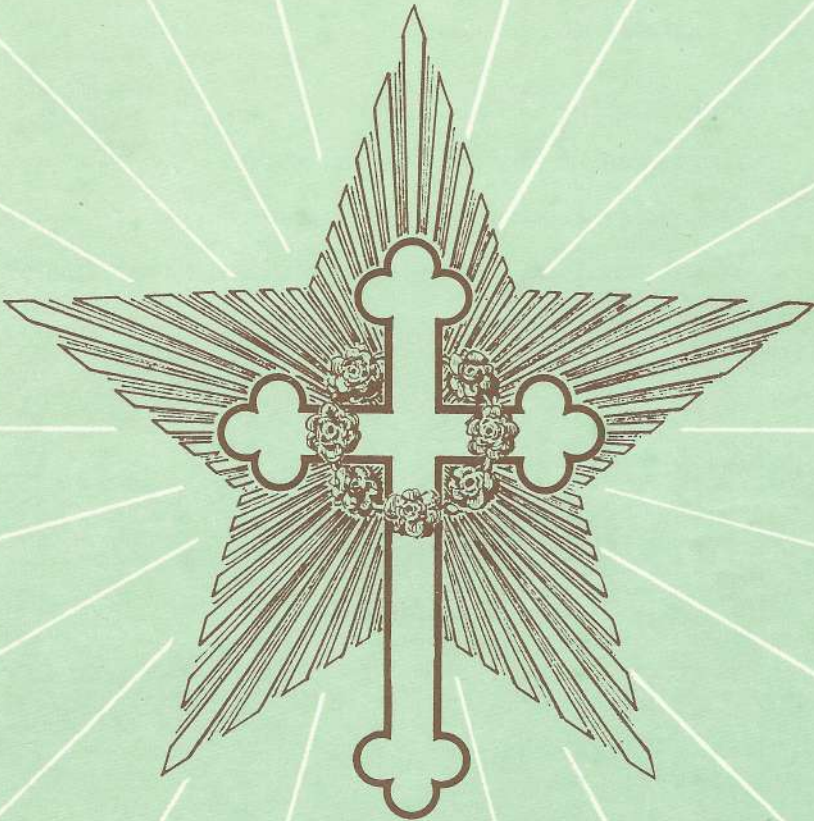


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THE MYSTICAL INTERPRETATION OF EASTER

by Max Heindel

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The Cosmic Christ

An Event of Mystic Significance

The Cosmic Meaning of Easter

What Became of the Physical Body of Jesus?

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43 Pages Paper



THE ROSICRUCIAN FELLOWSHIP

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"A Sane Mind, A Soft heart, A Sound Body"

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My Prayer

I do not ask, my God for mystic power
To heal the sick and lame, the deaf and blind;
I ask Thee humbly for the gracious dower
just to be kind.

I do not pray to see the shining beauty
of highest knowledge most divinely true:
I pray that, knowing well my duty, this I
may do.

I do not ask that men with flattering finger
Should point me out within the crowded
mart,
But only that the thought of me may linger
In one glad heart.

I would not rise upon the men below me,
Or pulling at the robes of men above;
I would that friends, a few dear friends,
May know me, and knowing, love.

I do not pray for palaces of splendor
Or far amid the world's delight to roam;
I pray that I may know the meaning tender
Of home sweet home.

I do not ask that heaven's golden treasure
Upon my little blundering life be spent;
But oh, I ask Thee for the perfect pleasure
Of calm content.

—A.R. Wells

The Starry-Eyed Traveler

Lord, make me a starry-eyed traveler
Walking the earth today,
Seeing with child-like wonder
All things along my way.

Lord, help me to find the beauty
Hidden in filth and gloom.
Help me to hear the hope
That whispers in voices of doom.

Lord, help me reach out to comfort
The pains of sickness and fear,
Sharing with those around me
The warmth of Your love, so dear.

Lord, teach me to serve with wisdom
Each need I find on my way,
Then I'll be a starry-eyed traveler
Walking the earth each day.

—Aileen S. Mercurio

Fulfillment

Through Wisdom's eye, I see Thee Lord,
With lighted lantern in Thine Hand
In search through out this darkest Night,
For Thine own wand'ring lamb.

In patience Lord, Thou waitest now
For me to ope the doors of heart and mind;
Beyond the darkness of eclipse,
In light'nings instant flash,
That flame of Love for Thee
Has burned asunder ev'ry bond of heart and
mind,
Through Thine amazing Grace,
I am with Thee, and I am Thine.

—Isabel Powers Crutchett



Editorial

Power or Force?

Is there a difference between force and power? We may think of force as belonging to the material world while power is of a more spiritual nature. We read in Matthew 28:18, "And Jesus came and spake unto them, saying, All power is given to me in heaven and earth." Conversely, St. John says, "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." (John 6:15)

By strength of physical force the people wished to compel Jesus to reign over a worldly kingdom. He, with his superior strength gained from spiritual power, withdrew from them.

In the Cosmo-Conception we read, "The exchange of spiritual powers for physical faculties was necessary, however, in order that man might be able to function, independent of outside guidance, in the Physical World which he must conquer. In time his higher powers will be regained when, by means of his experiences in his journey through the denser Physical World, he has learned to use them properly. When he possessed them, he had no knowledge of their proper use, and they were too precious and too dangerous to be used as toys, with which to experiment."

Both force and power are forms of strength, but what a difference we see between the two. The power of God is a power of Love, gentle in its strength. Too often the strength of force is self-serving, regardless of the effect on others. The strength of force is deceitful, lulling the possessor into a feeling of power. How quickly it crumbles before the true, spiritual power which governs all!

A subtle test is found here. We remember the saying that power corrupts. True spiritual power does not corrupt. It is the strength of force which corrupts. When an individual finds himself in a position where he can exert control over others he is promptly faced with the temptation to misuse it for selfish purposes. He who possesses spiritual power will never do so knowing the consequence, which is the immediate loss of such power.

Though the user of force feels a sense of power, he fails to realize that a debt of destiny is accruing which, at some time, must be paid. How fortunate are those who understand this and so conduct themselves at all times in a manner which avoids these consequences. He who steadfastly treads the path of spiritual growth, conquering the temptation to misuse the strength he is gaining from his increasing knowledge, may be sure that he will one day be found worthy to use the higher strength, which is power.

Mystic



Light

Know Yourself

Frank Schultz

From a Talk Given in Chapel at Mt. Ecclesia

We have chosen as our guide-posts on the Path to enlightenment the Teachings as set forth by Max Heindel in *The Rosicrucian Cosmo-Conception*. Even as Mr. Heindel had to interpret the information given to him by the Elder Brothers in order that he might relay the message to us, so we, as seekers of the truth, must interpret the messages left for us by the founder of this Fellowship in our quest for more light.

Our ability to interpret the message is dependent upon three factors: the work done in our past lives; the number of previous embodiments we have had; and the kind of training we have received so far in this incarnation. We may say, therefore, that all of us here today are on different levels of understanding. We have incarnated at this time in order that we may learn certain lessons which will help to advance our level of understanding and enable us to advance spiritually. To do this effectively, it is necessary that we know ourselves and our limitations.

It is to this point that this article is directed. The most difficult person for each Ego to understand is himself. Even we who are making an honest attempt

to follow the Path leading to Initiation fall by the wayside many times during a lifetime. At times we are aware that we stumble; at other times we walk as men asleep. Max Heindel tells us that it will take the remaining three and one-half revolutions of the Earth Period before we develop full waking consciousness and that only in the Jupiter Period will we develop self-consciousness. Yet there are many of us who pride ourselves that we know the truth, when in reality we are just beginning to see the light.

If we are to live our lives on Earth as a means to spiritual growth in an ever-upward spiral toward the Christ Consciousness, we must make every attempt to become more and more aware of ourselves. We are in material bodies in order to learn the lessons on this Earth, and we must accept the responsibilities of our material life before we can hope to grow spiritually. This means, in part, that we must try to recognize every stumble that we make along the path, we must refrain from undue criticism of our brethren, and we must learn the humility so necessary in view of our own limited knowledge.

Until we can advance to the point of

Initiation, our lives are undergoing constant evaluation by the Elder Brothers. They know when we stumble and when we fail to learn the lessons which have been set before us. The exercise of retrospection is given to help us develop this awareness. Unless we recognize the possibility that we may be evaluating ourselves through our own auras and not necessarily evaluating in truth, the exercise is performed not as a revelation but as an outcome of what we "will" it to be. Only when we become fully conscious of ourselves can we know the extent of our transgressions, since many of them may remain hidden from us behind an aura of our own construction.

Faces

It is through this atmosphere that we each develop our own unique personality — an individuality composed of many "egos" which cause us to assume a variety of faces, each depending upon the conditioned responses called for by the situation which arises at that point in time. The effect is that we are not the same person all of the time, since our "egos" change as we move through the day. We put on many faces as we go about our daily tasks. One face is used at home when we are with our immediate families, another is used with our fellow workers, and another when we are with friends. At the wheel of a car most of us become another person. We have one face for accepting praise and another when someone is critical of our actions. And so it goes throughout the day.

The word, "I" is used many times when we are in contemplation and also during our conversations, meaning the "I" manifesting at the moment. Yet it may or may not have been this "I" which is responsible for the action being referred to. At night during retrospection we should be very careful about which of these faces to use when attempting self-evaluation. We must make every effort to be conscious of ourselves. A lifetime may be spent in study. We may discuss our learning with others. We

try to carry out the admonition given by Christ Jesus "to preach the gospel," but until we attain a full understanding of ourselves and our limitations, the information which we impart is colored by our own personalities and is not necessarily an interpretation of the full embodiment of truth.

The word personality comes from the Latin word *persona*, meaning mask. Actors are said to put on a mask, and in the early theater they actually did don the mask of the character that each was to represent. That is, they portrayed personalities which they were not. So we, too, play a scene using the "ego" which best fits our idea of the part to be portrayed. It is the task of the person on the Path to enlightenment to recognize the various "egos" which make up his personality in an attempt to blend them into the one true Ego which is of the Spirit, the inner psyche.

Our present consciousness is an awareness only of the field of experience to which we belong. In order to know ourselves as a part of our environment, we must try to understand this Physical World, which is the learning and testing ground for our evolution. We must also strive to recognize the limitations of our dense physical bodies, since by means of these bodies we gain much of our experience. Through these experiences, we form the aura through which we interpret the many facets of our life.

The body is only a manifestation and is not real to the true world. It is only because of the sense organs through which we interpret our three dimensional world that it has any reality. Through these very limited sense organs we form our conclusions concerning humanity and our environment. As we exchange our thoughts with the thoughts of others, tempered by mass consciousness, we build up the idea of the person we call ourself together with the belief that we know the world in which we live. We deceive ourselves into believing that we function as individuals apart from the world. Our vision therefore

is clouded because we believe that what we see and hear is reality when in fact we are using our limited sense organs and expecting that we are receiving a full interpretation of the truth.

Our eyes and ears can be used as examples of these limitations. When we compare them with instruments supplied to us by science, we find that the impressions which they convey to us are usually but a small fraction of the truth.

Relativity

Consider this lectern. Our eyes tell us that it is a solid object devoid of motion and that it has a smooth surface. Our ears fail to reveal that it is emitting sound. But what has science proved? Our lectern is not a solid object; only our idea of relativity gives us this concept. When viewed with scientific aids, it is seen to be composed of millions of atoms. An atom is a particle containing a central core called a nucleus which is surrounded by whirling electrons moving in orbits at varying distances from that center, with a speed nearing that of light about 186,000 miles per second. To give us an idea of the relative size of sub-atomic space, let us imagine an atom according to our concept of relativity. To do this, consider the nucleus to be the size of an orange. The electrons in the orbit nearest to the nucleus would then be circling the core at a distance from the center equal nearly to that of the space from here to Denver. The next orbital electrons would then be seen to be moving in orbit at a probable distance equal to that from west to east coast. We find an arrangement not unlike that of our solar system. As we change our concept of relativity we no longer have a solid lectern but an object composed mostly of space.

What about motion? Is our lectern moving? We say no, but what we really mean is that it is not moving with respect to us. As an object on the Earth it follows the Earth in its journey through space. It is, therefore, moving in the Earth's

orbit at the rate of nearly 43,000 miles per second. It is also traveling through space with our solar system at a speed 30 times faster than that of a rifle bullet after it leaves the gun. Other movements are also involved, such as the spinning of the Earth on its axis. We are not conscious of these movements because we, too, are moving in the same manner and the various movements become relative. Only when we change with respect to an object do we consider that movement has taken place.

Our eyes interpret a lectern with a smooth surface, but what happens to this surface when it is viewed under a microscope? When so viewed we see a series of valleys and ridges, ever deeper and higher as we continue magnification. So, too, our ears fail to reveal the multitude of sounds which surround us in the atmosphere. We know the power of radio and television to pick up vibrations which our ears are incapable of detecting. When our lectern is examined by sound-detecting instruments, we find that it, like the atmosphere, is composed of a variety of vibrations which, when magnified, we then can hear as sound. And so we find that, because of our limited sense perception and the concept that we have about relativity, our interpretation of our environment and ourselves is only a vague idea of the real truth.

The baby reaches out to grasp the Moon and often cries because he cannot reach it. Only after many tries does the baby decide that the Moon eludes his grasp and finally gives up the quest. In the process, he has developed one concept of relativity and adjusts to the time and space concept created by man.

Aura

We wonder how the other person sees us. If we look into the eyes of the person next to us, can we see ourselves? This is the picture that the eye picks up when it looks at us. It is the way that the other person sees us, but it is not the way that

he interprets us. The size of the image is not life-size as we expect ourselves to be. Neither does our neighbor see us as we believe that we are. His concept of us will be unique to him since he will see us through his own aura which has been created from his personal experiences, his imagination, and his desire force. The strength or weakness that he sees in us may be a part of his own personality hidden from his own awareness.

We are told that man has incarnated on Earth endowed with originality and free will, and the flexibility of human life shows that there is a divine Power lodged in all. If we are to evolve in the school of life, we must use these attributes and strive to recognize our imperfections, a goal which most of us fail to attain. If we study the self-styled leaders of our society, including those who have assumed the position of guiding others on the quest for spiritual knowledge, we become aware that many of them speak with authority on the course needed to control the actions of others but rarely apply their so-called doctrines to their own lives. The awareness that they may be in greater need of the discipline which they advocate for others is covered by their own aura. We, too, as seekers of the truth, may be as guilty of a wrong interpretation of the actions of our brethren as we believe they are in their criticism of us. In our desire for change and growth, our awareness is often blinded by this desire.

"egos"

Most of us believe that our desires can be accomplished in the world outside of ourselves, so we often strive to change that world. Our desires lead us to find fault with things as they are. We say that they are wrong and that if they are made right, according to our concept, everything would be fine. Unfortunately, things would not be fine; they would be just the same because we would then find another situation to take the place of the first one. We cannot conform a changing world to our ideas. It is we who must change.

As has been pointed out, our bodies rather than our souls are the centers around which we project ourselves to the world around us. Our bodies, together with the desires and emotions which enslave them, show to the world the personality of the person that we play in the script of life. The material "egos" try to interpret the truth. The true Ego *knows* the truth, but we in human form follow the dictates of the created "egos." We intellectually accept God and our place in His divine Plan, while our minds are constantly being bombarded with our desires, our hates, our jealousies, and our greed.

It has been said that "the half-truth is the most dangerous form of lie." Most of us are guilty, at times, of speaking or writing without weighing our words carefully. We discuss politics, economics, ecology, philosophy, religion and the many problems of everyday living. The question is: "how do we discuss them?" Is it with full knowledge of every aspect concerning the situation or is it as one expressing opinions based on partial data, prejudice, preconceived ideas, or purely with emotion? If we make an honest attempt to know ourselves, we will weigh our words carefully and strive to make certain that what we relate to others is only that which we really know. We will be sure that all other statements include the acknowledgment that they are only our opinions, which are based on partial knowledge.

This statement is made now concerning these remarks: "These are only my opinions based upon partial knowledge; I am still seeking the truth."

Since our present consciousness is predominantly an awareness of the physical world, we who are striving to quicken our spiritual progress cannot be reminded too often that we are still neophytes on the evolutionary journey. We are at the depths of our descent into matter. Our desire bodies are far from developed, and the sheath of mind is still in its infancy.

(Continued on page 106)

The Occult Effects of Music

Elsa M. Glover

Music is all around us. We find it in dance halls and marching fields, stores and factories, schools and hospitals, concert halls and churches. There are many reasons why we surround ourselves with music. The composer and violin player Francesco Geminiani nicely summed them up when he wrote: "The intention of music is not only to please the ear, but to express sentiments, strike the imagination, affect the mind and command the passions." (from *The Art of Playing on the Violin*) Ludwig van Beethoven wrote music with the intention of inspiring people, as is evidenced by his comment that: "Whoever truly understands my music will be lifted above the cares of this world."

The power of music to do all these things is well known. Music can produce feelings of peace and calm, or turbulence; stateliness and grandeur, or natural simplicity; playfulness or care; courage and ambition, or restfulness; joy or sorrow; fiery passion or cool reflection. Music can arouse men to action such as nodding the head, tapping the feet, clapping the hands, dancing or marching. It is found that music can either accelerate or retard respiration and pulse (depending on the type of music), that it can increase body metabolism and affect blood pressure and the distribution of blood in the body. Music can aid in promoting relaxation of nerves and muscles. Music can be used for promoting healing of the sick.

In 1 *Samuel* 16:23 it is recorded: "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed and was well, and the evil spirit departed from him."

In the present day, also, music is being used with success in hospitals, especially

in the treatment of nervous and mental patients. It can help patients relax so that the healing forces can flow through their bodies unimpeded; it can produce a response in patients who have otherwise shut themselves off from their surroundings; it can call forth within the mind of the patient mental images which aid in retrospection, which has a healthful effect.

How does music manage to do all these things? Where does music get its power? Some of the effects of music can be explained by noting that in the environment there are many natural sounds and that the mind makes connections between the natural sounds and the music. For example, the heart-beat, breathing and walking at normal rates, indicates calmness and security, but at accelerated rates indicates excitement, fear, or passion. The mind then associates slow music with peacefulness and fast music with excitement. When a person is excited, the tension in his vocal cords tends to increase and this increases the pitch of his voice. The mind then associates increased pitch in music with excitement and tension. The larger a sound source is, the lower the pitch of the sound which it produces, and the closer a sound source is, the louder it will appear to be. Thus the mind associates low-pitched sounds with largeness and loud sounds with closeness, and conversely. Also, the pitch of a sound tends to be higher when the source is approaching and lower when the source is receding, as can be verified by listening to a truck pass on the highway. Although this type of approach can explain some of the effects which music has on people, there are many effects which music has on people which go beyond simple mental connections with natural sounds. For example, how can the inspiring and

uplifting effects of music be explained?

Max Heindel states that the place of origin of music is in the World of Thought. In this world are the archetypes (plans or patterns) according to which all forms on Earth are built and according to which all desires are constructed. Thus, this World is the seed ground of creation. Furthermore, the World of Thought is a world of harmony. In the denser worlds where man must operate through physical, vital, and desire bodies, he in his present state is largely unable to perceive the All-consciousness and is aware mainly of his own selfish needs and desires. Since everyone's desires are formulated more or less independently, they tend not to fit together, and thence come in conflict with one another. In the World of Thought, however, the consciousness of all begin to blend, each becomes aware of all and blends the all with the self, and thence perfect love and harmony result.

The musical composer gets his inspiration by putting his consciousness in contact with the World of Thought. As with other types of inspiration, the mind must be pure and well-controlled if the contact is to be made clearly and if the results of the contact are to be clothed in musical notes which will echo the joy and peace of the higher world. When the composer's mind is not focused on lofty ideals, his music tends to become muddled with the passions and discords of the lower worlds.

Once music has been composed, someone is needed to play it. The performer also needs a pure and lofty soul, and must during the performance, lose his awareness of himself and the world around him and become subject to the spell of his own performance. Carl Flesch wrote, in *The Art of Violin Playing*: "It is an error to think that a work can speak for itself. Its soul is a dream, and it is mute until awakened to life by the magic rod of an artist." If several people are playing or singing together, then they must not only be individually inspired, but also they must feel a harmony and unity with one

another if they are to produce true music.

The final link in the chain is the listener. A beautiful musical composition played or sung by an inspired musician or musical group still needs receptive listeners if it is to be appreciated. It is a law of physics that if one tuning fork is vibrating, it can cause other tuning forks of the same pitch to start vibrating. There are analogues to this law in the higher worlds. If a listener is to be stimulated by a musical performance, his inner nature must be attuned to it. Because different people are, in their inner natures, attuned differently, one person may be affected more by one type of music, and another person may be affected more by another type of music. It is also true that when two like things are brought together, they tend to strengthen one another. Thus if one listens to music which stimulates one's higher nature, it will strengthen the higher nature; and if one listens to music which stimulates one's lower nature, it will strengthen the lower nature.

Plato made an analogy which may aid us in understanding the relation between composer, performer, and listener. He noted how a magnet can attract one piece of iron, and then that piece of iron is given the power to attract another, and so on, until a whole train of pieces of iron can be lifted by the one magnet. He then noted that: "God acts on the poet, thence the reciter, thence the audience. God through all these draws the soul of men whithersoever He will, by running the power through one after another." We may readily replace "poet" by "musical composer" in this quotation.

Once we know where true music comes from (by "true music" we refer to music which was brought down from the World of Thought with a minimum of corruption) we can better understand some of the effects which true music can have. Playing or listening to music can help lift the consciousness out of time and space and selfish concerns into the realm from

which the music originally came. Music which helps relax muscles has a lifting effect as it helps loosen the grip of the spirit on the physical and to put one into what might be called a meditative state. In this meditative state one can better contact and influence one's subconscious mind and set the subconscious mind to work on retrospection, and on improving physical health and habits. Also in the meditative state creative imagination is more active and inspiration is more easily attained.

When consciousness is lifted to the higher worlds, one begins to feel the harmony and transcendent beauty of these worlds. This has a healing effect. When one sleeps, the harmonizing and strengthening forces of the higher worlds restore the harmony of the bodies so that one feels rested in the morning. Some of this same effect can be achieved by listening to music without going to sleep.

When one's consciousness is lifted to the higher worlds by music it is also easier to rise above the barriers which separate one man from another in the lower worlds and to come to realize the feelings and thoughts of others in a way far more potent than can be achieved through verbal communication.

Music also carries with it hints about Cosmic Laws, and can open the mind to Truth. The alternating slow and fast and loud and soft give hints about the mysteries of ebb and flow, day and night, summer and winter, and life and death. When themes are repeated with variations, the spiral nature of evolution can be felt. The relation among no rhythmic structure, strict counting (as with a metronome), and musical rubato can give an abstract feeling for the relation among chaos, law (as under Jehovah), and self-controlled freedom (as under Christ). The harmonies and discords in the music carry hints about the relation between harmony and discord in the universe.

However much we may try to explain music, there is still much mystery in it. Every time we listen to inspired music, a

new experience and new inspiration may be found.

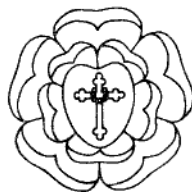
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KNOW YOURSELF

(Continued from page 103)

We are just starting on the road home. Consider again our many "egos" and the necessity to understand ourselves in order that we may develop the humility so necessary in our quest for the higher life. The physical world is our present abode and has been designed to give us our much-needed lessons. We must try to understand its limitations and those of our dense bodies so as to make the best use of our present incarnations.

* * *



These — lowliness, meekness, long suffering, loving forbearance — quiet, unpretending, unshowy virtues, are amongst the best means for promoting true unity in the church of God. Who is the most useful Christian? Not as a rule he who has the most transcendent genius, brilliant talents, and commanding eloquence, but he who has the most of this quiet, loving forbearing spirit. The world may do without its Niagara, whose thundering roar and majestic rush excite the highest amazement of mankind, but it cannot spare the thousand rivulets that glide unseen and unheard every moment through the earth, imparting life, and verdure, and beauty wherever they go. And so the church may do without its men of splendid abilities, but it cannot do without its men of tender, loving, forbearing souls.

— David Thomas

The Tribunal of Truth

V. S.

One of the prime necessities for continuing evolution is the establishment of the Tribunal of Truth. According to Max Heindel, this is a faculty set up by the Spirit within each of us for the purpose of judging information placed before it.

How often we are puzzled when trying to find out the truth of some matter! There are so many instances in which a thing appears good on the surface. How are we to find out the motives of those who put a scheme forward? How are we to test the validity of an argument that seems all right to the reasoning mind, yet which we vaguely sense is *not* all right? How are we to look behind the front? Many a structure appears noble and strong and fine from the outside, yet when we look to the kitchen, the cellar, the foundation, we find conditions anything but satisfactory. Can we pick up a magazine or a letter and say, "The person who wrote this is sincere," or "This statement bears the imprint of truth," or perhaps "I don't agree with the presentation but the basic fact is a part of truth," or "The presentation is excellent but the premise is unsound"?

We must cultivate discrimination. As the Rosicrucian Fellowship hymn says: "Reason's torch when thus applied in wisdom's quest is safest guide." Certainly all thinking persons will heartily agree that good, sound, logical reasoning is of tremendous importance. We have to remember, however, that discrimination, necessary as it is, is a function of the mind; there are many situations in which knowledge needs to be transcended by wisdom. We cannot grow to adulthood without being faced with innumerable instances requiring discrimination, but what of

the instances in which evil is extraordinarily well camouflaged? And what of those in which we must make an instantaneous decision — no time for the slow processes of the mind?

Today's bombardment of propaganda makes it difficult for everyone to penetrate to the truth, but students of occult philosophy have special problems. Nowhere are there so many wild statements, so much that is not only foolish but downright dangerous — things that can destroy not only the body but also the soul. On page 440 of the *Cosmo-Conception*, Max Heindel cautions: "(the student) must not forget that his faculties are limited and that more than his own powers of logical reasoning may be needed to solve a given problem, although it may, nevertheless, be susceptible of full explanation, but by lines of reasoning which are beyond the capacity of the pupil at that stage of his development."

So, for assessing the claims of those who represent themselves as occultists, or for that quick intuitive decision that sometimes must be made, or for that necessary testing of what appears on the surface to be reasonable but is, in fact, unknown — how important it is that all students of higher Teachings should be able to contact for themselves the wisdom of the Spirit which *knows* the false from the true!

How can we set up this Tribunal of Truth? How can we cultivate the still, small voice which speaks when the clamor of personal life is stilled and brings the truth we need to know concerning matters temporal and spiritual, for both ourselves and others?

On pages 393-400 of the *Cosmo-Conception* we read: "As the blood passes through the heart . . . hour after hour all through life, it engraves the pictures

it carries upon the seed-atoms It is always in closest touch with the life spirit, the spirit of love and unity. . . . as these pictures pass inward to the World of Life Spirit, in which is the true memory of nature, they do not come through the slow physical senses, but directly through the fourth ether contained in the air we breathe. In the World of Life Spirit the life spirit sees much more clearly than it can in the denser Worlds. In its high home it is in touch with the Cosmic Wisdom and in any situation it knows at once what to do and flashes the message of guidance and proper action back to the heart, which as instantaneously flashes it on to the brain through the medium of the pneumo-gastric nerve, resulting in "first impressions" — the intuitional impulse, which is always good, because it is drawn directly from the fountain of Cosmic Wisdom and Love. This is all done so quickly that the heart has control before the slower reason has had time to 'take in the situation' as it were. . . ."

In that moment when those on the inner plane desire to communicate an idea, a warning, a suggestion, or an answer to an urgent question to us — whenever the communication is established between our own ethers and the realm of Life Spirit where dwells the love-wisdom aspect of God — we have what we call an intuition.

The voice of Spirit speaks directly to the heart: this is right or this is wrong, we should do this or do that, we should undertake a certain piece of work. There is a deep urge, sometimes an urge at variance with ordinary common sense (as for instance when a man is told to leave a good job and strike out into unknown territory). Then a very delicate situation arises for the discriminating person. Then we realize the value of long years of strict spiritual discipline, for it is only then that we learn to distinguish between the voice of true intuition and the voice of mere desire.

A strong desire, conscious or subconscious, may color our approach. Instead

of wishful thinking, there may be prejudice. It is easy to confuse intuition with desire, particularly if a person is easily swayed. A reliable intuition is not the product of one short life, but once developed it is the great connecting link by which the earnest student is guided until such time as the super-normal faculties give conscious access, under the trained will, to the inner planes.

When the inner voice speaks contrary to the ordinary rules of logic, we very rightly hesitate before following such guidance, for many people have done foolish or terrible things because they thought God told them to do so. However, when we have heard the inner voice over a period of years, we come to know its accents, and know that it is safe to follow it. Only by the most arduous training in spiritual discipleship do we learn to distinguish it, but in time it grows so strong and so authoritative that it cannot be mistaken. Then it becomes a sort of pressure on the soul, a pressure almost as real as the pressure of a hand laid on the body. When the voice is obeyed, the pressure is lifted like the voice of conscience which, when disregarded, places a barrier between us and God, but which, when obeyed, draws the clouds away to give us an intimation of the glory and the fellowship of His presence.

So the voice of truth speaks in the heart: this is the way, walk ye in it. But once we have decided to follow that voice, we shall probably need all the resources of the mind to help us carry out the details of our action. Then the mind marshals its arguments for and against, or shows us how to proceed with some course of action. But the actual truth, the wisdom of all things, resides in the realms of Spirit and makes itself known to consciousness through the direct, instantaneous channel of the heart.

A lamb had strayed from its mother, who was looking for it. She heard a little voice bleating in the distance and hurried toward it, then suddenly stopped.

There was something wrong, something different. The little one was not a sheep, but a young goat. So we, in time, come to know when the voice is false, and we seek what belongs to us. As the Good Shepherd said: "My sheep know My voice and they follow Me."

How do we build this access to the truth? The treasures of Spirit are not available to the man who despises them; neither are they to be had merely for the asking. The Christ said: "Seek and ye shall find." This is not the kind of asking that says, for instance, "Please give me a glass of water," drinks the water, says "Thank you," and goes on its way. This is, rather, the kind of asking by which we seek admittance to a university which offers long and valuable training, or admittance into the service of some organization, like a hospital, to which we intend devoting our lives.

That is the word: devotion. That is the price we pay. Our lives are dedicated to the service of the Christ, and the more wholeheartedly we devote ourselves to Him, the more we receive of His Spirit which witnesseth with ours as to the truth of all things.

It is easy to demonstrate this if we are trying to live the life. We only have to turn our attention to other things — to let ourselves become concerned primarily with material matters — and in a very short time we become less interested in the Spirit and find it harder to make contact which had once brought so much joy and security. The authoritative ring of the Voice, the clear, true chime of truth, is gone. There are left only overtones, or a confusion of voices, a meaningless clamor. Perhaps not till we are far off the track do we realize that we have followed the false call, as did the mother sheep. In her anxiety she was ready to listen to anything, but her mother love detected the false note and succeeded in making her mind aware of it.

When, through our devotion, the voice of Christ has a chance to speak in our

hearts daily, we become accustomed to the ring of that voice and we learn to know it whether it comes through a preacher, a teacher, a man talking on the street corner, a radio program, a magazine article, a letter, a newspaper, a philosophy, or a fragment of thought. It may come from a complete stranger on the street or it may come from our best and closest friend, but if it is Christ (that is, if it belongs to the love-wisdom of God) it will have the ring of truth, and we shall know it.

My sheep know My voice. How? Because the Tribunal of Truth has been set up within. A certain measure of it can be given to us immediately when the Ego makes a definite commitment to Christ. That happens very frequently in the church, among those who follow the heart path. But to have that voice come whenever we need it, strongly, insistently, we have to devote ourselves to it in all sincerity and practice the necessary disciplines over a period of years.

The disciplines fall into two parts for the Rosicrucian student: performing the exercises and living a life of loving service. As Mr. Heindel stresses so strongly, it is persistence that counts. For instance, it is better to offer five minutes of prayer regularly at the same time each day and make it real heart-felt prayer than to pray a half hour at odd times. It is better to practice concentration on waking every morning, even though we don't do it perfectly, than to spend an hour once a week. It is the repeated effort that makes its mark on the vital body, and all training begins with the vital body. The persistent effort sets up the foundation of a habit even though we may not be able to do very much in the way of actual accomplishment. What counts is the constant reaching toward the light, the constant striving to attain the truth within. It is this which constitutes the kind of asking that the Christ meant when He said: "Ask and ye shall receive."

In meditation and prayer, as well as in the exercises of concentration, observation,

and discrimination which are recommended for strengthening of the reasoning faculties, we put ourselves "on the beam," in tune with the Infinite, in line for the receiving of benefits.

The retrospection exercise, of course, assists enormously in purifying the desire body and building in higher ideals. It is then that we go over the daily happenings, screening them carefully. We try to imagine how the other fellow felt when we said this or that. We try our best to understand why we reacted in such a way to certain stimuli, probing into our blind emotional reactions. We condemn ourselves for anything found wrong, try to suffer as we made others suffer, and also praise ourselves for what is truly good. All this has the effect of bringing us closer to truth, and that is what we are after. We are aligning ourselves with the very greatest and highest concepts we can find, and when we do it every day and it becomes a *habit*, we commence to tune in to the heavenly wisdom and make ourselves channels for it. Then the Tribunal of Truth becomes more and more a reality within.

The second part of the Rosicrucian discipline is that of living the life of loving service to others. This is *essential*. It means being constantly on the alert for opportunities to assist others in every way possible. It is especially evident when we try to enlighten those who are seeking (and they have to be seeking; we cannot force enlightenment upon others.) We can give what we have of higher truth and spiritual principle to those who ask. In trying to guide others we find guidance ourselves. As we try to use our powers of reason, of love, and of true spiritual intuition, our perceptions are sharpened amazingly. As we are adjudged worthy to receive and to use the higher wisdom, so it is given to us to make a part of our daily living. The intensity of the effort counts. When the Higher Ones see that we are striving, they will give as much light as we are able to bear.

Christ Jesus taught that Truth, the great goal of all seekers, is discerned by

the man who does the Will of the Father. It isn't difficult to prove this, for if we earnestly try to live the life according to the highest we know, and persist in it for a few years or even less, we find the inner voice growing ever stronger in our hearts — the voice by which the Good Shepherd calls His sheep to the safety and peace of their own pastures.

The Tribunal of Truth is a prime necessity for every responsible person in today's world. In the name and power of the Christ, may it become a reality for all of us.

* * *

CAN YOU DISCRIMINATE?

Ron Anjard

Discriminating right choices is the key to spiritual development and healing. Proper discrimination in personal relationships including business also indicates positive direction. An adequate discriminating faculty developed within an individual can lead him to his right purpose in life.

Today we can begin to unfold this quality of mind and Spirit within ourselves. It is a quality already present in our inner depths. To be able to discern between the real and the unreal can open new doors of inner worlds. Many of our personal frustrations will be healed as we learn to discriminate.

The quality of Spirit, mind, and body that leads us to God is discrimination. It will set us free from the past and lead us into the future with an awareness of inner security. Spiritual discrimination will lead us from the unreal to the real — from the dark night of the soul, which St. John of the Cross described, to the light of the dawn. It will expand our lives from the limited to the unlimited.

A firm emphasis is placed on meditation and self-mastery as means for unfolding the natural qualities of the Spirit. These tools are also used in communication with the inner realities of life. Healthy discrimination

(Continued on page 119)

Dante — Greatest of Astrologers

The Planetary Heavens of Dante

Part 2

E. C. M.

The *Paradiso* outlines the way of the greatest spiritual illumination for the seeker along the Path. It reveals the mystic's attainment of cosmic consciousness, the merging of the human soul with the Divine Spirit, the losing of the limited self, which is not of God, and the gaining of the limitless self which is of God.

In the *Purgatorio*, Dante called himself the "scribe of love." In *Paradiso* he realizes himself as "the guest of heaven." He partakes of and is energized by divine love. Dante is a mystic rather than an occultist. The mystic progresses in religious experience through feeling and through love, whereas the occultist strives for a knowledge of the laws of nature that govern man's spiritual progress. The quest of the mystic is always to draw nearer to the love of God. It is a personal quest, for each man has to tread the Path alone. Because Dante reveals throughout his poem that he has trodden the Path, he himself becomes a Path to all mystics who read him, for the way is one and the same for all.

Before we can appreciate the *Paradiso*, we must know what heaven means to the mystic. Heaven is a state of consciousness in which is inward peace and contentment. It is a state in which man looks into the soul of things, not merely upon their exteriors, and sees therein the underlying principle of love, a love in which the Creator and His creation reciprocate.

The form of the *Paradiso* is more definitely astrological than that of the *Inferno* and the *Purgatorio*, for Dante specifically names the seven heavens and the seven planets. In the two former parts he does not name them, but any astrologer

understanding the lower expressions of the planets recognizes them.

To the mystic astrologer there are seven great principles in life whose outer manifestations are in the things ruled by the seven planets — the seven doves of the Holy Spirit. Hence Dante has to journey through each of the seven planets, learning one basic truth in each.

First, he is drawn upward to the Moon by some invisible cord. This cord is part of the love of the Creator for man. This love ever surrounds us but we do not always feel it until our grosser faults have fallen away from us.

The Moon symbolizes the emotional or feminine principle of the soul. It rules the mother principle in life. It is the planet of the sea — the vast ocean of experience. This is the First Heaven, or state of consciousness, that man usually experiences when, having passed through seas of trouble and believing he is alone or in the grip of a cruel power, he thrills with joy at contacting divine Love for the first time in life.

In the Moon heaven are the Spirits of those who experienced great emotional religious urge but never had the opportunity to enter religious orders. Here they are content. They have reached the great ocean calm, so that when Dante asks if they desire to go higher they reply:

"Brother! our will

Is, in composure, settled by the power

Of charity, which makes us will alone

What we should possess, and naught beyond
desire. . . .

It is inherent in this state

Of blessedness, to keep ourselves with

The divine will, by which our will with Him
Are one. . . .

And in His will is our tranquility;
It is the mighty ocean, whither tends
Whatever it creates and nature makes."

Then Dante realizes that because of this tranquility and peace each spot in heaven is Paradise.

The next heaven is that of Mercury, ever young and ever joyous. Beatrice smiles, and "the orb grew brighter at her smiles!" In each heaven there is a change in Beatrice. The change is significant as it shows the new development of Dante's consciousness, for Beatrice is a symbol of Dante's soul.

In the Mercury heaven mind rather than emotion predominates. It is the heaven of the thinkers — the home world of the occult student. Beatrice here speaks of the rash vow of Jephthah, which caused him to sacrifice his daughter, and the foolish vow of Agamemnon, to sacrifice his daughter Iphigenia. On the planet of joy, renunciation of a loved one is conceived to be wrong. Renunciation of anything is necessary only in Purgatory, and even there, it is only evil that must be renounced. In this heaven, Dante gains the understanding that all life coming from celestial love is from everlasting unto everlasting.

If man will remember that his own archetypal form is that of God, he will know that he is a Spirit and never can die. Knowledge that the inner life never dies will also convince man that he has free will — perhaps in a limited sense, but insofar as this life belongs to the free creative force of God, it will be able to work to liberate man from the limitations of matter and environment. Hence, man has free will only to the extent that he has spiritual life.

Venus represents the beautifying and unifying principle of love. In this planet, Beatrice appears to Dante more beautiful than she has ever been.

Here, also Dante's old friend, Charles Martel, teaches him that there is a greater principle in the human being than heredity

or else there would be no room for genius, and the fool and the evil-doer could not be born of fine parents. He also says that man must lovingly unify himself with the work he was sent to do in this life, cooperating with his capacities instead of thwarting them.

Venus is the planetary heaven of artists, poets, and all others who have set out to help people see that love and beauty are parts of God's love. It is a heaven that transcends that of Mercury, though the Mercury experience remains in the consciousness.

Before the planets Mars, Jupiter, and Saturn can be entered, a complete change is needed in Dante. Venus represents personal love. Now he must contact a new wave of life that is broader and more cosmic. The new rush of life that awakens within him in the Sun heaven is symbolic of new power. The Sun rules the Ego, the individuality or persisting principle, whereas the Moon only rules the fleeting personality through which the Ego expresses itself. He realizes now that he is indeed "the guest of heaven," due to Beatrice's efforts. Then, as the love of God surges and thrills through him, he even forgets Beatrice, his personal self: "So entire the love for Him that held me, it eclipsed Beatrice in oblivion."

He is now one with the larger power. Love is no longer something that satisfies his emotions or his mind. He senses it as the very glow of life itself.

In the Sun he meets Dionysius the Areopagite, who has seen and named the nine orders of Angels. Here he finds Richard of St. Victor, who wrote *The Mystical Ark*, a treatise on the soul that is filled with God. It is also here that his former teacher, Thomas Aquinas, shows him more definitely that all things, whether corruptible or incorruptible, are based on archetypal forms. They "are but each the beam of that idea which our Sovereign Sire engendereth loving."



Too Tired?

Christine Lindeman

In a film depicting the training and performance of the outstanding ballet artist, Rudolf Nureyev, Mr. Nureyev said: "I dance best when I'm tired." He explained that, when he is tired, his muscles seem more amenable to his wishes and thus he is able to cope more easily with the intricacies of his performance.

Here, indeed, is food for thought. We have been conditioned to believe that we do our best work when wide awake and full of energy. And, often, it seems that we do. We put in a few productive hours after a good night's sleep, and then comes the inevitable moment when we say, "I'm too tired to think, or to do, any more now. I'll finish this tomorrow." So we stop working, do something we consider more relaxing or a change of pace and, often, soon find that we have gotten our "second wind;" or, we simply sit down before the television and remain passive for the rest of the day.

There is also the other side of the coin, however. In crises such as earthquake, flood, and war, we hear of heroic individuals who engage in intensive rescue work for days and nights without rest or sleep. We hear of surgeons spending 12 or 15 hours without let-up over the operating table. We hear of farmers for whom it is commonplace to begin their chores at dawn and end long after sunset. We hear of writers, painters, and composers creating "nonstop" for endless hours until the masterpiece is finished. George Frederick Handel composed the "Messiah" in three weeks, with almost no time spent sleeping or eating.

How do they do it? How is it that Mr. Nureyev, whose art approaches perfection, finds that his achievements are even better when he is tired? Most likely, the answer rests in two words: discipline and inspiration.

There is no doubt that strict self-discipline is demanded of the person who trains himself to long hours of productive work. Discipline is required as a foundation for any outstanding performance. Master artists such as Mr. Nureyev and Jascha Heifitz have said that it is to the detriment of their performances to omit just one day of practice-time.

On the other hand, once the fact of discipline in a particular activity has become ingrained into the vital body, it becomes more or less automatic. A person who, day after day for months and years, practices a specific skill or wills himself to do a specific job to the very best of his ability, eventually finds he does not have to force the issue nearly as much as he did at the beginning. Initially, his body rebelled, his mind wandered off into irrelevant avenues of thought, or his emotions caused him to become irritated because he was disciplining himself in spite of the opposition of his lower self. In time, however, since he did not give in to the "whims" of body, mind, or emotions, but continued steadfast on his appointed, disciplined, path, it became easier for him to remain on that path. His self-discipline continued, but it was much easier to maintain than it once had been.

This is, perhaps, one reason why a truly disciplined person such as Mr. Nureyev can do outstanding work when he is already tired. Fatigue or no fatigue, his vital body has been so trained to respond to certain commands and activate the physical body in certain ways that it becomes unthinkable for it to do otherwise. In addition, it is possible that fatigue dulls

whatever physical, mental, or emotional restlessness still may remain in the individual, thus making him even more amenable to the commands of his Spirit and the demands of his job.

The second factor — inspiration — is equally important. Obviously in Mr. Nureyev's case, his art is his life. The beauty inherent, and the technical competence demanded, in ballet, can be displayed to perfection only by one who is inspired. Mr. Nureyev said that, although the applause and praise of the audience naturally are gratifying, the real reward of his endeavor lies in the performance itself.

Among the several definitions of "inspired," two seem most applicable to the present purpose: "moved or animated by a supernatural influence; affected by divine inspiration." When a person is animated or affected in this way with regard to any endeavor, that endeavor becomes, to him, all-important and worthy of his most gallant efforts and his most powerful exertions. This obviously is true of art and other cultural activities, in which a "divine message" clearly can be expressed by a sufficiently sensitive creator or performer. It is also true, however, of any other worthwhile endeavor, even of the most mundane nature.

Since all our work, if worth doing at all, is worth doing well and to the glory of God, it is safe to say that all our work can and *should* be inspired. Those widely-heralded people who distinguish themselves in times of crisis are inspired to help their fellow men. Those unheralded people who devote their lives to the compassionate care of the retarded, the elderly, and the helpless, are equally inspired. They could not perform their seemingly astonishing feats if they were not in some way activated to rise above the level of plodding mediocrity.

Perhaps it appears easier to be inspired in the realm of the creative and performing arts than it does to be inspired in other lines of work. The arts are perfect vehicles

for the expression of the uplifting and the spiritual. But, to the person who truly believes that "loving, self-forgetting service to others" is *indeed* the shortest, safest, and most joyful road to God, what could offer more scope for inspiration than the opportunity to work with and help his fellow man? The passionate desire to help, the selflessness that places another's welfare and happiness above one's own, the compassion that deeply feels the pain, injustice, or loneliness suffered by someone else, all provide openings through which inspiration can flow. If the questions are asked sincerely, *from the heart*, the answers to "How can I best help this person?" or "How can I do my job so that the most people will benefit?" can be as inspiring as are the creative visions that precede the composition of an epic poem or a superb musical masterpiece.

With inspiration comes strength. The rescue worker forgets his weariness in his concentration on saving lives. The surgeon, intent on his patient, gives no thought to the fact that he has been operating since early morning. The mother devotes hours of an already-busy day to working with her "slow learner" child or stays up all night to sew a dress for her daughter's birthday. And, of course, the inspired artist such as Mr. Nureyev, loses himself in his performance, oblivious to the fact that it was preceded by a full day of strenuous rehearsals.

Finally, with the strength of inspiration comes the ability to perform best when tired. Some call this "mind over matter." It is almost as though fatigue gives the final impetus toward fulfillment — the putting forth of that ultimate "push" from within that otherwise might have remained forever buried.

The next time we are tempted to "call it quits" because we are tired — or because we think we are tired — let us first reconsider. Are we quitting because we *really* are too tired or because we lack the discipline or the inspiration to continue?

(Continued on page 119)

MAX HEINDEL'S MESSAGE

Why the Jews Keep the Sabbath



There is an esoteric connection between Saturn, the Sun, and the Moon, which rule Saturday, Sunday, and Monday, respectively. The Sun and Saturn are ministers of life and death, and the Moon, so to speak, is the shuttle on which mankind is constantly being thrown from one pole to the other while the web of experience is being woven.

The Moon's north node, which we call the Dragon's Head, partakes of the nature of the life-giving Sun and ushers humanity into a period of physical activity. The south node ushers us into the rest of death by the saturnine force of the Dragon's Tail. In other words, both Saturn and the Moon are gates of entrance to and exit from the invisible world, or Chaos — the Moon in a planetary capacity and Saturn in a cosmic sense.

When a great creative Day of Manifestation is ushered in, time always begins with a Saturn Period, and at that time the life-waves of Spirits which have been undergoing the subjective phase of evolution during the preceding Cosmic Night are ushered into active manifestation. This also takes place during the Saturn Revolution of every Period. In the smaller Earth-sphere of our present activity, when a Spirit is ready for rebirth into terrestrial life, the Moon marks the time both of conception and birth, thus taking over the saturnine function of ushering in evolving Spirits from the dark Cosmic Night of death to the solar universe of life and light.

There are, however, some Spirits who do not evolve, but are stragglers upon

the path of evolution, and for them there comes a time when they are finally ejected to the Moon and denied the opportunity of rebirth in the present evolutionary class. They then remain upon the Moon until the vehicles they have crystallized by lack of action are finally dissolved. As they cannot go forward with the stream of evolution, there is only one other way open to them — to gravitate back through the gate of Saturn into Chaos, or Cosmic Night, where they must await another opportunity of manifestation in a later life stream.

Jehovah is not Ruler of the Jews to the exclusion of all other people. He is the Lawgiver and Cosmic Lord of Fecundation; therefore, He has a special mission to perform for all pioneer people of any epoch or period in which a great host of Spirits are to be furnished with vehicles of a new type. It is He Who multiplies the pioneer people abundantly, gives them the laws appropriate to their evolution, and thus starts them upon a new period of development. If we remember this fact and also bear in mind that the first part of an epoch is saturnine, then we shall understand that although the original Semites, who were the forebears of the Aryan race, were multiplied as the sands of the seashore and given their laws by Jehovah, they were also living in the Saturn part of the Aryan Epoch and therefore were logically taught to keep Saturn's day as a day of rest.

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The Bible says that the Law was supreme until the advent of the great Sun Spirit, Christ, started a new phase of evolution under the principle of Love and Regeneration. Thus ended the regime of Jehovah and the sway of Saturn — not abruptly, of course, for there is always an overlapping of the old and the new. At that time we, the pioneer Christian people, entered upon the second or Sun part of the Aryan Epoch, and are therefore now substituting the Sun's day for the day of Saturn as a day of worship.

As we have spoken of the Moon and Saturn being the gates of Chaos stragglers, this may cause students to wonder what becomes of the rest of us, and we may briefly state the Western Wisdom teaching on this point:

Ordinary humanity who follow the path of evolution are thereby led to the Kingdom of Christ, the *Sun Spirit*.

Stragglers who fail to keep up with the procession retrograde to the Kingdom of Jehovah, the Moon Spirit.

The advance guard of humanity, the Initiates who have passed the lesser and greater Initiations and appear before the Liberator (the great Being in charge of evolution on Earth) are given the choice of staying here and helping their brothers in this world or going to Jupiter to prepare the conditions under which humanity may evolve in the future Jupiter Period.

Advanced Spirits who misuse their powers as black magicians eventually retrograde directly to Saturn and are forced into Chaos by dissolution of their vehicles.

Saturn has a preponderance of the fourth or reflecting ether; hence its pale light. The Spirits who go there leave a record of their lives, and are propelled outward toward Chaos by way of Saturn's moons.

Jupiter has a preponderance of the third or light ether; hence its brilliancy. The great Spirits who come to Jupiter from the outside go inward through the moons, and then begin, as said, a constructive work for the Jupiter Period.

Studies in the Cosmo-Conception

Christian Rosenkreuz

Q. What was done to counteract the materialism resulting from Science?

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

Q. What procedure was necessary for such a union?

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

Q. What plan was followed to achieve this end?

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

Q. What did the founding of this Order accomplish for the Western World?

A. Many centuries have rolled by since the birth, as Christian Rosenkreuz, of the Founder of the Rosicrucian Mystery School, and by many his existence is even regarded as a myth. But his birth as Christian Rosenkreuz marked the beginning of a new

epoch in the spiritual life of the Western World.

Q. Is he now in a physical body?

A. That particular Ego has been in continuous physical existence ever since, in one or another of the European countries. He has taken a new body when his successive vehicles have outlived their usefulness or circumstances rendered it expedient that he change the scene of his activities. Moreover, he is embodied today — an initiate of high degree, an active and potent factor in all affairs of the West — but unknown to the world.

Q. What are some of these contributions to the West?

A. He labored with the alchemists centuries before the advent of modern science. He, through an intermediary, inspired the now mutilated works of Bacon. Jacob Boehme and others received through him the inspiration which makes their works so spiritually illuminating. In the works of the immortal Goethe and the masterpieces of Wagner, the same influence meets us.

Q. How would this benefit ordinary humanity?

A. All undaunted Spirits who refuse to be fettered by either orthodox Science or orthodox Religion, who fling away the husks and penetrate to the spiritual kernel regardless of villification or of flattery, draw their inspiration from the same fountain as did and does the great Spirit which animated Christian Rosenkreuz. His very name is an embodiment of the manner and means by which the present day man is transformed into the Divine Superman.

—Ref. *Cosmo*, pp. 517-519

WESTERN WISDOM BIBLE STUDY

Tenth Commandment — Exodus 20:17

“Thou shalt not covet thy neighbor’s house; thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor’s.”

This Commandment is the last given to Moses in the wilderness on Mount Sinai. Metaphysically, this desert signifies a place of confused and undisciplined thoughts on one hand, and a place of earnest searching after truth on the other. Today, too, we find ourselves amid bewildered and undisciplined thoughts and feelings, but our inner promptings have called us to Mount Sinai where our higher minds can commune with God. And God does commune with us. The tenth Commandment is proof. But it does take the intermediary Moses, or the higher mind, to break through the trite and trivial exterior that protects the seed of potent beauty within the Commandment.

The first seven Commandments disclose the benevolent rules needed to bring about order in the kingdom of God. The next three speak of the tripartite power of God, and the two Commandments of the New Testament reveal to us the glory of God.

The threefold lessons on power -- the power to create, the power to attain, and the power to control -- are neatly packaged in the three Commandments: Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet.

The tenth Commandment has an additional virtue: it serves as a link, as do the second and seventh Commandments. The second is a link between head and heart; the seventh is the balance wheel between body and soul. The tenth is the link between the spiritual and the divine man.

(A spiritual person is one who, in a measure, demonstrates the power of God).

To covet means to desire enviously, to desire for selfish ends. The tenth commandment does not refer to the deeds and misdeeds of the physical and vital bodies; it refers to the desire body. Transgressions of the other Commandments are quickly apparent; there follows punishment, contrition, remorse. Not so in coveting.

“Thou shalt not covet thy neighbor’s wife.” The love within us is our very life essence. Of this love we may give freely. But we may not covet the love of another for our own self-satisfaction. We may not covet another person’s love. In love, only one law pertains: freely *give*. Thus, the admonition not to covet thy neighbor’s wife is our preparation for the supreme lesson in love that will follow in the “eleventh Commandment.”

In the womb, during prenatal life, we belong exclusively to ourselves; we are alone and entirely dependent. But at birth, the moving of the tenth month, we become part of a larger world. We are no longer alone; we are a part of the galaxy of human beings and, as we grow, we must assume the responsibility to fit in, to bring maximum power to the whole. A chain is no stronger than its weakest link. The chain of the human universe expects us to make ourselves strong links. Strength, therefore, is the keyword of this Commandment.

From the first through the ninth Commandments, from the corresponding zodiacal signs Aries through Sagittarius, from the head to the thigh, the esoteric understanding sublimates organ after organ. These organs are indispensable to physical

life -- but not so knees, calves, ankles, and feet. Physically, we can live without these, but they are parts indispensable to the divinity in man, in their esoteric meaning. Whereas the nine major organs of the body work automatically, the knees, ankles, and feet work only by our conscious volition. The knees do not bend unless we so will. The tenth Commandment strengthens the will and the knees by control of desire.

The Virgin Spirit awakens in the dawn of the tenth Commandment. It awakens to its glorious immortality, the Ego is released, the potential seed becomes potent, the Ego becomes conscious of its great heritage and responsibility in the scheme of evolution through the magic of self-control. Under the number ten and the corresponding sign Capricorn, man finds redemption from mortal existence and sorrow. In Capricorn, man rises victorious over the substance of the inferior nature through self-control. Self-control is the Savior, the Christ, born in Capricorn at Christmastime.

The Lords of Capricorn, the Archangels, are the Hierarchy of the Desire World, and Christ is their highest Initiate. The Christ of Capricorn is He of Whom it is said: He came not to bring peace, but a sword. Christ in this Commandment summons the world to intense activity and stern labors. Before we are ready to enter the sign Aquarius, the 28th degree of Capricorn, where Mars is exalted, has to be reckoned with. At the point of Mars' exaltation, life pushes a sword into our hands. It is the sword that conquers the temptor. It is the sword of fearlessness, and this is the only weapon permissible to a Christian. The exaltation of Mars is controlled action and controlled desire. The virtue of controlled action and desire is fearlessness. This sword of fearlessness is never used to strike, it is never raised, it never wounds. Nevertheless, it is the symbol of power. Fearlessness in its early stages of becoming is non-resistant to evil; later, when fully grown, it puts evil to flight by divesting

it of its power. Its secret is the strength of self-control.

Capricorn in the body represents the knees. The strength of the knees is the symbol of fearlessness. Fearfulness causes the knees to tremble. Fearlessness gives strength to the knees. The knees are a door into the temple of the Most High. We reach the door of that temple on bended knee.

Thou shalt not covet; thou shalt not covet thy neighbor's love but thou shalt harness the power of thy desire; thou shalt strengthen thy will and fit thyself to a strong link in the hierarchy of man.

* * *

TOO TIRED?

(Continued from page 114)

Then, if we are engaged in a job worth doing — and we should be — we might do well to try to strengthen discipline or seek additional inspiration. If we are sincere in our endeavors, these goals can and will be met.

* * *

CAN YOU DISCRIMINATE?

(Continued from page 110)

leads an individual to the real self and total self-honesty.

As the mind sorts through experiences of the past and deals with the present, it is important to be conscious of spiritual discrimination. Our earthly qualities will seek to hold us in bondage, while our discriminating faculty seeks to lead us to new awareness and correct understanding. Our indwelling spiritual qualities will have greater scope when we follow through with the direction given by our discriminating, knowing minds.

Spiritual discrimination explains why we are where we are and where we can expect to be tomorrow. It allows for the highest to become manifested in our own lives. If we live, think, and act with spiritual discrimination, we will succeed.



ASTROLOGY

Jupiter — Principle of Improvement

Part 1

Elman Bacher

When we analyze the symbol of Jupiter, we see a semi-circle surmounting, or overshadowing, the cross of material manifestation. This semi-circle may be interpreted as the Moon — the function of nurture — or as a general symbol of spirit. In either case, the essence of Jupiter's purpose is conveyed.

In the case of the former, we see the "principle of nurture" permeating all physical manifestation — preserving, healing, and amplifying the component parts of experience-as-incarnation; in the second, it identifies Jupiter as the agency by which spiritual forces are made manifest to earth consciousness.

Jupiter must always work through form; his scope is definitely conditioned by the dictates and requirements of Saturn. He is not transcendent, as are Uranus and Neptune; he is a "fore-shadowing" of them, since he provides a channel for the exoteric presentation of spiritual truths. In psychological application, he is those qualities of mind and heart which provide an invigoration and uplift to the evolving consciousness. He is the arterial blood in the physical body — the fresh, clean, nourishing fluid which in its course carries out a work of renewal and sustainment. He is the ninth house of the horoscope — the true judgment and understanding which are

distilled from experience, and which provide pabulum for constructive progress in life.

There is always a plus quality to Jupiter's vibration. He is "more than just enough." He is bigness and amplitude in any form. His is not specifically an esthetic vibration, but his "personality" is certainly clearly evident in the complexity, magnificence, and splendor of pageant, ballet, and grand opera. His is the extension of Mars energy which we call "play;" he is the enthusiastic, laughing, progressive, generous lover of life.

If one word were required to sum up the virtues of Jupiter, that word must certainly be benevolence. Jupiter is our capacity to give — sincerely, abundantly, and wisely. It is through Jupiter that we blend with the lives of others from a motive of assisting them, by a radiation to them of our best of heart, mind, and material resources. Jupiter is philanthropy, he is the beneficence of religion. He is any means by which we, individually or collectively, improve conditions on this plane. Jupiter can be expressed, of course, in terms of "self and self alone," but this is not his ultimate capacity. No matter how much wealth an individual acquires, how large his home, how elaborate his wardrobe, how vast his inheritance, or how extensive his education, he does not live up to his

Jupiter until he gives something of his abundance to improve something outside of himself. It is through this extension that Jupiter counteracts possible difficulties caused by Saturn crystallization due to fear of loss. Jupiter and Saturn work hand in hand when intake is accompanied by a beneficent output.

Psychiatrists, psychologists, and astroanalysts — attention! Jupiter never demonstrates his power more specifically than when "output" has been made as an expression of gratitude for the receiving of "intake." Sincere gratitude — to a person or to God — provides a quality of openness for the consciousness, making it more and more attuned to growth and to abundance of expression. No aspiring person lets a single day of his life go by without feeling and/or expressing gratitude to someone for something. This is a sincere, joyous, positive gratitude; it is not a servile crawling by which the receiver debases himself and insults the giver. Jupiter's psychology — thanks for the gift and a willingness to share it — is a profound and a far-reaching one. It is a nourishment to the mind, body, and soul, infusing, as it does, a stream of renewing energies into conditions that have been allowed to become crystallized, morbid, and unhealthy. Our national festival of Thanksgiving is enjoyed when the Sun is in Sagittarius — ruled by Jupiter.

There are some who contend that Jupiter is well taken as a symbol of the father — carrying out the masculine version of the nurture urge. Be that as it may, of one thing we can be sure: Jupiter is the symbol of the teacher or spiritual father. Jupiter nurtures the spiritual mentality, and as such he is represented by the clergyman. Any teacher is a spiritual parent — his work and purpose is to guide the younger, or undeveloped, person along the lines of unfoldment that do not pertain specifically to physical needs. Saturn is the principle of Law, in the esoteric sense; but the 9th house is the profession of law, as a protection of the people. The 9th

house is also the Church, as a protective and instructive institution. Thus the 9th house, through Jupiter's rulership, seems to sum up the "consciousness of right and wrong," not in the abstract or absolute sense, but in terms of the person's cycle of development, his racial background, and the religious mold in which he is manifesting.

Jupiter is our direct outward expression of this consciousness and his position and aspects in the horoscope show how and by which means, if any, we feel the urge to teach people the way we think they should go. A 9th house unafflicted by either planet of occupancy or planet of rulership is indicative that the person, in this incarnation, will have no difficulty, by and large, in finding the religion that he really needs and wants. He will be brought in contact with the teachers that are best fitted to feed his spiritual longings. Afflicted, the obstacles are shown to be the attainment of religious or philosophical satisfactions. Long delays, confusion, disillusionments, and disappointments are indicated by afflictions to the 9th house, and afflictions to Jupiter himself indicate how we, individually, need to discipline and train ourselves in order to express our fullest capacities as teachers or moral leaders. Much karma can be read from 9th house afflictions, by deducing from Cause and Effect; they are the "detours" which the person has made on his path towards spiritual unfoldment. This unfoldment of spiritual consciousness and understanding certainly bears out Jupiter's function as the "Principle of Improvement."

One of the most fascinating phases of astrological interpretation is to be found in the negative or karmic aspects of Jupiter. Benevolence, higher understanding, protection, abundance, generosity — how can such a planet represent "evil"? Plenty, my friends, plenty!

In so far as Jupiter is a dynamic, his evils are to be found, as in the case of Sun, Mars, and Uranus, through unbalance, uncontrol, and uncultivation.

When the urge to improve is perverted, Jupiter manifests in many unpleasant ways; the chief inner one is:

False Pride: This is the person whose urges to self-approval are so strong that he cannot listen to advice or sincere criticism. Thus, he can't — and usually doesn't — improve himself by some process or other, but keeps himself going by maintaining a disjointed evaluation of his own worth. The astro-analyst who reads for a person with this aspect must be tactful — you cannot help him by spotlighting his defects because he will resist and resent your observations. You must maintain an attitude of approval, and without being untruthful, you must sugar-coat the medicine. If he asks for the unvarnished truth, remember that for him the varnish makes the truth palatable. Analyze the chart carefully so that you can find something in which he may justifiably feel proud of himself. At the same time you must ascertain what snag in his life causes him to wear the mask of false superiority as a compensation. His pride may center on family, position, nationality, background, the possession of money, or of a genuine talent. No matter; whatever is valuable to his inner self must become usable and objectifiable to have any real value.

Arrogance: This is a variation of the above, caused by a mixture of Mars with afflicted Jupiter; a noticeably unlovely quality that causes the person to "force his pretensions." The arrogant person is essentially unkind — his attitudes toward other people seem to comprise condescension, unjustified superiority and snobbishness, with a certain cruelty by which he expresses his false pride, no matter who is hurt by the process.

Wealth: Financial abundance is one of the devil's favorite traps. Since money is a medium of exchange, no more, no less, it is only the persons who can use it without being bound by it or fooled by it who possess a well-integrated money consciousness. Wealth, to certain types of people, is synonymous with character,

virtue, and spirituality. They say that the success of a marriage is insured if the husband-to-be has plenty of "dough." To them, financial return justifies the perpetration of any manner of dishonesty, injustice, or perversion of responsibility. A lucky man, they say, is a rich man — one who has so much money he doesn't have to work. He can buy anything he desires, his children can have anything they want and his wife is smothered in luxurious idleness. They say, occasionally, that the possession of wealth would compensate them for any suffering or problem in their lives. They are people who cannot learn from their suffering, nor can they understand or handle their problems. Such persons, coming into an inheritance of millions, would embark on the shortest possible journey to disaster. They give to money a power that it does not possess — and thereby deplete their own powers. The scion of a fabulously wealthy family, some years ago, inherited something like ten million dollars on his twenty-first birthday. He had been surrounded by luxury since babyhood, he knew nothing else. At the age of thirty-five he committed suicide, leaving a note for a friend saying: "I have only fifteen thousand dollars left — I have nothing left to live for." This is symbolic of a Jupiter, possibly afflicted by Neptune, ruling the twelfth house — the illusion of the power of wealth as a source of self-undoing. Let wealthy people with afflicted Jupiter take care how they use money and how much power they give it over themselves. Wealth implies great scope of usability — and, since we can't take it with us, we might as well learn to apply it as an expression of constructive and productive living.

Generosity: On certain cycles of evolution, people are tested as to the sincerity with which they express their urges to give. One would think, superficially, that if a man has an urge to give something, how can there be impediments? But there are, and here is a hypothetical example: During the past incarnation, the person

lived meanly and acquisitively — gave only when it was absolutely necessary or with an ulterior motive of getting something in return. Toward the latter part of the life, he was the recipient of a generous unselfish deed performed by another. He was moved with deep gratitude and as he passed out of incarnation, he impressed his subconscious with the desire to live longer that he might, in his turn, express his gratitude. He comes into this incarnation with that urge very close to the surface but the sincerity of that urge, because it was late in developing, has to be tested in order that its *reality* may become part of his consciousness. So he may have a parent who is over-indulgent toward him and who doesn't want him to give to anyone — and the person finds himself involved in a frictional circumstance. If he really wants to express his subconscious feeling of gratefulness he must take his stand against the parent's over-indulgence. If he allows the parent's influence to push him off his path of expression, he has failed the test. To the degree that he allows other influences to smother his generous impulses he will again become enmeshed, not only in self-concern, but in a very painful frustration complex. His urge to give is representative of an impulse of his higher nature — the frustration of it causes a distinct reaction of self contempt and feelings of unworthiness and self-abasement. If in the example cited above of the person with the over-indulgent parent, he realizes that resentment and friction are growing in his attitude toward the parent, he can, with philosophical approach, counteract that tendency and transmute it by feeling grateful toward the parent for providing, even though unconsciously, a much needed test. His attitude should grow more and more outgoing in keeping with his purposes of growth. Great religious leaders, or any persons who give to the race, are tested in this way. They give of their best, no matter what the immediate result may be.

Church Experience: Many people in their processes of growth toward the

unfoldment of spiritual understanding find that their lessons come from distinguishing the real from the unreal through contacts with other persons in church activities. This kind of karma-afflicted Jupiter ruling or occupying the 12th house seems to pertain to people who have come into the present incarnation with a strong religious urge. Much of their transmutations will be stimulated by contact with hypocrites, fanatics, and those whose spiritual pretensions do not match their development. These persons — members of the same church — are the objectifications of the afflicted Jupiter aspects, and their performances are certainly a source of deep testing for the aspirant. He loves his church, believes and has faith in the teaching, seeks in every way possible to establish cooperation and harmony with the others so that the church may stand as a credit to the community and as a standard of spiritual conduct — and what does he get? Everyone pushing and fighting to be the head of this or that committee; backbiting criticism going on all the time; the minister who makes his religious teaching a scourge and a punishment; the well-to-do man who threatens to withdraw his financial support any time his personal wishes, and prejudices, seem to be ignored. These are all representations of false pride, arrogance, presumption and pretension, bluff and false front. They are not very pretty pictures, but they are Jupiter — unregenerate. The person with the afflicted Jupiter vibration who is hurt and disillusioned (tested) by such persons is seeing his own past experiences reflected. He is now sincere and aspiring, but in this incarnation his sincerity, faith, and trust in spiritual principle are being given a chance to see what is real and what is unreal and spurious. He will fail his test if he allows the "shadows" to turn him from his progress. He must learn from the shadows, not be overcome by them.

In psychological parlance, the term "mechanism" is used to identify certain deep-rooted subconscious drives. Correlating

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with astrology, we identify the defense mechanism as Mars, the escape mechanism as Neptune. Jupiter certainly identifies the compensation mechanism. We all are seeking fulfillment, and when karmic patterns create disorder, incompleteness, frustration, and lack, we automatically feel the urge to compensate ourselves for what we feel to be our most deeply felt deprivation. In other words, we are driven to establish improvement and beneficence even if we must do so vicariously. The aspect in the chart indicating the most strongly felt lack or frustration may, certainly, involve Jupiter — but not necessarily so. However, because of the very nature of Jupiter himself, is it not reasonable to suppose that the positive expression of Jupiter will provide the most direct and satisfactory compensation? It is through Jupiter that we give; when we give we open ourselves, in consciousness, to receive. We cannot receive the fulfillment of our deepest needs unless and until we put into action our willingness to make that thing possible for another. We then contact our Jupiter by direct expression in terms of his house position (environmental factor), benefic aspects (scope of constructive expression), and the planets to which he is related by benefic aspect (relationships, activities). An un-aspected Jupiter indicates that the time has come to begin giving. As long as we think of life in terms of self-isolation we stagnate and Jupiter becomes more and more choked up by the crystallization of Saturn. A multi-aspected, but afflicted, Jupiter needs various kinds of control and direction; such a Jupiter may represent many psychological complexities which the person must, for clear understanding, approach with reason, fact, discrimination, and analysis. Mercury-Saturn is the corrective that most closely applies to the disorders of Jupiter.

(To be Continued)





The Children of Pisces, 1977

Birthdays: February 20 to March 19

SIGN — Pisces, the fishes.

QUALITY — Common, or mutable. Common-sign energies have the property of diffusion or distribution, and are capable of transforming one type of energy into another.

ELEMENT — Water, or the soul. Water is motivated by deep, not always clearly defined, yearnings for liberation and a sense of inner peace. Water finds a sense of reality in desires and feelings.

PHYSICAL ANALOGY — Clouds, fog, mist; moisture.

EXOTERIC ANATOMY — Specific: feet. General: blood fibrin, lymph and the lymphatic system, cerebral and spinal fluids, synovial fluids, interstitial fluids, mucous, perspiration, sinuses; and ventricles of the brain.

PHYSIOLOGY — The physiological processes governed by Jupiter, co-ruler of Pisces, have been covered under Sagittarius and will not be repeated here.

Neptune, the other co-ruler of Pisces, does not govern directly processes in the physical body since it is one of the transpersonal planets. Neptune does govern

the centers of higher perception in man's finer vehicles and the connection of these centers with the physical body. Neptune regulates the unfolding of these centers to activity, the development of clairvoyance and similar faculties, and the growth of consciousness into heightened levels of awareness. The ability consciously to control and direct spiritual forces and energies, including the Spinal Spirit Fire (Kundalini), is also developed through the ray of Neptune. The principal organ in the physical body under the rulership of Neptune is the Pineal gland, since the Pineal gland regulates changes occurring in the physical body as a result of spiritual development.

ESOTERIC ANATOMY — Pisces is one representation of the Intellectual Soul.

TABERNACLE IN THE WILDERNESS — Pisces represents the Altar of Incense, which was placed directly in front of the veil dividing the East Room from the West Room. This symbolizes the yearning of the Soul to seek liberation from the limitations of the material world and to find again the bosom of the Father, there to be reunited with its spiritual source and to find peace. This is the deep yearning which must consume the

Soul before entry into the West Room, the Hall of Liberation, is possible. These yearnings ascend to the Father and give guidance to the Soul through such mediums as prayer, meditation, concentration, contemplation, and adoration. These channels to the Divine Power, the ability and knowledge of how to use them, become accessible according to how well we extract the lessons of humility, gratitude, and appreciation from our experiences in the material world.

BASIC INFLUENCE — The basic characteristics of Pisces tend to be emotional diffusion, adaptability, receptivity, and sensitivity; a striving inwardly to understand the meaning of experience and personally to define the factors that awaken and stimulate the growth of the Soul. The Pisces influence indicates a need to learn how to *feel* experiences, or how to work with the feelings aroused and generated by experiences, in a more knowing, understanding, and controlled way.

POSITIVE INFLUENCE — The development of positive Pisces characteristics can produce a very vivid imagination — sometimes to such an extent that the person involved feels the things he imagines to be almost as real as his experiences in the physical realm. When this faculty is controlled by the positive Pisces, it can be a distinct advantage in soul-growth. It can help a person gain the most from his past experiences and prepare for handling future experiences in the most positive way. There may be an ability to experience a wide range of moods and states of consciousness and to give a holistic interpretation of these experiences to others. Much of the intuitive understanding and sensitivity coming through positive Pisces stems from an ability emphatically to blend with the mood of a person or an experience without losing the spiritual awareness of individual identity.

NEGATIVE INFLUENCE — The mishandling of Pisces influences tends to give an uncontrolled and chaotic imagination that may lead a person to be at the mercy

of his moods, which in turn are likely to be at the mercy of outward circumstances and the type of people he associates with. If this hypersensitivity is not carefully controlled, such a person may have a hard time getting a good grip on himself and keeping on an even keel. Inner turmoil and confusion may show outwardly as vacillation, emotional and mental irritability, and inconsistency.

LESSONS — In order to counteract the development of negative Pisces characteristics and to gain the most from the positive ones, the following should be considered: consistency of attitude; tranquillity; tolerance for the inevitable shortcomings and unavoidable errors of others; and personal detachment from the private affairs of others. **RULER** — The function of Jupiter, co-ruler of Pisces, has been discussed under Sagittarius and will not be repeated here.

Neptune is the other co-ruler of Pisces and therefore expresses its innate nature most freely through this sign. Neptune represents the need for spiritual experience and the striving for spiritual knowledge, enlightenment, and understanding. It represents the urge to grow in consciousness beyond the material level and to gain some measure of mastery over the finer forces of life. **EXALTATION** — Venus is exalted in Pisces. Venus represents the need to give and receive affection, and the urge to experience beauty, harmony, and devotion. Venus also represents the development of aesthetic appreciation and refinement. These qualities are all augmented and amplified when Venus is placed in Pisces, and are given more depth and power. This is accomplished through the sensitive and receptive environment of Pisces and through the Pisces yearning for finer spiritual attunement and understanding. This environment helps to give the Venus influence more charm, subtlety, and sublimity. The moral and ethical refinement sometimes developed under this combination could make it more difficult for a person to cope with the harshness and brutality of certain material experiences, unless he

has himself well in hand.

DETRIMENT — At present, Mercury is considered to be in detriment in Pisces and therefore to be restricted in its ability freely to express its innate nature when placed there. However, there are indications that a planet named Vulcan may be the more correct planet of detriment in Pisces. The orbit of Vulcan is hypothesized to lie between that of Mercury and the Sun. Vulcan seems to be more ethereal in nature rather than physical and is therefore likely to elude the observations of a strictly material science.

FALL — The more correct definition of Mercury in Pisces is that of "fall" rather than detriment. The intellectual, investigative, logical, conceptual qualities of Mercury are sacrificed in Pisces for the more primary yearnings of the Soul, represented by this sign for peace and liberation. Negatively, this could result in disorganized thinking that is unduely subject to illusion, deception, and fantasy. The ability to perceive the objective side of reality and to deal with it in a rational and efficient manner may be impaired. But a more spiritually evolved person could use this influence to gain access to knowledge not normally available to the unaided and unenlightened mind. Mercury in Pisces often is able to bypass long, laborious, tedious methods and techniques of investigation and arrive at the heart of the matter without further ado. Of course, positive use of this capacity involves conscious self-discipline of the mind-imagination link.

GREEK MYTHOLOGY — Neptune is represented in Greek mythology primarily by the god Poseidon, ruler of the seven seas. This gives a picture of the depth, vastness, and violence of effort put forth by the Soul in its yearning for return to the Father. As the sea surrounds the land, so this yearning lies at the shore of every Earth life and eventually draws us with irresistible longing and fascination. It heals our wounds and gives succor to our weariness in such measure that we are able to realize this yearning amidst

the turmoil of everyday life.

COSMIC CHRISTIANITY — The Sun's passage through Pisces marks the time of year when we may best learn how to surrender the will of the lower self to that of the Higher Self. This is the season consciously to cultivate opportunities to offer ourselves as willing sacrifices in spreading the gospel of love and peace, and to be ready to suffer in so doing if that is necessary. Pisces marks the season of Lent. Here, in the Garden of Gethsemane, Christ surrendered His personal will in order that the work of the Father would be done, even though he had to suffer humiliation, pain, and death in so doing. But Christ also experienced the resurrection by His sacrifice and offers the following promise to those who are willing to follow in His footsteps: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

CONSTANT PATTERNS. Children born in this solar month are influenced by Saturn closely square Uranus. Mars is in Aquarius except on March 20. Venus is in Aries, and the two co-rulers of Pisces are in signs of greatly differing nature.

The Saturn-Uranus square denotes inner conflict between: love of freedom and sense of duty; desires and morality; the courage to try new, unusual ideas and authority and convention; real purpose and appearances. Saturn sextiles Pluto and trines Neptune. Saturn and Uranus occupy the sixth and ninth solar houses of Pisces, giving an evolved sense of duty, an intuitive understanding of progressive yet practical methods of healing, and an ability to control appetites.

Pisces, typically, is pulled by two forces. For some, this simply means two ambitions: a regular job and an avocation likely involving a benevolent activity. These children have co-ruler Neptune in Sagit-

tarius, a sign of high aspirations, religion, vision, and intuition. Co-ruler Jupiter is in Taurus, an earthy, practical, thorough, calm, harmonious, and sensual sign. Many Pisces natives will be motivated by transcendent ideals blended with good practical judgment. Most, however, will feel quite strongly the pull of earthy desires versus spiritual ideals.

INDIVIDUALITY AND MOTIVATION.

The Sun trines Uranus Feb. 23-March 9, emphasizing Pisces' strong intuitions and inclining toward the study of occult sciences. Strong will, highly original ideas, progressive outlook and an astute ability to analyze character is promoted by this aspect. The will is especially strong and independent while Mars also squares Uranus, until March 3.

Sun squares Neptune, Feb. 27-March 14, raising receptivity to the unseen world and promoting prophetic dreams and idealism. Children born Feb. 27-March 9, while the Sun also trines Uranus, may be drawn to studies of the occult. Squares to Neptune frequently denote involuntary psychic sight and inspirations which come and go without control of the will. If drugs or alcohol are used to stimulate the inspirational faculty, severe loss of energy and deterioration of sense of purpose can result. Many of these individuals will attract knowledge which will guide the unfoldment of potential psychic abilities under control of the will. They may have to resist the desire to escape into a fantasy world.

After March 8 and until March 20, the Sun sextiles Jupiter in an earth sign, resulting in worldly ambitions and an optimistic outlook unlikely to seek escape. This aspect gives awareness of material opportunities and ability to communicate in a polite, warm, manner which generates confidence and inspires high regard from others. Love of pleasures is great and those who at the same time are influenced by the Sun-Neptune square (March 8-14) may believe that the higher Path can be followed without the giving up of

sensual indulgences.

LOGIC AND SELF-EXPRESSION. Mercury moves rapidly and occupies portions of three signs this solar month, signaling a variety of mental expressions and rapid mental functioning.

Feb. 19-March 1, Mercury in Aquarius provides detached scientific logic, balancing the Pisces tendency to judge by intuition alone.

Feb. 19-22, Mercury squares Uranus, heightening intuition and ability to invent original solutions, both scientific and social. The Mercury-Uranus square will make for high-strung, nervous mentalities which operate rapidly, often jumping to conclusions based on impressions. Periodic retreat may be necessary to rest the mind.

Feb. 19-22, Mercury opposes Saturn, helping stabilize the flighty mentality of Mercury square Uranus. Early parental discipline and, later, cooperation with others will provide the touch of reality encouraging these individuals to focus on practical necessities. Mercury simultaneously aspects Saturn and Uranus, intensifying the Saturn-Uranus conflict.

Feb. 19-24, Mercury trines Pluto and sextiles Neptune. These individuals will have not only aquarian intuition and piscean prophetic vision, but also a strongly-felt need to study the deeper mysteries of life. Writing, both technical and imaginative fiction, should come easily, especially since Venus also sextiles Mercury.

Mercury sextiles Venus Feb. 19-27. Until the 22nd, while Mercury also aspects the four outermost planets, creative mental faculties along artistic and musical lines should be exceptionally strong. New developments in technology, politics, and the influence of social development through television should be typical expressions of these influences. The Mercury-Venus sextile denotes ability to deal with others in a forward, impressive, but polite manner.

Feb. 23-March 1, Mercury squares Jupiter, broadening the mind. Sympathy and assumptions often override logic, but this aspect promotes generosity, confidence,

and stability in decision making. Often the mind is filled with unrealistic ideas which these individuals will expect to work.

March 2-17, Mercury in Pisces inclines the mentality to operate more on intuition and impressions of the over-all picture than on concrete details. By ignoring standard logic, these individuals seem confused. Under afflictions, indeed, they may be so, but under positive influences their imaginations often perceive the truth about hidden situations. Poets, mystery writers, and writers of religious material would benefit from this placement.

March 6-11, Mercury trines Uranus, heightening piscine intuition and promoting rapid analysis, understanding of unusual concepts, and creativity.

March 8-13, Mercury is influenced by Neptune, both by a square and by position in Pisces. Because the Sun also squares Neptune, these individuals may become channels of psychic information or they may sacrifice their lives to work for an ideal. Such strong neptunian influences incline an individual to accept impressions as divine revelations and rely upon impressions exclusively to the disregard of logic — in short, chaotic, confused states of mind. Drugs or exercises which appeal to speed rather than safety in opening psychic faculties increase these dangers.

March 14-19, Mercury sextiles Jupiter. This aspect promotes practical understanding, quick perception of material opportunities, and the ability to communicate abstract concepts in simple terms. These people could be unusually effective salesmen and promoters of political and social ideals.

Mercury is in Aries March 18-20. These individuals will have enthusiasm to impress others with their ideas. The mind is fast, forceful in expression, and enjoys competition. Although potentially motivated by altruistic ideals, these people may still be worldly executives. There is little tendency to escapism.

LOVE AND ARTISTIC EXPRESSION. Venus is in Aries the entire solar month. The personality of these individuals benefits

from a direct, forward, yet polite manner and a zest for life which attracts friends easily. Active inspirations and musical and artistic ability are conferred by this placement. A tendency to be swayed by love emotions and to force romantic matters exists.

Feb. 19-23, Venus trines Saturn and Neptune, opposes Pluto, and sextiles Mercury. This denotes creative ability and power of persuasion over the masses. Saturn's trine gives potential for practical judgment, self-restraint over love emotions, and good relationships with and help from older people. Neptune's trine to Venus continues until March 3, providing high love ideals and ability to respond to subtle emotions of art and music. Ability to communicate these emotions and inspirations is especially evident while Venus sextiles Mercury, until Feb. 27.

INITIATIVE AND SELF-ESTEEM. Except for the final day, Mars is in Aquarius the entire solar month. This position gives individuals who love independence and pride themselves on initiating their activities with unorthodox methods. Mars and Uranus are in each others' signs. Mars courage, independence, and resourcefulness in times of crisis are available to these children. Uranian intuition, strong will, inventiveness, and progressiveness help these individuals begin projects.

Mars in Aquarius squares Uranus and opposes Saturn, Feb. 19-March 3. This is the signature of those who likely in the past have misused power and now fear that authority is always out to check their actions. These individuals wait until an inner pressure builds up, then act erratically. These aspects give a keen sense of duty and altruistic ideals. Pluto trines Mars, conferring ability to work with large groups and impelling the introspection to overcome inhibitions.

Feb. 22-March 9, Mars sextiles Neptune. Every action of these individuals communicates an aura of mystery, and some will aspire to unusually high ideals and standards of purity in all they do. This aspect

is especially beneficial for research.

March 6-20, Mars squares Jupiter, giving a high sense of self-worth; often, these individuals may over-confidently and impulsively do things which prove impractical or disruptive of friendship. This aspect tends to be forceful, dogmatic, expression, calling for cultivation of poise and respect for others' opinions.

PERSONALITY AND EMOTIONS IN SUN-MOON COMBINATIONS. (Sun and Moon signs are in capitals, Sun sign first.)

PISCES-PISCES, Feb. 19-20. Both luminaries in this emotional sign make one sympathetic and appreciative of subtle emotions, but also subject to changing moods. Marked sensitivity to psychic impressions and a tendency to pick up others' health conditions require these individuals to keep a positive outlook in order not to be influenced overly-much by their psychic environment.

PISCES-ARIES, Feb. 20-22. These sympathetic individuals waste no time in deciding upon a direct course of action to help others. Venus and Moon in Aries give enthusiasm and a direct, enterprising manner. As all fire signs are tenanted now, enthusiasm, creative potential, and tendencies to be leaders and entertainers are strong.

PISCES-TAURUS, Feb. 23-25. Moon and Jupiter in Taurus can be expected to produce practical, harmonious, talented people. They will be inclined to love pleasure and thus need to cultivate control of the appetites.

PISCES-GEMINI, FEB. 25-27. This combination is one of great imaginative and intellectual power. The mind is directed to almost all subjects, mystical and scientific. Strong emphasis in mental signs makes a person "of two minds," who may hold contradictory views, such as scientific theories which conflict with the strong Pisces intuition.

PISCES-CANCER, FEB. 28-March 2. Both luminaries in the mystical element, water signs, make for sympathetic and emotional individuals generally subject to changing moods. Feelings too difficult to

communicate will make them seem secretive. Receptivity to psychic impressions is strong, and they will have to make a conscious effort to keep a positive outlook. Many of these children will have precognitive dreams and emotional rapport with others such that they will grow into good practical psychologists. They will enjoy comfortable homes and family life.

PISCES-LEO, March 2-4. These natives will have a strong, confident front to cover their sensitive Pisces nature. Positive outlook, self-control, and generosity make them well-liked. Leo Moon influences the desire to share; thus they make good teachers. Imaginative entertainers benefit from the Leo love of display and the Pisces talent for creating illusionary scenery.

PISCES-VIRGO, March 4-6. This is a potentially analytical intellect which gains its basic insight from intuition. However, both Mercury and Sun in the sign opposite Moon give a picture of life at a turning point (full Moon symbolism) which needs to integrate head and heart, intellect and intuition. These individuals tend to self-criticism, thus creating inhibitions and indecision. They tend to believe that others also are critical of their ideas and sympathies. Pisces and Virgo together impel service to others, especially in medicine and mental therapy, and to all in confined circumstances.

PISCES-LIBRA, March 6-8. Pisces responds to Venus influences; thus by Pisces-Libra influences poets, artists, and musicians are produced. Medical personnel who use color and music are also indicated. Sensitive, polite, social, and peaceable, these people strive for harmony and diplomacy.

PISCES-SCORPIO, March 9-10. This dual water influence produces soft hearts but aggressiveness and independence which masks inner sensitivity. These individuals go deep into original research, whether it be occult subjects or chemistry and medicine. Uranus and Moon in the same sign give experiences leading to a sense of mastery over emotions. However, these experiences may be intense and painful.

PISCES-SAGITTARIUS, March 11-12. Jupiter influences both luminaries, producing happy children surrounded by loving, protective parents. These children tend to be jovial, optimistic, religious, and philosophical, but often expect life to go too easily and produce an over-abundance with little effort. Tendencies to over-indulgence easily develop under a strong, expansive influence such as this.

PISCES-CAPRICORN, March 13-14. This combination is both idealistic and practical. Success and good reputation are assured by thoroughness, reliability, and willingness to serve. Occasional melancholy indicates the need for these children to cultivate optimistic faith. As adults, their moods generally will be optimistic because Sun sextiles Jupiter.

PISCES-AQUARIUS, March 15-17. Strong will, independence, and progressive outlook are encouraged by Mars and Moon in Aquarius. Like Pisces-Capricorn, some alternation of moods between jovial and melancholy is likely. The Pisces-Aquarius combination promotes a strong intuition and inventive ability along metaphysical and mechanical lines. Humanitarian concerns motivate these individuals and their philanthropy is well-directed.

PISCES-PISCES, March 17-19. This combination portends emotionalism and sensitivity to psychic impressions, but as this is the end of the lunar cycle the emotions are more easily controlled than earlier in the solar month. Constructive use of Pisces imagination, feel for the future, and inspirational faculties are brought under control of the will, denoted by the Sun blending Pisces and Aries influences on the Pisces-Aries cusp. Dealing with those in unfortunate circumstances may form a considerable portion of the life's work.

PISCES-ARIES, March 19-20. Moon, Mercury, and Venus in Aries confer a strong mental outlook, sometimes impulsive emotions, enthusiasm for instituting projects, pride in mental abilities, and attractiveness. The piscean influences will be difficult to discern as they will engender

idealistic visions of philanthropy or social utopia behind the outer Aries pioneering efforts. Their ideals and visions may make it difficult for these children to settle down to worldly work.

* * *

An Important Warning

Max Heindel

If letters of fire that would burn themselves into the consciousness of the reader were obtainable, we would spare no effort to procure them for the purpose of warning students on some particular points in connection with the practices of medical astrology. These are:

1. Never tell a patient a discouraging fact.
2. Never tell him when impending crises are due.
3. Never predict sickness at a certain time.
4. Never, never predict death.

It is a grave mistake, almost a crime, to tell a sick person anything discouraging, for it robs him of strength that should be husbanded with the utmost care to facilitate recovery. It is also wrong to suggest sickness to a well person, for it focuses the mind on a specific disease at a certain time, and such a suggestion is likely to cause sickness. It is a well-known fact that many students in medical colleges feel the symptoms of every disease they study and suffer greatly in consequence of auto-suggestion, but the idea of impending disease implanted by one in whom the victim has faith is much more dangerous; therefore it behooves the medical astrologer to be very cautious. If you cannot say anything encouraging, be silent.

Some students have a morbid desire to know the time of their own death, and probe into this matter in a most unwarranted manner; but no matter how they may seek to deceive themselves there are very few who would have the mental and moral

(Continued on page 133)



NEWS

COMMENTARY

Worriers Who Take Life Very Seriously Need More Sleep Than Carefree People

If you're a worrier who takes life seriously, you need more sleep than care-free, easygoing types.

That's the finding of a recent study at the Sleep and Dream Laboratory at Boston State Hospital.

"People need more sleep if they worry a lot, approach life seriously and constantly change the way they handle problems or stress," declared Dr. Ernest Hartmann, head of the laboratory.

"Nonworrying, outgoing people need less sleep."

For instance, says Dr. Hartmann, such great men as Thomas Edison and Napoleon got by on four or five hours of sleep a night, while Albert Einstein needed 12 hours.

He explained that Einstein was a tortured genius, a thinker and worrier. "He thought about the problems of the world, about war and peace." Napoleon and Edison were practical geniuses "who didn't worry as much."

Added Cheryl Spinweber, a doctoral candidate in experimental psychology at Harvard University who administered the tests, "Long sleepers and short sleepers are definitely two different kinds of people."

In the laboratory studies, half of the 20 male and female subjects were long sleepers — needing nine or more hours — while half were short sleepers, requiring six hours or less.

"The average American sleep time is 7 1/2 hours, with most people sleeping 7 to 8 1/2 hours," Miss Spinweber told *The Enquirer*. "It's hard to find normal people who sleep less than six or more than nine hours."

"There seems to be no correlation between IQ and the amount of time you spend sleeping."

"Short sleepers seem to be much more vigorous than long ones. They have a lot of energy and are always busy. It may be there's a body chemical that makes you both more active and less in need of sleep."

"Long sleepers tend to use sleep as a defense. If they're bored or afraid of a situation that's going to come up, or very worried about a problem, they're inclined to use sleep as an escape."

by Thomas Porter

The National Enquirer,

Occult science teaches us that, when a person indulges in thoughts of fear and worry, his desire currents do not sweep in long, curved lines as they do under normal conditions, but in short eddies. A habitual worrier may possess completely motionless desire currents. This, in turn, causes the inability to act on the physical level, and the expression, "rigid with fear," can be quite accurate. The "crystallizing" tendencies of the desire body take their toll of the physical body, which then must be restored during sleep. It is not surprising, therefore, that the perpetual worrier requires more sleep — more time for physical restoration — than does the optimistic person.

Medicine Seen Entering Age of Controls, Not Cures

The age of miracle cures in medicine has ended because most major illnesses now are caused by environmental factors that can only be controlled, not germs that can be killed.

That view is held by Darryl Enos, an associate professor of health care management at Southern Illinois University at Edwardsville. He sees medicine in the 21st century as preventive maintenance — conditioning the body and the mind to cope with everyday stress.

"More and more illnesses and death come out of nongerm-caused disease," Enos said in an interview, "We also find psychological stress involved in many illnesses, such as cardiovascular disorders and maybe even some forms of cancer.

"Psychosomatic factors are there, and in addition to changing the environment, we have to improve our ability to adjust in a healthy way to environmentally caused stress."

Enos, who is involved in training personnel to manage the type of health maintenance organizations he thinks will be prevalent in the future, says the effect of the environment on physical illness is no longer just a hypothesis.

"It's a well established fact," he said. "It's not so simplistic as saying happy people don't get cancer, as some people have written. I'm sure happy people do get cancer. The issue becomes just what is the weight of these various factors and how much psychology is involved."

Today's major illnesses — heart disease, cancer and stroke — are different from those around the turn of the century, Enos said.

"In the year 1900, the big killers were influenza, infectious kidney disease, polio and tuberculosis," he said. "We died of those types of acute illnesses. You got sick and either got better or died."

Increasingly, modern medicine has to deal with a third, in-between state. When the acute stage of an illness has ended, a patient often needs to be controlled the rest of his life.

Los Angeles Times,

Preventive medicine continues to receive impetus in official circles, and there seems little doubt that, in time, it will supercede "curative medicine" as the mainstay of good health. Human beings, whether they want to or not, will soon have to learn to curb, control, and moderate the excessive lower desires and impulses that cannot help but lead to illness.

Good health ultimately comes from within, not without. Drugs, chemicals, and even the natural medicines of herbs and wholesome diet will not bring about the permanent cures and the glowing good health that elude so many among us. Only when each individual human being

learns and develops the will-power to conduct himself in accordance with the mandates of natural law — in other words, only when he *controls* himself — will the blessings of universal good health abound on Earth.

* * *

AN IMPORTANT WARNING

(Continued from page 131)

stamina to live life in the same manner, if they knew with absolute certainty that on a certain date their earthly existence would be terminated. That is one of the points most wisely hidden until we are to see on both sides of the veil, and we do wrong, no matter what our ground, to seek to wrest that knowledge from the horoscope.

Moreover, it has been well said that "the doctor who prescribes for himself has a fool for a patient," and this applies to diagnosis of one's own horoscope with tenfold force, for there we are all blessed; either we make too light of conditions, or we take them too seriously, particularly if we investigate the time and mode of death.

* * *

The Harmony of the Spheres

The harmony of the spheres is not a monotone; it varies from day to day and from month to month as Sun and planets pass from sign to sign in their orbits. There are also yearly epochal variations due to precession of the equinoxes. Thus there is infinite variety in the song of the spheres, as indeed there must be, for this constant change of spiritual vibration is the basis of spiritual and physical evolution. Were it to cease for even an instant, cosmos would be resolved to chaos.

—Max Heindel



Book Review

"Saint Francis: Nature Mystic"

Saint Francis: Nature Mystic, by Edward A. Armstrong, University of California Press, Berkeley, 1973.

The scope of this book is indicated in its subtitle: "The Derivation and Significance of the Nature Stories in the Franciscan Legend." The author, a theologian and naturalist, has sundered the many nature legends about Saint Francis from the aura of exaggeration and distortion with which they have so long been surrounded.

The early biographers of St. Francis, on whose works all subsequent biographies necessarily were based, were inclined and obliged to present him in the light of an "otherworldly" perfection that even this sensitive, compassionate, profoundly spiritual human being could not have possessed. The official biography endorsed by the Church in 1266 "eliminated references to some of Francis's personal idiosyncrasies and approximated him to an angel mentioned in the Apocalypse." At the same time, all conflicting biographical material was ordered destroyed. Thus it seems likely that many of the familiar stories associated in the public mind with St. Francis are, truly, stories.

Animals figuring prominently in the Franciscan legend seem so docile as to be unreal. A multitude of birds listened intently to his sermon. The swallows stilled their singing when he bade them be silent. A rabbit, rescued from a trap and fondled briefly by Francis, hopped up again and again into his lap when encouraged to return to its meadow. A cicada sat on his

hand and sang "duets" with him in praise of God.

Such legends make Francis appear unique in his compassion for and understanding of his younger brothers. Certainly, it is likely that he and his most devoted followers were unique to their time and place. Rampant cruelty was taken for granted in the Middle Ages, and anyone exhibiting the humane tendencies that doubtless were deeply ingrained in Francis' character was "one of a kind" in his milieu. As this book shows, however, Francis historically was one of a long line of Christians who, throughout the centuries, had delighted in and cared deeply for Nature in all its manifestations.

The author contends that Francis may have been influenced in his regard for Nature by the attitudes of other religious communities, including the Cistercian, the Carthusians, and, most prominently, the Irish, who, in surprising numbers, frequently passed through northern and central Italy. "Throughout centuries before Francis, the Irish had been traversing the roads of Europe, living in the open air and doing missionary work as he and his companions were to do." As a result, Hibernian motifs recur often in the Franciscan legend.

This book is recommended for anyone seeking fresh, new, "believable" insight into the "real" St. Francis of Assisi. The writing is sensitive, sympathetic, but at the same time sufficiently sophisticated for modern readers who may be impatient with the psychology and thought patterns of medieval biographers.

READERS' QUESTIONS

How Lemurians Received Direction

Question:

How could the Lemurian do his work if he could not see the world around him?

Answer:

It is quite true that the Lemurian could not see as we understand the term today. Where we have eyes, he had two sensitive spots which were affected by the light of the Sun as it shone dimly through the fiery atmosphere. These sensitive spots later became eyes. The Lemurian did not need eyes as we now need them, however, for his consciousness was directed inward and he perceived his fellow beings with an inner perception, like our own perception of persons and things in dreams. There was a very important difference, however, for the Lemurian's dream-perception was clear and rational. This inner perception gave him a dim idea of the outward shape of things, but his ability to perform his work derived entirely from his inner consciousness.

Christ's Work After Crucifixion

Question:

Max Heindel says that, according to 1 Peter 3:19, Christ spent the three days after His Crucifixion working with the Spirits in Purgatory. This verse, however, in the King James Bible, reads: "By which also he went and preached unto the spirits in prison." Did Christ visit a prison or did He go to Purgatory, or how can this discrepancy be resolved?

Answer:

"Prison," as used in this quotation, refers to Purgatory.

We know that the King James version of the Bible was translated in large part from the Hebrew, which itself was translated from the original Aramaic. Recent scholarship has shown, too, that many inaccuracies in translation exist between the King James version and the original. The word "Sheol," translated by some as "prison" and by others as "hell," actually means a place of waiting. Purgatory, in a sense, is a place of (active) waiting, since the Spirits in Purgatory are waiting to go on to the higher regions of the Desire World.

Certainly it would have made more sense and been more in tune with His mission for Christ to have worked with the many Egos who at that time had to spend a long time of purgation in the purgatorial phase of their post mortem existence, than to have visited one, or even several, prisons in the physical world.

Besides this, we know that Max Heindel, an Initiate, could read the Memory of Nature and discern accurately just what did take place at that time.

The Moon's Importance

Question:

Why is so much importance attached to the Moon's aspects with regard to esoteric work? Why, for instance, is the time of the New Moon especially appropriate for awakening Invisible Helpers, and that of the Full Moon for building the quintessence of service into the soul body? The light of the Moon, after all, is only reflected.

Answer:

It is easiest for the Invisible Helper to come into conscious use of his etheric vehicle at the time of the New Moon

because the spiritual vibrations each month are most intense on that night, and these strong vibrations are most propitious for this kind of work. The vibrations are strongest then because the Sun and Moon are in conjunction, and their combined force is sent to the Earth from the same angle.

The time of the Full Moon is most propitious for building the essence of service into the soul body because then the Sun and Moon are in opposition, bringing into play the forces of two opposite signs which are spiritually correlated, constituting a positive and a negative pole. A current of life or spiritual energy then flows between the two poles which is exceedingly adaptable for the building-in process of the essence of service.

Origin and Use of Languages

Question:

What is the origin of language? Do we use language in the higher Worlds after death or, if not, how do we communicate?

Answer:

That which later became a language was developed first by the Lemurians. They, however, could utter only sounds like those produced by Nature. These gave expression to their feelings of joy, pleasure, and pain, but bore no relation to external objects. The sighing of the wind, the rippling of water, the howling of the tempest, the roar of volcanoes, all were, to the Lemurian, the voices of gods which he endeavored to imitate.

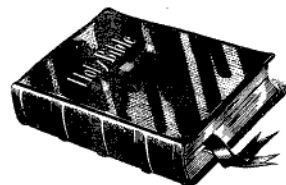
The Rmoahals, the first Atlantean race, began to give names to things, and their words had a power over the things they named. They were taught directly by the gods to use the word as a means of creation; thus they worked formatively on animals and plants.

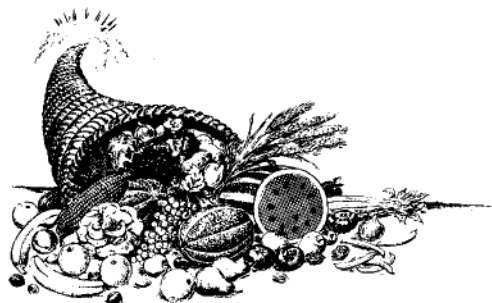
Then came the flood which cleared the atmosphere and brought about the following results: those who had evolved physical sight saw their fellow men clearly and learned to

differentiate between me and thee, mine and thine, thereby laying the basis for selfishness and strife. Hence, humanity as a whole could no longer be guided by one leader. Mankind was subdivided among a number of Race Spirits who, as "powers of the air," took control of the larynx and lungs of the people. With every breath they breathed in this Race Spirit, till it permeated their whole being and their vocal cords vibrated in its peculiar key, making the speech of one group different from that of other nations.

Each Race Spirit enveloped all its people as a cloud, coloring both them and the landscape with its own specific color vibrations. This was sensed by all its charges as a sacred bond which bound them to each other and to the land which they inhabited.

In the lower regions of the Desire World there is the same diversity of tongues as there is here on Earth, and the so-called dead of one nation find it impossible to converse with those who lived in another country. Hence linguistic accomplishments are of great value to the Invisible Helpers. In the higher regions of the Desire World, however, the confusion of tongues gives place to a universal mode of expression which absolutely prevents misunderstandings of one's meaning. There, each one of a person's thoughts takes a definite form and color perceptible to all. This thought-symbol emits a certain tone which is not a word, but which conveys the meaning to the individual addressed, no matter what language either of the two spoke while on Earth. This universal language is used also in the still higher realms of Nature, being intelligible to all who are there.





NUTRITION and HEALTH

Goitre

Goitre is an enlargement of the thyroid gland. This is a small gland divided into two sections and held together by a narrow fibrous band. One part of it lies on each side of the "wind-pipe" (trachea) and just below the "Adam's Apple" (larynx). It is one of the much talked about ductless glands.

When this gland becomes enlarged the condition is termed goitre. In a general way goitre may be classed as "simple" goitre and "exophthalmic" goitre.

Simple Goitre is a gradual painless enlargement of the whole or part of the thyroid gland. There is usually no other symptom unless the gland becomes so large that it interferes with swallowing or breathing, or with circulation, or compresses the nerves.

Until recently this condition was thought to be due to an excess of lime in the drinking water. At present it seems to be pretty well agreed, among medical men, that the trouble is due to iodine deficiency. We will discuss this idea a little further on.

The thyroid, among other functions, aids in the neutralisation of toxins within the body. When there is an excess of toxins in the body the thyroid is often forced to enlarge to increase its work. Auto-intoxication and pus infection, auto-generated, are the most common causes of thyroid enlargement.

Heredity is often given as a cause. This is mere guessing by those who do not

understand heredity. Sex disturbances and sex repression are often regarded as causes. There often does seem to be some connection between these and goitre but the connection is not clearly defined.

Exophthalmic Goitre is characterised by protrusion of the eyes, rapid heart action, tremor and nervousness and, though not always discernable, enlargement of the thyroid gland (goitre).

This condition is met with most often in women between the ages of twenty and thirty. Worry, grief and excitement often precede the development of the condition. The medical theory is that the condition is (1) a pure neurosis, or (2) due to disease of the medulla and sympathetic system, or (3) disease of the thyroid with over activity. The disease may be either acute or chronic.

Symptoms of Acute Exophthalmic Goitre: "sudden onset", rapid heart action, throbbing of the arteries, vomiting, diarrhoea, enlargement of the thyroid, protrusion of the eyes, and sometimes delirium. These are due to an excess of thyroid secretion. Death sometimes occurs in three or four days.

Symptoms of Chronic Exophthalmic Goitre: The thyroid is enlarged, the eye balls protrude, there is rapid heart action, usually there is slight fever, emaciation, anemia, weakness, nervousness, perspiration, difficult breathing, hot and cold feelings, pigmentation of the skin, melan-

cholia and even acute mania.

The medical authority says: "The treatment of these cases is fairly satisfactory. Some of them recover without treatment, some recover during a rest-cure, others after X-ray treatment. But the best treatment for a severe case is to remove half the gland." Another medical authority declares that the condition "usually lasts several years. Spontaneous recovery in six months to a year is not uncommon."

I need not dwell on the unsatisfactory nature of the operation. Drugs and serums are admittedly worthless. Death under anesthesia is common. Medical treatment is all symptomatic and suppressive. This is the reason they say "relapses are common." After part of the thyroid has been removed re-enlargement frequently follows.

Whether the medical profession regards simple goitre as due to lack of iodine or to an excess of calcium in the water supply, they cannot account for the fact that the condition develops so much more often in girls than in boys. Nor will this account for the fact that it is common at puberty and less common at other times. Nor will it account for goitre among those where no deficiency exists. Dr. William C. Jensen, director of Bureau of Tuberculosis of the Cattaraugus county (N.Y.), Board of Health, in discussing their findings in examinations of school children, says:

"Demonstrable goitres were found in 6 percent of the children. These included those with considerable enlargement, or those with slight enlargement accompanied with toxic symptoms."

He gives it as a "significant fact that in thyroid conditions" girls "outnumbered boys ten to one."

Well, I too would say it is rather significant. If goitre is due to iodine deficiency, as they say, I would like to know why ten girls have goitre to one of their brothers.

I would also like to know why they found demonstrable goitre in only 6 percent of the children in this goitre belt. Why didn't the other 94 percent have goitre?

Why, also, is goitre most prevalent about the period of puberty? There are a number of such questions as this that will have to be satisfactorily answered before the iodine-deficiency theory can stand.

For instance, if goitre is due to a lack of iodine in the food eaten, and therefore, a lack of iodine in the system, why is it that goitre yields so readily to a few days of fasting? Why does goitre so frequently disappear spontaneously without a change of diet? Why will goitre often disappear with nothing done for it except rest?

Before puberty boys have thyroid enlargement about as frequently as girls. But at puberty the sexes separate greatly in as far as their modes of living are concerned and the results show for themselves.

Iodine does not cure goitre. They have iodized our water, iodized the salt of salt users, given iodine to school children, and they have even gone so far as to advocate a federal law requiring the iodization of all salt shipped in interstate trade. An excess of protein and sugar has more to do with producing goitre than either lime water or iodine deficiency.

It is stated that there is less iodine in the thyroid of one who has goitre than in the normal thyroid. This is regarded as evidence that a lack of iodine causes goitre. Dr. Herbert M. Shelton has suggested that the disease of the thyroid is responsible for the lack of iodine.

Goitre is an outgrowth of toxemia rather than of iodine deficiency. It must be cared for as a toxopathic condition and not as a deficiency disease. This means, of course, that not only must the toxic overload be eliminated but the preceding enervation and every one of its causes must be removed or corrected before full health can be restored.

Goitre is especially affected by the emotions -- worry, fear, apprehension, anger, jealousy, excitement all tend to make it worse. In many cases even physical exertion aggravates the condition. There can

be no doubt that intestinal auto-intoxication is also a common contributing cause. This may come from wrong eating or from impaired digestion.

Care of the Patient: Correct all the habits of living. Remove every enervating influence. Stop all drugs and drug habits.

Either stop all food but water or else place the patient on an acid fruit (preferably grapefruit) diet. One may often all but see the goitre grow smaller under the fast or acid fruit diet. This should last from three or four days to two or three weeks depending on the condition of the patient.

After the fast, if it has been a short one, follow with a fruit diet. Following this the diet should be fresh fruit and green vegetables for some time. Meat, eggs and milk are especially to be avoided. After a few weeks on this diet gradually introduce proteins, starches and sugars into the diet. If necessary, repeat the above program later.

See that an abundance of rest and sleep are secured. Worry, grief, excitement, etc., should be avoided or overcome. If there are sexual factors which can be corrected these should be attended to. Hatred of the husband with repression requires a vacation.

Exercise, sunshine, fresh air, cheer and general hygiene are essential to the restoration of full health.

Flesh foods are not the best nourishment for human beings and were not the food of our primitive ancestors. They are secondary or second-hand products, since all food comes originally from the vegetable kingdom. There is nothing necessary or desirable for human nutrition to be found in meats or flesh foods which is not found in and derived from vegetable products.

by *Jean Richardson,*
Health and Vision

* * *



From the Rosicrucian Fellowship Vegetarian Cookbook

LENTILS

Lentils constituted part of the regular diet among ancient peoples for thousands of years, being first grown in Asia and Europe. They are referred to as a muscle builder. Contain calcium, iron, niacin, phosphorus, potassium, sodium, vitamins A, B-complex, and E.

MARINATED LENTILS

2 cups lentils
4 cups distilled water
1/3 cup chopped onion
3/4 cup chopped parsley
1/2 cup olive oil
3 Tbs lemon juice
1 1/2 tsp vegetable salt
Hard-cooked egg, sliced

Pick and wash over lentils. Boil gently in water until tender, 30 to 40 minutes. Cool. Add other ingredients. Chill. Serve with greens or lettuce. Garnish with egg.

LENTILS WITH VEGETABLES

1 cup lentils
1 small onion, chopped
1 small carrot, diced
1 chopped stalk celery with leaves
3 1/2 cup distilled water
2 Tbs olive oil
1 1/2 tsp vegetable salt
2 Tbs grated cheese
1 Tbs ground parsley
1 crushed garlic clove
1/4 cup tomato sauce

Wash lentils; put in large saucepan; add water; bring to a boil; reduce heat; simmer about 30 minutes until nearly tender. Saute onion and garlic in oil until tender. Add vegetables, onion, garlic and oil last. Simmer 10 minutes longer, until vegetables are tender; add more boiling water if necessary. Just before serving add salt and cheese.



HEALING

Diagnosing by Astrology

For those who have given the divine science of astrology a fair, unbiased study and trial, there is no question as to its superiority over all other methods of diagnosing disease. However, its constructive use requires a high degree of discrimination in adhering to certain basic psychological principles.

First of all, as little as possible should be diagnosed directly from the horoscope to the patient, for it should always be remembered that the sick person is abnormal to some extent and apt to misunderstand or misinterpret what is said to him. It often happens that a person who knows of a certain negative aspect in his chart, or of a definite chronic condition in the body, forms a picture in his mind of the abnormality involved and thus may actually establish the condition more strongly. Such a mental and emotional fixation may become so strong that a spirit of hopelessness prevails, a shell is formed about the person, and it becomes most difficult to give assistance.

Thus we see why there should always be a strong emphasis placed on the positive aspects and the possibilities of using them to offset and overcome the undesirable mental and emotional patterns which have resulted in disease. Optimism and cheerfulness are primary factors in any effective method of healing.

Furthermore, the patient should be taught that the negative aspects in his horoscope are of his own making (as are the positive ones), and that they will affect him only as long as he continues the negative line of thought or feeling indicated. Continual emphasis should be placed on the ability of the indwelling Ego to "rule his stars," so that fatalism may be avoided. There is no limit to the power of an awakened Spirit!

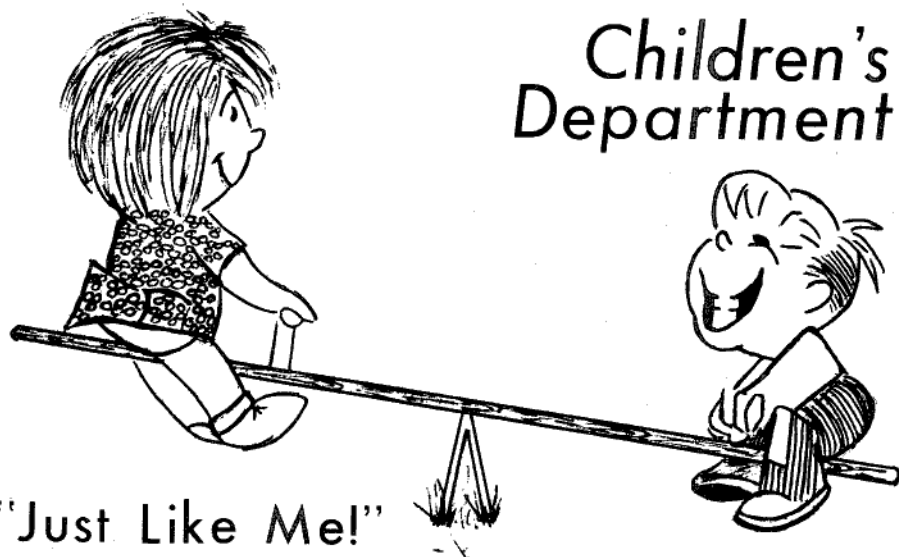
* * *

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

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:

March. . . 7—13—20—27

Children's Department



"Just Like Me!"

Dagmar Frahme

The one thing Conrad wanted more than any other in this world was to be like everybody else. But no matter how hard he tried, he could never, ever, ever be like everybody else.

Why not?

Because Conrad was a checkered zebra.

All other zebras had stripes running up and down all over them. Every zebra looked like every other zebra. When the zebras got together, nobody could say about any one of them, "He's funny-looking," or "He's weird."

But they could say those things about Conrad. Conrad had checks all over from his ears to his tail. When the other zebras got together with Conrad, the girl zebras and the boy zebras pointed and giggled and said, "Ha, ha, there's dopey Conrad." The mother zebras and the father zebras whispered behind their hands, "What a strange child. I'm certainly glad he doesn't belong to me!"

Conrad's mother and father were very embarrassed because Conrad was so funny-looking. They loved him, and they were good to him, but they couldn't help wishing that Conrad was a plain, ordinary zebra instead of that strange creature they didn't know quite what to make of.

Conrad didn't have any real friends.

The other zebra children let him play with them, but mainly because their mothers and fathers and teachers said they should. But they always made him do what they wanted and never let him do what *he* wanted. He always had to be "it" in hide and seek. He always had to draw the hopscotch on the sidewalk. They never let him pitch in baseball games, even though they used his ball. They never let him lead in follow-the-leader, even though he had some good ideas about new things to do.

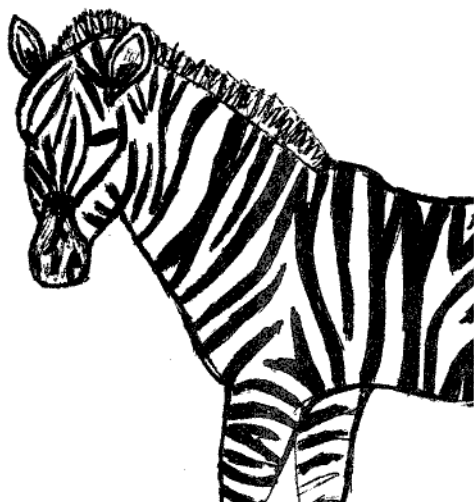
But most of all, the zebra children liked to use Conrad as a table.

His checkered back was a fine place to play checkers, and once in a while some of them even tried to play chess.

"Lie down, Conrad," they would say. "We need a table."

Poor Conrad. He really hated to lie there while they bounced checkers all over his back. But he wanted so much to be friends with the other zebra children that he was ready to do anything they said to do. If he did what they wanted often enough, he thought, maybe he would get to be more like them. Maybe they would like him better. But he never did. And they never did.

One day, a new zebra came to school.



Her name was Valerie. She had stripes running up and down, just like all the other zebras did — except, of course, Conrad. But somehow her stripes were different. They almost glowed. When she walked, she bounced, and her little tail swept gaily from side to side. Conrad thought she was the prettiest zebra he had ever seen.

The other zebra children didn't bother to introduce Valerie to Conrad. They just said, when she asked, "Him? Oh, he's just the checkered zebra. He's weird."

On the way home from school that day, Conrad, as usual, was walking by himself. Suddenly he heard hoofbeats behind him and a merry little voice said, "Hi. What's your name?"

Conrad turned around and found himself nose to nose with Valerie. He gulped and turned redder than you would think a zebra could turn. She was so pretty, and he had no idea what to say to her.

"Don't you have a name?" Valerie persisted, giggling.

"Uh — er — it's Conrad," Conrad finally managed to whisper.

"Conrad," repeated Valerie, trying it out. "Conrad. That's a nice name. I like it. My name's Valerie."

"I — I — know," stammered Conrad.

"Why didn't you play with us at recess today?" asked Valerie.

"I never play unless the others ask

me," said Conrad.

"Why not?" demanded Valerie.

"Because I'm checkered," said Conrad sadly.

"So?" asked Valerie.

"What do you mean, so?" Conrad looked surprised.

"I mean — so?" Valerie was impatient.

"So what? So you're checkered. What difference does that make? You still can play, can't you?"

"Sure I still can play," Conrad said.

"I can play real good, if they'd let me. But they won't always let me because I'm checkered. I'm not like everybody else. I wish I was like everybody else."

"That's the silliest thing I ever heard!"

Valerie exclaimed, flicking her tail up and down. "What do you want to be like everybody else for? Nothing but stripes, stripes, stripes, all over the place. Everybody's got stripes. When you've seen one zebra, you've seen them all. Except for you. I think your checks are gorgeous."

"You do?" Conrad couldn't believe his ears.

"I sure do!" Valerie looked at him so admiringly that Conrad got red all over again.

That afternoon, Conrad walked Valerie home, and it was a long time before he got to sleep that night.

Next day at recess, the zebra children lined up to play follow the leader. Conrad got at the end of the line, which was his usual place.

"Let's make Conrad leader," Valerie's merry little voice called, and once again, Conrad couldn't believe his ears.

"Conrad?" someone said. "But Conrad's never leader. Conrad can't be leader."

"Why not?" demanded Valerie. "I'll bet he's got some real good ideas. Come on, Conrad, get up front," she called.

Hesitating, Conrad walked slowly to the front of the line. Nobody tried to stop him, but he heard muttering from the other children: "Conrad can't lead." "Valerie's new — she doesn't know any better." "She'll find out." "Conrad the

leader — that's crazy!"

Conrad was sure Valerie heard the muttering too, but she seemed to be paying no attention. "Hurry up, Conrad," she called. "Let's get going."

So Conrad took his place at the head of the line, and they started off. At first, Conrad was scared. He couldn't remember any of the good ideas he had for new things to do. "What if I do something dumb?" he thought.

But then Conrad found his courage. He took the zebra children through all sorts of places they had never been before, and made them do all sorts of things they had never done before. They jumped sideways and skipped backwards. They galloped. They marched around the lions' den reciting the multiplication tables, and they thought Conrad must be very brave to take them there. They tied their tails in knots and rolled their ears up into tight little wads. They even walked on their hind legs, and Conrad did that better than anyone else. In fact, most of the zebras couldn't walk on their hind legs at all.



When Conrad finally brought them back to the starting point, they were laughing and shouting and out of breath. As they sprawled on the ground, resting, someone said, "That was neat, Conrad. You made us do some fun things!"

"Some scary things, too," said someone else. "It sure was scary around the lions' den. You're awfully brave to go there."

"Where'd you learn to walk on your hind legs, Conrad?" asked another zebra.

"I always could walk on my hind legs," said Conrad, which was true.

"Teach me how, will you?" asked the zebra. "I can't do it at all."

So Conrad tried to teach the other zebra to walk on his hind legs. He patiently explained over and over how to do it, and he patiently showed over and over how to do it, but the other zebra simply could not learn.

"I give up," the other zebra finally said. "That's too hard for me."

Valerie giggled. "Conrad's the best hind-leg walker in the whole school," she said.

That afternoon, instead of walking home alone, Conrad walked home with seven other zebras who lived in the neighborhood — and, of course, with Valerie.

Next day at recess someone called, "Lie down, Conrad. We need a table."

"No," said Conrad. "I'm sick of lying down for your games. If you want to play checkers, find a checker board."

The other zebras looked at Conrad in amazement. He had never talked to them like that before. He had never, ever, refused to do what they asked.

"Oh," said one. "Well — uh — look, Conrad, do you want to play with us? We'll find a board."

"Sure," said Conrad. "I'd like to play with you."

So they found a board and played seven games, and Conrad won every game.

"We give up," said the other zebras. "Conrad's too good for us."

Valerie giggled. "Conrad's the best checker player in the whole school," she said.

That afternoon, instead of walking right home, Conrad went to the ice cream parlor with eleven other zebras — and, of course, Valerie.

The next evening at school was Parents' Night. All the parents came to see the classrooms and talk to the teachers and watch their children do arithmetic problems on the blackboard and have spelling bees.

When their parents came in, the other children didn't giggle and whisper, "Look Mom and Dad, there's dopey Conrad." Instead, they whispered, "Look Mom and Dad, there's Conrad. He can walk on his hind legs."

At the blackboard, Conrad multiplied 13×47 and got 311 when most other children were multiplying 3×3 and getting 9 — or, sometimes, 8 or 10.

In the spelling bee, Conrad spelled "margarine" and "judgment" and "commitment" and "confrontation" when most other children were spelling "surprise" — or, sometimes, "superiz."

When Conrad won the spelling bee, Valerie giggled. "Conrad's the best speller in the whole school," she said.

The mother zebras and father zebras whispered behind their hands, "What an amazing child! I wish he belonged to me."



Conrad's mother and father were as proud of Conrad as they could be and decided that maybe he wasn't such a strange creature after all. It was, they said, really quite an honor to be the parents of a checkered zebra.

Next day after they had gone to the ice cream parlor with eleven other zebras and walked home with seven other zebras,

Conrad and Valerie were lying on the grass in Valerie's back yard.

"Conrad?" asked Valerie.

"Ummm?" asked Conrad.

"Do you still want to be like everybody else?" asked Valerie.

"No," said Conrad. "No, I sure don't! I want to be just like me!"

* * *



The toucan
Speaks in piercing tones.
Which are appreciated only by another
toucan.
But you can
Utter a statement of even more
penetrating vocal timbre
If you preface your remarks by sitting
down hard on a brambler.

* * *

The Porcupine
Does not incline
To social aspirations.
Its quills sent out
With studied clout
Cause agonized gyrations.



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