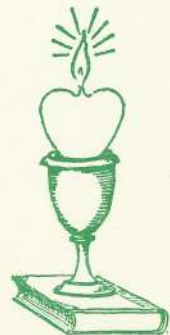


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"A Sane Mind, A Soft heart, A Sound Body"

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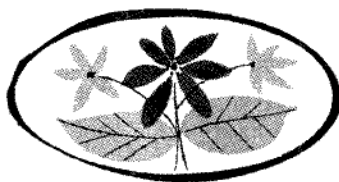
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Haiku is a type of Japanese poetry, usually three lines, with 5, 7, 5 syllables. Haiku deal primarily with nature and natural subjects. Writing your observations in Haiku sharpens your powers of perception in nature, and is a great help in concise writing. Here are a few Haiku:

At summer solstice
the moon spies gnomes and fairies
in woodland frolic.

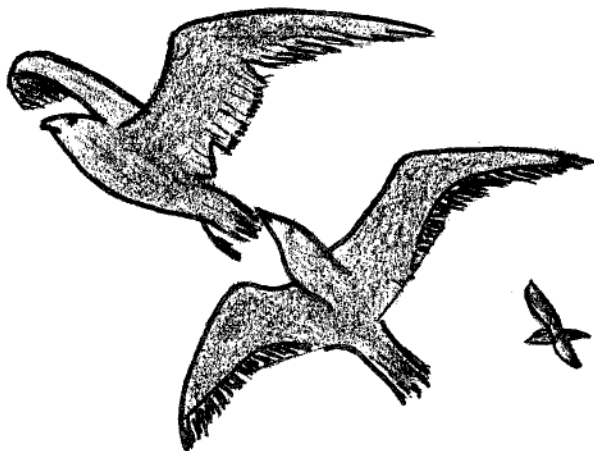
White sails. .and the blue
marina. Luncheon of love. .
piquant interlude. . .

The squirrel's small paws
lift up a rich brown acorn
in winter blessing.

Poetry is wine
distilled from grapes of living
by a wry vintner.

Rabbits and their young
frisk in confidence: we are
vegetarian.

— Muriel Frost



Sun settles to sea,
and stretches out before us
its beckoning road.

For a crystal breath
blossom boasts a butterfly
giving. . .receiving.

In summer's hot sky
a more solid space of air:
the red-tailed hawk.

Stone by stone, this wall
holds back the wilderness
from my tailored lawn.

Amid family
bonds which claim us as their own,
we travelers meet.

— Colin Berg





Editorial

Service

We may not be aware that the quiet service to the Light within is truly one of the most powerful services we can give. That which we dwell upon in our thoughts goes forth into the world, helping to create the general atmosphere by which we are surrounded. Those who are sensitive to these finer vibrations, and even those who are not aware that such things exist, are inevitably affected by them.

Often we feel that if we are not actively engaged in some sort of outward work we are, in fact, idle. Nothing could be farther from the truth. The inner activity, which never ceases, is truly our most effective activity, whether for good or ill. If you have ever tried to control each and every thought and emotion which comes to you during a day you have become aware of what a monumental task it is. No one ever need feel that he is unable to make a contribution to the world or unable to serve because of physical or other restriction. The service of controlling one's inner life is the most significant and powerful that one can give.

This is not to say that if a need is presented it should be ignored. When it is apparent that we are the ones to fulfill a duty or service to an individual, we should be remiss if we neglected to do so. But let us not think that once that service is finished we may lapse into careless speech and, what is worse, careless thought.

Devotion to the Light within and meditation upon it serves not only our own purposes, but also those of all with whom we come into contact. And more — such meditation and devotion are far-reaching in their effects for good in this world, which is so in need of Light.

As our love for the Light increases we become more careful to keep it shining, for we feel bereft without It. Our sensitiveness increases, and we are more aware of little things which, before, we didn't notice. Now we try to eradicate even seeming trivialities in our effort to continue in the awareness of the Light.

Each of us — he whose work lies quietly within the home or he who goes out to meet others each day — may make this priceless contribution of service to the world if we will but concentrate upon the Light within, striving to serve it better each day.

Mystic



Light

Transmutation

A Probationer

In *The Rosicrucian Cosmo-Conception*, page 438, we read: "The Alchemists were deep students of the higher occult science. The popular belief that the object of their study and experimenting was the transmutation of baser metals into gold was because they chose that symbolic way of describing their true work, which was the transmutation of the lower nature into Spirit. The statement that the Rosicrucians were a society devoted to the discovery and use of the formula for the making of the Philosopher's Stone was and is true. The formula is given in the Esoteric training. All are engaged in the making of this coveted stone, each, however, using his own methods, as there are no two individuals alike and consequently really effective work is always individual in its scope."

The chief ends sought by alchemists in various ages and climes were four in number: 1—to perform transmutation; 2—to obtain the Philosopher's Stone; 3—to find the Elixir of Life; 4—to accomplish the great Work.

Beginning with the first step, transmutation, spiritual alchemy works to transmute that which is commonly gross into spiritual gold. What can spiritual gold be? Spiritual gold, as applied to man, must be the most

perfect part of his constitution. Gold is practically indestructible, so that which we seek in man must be eternal. Gold is a precious metal that is used as a standard of value. What is the standard of value in man? The Ego is an imperishable spark of Deity. It is man's most precious possession. It is the standard of value of human life, for inasmuch as the Ego expresses itself through the character, the noble qualities are made manifest and the man attains true greatness. The Ego undoubtedly, then, is spiritual gold.

Then what need is there for transmutation? Reading the works of the alchemists, we find that there are two kinds of gold. There is natural gold and transmuted gold. The alchemists assert that the transmuted gold is far finer than natural gold. Immortality is already assured to the Ego, but by the addition of this transmuted gold, it acquires the priceless treasure of self-conscious immortality. The spiritual alchemist takes the highest step possible to embodied man. He uses as his metals the various experiences of life. If some are not at hand that are necessary for this transmutation, he seeks them out. He purifies them, fluxes them in proper propor-

tion, dissolves them in a spiritual light by the aid of a reverberatory furnace, and if the resultant transmutation is successful, comes into possession of a golden chariot in which his Spirit may wing its heavenly flight through boundless time and eternity.

By spiritual thoughts or mental attitudes that have their vibration intensified in a marked manner, man can build upon the spiritual plane. By them he can construct a spiritual body in which to function after death without a preparatory sojourn in the Desire World. Commonly after death, man continues his progress on the Desire plane for a long time while he gradually acquires the ability to raise his consciousness to an intensity that enables it to build up a soul body. But the spiritual alchemist expects to skip this extensive sojourn in the Desire World. While yet on Earth, he does the work that most accomplish long after death. He builds a soul body while yet occupying a physical form.

Reverberatory Furnace

A form, to be immortal, must have a high degree of perfection. A reverberatory furnace enables the metallurgist to obtain the heat necessary to melt his ores. Such a furnace is equally valuable to the alchemist. This reverberatory furnace of the spiritual alchemist has a heat, or energy, or vibration of a very definite kind. It is fed by an outpouring of love. Nothing raises the vibrations as quickly as love. But only unselfish love affects spiritual substance. The love of God and His works, when devoutly felt, lifts the Spirit above all that is sordid. A higher state of consciousness is experienced. The adoration of Deity and the thirsting to be of utmost service in His scheme of things provide the spiritual alchemist with a furnace that may ever be relied upon.

Aspiration and inspiration arise from unusual spiritual perception. This spiritual perception embraces all of life. It recognizes the universe as an organic whole, moving toward intelligible ends. It views itself as one unit of the cosmic plan, and the

desire arises to assist in the great universal work of progress. There is a longing to use every faculty and power to advance the welfare of all. A relation is established between the Spirit and the universe. It is felt that nothing, not even life itself, is quite so important as contributing something to the general good.

Eireanaeus Philalethes states: "All metallic seed is the seed of gold; for gold is the intention of nature in regard to all metals. If the base metals are not gold, it is only through some accidental hindrance; they are all potentially gold."

The alchemist considers gold the climax of metallic evolution. Spirits undergoing their journey through the cycle of rebirth enter the lowest and basest form in the metallic realm. By means of their experiences in this lower metal, they acquire the ability, when this metal runs its life course, of attracting to themselves and incarnating in the form of a more complex or higher metal. When a metal decomposes and releases its etheric counterpart, this counterpart undergoes a period of assimilation of its experiences. In due time it is carried along by the life-wave to a new metallic incarnation, this time entering a metal a step higher in the scale of evolution. Its experiences in lower, or less complex, forms give it the ability to function in a higher form. This process continues, according to alchemists, until at last it reaches the highest and most perfect metal. It becomes incarnated in gold.

Spiritual Gold

The same thought, encompassing a vastly wider scope, was stated by the Hermetic Master: "Every immortal Spirit is the seed of a universe." All Spirits are the seeds of *spiritual* gold. They are undergoing those experiences by which ultimately they will be able to build around themselves a perfect spiritual form. It is the intention of Nature that they become immortal, and unless some untoward circumstance arises, ultimately they will arrive at that exalted state. Their experiences with life may be as yet all base

metal, and mostly dross at that. Nevertheless, there is a grain of pure gold within — the eternal Ego. In due time, under the slow process of Nature, all will be changed into gold.

The spiritual alchemist does not wish to await the slow and ponderous workings of unaided Nature. He has no desire to await a long process by which additional experiences may be more fully assimilated. If he is to have an immortal spiritual body, why wait perhaps countless eons? Instead of permitting Nature to do it all in her deliberate way, why not help her? Why not accelerate the process and by intelligently directed effort build up this immortal form so that he may have it now? This is what the spiritual alchemist determines to do. The metals with which he works are the experiences of life. He collects his materials from the whole domain of Nature. These he converts to his own uses in the laboratory of his own Spirit.

Three Constituents

It is a cardinal principle laid down by all alchemists that salt, mercury and sulphur are the three elementary constituents of everything. The most familiar example of crystallization is that of salt. When Lot's wife looked back, she crystallized. So does anyone who becomes so attached to present objects and conditions that he does not look ahead in the direction of progress. Because of its recognized state of crystallization, salt becomes a universal symbol of the physical. The physical body is the salt of the alchemist.

Within all life there is a spark of divine fire. This eternal spark of Deity that furnishes the energy to impel the Spirit ever onward in its toilsome journey through life is well represented by the indwelling Spirit, which is the sulphur of the alchemist. They believed and taught that not only man, but also everything else possessed of life, has a body and a Spirit. The function of this evolving Spirit is to penetrate the realm of form and gather those experiences that ultimately become

love and wisdom. Quicksilver penetrates quickly where water will not go. Its globules run hither and thither and amalgamate with precious metals. It is like the intellect in its activity and power of acquisition.

To the alchemist, mercury signifies the soul. Before the metallurgist can produce pure gold from his metals they must be reduced to the first matter. This state makes recombination of the protons and electrons possible. In metallic alchemy the first matter is field, commonly called ether. The force applied must be of an electro-magnetic nature. It must be an energy which is capable temporarily of overcoming the affinity of the positrons and electrons for each other. These building blocks of the atom must be freed from their present attractions so that they may recombine in a different arrangement. The energy used in the process is called the universal solvent, or Azoth. In spiritual alchemy, Azoth means the spiritual light. Max Heindel refers to this in *Freemasonry and Catholicism*, page 73.

Cosmic Man

The spiritual alchemist conceives the universe to be an immense organic structure, or cosmic man. He perceives that individual Spirits are evolving from lower to higher states, and entering into rapport with the whole cosmic scheme. He apprehends that a like process is going on in it, and that the universe also is evolving and eternally unfolding its infinite possibilities of expression. Universal intelligence depends for expression on the sum of separate intelligences. Not only does man need God, but also, God needs man. Thus it is that the spiritual alchemist painstakingly scans the universe in the effort to discern the ineffable plan. He carefully studies himself and assays all his qualities and opportunities, to the end that he may find just where in the cosmic work he can be of greatest service. To be of the greatest possible service in furthering God's evolutionary plan becomes the absorbing

aim of life. It is his duty to advance toward perfection: his duty to God above, to the life-waves below, and to mankind as a whole. Every act of his life is examined, not for its material effect, but for its influence in furthering his soul development and the cause of human progress. Every spiritual victory redounds to his credit and places in his hands new powers that he may use to benefit his fellowmen. Thus life itself is reduced to the spiritual first matter and its component parts evaluated according to their fitness or unfitness to enter into the composition of transmuted spiritual gold.

Seven Metals

Man contains within himself the attributes of all life lower in the scale of evolution. Gold, the climax of the mineral kingdom, likewise contains within itself the qualities and attributes of all other metals. These qualities are grouped in the seven metals that vibrate with one of the seven planets of our solar system. To enumerate: gold vibrates to the Sun; silver to the Moon; mercury, or quicksilver, to the planet Mercury; copper to Venus; iron to Mars; tin to Jupiter; lead to Saturn. If they are combined in proper proportion and properly acted upon alchemically, the product is transmuted gold.

Following the same steps but using the metals of spiritual alchemy, we are sure to get the same results on the spiritual plane. The metals of spiritual alchemy are the various experiences of life. The first metal to be studied, because the most base of all and therefore the most difficult to reduce to the first matter and transmute, is lead. It is under the dominion of Saturn, which brings to the life heavy responsibilities, dull plodding labor, and a melancholy disposition. Lead stands for selfishness. From the alchemical standpoint, selfishness always defeats its own ends. The sorrows it brings tend to chasten the Spirit and may be used to eliminate the dross of sensuality. When life is viewed from the standpoint of spiritual lead the

formula is: my only excuse for existence is my value to cosmic society and the service I render to others. By appealing to selfishness, it then becomes convinced of its folly and perceives that golden unselfishness far outweighs the leaden advantages of physical life.

Tin, represented by Jupiter, is the major benefic, bringing to man health, wealth, and affluence. This gain comes as the result of favor inspired by good deeds. It is a wondrous and virtuous metal; but virtue being misapplied becomes a vice. It is a less difficult thing to give than to know how to give wisely. To assist others to persist in idleness by unwise giving is as great an error as selfishly to withhold help from the deserving. To give and give well requires as great sagacity as it does to acquire the wealth to give. To apply properly the heat of the reverberatory furnace, the Ego must have the spiritual discernment to foresee the result of his action upon the character of the individual before he extends his hand to help. He must know what assistance the Spirit needs and render aid to the immortal part of man, using material means to accomplish a spiritual purpose.

Iron, or Mars, is the minor malefic, furnishing man with energy, courage, resistance, aggressiveness, and forcefulness. Iron has the distinction of becoming magnetic. Iron in character represents enthusiasm. No great thing was ever accomplished without enthusiasm. Where iron is not, neither is there enthusiasm. Mars, or iron, gives the ability to dare, fight, struggle, and resist outside influences. An even temper is a most valuable asset, when well controlled; a man with this kind of temper can never be kept down, for he rises as soon as he falls. He no more accepts defeat than does the steel spring when it is flexed. Placed in the reverberatory furnace, it must be forged into an implement of construction. Positive, aggressive spiritual thoughts must dominate the Spirit and spread the light of truth on behalf of society.

Copper, or Venus, is the minor benefic,

furnishing man with compassion, affection, refinement, and a love of the artistic and beautiful. It represents experiences with love, sympathy, and affection. It is the only direct antidote for a surplus of lead, for insofar as love is present, selfishness departs. While impure, it cannot be reduced to the first matter, for the spiritual light finds no point of contact with copper that is corrupted. But when pure, it resolves with almost no heat from the reverberatory furnace into the spiritual state, for it is not difficult to transmute.

Mercury is the planet of the mind, and mercury is a metal of wonderful penetration. The perceptions of man are many diverse beads of quicksilver which, when brought together, unite in a single shining concept. Mercury may readily be dissolved into the first matter in the reverberatory furnace, but it first must be freed from impurities. On the mental plane it is the power of destructive criticism. Man's thoughts are quickly accelerated by the fires of enthusiasm to soar aloft, leaving the dull cares of Earth behind. Under the heat of impassioned idealism, they rise to the altitude of eloquence.

Silver in the human body is represented by the nutritive functions. The chief value of achemical silver, however, is in the awakening of tender affections that are untinted by self-interest. Parenthood and the home are not merely institutions of Earth, but correspond to spiritual verities. Domestic life is the material shadow of conditions on the spiritual plane that hold the most glorious possibilities. This kind of silver readily enters into the composition of transmuted gold.

Gold

Gold is ruled by the Sun, and represents the vital principle of all life. The natural gold in the human constitution is the Ego, imperishable and as pure as pristine sunlight. But there is another gold that is not the Ego, yet partakes of its enduring nature. It is a spiritual gold, which is the soul body, garnered through the proper purifica-

tion and heating of every event of life into this most precious metal. This immortal body is the transmuted spiritual gold.

Every experience of life from the cradle to the grave is composed of two parts, real metal and corruptible dross. The vast majority of mankind preserve only the dross and unwittingly discard the part of real value. As long as we consider a man fortunate or unfortunate without appraising the effect of events and conditions upon his soul, we are mistaking dross for the pure metal; the dross relates to external life, and the true metal only concerns the soul. Each of these experiences is an ore, or impure metal, composed of both dross and precious mineral. Only when the Ego perceives the effect upon character and strives for an attitude that makes each event increase the power of the soul does he discard the dross and recover priceless metal.

Nature furnishes man with the impure metals, and it is his responsibility to work all the ores she provides. She also furnishes him with tools — capacity and ability — and the power to attract or repel opportunity. The make-up of our finer bodies at the time of birth is the result of training we have undergone in previous lives. We have developed certain capacities and abilities. These are tools we have earned. Nature is quite willing that we should remodel, sharpen, or otherwise perfect these tools. If we can do so it indicates that we are ready for those of better design. Nature thus permits us, through unusual industry and intelligence, to acquire other tools and other metals. These are the reward of exceptional merit — the result of changes deliberately planned and persistently carried out in the development of character. When obtained, like our tools, the pure metal is never taken away; it belongs to us as a priceless possession.



The Soul

Edward H. Laroza

One wonders, perhaps, what the Father's thoughts are as He differentiates within Himself the Virgin Spirits at the very beginning of a Period of Manifestation. Max Heindel tells us the *reason*, which is greater self-consciousness. He also suggests the metaphor of a flame for the Virgin Spirit — a flame capable of being fanned into individual flames: flames that do not burn like a candle from top to bottom in a pre-determined mold, but burn like flames in a raging forest fire; flames endowed with the germ of independent will, making them capable of originating phases of activity that are entirely new.

The latent possibilities that are in the divine Sparks, with the aid of that essential fanning process called evolution, are transformed into dynamic powers. Powers once developed are never lost, but are incorporated into the immortal Ego via that magical medium known as soul.

What is soul? Certainly much confusion is associated with this term. Orthodox Christianity seems to believe that the soul, like that original divine Spark of the Virgin Spirit, is a fully developed, integral part of the working Spirit that is man and which, come Judgment Day, will be either eternally damned or eternally glorified.

Of course, to the students of the Western Wisdom Teachings, at least the germ of truth is discernable among this chaff of muddled confusion, for it is very true that the soul of man is an integral or inseparable part of the Ego. Nevertheless, the soul as it exists today is not in the same condition in which it will manifest in the last revolution of the Vulcan Period, nor is it in the same condition as it is commonly supposed to be at the commencement of man's pilgrimage through

matter in Orthodox Christian terms — through one life. It is hard to imagine the growth rate that would have to be attained in just one life to develop the soul to its fullest potential!

When God first strikes the flint of inner differentiation and the tiny spark of light jets out into the cold darkness of the Saturn Period condition, even though endowed with divine consciousness, it has no self-consciousness, and therefore cannot fully appreciate its own state of being. Thus, in order for the Spirit to attain self-consciousness, the Spark begins to smoulder, to encrustate particles of matter around itself. In a long, slow process called involution into matter, the Spirit, with the aid of many compassionate Hierarchies, develops the threefold body and the threefold Spirit. And still, the development of man's soul has yet to begin.

How much time has elapsed? In terms of years, that must be an impossible question to answer. In terms of the Western Wisdom Teachings, however, we know that by the end of the Moon Period man received the seeds for his bodies and Spirit, that his Spirit was given the last link — the Human Spirit — to form the separate Ego — the threefold Spirit. And still, work on the soul has not begun.

More time passes. The Earth Period is ushered in. Recapitulatory work is conducted until the Ego is able to accept from the Lords of Mind the nucleus of mind material which we are now slowly forming into an organized state.

Now this marks a unique point in human development, as we are suddenly confronted with the tantalizing opportunity

of making our own opportunities. It is the point at which involution gives way to evolution, and man is given the reins and told to set his own pace.

In a certain sense, it can be said that man now is taking over the responsibility for his own acts. It is at this point that man, fully conscious of the material world, begins to evolve his soul. He does this in conjunction with his mind which, to use Mr. Heindel's analogy, becomes the fulcrum, and epigenesis the lever, which turns involution to evolution. We can see that, had soul evolution begun before the mind was active, the experience which it would have gathered rightfully would not have belonged to the Ego, as the Ego in this case would have been acting out thoughts and commands of another being. What kind of soul would that be?

No, that kind of soul would not serve the purpose, which is ultimately to replace the Ego's vehicles and, in turn, be transmuted into soul power which the Ego's highest vehicle, the mind, eventually will absorb fully.

Soul Development

How is this accomplished? As the Spirit and its vehicles developed into three parts, so does the soul develop into three corresponding parts. They are: the conscious soul, the emotional soul, and the intellectual soul. They correspond to the dense body and Divine Spirit aspects, the desire body and Human Spirit aspects, and the vital body and Life Spirit aspects, respectively.

The soul develops through the usage, the dilation, of the various vehicles throughout the courses of many, many lifetimes. As experience is gathered through the natural course of a lifetime, it is somehow distilled or transmuted into a substantive force which remains forever. That force grows and grows, ultimately becoming more powerful than the vehicle which was used to create the force.

As an example of this growth process, let us follow the development of the conscious soul. It is an interesting example because, according to the time-table, the conscious

soul is due to be the first part of the soul to be amalgamated with the higher vehicles. This is due to the great extent of development that has been attained by the dense body. Remembering that the dense body was the first to be drawn about the Spirit in the earliest of the evolutionary Periods and that it requires four stages of development before it can be said to be perfect, we know that, by the end of this Earth Period, the dense body will have reached its highest stage of development.

Remembering also that soul development begins only after the link of mind is established and that this link was given also in the fourth, or Earth, Period, we know that the conscious soul is fully developed within the course of the long Earth Period and, of course, its succeeding Night.

Method

How is it that the conscious soul is able to develop so rapidly? A few possibilities come to mind: first, it probably is not as rapid as it seems. Mr. Heindel tells us that the Earth Period, being by far the densest, is also the longest. It would seem logical that the succeeding Night is correspondingly long, as a great deal of assimilation will be in store for us. Another possibility has to do with our developing traits. The conscious soul, via the dense body and Divine Spirit, now is receiving and functioning with the greater amount of emphasis. The conditions for its growth are specifically set to that end. In the succeeding Periods of development there will be no dense body. The conscious soul grows by action, external impacts, and experience. Since the acme of materiality is reached during the Earth Period, the dense body is in its own medium and may therefore achieve the greatest results. These results are achieved primarily by being focused with our surroundings, because the senses are constantly receiving information about present conditions. Simultaneously, the air we breathe is also capturing a picture of our surroundings, which it imprints upon our subconscious memory. It is very

important that these two separate sources of information jibe. Just as when reading words on a page, if the eyes perceive the words but the mind is not applied in concentration, the words are lost and the page must be re-read. It is the same with the conscious soul. If the physical body apprehends physical situations but the mind does not observe them, then the physical situations or experiences are lost. The process of soul growth is slowed accordingly.

Yet, evidently, the Earth Period will be of sufficient duration to insure adequate development of the conscious soul. The conscious soul, in a manner of speaking, will become the dense body. When the proper time arrives, the forces of the dense body will be imposed upon the vital body, and it will no longer be necessary or even possible to function in a dense, physical body. We can begin to appreciate the power that the revitalized vital body will have when its forces are conjoined with those of the dense body.

Emotional Soul

The foregoing has followed the development of only one part of the soul. There yet remains the development and extraction of the intellectual and emotional souls from their vehicular counterparts, the vital and desire bodies.

We are told that the emotional soul develops through devotion to high ideals, which act as a curb to the lower nature. Cultivation of this devotion is essential to the growth of the emotional soul.

Growth is seldom uniform or even; different things grow at different rates, each according to prevailing conditions. It is critical to our development, however, that some sort of balance be maintained insofar as soul growth is concerned. To illustrate this, Mr. Heindel cites, on the one hand, the mystic dreamer whose propensities for emotional devotion have utilized the energies of the desire body to express, perhaps to an abnormal extent, enthusiasm and religious ecstasy. The danger here is that this type of person leaves himself open to illusion or muddled vision and feeling. On the other

side of the imbalanced scales exists the type that develops abnormally the faculty of discrimination which leads along cold, intellectual lines. This type, being aware of the power potentially available for their selfish ends, seeks for self-glorification instead of for service to others. This ends in disaster. We should always strive for balance.

Intellectual Soul

In a certain sense, the intellectual soul serves as a balance for the development of the conscious and emotional souls. It acts as a mediator between the two. It grows through the exercise of memory. It remembers the past and present experiences of the physical body and the feelings and emotions of the desire body. From this body of experience it draws upon the qualities of sympathy and antipathy which could not exist apart from memory. Thus armed with these two indicators, the intellectual soul practices the art of discrimination. When actions and feelings are remembered correctly — which, to a large extent, depends upon how much attention was being given by the mind — the intellectual soul can choose correctly the proper course, that is, the one which best engenders the most "right feeling" and "right action." In this way, a balance is maintained.

Then follows the amalgamation of the souls with their corresponding Spirit aspect: the conscious soul is absorbed by the Divine Spirit in the last revolution of the Jupiter Period; the intellectual soul is absorbed by the Life Spirit in the sixth revolution of the Venus Period; the emotional soul is absorbed by the Human Spirit in the fifth revolution of the Vulcan Period.

Then, the Divine Spirit absorbs the Human Spirit at the close of the Jupiter Period; it absorbs the Life Spirit at the close of the Venus Period; finally, it absorbs the perfected mind, carrying all that it has learned through its long pilgrimage through matter, at the close of the Vulcan Period.

At this time, the evolution of mind and soul will have been completed, each

(Continued on page 211)

Atlantis — Our Motherland

Katherine H. Poor

(reprinted from "Rays," July, 1949)

Atlantis, that fabulous continent, and its races of many thousand years ago, are considered by some merely a legend, while many others believe it to be the home of the civilization preceding our own Aryan race. Its existence has been a subject of controversy since the time of Plato.

Most legends originate in facts, even if the facts are lost in the mists of antiquity or have become greatly distorted through the ages. They may possess a strong, reasonable, sometimes unassailable, foundation. We read of many past historical ages, with their races and peoples differing greatly from our own. Nevertheless, we are rooted in the belief that they existed, and it is reasonable to think that back of the historical facts we know, there is information which we do not yet possess, because knowledge from higher sources has been obscured by increasing materialism.

Enough has been learned about the great continent of Atlantis, once surrounded by the Atlantic Ocean, to show definitely the probability of its existence. The similarity of the names Atlantic, Atlas, Atlantides, all derived from the name Atlantis, points to this.

Plato told much of Atlantis. Other philosophers and thinkers down through the ages have upheld him, and there has been much argument for and against. Plato is said to have received his knowledge of Atlantis from the work of Solon. Deep sea soundings and investigations have been made, which prove conclusively to many that a great continent once existed which the sea submerged by means of tidal waves and earthquakes.

Thus, Atlantis actually was the motherland of the Aryan race to which we belong,

and it is interesting to trace its history through the different races and their offshoots. It is claimed that this ancient continent suffered four great cataclysms, of which the biblical deluge was the last. Vast intervals of time elapsed between these upheavals, the first said to have occurred some 800,000 years ago. Each one served as a warning to the race to maintain its original spiritual integrity if it would be preserved.

The people of Atlantis were originally a good and righteous people, governed by "Divine Kings" who dwelt among them and taught and supervised their advancement. These leaders were men farther advanced in knowledge, wisdom, and power than was the mass of that humanity. They had been sent from Venus and Mercury. A theory holds that the earlier books of the Bible are a history of Atlantis, coming down in disconnected and distorted form through man-made channels.

As the race grew older, its high spiritual quality dwindled after a time, the people falling into selfishness and wickedness. They misused and wasted their spiritual powers, and a time came when the Divine Kings had to withdraw and leave Atlantis to its self-made fate. The people ignored the repeated warnings and continued their licentious way of living. Thus the calamities and cataclysms were the direct results of the wickedness and degradation of the race.

The first great deluge was a warning to the people to repent, but was unheeded by the masses under the tutelage of false teachers. Many warnings of various kinds were given by the early White priesthood, but to no avail. Gradually the priesthood, too, as a body became so debased and

sinful that, save for the chosen few still uncorrupted who held firmly to the great ideals of the pure religion, the last flood removed the race and continent as a whole. The last island was submerged in the waters of the Atlantic and only a few of the highest peaks remained to show where a mighty continent once existed.

Of course not all of the people were idolators. At various times preceding the floods, there were migrations of different groups under the leadership of some of the White Priests who sailed or flew — for they had airships — to some other lands to found colonies there and preserve their people. Such a migration is said to have taken place under the High Priest Thoth, the Scribe, who took a group to Egypt and founded a colony, later to become a great nation, in the Valley of the Nile. The building of the first great Pyramids and the mysterious Sphinx can be traced directly to the Atlantean colonists whose powers exceeded any others of that day, owing to their great scientific and mechanical knowledge.

Atlantean Races

Traces of these early colonies may be found in Africa, South America, and Mexico. The Mayan tribes were direct descendants of the Atlanteans. The Incas of Peru were another powerful colony. These people all left their motherland for new worlds when life conditions became too hard and gross, just as the Pilgrims and other groups left Europe for the new worlds of America and Australia. So it is that history repeats itself.

It is interesting to picture the people of Atlantis, their cities and ways of life, as revealed by occult philosophy. Their civilization grew out of a preceding one existing on Lemuria. The races of Atlantis varied from each other. There were seven in all: the Rmoahals, Tlavatlis, Toltecs, Original Turanians, Original Semites, Akkadians, and Mongolians. The Toltecs constituted the largest and most powerful of all sub-races and showed Atlantis at the peak of her development. However,

the Original Semites were the most important of the Atlantean Races because in them we find the germ of corrective thought. Therefore, the Original Semites became the "seed race" for the seven Races of the present Aryan Epoch.

All members of the main races were said to be tall, although there was variation. The Toltecs were as a rule some twelve feet tall, strong and well-formed. Their dominant color was a reddish brown or coppery tinge, varying to occasional lighter tints, and later becoming nearly white. North Americans bear a family resemblance to the Toltecs and are thought by some to be in direct line of descent. Their features varied also, but their physical characteristics gradually changed to resemble the first specimens of the Aryan race, as that race gradually superceded the Atlanteans. Races and sub-races overlapped each other, there being no sharp line of demarcation between them.

The Toltecs inaugurated monarchy and hereditary succession, originating the custom of honoring men for the deeds done by their ancestors. Among them, experience came to be highly valued, the man who had gained the most varied experience being the most honored and sought. Memory was then so accurate that our present memory is nothing in comparison.

Culture

In the Toltec era architecture, music and other arts were practiced and taught in the schools. Of all the arts and sciences for which Atlantis was famous, the most important in many ways was music. It was recognized as representing *sound* in its aspect of one of the fundamental bases in world formation. In Atlantis it was used to harmonize the physical, ethereal, desire, mental, and spiritual elements and vehicles of man.

The Atlanteans were fond of color and decorated their houses outside and inside with carvings, frescoes, and paintings. Building materials were largely manufactured. The houses were not crowded together as ours all too often are. Each was more

or less isolated in its own grounds and large gardens. The foursquare architecture of the present day is said to have originated in Atlantis.

The emperor's palace stood upon a hill in the center of the city. Wide roads led up to it, and circular canals around this central point carried water from the enormous fountain which welled up in the central plaza of the palace. Precious metals were widely used in decoration — gold, silver, and a metal peculiar to them but lost to us, called aurichalcum, like gold in appearance but more brilliant. Many rare metals were manufactured by means of chemicals, likewise cloths and fabrics. The Irigold of Atlantis was a manufactured product and as fine as the gold from our mines, but it was much cheaper and did not require hard labor or danger to life to procure it.

Seaweed growing along the rocky coastlines furnished most valuable chemicals and was combined with other elements to make various forms of textiles and other materials. Its greatest use was for printing paper.

The education of the Toltecs consisted largely of calling up before the Spirit of the child pictures of the different phases of life. The consciousness of the early Atlanteans was, as yet, principally an internal picture consciousness. The power of the educator to call up these pictures for the child was the determining factor upon which depended the soul qualities that would be possessed by the grown man.

It is said that education among the Toltecs was universal and compulsory. From the preparatory schools students were sent into the higher schools according to their inclinations and abilities. Two great colleges, one for scientific learning, the other for the priesthood in arts and government, were thorough in all their branches. These institutions, as well as the technical schools for handicrafts, agriculture, and engineering, were endowed by the state. Every person was sure of such education as he was best fitted for, and each individual was encouraged to develop his capacities and powers to the

utmost and was given every opportunity for the fullest development. All universities, libraries, temples, museums, and institutes for art and learning were government-owned and free to the public.

Agriculture and Industry

We have to thank the agricultural work of the Atlanteans for — among other things — the evolution of the banana. Originally it was a sort of long melon with little pulp but full of seeds. Through centuries it was experimented with and treated until now we have the plant which produces a delicious fruit that forms one of our valuable foods.

The Atlanteans were far advanced in material mechanics and science. When this knowledge was combined with a certain interior power they possessed, remarkable results were obtained. Their airships were built of fine woods and metals. They were somewhat cigar-shaped and without the wings and propellers our aircraft possess. In their propulsion and levitation the energy liberated by sprouting grain was used. Some of their devices and methods have been partly discovered (*recovered*) by our scientists and inventors, and in process of recovery are others which will come into general knowledge and use when the people become fitted to develop and handle them.

The great airships traveled from port to port and encircled the Earth. They carried large numbers of passengers, mail, and commercial cargoes. Small individual flying devices shaped with wings were perfected for the everyday use of the people. The mechanism was simple and they traveled somewhat faster than the great transport machines — not so high as the larger air machines but higher than the highest buildings. They were made so that they could be folded in a case to be strapped to the back. When the case was removed and the wings taken out, they were adjusted to the shoulders, strapped, and belted about the body. The steering device was in front. When he wished to fly, the wearer of the wings ran a few steps, leaped upward, and the wings immediately

vibrated and beat the air. There were also individual cars of land transport corresponding to our motor cars, save that they were simpler to manage.

The Atlanteans invented an apparatus which broadcasted music and sound that could be heard by turning a button, similar to our radio. The music scientists knew the laws relating to the uses of colors on the sound waves, and how to eliminate all static and inharmony. An apparatus akin to our telephone and television was perfected. It enabled people to see and talk with each other, practically face to face though distances apart.

Community Property

The land and its produce was considered to belong to the emperor. Each citizen could have as much land as he could use to contribute usefully to the state as well as to fill his own needs. All products, after laying aside a portion for the emperor, were divided equally among the people according to their need. No want or poverty existed under this system. Ignorance, greed, selfishness, the ills we are most familiar with today, were unknown in the golden days of the race. The emperor's viceroys administered the different districts and were held responsible for the well-being of its inhabitants. Opportunity was open to all according to their individual capacity. For a long time it was a government approaching the ideal.

Sea-going vessels — for all purposes — traveled on the ocean surface, and undersea submarines were in use. Diverse crafts and methods of navigation called for skilled navigators and pilots in all fields. Deep-sea craft could travel smoothly through the water or upon the ocean floor, and were equipped with every necessity for safety, speed, and comfort. They were shuttle-shaped and of large size.

Atlantean scientists and inventors used solar heat for supplying human needs. It was sent to central reservoirs and distributed to homes and other buildings. It was used to operate machinery of all kinds and to warm the atmosphere in cold winter

weather. Great underground conduits carried the heat and warmed the surface of the ground so that the feet would not become chilled. They had great knowledge of electricity and it was applied in all ways for the use and comfort of man.

Decay of the Race

The decay and deterioration of the race began with the gradual infiltration of negligence of spiritual exercise, self-seeking and greed, growing into idolatry and sorcery. The first great cataclysm occurred before the last days of the Toltecs and destruction continued from that time on.

In the early days of Atlantis and up to its height, the religion was pure — the religion of the One God. The Sun was the symbol of the One God, called Incal, and a sun disk was the emblem used to represent it, the emblem of the Sun Initiate Whom we know as Christ. From the name Incal came the name of the Inca nation in Peru, one of the greatest Atlantean colonies.

The great temples of the Sun were marvelous buildings as to size and decoration. In these temples the light-and life-giving properties of Sun, physical and spiritual, were taught to the people. Schools of the Mysteries existed which taught a high spiritual order of life: morality, ethics, spiritual science, the truths of continued consciousness after death, and communication with the invisible planes of life and being.

In the later, decadent days, men came to worship idols and even made images of themselves to worship. Greed and self-aggrandizement grew dominant and the practice of sorcery became common. Even blood sacrifices were made to their false gods and all these degradations were the definite cause of the downfall of Atlantis. We see much in that civilization that would be useful to emulate, as well as much to avoid and obliterate from our own, which manifests upon a higher evolutionary spiral but is rapidly uncovering some of the high achievements of the Atlanteans.

Thus many of their accomplishments may be seen coming into our own systems

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How the Oak Tree Grew

An Allegory

Elsa M. Glover

Once a little acorn fell to the ground. It was so little it did not even look at the world around itself, but just lay there curled up in its own little acorn fashion. Gradually it became covered by leaves and other bits and pieces of things that float around in the air. Also the ground beneath it, when softened by rain, gave way and let the acorn sink down into it. As time passed the acorn became dimly aware of itself. It also began to realize that its surroundings felt very stuffy and dark. It began to feel a need, more subconsciously than consciously, for light and freedom. It began to reach out. It, itself, did not know in which direction to reach — but when it made the effort to reach out, there were Nature Spirits which guided it in the right direction.

At last its tip emerged from beneath the ground. It looked around and was dazzled by the light and beauty of its surroundings.

"Ah," it said, "now I am enlightened. Now I can see all. What a wonderful and glorious state of existence. I now have reached the goal of my existence."

"No," said the Nature Spirits. "See that big tree over there. You must grow as large as that tree."

"But that is impossible," said the baby oak tree. "I can never grow to be that big. Even one of its leaves is bigger than I am. And look at its big thick trunk, its strong bark and its thick limbs. Why, even if I grow as hard as I can all summer I will never reach that size."

So the baby oak sat there, discouraged, making no effort to reach what it considered an impossible goal, and its tiny leaves began to wither and fall limply down.

"But you must try," said the Nature

Spirits. "The God in heaven would not give you an impossible task. He will probably help you."

"Well, I don't feel very well when my leaves are limp. Maybe I should give it a try," said the baby oak.

So he perked up. And God did send rain to the little oak when it needed it, and He did send the strengthening and uplifting rays from the Sun. And the little oak grew all summer. It was, in fact, so busy growing, that it had little time to worry about whether or not it would get as big as the big oak.

Fall came, and the little oak's leaves began to fall off. The little oak felt very sad about this.

"I worked so hard to grow all those leaves," it said. "How can I ever get anywhere if that which I have achieved is taken away from me?"

"Don't worry," said the Nature Spirits. "You will not lose anything that is essential to your progress."

The little oak tree then went to sleep and slept all winter. In the spring when it awoke and looked around itself, it noticed an oak tree much smaller than itself which had just recently poked its head through the soil for the first time.

"Look how much bigger I am than that baby," said the little oak tree. "It is the one who needs to work hard at growing, not me."

So again it stopped making an effort to grow and let its new set of leaves, which were just coming out, to droop and hang limply.

"But look at the great big oak," said the Nature Spirits. "You must not be satisfied until you are as big as it is,

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The Path of Endeavor

Felicia Boyd

This article is concerned with The Rosicrucian Fellowship, its members, and the Teachings as given to Max Heindel. These subjects are worthy of examination and of a great interest to any Student, Probationer, or person drawn to the Western Wisdom Teachings.

The question is often asked: "Are the Elder Brothers really behind the Rosicrucian Fellowship?" Max Heindel answers this question by saying: "The Teacher in the West is the closest friend and advisor of the pupil, for he follows the example of the Christ Who said to His disciples: 'This is my Commandment, that ye love one another as I have loved you. Ye are my Friends.'" He goes on to tell us: "The Rosicrucian Fellowship is not backed by these teachers or inspired by them; they gave certain teachings to the writer on the condition that he should spread them to the best of his ability, and announced *their* readiness to help *others* who would qualify for instruction. Students of these teachings have banded together for the benefit of associated study, but there is no hard and fast organization, nor is it intended to form one, but to let people obtain these teachings anywhere they please. We prefer that they should remain in their churches." (*Questions and Answers*, Vol. 1)

Some time thereafter, Mr. Heindel established International Headquarters in Oceanside, California, explaining in letters to his students that this was necessary in order to organize the healing work and to build an Ecclesia where in some future time the Panacea might be created.

The Rosicrucian Fellowship as an organization — that is, as a legal establishment in the state of California — obviously cannot be backed literally by

the Elder Brothers and the Order of the Rose Cross. This Order is above and beyond all man-made laws. Anything that exists as a legal setup is backed only by the constitution and government, the legal codes and statutes of the state in which it exists.

We must distinguish therefore, between the legal entity called The Rosicrucian Fellowship, which is the material organization, and the Preparatory School, which is the inner or spiritual core for which the Fellowship exists as a point of dissemination for the Western Wisdom Teachings. Every student, no matter where his place of residence, who aligns himself with the Preparatory Mystery School by taking the obligation of Probationer does receive the full attention of one of the Teachers associated with the Order. As the Probationers make an earnest and sincere effort to live the life, devoting time and energy to kind and helpful acts of service and turning the mind to positive spiritual thoughts in all daily experiences, the outer organization also must necessarily flourish. Indeed, Max Heindel has said that it is precisely in this way that the Fellowship grows through the lives of its striving members.

If the Teachers were to back an organization, then any student who associated himself with that organization would automatically be forced into lines of thought and endeavor, perhaps against his own will. We know that the Students and Probationers are free, even when they have associated themselves with the Fellowship organization, and the only obligation the Probationer has made is to His Higher Self.

If we keep in mind the great importance attached to the freedom of the individual in the Rosicrucian School, the Western

Mystery School, many points of controversy are resolved concerning the way of life in these Teachings. Individual freedom and self-reliance are the Student's necessary tools for spiritual development. The Probationer made his initial contact with the Teacher through his obligation promising to remain true to the promptings of his Higher Self.

For this reason, we can clearly see that the Brothers are *not* behind the Fellowship as an organization as such, but they *are* behind every aspiring individual who petitions for help in living the life that ultimately leads to Initiation. Some students and Probationers do not make the effort seriously to live up to the goals and aspirations of the Teachings, although they go through the motions of sending in their cards or reports. Simply being a member of the Fellowship does not automatically attune one to the Order of the Rose Cross. If the members of the Fellowship are insincere in their efforts, simply enjoying the fruits of esoteric knowledge and putting little or no effort into living the life, they *do not* have the backing of the Teacher. Such members need not flatter themselves that they are *in* simply because they retain their membership in the physical organization. The responsibilities of operating the Fellowship should be carried out in a manner consonant with the strivings and ideals of the Higher Self or Spirit and should prompt every decision and deed. The primary work of the Fellowship is the dissemination of the Western Wisdom Teachings and the work of Healing. The core of the Inner Order belongs to its dedicated members.

Self-reliance

The student is repeatedly urged to learn to stand alone — to be spiritually and physically self-reliant. We must learn to crawl before we can walk and walk before we can run, and we must learn to do all of this alone as no one else can do it for us. Mr. Heindel tells us: "The Teacher said it is part of our work to work out

our own lines of endeavor, both as individuals and as an association. We are to learn the lesson of working for a common purpose, without leadership, each one prompted alike by the spirit of Love from within to strive for the physical, moral, and spiritual uplift of all mankind in the stature of Christ, the Lord and Light of the world." He also tells us: "liberty is the most precious heritage of the human soul. Hence the Elder Brothers will not accept a pupil who is not free from all other bonds, and they make sure that the student does not obligate himself to even them or anyone else. They educate him to stand upon his own feet without leaning on them or anyone else. For the higher we attain the greater would be the disaster of a fall. Only as we cultivate equipoise and self-reliance coupled with zeal of devotion are we fitted to go on alone. 'If thou art the Christ help thyself' is flung at the candidate undergoing testing when he groans under the trials."

It is important to understand that the Rosicrucian Fellowship student is not under obedience to certain rituals and authoritative persons, as are individuals in monastic life and most of the oriental cults. The Elder Brothers neither fear nor condemn intellectual freedom or freedom of action, the result of which is a myriad of different ideas and opinions among the students. These differences, which often escalate into personal conflicts, can be the groundwork for a deeper understanding of our brothers and the opportunity to further soul growth by use of balance and Christian love.

The Elder Brothers left Max Heindel to hew out his own method for solving the problems of publishing and putting together the *Cosmo-Conception* after he had received the basic information embodied in this work. From this we must conclude that the individual students connected with the Fellowship must carry the work forward according to their own best judgment. Later on, we are told, as the Aquarian Age approaches, a Teacher will appear publicly to give the Work a new impetus.

Meanwhile, in the approximately 600 years which lie before us and the formal ushering in of the Aquarian Age, the preparatory work of the Order of the Rose Cross must go forward along the lines of the Philosophical Teachings.

Initiation

As a preparatory school student, the individual is learning to prepare himself as a candidate for Initiation after which he will function on the inner planes as a Lay Brother or Sister. The self-reliance the student has gained enables him to function and enter the invisible realms without fear. He is thus able to serve humanity both as a conscious co-worker with the Order and as a visible helper on the Earth plane. To live the life Mr. Heindel speaks of, the student must dedicate his life anew each day, endeavoring to think, speak, and move in the light and love of the spirit Within, which is closer than hands and feet.

The Teachings are an outline for spiritual endeavor and an in-depth study of the functions and purpose of life on Earth. As Mr. Heindel has told us, however, they are not the last and final setting forth of universal wisdom. Thus the student as a free agent has the liberty to ask questions, challenge, or even rebel, for the Elder Brothers would not want to see us unquestioningly obedient and docile. The student is free to make his own decisions concerning the validity of esoteric interpretations and to balance the scales in his own personal life. Thus he learns in a remarkable way to develop faculties of self-dependence and rapport with the Spirit in his own being. In the Temple Service we read: "Look not every man on his own things, but also on the things of others." This encourages the student to take note of and an interest in the worthwhile things that society offers. It encourages him to deem service in any project or group worthy of a particular effort. It encourages him to have an interest in new and therapeutical methods of health and healing.

It encourages him to regard government affairs and the various Christian religions, to be concerned with cultural matters, and always to use discrimination and esoteric knowledge to build on the good he finds in *the things of others*. All mankind truly is linked together by a cosmic chain of divinity.

* * *

HOW THE OAK TREE GREW

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and even then you must not be satisfied. Even it has growing to do."

And so the little oak continued to grow, summer after summer. And it did become tall so that it could see far and wide over the country side. And the little oak did become big and strong, and did gain the ability to produce many acorns itself and to shade and protect many smaller plants and animals under its broad and sturdy branches.

* * *

ATLANTIS—OUR MOTHERLAND

(Continued from page 207)

of life as we move onward to the higher levels. As reborn Atlanteans, we have in many ways a great heritage to reclaim and use in our own progression, in building a greater and finer world.

* * *

THE SOUL

(Continued from page 203)

part evolving along its own lines toward a definite end — separately, yet together. The Divine Spirit then will wear the shining garment which embodies the composite essences of mind and soul experience. The original Spark, the Virgin Spirit, will then burn brightly as a flame, a flame which will *know* the where, the why, and the how of its existence.

Hints to Rosicrucian Students

A Student

When occult development is to take place, there is a work to be done on the vital body which is particularly and peculiarly acted upon by the repetition of spiritual truths. In order to do this work intelligently, the student must endeavor right at the beginning to find his place in the world and understand his relation to God and his fellow men.

In the Rosicrucian Philosophy, we are told that man is a differentiated part of God, containing all the potentialities of the Divine Father, including the true original creative process called Epigenesis, which gives him the freedom to generate new causes; that the mind is the most important instrument possessed by the Spirit, its special instrument in the work of creation and the focusing point by means of which the Ego becomes aware of the material universe; also that he can know nothing of the outside world except through the medium of the brain which it is his work to perfect. As a man thinks, he not only deepens but also increases the convolutions of the brain which are the avenues through which the phenomenon of thought manifests.

The student must realize that every thought, feeling, and emotion is imprinted upon the negative atoms of the reflecting ether of the vital body, this record constituting that which is generally spoken of as the subconscious mind. If one desires to attain, he must cease from all destructive criticism and refuse to enter into negative conversation.

When the student performs the exercises of Retrospection and Concentration regularly, especially if he accompanies them by pure living, pure food, and helpfulness to others, the atoms of all his vehicles begin to change. This change is felt

particularly in the physical brain, for it is the instrument of the mind. The rate of vibration of the cells of the brain is increased, and concentration may temporarily become a little difficult. This is nothing to be anxious about. If the student persists in working along these lines, an adjustment will take place and the difficulty will disappear. Therefore, do not become discouraged nor worry, but persist in the course you have set for yourself.

We are told in the Rosicrucian Fellowship Philosophy that the Bible was given to the Western World by the Recording Angels who are above mistakes, and if we seek the light we shall find it there. When we have problems to solve, if we meditate upon the fourteenth and fifteenth chapters of St. John with the object of receiving spiritual understanding in regard to the purpose of life, we can raise our vibrations and become more receptive to the spiritual forces. All Christ Jesus' promises are conditional. They hold true only if we love and serve one another.

Every occult student must learn the law of prosperity as taught by the Western Wisdom Teaching, which is the same as taught by Christ Jesus. "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." This, like all of Christ Jesus' teachings, was strictly scientific. Money is a medium of exchange for the thing we desire. When one is afraid of losing his money and constantly thinking of how he can attract more, he is generating thought forms of fear in the three lower regions of the Desire World, which will attract thoughts of a like nature. These will coalesce and finally manifest in undesirable circumstances.

On the other hand, the person who thinks along lines of altruism is generating thought forms in the three higher regions of the Desire World, where the force of attraction, which is the law of love, holds sway, and when one is generating thoughts of love and generosity, nothing but good can come to him. The law of the universe is that we can receive from it only as much as we give to it. In order to receive from above, one must keep his channel clear by giving to others. If one gives nothing, his line of supply becomes choked and sooner or later he will cease to receive. Then hardship and lack ensue, which may be attributed to misfortune or bad luck, but in reality is the direct result of the person not giving, and of holding onto things for self alone. Thus it is truly said that we keep only what we give.

From all this it is easy to see that even from a selfish standpoint, if from no other, we cannot with impunity neglect giving. Many persons do not know the existence of this law, and through non-compliance with it are ignorantly handicapping themselves in the struggle of evolution.

If we have not the spirit of love, it can be cultivated by prayer. One of the most constant of the legitimate prayers for self should be: "O God, increase my love for Thee, so that I may serve Thee better from day to day. Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer!"

These instructions, if followed, will help the aspirant wonderfully in his progress and enable him to walk in paths of peace and understanding of life and its purpose.

* * *

"Joyously I pour myself forth in fresh and high exertions; I guard the empire of the mind as nobler than the empire of the world."

—Channing

The Little Pine Tree

My husband and I were vacationing in Sequoia Park, where the lovely mountains and huge redwood trees are. We were walking along on the pure white snow, with the air so very crisp, when we came upon ten young boys, ages ranging from eight to ten, sleigh riding down a good-sized hill, just having a wonderful time.

Suddenly one of the boys stopped his sled about half way down the hill to see what could be done for a little pine tree, no higher than a foot, which all the boys with their sleds were running over every time they came down the hill. The little tree would bounce back, a little bit more ragged-looking each time. The boy said to the little tree, "Ouch, I bet that hurt you a bit. Let's see what I can do for you."

He took the little tree in his hands and straightened it up again, as it was leaning to one side. He fixed the dirt around it lovingly, and was telling the little tree how sorry he was, and that he was going to tell his friends to find another hill to ride their sleds on.

Then a sled was on its way down the hill, ready to go over the little tree again. But the boy stood right over it, guarding the little tree. One by one all the boys and their sleds gathered around the little tree to see what was happening. The boy told his friends what they were doing to the little tree.

One of the boys laughed and said, "So what, its only a tree. There are plenty of them around." The first boy said, "Yes, but its alive like you and me and there are plenty of us around too."

Then the boys took their sleds and went riding elsewhere. When they had all left, we looked at the little tree and I was almost sure it was saying, "Thank you for being so kind to me."

—Hildegard Bruhn

MAX HEINDEL'S MESSAGE

How Are the "Dead" Clothed?



A student much interested in life-after-death conditions has asked for light on the following subjects: How the so-called dead appear as to outer apparel, how they are clad, if their thought molds the ethereal matter into garments or anything they desire to form, and whether the desire body takes the shape of the dense body immediately after the silver cord is severed.

Yes, it is possible for the so-called dead to form by their thoughts any article of clothing they desire. They usually think of themselves as being clothed in the conventional garb of the country in which they lived prior to their passing into the Desire World and therefore they appear so clothed without any particular effort of thought. But when they desire to obtain something new, or an unusual article of clothing, naturally they have to use their will-power to bring it into existence. Such an article of clothing will last as long as the person thinks of himself as wearing it.

But this amenability of the desire stuff to the molding power of thought is also used in other directions. Generally speaking, when a person leaves the present world in consequence of an accident, he thinks of himself as being disfigured by that accident in a certain manner, perhaps minus a leg or arm or with a hole in the head. This would not inconvenience him at all; he can move about there, of course, just as easily without arms or legs, but it just shows the tendency of his thought to shape his desire body. At the beginning of the war (W.W. 1) when such great numbers passed over into the Desire World with lesions of the most horrible nature, the Elder Brothers and their pupils taught these

people that merely holding the thought that they were sound of limb and body would cause them to be healed at once of their disfiguring lesions. This, of course, they immediately did, and now all newcomers, when they are able to understand matters over there, are at once healed of their wounds and amputations in that way, so that to look at them nobody would think they had passed over in consequence of an accident in the physical world.

This knowledge became so general that the people who have passed over since the war have availed themselves of this power to mold the desire stuff by the action of thought. They want to change their bodily appearance, so that perhaps those who are very corpulent will appear slim and those who are very thin will appear as if they had more flesh. This change or transformation is not permanently successful, however, on account of the nature of the archetype. It appears that the extra flesh put on a thin person or the quantity taken off one who is corpulent does not stay on or off permanently, but after a while the man who was originally thin becomes more slender and returns to his original stature, while the person who tries to take off flesh finds himself putting it on by degrees and then has to go through the process anew. It is the same with people who attempt to mold their features and change them to an appearance that suits them better than their own original ones. In these respects, changes affecting the features are more impermanent,

probably because the facial expression there as here is an indication of the nature of the soul. Therefore, whatever is sham is quickly dispersed by the habitual thought of the person.

With regard to the second part of the subject, we may say that during physical life the desire body is shaped more or less like an ovoid cloud surrounding the dense body, and that as soon as the person gains consciousness in the Desire World and begins to think of himself as having the shape of the dense body, the desire body begins to assume that form. This transformation is facilitated by the fact that the soul body, composed of the two upper ethers, the light ether and the reflecting ether, is still with the man, the Ego.

To put it more clearly and bring in a helpful comparison, we may remember that at the time when the Ego is coming down to rebirth, the two lower ethers gathered around the seed atom of the vital body are molded into a matrix by the Lords of Destiny — the Recording Angels and their agents — and this matrix is placed in the womb of the mother where the physical particles are embedded in it so that they gradually form the body of the child which is then born. At that time the child has no soul body. Whatever there may be of the two upper ethers is not assimilated until later in life and is built upon by deeds that are good and true. When this vehicle has reached a certain density, it is possible for the person to function in it as an Invisible Helper. During soul flights, the desire body molds itself readily into this prepared matrix, and when the individual returns to the body, the effort of will whereby he enters the dense body also automatically dissolves that intimate connection between the desire body and the soul body.

However, when later on the life in the physical world has been finished and the two lower ethers discarded with the dense body, the luminous soul body or golden wedding garment still remains

with the higher vehicles and into this matrix the desire body is molded at its birth into the invisible world. So, as the body of the child was made in conformity with the matrix of the two lower ethers before coming to rebirth, the birth into the invisible world which follows death in the physical world is attended by a similar process. The matrix formed of the two higher ethers shapes the desire stuff into the vehicle that is to be used in that world.

But the so-called dead are not the only ones who have the power thus to mold the desire stuff into any shape they please. This property is also shared by all the other denizens of that realm, even down to the elementals, and they very often use this power of transformation to frighten or mislead the newcomer, as many a neophyte has found out to his or her consternation on first entering the Desire World. For these little imps are quick to know when a person is a stranger and not conversant with the nature of things there, and they seem to take a special delight in annoying newcomers by transforming themselves into the most grotesque and terrifying monsters. They may feign a ferocious attack on him, and it seems to give them the keenest delight if they are able to chase him into a corner and make him cringe with fear while they stand gnashing their teeth as if ready to devour him.

But the moment the neophyte learns that in reality there is nothing that can hurt him, that in his finer vehicles he is immune from all danger of being torn to pieces or devoured, and that a quiet laugh at the harmless creatures and a stern command to take themselves off is all that is needed to cause them to turn their attention elsewhere, they soon learn to leave him alone. He then learns to force them to do his will, for in that world all creatures who have not been individualized are compelled to do the bidding of higher intelligence, and man is among

(Continued on page 218)

Studies in the Cosmo-Conception

The Two Paths of Attainment

Q. Do all aspirants in Mystery Schools follow the same method of attainment?

A. As the path of development in all cases depends upon the temperament of the aspirant, there are two paths: the mystic and the intellectual. The mystic is usually devoid of intellectual knowledge; he follows the dictates of his heart and strives to do the will of God as he *feels* it, lifting himself upward without being conscious of any definite goal, and in the end he attains to knowledge.

Q. Do most aspirants prefer the mystic path?

A. In the last few hundred years, since the advent of modern science, a more intellectual humanity has peopled the Earth; the head has completely overruled the heart, materialism has dominated all spiritual impulse, and the majority of thinking people do not believe anything they cannot touch, taste, or handle. Therefore, it is necessary that appeal should be made to their intellect in order that the heart may be allowed to believe what the intellect has sanctioned.

Q. How do the Rosicrucian Teachings meet this need?

A. As a response to this demand, the Rosicrucian Mystery Teachings aim to correlate scientific facts to spiritual verities.

Q. Are these teachings available to anyone?

A. In the past they have been kept secret from all but a few Initiates and even today they are among the most mysterious and secret in the Western World. All so-called "discoveries" of the past which have professed to reveal the Rosicrucian secrets have been fraudulent or the result of treachery upon the part of some outsider who may, accidentally

or otherwise, have overheard fragments of conversation, unintelligible to all but those who have the key.

Q. Cannot an Initiate disclose his knowledge to a friend?

A. It is possible to live under the same roof and on terms of the closest intimacy with an Initiate of any school, yet his secret will always remain hidden in his breast until the friend has reached the point where he can become a Brother Initiate. The revealing of secrets does not depend upon the will of the Initiate, but upon the qualifications of the aspirant.

Q. Are Mystery Orders formed along similar lines?

A. Like all other Mystery Orders, the Order of Rosicrucians is formed on cosmic lines; if we take balls of even size and try how many it will take to cover one and hide it from view, we shall find that it will require 12 to conceal a thirteenth ball. The ultimate division of physical matter, the true atom, found in interplanetary space, is thus grouped in twelve around one.

Q. Are there other significant groupings of 12 and 1?

A. The twelve signs of the zodiac enveloping our solar system, the twelve semi-tones of the musical scale comprising the octave, the twelve Apostles who clustered around the Christ, etc., are other examples of this grouping of 12 and 1. The Rosicrucian Order is therefore also composed of twelve Brothers and a thirteenth.

Ref. *Cosmo*, pp. 520-22



WESTERN WISDOM BIBLE STUDY

Love Thy Neighbor as Thyself

“**A**nd the second is like unto it: Thou shalt love thy neighbor as thyself.”

This Commandment, when mentioned in the Gospels, is always found in conjunction with the eleventh Commandment: “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might.” These two Commandments have a joint mission, just as do the two parts of the body which they represent -- the ankles and the feet.

The ankles and feet are not in themselves necessary to the life of the body; neither is the virtue of love as expressed in the New Testament Commandments essential to the natural life of the body. The ankles and feet, however, are indispensable to the functions of the god-man; so, also, is the virtue of active love indispensable to the divine in man.

The work of ankles and feet depends entirely upon individual, conscious volition; it is not automatic. Neither is the virtue of love spontaneous and inborn; it is something set apart to be exercised with all our heart, soul, mind, and might. No one can teach a child to walk; it must walk by itself, falling as it learns. No one can teach us to love; this also is a self-taught virtue. We can encourage a child to walk and can encourage each other in learning and expressing love. Pisces is the sign of the feet. Pisces is also the sign of experience, as the result of which we learn to use and practice love on our neighbors. Pisces is the testing ground of the virtue of love -- a virtue we accumulated in Aquarius.

Our worldliness, our affiliation with the present scientific, affluent age -- our “rich young man” of the New Testament -- presents us with a considerable test. Consider

what the rich young man was up against: In spite of all his efforts, he believed he was not gaining eternal life. Christ Jesus said: Sell thy many riches; give all to the poor who yet have need of them and follow me for love. The young man, aghast, answered: You mean I must give up all? I must give up all my beautiful possessions and follow thee like a beggar. I must forget all I have learned from books and teachers and depend on words which God may or may not put on my lips in times of need? Do you really expect me to be fed by your words and be satisfied with the crumbs from your table when all my life I have known abundance? Do I have to leave the comfort and inspiration of those I love? Do I have to leave behind my full storehouses and know no more the fruits of my labors? Must I forget the peace of my harmonious life and take to the uncertainty of the open road? Must I forget that mine, too, is the voice of the master, respected and obeyed? Will I know no more the thrill of achievement or the strength of fearlessness in the presence of enemies? All this I must leave and follow thee for love? I cannot do it.

Too many of us today are still “rich young men,” unwilling or unable to let go of the things of this world and follow Him, for love.

Perhaps the hardest test of love was given to Peter, whom Christ Jesus three times asked, “Lovest thou me?” Each time Peter answered in the affirmative, Christ Jesus admonished, “Feed my sheep.” This means: Teach your brothers to love the Path, too; teach them that truth must be enveloped by the heart -- that truth is love. Bring your neighbor to me that he might dwell in me, and I in him.

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Paris, 5e — 13 Rue Pascal

HOLLAND

The Hague — Sadestraat 12

SRILANKA

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The kind of love that Christ Jesus taught is the spontaneous fulfilling of the law, because this quality of love stills the will and makes us long only to *share*. As we are told: "Bless them that curse you. Do good to them that despitefully use you." "Love one another, even as I have loved you."

In this piscean Commandment, Christ Jesus asked us to love our neighbors -- our fellowmen -- as He loved us, yet even this is little compared to what He did in ministering to us. When He sent out the 70 to preach the Gospel and heal the sick, He said: Take no purse or wallet, no shoes, nor change of raiment; salute no man. In other words, release all possessions -- material, mental, personal, and emotional.

Christian victory is achieved when His love shines in our hearts and His power is made manifest through our deeds of service, for our neighbors.

* * *

HOW ARE THE "DEAD" CLOTHED?

(Continued from page 215)

them.

Thus a man may take an elemental and form it into any shape he desires and use it to do his bidding. The being thus created with his life and will-power and given a certain mission to do will faithfully obey his orders. According to the intensity which he puts into that work, the thing will last for a longer or a shorter time. In this manner many so-called spooks have been created and given a mission lasting for centuries after the Ego who originally started the spell has gone into the higher Heaven World. That is probably the origin of the white lady who warns the Hohenzollerns of impending death. She and kindred apparitions which have given rise to so much speculation have been created by the superlative intensity of the desire of a human being. This desire has been launched into the Desire World under particularly painful or distressing circumstances which have wrought the required magic spell, unknown to the person who generated it.



ASTROLOGY

Saturn's Command: "Thou Must Fulfill"

Elman Bacher

This material is offered to all astrological students in the hope that it will serve to clarify the purposes and mundane significance of the vibrations of Saturn. It is of vital importance that all astrologers be able to present to those they assist a constructive picture of why and for what this planet is as it is in any given horoscope.

Obstruction, crystallization, disappointment, poverty, frustration, and the like are the only terms by which some students identify the vibration of Saturn. We inquire: "How can such terms be used to calm the quivering nerves of the apprehensive client?" If the horoscope pattern is to be studied for solutions to problems, each planetary vibration must be approached from the standpoint of its significance in the solar spectrum and its importance in the evolution of the Ego. To the degree that we can philosophically understand why a planet is as it is in the chart under consideration, we are, mentally and psychologically, so much better able to deal with the problems and conditions represented.

Saturn is the symbol of the physical plane, through which all agencies of mind,

emotion, and Spirit manifest for evolutionary purposes. It is the vibration of objectification and manifestation. Its position in the horoscope shows where the expression of Spirit is most heavily condensed. It is the point of greatest responsibility, the area of unfulfillment in the past, therefore the area of greatest spiritual effort in this incarnation. (This last phrase explains the exaltation of Mars — energy — in Capricorn, the sign of Saturn's rulership. Venus, as beauty, is the principle of perfected manifestation, and Saturn is exalted in Libra, sign of Venus' rulership.) Saturn, the outpost of mundane vibrations, sets the boundaries for every experience and every cycle of experience. Therefore, the great command of Saturn is: "thou must fulfill!"

Fear is one of the words most frequently used to indicate one of Saturn's principal qualities in negative expression. Fear is our reaction to any threat to our sense of security or well-being. That which is spiritually unfulfilled represents insecurity on the inner planes. So Saturn, afflicting, is the indicator of that which the Ego, or Higher Self, recognizes as being the most incomplete or the most lacking in fulfilled expression.

Assisting a client to approach his aspects without fear is one of the principal duties of the astro-analyst. When Saturn aspects are interpreted to represent *needs for fulfillment*, an appeal can be made to the person's sense of integrity, self-respect, strength, courage, and competence. Assist him to feel capable of handling his situations so that his attitude is constructive. Study his chart carefully so that you can find soul-agencies by which the needed fulfillments can be most successfully realized. A good Mars indicates courage and the ability to work hard; a good Moon gives the protective impulse; Jupiter denotes benevolence and abundance; Neptune represents faith and inspiration, etc. Also, the long-range viewpoint is particularly applicable to presenting the solution for Saturn problems. Patience is one of the keywords for a good Saturn, and patience, as a quality, is required to fulfill Saturn aspects, whatever their nature. When a person uses the virtues of Saturn, he tackles the problem at its roots. To the degree that Saturn comes to represent, in the person's mind, certain constructive qualities within, does Saturn cease to be misunderstood as a burden or a frustration.

Saturn never indicates a complete denial of every phase of its position, as some students are inclined to think. Its position in any house shows conclusively that fulfillment, therefore experience in some form, is of utmost importance. There are as many avenues of experience in each house as there are meanings of the house. If Saturn implies a denial in some form, it automatically indicates that fulfillment of that house must be made in some other form.

To think that Saturn frustrates expression of the house of its occupancy or rulership is a miscomprehension of the purpose of its vibration. It indicates that unfulfillment must be overcome by experience. The frustrating effect of Saturn is shown by the conjunctions, squares, and oppositions that it makes to other planets. It is the *other planet* that must contribute

to Saturn's work. The person, in this incarnation, is compelled by his spiritual necessities to direct the energies of the other planet from expression in its own house to the house occupied by Saturn. Hence, Saturn has been termed the "whiplash of fate," the "heavy hand of karma," etc. Since there are many types of Saturn's patterns, the "whiplash" effect is shown in varying degrees by different types of aspects. It is important to study the chart carefully from this standpoint in order to understand to what degree the person, spiritually and psychologically, is "earth-bound."

First, the most earth-bound of all, the conjunction of Saturn with one of the dynamic planets (Mars, Sun, Jupiter, and Uranus), with no alleviating sextiles or trines: In this instance, a planet which is outgoing in expression is compelled to forsake the house of its rulership and express itself in terms of Saturn's requirements, for fulfillment of the conditions of its house position and house rulership. Thus, the dynamic planet is enslaved, "in bondage to earth."

Second, a dynamic planet squared or opposed by Saturn, with no alleviating aspects: This type of frustration allows much more leeway for the afflicted planet to express itself than the first instance because it does have, by influence of house rulership and house occupancy, "room to breathe." Because no other planetary contacts are enjoyed by the dynamic planet, in this case, its expression has to be made in terms of constructive Saturn qualities in order that its own negative expressions may be avoided. This vibration blending does, then, give the planet scope for expression in its own house, and its house of rulership, if otherwise unoccupied, is also activated. The requirements of Saturn's house of occupancy are fulfilled much more satisfactorily and constructively to the degree that the constructive qualities of the dynamic planet are poured into Saturn's house. This process on the inner planes corresponds to the re-directing of water from its original

or natural flow into the field by irrigating channels. The dynamic energies of the planet are as life-giving water to Saturn-Earth. Until this process is done consciously by positive transmutation, the person will be compelled by his spiritual necessities to do so unconsciously, and the result will be the suffering we call frustration. On the inner planes, Saturn has the first and last word. Progress in the larger sense cannot be made until Saturn's needs are fulfilled and its expression perfected.

Third, a dynamic planet, with one sextile, squared by Saturn which has no other aspects: In this instance, the dynamic planet has alchemical assistance from the planet that it sextiles, but Saturn, having no other expressions, acts as a vampire, sustaining itself on the life blood of the dynamic planet. Because the alleviating aspect is a sextile, not a trine, this aspect seems to indicate a chronic or life-long condition. If it is not worked on and worked with, it is easy to perceive the possibility that in the next incarnation Saturn will also afflict the sextiling planet as well as the one it now afflicts — a heavy burden!

Fourth, a dynamic planet squared by Saturn but having one trine: This repeats, to a degree, example three, with the qualification that the trine promises much more in favor of the Saturn-squared planet. This example may indicate also a lifelong condition, but the dynamic planet will have much more capacity for self-expression, and compensating factors for the Saturn square can be utilized for greater happiness and well-being. The person or persons represented by Saturn will be the agencies of restraint and responsibility, but the persons who tie in with the trine aspect will be those who compensate for the deficiencies induced by the Saturn fulfillments. In every one of these Saturn patterns, the development of the constructive qualities of Saturn is the purpose of the aspects.

Fifth, Saturn conjunct or afflicting one of the negative planets (Moon, Venus,

Neptune, or neutral Mercury): Saturn, as Earth, is itself negative or feminine. However, its function, being gravitational, does imply action or process. (Capricorn, its sign of rulership, is cardinal, and so is Libra, its sign of exaltation.) In this type of Saturn affliction, the other planet — particularly Mercury, Venus, or Neptune — needs the dynamic stimulus of another planet to energize its expression, or serious crystallization can result. Even a semi-sextile to the afflicted planet must be considered of value in this case, as it does indicate a start, a reaching-out for the afflicted planet.

Saturn gives us the clearest picture of our identity with experience on the physical plane, and thus serves as a measuring rod of our progress on the particular cycle of manifestation we are now on. Let us consider examples of Saturn as cycle-development-indicator.

Saturn unaspected: The start of a new cycle of earth experience; there is little ballast in the nature, except if Capricorn is rising or Saturn is in the first house; scope of expression is indicated by planets in Capricorn or planets in the house ruled by Saturn. If the latter conditions are shown in the chart, the promise of a well-aspected Saturn is indicated for future incarnations if the house of Saturn's occupancy and dispositive influence are expressed in terms of saturnian virtues and constructive qualities.

Saturn with one semi-sextile: A start on the path; contact has been made with the chart through direct expression with one planet; the birth of an alchemical agency through the planet aspected.

Saturn with one sextile: A member, in good standing, of the family of planets; an effective channel for transmutation; agency of restraint if the aspected planet is dynamic and otherwise unafflicted; promise of future trine.

Saturn with one square: treated, in part, in the earlier part of this article; a vampire, drawing energy from the planet aspected; need to express two-fold constructive

qualities through house of occupancy; this condition of Saturn can indicate a blessing in disguise, though felt as a frustration, if the chart contains many cardinal and/or mutable afflictions — in which case the fulfillment requirements of Saturn would serve to give focus and point to energies that would otherwise be disordered and incoherent. The person who possesses this kind of set-up will redeem the aspect, and himself, if he lovingly, willingly, and courageously accepts the opportunities to work and live with his Saturn, not against it in conflict.

Saturn with one trine: the planet aspected has been productively and harmoniously integrated with Earth; through Saturn's house, wisdom has been developed and knowledge can be beneficially expressed to others; older and more mature people benefit the person through the house of Saturn's occupancy — they serve to stimulate that which he has already built into his pattern; a reliable counteractive to escape tendencies; a trine from Saturn to any planet is a point of maturity for the planet itself; Saturn, in this case, is a most effective antagonist for the squares and opposition of the planet so aspected; a trine aspect of Saturn is a flowering of the saturnian virtues.

Saturn with one opposition: a frictional aspect that draws the energies of the planet aspected into the opposite side of the chart; a polarizing through responsibility and fulfillment needs; an exchange of currents is indicated by this pattern — each planet needs the virtues of the other for mutual fulfillments and the establishment of balance on the inner planes.

Saturn afflicted with various aspects: a varied development of saturnian qualities, representing different stages of growth that has gone on for a long time. The person with this pattern is well along on the cycle, much has been learned, much is yet to be learned; integration with Earth has been made in many different degrees and many types of Saturn experience are indicated for this incarnation; the qualities

of the planets which receive the trines and sextiles from Saturn can be utilized, alchemically, to harmonize the afflicted planets. The person so represented is, in relation to this cycle, an old soul — give careful analysis and consideration to his trines in order to gauge his ability to transmute the squares.

Saturn unafflicted: Saturn identified with other planets through sextiles and trines is indicative of great development and soul power. It serves as a counteractive to evil second only in scope to Sun trine Moon; it is a panacea for any frictional aspect in the horoscope and the saturnian virtues can be used as aides to any psychological problem indicated by other planets; if cadent in a chart containing many frictional aspects in cardinal signs and houses, its power may remain dormant during the early years of life, but since it promises much of value in the life of the person, it will, sooner or later, be activated into full expression; progressed Sun or Mars square or opposition natal unafflicted Saturn may indicate the period of activation — the energies of the dynamic planetary thrust can awaken Saturn to its objectification. A person with such a Saturn should not ignore any responsibility that comes to him — he has the power to fulfill it and he must utilize it to direct and give scope to his other planetary conditions. The person with unafflicted Saturn is blessed with the assistance of those in authority, and those who are advanced on his particular paths of life expression. They are truly his brothers in Spirit, since both he and they have distilled Wisdom from their response to Saturn's command: "Thou must fulfill!"

* * *

Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.

—*St. Bernard*



The Children of Taurus, 1977

Birthdays: April 20 to May 20

SYMBOL — The bull.

QUALITY — Fixed; or consciousness directed steadily and consistently toward establishing a stable center.

ELEMENT — Earth; or consciousness relating to tangible, outward concerns. Among other things, the earth element corresponds to solids, the dense body, the threefold body (dense, vital, and desire bodies), and the physical world.

ESSENTIAL NATURE — Tranquil.

PHYSICAL ANALOGY — Fertile earth or soil.

RULING PLANET — Venus is the ruling planet of Taurus because it is able to express its function easily and freely when placed in Taurus. Venus represents the need to express love and affection, experience peace, harmony, and beauty, and strive for moral upliftment and aesthetic refinement.

CORRESPONDING HOUSE — The 2nd house corresponds to Taurus, and represents the desire for a sense of assurance in the outer world.

SYNTHESIS — By combining the preceding factors we see that Venus in Taurus and in the 2nd house represents the need

consistently and steadily to express love and affection, experience peace, harmony, and beauty, and strive for moral upliftment and aesthetic refinement, in a tangible, outward, and tranquil manner, through the desire for a sense of assurance in the outer world.

ESOTERIC ANATOMY — Taurus is one representation of the desire body.

EXOTERIC ANATOMY — Specific: base of skull and brain, cerebellum, pons varolii, medulla oblongata, lower jaw, tongue, palate, throat, pharynx, larynx, tonsils, adenoids, ears, eustachian tubes, cervical vertebrae and nerves, salivary glands, thyroid gland, and parathyroid glands. General: veins and cellulose.

PHYSIOLOGY — Venus, the ruler of Taurus, governs the physiological processes involved in taste, smell; carbohydrate metabolism (along with Mercury); filtration of waste products on the cellular and organic levels; production (along with the Moon) of female hormones; production of insulin; circulation of blood in the veins; and functioning of the thymus gland.

TABERNACLE in the WILDERNESS — Taurus represents the Altar of Burnt Offerings, which stood just inside the Eastern Gate. This Altar symbolizes

the sacrifice of our selfish desires so that the need for spiritual progress may be realized. Our desires for personal ease and comfort, and for personal gain and power, must give way to the desire to participate in a larger plan which sees beyond the present moment and beyond the personality. This sacrifice will provide the fuel to feed our spiritual aspirations.

GREEK MYTHOLOGY — Descriptive of Venus in Greek mythology are the goddesses Aphrodite, Hera, and Eros. Aphrodite is the goddess of love, Hera is the goddess of marriage, (reflecting Venus' rulership of Libra) and Eros, corresponding to Cupid in Roman mythology, is the attendant of Aphrodite.

Eros represents the force of attraction and cohesion between and among people. **COSMIC CHRISTIANITY** — On His ascent toward the heaven worlds, the Christ passes through the Desire World, and at this time of year He endeavors to purify the conditions prevailing there. Thus, He helps to dispel the miasma of selfishness and other negative astral forces and makes it possible for us to gather purer material for the building of our desire bodies. This hastens the day when we shall be able to conquer our lower nature and loosen its hold upon the Spirit. In this springtime of the year we are more inspired to seek for the beautiful, and all that lifts and ennobles the life of the Soul.

The main focal points of outer personality, Ascendent, and Moon, have the normal number of variations, but this year's Taurus children have many inner character influences in common. All solar month: Mercury in Taurus squares Saturn and opposes Uranus; Venus in Aries trines Saturn, opposes Pluto and, all but two days, sextiles Jupiter. Mercury and Sun in Taurus influence slow and thorough mentality, giving most weight to the pragmatic rather than to speculation. These children have a natural talent for cultivating diplomacy, and a pleasant voice.

Saturn in Leo square Mercury gives pride in work and mental powers, rein-

forcing the tendency to thoroughness and concentration, but also bespeaking fears, especially before an audience. Mercury opposite Uranus gives quick insight into character which, added to Saturn's protective skepticism, makes these individuals seldom fooled by others. Fixed signs influence the mind to be rigid, resisting change for unusually long periods. Under Saturn and Uranus, these individuals will long hold a fixed mode of thought, then change completely to a seemingly opposite point of view.

April 22—May 7, Sun squares Saturn, opposes Uranus, adding power to the influences centered upon Mercury. After a long conflict between self-interest and spiritual motivation, the life style may change dramatically and unexpectedly. This tee square in fixed signs gives perseverance but also the tendency to polarize thinking, viewing others as eccentric. Strong taurian affections will undergo strong sudden attractions, but over-reserve may disturb the love nature. These children need privacy in childhood and to open up to others later.

LOVE AND SOCIABILITY. Venus in Aries gives enthusiasm, straight-forwardness, and enterprising mentality. Venus trines Saturn all solar month, giving appreciation for order, diplomacy, propriety, and affection. Venus opposition Pluto gives instinct for diplomacy and a magnetic personality which sways others to work for common goals organized by these individuals.

April 20—May 18, Venus sextiles Jupiter in Gemini. Appreciation for travel, literature, law, and science characterize these individuals, whose progressive efforts are largely guided by an understanding of the history of their chosen fields.

May 1—20, Venus conjuncts Mars in Aries. These individuals are direct, sociable, and generally effective salespeople. They may have sweet dispositions at times and be brusque at others. They are ambitious, tireless, and energetic. Mars and Venus in Aries radiate strong magnetic

attraction to the opposite sex and also subject these natives to strong feelings of attraction. Saturn trines Neptune all solar month, picturing capacity for self-control which makes high ideals a living reality. May 6—20, Venus, Neptune, and Saturn make a grand trine in fire signs. The practical, persistent nature of Taurus combined with fire sign energy, idealism, and drive influences interest in social organizations, political reforms, music, art, and home decorating.

INITIATIVE AND ENERGY. April 20—27, Mars in Pisces gives a tendency to let others get the ball rolling before applying oneself. Mars sextile Jupiter gives a questioning, observant mind, and a sympathetic nature. A desire to please all people, coupled with over-optimism, may make it difficult for these individuals to keep promises on time. Otherwise their judgment, based on knowledge and intuition, is astute.

April 28—May 20, Mars in Aries promotes drive, enterprise, abundant energy, and a whole-hearted approach. April 28—May 17, Mars sextile Jupiter emphasizes the ability to make reasonably quick decisions. Taurus Sun and Mercury give an unhurried, methodical approach.

May 3—19, Mars trine Saturn confers potential for reliability, self-control, thoroughness, forethought, initiative, satisfactory relations with superiors, and ability to rise in profession.

May 5—20, Mars opposes Pluto, picturing ability to head large organizations and use people and knowledge to accomplish goals, also energy and almost compulsive ambition. Venus and Mars are conjunct and oppose Pluto, May 5—20, giving a charismatic personality which attracts many people to the causes of these individuals. A strong sex drive needs restraint, helped by Saturn's aspects and the idealism of Neptune's influence.

May 10—20, Mars trines Neptune, conferring high ideals, keen intuition, idealistic motivations, and psychic sensitivity.

May 10—17, Mars conjuncts Venus, opposes Pluto, sextiles Jupiter, and is at the focal point of a grand trine in fire signs: Mars and Venus in Aries, Saturn in Leo, and Neptune in Sagittarius. The so-called possessiveness of Taurus is really an ability to bring together. The large variety of Mars aspects reveals an active and integrated personality; the outer planets denote potential for success in setting trends for significant social changes.

INDIVIDUAL PATTERNS in Sun-Moon combinations. The Sun sign is listed first.

Taurus-Taurus, April 20. Sun, Moon, and Mercury in Taurus give strong will, some inflexibility, social-mindedness, practicality, thoroughness, artistry, and musical talents.

Taurus-Gemini, April 21—23. Moon and Jupiter in Gemini give love of knowledge, flexibility, and communication ability. Naturally curious, these individuals will do well in sales and occupations requiring reading and memory work: law, medicine, publishing.

Taurus-Cancer, April 23—25, suggests ability for financial management, real estate investment, architectural design, or work in domestic supplies. Sensitivity, helpfulness, love of home, family, and good food are prominent.

Taurus-Leo, April 26—27. These good-natured, entertaining, strong-willed people will see themselves at the center of their circle of friends. Romantic feelings will be strong. Two opposites, Saturn and Moon in Leo, may indicate a need for consistency between expressing and expecting affection. Love of family, children, and pets is prominent. Success in financial speculations is indicated.

Taurus-Virgo, April 28—30. These pragmatic individuals seek out intellectual relationships which supply humanitarian, progressive, and intuitive ideas to complement their own more practical analytical minds. Hard working, polite, and helpful, they can be successful managers.

Taurus-Libra, April 30—May 2. Artistic tendencies, love of peace and sociability, and great need for companionship are indicated. Other people will likely be the focal point of a large percentage of these natives' activities. Seemingly, they will know everyone. Eating to compensate for frustrations is something to guard against in childhood and as adults.

Taurus-Scorpio, May 2—4. Sensitive feelings and a warm heart may be masked by a brusque and straight-forward, aggressive manner. These individuals look beneath the exterior and are good judges of character. Intense feelings vie with their rational, practical approach, so that once they start something, no amount of obstacles or logic stop them. Sun square Saturn denotes strong will, ambition, and possible feelings that others are opposing and critical.

Taurus-Sagittarius, May 4—6. These natives see themselves as humanitarians and deep thinkers. Many will seek world travel, sports, large homes, and, some, a gourmet philosophy. Jupiter in Gemini, Moon and Neptune in Sagittarius will give mental vision and an intuitive feel for the future which will aid in research, science, law, and understanding business trends.

Taurus-Capricorn, May 6—8, denotes tenacious, practical, polite, ambitious, and conservative people. They have patience and a slow, methodical approach, but also possible melancholia and pessimism.

Taurus-Aquarius, May 8—10. These individuals will listen to their friends before beginning a project, but once decided upon their course is unchangeable. Basically conservative, they nevertheless may hold some advanced or unusual concepts. Engineering design and other inventive jobs, and community projects, will attract these individuals. The aquarian need for freedom and impersonal relationships conflicts with the taurian desire for close physical union, making it difficult to settle down in marriage. All fixed signs are tenanted, raising the taurus tenacity to great heights but also reinforcing

a tendency to be inflexible and become involved in difficult situations.

Taurus-Pisces, May 11—12, emphasizes love of family, home, optimism, and generosity. Philosophy and religion are based more on unseen realities than on pragmatic concerns. There is an empathy with and a strong desire to help others. Pisces expansiveness may be turned to love of knowledge, both occult and conventional. Taurus love of relaxation and good eating is reinforced. Sensitivity and intuition will attune these individuals to others' desires, making them astute businessmen.

Taurus-Aries, May 13—15. Moon, Venus, and Mars in Aries make Aries characteristics prominent. Taurus' thorough, practical, conservative outlook is modified by Aries vision, enthusiasm, drive, and decisiveness. These individuals will likely think of themselves as quiet and harmonious, but may react quickly and brusquely to challenges or threats to their ambitions.

Taurus-Taurus, May 15—17. Sun, Moon, and Mercury in Taurus emphasize quiet, stable, thorough, often slow, sociable, and kind tendencies. There may be too great an appreciation of material wealth compared to value placed on social relationships. These resolute individuals may have to make a conscious effort to be flexible. They can patiently collect material and coordinate people successfully to build an organization or project.

Taurus-Gemini, May 18—20. These individuals love to collect facts and books. Conversations, study, travel, and sales, are favored. The Taurus influence gives greater depth than is common to often-superficial Gemini, and the speedy Gemini mind is slowed only to make speed consistent with thoroughness. Versatility will lie in being informed in depth about a variety of subjects and possessing the ability to utilize knowledge.





NEWS

COMMENTARY

The Kirlian Secret

Ever since the Soviet process known as Kirlian photography was developed, experts have disagreed on just what accounts for the extraordinary variations in the brilliant auras, or coronas, that it produces on film. The images are created by low-voltage electricity sent through human fingers, flowers or pieces of wood placed on photographic emulsions in a dark room.

Parapsychologists have claimed that the variations are caused by psychic energy, or by a "life force." But skeptical physical scientists have insisted that the differences in the shape and brilliance of the auras are simply a function of the character of the electrical impulse transmitted from the photographed objects to the film. Now, a paper in *Science* magazine suggests how the variance in these impulses is produced.

What the authors of the report found was that the type of picture produced by the Kirlian process varies dramatically depending on the amount of moisture on the surface of the photographed subject. A finger first washed with alcohol to remove natural body moisture transmits more of the current and so creates great "streamers" that flare out from a central aura. But fingers thoroughly soaked in water before being photographed are less capable of transmitting electricity and thus produced only weak images. The authors obtained confirming results using wet and dry "dummy" fingers made of wood.

According to David Faust, a bio-physicist at Drexel University, the wetter a person's finger or piece of treated wood, the weaker the electrical discharge at the point of exposure to the film, and hence the less dramatic the aura. Faust and his colleagues think that the Kirlian process's most useful application may be as a laboratory technique for determining the amount of water in organisms and plants without having to dehydrate the specimens.

Newsweek

In *Occult Principles of Health and Healing*, we read: "But water has great yearning for ether; it cannot take it from the air. . . any more than we can absorb nitrogen though we breathe it continually. Fluid is volatile in proportion to the amount of ether it contains, and we have an example of the intense greed of water for ether in the avidity wherewith it absorbs anhydrous ammonia, a fluid so volatile that it boils at 26 degrees below zero. This shows. . . why moisture aids so materially in transmitting good magnetism, the vital fluid of the healer to his patient, and withdrawing bad magnetism from the body of the latter. . . . When we take a bath under normal circumstances we remove a great deal of effect poisonous ether from our vital bodies. . . . After a bath the vital body becomes somewhat attenuated, but if we are in ordinary good health and have not stayed in the bath too long, the deficiency is soon made good by the stream of force which flows into the human body through the spleen. . . .

"But when a person who is not in perfect health commences to bathe every day, perhaps twice or three times a day, an excess of ether is taken from the vital body. The new supply entering by way of the spleen is also diminished on account of the attenuated condition of the vital body; thus it is impossible for such persons to recuperate after repeated depletions and as a consequence the health of the dense body suffers. . . ."

This affinity of water for ether — including the ether of a person's individual vital body — may well explain why a Kirlian photograph of a wet finger reveals only a weak "aura."

Factory to Be Heated by Solar Energy

What is believed to be the nation's first major factory complex to be heated by solar energy will commence construction early next year in Santa Clara.

The nearly \$5.4-million project will eventually comprise three buildings totaling 185,000 square feet of space on a 15.3-acre site in the Oakmead Industrial Park.

The \$3-million first phase will consist of two identical buildings, totaling 105,000 square feet, connected by landscaped grounds, according to Ray Handley, president of Renault & Handley of Palo Alto, developer.

"To our knowledge," Handley said, "This is the first such complex to incorporate a solar energy system to supply its heating and hot water.

"We think it also is the first designed for maximum efficiency by using the solar energy system as the starting point for the architecture."

Handley said there is nothing new about the technique of solar heating, only its application. Ancient literature of the pre-Christian era contains hints of its use.

"But alternate sources of energy have been cheap and accessible, so fossil fuels have been used as though they were inexhaustible," he said.

"Experts now recognize that natural gas supplies will be depleted in 20 years. Furthermore, companies using large amounts of natural gas face periodic shut-downs in the near future. . . .

Initial installation costs of solar energy systems are high, Handley admitted, but operation is almost free. Ordinary installation for heating systems runs about \$1.20 a square foot; solar is about \$3.50 a square foot extra. But that will be offset by fuel savings and the space will lease for only a few cents more a square foot than in conventional buildings.

Harry Whitehouse of Pacific Sun Inc., technical consultant, said the solar system's "payback" should come in 18 to 25 years of use and if the system is used for 30 years, fuel savings could amount to about \$200,000.

The designer, Habitec: Architecture and Planning of Santa Clara, incorporated both an "active" system, wherein water is circulated through collector panels, and "passive" elements, wherein the structure of the building itself serves as a solar energy trap.

The solar design was by Western Energy Inc. of Palo Alto with technical supervision from Pacific Sun of Menlo Park.

The buildings will be of concrete tilt-up construction. A projecting roof canopy on each will support approximately 3,000 square feet of collector area.

Each collector, mounted at a 45-degree angle to catch the sun, will be a 3x8-foot aluminum box containing copper tubing through which water is pumped to be heated by the sun. The box is covered with glass for a greenhouse effect.

The heated water will be stored in tanks totaling 12,000 gallons for the first two buildings. Pumped through coils, it will heat air blown over it which then will go on to warm the building or it can be used directly as hot tap water. . . .

by Terrence M. Green,

Los Angeles Times, Oct. 31, 1976

In spite of all the warnings of impracticality and difficulties likely to impede solar energy research and implementation, these people have proven that "it can be done." We hope that other industrial concerns and private citizens around the country will follow their lead. The Sun continues to be our cleanest, purest, and certainly safest source of power and is the one which, we believe — despite all present objections — ultimately will be universally utilized.



"Be things as they may, do right now. . . . Insist on yourself, never imitate. He who knows that power is inborn, that he is weak because he looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his own thought, instantly rights himself, stands in the erect position, commands his own limbs, works miracles. . . . Nothing can bring you peace but yourself, nothing can bring you peace but the triumph of principles."

—Emerson



Book Review

"Once Upon A Time On the Nature of Fairy Tales"

Once Upon A Time — On the Nature of Fairy Tales, Max Luthi, Frederick Ungar Publishing Co., New York, 1970, translated from the German by Lee Chadeayne and Paul Gottwald.

The renewed interest in fairy tales among adults as well as children (see *Rays*, July 1976, pp. 326-7) is encouraging. Most modern children are over-exposed to mediocre (at best) television fare and under-exposed to the fine children's literature that is available. Thus, many of them are unable to profit from the fascinating and palatable way in which high moral teachings are expressed in fairy tales.

This delightful and informative book offers the reader a general survey of what the fairy tale is all about, both on and below the surface. Although not specifically occult in context, the text, in certain respects, does approach fairy tales from the occult point of view.

The fairy tale, in general, depicts the process of development and maturation — the process of evolution. In fairy tales, it is common for kitchen maids to become queens and frogs to become princes. This shows man's capacity for change and growth, his ability to commence a "more authentic" — in terms of higher values — existence than he had previously enjoyed. It is also common for the princess to be forced into the role of goose girl, and for the prince to be tricked into marrying the ugly daughter of the wicked witch. This

depicts the change attributed to man's lower nature — the retrogression which eventually will have to be corrected. And, certainly, in time the princess again assumes her crown and the prince discovers the deception, disposes of the witch's daughter, and marries his rightful bride, the princess.

Fairy tales possess certain characteristics which help distinguish them from other forms of legend. They have little narrative description (the scene is set by action and conversation); they stress extremes and contrasts (the prince and the swine herd); the plot is clear, orderly, and neatly formed; there is much repetition; an imperishable, eternal world is portrayed in which objects often are not subject to the ravages of time; the "miracle" is commonplace; everything can enter into an inter-relationship with everything else.

The fairy tale shows that help is always available, even if not always from human sources. The fairy godmother, the animal once befriended and long since forgotten, the warm south wind, all unexpectedly appear when the hero's situation is most desperate. The child thus comes to understand that "man is surrounded by hostile and helping forces; but he is not entirely at their mercy: through his own attitude — perseverance, humility, and trust — he can be supported through the help of nature and the enduring, strengthening love of (another) and can thus be led to the light."

READERS' QUESTIONS

Spiritual Beings in Physical Embodiment

Question:

As I understand it, we are in the Physical World to gain experience and learn lessons. How, then, can we, and why should we, be expected to think of higher things when we deliberately have been placed in the Physical World and not in the higher Worlds?

Answer:

We are, essentially and foremost, *spiritual* beings. We are divine Sparks of God, Who is Spirit. We are destined to be reunited in God when we have developed our own potential qualities of god-hood to perfection. We are temporarily clad in physical bodies, but this is not a permanent state. In fact, our time in physical embodiment will constitute a relatively short span in the entire present Day of Manifestation. Thus, no matter what our present concentration of lessons and experiences of necessity must be and is, remembrance of our origin and our ultimate destiny should continually underlie and strengthen our aspirations, our thoughts, and our day-to-day activities on the physical plane.

It is quite true that we are in the Physical World to gain experience and learn lessons. The rigidity and solidity of the Physical World contributes needed conditions. It is important that, as potential Creators, we learn to think accurately for, when we are sufficiently evolved, we will no longer laboriously fashion things with our hands or bring into being mere "dead" inanimate things. Instead, we will create in our minds and bring those creations into living manifestation by speaking the creative word. We must learn to think clearly on

the physical plane, where we can determine the nature of our mistakes from inanimate material creations. If we were to wait until we were permanently in the higher worlds before learning to think correctly, we would be likely to create living monstrosities that might do much harm and, eventually, would have to be destroyed.

For the same reason, we must learn morals and ethics in the Physical World. Since the power of thought can mold the countenance of an individual in accordance with the morals and ethics of that person, we must understand how to use these factors in the forms and features of the things that we shall create.

Thought is all-powerful in its own subtle realm, but it is hampered when working on the resistant material of the Physical World; similarly, morals and ethics also are handicapped. They are, however, being developed by exercise, and they could not be exercised if they were not used in a world where there is resistance.

Although we must live our Earth lives in the Physical World, we are by no means separated from the higher worlds. Our finer vehicles are made from material of the higher Worlds, and during sleep, we ascend into the higher Worlds. In addition, the various Worlds interpenetrate, so that even while walking "on solid ground" we have all about us the material of the higher Worlds. Therefore, although for purposes of evolution we now must concentrate on learning from physical experience, we could not dissociate ourselves completely from the higher Worlds even if we wanted to.

God's Church

Question:

Has God created any one particular church through which He relates the

highest Law at any one time?

Answer:

If by "church" is meant one of the many branches of the Christian religion, the members of which acknowledge a particular creed, rite, and ecclesiastical authority which set them apart from members of other branches of the Christian religion, the answer is no. The church, in this sense, is a strictly man-made institution. Certainly God, through the instrumentality of the higher Powers, works for the good through all such churches in every way possible. He has not set any one of these churches above the others, however, in terms of the revelation of His Truths.

If, however, by "church" is meant "the collective body of Christians, all who are in spiritual union with Christ, acknowledging Him as their head," the answer is yes. *Pure Christianity*, the true religion of the Son as given by Christ Jesus during His three-year ministry and stripped of all irrelevant man-imposed creeds and dogmas, represents the highest religion yet given to man.

Although many people today are still evolving under the separative Race Religions, in which fear and law are stressed, the unifying Religion of the Son, Christianity, is destined to be the universal religion of the future. Christianity is the religion of altruistic Love and universal brotherhood. As we are told, there will come a time when "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (*Romans 14:11*)

Transmuting the Creative Force

Question:

How can we transmute the creative force from generation into regeneration?

Answer:

Regeneration is brought about through purification, by prayer and work. In *Ancient and Modern Initiation* we read: "Whenever a spiritual awakening occurs in anyone such as that which takes place in a genuine

conversion, or better still at the Baptism of the Christian Mystic, then the down-pouring of the Spirit, *which is an actual fact*, augments the spinal Spirit Fire to an almost unbelievable extent, and forthwith a process of regeneration begins whereby the gross substances of the threefold body of man are gradually thrown out, rendering the vehicles more permeable and quickly responsive to spiritual impulses."

The creative force must be diverted from selfish activities, such as fulfillment of passions and personal desires, to the interests of altruism, service, and higher spiritual ideals. Certainly, the more we concentrate on doing what good we can to help our fellow men, the less time and inclination we will have to think about ourselves and utilize this force for selfish pastimes. Using the creative force for worthwhile purposes such as in the interests of spiritually uplifting art, music, and literature also is a worthy channeling, and contributes to purification and regeneration.

* * *



HELP NEEDED

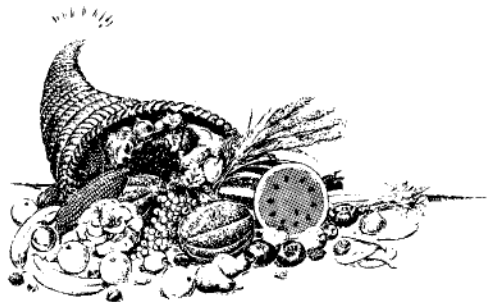
From time to time there are vacancies in the various departments of the work at Headquarters, and it is a great convenience for us to have on hand the names of those who wish to assist us here in this humanitarian work. Most office positions require typing ability, but there are also other positions: in the cafeteria, shipping department, bindery, maintenance, and gardening. Members of the Fellowship are preferred, but others with necessary qualifications are given due consideration. If you are interested, please write to:

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NUTRITION and HEALTH

Hypertension and What to Do About It

Diana Dupre

The increasing incidence of hypertension (high blood pressure) in the United States is cause for concern in almost all areas of the population.

In general terms, blood pressure is the combined amount of pressure that the blood is under as a result of the pumping of the heart, the resistance of the arterial walls, and the closing of the heart valves. The pressure is greatest at the moment when blood is pumped by the left ventricle.

Blood pressure is measured by a sphygmomanometer. Systolic pressure is the reading taken when the heart pumps; normal systolic pressure averages between 100 and 140. Diastolic pressure is the reading taken when the heart is at rest; normal diastolic pressure averages between 70 and 90.

High blood pressure, or essential hypertension, is blood pressure consistently elevated above the average readings that cannot be traced to a specific organic problem. There are also other forms of hypertension, called secondary hypertension, including arteriosclerosis, or hardening of the arteries, and some forms of kidney disease which cause the release of renin into the blood. This, in turn, encourages formation of a powerful blood-vessel constrictor called angiotensin, which is instrumental in raising blood pressure.

Consistently high blood pressure, allowed

to go untreated, is dangerous because of its effects on the arteries. It hardens, thickens, and reduces the elasticity of artery walls, thus affecting the heart, which must work harder to compensate for the lack of "stretch" in the artery walls. In time, this may cause enlargement of the heart, a stroke, or, if an artery in the brain is broken, a cerebral hemorrhage. High blood pressure also can cause serious visual disorders or hemorrhage.

That high blood pressure is widely prevalent is shown in the estimate of the National Heart and Lung Institute that 23 million Americans, or one in nine of the population, suffer from this condition. Hypertension kills about 60,000 Americans in a typical year and, being responsible for conditions such as stroke and kidney failure, it accounts for 1.5 million additional illnesses, many of which also result in death.

High blood pressure, essentially, cannot be diagnosed by symptoms; it can be diagnosed only by an actual reading of the blood pressure. It is true that headache, vertigo, shortness of breath, heart palpitations, facial flushing, and fatigue may indicate high blood pressure, but they also occur as the result of many other physical ailments and are not conclusive evidence of hypertension. Many people with high blood pressure have no recognizable

symptoms and feel fine until their degree of hypertension has become serious.

This general information has been excerpted from a new book by Carlson Wade, well-known health author and researcher, entitled *Hypertension (High Blood Pressure) and Your Diet* (Keats Publishing, Inc., New Canaan, Connecticut, 1975). Mr. Wade describes and explains this ailment and its effects in terms easily comprehensible to the layman, and offers natural methods of dealing with it -- including diet and techniques for relaxed living.

No single cause of essential hypertension has been pinpointed. "It is believed that tension may be a factor in the most common type of hypertension," and anyone who allows himself to over-react to an unpleasant environment, noise, domestic or business problems, or any of the other disturbing factors of modern life may be a potential candidate for hypertension. The significant salutary role played by equipoise, one of the primary goals of the spiritual aspirant, is certainly obvious here.

Mr. Wade suggests that the diet of someone suffering from hypertension be essentially salt-free, refined sugar-free, and caffeine-free. Although these strictures are not original with Mr. Wade -- many doctors recommend these dietary omissions in the treatment of hypertension -- he does outline the reasons why these substances are dangerous, particularly for the hypertensive, and offer charts showing "allowable foods" and "forbidden foods."

The consumption of salt is inadvisable because it causes swelling in the arterial walls, allowing less room for the passage of blood. It may also cause the glands to secrete certain hormones that also constrict arteries, and create a hydraulic effect by retaining fluid in the circuit which, in itself, is likely to raise blood pressure.

Excessive refined sugar may trigger hypoglycemia, which, in turn, is likely to stimulate nervous unrest and a form of hypertension. Although it is generally well known that most commercially available cakes, candies, ice cream, canned fruit,

jams and jellies are high in refined sugar content, it is useful to know, also, that the relatively "innocent" soft drink, ginger ale, and such "health type" cookies as fignewtons and oatmeal cookies, also are replete with this substance. (Sugar-free versions of such desserts are available, generally in health food stores, but it is important to read the list of ingredients carefully in every case.)

"Caffeine causes an unhealthy rise in blood pressure," says Mr. Wade unequivocally. "It contributes to emotional stress and provokes blood pressure to violent fluctuations." Briefly, caffeine impairs sleep, increases respiratory rate, affects the central nervous system by producing restlessness, drains nervous energy, lowers blood sugar, develops stimulant dependency, and flogs exhausted nerves into overworking instead of taking needed rest.

Smoking, too, is a culprit, since nicotine constricts blood vessels and, thus, increases blood pressure and pulse rate. The stimulant alcohol also is harmful.

Mr. Wade suggests that the B-complex vitamins thiamine, niacin, B-12, and pantothenic acid are helpful in strengthening and insulating the nervous system and thus keeping blood pressure under control. Also valuable is calcium, which helps transmit impulses along the nerves and a deficiency of which may lead to nervous disorders. Protein, too, is important, and although Mr. Wade does include lean meat in his list of suggested foods, he also stresses the value of the vegetarian proteins eggs, nuts, and seeds. Unadulterated, unprocessed natural foods such as fresh fruits and vegetables, fresh juices, brewer's yeast, and kelp do much to soothe the nervous system and calm tense emotions.

Garlic has long been considered a hypertension healer. Specifically, it is said to lower blood pressure by dilating blood vessels. In addition, it is an effective body cleanser and a good source of vitamins and minerals -- a foundation-food of general good health. Whole grains promote natural vitality and permit the body to run on

natural rather than nervous energy. Malic acid in apples and apple juice is suggested as a fine relaxant, and beans -- particularly sprouts -- are notable sources of natural carbohydrates for energy. Cabbage is recommended as improving relaxation and tranquility, and pineapple improves digestive metabolism and general body assimilation, thus helping ease hypertension.

Finally, Mr. Wade proposes some natural ways to control stress, which include: balancing work with play; occasionally "loafing" -- inactivity which, of course, should stop short of boredom; getting sufficient sleep and rest; working off tensions -- gardening, housework, sports and the like can relieve anger and augment the ability to face problems calmly; "talking out" problems with a sympathetic listener; learning to accept what we cannot change and adjusting to circumstances beyond our control (the spiritual goal of adaptability!); occasionally "getting away from it all" by reading a diverting book or going to the movies; avoiding disagreeable situations in the form of meaningless conflicts and stress-situations.

In addition to Mr. Wade's very pertinent physical and material suggestions, the student seeking to overcome or avoid hypertension would do well to heed Max Heindel's admonition in *The Web of Destiny*, pp. 107-8: "Paul, when facing persecution and slander, testified that 'None of these things moved me.' All who hope to advance spiritually must cultivate equipoise, for without it the desire body will either run riot or congeal, according to the nature of the emotions generated by intercourse with others, whether worry, anger, or fear. We know that the dense body is our vehicle of action, that the vital body gives it the power to act, that the desire body furnishes the incentive to action, and that the mind was given as a brake on impulse. . . . thoughts of fear and worry congeal the desire body of anyone who indulges in that habit, and it is equally certain that by cultivating an optimistic frame of mind under all circumstances

we can attune our desire bodies to any key we wish."



From the Rosicrucian Fellowship Vegetarian Cookbook

BLACK BEANS

1 cup black beans
3 cups distilled water
1/4 tsp each dried parsley and thyme,
chopped fine.
Lemon slices
1 Tbs butter
1 tsp vegetable salt

Wash beans; add water and boil 2 minutes; soak for one hour. Add butter; cook for 2 hours; stir only a few times to prevent breaking of skins. Add salt and herbs just before cooking is completed. Serve with lemon slices. Yield: 2 cups.

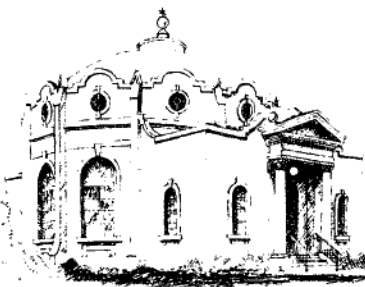
DRIED BEANS

Those used in the Americas are not generally found on the tables of peoples in other parts of the world. Nearly all varieties had their origin in South America, coming to the United States via the Indian trade routes. Valuable for their protein and contain calcium, iron, phosphorus, potassium, vitamins A and C.

LIMA BEANS (Small)

1 cup small lima beans
2 1/2 cups distilled water
1/4 tsp savory herb
1 Tbs safflower oil
1 tsp vegetable salt
1 tsp minced parsley

Wash beans; add to water and boil 2 minutes; then soak one hour. Add oil and cook about 45 minutes. When nearly finished, add salt and herbs. Yield 2 cups.



HEALING

Relation of the Vital Body to Health

The importance of the vital body in attaining and maintaining human health can hardly be over-estimated.

This vehicle, which interpenetrates the dense body and extends beyond its periphery about an inch and a half, is composed of four ethers: the chemical, life, light, and reflecting ethers. The chemical and life ethers form a matrix for our physical bodies. Each molecule of the physical body is embedded in a meshwork of ether which permeates and infuses it with life. Through these ethers the bodily functions, such as assimilation, excretion, respiration, etc., are carried on, and the density and consistency of these matrices of ether determine the state of health.

People with etheric vision can observe that disease manifests in the vital body before it does in the corresponding part of the physical body. Similarly, improvement in the condition of the sick person is observed to take place in the vital body before it does in the physical counterpart.

During health the vital body specializes a super-abundance of solar force, which radiates in straight lines from the periphery of the dense body, carrying away germs inimical to health. When, because of improper living, the vital body becomes attenuated and unable to draw to itself sufficient solar energy, its radiation becomes crumpled and ill health results.

Since immoral living hardens the ethers of the vital body, it is obvious that an observance of the spiritual laws governing life and being is essential to health. The more we live according to the Teachings of Christ Jesus, the more we bring harmony and well-being into the vital body, and subsequently into its counterpart, the physical body.

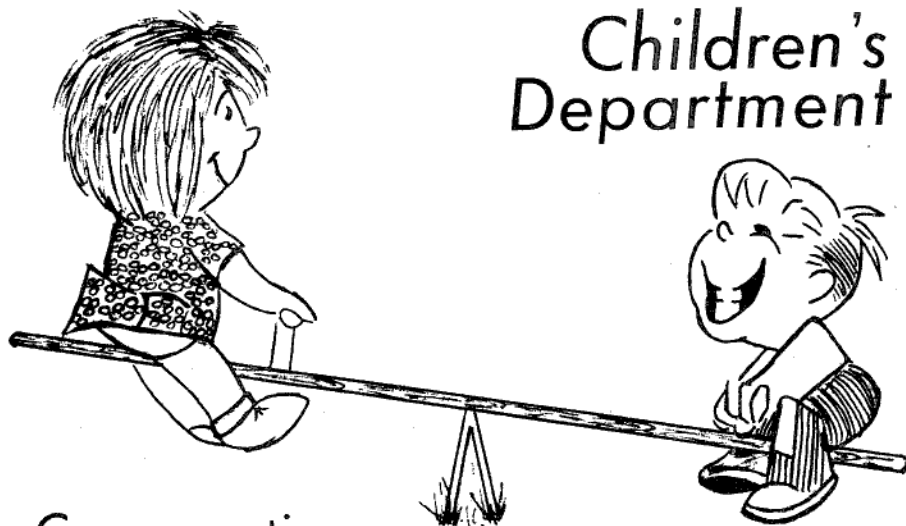
* * *

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

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*.

May . . . 1-7-13-21-28

Children's Department



Cooperation

Dagmar Frahme

"If memory serves me correctly," mused Egbert, "there were four pink hyacinths here. What happened to the other two?"

Egbert frowned at the two hyacinths that were almost ready to bloom. "I'd better investigate," he said, and plunged into the earth.

"Ah-ha!" he said, after looking around. "That's what I thought."

A tunnel, leading from goodness knows where, had been burrowed right through the place where he had tucked in the two missing bulbs last fall. The tunnel led up to the third bulb that was valiantly growing in spite of the fact that a small nibble had been taken out of it.

"Those gophers!" muttered Egbert. "I have told them, and told them, and told them to leave the garden plants alone. There's plenty for them to eat in the meadows."

Egbert soothed the nibbled plant as best he could and packed the dirt gently around it. "You'll make it, all right," he told the plant. "I'm proud of you."

Then he went back above ground, checked the other new plants carefully, muttered "gophers!" once more, and went off to find Nicholas.

Nicholas, it seemed, was having

troubles of his own. Egbert found him in the vegetable garden, his hands on his hips, lecturing a rabbit. The rabbit wasn't paying much attention. Its jaws were moving up and down very fast, the way some human beings chew gum, and a tiny piece of a very green, very new plant was still hanging from its mouth.

"For the last time," Nicholas was saying, "stay out of the garden. There's plenty for you to eat in the meadow." The rabbit looked at Nicholas as scornfully as a rabbit can look, burped without saying "excuse me," and slowly hopped off down the garden path. Nicholas knew that the minute his back was turned, the rabbit would be back.

"Looks to me," said Egbert, "like we're going to have to request another Council of Animal Group Spirits. The last one was five years ago and the effect seems to be wearing off."

"You having animal problems too?" inquired Nicholas.

Egbert nodded and told him about the gophers.

"Well, that does it," said Nicholas. "I'll send out messages now and schedule the Council for seven days from today."

For the next week, the Fairies kept

track of the number of times they had to speak sternly to animals who disturbed the garden. Nicholas talked to four rabbits, nine chipmunks, and a badger who dug a hole among the roots of a lilac. Egbert listed the same five gophers on five different days. Cariatid had tried to chase a raccoon away from the container where seed corn was kept but ended up with the raccoon chasing her and was quite upset. Jessica listed two more raccoons and a deer who was stripping bark and leaves from the maple tree. Bainbridge had encounters with two squirrels, three chipmunks, and a particularly impolite gopher. Even Nina, who was too gentle to scold anybody if she could help it, got indignant when two rabbits refused to leave the violets alone.

At last, the day of the Council came. Nicholas, who knew many of the Group Spirits well, was looking forward to their visit. Egbert, who could remember only one other Council, was nervous. Many of the other Fairies didn't know what to expect. They would be seeing animal Group Spirits for the first time and were very excited.

As the Group Spirits arrived on the hilltop one by one, Nicholas greeted them warmly. The last to come was the Group Spirit of the Deer, a mighty Being with a splendid set of antlers ten times as big as any the Fairies had seen on the stags in their meadows. It was so majestic that the Fairies were all a little afraid of it, and even Nicholas spoke very respectfully.

"Welcome, mighty Spirit of the Deer," he said. "We are grateful to you for coming. We badly need your help and that of all your colleagues here" — he bowed to the other Group Spirits — "so that the plants and animals, and humans too, though they have no idea what is going on, can live together peacefully."

"What exactly is the problem, Nicholas?" asked the Deer Spirit.

Nicholas, with some assistance from Egbert, explained how various animals had damaged the garden even though there were plenty of meadows and woods nearby where they could eat their fill.

"And that is why we asked you to this Council, so that we could get your help in keeping your animals where they belong and out of the garden," Nicholas finished.

"Hmm," said the Deer Spirit. "Yes, I can see what you are up against. Although I must say, the deer eat mostly in the woods. They usually are too shy to come into the garden."



The Gopher Spirit chuckled. "My charges certainly have distinguished themselves, haven't they? I really am rather proud of them, you know. If nothing else, they are persistent!"

Then, seeing the look on Nicholas' face, he went on quickly, "But of course I realize you do have a problem, and I shouldn't make light of it. How could we best solve it?"

"Cooperation is the only answer — cooperation!" The Raccoon Spirit talked so fast it was hard to understand him. "And I must admit, raccoons are not particularly cooperative. But I'll get my bunch together and give them a good talking-to. It should help some."

"The badgers," said the Badger Spirit, "really haven't done much damage. One of mine did hurt the lilac roots some, and I apologize for that, but by and large you can't complain about what badgers did in the garden. I'll mention it to my boys, but it's obvious, Nicholas, that most of your trouble is coming from other sources."

"I wonder," said the Rabbit Spirit,

who had been very quiet, "just how much good it would do to give the rabbits a tongue-lashing. It's been tried before, you know, with little success."

Nicholas nodded, glumly.

"Maybe if you could scatter some vegetable seeds out in the meadow, the rabbits could be persuaded to do all their eating there," suggested the Group Spirit. "You know rabbits. Meadow grass is all right until they see something better — preferably inside a fence where they have the challenge of working their way through it."

"That's a good idea," said Nicholas, looking enthusiastic for the first time. We'll get the birds to scatter seeds around the meadow after they've visited the garden. That should get some vegetables growing after a while. "But," Nicholas looked glum again, "that still doesn't take care of the problem right now."

"I know," said the Rabbit Spirit. "I'll keep an eagle eye on my charges for the time being, and I'll tell them you'll be growing a vegetable garden for them in the meadow if they behave themselves now. That should help some."

"Thank you," said Nicholas.

So all the Group Spirits agreed to talk to their animals and make it clear to them that they were not to disturb the garden. Only the Rabbit Spirit didn't promise that his animals would behave.



During the next week, things were fairly quiet in the garden. The gophers abandoned their garden tunnels and made new ones in the meadow. The naughty raccoon even apologized to Cariat for chasing her, the badger decided to visit his cousins several miles away, and the chipmunks were commended for leaving their special favorites, the cucumber seeds, alone.

Only Raeburn, a particularly obstreperous rabbit, refused to cooperate. Every day he chewed up a new shoot or a new plant that was trying to grow, and he did not seem to be the least bit ashamed of himself.

The Rabbit Group Spirit lectured him sternly, and to him Raeburn said: "I'm sorry. I won't nibble on anything else in the garden." But Raeburn had his whiskers crossed when he made that promise so, of course, it didn't count.

Nicholas lectured him sternly, and to him Raeburn said: "Aw, for Pete's sake, lay off, will you. Look at all this stuff growing here. What harm does it do for me to eat a little something every day?" He did not listen while Nicholas told him what harm it did, and that there was a principle involved, and that all the other animals were cooperating nicely.

Egbert lectured him sternly, and to him Raeburn said: "Buzz off, buddy!" He hopped away, flicking his tail impolitely at Egbert, who was left with his mouth open, staring angrily at the departing rabbit.

Meanwhile, the birds had scattered vegetable seeds in the meadow. Little by little, lettuce, tomatoes, carrots, cucumbers, radishes, and Swiss chard began to grow there, and the rabbits were eager to begin their banquet.

"Wait till the vegetables grow up," cautioned the Rabbit Group Spirit. "If you chew up the little shoots now, you won't have big heads of lettuce later."

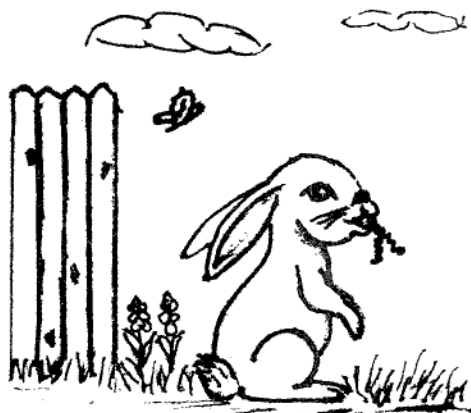
Most rabbits saw the wisdom of this and restrained themselves, in this way learning a lot about will-power, patience, and self-discipline. (It is hard enough for people to learn those things. For rabbits, it is almost impossible.)

Raeburn, however, had no interest in the vegetables growing in the meadow. The vegetables growing in the garden were good enough for him, and he wasn't about to let Egbert, Nicholas or even the Group Spirit keep him from indulging his appetite. Every day Raeburn chewed up a young plant that was trying to make its way in the world,

and every day Nicholas or Egbert had to chase him out of the garden.

After awhile, the Group Spirit stopped lecturing Raeburn and seemed to be ignoring his visits to the garden.

"Ha!" said Raeburn triumphantly. "He's given up! I won!"



Egbert complained to Nicholas that the Rabbit Group Spirit seemed to be letting them down, and what were the fairies supposed to do with that renegade rabbit?

But Nicholas just smiled. "Patience, Egbert, patience," he said. "The Group Spirit knows what he's doing. Raeburn is going to have a few hard knocks yet before he learns his lesson."

The days grew hotter and longer. The vegetables in the garden and the vegetables in the meadow were growing fatter and riper. Finally the Rabbit Group Spirit called his charges together and said, "The vegetables in the meadow are ripe at last. Your patience has been rewarded. Go now, and have a banquet. Enjoy yourselves."

Gleefully the rabbits, including Raeburn, scampered off into the meadow. Although Raeburn had been helping himself in the vegetable garden all summer long, he saw no reason not to get a share of the meadow vegetables, too.

"Raeburn, come back!" boomed a thundrous voice.

Raeburn stopped in his tracks and looked around. The Group Spirit hovered behind him, looking frightfully fierce.

"Yes, sir?" asked Raeburn, respectfully for once.

"Come with me," boomed the Group Spirit.

"But —," said Raeburn, looking pointedly at the other rabbits, already feasting on lettuce and carrots in the meadow.

"No buts," said the Group Spirit sternly. "Come with me *now*!"

For the first time in his life, Raeburn was really scared. He had no idea what the Group Spirit wanted him for, but he had the feeling he was not going to like it. He had never seen the Group Spirit so angry. He had never seen *anyone* so angry.

"Come," the Group Spirit boomed again, and without another word, led the way around the edge of the meadow, through the deep woods where Raeburn had never been, and over a rocky, barren, mountain range. Finally they came to a bleak, treeless plain where nothing except weeds and thistles grew.

"This is your new home, Raeburn," said the Group Spirit.

"This?" echoed Raeburn, looking dazed. "But there's nothing but weeds and thistles here. This is no place for rabbits."

"It's a very good place for rabbits who have lessons to learn," said the Group Spirit. "All summer long you feasted on plants in the garden when you had been specifically asked not to. All summer long you were uncooperative and defiant. And you even had the nerve to horn in on a banquet for cooperative rabbits. So, since you've had things so nice and easy all summer, it seems only fair that you have a hard winter. Here."

"Here," repeated Raeburn in a whisper. "But nothing grows here. What will I eat?"

"Enough grows here that you can keep yourself alive if you look hard enough. Those weeds and thistles won't be tasty, but they have some food value. You can live on them," the Group Spirit said, his voice just a little less harsh. "I will come back in spring, and if it looks as

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The Rosicrucian Fellowship

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though you have learned your lesson, I will take you back to your meadow. Farewell."

So saying, the Group Spirit disappeared.

* * * * *

Seven months later, Egbert was again examining the hyacinths. "You look especially nice this year," he complimented them. "It is obvious that nobody is chewing on you from underneath. This is the first spring I can remember that the gophers are staying out of the garden."

"Other animals too, it seems," said a voice, and Egbert looked up to see a rabbit watching him intently.

"Hullo, Egbert," said the rabbit. "Remember me?"

"Raeburn?" asked Egbert. "Is that you?"

It was Raeburn's voice, all right, but this was a much skinnier, much sadder-looking rabbit than Egbert had ever seen.

"It's me, all right," said Raeburn. "The Group Spirit just brought me back. I'll stay out of the garden from now on, but I wanted to apologize for giving you such a bad time last year. I've learned my lesson, though. From now on, I'll cooperate."

"Well — ah — it's nice to see you, Raeburn," said Egbert, somewhat at a loss for words, "and it's good of you to apologize. You — ah — you had a rough winter, I hear."

"Yes, I did," admitted Raeburn. "There were days I didn't eat at all — but I survived. And I learned a lesson I won't forget."

Raeburn looked out across the meadow. "It sure is good to be home," he said, sighing deeply.

* * *

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 Regarded himself as well-bred,
 But as fits of rage
 Increased with his age,
 He saw that he had been misled.

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