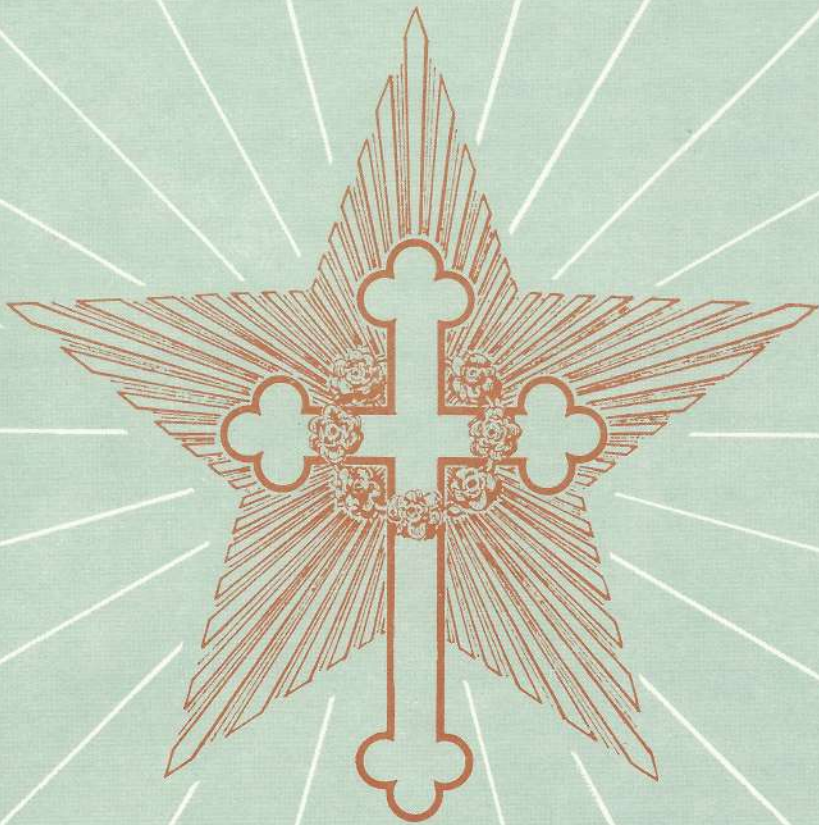


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"A Sane Mind, A Soft heart, A Sound Body"

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Dance Steps

Unless our pain can turn to love
and compassion fill each breath
The anguish grows, no one shares
and the soul will die eternal death.

In Christ the world was overcome
His pain transmuted man;
He gave the world a chance for Love
By giving all He had.

From worm to sleep to butterfly,
From self to pain to love,
From birth to death to rise again
Is God's promise for our soul,
and Mirrored in the life of Christ
and in the life of man
Weaves the pattern of the cosmos:
Birth and death to rise again.
For in the spiral we are born
and in the spiral rise,
For God has mirrored in the man
The pattern of the skies.

—Michael Miles



When I'm walking in the darkness
and I cannot find my way
and I ask for your direction
and not one word will you say.
I stop and I remember
something I once knew before
a man who finds his own way
isn't less, nay, he is more.

—Jill Arns

The Very Day

I saw you there in the setting sun
Striding away toward the sky;
Parting the heavy underbrush
And tromping the brakes, knee-high.
Coming out on the towering crest
With firm steps--pressing through--
Young again and fair again
Like a long lost dream come true.

And there you lingered and looking back
At the pathless, treacherous steep,
Thanked your stars you had scaled the
heights
And come up out of the deep;
Well again and strong again
You laughed and you sang and you cried--
For this was the day -- the very day
That on earth they said you died.

Bess Foster Smith

Universal Spirit

No church could ever contain me.
The universe is my chapel.
All living creatures are my God.
The Father, Son, Holy Ghost — —
I find them in the butterfly, bee
And bird that flutters its wings
In the breeze.
My sabbath worship can be as
Close as breath.
God is my soul and the soul of all
Creation, from the smallest ant to
The largest beast that roams the earth.
All living things glorify the Spirit
We call God.

—Jean Kennedy



Editorial

The Leaven of Light

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."
(Matt. 13:33)

This leaven abides within each of us. In some it is active, working, expanding the consciousness and helping growth — not physical size but spiritual strength and knowledge.

When a woman puts leaven in bread she kneads it firmly and at some length to distribute it equally in the dough and bring a certain elasticity to it which she knows is necessary to make a good, well-shaped, and properly raised loaf of bread. This also adds to the nutritional value by allowing the yeast to grow and expand to its limit, adding more of the properties which it has to give.

When we are sincerely seeking on the spiritual path, it often seems that we, too, are kneaded and pummeled more than we were before we became aware of the higher life. Many are the testings and trials which we meet, and often we feel unfairly treated that we should have to suffer these things. But how can we grow to our highest potential unless we, too, are rid of the bubbles of carelessness and thoughtlessness and allow the Light of the Spirit to be thoroughly distributed within?

As we become aware of the Light within, we also become aware of the earthen vessel which contains it. The task becomes that of allowing the Light to shine forth instead of hiding it by our earthiness. As we turn within and gaze upon this wondrous Light, we are filled with a mixture of gratitude, awe, and joy that It should be a part of us, guiding and nurturing as we learn how to contact and follow It.

We are prompted to clean and shine the vessel so that it may prove a better vehicle for the Light. Our conversation becomes more loving and less critical. We watch our words carefully that they may not be offensive to the Light. We are alert to opportunities to aid others in whatever way we can, whether with spiritual information or physical help. The Light is a conscious, ever-present companion which grows more dear to us each day. We begin to realize that while knowledge is important, the life of Love and Light is infinitely more so, for how can Light shine in the airless lamp of intellect unless it is nourished by the Love and service which the Christ exemplified for our instruction?

Mystic



Light

Brightening Our Corners

Dagmar Frahme

The familiar old gospel hymn, "Brighten the Corner Where You Are," by Ina Dudley Ogdon, has a message for esoteric and orthodox believers alike. The first verse of the hymn admonishes:

"Do not wait until some deed of greatness you may do,
Do not wait to shed your light afar,
To the many duties ever near you now be true,
Brighten the corner where you are."

In this simple little formula we have the treatment for so much of what is wrong in the world. The force for good that would be released if every person now on Earth would suddenly devote his full attention to spreading the light around his most immediate surroundings is incalculable.

Suppose that this unprecedented occurrence were to take place for just a short interval of time: say, one day. The tremendous radiations of light and love thus released would give to the Earth's aura an unbelievable brilliance and beauty. Sounds of joy and laughter would replace those of grief. Crime would cease, and the pain and torture of illness would be lessened. Those burdened with fears would be quieted, and those who are lonely would be cheered. Only good, on a world-wide

scale could result from such an experience.

An unrealistic picture? Too idealistic? For the moment, perhaps, yes. All human beings, we know, are not likely now or in the immediate future to set aside self-interest and become light-bearers to those around them. We know, too, however, that this is not an unrealistic picture from the long-term point of view, and that, as the Aquarian Age approaches, more and more people will begin to take to heart the principle of selflessness.

Be true to our own many duties, urges the hymn. Conscientious performance of our work, whether it is spelled out in a job description or it is an act of service about which no one has spoken, is one way of brightening our corners. We know that it is our continuing duty to place the welfare of others uppermost in our minds, and that *everything* we do should be done to the glory of God. If we do this, we will automatically spread the light around us. It is certainly not necessary for any aspiring Spirit to be told where his duty lies. If the course of action is not obvious to him, his conscience and intuition can be counted on to supply the necessary direction. If we pay attention to these proddings, if we do what we

know deep down inside to be right, we cannot go far wrong.

All this sounds so simple, but we know that it is not, because self-interest — the lower nature — is still strong in most of us. The "still, small voice within" makes perfectly clear what is expected of us, but so often we refuse to listen because what is expected is a personal sacrifice that the lower nature is not inclined to make. As long as our lower natures continue to have the upper hand, we will do a very poor job of brightening our corners.

The hymn also counsels us not to wait until we can perform a "deed of greatness" before trying to spread the light. If we wait to do great deeds, we may end up postponing action forever. It is our day-to-day activities which we must judge in nightly retrospection and from which the permanent fruitage of our earthly lives will be extracted. Very few of us are given an opportunity to perform great deeds; if the opportunity *is* given, it undoubtedly had been earned. Who is to say, however, that the ultimate results of our daily activities are not as far-reaching as is some well-publicized heroic act. One expression of kindness to a person in distress could proliferate in many directions before its snowballing effect subsides. One word about the Teachings to someone puzzled, uncertain, or disturbed could change the entire course of his life.

Our soul bodies are built as a result of little every-day acts of service performed. Only as we take advantage of the opportunities to do little things will we gradually be given the chance to do bigger things. If we make it a point continually to brighten our corners, we will be purifying our soul bodies and, eventually, be able to brighten ever larger areas of our environment.

The second verse of the hymn continues with more succinct advice:

"Just above are clouded skies that
you may help to clear,
Let not narrow self your way debar,
Tho' into one heart alone may fall
your song of cheer,

Brighten the corner where you are."

"Let not narrow self your way debar."

The "narrow selves" of this world — and that includes, at one time or another, almost everyone in it — are keeping corners everywhere from being brightened, thus maintaining the clouded skies which do seem to hang over too many of our fellow men. As long as anyone permits his narrow self to prevail, he can brighten the corner neither for himself nor anyone else.

The personal gratification that results from selfishness cannot become part of the permanent acquisitions of the Spirit. If such gratification is sacrificed, however, in the interests of service, the aura of the soul body is lightened just that much more. In place of ephemeral pleasure, there is a lasting contribution to soul growth.

We all know how depressing cloudy skies become if we are forced to undergo prolonged periods without sunshine. A certain amount of rain is necessary to sustain life, of course, and it is after the rain that the sunshine is most welcomed. So, also, a certain amount of sorrow is necessary in every life in order that lessons may be learned. But too much sorrow, like too many clouds, can become unbearable. The sunshine of other people's concern is most welcomed and needed after a spate of sorrow. It is then that the process of brightening our corners is particularly important.

The "song of cheer" spoken of in the hymn is especially appropriate. Music, as we know, is a universal medicine, as well as a universal language. The power of music to ease burdens and improve health is becoming widely recognized. This medium is, certainly, the most effective "brightener" of environment that man, within the limitations imposed by physical existence, can experience.

Our own "songs of cheer" can take many forms, as effective in their own way as is music. The kind word, the comforting smile, the sincere expression of solace, praise, or encouragement — all of these

can be as tonics to the depressed, unhappy, or overburdened individual.

In the last verse of the hymn, we are reminded of the power latent within each one of us to provide the illumination and help that those around us need:

"Here for all your talent you may
surely find a need,
Here reflect the Bright and Morning
Star,
Even from your humble hand the
bread of life may feed,
Brighten the corner where you are."

Within each of us rests a store of latent ability, energy, and originality that is brought to the fore often only in moments of crisis. The amount of good we could do by using and cultivating our talents on a daily basis is incalculable. Of the need, there is no doubt. Of our ability to meet that need, if we only would, there is also no doubt.

To the orthodox Christian or the Humanist, these words represent an acceptable code of living. The code centers on the other person — the "brother," or simply another human being who, because he *is* human, deserves interest and care. It implies concern and compassion for friend and relative, neighbor, acquaintance, and stranger — for everyone who in some little way can be cheered by our expressions of interest and acts of helpfulness. Surely, this is a worthy objective in its own right.

In another sense, however, such orthodox interpretation of these words is needlessly limited in scope. Performance of the little acts of kindness and thoughtfulness that will brighten our corners is, in this context, generally regarded as an immediate matter only. We maintain a cheerful, helpful atmosphere around us from which others can take comfort, and a great deal of good is achieved in the "here and now," but that is pretty much the end of it. The karmic and evolutionary benefits of the situation are not considered.

It is obvious to the occult student that anyone who maintains a continually bright

aura around himself, which he does by brightening his corner, is making splendid soul growth. Such a person automatically attracts quantities of the two higher ethers to himself. In the process of easing life's strain for others, he rarifies his own already sizable qualities of patience, tolerance, and understanding, as well as his insight into human nature. All of this stands him in good stead in this life and insures substantial improvement in all his vehicles for his next rebirth. Furthermore, and more important, his spiritual growth is developing apace, with or without his knowledge, and the golden aura of his soul body is daily increasing in beauty and radiance. There is also little doubt that, whether or not he is a student of a mystery school, he has attracted the attention of advanced Beings, and has begun to serve in some capacity during his sleeping as well as his waking hours. All of this bespeaks growth, development, and contributions far beyond what is envisioned by those whose interpretation of the hymn is more limited.

"Brighten the corner where you are" is an admonition that speaks very clearly to those who are developing along the heart side, and that should serve as food for thought for those whose development is oriented more along intellectual lines.

In *Ancient and Modern Initiation* we read: "We know that a stove which is filled with burning fuel cannot help heating the surrounding atmosphere; neither can the Christian Mystic help radiating the divine compassion which fills his heart to overflowingAs the heated stove draws to itself by its genial warmth those who are suffering with physical cold, so the warm love rays of the Christian Mystic are as a magnet to all those whose hearts are chilled by the cruelty of the world, by man's inhumanity to man."

And what is this but another description of the ability to brighten the corner where you are? Just as the stove heats the place where it is put, so do our expressions of love brighten the places where we are.

If we fill our hearts with love, we cannot help but radiate it as the stove radiates heat and warms the atmosphere, and we cannot help but attract those who yearn for understanding and compassion, just as the stove attracts those who are cold.

We do not need shining intellects and learned erudition to illuminate our environment. In fact, very often the coldness and impersonal nature of a mentally brilliant individual actually repel people seeking comfort or human contact. We do not need wealth or other material trappings. We do not need the assistance of other people or any special training. All we need is the soft heart that automatically warms to our fellow man, the loving awareness of our brother's presence and needs that keeps the light around us enkindled.

If each person would devote himself to the problem of illuminating his own little corner of the world, how soon we all would find ourselves living in a better environment. The light in each little corner would mingle with that in every other little corner, and the entire globe would give off radiant emanations as yet undreamed of. In truth, there seems no simpler way to soul growth, for certainly, brightening our corners implies selfless service which, as we well know, will insure eventual reunion with God.

Each of us, in his own immediate environment, contacts far more people during the course of a day than might appear at first glance. Family, neighbors, working associates, tradespeople, and casual passers-by constitute, by day's end, a goodly number of individuals whom we have been privileged (if we take the opportunity) to give, in some way, spiritual, mental, or emotional refreshment. If we only would do this in every instance, what progress could be made!

It is well, during nightly retrospection, to consider how many people have come our way that day, and to how many of them we were able to offer a moment of good feeling. It is not enough merely to be able to regard an encounter with anyone as a

harmless, but purely passive, one. It is not enough just to be able to say, "Well, I didn't send him any bad thoughts," or, "Nothing particular passed between us," feel satisfied with that phase of the retrospection, and go on to the previous incident. What we must learn to do is consider: "What did I do, positively and actively, for that person?" "Was I able to offer him a moment of cheer, relief, optimism, or illumination?" Even if the encounter was merely with someone on the phone who had dialed a wrong number, it is not enough to think: "Well, I didn't get annoyed, so all is well as far as that incident is concerned." If we are *really* brightening our corners, we must be able to add: "I gave him a friendly word besides the perfunctory 'you have the wrong number' ", or, at least, "I sent him a good thought after he hung up."

Once we automatically and always do little things like this, which appear so simple and yet so often are overlooked, then we will truly have come a long way. Then, and only then, will we have learned most effectively to brighten the corners where we are.

* * *



"The world has need of finishers. . . . The victories of character are instant and are victories for all. . . . Man will weave no longer a spotted life of shreds and patches, but will live with a divine unity. He will cease from what is base and frivolous in his life and be content with all places and with whatever service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it and so hath already the whole future in the bottom of the heart. . . . Man is born to victory."

—Emerson

Why the Rose?

A Student

It has been said, and not without cause, that a really adequate history of the rose would likewise be a story of mankind. Fossil remains prove that the rose bloomed eons ago when no man's eye saw its budding and fading. Long before recorded history of man — about the time when the dog left the wolf pack to sit by man's fire and share his food and other animals became domesticated — the rose entered into the life of man, planting its roots deep in his heart as a symbol of home; for whoso plants a rose, whether it be at the entrance of a cave, or hut, has ceased to be a wanderer and a savage.

Through the centuries the rose has become associated with the deepest and tenderest emotions of man, a part of his life, his race memory, and his folk consciousness. Each of the ancient lands where the rose grew has its own picturesque legends of the origin of the rose.

In Persia, the story goes that the flowers rebelled against their queen, the Lotus, because she grew sleepy at night and closed her petals when they longed to hold high revel by moonlight. They appealed to Allah and he created a new flower, the white rose, so beautiful they must needs accept her as their queen. On the first night she presided, the nightingale, seeing such perfect beauty, flew to embrace her and was impaled on her sharp thorns, there bleeding to death and staining the fair petals. Thus came the red rose to Persia.

Uses

In Greece, legend has it that at the instant Venus, the goddess of love and beauty, was born, the rose sprang spontaneously from the Earth to greet her. So the

rose was dedicated to Venus but, being versatile, also to Cupid and the Goddess of Dawn. Strangely enough, it was also dedicated to Hippocrates, the God of Silence, thus becoming a sign of absolute confidence and of closed lips. The Greek poets sang of the rose: Homer mentions it in the *Illiad*, Sappho wrote of it six thousand years before Christ.

The rose was not only a lovely and beloved flower, but also it entered into the lives of people as it has never done in our modern times — it was a part of their customs, their folk-ways. Garlands of roses were hung on the statues of their gods; rose petals were strewn before victorious armies. Roses were placed on graves in an annual day of commemoration, and they were invariably a part of every feast and banquet.

The origin of the expression "sub-rosa" began with the custom of placing a rose over the door through which guests entered, and suspending another rose from the ceiling in the center of the room over the table. The conversation at these banquet tables was supposed to be absolutely confidential, as the rose was dedicated to the God of Silence.

The Greek philosopher Pliny, in his renowned book on natural history written toward the close of the first century, devoted much space to roses and their culture. He tells us that there are thirty-two excellent remedies derived from the rose. However, the list has grown since then, including some very quaint remedies. Pliny mentions that the liquor of boiled rose hips will restore vital forces. Herein lies wisdom overlooked for some eighteen hundred years, and during World War 1

it was discovered by some English chemists that rose hips contained vitamin C in quantity three hundred per cent greater than that of oranges.

The ancients used a particular type of rose for the making of vegetable dye as its petals were rich in cyanin (i.e. pure chemical blue) and the Turks used this in dyeing their fabulous rugs. For centuries rose water and attar of roses were the only perfumes known or used. To make one ounce of attar of roses required one hundred thousand roses.

The rose was also used for cooking and purifying. Saladin, Sultan of Egypt, once used five hundred camel loads to purify a mosque which had been defiled by Christians.

The earliest known European picture of a rose is in a cave known as "The House of Frescoes" on the island of Crete, and dates back to the middle of the eighteenth century before Christ. In this painting the blossoms have six petals, are reddish rose in color, with yellow dots in the center to represent the stamens.

The only representation of a rose which has come down to us from the early Grecian days is on a silver coin from the island of Rhodes where roses were of sufficient commercial importance (as it was a great rose-growing center) to give their name to the island itself — the Greek name for rose being *rhoden*.

Name

It is interesting to note that the rose is the only flower having practically the same name in every language, showing that it was intimately known as a part of the common experience of early humanity. In English, French, Danish, Roman, and Norwegian it is called *rose*; in Latin, Italian, Portuguese, and Spanish, *rosa*; in Russian, *roza*; in Greek, *rhoden*; in Dutch, *roos*; and in Bohemian, *rouse*.

When Greek culture spread to Rome, roses became a fad and an obsession, tables, floors, couches, sheets, and even ornamental lakes being strewn with them on festive occasions. It is related that

Nero spent a fabulous sum in procuring roses for a single feast.

Apparently the early Egyptians did not know the rose, but from 300 B.C. onward evidences of the rose became more and more frequent. The Pharaohs had their palace rose gardens, and in the tombs of that period and later, garlands of withered roses were often found, until by the time of Cleopatra it had practically replaced the lotus as a ceremonial flower.

Some time ago a tomb was discovered and opened which dated back to the third century B.C. It was the tomb of a woman magician, Myrithis by name, who was only thirty-three when she died. There were found masses of dry rose petals, withered blooms and buds, wreaths and garlands. The Egyptian concept of the afterworld was a practical one, and these were the tools of her trade — white magic — and she might need them. The rose was never associated with black magic, but all potions and charms have contained rose water, or rose oil, or some part of that flower, sacred to Venus, the Goddess of Love.

Also in the tomb of this magician was her ceremonial robe, a silken mantle woven in one piece, of bright pink color, and with an embroidered border of five-petaled roses, the colors still unfaded.

Cleopatra

The famed Egyptian beauty, Cleopatra, followed the Roman custom as to roses, using them in her feasts and banquets. On the occasion of giving a feast to Marc Antony she had her banquet hall strewn with three-foot-deep rose petals. The effect was beautiful, the scent intoxicating, but it was impossible to walk upon it. Every slave was set to work making a net of very fine fish mesh. This was stretched tightly over the rose leaves and the effect was that of walking on rosy clouds. It is to Cleopatra that we owe the expression "lying on a bed of roses," when referring to someone fortunate.

Cleopatra ordered her slaves to make her a silken mattress, stuffed and over-

stuffed with dried rose petals. Naturally this became widely known and every great lady tried to have a "bed of roses" also. This required a fabulous quantity of petals and was a costly luxury, thus becoming a symbol of the height of elegance and good fortune. We use that expression today, after all these centuries, showing that the rose is part of our folk-memory.

When Rome fell, the barbarian hordes trampled out its wealth and power, and there descended upon Europe the black art of the Dark Ages, when only the church held aloft the flickering light of learning and culture. Was the rose forgotten? Not at all. That romantic and imperishable flower underwent a remarkable transformation. From being a symbol of the pagan joy of life, of love and pleasure and triumph, sacred to the gods, it became the flower of heaven and the saints. Those early fathers of the church were extremely wise. What they could not control they adopted and adapted.

Symbol

The early Christians had used the rose as a silent symbol of their faith during the days of persecution (it was dedicated to the god of Silence) to say, "Hush, sub rosa. I, too, am a Christian, but keep it quiet." Thus the church could sponsor it when its pagan uses were no more. From what were the early prayer beads made? Rose petals, pounded and mixed with oil, rolled, dried, pierced, and strung — the rosary. What furnished the design for the great rose windows of the cathedrals? What else but some such petaled rose as the Centifolia. It was the flower of the Virgin herself; she was called "Rose of Heaven," "Rosa Mystica," "The Rose without Thorns."

A golden rose was the highest gift of the pope to those who had rendered some outstanding service to the church. It was consecrated and presented with the wish that the recipient might "flourish as a rose planted by the stream of living water."

Henry VIII of England received such a rose centuries after the custom started. That custom still continues, and there have been two American recipients, one being General Lew Wallace, for his novel, *Ben Hur*. Legends sprang up about roses and the saints as in earlier days they had about roses and the gods. One well-known one is that about Elizabeth of Hungary and her cruel husband, in which a miracle turned the loaves of bread to roses. There are others about St. Francis, Joan of Arc, and endless miracles involving roses.

Crusades

Out of the horror of war always springs some beauty, and from the Crusades came European knowledge of the most famous of all roses — the wild rose of Syria, the Rose of Damascus, one of the oldest roses and certainly one of the most fragrant. It has been famous in song, story, and legend ever since.

The Crusaders admired the beauty of the rose in its native land and brought it back with them to Europe. In France it was so well established by the 13th century that the ancient botanists believed it belonged to France, where it grew profusely and was called the Rose of Provence.

There is the story of a princess of Provence (Princess Eleanor) who sailed for England to marry Henry II. Her uncle accompanied her as chaperon, and, liking England, settled there and built himself a palace in the city of London, next to the shrine of the Crusaders — the Inner Temple. This uncle, Duke Peter, was a rose lover and also a rose grower. He sent back to France for roses and made a rose garden, giving the surplus roses to be planted in the garden of the Inner Temple.

In the midst of these roses, several generations later, there took place the thirty-year "War of the Roses." In that war Plantagenet chose the white rose as his emblem, saying: "Let him that is a

true-born gentleman, if he suppose that I have pleaded truth, from off this briar pluck a white rose with me." His antagonist, Somerset, chose a red rose for his rallying sign, saying: "Let him that is no coward nor no flatterer, but dare maintain the party of truth, pluck a red rose from off this thorn with me." One by one the attendant nobles chose sides and plucked either the white rose or the red. The war ended when Henry III of Lancaster married Princess Elizabeth of York. Legend has it that their marriage was brought about by the discovery of a rose partly red and partly white. It is still called York and Lancaster and blooms in many gardens — after some four hundred and sixty years.

Badge

Another interesting phase of the influence of the rose has been its use on badge, shield, and coat-of-arms. It occurs in the record of many nations, but chiefly in England, being dominantly England's royal and national flower.

Beginning with King Edward I, who adopted a golden rose as his emblem in the 13th century, there has been a royal rose for almost seven centuries. The first Queen Elizabeth chose the white rose for embroidering on a banner that flew wherever she slept. During her reign every Elizabethan poet wrote about roses. Shakespeare mentions them constantly, writing: "The rose looks so fair, but fairer we it deem for that sweet odor that doth in it live." Sir Francis Bacon loved roses, too, and recommended them for "cooling a troubled spirit, and for peace and comfort of the heart." He advised that "rose extract be mixed with a few cloves, and heated in a perfuming pan, to sweeten the air and quench an evil spirit."

Medicinal Properties

A rose liquor, a smooth and oily drink of great potency, known as *rosa solis*, was said by the diarist Pepys to "wash the molligrubs out of a moody brain," and to be so powerful that one celebrant became so elevated by this

cordial that he casually jumped out a second story window without being injured at all.

The person who did the most to advance the rose was the French Empress Josephine. She has been called its "fairy godmother" because she cherished roses so sincerely, advanced their culture, and more than any other one person, aided their development.

To America the rose was brought by the Spanish Jesuit Fathers — Father Juanaperro and others — who planted it wherever a mission was established. They always kept on hand a supply of dried flowers for medicinal purposes, for the Spaniards believed they would cure almost any ailment. The old mission manuscripts repeatedly tell of the oil of rose, *aceite rosado*, and of curative *unguento rosado*, both made of rose petals. One of their specific remedies for a sore throat was: "Take the white of a fresh egg and beat it well. Then beat into it a measure of essence of red roses made with honey until the whole is like unto a thick cream. Partake of this often, until cured." Surely a pleasant and probably a highly efficient potion!

Roses came to the thirteen original Colonies, too. Women potted little sprigs of their favorite roses and brought them with household pots and pans, a symbol of home, cherished and cared for even on that difficult journey.

We learn from William Penn's diary that he went to London and there bought eighteen roses to take with him to America. He wrote a *Book of Physicks*, preserved by the Pennsylvania Historical Society, for the medical care of the settlers in "Penn's Woods," in which he gave many recipes and formulas that used roses in one way or another. This is an example: "To comfort ye brains, and for ye palsie, and for ye giddiness of ye head. Take a handful of rose flowers, cloves, mace, nutmeg, all in a powder, quilt in a little bag, and sprinkle it with rose water, mixed with malmsey wine, and lay it on

ye not of ye neck.”

Tie to Humanity

Someone has well said: “We don’t want to overlook the significance of the rose in human activities.” Following this line of thought, one comes to realize that there is something strange and compelling about this flower, so close to man’s emotions that it has become a symbol of them.

The dog, cat, and horse have lived with man so long that there is a strong tie between them, and the same is true of the rose. It is, as the Italians say, “sympatica.” Always it has typified the brevity of life: “so small a part of time, they share, they are wondrous sweet and fair.” Its roots are embedded as deep in the heart of man as they were in the Earth of the ancient world, and the rose will still bloom somewhere, serene and beautiful.

Rose Cross

It may seem that we have gone from the spiritual to the mundane in citing these many incidents about the rose until we realize that in each case the rose was used as a symbol in the attainment of an ideal, often significant, even in the light of the Rosicrucian Teaching. So we have given an outline of the life of service throughout the evolution of the rose to reach the point where it might serve as the central part of our symbol of the greatest attainment possible for us in this life — the Rose Cross.

The rose is the creative expression of the plant. To us it is the symbol of the goal toward which we are striving, namely, by progressive steps on the path to attain Peace and Purification — symbolized by the white rose. The seven red roses of the Rosicrucian Emblem are said to correspond, sequentially, to: clairvoyance and clairsaidence; prophecy; teaching; healing; casting out devils; control of the elements; raising of the dead. All of these are stages of initiation into the higher life of service expressed by Christ

Jesus during His three years of public ministry upon this Earth, and should remind us that we must follow in His steps if we would become sons and heirs of God in Christ Jesus.

Thus we see that it is truly fitting that the rose should be chosen for our Emblem by the Elder Brothers of the Rose Cross in their great wisdom, because of the thousands of lives of service the rose has rendered throughout the ages. We trust these thoughts will serve to encourage further meditation upon the Roses on the Cross — in fact, upon the significance of the entire Emblem.

* * *



A Real Touch of Class

One cold, rainy night while waiting for a bus, I watched an elderly woman get off one and then walk slowly over to the next bus stop. After quite some time she spoke to me. “Nasty night, isn’t it? But I guess I won’t have too much longer to wait.”

A little curious, I asked which bus she wanted, and when she told me, I exclaimed, “But you just got off that one! Why? I mean, why get off before you were supposed to?”

“Well,” she stammered a bit shyly, “you see, there was a terribly crippled young man on that bus and nobody offered him a seat, and I knew he’d be embarrassed if an old lady like me got up for him, so I just pretended it was time for me to get off and I rang the bell just as he was alongside my seat. He wasn’t embarrassed, and I — well, there’s always another bus.”

—Mary E. Claymonts

The Nine Symphonies Sublime

Robert R. Rosefield

"Beethoven was something more than a mere musician. He was a superman. . . His wealth of ideas entitles him to a place beside Shakespeare and Michelangelo in the history of the human spirit. . . His symphonies are to him what the Sermon on the Mount is to the life of Jesus; his sonatas are the inner struggle of Jesus in the Garden of Gethsemane," said Edmond Bordeaux in his book, *Ludwig Von Beethoven*.

This musical genius was born in Bonn, Germany, December 16, 1770, and during his early years, he was plagued with grief and sorrow. Living in a desperate state of poverty, Beethoven was surrounded by uncongenial associates and environment. He often said of himself: "I have no friend, I must live alone; but I know that in my heart God is nearer to me than to others. I approach him without fear, I have always known him." Speaking of his music, he said: ". . . neither am I anxious about music, which no adverse fate can overtake, and which will free him who understands it from the misery which afflicts others."

His God-given talents and genius were evident during Beethoven's first appearance in Vienna in 1795, when he played his own piano concerto in B-flat Major. The genius within that he possessed was greatly contrasted by his outer appearance, a stodgy figure, grotesque manners, and absurd garb. This would cause many perfumed aristocrats of his day to reflect about him: "too great to be ignored, too poor to be respected, too eccentric to be loved." To men of knowledge, Beethoven would be perceived in a different manner. A good example is a quote from Johan Herder in his studies of the *History of Mankind*. He says: "God acts upon the earth only by means of superior chosen men."

In Ernest Newman's book entitled, *The Unconscious Beethoven*, the composer was recorded as describing his method of working to a friend: "I carry my ideas about with me for a long time before I write them down. My memory is so accurate that I am certain of not forgetting, even in the course of several years, a theme that comes to me. I alter it many times until I am satisfied, then begins in my head the working out of the broad, of the narrow, of the height, of the depth; and since I am conscious of what I want, the fundamental idea never leaves me. I see before my mind the picture in its whole extent, as it were in a single projection and nothing remains to be done but the work of writing it down." It was through this method that Beethoven was able to accomplish the monumental task of composing the nine symphonies.

The culmination of Beethoven's life work was reached in his symphonies. He began the first of these when "the world stood upon the threshold of the nineteenth century." The first symphony was written in 1802, while the ninth and last was completed and given to the world in 1824. According to Corinne Helene in her book, *The Nine Symphonies*, Beethoven's definite mission was to serve as a messenger of cosmic music. She says: "It was his destiny to reach out beyond the surface of this plane, and bring to mankind the glorious music of outer space, and this mission attained fulfillment in his Nine Symphonies."

These symphonies were divided into two groups and were characterized by Corinne Helene as being a musical interpretation of initiatory steps known as the Nine Spiritual Mysteries. She considered the first, third, fifth, and seventh symphonies as

powerful, vigorous, and commanding, typifying the masculine characteristics centered in the head, or the intellect. In contrast, the second, fourth, sixth, and eighth symphonies were considered as gentle, gracious, tender, and beautiful, typifying the feminine characteristics centered in the heart, or the intuition. As the aspirant passes through the various initiatory steps of these Mysteries he learns to balance the forces of the head and the heart. This is a perfect blend which Corinne Heline calls a Mystic Marriage. Also, it is this beautiful rite that is ably described by Beethoven in the sublime music of his Ninth Symphony.

First Symphony

Each symphony has its own correlation with the initiatory steps of each of the Nine Spiritual Mysteries. Also, these symphonies have their own spiritual keynote. To begin with, the First Symphony has as its keynote, *power*, and it is represented by an upright column which is the first symbol of Diety as worshipped by primitive man in the earliest dawn of civilization. It may also be said that the number one signifies the Ego, the individual, the purpose of whose journey through evolution is to manifest his innate divinity. The Spiritual Mystery of the First Symphony involves the physical Earth and the wondrous secrets relating to its long past evolutionary development. Corinne Heline tells us that this symphony in its majesty is "descriptive" of the tremendous Earth transformation and in its four movements "it is as though the composer were setting to music the creative fiat of God."

Second Symphony

The First Symphony's feminine counterpart, the beautiful Second Symphony, has for its spiritual keynote, *love*. The number two as expressed by Heline is the "mother principle of God." This feminine principle manifests as "love supreme, the power which animates the entire Second Symphony, imparting to music such beauty and tenderness that many devotees of

Beethoven's symphonies have declared it to be the most beautiful of them all." Through the Second Mystery the aspirant learns of the secrets of the ethers that surround the Earth. These ethers have much to do with the secrets involving the beings who inhabit this realm, such as the Nature Spirits who do so much to beautify the Earth. It is through this mystery that one passes into the etheric realm, therein to study the mysteries of flowers and plants and the ministry of Angels in connection with them.

Third Symphony

With the union of power from the first keynote and love from the second, the third spiritual keynote becomes a perfect blend of strength. Through the soul power of strength, Beethoven was able to bring to his Third Symphony a theme of the supreme struggle that confronts every human being and the ultimate victory of the power of the Spirit. This struggle of man is represented in the Third Mystery where the aspirant experiences the astral or desire world. It is here that he comes to understand the close relationship between man and the planet upon which he lives. He learns the danger of his unbridled desire nature in that it influences and releases certain sinister forces within the corresponding layer in the earth. As Beethoven describes in the *Eroica*: "It is only one who has attained complete self-conquest that can safely enter and investigate the desire realms of the Earth."

Fourth Symphony

The addition of strength to the combined vibratory values of power and love brings the results of a feminine emanation called *beauty* which is the spiritual keynote of the Fourth Symphony. Where there is spiritual love there is also strength. The Fourth Symphony has been described as "the symphony of happiness" and its four movements identified with "the qualities of Serenity, Happiness, Beauty and Peace." As the Third Mystery dealt with

the overcoming of the desire nature, the Fourth Mystery deals with the attainment of spiritualizing the mind. Through the realm of concrete thought, which is in the fourth Earth layer, the candidate in this Mystery learns how to use power of constructive and creative thinking and the realization that by this means he builds or mars his life.

Fifth Symphony

"Beethoven arrests the waves of the sea and lays bare the ground of the ocean, which stops the clouds in their courses, dispells the mist and reveals the pure blue sky and the burning face of the Sun himself," said Richard Wagner in describing the "gigantic energy" of the Fifth Symphony's first movement.

Each of the four parts of the symphony represents each of the four elements; fire, air, water and earth. This symphony sings the song of these four elements with "intensity and power." With the keynote of freedom, the Fifth, better known as the "Victory Symphony," has for its spiritual interpretation "conquest over self." It is during this Fifth Mystery that the aspirant is taught to read the record of past lives on Earth in the Memory of Nature, and to trace them through the seed patterns — the realm of Abstract Thought. Also during this period, the mind is linked with the Spirit. The music of the Fifth is magnificent and powerful, and it sings the sublime song of emancipation which musically describes in this "exultant song the triumph in which the emancipated one breaks asunder the bonds of the finite and passes victoriously and exultantly into the glorious freedom of the infinite."

Sixth Symphony

"A sublime Hymn to Nature" is a descriptive musical expression of Beethoven's Sixth Symphony. With the keynote of *unity* the symbol of this symphony is correlated with Virgo, the sixth sign of the zodiac. Virgo, a feminine sign belonging to the earth triplicity, is attuned to Mother

Nature and is "Service by means of Tone and Beauty." The musical motif is also characterized by these attributes. The keynote of *unity* is closely attuned to the number six which expresses light, love, and beauty. These are the musical moods of the Sixth Symphony. In the Sixth Mystery the aspirant enters the high realm which is known metaphysically as "the world of Christ Consciousness where all sense of separateness has been transcended and the true universality of all life is realized." Here complete unity prevails.

Seventh Symphony

Exaltation is the spiritual keynote of the beautiful Seventh Symphony, with the number seven representing the completion of a cycle in terms of duration of time. As Corinne Heline has described it: "The trine of spirit rises triumphant over the four-square of matter." Also: "the spiritual has now become primary, the material secondary." It is this triumph of Spirit which is the theme song of the Seventh. Both Wagner and Franz Liszt regarded the symphony as the "apotheosis of the dance." The "innermost spirit of the dance enacts rhythmically the ascent on the initiatory path which concludes in divine at-one-ment with Light Eternal." From this standpoint it is said that the interpretation of the Seventh is an "apotheosis of the dance."

In the Seventh Mystery, the aspirant is made aware of the seventh Earth stratum known as the Reflecting Layer and which is further correlated with the World of Divine Spirit. It is in this realm that the Earth reacts accurately to the nature of man's thoughts and desires. They can be both constructive and destructive, and relate to karmic law of cause and effect; both men and nations reap as they sow. Thus it is important to know that man is a sevenfold being. The threefold Spirit is connected with the threefold body by the link of mind. As Mrs. Heline emphasizes: "the chief purpose of man's earthly pilgrimages is to enable the threefold spirit to work upon the threefold body in order to refine, sensitize

and spiritualize these lower bodies and transmute them into soul powers."

Eighth Symphony

Called "an epic of humor" and described by some as "a symphony that bears the impress of divinity," the Eighth Symphony has for its keynote, *harmony*. It is a symphony that expresses joyousness with whimsical humor. A light and fanciful spirit of happiness pervades it throughout. The exalted work of the Eighth Mystery is exemplified in the music of the Eighth Symphony, which is soft, beautiful, and filled with such an undercurrent of strength that seems to "sing of the ability to calm the raging tempest or to remove mountains from their places." This mystery, as described by Mrs. Heline, is in the celestial sphere termed occultly the World of Virgin Spirits. She explains further that at this level of being "God differentiates within Himself the entities which constitute an evolutionary life-wave." It is from this plane that "these divine beings in embryo enter upon their long aeonic evolutionary journey through time and space and matter." At this stage, it is said, the Virgin Spirit possesses divine consciousness. In the Eighth Mystery, the Initiate is "lifted far beyond the world of man." It is said that the wonders and glories of this realm, into which the Initiate is permitted to enter, are beyond adequate description. Only through the sublime music of the Eighth Symphony are the wonders of this realm aptly described.

Ninth Symphony

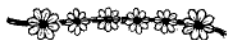
The perfect blend of the odd and even numbered eight symphonies in their musical nature could very well represent a perfect balance of the head and the heart in the aspirant's spiritual nature. Corinne Heline calls this union the Mystic Marriage. "It is this beautiful rite," she states, "that Beethoven describes in the sublime music of his final masterpiece, the Ninth Symphony." Each Initiation of the Nine Mysteries was accompanied by celestial

music — music which Beethoven brought down to Earth and translated for human hearing in the Nine Symphonies. When the aspirant reaches the exalted place of the Ninth Initiation he attains to the highest phase of mastership. He becomes an Adept. Then he is found worthy to stand in the presence of the Lord Christ and receive His supreme benediction. With the spiritual keynote of *consummation*, the Ninth Symphony is a magnificent musical interpretation of the highest attainment an aspirant reaches as he completes the ever-ascending steps up the spiritual path of the Nine Initiatory Mysteries — the Ninth Mystery representing the highest of all spiritual realms, the World of God.

With the writing of the Ninth Symphony, Beethoven's work was completed — his destiny fulfilled. It was said that this final work was his swan song, his magnificent accomplishment. As Mrs. Heline puts it: "With this sublime composition, his earthly mission was approaching its glorious conclusion. His star call came in 1827."

In tribute, Edmond Bordeaux ably puts it this way: "Beethoven was the Titan of the musical world. Other famous musicians may be compared one to another, but Beethoven brooks no comparison. He stands alone. He was the veritable Prometheus who was lifted up to bring down spiritual music from heaven — music that will enthrall and enchant mankind so long as the world stands. This was Beethoven."

* * *



"The idiot, the Indian, the child, and unschooled farmer boy, stand nearer to the light by which nature is to be read, than the dissector or antiquary. The Greeks acted with the simplicity and grace of children, combining the energy of manhood with the engaging unconsciousness of childhood."

—Emerson

"Black Holes" — A Cosmic Mystery

Hendrik Rubingh

During the last few years, we have been hearing more and more frequently about "Black Holes" in space, a rather recent and most fascinating discovery of astronomical science.

The phenomenon is explained, briefly, as a star which has "collapsed" and thereby has reached such an extremely high density that it keeps its own radiation captive, thus preventing its own light from escaping into space and reaching the Earth.

In order to understand how it is possible for physical matter to "collapse" and thus become denser than dense, we can consider the atom and visualize its structure as similar to that of our solar system.

An atom consists of a nucleus (Sun) surrounded by a number of electrons (planets) which revolve around that nucleus in various orbits, just as the planets revolve around the Sun. The dimensions of nucleus and electrons are so negligibly small as compared to their mutual distances from each other that we are justified in saying that an atom, just as the solar system, consists mostly of "empty space." If all planets (electrons) were placed into the Sun (nucleus), the volume of space occupied by such a system would be reduced to practically nothing, whereas the mass would remain unchanged. Thus, the density (specific gravity) would increase tremendously. This is similar to crushing empty milk cartons in order to get more of them into the trash can; a trash can filled with crushed milk cartons would be many times heavier than one filled with un-crushed cartons.

Something like this occasionally happens to the matter of which certain stars in our universe are composed. In consequence of an apparently rather peculiar coincidence of extraordinary conditions — the reasons

for which are still a mystery — decay sets in, and the atoms of stellar matter collapse so utterly and completely that the star's density increases to an almost incredible extent. (Measured by terrestrial standards, a mere pinpoint of matter on such a star would weigh thousands of tons.) The gravitational pull of such a dense star is so intense that nothing can escape from it, *not even its own light*. Consequently, because the star's light cannot radiate away from its point of origin, the star is invisible. We cannot see it, and we can only infer its existence from the fact that we observe a radiation-less (black) spot with a tremendously strong gravitational field. This is what astronomers call a "Black Hole."

The Bible has promised (*John 8:32*) that we shall "know the truth" (i.e. Cosmic Truth, with a capital "T") and that the Truth shall make us free. Thus, it might be useful to consider fragments of truth gleaned here and there and see how they might be fitted together to form a truth of the next higher order.

Thinking about the extraordinary gravitational forces in and around Black Holes, for instance, makes one wonder about the question, "What is gravitation?" To gain one possible answer, let us visualize a safety net mounted below trapeze artists in a circus. When nothing rests on it or weighs it down, the net is perfectly taut and flat, so that a tennis ball rolled across it will travel in a straight line from one end of the net to the other. Now, imagine a child sitting on the net and making a dent in it. The ball, passing by the child, will no longer travel in a straight line but will deviate slightly in the direction of the child. In scientific terms, a weak gravitational field has caused a slight

deviation in the path (orbit) of a moving body.

Next, an adult on the net, causing a deeper dent, will make the ball change direction somewhat more. A stronger gravitational field will cause a greater deviation in the orbit of a moving body. Finally, a sizeable rock on the net, creating a deep depression, will cause the ball not only to change its direction, but also to fall into the depression without being able to get out again. A moving body has been captured by a very strong gravitational field.

We can conclude, therefore, that gravitation, considered from this point of view, is not a property of physical bodies as such, but is, instead, a characteristic (specific local curvature) of space itself.

To return to the net: a massive rock (Black Hole), too heavy for the net, is placed on it. The material of the net can no longer support the weight (excessive gravitation), the net tears, and a hole is formed: a Black Hole in space. Thus scientists, when speaking of a Black "Hole," perhaps are closer to the Truth than they may realize, for a Black Hole then would not only figuratively, but also quite literally, be a *hole* — a rupture caused by excessive gravitation — in (the very fabric of) space itself. This would form a sort of cosmic junction through which it should be possible actually to leave our Universe and enter into another one! Our Universe, far from being all that exists, might turn out to be nothing but a central station from which it is possible to transfer to all imaginable and unimaginable destinations.

It has been said that anything the mind can conceive, the mind can accomplish, by discovering or inventing the ways of making its imaginings concrete. Therefore, many people have no doubt that the day will come when mankind will travel not only to other planets, but also to other solar systems, other galaxies and, eventually, other Universes. A stunning thought, too fantastic to be true? Maybe,

but let us remember that the Truth always will prove to be far more exciting than our wildest fantasies. There may well come a day when man will travel through as yet inconceivable dimensions of space and time.

* * *



"Life After Life"

We are pleased to note the wide circulation being given to Dr. Raymond A. Moody's book, *Life After Life* (Bantam Books, New York, 1975). Dr. Moody here records information he has received concerning the "after death" experiences of people who at one time were considered "clinically dead," and revived.

Dr. Moody draws no definite conclusions from his research. Experiences recounted, however, from the sensation of leaving the physical body to incidents in the Desire World which include meetings with friends who have passed on and guidance from "Beings" radiating light and love were common among the interviewees. They seem to indicate clearly that there is, indeed, a life after earthly life.

Many of the "inexplicable mysteries" propounded in Dr. Moody's book are explained, in the light of the Western Wisdom Teachings, by the Fellowship publication, *The Passing — and Life Afterward*. This book, compiled directly from the writings of Max Heindel, tells what happens to an Ego when the earthly phase of his existence is ended. The immediate post-mortem period, the period of Purgatory, and the activities of the First, Second, and Third Heavens are discussed, up to the time that the Ego prepares to return for another re-birth on Earth. This book is available from The Rosicrucian Fellowship. Price given upon request.

The Search for the Truth Within

David Duffy M.D.

Once there was a prince whose father the King died. The King's brother assumed the throne by marrying the widowed mother of the prince. Our hero perceived the moral inconsistency of his mother's sudden marriage.

The ghost of the dead King was observed by watchmen. The prince was the only one capable of conversing with the spirit. The spirit revealed that the prince's uncle had murdered his father. The prince, not knowing whether the spirit was a devilish apparition or really the ghost of his father, needed to find proof.

In his investigation the people considered the prince to be mad or insane. He arranged for actors to reenact the murder of his father before the court. His uncle was surprised, shocked, and abruptly stopped the performance. Thus the uncle's guilt was further confirmed.

When the prince revealed to his mother that her new husband was a murderer, she replied:

Speak no more!

Thou turn'st mine eyes into my very soul,
And there I see such black and grained spots
As will not leave their color.

At this point the prince saw again the ghost of his father, but his mother saw nothing.

In the end the prince fell victim to his uncle, but his mother, uncle and several others also perish.

Another man was born in Denmark. He grew up, earned a living, married, and had three children. He studied religious teachings. Then his wife died. He pursued the question of the meaning of death. Then he fell ill himself, lying on death's doorstep in the hospital. During coma he became aware first-hand of the existence of inner planes.

When his health improved he had opportunity to learn *for himself* the secret truths of life and death, if he promised to tell no one. But he refused. His purpose was to share such knowledge with humanity. He lived to accomplish this purpose.

Each man was a seeker of the truth. The first was motivated by the pursuit of justice. The second was inspired to alleviate human sorrow and ignorance. Each was a first-hand investigator. Each faced opposition but did not give up. Each sacrificed himself to a higher purpose. Each was an observer of life, measuring the truth against that inner sensitivity called conscience.

The first man was Shakespeare's Hamlet, Prince of Denmark. The second man was Carl Louis Von Grasshoff, whom we know today as Max Heindel. How do they help us understand the meaning of "seeking the truth within?"

Man is like a magnet. He can only grasp truths in accordance with his degree of spiritual consciousness. A small magnet can pick up only a few paper clips. A large electromagnet is strong enough to lift a truck.

Our perception of life around us depends upon our understanding of universal spiritual laws. What man understands the meaning of love when in courting his beloved he slays his rival? Who understands the meaning of forgiveness if he refrains from corporal punishment but forever holds a grudge? Who understands the meaning of tolerance if he amicably befriends another human being but treats him like a pet dog? Who understands the meaning of fellowship if he would lead his friends as soldiers against some enemy?

When we are inconsistent in our perceptions of truth, that inconsistency arises from within.

The first step in seeking the truth within is to be honest with ourselves. How many times do we deceive ourselves by: ignoring our heartfelt promptings to do good; blaming others for our own mistakes; doing what we do to others; failing to make an effort?

The second step in seeking the truth within is to observe the truth without. The joys and sorrows of persons in our lives may strike a chord in our hearts. We can pick up that dissonance or harmony and with our minds investigate the whys and wherefores of human experience. Our capacity to serve others is measured by our attunement to their spiritual needs.

The third step in seeking the truth within is to believe that our outward expression of spiritual conscience is really our power to love and do good. To love is not to sit back as a detached observer. To love is: to radiate a higher purpose and understanding in the face of adversity; to inspire others to face themselves and their responsibilities as we ourselves strive to set such an example.

Hamlet could have followed blindly the statement made by his father's ghost. The ghost said to Hamlet:

... Sleeping within my orchard
My custom always of the afternoon,
Upon my secure hour thy uncle stole,
With the juice of cursed hebona in a vial,
And in the porches of my ears did pour
The leperous distilment; whose effect
Holds such an enmity with blood of man
That swift as quicksilver it courses through
The natural gates and alleys of the body,
And with a sudden vigour it doth posset
And curd, like eager droppings into milk,
The thin and wholesome blood. So did it
mine; . . . 1, v, 59-70

(Hamlet — occult investigator — spiritual vision — careful not to be deceived)

But Hamlet had no proof. He needed to investigate firsthand. He sets a trap:

... I have heard
That guilty creatures, sitting at a play,
Have by the very cunning of the scene
Been struck so to the soul that presently
They have proclaim'd their malefactions;
For murder, though it have no tongue, will
speak

With most miraculous organ. I'll have these
players

Play something like the murder of my father
Before mine uncle. I'll observe his looks;
I'll tent him to the quick. If he but blench,

I know my course. The spirit that I have seen
May be a devil; and the devil hath power
T'assume a pleasing shape; yea, and perhaps
Out of my weakness and my melancholy,
As he is very potent with such spirits,
Abuses me to damn me. I'll have grounds
More relative than this. The play's the thing
Wherein I'll catch the conscience of the King.
11, ii, 614-633

Hamlet could have given up by committing suicide. He thinks about this when he says:

To be or not to be—that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune
Or to take arms against a sea of troubles,
And by opposing end them. To die—to sleep—
No more; and by a sleep to say we end
The heartache, and the thousand natural shocks
That flesh is heir to. 'Tis a consummation
Devoutly to be wish'd. To die—to sleep.
To sleep—perchance to dream: ay, there's the
rub!

For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause. There's the respect
That makes calamity of so long life.

For who would bear the whips and scorns of
time,

Th' oppressor's wrong, the proud man's
contumely,

The pangs of despis'd love, the law's delay,
The insolence of office, and the spurns
That patient merit of th' unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would these fardels
bear?

To grunt and sweat under a weary life,
But that the dread of something after death—O
The undiscover'd country, from whose bourn
No traveller returns—puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all,
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry
And lose the name of action. . .

Hamlet's conscience helps him choose
to stay in this world and endure. (Hamlet

as example of spiritual person alone in search for truth, amidst sorrow and opposition.)

How different would our lives be if Max Heindel's heart had not been prompted by the death of this wife? How different would our lives be if Max Heindel had sought occult truths for himself alone? Let us remember the spirit of the *Cosmo-Conception*. Let our minds be satisfied so that our hearts may find full expression. Let us seek to serve the Higher Self.

We do a disservice to the teachings of The Rosicrucian Fellowship if we continually focus upon occult facts and forever dream about life from an etheric viewpoint. Let us not crystallize the Fellowship into an occult debating society, or a vegetarian club, or an astrology study group. Our work is to attune our hearts to the wee, small voice of conscience within. Let us double our efforts to act in the spirit of love

and fellowship. Let us face with humility and honesty our many failures in this endeavor and then redouble our efforts again. If our hearts be loving but our minds be weak, let us strive to develop our minds. Learn to reason and communicate with others so that heartfelt truths may be shared.

If our minds be facile, but not in tune with the promptings of our hearts, let us seek within and cast out selfish and cruel arguments so that wisdom can take their place.

Let's strive to know that we may do
What lifts, ennobles, is right and true.
With love to all and hate to none,
Let's shun no duty that should be done.
For knowing how to act aright
And doing it from morn till night,
From day to day and year to year,
We conquer self and sin and fear.

Rosicrucian Fellowship Closing Hymn

* * * * *

Love

The "wonders of love" present a fertile source of themes for tellers of tales and writers of songs. And, certainly, love works in many ways "its wonders to perform."

Love dissolves inharmony and is the key to peace. Love invites understanding and reconciliation. Love overlooks, forgives, and forgets the faults of humanity's "unprepossessing exterior." Love soothes hurt feelings and gently changes tears to smiles. Love comforts, reassures, elevates, strengthens, and, when necessary, love carries in its own hands the object of its attention. Love shares, distributes, gives, and asks nothing in return.

Love opens new vistas of exploration and new heights of endeavor. Love transforms the "unlovable," softens the hardened, and conquers the unconquerable. Love sets a sterling example. Love encourages and blesses. Love causes the Light to shine

radiantly on its object. Love illumines the dark tunnel and eases the rocky road. Love lightens burdens and intensifies even the most noble pleasures. Love gives increased meaning to every experience and turns the boredom of "just existing" into the challenge of living. Love underlies selfless service and sacrifice.

The Spirit of Love is eternally born of God, and Love can never conflict with His purposes. Love is the unifying force in life and the keynote of the coming Age. Love and only love can transmute evil and hate. Love will supercede Law, and in time to come, with the triumph of Love, Law will no longer be necessary. Love is the universal cohesive force upon which all Creation is based. Love, combined with knowledge, produces wisdom, one of the three aspects of the Triune God.

Esoteric Training

Those who feel they are ready to take up the training of an Initiate must pay special attention to the training of the mind. As a preliminary to all mental processes the aspirant must acquire control of the emotions, and guard against the involuntary function of emotions.

Suppression of emotions is not control of emotions; a transmutation or sublimation of them must be practiced. Thus anger and resentment may be transmuted into compassion. To most aspirants this is one of the hardest lessons to learn.

The human will, being an aspect of the mind as well as the Spirit, must be trained. The following is an old Hermetic axiom: "The human will is as powerful as destiny." The secret of a strong will is to concentrate it upon a single point.

The giving up or sacrificing of things always has been and still is the first step in the Schools of Initiation. Self-denial and the sacrificing ruthlessly of all irrelevant interests will produce a potent will.

In the earlier stages of his training an Initiate has to go through an exceedingly strict discipline; there are to be taken up special meditations, partial and complete fasts, etc. Every deviation from the "Law of the Path" meets with immediate and severe reaction.

The Teacher, or Adept under whom the aspirant works as an Entered Apprentice, does all in his power by advice to save him from error, but he cannot constrain him any more than he can avert the consequences of a broken Cosmic Law. The aspirant to Adeptship has to receive the reaction of the forces which his every thought sets into motion.

After certain grades have been made the Initiate may safely take up again things which he has sacrificed if he so desires. However, never again will he become attached to material things as he was before, nor will he be controlled by them.

* * * * *

The Soul of Greatness

Whatever our position may be, we are entitled to everything that we can appreciate, appropriate and use; and we know that the more we develop the power of appreciation of that which has genuine worth, the more we develop the power to give quality to everything we do; and in giving added quality to every thought and action, we shall both produce and we naturally appropriate all those qualities of which we continue to be conscious. Therefore, it is clearly evident that the power to increase that to which we are entitled comes largely from the increase of the consciousness of real worth, as well as real life — real life being back of real quality everywhere; and the consciousness of real quality and real life develops naturally and perfectly in him who lives for the living of a great life.

We know that the soul of greatness is latent in all things and he who thinks

deeply and constructively of the soul of greatness, when thinking of things, will open his mind to the influx of that power that can produce greatness in his own mind. Briefly, what he continues to see in all things he will awaken in his own mental world.

To the mind that lives in the soul of the great, the beautiful and the wonderful, everything is an inspiration to greater things, better things and more wonderful things. To such a mind, all things have worth, because to live in the soul of things is to find the real worth that permeates all things. And again, what we find or see in all things we tend to develop in our own minds, noting here the great law, that we invariably grow into the likeness, in mind and character, of those things that we think of the most.

MAX HEINDEL'S MESSAGE

The Preservation of Jesus' Vital Body



Study of the Scriptures reveals that it was the custom of Christ to draw apart from His disciples, and they knew not whither He went -- or, if they did, no mention has been made of it. The reason for this was that as Christ was so glorious a Spirit, His vibrations were too high for even the best and purest of physical vehicles. It was therefore necessary frequently to leave the physical body which He had received from Jesus at the Baptism for a period of complete rest, so that the atoms might be slowed down to their customary pitch. Therefore, the Christ was wont to go to the Essenes and leave the body in their care. They were experts in the care of the physical body, and the Christ knew nothing about handling such vehicles. Had not this rest and care been given, the dense body of Jesus would have disintegrated long before the three years' ministry was ended, and Golgotha would never have been reached.

When the time was ripe and the earthly ministry had been ended, the Essenes ceased to interfere. Then things took their natural course, and the tremendous vibratory force imparted to the atoms of Jesus' body scattered them to the four winds, with the result that when the grave was opened a few days later, no trace of the body was found.

This is in perfect harmony with natural laws known to us by their operation in the physical world. Electrical currents of low potential burn and kill, while a voltage of many times their strength but with small current passes through the body without harmful effect. Light, which has a tremen-

dous vibratory rate, is pleasant and beneficial to the body, but when focused through a lens this rate is lowered, and we have a fire which destroys. Likewise when Christ, the great Sun Spirit, came into the dense body of Jesus, His vibratory rate being lowered by the resistance of the dense matter, it must have burned up the body as in cremation if it had not been interfered with by the ministrations of the Essenes. The force was the same which burned up the body of Jesus after the Crucifixion; it was true, invisible fire, and not fire clothed in flame as in ordinary manifestation. Hence there were no ashes. In this connection it is well to remember that fire sleeps invisibly in everything; we do not see it in the plant, the animal, or the stone, yet it is there, visible to the inner vision and capable of manifesting at any time when it takes a garment of flame from physical substance.

Upon the death of the dense body of Jesus at the Crucifixion, the seed atoms of both his physical and his vital bodies were returned to him by Christ. During the three years' interval between the baptism, when Jesus gave up his vehicles, and the Crucifixion, which brought the return of the seed atoms, Jesus gathered a vehicle of ether as an Invisible Helper gathers physical material whenever it is necessary to materialize all or part of the body. However, material not matched with the

seed atom cannot be permanently appropriated; it disintegrates as soon as the willpower which assembled it is withdrawn, and this was therefore only a makeshift. When the seed atom of his vital body was returned, a new body was formed. Jesus has been functioning in that vehicle ever since, working with the churches. He has never taken a dense body since, though perfectly able to do so. This is presumably because his work is entirely unconnected with material things and differs diametrically from the work of Christian Rosenkreuz, which has been with state, industrial, and political problems, wherefore he needed a physical body in which to appear before the public.

The reason why the vital body of Jesus is preserved for the Second Coming of Christ, instead of a new vehicle being provided is given in *Faust*, which is a myth setting forth great spiritual truths in pictorial terms. Faust, by endeavoring to obtain spiritual power before he has earned it, attracts a spirit ready to pander to his desires — for a consideration. When Lucifer turns to leave, he is dismayed to see a pentagram before the door, one point turned towards him. He asks Faust to remove the symbol so that he may withdraw, and the latter inquires why he should not go out through the window or the chimney. Lucifer reluctantly admits that, "For ghosts and spirits 'tis the law, That where we enter we must withdraw."

When in the natural course of events the Spirit comes to birth, it enters its dense body by way of the head, bringing with it the higher vehicles. On leaving the body at night, it leaves in the same way, to re-enter in like manner the next morning. The Invisible Helper also withdraws and re-enters his body by way of the head. When at length our life on Earth has been lived, we soar out of the body for the last time by way of the head, which is thus seen to be the natural gate of the body. Therefore the pentagram with one point up is the symbol of white magic, which works in harmony with the law of progression.

The black magician, who works against Nature, subverts the life force and turns it downward through the lower organs. The gate of the head is closed to him, but he withdraws by way of the feet, the silver cord protruding through the reproductive organs. Therefore it was easy for Lucifer to enter the study of Faust, for the pentagram turned with two horns toward him represented the symbol of black magic; but on trying to leave, he finds the one point facing him, and cringes before the sign of white magic. He can leave only by the door, because he entered that way, and thus he is caught when that is blocked. Similarly, Christ was free to choose His vehicle of entrance to the Earth where He is now confined, but having once chosen the vehicle of Jesus, He is bound to leave by the same way, and were that vehicle destroyed, Christ must remain in the cramping surroundings of Earth till Chaos dissolves it. This would be a great calamity, and therefore the vehicle He once used is most jealously guarded by the Elder Brothers.

In the meantime, Jesus has been the loser of the soul growth accomplished during his thirty years on Earth prior to the baptism and contained in the vehicle given to Christ. This was and is a great sacrifice made for us, but like all good deeds it will redound to his greater glory in the future, for this vehicle once used and to be again used by Christ when He comes to establish and perfect the Kingdom of God will be so spiritualized and glorified that when it is restored to Jesus at the time when Christ turns the Kingdom over to the Father, it will be the most wonderful of all human vehicles.

The experiences of a life are impressed upon the seed atom, and when Jesus received the seed atoms of his physical and vital bodies after the death on Golgotha, he thereby received a record of all their experiences. But the vital body had received the impacts from those experiences and contained all the soul

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Studies in the Cosmo-Conception

Groupings in the Rosicrucian Order

Q. Is the grouping of 12 and 1 the only numerical division followed by the Rosicrucian Order?

A. There are other divisions to be noted. We have seen that of the Heavenly Host of twelve Creative Hierarchies who were active in our scheme of evolution, five have withdrawn to liberation, leaving only seven to busy themselves with our further progress.

Q. In what way is this grouping significant?

A. It is in harmony with this fact that the man of today, the indwelling Ego, the microcosm, works outwards through seven visible orifices in his body: 2 eyes, 2 ears, 2 nostrils, and a mouth, while five more orifices are wholly or partially closed: the mammae, the umbilicus, and the two excretory organs.

Q. How is this grouping indicated in the Rose Cross?

A. The seven roses which garnish our beautiful Emblem and the five pointed radiating star behind, are emblematical of the twelve Great Creative Hierarchies which have assisted the evolving human Spirit through the previous conditions as mineral, plant, and animal, when it was devoid of self-consciousness and unable to care for itself in the slightest degree.

Q. Were these Beings obliged to do this service for man?

A. Of these twelve hosts of Great Beings, three classes worked upon and with man of their own free will and without any obligation whatever.

Q. Are these symbolized in the Emblem?

A. They are symbolized by the three points in the star upon our Emblem which point upward. Two more of the Great Hierarchies are upon the point of with-

drawal, and these are pictured in the two points of the star which radiate downward from the center. The seven roses reveal the fact that there are still seven Great Creative Hierarchies active in the development of the beings upon Earth, and as all of these various classes from the smallest to the greatest are but parts of One Great Whole Whom we call God, the whole Emblem is a symbol of God in manifestation.

Q. Why do these Orders follow cosmic groupings?

A. The Hermetic axiom says: "As above, so below," and the lesser teachers of mankind are also grouped upon the same cosmic lines of 7, 5, and 1.

Q. How are the respective groups classified?

A. There are upon Earth seven schools of the Lesser Mysteries, five of the Greater Mysteries, and the whole is grouped under one Central Head who is called the Liberator.

Q. How does the group of seven operate?

A. In the Order of Rosicrucians seven Brothers go out into the world whenever occasion requires, appearing as men among other men or working in their invisible vehicles with or upon others as needed; yet it must be strictly kept in mind that they never influence people against their will or contrary to their desires but only strengthen good wherever found.

Q. What are the duties of the group of five?

A. The remaining five Brothers never leave the Temple; and though they do possess physical bodies, all their work is done from the inner worlds.

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WESTERN WISDOM BIBLE STUDY

The Resurrection

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away; for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted; Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here: behold the place where they laid him.

And afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. (Mark 16:1-6; 14, 15)

Much esoteric information is concealed in this brief account of the Resurrection — information significant to every spiritual aspirant who follows the Path exemplified by Christ Jesus.

Rolling the stone away from the sepulchre (inner realms) signifies a complete overcoming of the lower side of the nature — the complete self-mastery which is the goal of everyone on the Path of Initiation. This complete self control can be accomplished only by a resurrection of the divine spiritual powers within man. Herein lies the crux of the message concealed in the account of the Resurrection.

The empty tomb, which has puzzled many students of the Bible, may be

clearly explained in the light of occult truth. We remember that there were times during the ministry when Christ Jesus "went apart" from His disciples, and it was during such times that His body was cared for by the Essenes. The vibratory rate of the atoms of the body of the man Jesus, as highly evolved as he was, had become so supercharged under the influence of the Christ Spirit that as soon as the cohesive Love Principle was removed from the body there came a quick disintegration. Max Heindel explains it thus:

"This is in perfect harmony with natural laws known to us by their operation in the physical world. Electric currents of low potential burn and kill, while a voltage of many times the strength passes through the body without harmful effect. Light which has a tremendous vibratory rate is pleasant and beneficial to the body, but when focused through a lens, the vibratory rate is lowered and we have fire which destroys. Likewise, when Christ, the great Sun Spirit, came into the dense body of Jesus, the vibratory rate being lowered by the resistance of the dense matter, must burn up the body, as in cremation. The force was the same, the results identical, save that, as it was true, invisible fire which burned up the body of Jesus, there were no ashes. In this connection it is well to remember that fire sleeps invisibly in everything. We do not see it in the plant or the animal, nor in the stone. Yet it is there, visible to the inner vision and capable of manifesting at any time when it takes a garment of flame from physical substance."



ASTROLOGY

Uranus Commands "Release"

Elman Bacher

As a keynote to this discussion of Uranus, we offer the following definition of spiritual liberation: those points in evolution when the Ego, having completely and perfectly fulfilled the requirements of Saturn — relationships, responsibilities, works, utilizations — automatically begins to function on progressively more impersonal phases of experience.

The vibration of Uranus provides this process of "progress after fulfillment." He is the disintegrator of forms, the antidote to crystallization, the opener of doors. Because of the intensely dynamic functions that he represents on the emotional plane, Uranus symbolizes the alchemist, the magician, and the creative artist. He represents the astrologer, whose impersonal wisdom is the distilled result of alchemical processes made during the course of wide and varied experience in love and relationship.

Of all abstract terms, the word "transcendent" most concisely describes the nature of Uranus. He transcends blood relationship because he himself is the fusion of the fires of polarity which create relationship in human experience. (The ultimate of the emotional triad.) He transcends materiality because his realm is that of the

Soul and, as such, is beyond and above those illusions of reality which are so often ascribed to the material phases of life. He transcends possessiveness of things and people in any form, for his vibration makes possible that type of consciousness which recognizes soul power as the only real possession. The flowering of his vibration represents the transcendence of fear because Love-Wisdom, the result of experience, abolishes fear.

Aside from the synthesis of sign-position, house-position, house-rulership, and aspects of Uranus in a given chart, there is another very important study of his vibration to be made: in relationship or contrast to the influences and powers of Saturn. The two planets, by nature and purpose, are anti-pathetic. Saturn, afflicting, crystallizes, condenses, limits, and frustrates the possibilities of other planets. The position of Saturn indicates the path toward inertia. Uranus, however, provides release as the logical and natural progress following fulfillments, but when stagnation threatens, he forces open the paths which have become congested, and his electrifying power creates a charge of renewing life. It is in his afflicting effect on other planets that he seems to act as a

“smasher-up,” a destroyer-by-violence, a disrupter and a disorganizer. The person who does not, or will not, keep in line with progressive measures of living, must, by the laws of progressive evolution, be forced to do so.

With this thought in mind, the astroanalyst will realize that Uranus does not afflict any planet in a chart unless there is a karmic tendency toward crystallization to be counteracted. Uranus does not “shake us up” unless we need to be shaken loose from our inclination to “cling to form” in some part of our experience. Therefore, to interpret the function of Uranus, and get the complete picture of his significance in a chart, we must compare his patterns with those of Saturn.

The perfect example of this conflict is seen in the aspect of Uranus squared by Saturn, a pattern symbolizing the old versus the new, bondage versus transcendence, fear versus liberation, the instinct for safety versus the urge for adventure, creed and race versus universality, the tribe versus the individual, and orthodoxy versus realization.

The following are a few pointers for reading this aspect in different combinations:

1. Both planets otherwise unaspected: In this case, the two planets must be compared from the standpoint of comparative strengths — dignity, exaltation, elevation, angles, and planetary dispositorship. Further, either planet gains in power to the degree that the sex-polarities (masculine: Sun and Mars; feminine: Moon and Venus) and the solar-lunar polarity are dynamic (Uranus) or passive (Saturn). This must be found by careful synthesis of sign-quality and aspect-quality. Either Saturn or Uranus will be found to be the more influential and must be taken as the key to the square aspect, and will be regarded as an evolutionary barometer of this incarnation. The person concerned either clings to the form side of life and resists change, or he rebels against forms in his search for broader experience and wider realizations.

2. Saturn otherwise well-aspected: The consciousness is well integrated in the form

side of life. Saturnian virtues — patience, practicality, utility, etc. — have been developed in the past and the urge to security is strongly developed. Uranus here is seen as a threat to the orderly, accustomed processes of living, a disturber of the peace, a defier of morality, impractical, disreputable, and unreliable. This is how a Saturn person feels about Uranus people — they just don’t fit into his neat, tangible, “two-times-two-equals-four” universe. In fact, a Uranus person sometimes feels that two-times-two doesn’t make much of anything that’s really interesting!

3. Uranus otherwise well-aspected: this is a person who has “lived and loved” much. Inner freedom is his range of understanding, independence of mind, and action. The square from Saturn shows that in this incarnation he must fulfill a certain area of responsibility. In one respect, at least, he has been foot-loose too long. He has abilities — he must use them; he has knowledge — he must make it available to others; he has relationship responsibilities — he must learn to fulfill them willingly and lovingly. Until he does so, Saturn will hold him in ever-tightening bondage.

The persons represented by Saturn in the Uranian’s chart will seem, to him, to be crampers of his style, millstones around his neck, and, in general, burdens and crucifixions. And they will continue to seem so until he realizes that they serve to give form to his dynamic urges, to keep him united to the stream of constructive living, to give purpose and direction to his abilities.

(Incidentally, the Crucifixion and Resurrection of Christ Jesus symbolize, perfectly, this conflict of Saturn and Uranus. Saturn symbolizes the crystallization of fear and ignorance possessed by the world that sought to kill the Teacher and destroy His influence; Uranus symbolizes the Divine Purpose of liberation which must, and inevitably will, release the consciousness of man from stagnant concepts and slavish ignorance.)

4. Both planets variable: this pattern is best approached, after synthesizing, from an astro-dynamic standpoint. Either planet may have been emphasized the more strongly during the years of growth and maturity. The counteractive agencies to the afflicting aspects will show as possible neutralizations for the unregenerate qualities of both planets. The sextiles to each are particularly important, since they show avenues of potential alchemical developments.

Uranus is electric, magnetic, and the most dynamic of all the planets. His conditions, for this reason, must never be interpreted as superficialities. His conjunction with any planet intensifies the quality of experience represented by the planet, and a quality of extremeness is shown in that part of the life.

The position of Uranus in the chart shows the source of potential genius; the benefic aspects, the opportunities for developing that potential, and the culmination of those developments. The malefic aspects indicate primarily the need for control and direction, for Uranus, by nature, is all out-going, and his urges, if uncontrolled, can result in wastage on all planes.

Interpret Uranus' conditions from a "largeness" standpoint. His sorrows are soul agonies; his punishments are catastrophic; his loves have nothing to do with man-made ceremonies and regulations. They are volcanics of the heart, the power of which can disrupt any set emotional pattern and hurl the lover into an entirely new universe. Uranus represents the intense fusion of emotional polarity which we call creative power, and under the stimulus of his electrification, new forms of art, philosophy, fields of research, etc., are projected into human affairs. Continents are discovered, concepts of time and space are revised and elaborated, and man, himself a dynamic unit, finds ever-new worlds within himself.

Uranus stands for our response to that which is new to us. He is the way we walk to the opening door — our ability to see farther, deeper, higher, lower, and to welcome any form of change (newness)

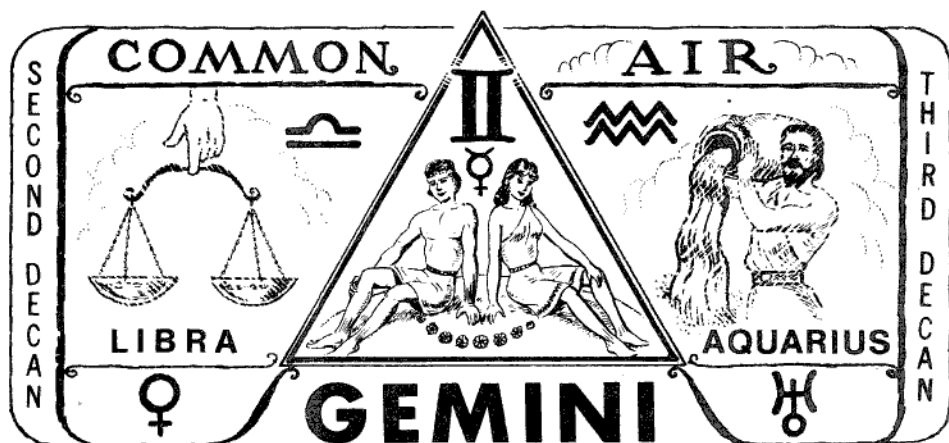
which comes into our lives. That which was called radical, extreme, and brand new ten years ago has been poured by now into the mold of experience and is commonplace. That which is really new is that which we recognize as an unfoldment of areas of consciousness which have never before been tapped.

Since liberation (progress) is a life principle, and no respecter of sex, Uranus shows in the charts of both men and women as the urge to freedom. His position shows in which department of experience the person must have elbow-room, where limitlessness of self-expression is sought and obtained. It also shows, since it is the potential of genius, how the person seeks to assist others in their search for liberation.

In line with the above statement, trines to Uranus can indicate channels of precocity in children. It is evident that many children, in their early years, are clearly aware of some knowledge or talent which was brought to a high peak of development in the past. Those youngsters don't even have to wait until physical or chronological maturity takes place — they just abolish time and give vent to these amazing abilities while still in knee pants and pigtails! Trines to Uranus, regardless of the evolutionary status of the person, indicate that he is in advance of his time and place and background.

Squares and oppositions to Uranus from other planets show to what degree his energies need controlling and directing. conversely, the squares and oppositions that he makes to other planets show how his vibration can throw the other planets off center, make them express in confused and chaotic ways. Whenever Uranus and the Sun, Mars, or Jupiter (the dynamic planets) are in discordant relationship, check carefully to find the degree to which Saturn holds a controlling influence in the chart. Saturn, in this case, can form the patterns for fulfillment into which the dynamic energies must be poured.

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The Children of Gemini, 1977

Birthdays: May 21 to June 21

SYMBOL — The twins

QUALITY — Common; or consciousness directed wonderingly and experimentally toward the understanding and integration of new experiences and possibilities.

ELEMENT — Air; or consciousness relating to social and intellectual concerns. Among other things, the air element corresponds to gasses, the mind, and the World of Thought.

ESSENTIAL NATURE — Questioning.

PHYSICAL ANALOGY — Breath. Dryness.

RULING PLANET — Mercury is the ruling planet of Gemini because it is able to express its function most easily and freely when placed in this sign. Mercury represents the need to express thoughts and ideas, to communicate with others, and to strive for greater intellectual understanding.

CORRESPONDING HOUSE — The 3rd house corresponds to Gemini, and represents the desire to expand interpersonal and mental horizons.

SYNTHESIS — From the preceding, we synthesize the following meaning for Mercury in Gemini and in the 3rd house: The need, wonderingly and experimentally

to express thoughts and ideas, communicate with others, and strive for greater intellectual understanding, in a social, intellectual, and questioning manner; through the desire to expand interpersonal and mental horizons.

ESOTERIC ANATOMY — Gemini is one representation of the conscious mind.

EXOTERIC ANATOMY — Specific: shoulders, arms, hands, clavicle, ribs, trachea, bronchi, lungs, pulmonary circulatory system, pleura, and the thymus gland. General: body symmetry, capillaries, and the nervous system as a whole but particularly the sensory nerves.

PHYSIOLOGY — Mercury, the ruler of Gemini, governs the physiological processes of respiration, oxygenation of the blood, sensations in general but especially those of sight, hearing, and touch; functions of the thyroid and Parathyroid glands, functioning of the organs of speech, and assimilation of foods in the small intestine. Mercury also has particular rule over the activities of the right cerebral hemisphere and the faculty of balance and co-ordination associated with the inner ear mechanism.

TABERNACLE in the WILDERNESS — Gemini is a symbol of the consciousness developed at the stage of attainment represented by the West Room of the

Tabernacle. This is the stage of full waking consciousness in all phases of experience, and of conscious possession and awareness of one's own faculties. (Of course, we all have this kind of awareness to a certain degree.) This also represents a conscious striving after ever-greater understanding, realizing that we are all part of a great going-forward with no absolute end, but with cycles of effort and rest, of striving and attainment.

GREEK MYTHOLOGY — Hermes, winged messenger of the gods and cosmic prankster, is a primary representation of Mercury in Greek Mythology.

COSMIC CHRISTIANITY — The heavenward journey of Christ takes Him through the World of Thought. As His revitalizing and purifying influence works through this region, He enables man to draw to himself purer substance for the building of his mind. At this time of year He helps man more clearly to perceive and understand the cosmic drama of life unfolding, and to appreciate more fully the role that each participant plays in it.

CONSTANT INFLUENCES. Mercury, the planet having the greatest influence over Gemini, has the most aspects this month. Mercury, light-bearer on the mental plane, rises before the Sun all solar month, denoting a relatively quick mind, good physical coordination, and success and grace resulting from forethought. Two aspect patterns all solar month: Mars conjuncts Venus, first in Aries and later both move almost simultaneously into Taurus; Jupiter opposes Neptune, sextiles Saturn, trines Pluto.

Mars conjunct Venus indicates efforts to balance the feminine and masculine principles, giving receptivity to feelings of universal brotherhood. Those born May 21-June 6 while Mars and Venus are in Aries will have a commanding social manner, engaging and entertaining, but need to practice diplomacy and patience to overcome impulsiveness in speech and love. Those born June 7-21 while the Mars-Venus conjunction is in Taurus will be

diplomatic and thoughtful. Some will tend to be dreamers in love and business opportunities. Taurus and Gemini influence may give a strong, melodious voice, easily trained.

Jupiter in Gemini creates individuals who greatly love to talk, study, travel, and place great faith in scientific thought. The Neptune-Jupiter opposition will cause many to recognize intuitive guidance and inventive inspirations coming from higher mental sources. The dual opposition from Neptune indicates a potential for subtle logic but also promotes illogical assumptions, vagueness in speech, strange ideas, vacillation, and nervousness.

Saturn sextile Jupiter and trine Neptune adds potential for patience, thoroughness, and realism in applying the inspirations promoted by Jupiter and Neptune, as well as a strong sense of duty and loyalty.

Pluto trines Jupiter, sextiles Neptune and in the solar 5th house, both Sun and Jupiter, indicating many opportunities for education. An understanding of human nature combined with ready communications ability makes these natives very persuasive with ability to make acquaintances easily.

INDIVIDUALITY AND PURPOSE. Study and travel are key words for the activities of curious, restless, mental Gemini. May 24-June 14, Sun conjuncts Jupiter, a harmonious influence giving great expectations, warm-hearted attitude, and expanding love of knowledge and travel. Study of law, medicine, history, and foreign culture easily captures the attention of these natives. Faith in science and in their own reasoning powers may lead these natives to feel opposed to, yet often in need of, company of individuals of a mystical nature. This is especially so for those born May 28-June 12, while Sun opposed Neptune, which also brings contact with spiritual ideas and people and makes one somewhat telepathic, highly inspirational, and inventive.

May 25-June 11, Sun sextiles Saturn and trines Pluto, promoting productive habits which harness the vivid visions

of fantasy and idealistic motivations of the Sun-Neptune influence. Thoughtfulness, foresight, thorough preparations, and loyalty are qualities stimulated by these Saturn aspects.

SELF-EXPRESSION AND LOGIC. Mercury, the key to unlocking Gemini's destiny, opposes Uranus May 21-29 giving strong opinions, an unusual way of viewing life, prominent intuition, and a very fast, observant mind.

Mercury squares Saturn, May 21-June 2, reinforcing strong will, concentration, and practical judgment to balance Uranus' impracticality, but also strengthens mental inflexibility. These natives will be very proud of their judgment and study all available new ideas before embarking upon projects.

Mercury is in Gemini June 11-21, joining Jupiter and the Sun. Gemini characteristics will be accented: versatility, rapid mentality, witty conversation, love of study, but also quick changes of mind.

Mercury trines Pluto June 14-19, denoting the born salesman, for these natives are persuasive, possess keen insight into human nature, and can reach large groups.

Mercury sextiles Saturn June 14-21, giving concentration, thoroughness, and potential for reserving the judgment and speech so that consideration of others' feelings is expressed and draws respect in return.

Mercury conjuncts Jupiter June 17-21, greatly expanding Gemini's natural love of travel and study. The mind is inclined to philosophy, mental health, social reform law, and medicine. The Mercury-Jupiter influence carries a potential for over-optimism and exaggeration, and promotes love of reading widely but superficially. June 16-21, Mercury opposes Neptune, indicating that childhood habits of strict honesty will be needed to avoid exaggeration and self-deception. The Gemini nature respects knowledge rather than faith but will feel impelled to seek for higher knowledge under Neptune's influence. Tremendous potential for inventive inspiration is released,

and these individuals may need periodic withdrawal into a meditative atmosphere to recharge their highly sensitive nervous systems.

INITIATIVE AND ENERGY. May 21-June 6, Mars in Aries, the sign of the head, intensifies Gemini tendencies to attack problems logically, directly, though not always politely. June 7-21, Mars in Taurus gives less impulsiveness and a more concentrated, polite mentality.

Mars trines Neptune, May 21-24, portending initiative taken toward an idealistic, sometimes unrealistic, goal. An aura of mystery and subtle magnetic attraction surrounds the personality of these natives. Sympathetic and intuitive, they often operate on the basis of hunches and feel impelled to pioneer humanitarian causes.

Mars opposes Uranus June 9-21, producing strong will, determination, and an original, highly efficient approach to practical matters and, negatively, a tendency to be argumentative and inflexible in opinion. June 16-21, Mars squares Saturn, adding more perseverance and self-control but also possible inner conflicts between love of freedom and need for commitment. Venus conjuncts Mars, giving strong emotions in love and creative expression. Saturn's influence in this combination gives a sense of propriety but makes it difficult to express affection until the Uranus capacity for detachment from fear of rejection is acquired.

LOVE AND SOCIABILITY. May 21-June 6, Venus is in Aries impelling direct social action, impulsive romantic attractions, and intense emotions expressed in creative outlets. June 7-21, Venus in Taurus promotes ease in conversation, politeness, practicality, and persistence.

Venus trines Neptune May 21-25, giving an appreciation of fantasy and the subtle, transcendent, and ideal in love, music, art, and pleasure. Mars and Venus trine Neptune, a picture of the masculine-feminine polarity blended for receptivity to inspirations along lines as diverse as art, drama, and scientific invention.

Venus opposes Uranus June 9-20,

denoting an attraction to unusual, progressive, and unconventional concepts of love, social relationships, clothing selection, and artistic expression. In general, Venus-Uranus influences tend to produce deep feelings, magnetic personalities, and sudden, strong sexual attractions which observe no boundaries of race, religion, or age. Those born June 15-21, while Saturn squares Venus, will feel independence and progressive Uranian ideas but will also be influenced to share their ideas and achieve financial security. Saturn in Leo gives a sense of duty, politeness, and intense loyalty to the unusual causes which motivate these individuals.

INDIVIDUAL PERSONALITY INFLUENCES in SUN-MOON COMBINATIONS

Sun sign is listed first.

GEMINI-CANCER, May 21-22. With the two main mental significators, Mercury and Moon, in Taurus and Cancer, thorough thinking along practical lines such as financial security easily becomes prominent. Insurance sales would be a natural talent. Inspirations will have a marked rhythm, with planning followed smoothly by productive activity. Fertile imagination and sympathy allow these individuals to relate well to others. Mentality is quick but decisions are easily influenced by feelings.

GEMINI-LEO, May 23-25, Moon and Saturn in Leo promote desire to share, and satisfaction in sharing knowledge. These individuals can communicate enthusiasm to their public, but may have a tendency to be inconsistent in display of affection. Teaching, publishing, and the ability to write concise, interesting, technical reports are abilities.

GEMINI-VIRGO, May 25-27. Sun and Moon in signs ruled by Mercury produce a super-active mentality, practical and highly analytical. These natives love to apply their knowledge, especially where conditions allow them to exercise imagination and experience variety. Mercury in Taurus gives the concentration and persistence to pursue a problem to solution. However, Sun and Moon in mutable signs tend to produce

vascillation and a highly restless mind.

GEMINI-LIBRA, May 28-29, fosters intellect absorbed in social affairs and artistic studies. The dynamic inspiration of Aries, containing Venus and Mars, blended with the libran potential for refined emotions, produces great interest in any subject where recognition of balance and harmony play a role. These individuals enjoy a variety of associations and plan social occasions well. The dualistic Gemini mind combined with Libra desire to seek balance is not a particularly good combination for making quick decisions, because these individuals see several sides to a situation.

GEMINI-SCORPIO, May 30-31. Moon, Mars, and Venus are in Mars-ruled signs, revealing the direct, aggressive approach markedly. These individuals work well under stress, thus promoting occupations in which one must be on emergency call. Scorpio Moon adds depth and intuition to the versatile Gemini intellect which, aided further by the concentration of Mercury in Taurus, is well fitted for research.

GEMINI-SAGITTARIUS, June 1-2. This combination stimulates the mind to a variety of interests, including politics, law, and philosophy, but some mental scattering is likely. There is a tendency to vascillate, suddenly change studies, and to allow feelings and preconceptions to masquerade as logical thinking. These natives love to travel and make good language translators and travel guides.

GEMINI-CAPRICORN, June 3-4. These serious, ambitious students enjoy history, business, government, and technical writing. Influences of Capricorn deepens Gemini's versatile mind to create ability to pursue studies to a great depth. Politeness, tenacity, and being thoroughly informed help these natives rise to positions of authority. They also communicate well, but maintain a reserve which commands respect from subordinates.

GEMINI-AQUARIUS, June 5-6. This dual air combination creates an inventive, original mentality attracted to most that is new and unusual. Imagination is inspired with

intuitive flashes far more often than is typical, and the ability to remain emotionally detached is remarkable. These natives make friends easily.

GEMINI-PISCES, June 7-9. Interest in arts, poetry, and the devotional side of religion is high. Mercury and Venus in Taurus add further love of beauty and comfort. Intuition helps in business speculation. A generous nature makes these individuals great supporters of charity.

GEMINI-ARIES, June 9-11, is a harmonious blend of two signs which stimulate mental activity. Stability and practical understanding are added by the Taurus influence. These individuals have energy, enthusiasm, and a restless nature which prompts them to take the initiative, yet they generally have agreeable dealings with others.

GEMINI-TAURUS, June 12-14. Moon, exalted in Taurus, and Venus, ruler in Taurus, give productive imagination, tenacity, easy-going personality appreciative of beauty and peace. These polite individuals relate well to almost everyone; however, they may give overmuch value to wealth and social standing. The intellect, under Taurus influences, gives great weight to the pragmatic in contrast to typical Gemini love of the theoretical.

GEMINI-GEMINI, June 14-16. Sun, Moon, and Mercury in Gemini emphasize love of variety, a quick, restless mind, frequent travel and ease of conversation. Such strong Gemini influences subject one to vascillation, and the tendency to prefer reading to the application of knowledge or the actual experiencing of life. Nervousness may manifest as compulsive talking.

GEMINI-CANCER, June 17-19, gives a highly developed intellect and development of refined feelings of intuition, faith, and compassion.

GEMINI-LEO, June 19-21. The Sun on the Gemini-Cancer cusp gives a complex mentality motivated by desire to pursue knowledge but mainly for the comfort it can bring. These natives naturally inspire confidence in others, making good social

workers especially where insight about personality problems is useful. Sales and publishing also are outlets for their understanding of human nature.

* * *

URANUS COMMANDS "RELEASE"

(Continued from page 269)

The astrological student or astro-analyst tunes in with the vibration of Uranus every time he or she studies a horoscope. That study must be used, and the uranian vibration directed for the purpose of helping a fellow being to understand his life patterns more clearly and impersonally. In this way, astrology is used as a channel of liberation and, as such, stands as one of the highest expressions of this mighty and spiritual vibration.



GROUPINGS IN THE ROSICRUCIAN ORDER

(Continued from page 265)

Q. What is the office of the remaining one?

A. The remaining one, or Thirteenth, is Head of the Order, the link with a higher Central Council composed of the Hierophants of the Greater Mysteries, who do not deal with ordinary humanity at all but only with graduates of the Lesser Mysteries. The Head of the Order is hidden from the outside world by the twelve Brothers.

Ref: *Cosmo*, pp. 522-523



NEWS

COMMENTARY

Billy Graham

Bible Says Astrology Use False

Question:

Could you tell me what horoscope or zodiacal sign Jesus was born under?

Answer:

Your question disturbs me because it suggests that you may not really have an understanding about the Gospel of Jesus Christ. The Bible does not indicate the "zodiacal sign" of Jesus' birth, and it repeatedly condemns astrology as a dangerous and false practice.

God's people were specifically forbidden to use any form of divination, or prediction of the future by various means, including astrology (Deuteronomy 18:9-14). Several of the prophets mocked the pagan practice of astrology (Isaiah 47:13; Jeremiah 10:2), for the Bible tells us that God is in control of the universe. By using such things as horoscopes we deny that God is alive and reveals His will to men.

We do not need such things to discern the future. God has given us His Word, the Bible. In it He not only gives us a glimpse of the future through prophecy, but He also gives us guidance and direction for everyday life. Learn to trust Christ, and learn to read and study the Bible. God has given us all we need to know about the future in its pages.

Most of all, in Christ we find that God loves us and desires to save us if we will but turn to Him. Astrology can never do this. As someone once said, "We may not know what the future holds, but we as Christians know Who holds the future."

This article was given us by a reader, who invited us to comment on the ideas contained therein. It is widely known, of course, that Billy Graham and other renowned, sincere orthodox Christian leaders reject the practice of astrology.

The viewpoint of The Rosicrucian Fellowship on this matter is as follows:

Astrology is a spiritual science, a philosophy, and a religion. It is metaphysical, occult, and practical. It describes the relationship between the God of our solar system and the little god, man. "In the image of God created He him." God, the macrocosm, and man, the microcosm, are related and fundamentally one. Astrology reveals each person's powers and capabilities. We encourage the study of astrology in order that every person may discover his latent potentialities and learn how best to develop them into dynamic powers. An application of the principles of astrology, whether or not these principles are fully understood, is sufficient to prove their validity by their fruitfulness in daily life.

With the influx of skeptical, materialistic science during the past few centuries, the true, inner science of the stars that is astrology has become obscured. Its higher knowledge has been used either by the illumined few, unknown to the world at large, or by charlatans who exploited their smattering of knowledge by trading upon the ignorance and superstition of the uninformed. Certainly, we reject the use of astrology for materialistic purposes.

In *Questions and Answers*, Vol. II, questions 115 and 116, Max Heindel

addressed himself to the relationship between astrology and religion and, specifically, to the relationship between astrology and the Christian Teachings: "...the whole fate of humanity is bound up in the stars. It doesn't matter whether we go to our own Bible or the textbook of any other religion. Everywhere we shall find that the stars are given a most prominent place. In our own Bible we know that they are called the Seven Spirits before the Throne. They are the seven Star Angels as known particularly to the Catholic church; the Seven Planetary Spirits that have to do with our evolution ever since humanity began to evolve on this planet. Therefore, naturally the course of the stars and their configurations are time markers in the history of humanity...."

"These stellar orbs travel around, as is well known to astrologers, but not in a circle. They don't stay in one order, but come into different configurations with one another. The same is true of the seven tones in the octave, which are the replica of the Seven Planetary Spirits. Just as they can be brought into different connections and make different chords, so also these different tones of the worlds that are moving through space make up the harmony of the spheres, and according to the change in these vibrations, humanity is evolving. There is a different vibration every single moment of time, and as a new being comes into existence, these varying vibrations act upon him and make him different from all others...."

The Planetary Spirits are referred to several times in *Revelation*, including 1:4, 2:1, 3:1, and 4:5. Another biblical reference to astrology is found in *Luke* 21:25: "And there shall be signs in the sun, and in the moon, and in the stars...."

In no way do we advocate the practice of astrology as a substitute for trust in and worship of God. Instead, we see spiritual astrology going hand in hand with trust and worship. We are told to worship in word and in deed, and as we learn to know and better ourselves through the study of

astrology, so will our deeds ever more nearly conform to the high ideals inherent in our spoken words of worship. Again, astrological symbols constitute keys with which we may unlock untold treasures of the Bible and all the world's Sacred Scriptures.

More than any other factor in the world today, astrology gives promise of leading a materially-minded humanity into conceptions concerning the things of the Spirit. Physical science is handicapped by its own self-set limitations. Religion is suspect because its ceremonies are too often antiquated and empty. Astrology links the fundamental elements of science and religion. It is based on astronomical data. It charts invisible forces. It combines the seen and the unseen, body and soul, form and Spirit.

* * *

THE PRESERVATION OF JESUS' VITAL BODY

(Continued from page 264)

growth made by both Jesus and Christ therein. Jesus had lived his heaven and hell day by day as every true probationer does, and had wrought his experiences into the soul body which was surrendered to Christ. But Jesus is still minus the soul body that grew during his life on Earth, including the three years when Christ occupied his body. This soul body will not be returned until the Day of Liberation and the Millenium has come and gone. Then of course the soul growth that was made upon it by Christ will naturally fall to Jesus, drawn by the law of attraction, and thereby he will become manifold richer than he would have been if he had not sacrificed his body. Therefore, though this has not been taught, the writer believes that Jesus will be the highest fruitage of the Earth Period and that Christian Rosenkreuz will come next, for "greater love hath no man than this, that a man lay down his life for his friends." Giving not only the dense body but also the vital body, and that for so long a time, was surely the ultimate of sacrifice.



Book Review

"The Philosopher's Stone"

The Philosopher's Stone, by J. Anker Larsen, Adelphi University, Garden City, New York. Translated from the Danish by Arthur G. Chater.

This is a reprint of a book first published in Denmark in 1924. A novel of Scandinavian life portrayed "in the tradition of Dostoevsky and Dickens," the book gives a perceptive, detailed account of the lives of many people seeking spiritual fulfillment along diverse paths.

The author demonstrates spiritual insight and a depth of vision indicating his own profound understanding of cosmic Truths as they apply to the daily activities of "ordinary" human beings. First shown as children in a Danish village, the main characters are followed far into adulthood and, some, to their deaths. The skillful weaving of threads of plot that divide and unite them, the brilliant character studies achieved with a modicum of well-chosen words, and the author's compassionate understanding of human motivations combine to make this a spell-binding literary contribution.

The novel encompasses people who are on the occult and on the mystical paths of evolution — both those who consciously try to progress rapidly and those who proceed slowly but steadily along the upward spiral. There are those, too, who appear to be regressing. Their successes and their mistakes, of thought, word, and deed, are conveyed in a manner that stirs the gamut of the reader's emotions.

The author paints his verbal pictures with a particularly effective, tight imagery. A carriage filled with idly chattering members of the gentry was "like a holiday driving past." A little boy asks his friend, disillusioned with the adult world, "Don't you believe in grown-ups at all?"

More seriously, we are told of the conflict between Light and Darkness by representatives of both Powers. We are warned that, "when the evil powers discover a growth, an advance toward goodness in a human soul, they seek to frustrate it, often simply by turning it in a wrong direction — for instance, by bringing in a little self-joy; after that comes self-gratification, then desire of evil for evil's sake — often without the person himself being aware of it before it is too late."

A sensitive Ego, full of promise as a child but wasteful of life as a man, went to his death with these poignant words:

"I made of God's garden a pleasure ground.

Now it is forbidden me to work it it."

Meanwhile, another man, whose heinous crime years before had horrified his acquaintances, as it does those who read about him, *willingly* suffered, for most of his life, the punishments imposed by society and his own higher self. As a result, he achieved within himself a definition of complete selflessness so profound in implication as to be awesome — even frightening — to a mentality still influenced primarily by material associations.

READERS' QUESTIONS

Interpretation of Matt. 5:25-6

Question:

What is your interpretation of *Matt.* 5:25-6? Particularly, what is the meaning, as used here, of "agree," "adversary," "judge," and "officer?"

Answer:

Matt. 5:25-6, part of the Sermon on the Mount, reads as follows: "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou has paid the uttermost farthing."

"Adversary," we believe, refers to anyone with whom we are in conflict and for whom we hold feelings of intense dislike, or hatred. "Agree," in this instance, we believe, does not mean that we are to concede to that person's point of view or to share his opinion if we do not happen to concur. Instead, we believe, "agree" means that we are to divest ourselves of our nefarious feelings toward him and develop the tolerance — eventually the love — which will permit a harmonious relationship.

These verses seem to be describing the purgatorial process as explained in the *Cosmo-Conception*. As long as we are bound by hate to another person, we must pay for that hate until it has been transmuted to love.

The "judge" often has been thought of as Christ, who is the mediator of spiritual destiny. The "officer" could be the Lords of Destiny — the Recording Angels who oversee human birth on Earth, ascertaining that each Ego is born in the

place and condition which assures that he or she will be confronted with the lessons that must be learned. The "officer" could also be our Higher Self, the permanent spiritual part of our nature which knows that we must transmute all our base emotions into lofty ones.

"Foreign Blood"

Question:

My grandson was jaundiced at birth and had a blood transfusion from a donor unknown to us. Our family is vegetarian, and we do not smoke or drink. My grandson was brought up in this way but now, almost 18, he smokes and eats meat. He always seemed "different" to us. What has happened to his soul? Does his "foreign blood" have anything to do with this?

Answer:

We doubt if the "foreign blood" affected your grandson to any appreciable extent. By this time he surely must have mastered whatever foreign power there was in the transfusion, although there may have been some influence for a time immediately following the transfusion.

We do not think it so strange that your grandson should be "different" from other members of the family. He is an individual Spirit, and was attracted to your family for reasons known only to those blessed Higher Ones who help guide us into birth on the physical plane. People of very different characteristics are often born in the same family, even though there are undoubtedly some ties from the past in most cases. If your grandson does not take to the vegetarian diet, even though he was brought up that way, it seems evident that he is simply not ready within himself for the change. We each have to change ourselves, master our own desires,

and although environment and training have a definite effect, still there may be innate characteristics which dominate, no matter what the environment and training. These the Ego has to recognize and learn to handle itself. Love and understanding from the family often can do more to direct youngsters into the right paths than too strict discipline.

"Transfer" of Vital Body Ethers

Question:

In the *Cosmo*, we are told that the vital body interlocks with the dense body through "millions of points" which imbue the dense atoms with vital force, and that the dense and vital bodies duplicate each other, molecule for molecule. We are also told that in hypnosis, the hypnotist's vital body is substituted for that of his subject. How can the vital atoms belonging to one Ego fit effectively into the dense body of a completely different individual?

Answer:

Since ether is a very pliable substance, we doubt if there would be any difficulty in substituting that from the hypnotist's body for that in the body of the victim. Also, it is probable that only a small part, if any, of the two lower ethers is withdrawn in the process of "transfer." We are told (*Cosmo*, p. 62) that "during hypnosis *part* of the hypnotist's vital body" is substituted. The hypnotist retains his own life forces while working on his subject, keeping at least enough of his chemical and life ethers in place so that he is "alive and alert."

The stationery chemical and life ethers are the ones which fit into the atoms of the dense body. The light and reflecting ether atoms, on the other hand, are volatile and migratory, and would therefore, it would seem, be more easily moved by the hypnotist's willpower than would the two lower

In any event, only a *part* of the vital body (that penetrating the brain) would ordinarily be involved, so far as the victim is concerned.

Cause of Premature Birth

Question:

What causes premature birth?

Answer:

Most premature births are caused by the interference of human beings. This may be the attending physician, either for his own convenience or because he believes that induced labor will help the mother or infant. Also, the mother may have an accident, or some incident may occur which brings on the birth prematurely. We should not forget that man *does* have free will, and he often uses it so ignorantly and blindly that he causes grief to others.

Regarding premature births, Max Heindel stated, in *Questions and Answers*, Vol. 2, p. 389-90: "... we have never seen the horoscope of a seven months' child that fitted. Neither have we seen a seven months' child who fitted into his environment. There is always something wrong in the life when the period of gestation has been interfered with and the person has received his planetary baptism at a time when the stellar configurations were unsuited to his case and condition. Therefore . . . we think that it is criminal to bring a child to birth under such conditions."

Even in the case of an infant who is only a few hours or days premature, the Moon placement, and very possibly the rising sign, on his horoscope will be different from what they would have been had the birth been allowed to take place at the time intended. Both Moon placement and rising sign are particularly significant in a person's horoscope.



NUTRITION and HEALTH

Lecithin

Lecithin, an emulsifying substance composed of phosphoric acid, choline, and inositol, is proving to be a highly significant nutritive factor. Researchers believe that lecithin regulates metabolism and breaks down fat and cholesterol so that they do not adhere to artery walls, thus avoiding the harmful cholesterol deposits that presage diseases such as hypertension and atherosclerosis.

Phosphoric acid, choline, and inositol in themselves are also important to many body functions. Phosphoric acid is found in nerve and brain tissue and helps in bone formation. Choline is vital to cell maintenance, to normalcy of blood pressure and the hemoglobin count, and to the health of the kidneys, and aids in the conversion of fats in the liver. Inositol, highly prevalent in the body, has been found significant in the maintenance of healthy hair, eyes, skin, and reproductive faculties, and in the prevention of growth abnormalities.

Doctors in various parts of the country have successfully treated various diseases with lecithin supplements. One doctor found that the insulin requirements of diabetics decreased, and their conditions eventually became normal, with the administration of lecithin. Other doctors have noted lowering of blood pressure and cholesterol levels, heightened energy, better memory, and successful treatment of mental, nervous, and skin disorders.

Scientific studies also indicate that lecithin: helps eliminate plaques on the skin caused by fatty deposits; increases gamma globulin, which helps fight infection, in the blood; aids in treatment of psoriasis, eczema, and acne; softens aging skin; is a natural tranquilizer, aiding significantly in the overcoming of nervous exhaustion and the strengthening of nerves; helps, slowly, to rebuild brain cells; helps in the assimilation of vitamins A and E.

The two major sources of lecithin are egg yolks, in which it appears naturally, and soybean oil, of the extraction of which it is a natural by-product. Lecithin derived from soybeans is most widely used for supplements, which are available in powdered, granular, and tablet form.

Emphysema

Defined in laymen's terms, emphysema is: "a disease of the lungs in which the air cells are distended and their partition walls ruptured by an abnormal pressure of the air in them." The ultimate effect of this insidious disease on the body is deprivation of oxygen and, in the end, it causes death by suffocation. Victims of advanced emphysema suffer considerable pain and, for all practical purposes, are incapacitated.

The emphysema victim can *inhale* oxygen. The distressing effect of the disease

results from the fact that he cannot *exhale* the collected carbon dioxide from his lungs. This substance continually fills his lungs, leaving less room than is necessary for oxygen.

Bronchial tubes entering the lungs become as "roots" and "rootlets," each ending in a cluster of tiny air spaces. Oxygen enters the blood from these air spaces, and carbon dioxide, under normal conditions, is exhaled from them. If these air spaces are irritated or inflamed and the irritation continues, their walls may tear or continue to stretch. In time, the emphysema victim's chest enlarges and his lung tissue loses elasticity. Breathing becomes more and more difficult and, eventually, every movement of even the most casual nature requires exertion in breathing.

Clearly, emphysema is an ailment to be avoided, yet it is courted daily by millions of people. All possible causes of the disease are not known, but it has been found that more than 90% of all emphysema victims smoke. Emphysema is a disease of modern times, and there is little question but that it occurs in large measure, if not entirely, as a result of environmental pollution.

Air pollution exists in almost all parts of the western world. Obviously, any pollutant, continually inhaled, is likely to damage the lungs. One of the worst environmental pollutants is tobacco smoke, either from one's own cigarette or from that of another person. The emphysema victim must stop smoking and must avoid, as far as possible, all atmospheric pollution — even if this requires a change of residence and job. Logically, it would seem expedient for people wishing to avoid the disease also to free themselves from environmental pollutants as much as they can, and particularly from self-induced pollutants such as the cigarette habit.

Medical science has not found a cure for this disease. Some victims, however, believe they have been helped greatly by extensive doses of supplemental vitamin E. Vitamin C

also is useful — especially in the prevention of colds and other respiratory infections so dangerous to an emphysema victim.

* * *

Baby Foods and Sugar

370 health professionals and students have signed a petition circulated by the Center for Science in the Public Interest. The petition, directed to major baby food companies, requested that the level of sugar in baby foods be lowered, that sucrose no longer be added to baby foods, and that the production of baby deserts be discontinued.

Dr. Michael Jacobson, co-director of the Center, claimed that baby food manufacturers have not supplied information on the amount of sugar added to baby food products because "the amounts of sugar added are embarrassingly high." He said that no beneficial function is served by added sugar, which contributes to tooth decay and other health problems. "The sole purpose of baby food desserts is to gain shelf space in the store and increase sales," he continued, claiming that desserts constitute 15 percent of all baby foods and 17 percent of all baby food sales.

From the Rosicrucian Fellowship Vegetarian Cookbook

CROOKNECK SQUASH PARMESAN (Summer squash)

4 medium crookneck squash, diced
3 medium tomatoes, peeled & diced
1 medium onion, chopped
1/4 cup grated Parmesan cheese
1/4 cup margarine

- 1/2 tsp vegetable salt
- 1 tsp brown sugar
- 1 cup bread crumbs

Combine squash, tomatoes, onion, salt, and sugar in oiled casserole. Melt margarine, stir in crumbs, spread over vegetables. Top with cheese. Bake in 350° F. oven 30 to 40 minutes or until squash is tender. Serves 6.

ZUCCHINI PROVENCALE

(*Summer squash*)

- 2 lb small zucchini in 1/2 inch slices
- 1/4 cup minced green onion
- 6 small tomatoes, peeled & quartered
- 1 chopped green pepper
- 1/2 cup grated Parmesan cheese
- 6 Tbs butter
- 2 Tbs olive oil
- Vegetable salt
- 2 minced cloves garlic
- 2 Tbs minced parsley

Boiling distilled water

Steam zucchini in little water; drain. Saute onion in 1 Tbs butter. Spread tomatoes over onion; sprinkle with oil, garlic, and pepper. Cover; simmer over very low heat about 15 minutes. Spread zucchini over tomatoes; drizzle with half of remaining butter, melted. Cover; simmer until squash tender-crisp. Sprinkle with cheese and parsley. Pour rest of butter over all. Serves 4-6.

SOUR CREAM ZUCCHINI

- 6 medium zucchini
- 1 Tbs diced onion
- 1/4 cup sour certified raw cream
- 1/2 tsp vegetable salt
- 1/4 tsp brown sugar
- Dash Worcestershire sauce

Boiling distilled water

Wash zucchini, but do not pare. Remove ends; slice about 1/8 inch thick. Cook in very little water with all ingredients, except sour cream and salt, until tender-crisp. Zucchini should not lose its shape; do not overcook. Drain off liquid; add sour cream and salt. Toss; do not break. Serve immediately. Serves 6.

Pectin vs. Cholesterol

Researchers at the Dunn Nutritional Laboratory, Cambridge University, England, have found that pectin reduced serum cholesterol levels in a test group of 12 men, 21 to 23 years old.

The men each received 1 1/4 ounce of pectin per day, an amount which reduced their cholesterol levels. On the basis of this experiment, one of the researchers commented that "... pectin could be the key to curb heart disease."

Pectin is a plant enzyme most commonly found in apples. Sixteen pounds of apples are required to obtain 1 1/4 ounces of pectin.

Relationship Between Diet and M.S.

A report in the *National Enquirer*, date unknown, tells of a man in Portsmouth, England, who was cured of multiple sclerosis by virtue of drastic dietary change. In 1970, the man's doctor gave him two years to live. In 1976, the same doctor pronounced him cured.

In the doctor's words: "He has made a remarkable recovery. The muscles of all his limbs are powerful and coordinated. He walks normally and his balance is excellent. Speech and appearance are entirely normal. I have never before seen such a remarkable regeneration of muscle tissue and recovery from muscle wastage."

The man's road to recovery evidently began when his wife noticed that certain foods seemed to aggravate his condition. He often was nauseated after eating meat, eggs, or cream. She eliminated all animal fats from his diet and the nausea stopped. Then, by trial and error, she eliminated other foods that appeared not to agree with him. Eventually, the foods permanently eliminated included: wheat, gluten, high cholesterol foods, canned foods, sugar, and coffee.



HEALING

Healing and Cooperation

If we request aid from the Invisible Helpers, we must bear in mind that the process of healing is not one-sided. We must be prepared to cooperate with the healing Force that is being directed toward us. There are specific things we can do and specific things we should not do in order that healing ministrations may be of utmost benefit to us.

Many people these days are coming to understand that certain foods are unhealthy and that prolonged lack of sleep can cause significant damage. Generally, however, we pay less attention to the potential effects on health of our thoughts and emotions. After they have taken their toll, however, we have no trouble remembering the headache brought on by a fit of weeping or the upset stomach that plagued us after we got angry.

If we constantly send thoughts of criticism, intolerance, hatred, and revenge to others, we will harm ourselves more than we harm them. The attitude that prompts such thoughts tends to harden our finer vehicles — a condition which, in turn, reacts adversely upon physical health. Obviously, it is just as important to cooperate with the healing Force by sending out our most elevated thoughts and emotions at all times as it is to eat properly and get sufficient sleep.

To cooperate with the healing Force is to cooperate as best we can with the Christ and with the Father, from Whom, ultimately, healing comes. Christ Jesus, by words and by example, has told us what we should do. We have but to look to His life on Earth and strive to live so that our own lives are filled with the love and tolerance that He brought into the world.

When we learn to do this automatically and consistently, we find ourselves cooperating with the healing Force before we have need of it. Eventually, then, we will have less and less need of it, because we will have learned to “live right,” thus insuring good health.

* * *

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:

June . . . 3—10—17—24

Children's Department



The Air-Conditioned Fire

Dagmar Frahme

Sizzle and Spurt, who did everything together, had lived most of their lives in bonfires that people built at the beach. They were very young Salamanders, and knew very little about the rest of the world, but Sizzle, at least, thought that he knew a lot about everything.

All summer long, Sizzle and Spurt had zipped around from one bonfire to another. They had contests to see who could stir up the longest flame or the biggest spark. They were very good at rising up into the air the minute a match was struck, but they were not always careful about how they burned. Sometimes the Master Salamander had to scold them soundly for almost burning people's fingers, and several times he had to ground them. Then they only could glow in the charcoal while their playmates were having a grand time in the roaring, crackling, high flames.

One evening, Sizzle and Spurt were in the middle of a particularly big bonfire.

"Whee!" exclaimed Spurt, sliding down a tongue of flame. "This is a great fire. I hope they keep piling wood on it all night long."

"It's too hot," complained Sizzle, kicking disconsolately at an ember.

"Too hot?" Spurt looked at him in surprise. "What do you mean, too hot?"

Fires are supposed to be hot."

"I know, I know," said Sizzle, "but I wish we could have fires with that stuff people call air conditioning. It's supposed to cool things off."

"Air con ——. Have you flipped your lid? You must have been hanging around too many blue flames lately."

"No, no, no," growled Sizzle. "I just wish they had fires with air conditioning, that's all. Is that so unreasonable?"

"Well," said Spurt, "I think it's unreasonable. In fact, I think it's crazy. Come on. Forget about this stupid air conditioning and let's go have fun."

"No!" said Sizzle, squaring his shoulders. "I'm going to tell the Master Salamander that I want to live in a fire with air conditioning. They've invented lightning and they've invented hail, so they can certainly invent fire with air conditioning."

"Sizzle," said Spurt, "You're nuts! And you'd better not talk to the Master Salamander like that. He'll put you in a candle flame where you won't be able to jump up and down at all."

"No he won't," said Sizzle positively. "The Master Salamander is smart. He'll know how to make a fire with air conditioning. Are you coming with me or are

you too chicken?"

Spurt sighed. "No. I'm not chicken," he said, "and yes, I'll go with you. We always do everything together and I won't back out now. But I still think you're crazy."

So Sizzle and Spurt went to find the Master Salamander, who was resting after a hard day of revving up the lightning in fifteen different thunderstorms. He did not look too pleased to see them.

"What are you boys doing here?" he asked impatiently. "Who's taking care of the bonfire?"

"Oh, the other guys are doing OK with it. They don't need us. Sir," said Sizzle, as respectfully as he could, "the bonfire is too hot. We want to live in a fire with air conditioning."

The Master Salamander stared at Sizzle. "Merciful matches!" he exclaimed. "What will this younger generation think of next? What in the name of all that is explosive do you want an air-conditioned fire for?"

"Sir," said Sizzle again, "it's just that the bonfire is too hot. An air-conditioned fire would make it cooler. You must know how to do that. Please, sir."



The Master Salamander looked at Spurt. "Do you go along with this nonsense?" he asked.

"No, sir," said Spurt. "I think it's crazy. There's no such thing as an air-conditioned fire. But Sizzle and I always do everything together, and I thought I'd better keep an eye on him because I think he's flipped his lid."

A strange, angry sound came from Sizzle's throat, but he choked it back.

"Hmmm," hmmmmed the Master Salamander thoughtfully. "Your concern for your friend is certainly commendable. But, actually, there is such a thing as an air-conditioned fire."

"Ha!" shouted Sizzle, turning triumphantly to Spurt. "I told you! And you said I was crazy."

"However," went on the Master Salamander, "I don't much think you'd like living in it. It's not very comfortable."

"Oh, yes, sir, I would like to live in it. Please send us there," begged Sizzle.

"You don't know anything about it, Sizzle," cautioned the Master Salamander.

"Oh, I do, sir, I do. Please send us there."

The Master Salamander thought for a long minute, and said, at last, "Very well, if you insist. I guess you're going to learn only by experience. Now, Spurt, you don't have to go along if you don't want to. It's good of you to watch out for Sizzle, but I warn you, it will not be pleasant where you are going."

"I — I expect it won't sir. But I'll go with Sizzle anyhow," Spurt said loyally. "I still think I'd better keep an eye on him."

"Probably so," said the Master Salamander, "probably so. Very well, report to longitude 158.2 W, latitude 73.4 N, tomorrow morning. There you will find your air-conditioned fire."

Two hours later, Sizzle and Spurt were gliding swiftly through the air high above the Earth. They had come a long way, and still had far to go. They had seen stars they had never seen before, and had run into wind currents they had never run into before.

Once, their way was blocked by the biggest, fiercest Salamander they had ever seen, who demanded to know what they were doing in his territory.

Sizzle was so frightened he couldn't talk, but Spurt gulped and said, "We're going to longitude 158.2 W, latitude 73.4 N. The Master Salamander sent us. My friend wants to live in an air-

conditioned fire and I'm going to keep an eye on him."

Scared though he was, Sizzle made another strange, angry sound in his throat, but Spurt and the Salamander ignored him.

"He's going to need taking care of, too. That crazy kid — an air-conditioned fire, of all things! I just wonder who's going to take care of you. Well, go on through my territory, boys. I don't envy you."

Finally, they came to longitude 158.2 W, latitude 73.4 N, and zoomed down to Earth for a landing. The ground was covered with something white, and the only colors they could see for miles around were the white of the ground and the gray of a very unfriendly sky.

"How come it's all white?" asked Sizzle. "What is that stuff?"

"That must be snow," said Spurt. "I've heard about it. It's kind of like water, only colder. If you put enough of it on a fire, the fire goes out."

"Ugh!" shuddered Sizzle. "It's cold, too. Brrrrr. I don't like it here. This can't be the right place. I don't see any fires."



"It's the right place, all right," said Spurt, who was not very happy either. "Look over there."

On the ground was something white shaped like half of one of the baseballs

that human children sometimes threw at the beach. A whisp of smoke was coming out of an opening.

"Come on," said Spurt. "Might as well get it over with."

"In *there*?" Sizzle held back.

"Where else? The Master Salamander said we weren't going to like this. Maybe you'll believe him now. Come on."

Spurt glided through the white structure. Sizzle had no choice but to follow after him. The stuff they went through was wet and bitter, bitter cold. It made both Salamanders feel so weak they didn't have enough energy even to light up a firefly.

Inside, several people were huddled around a fire that seemed to the Salamanders to have no personality at all. It didn't roar, it didn't crackle, it didn't rise gaily up into the air. But it certainly wasn't hot, either, at least compared with a bonfire.

"There's your air-conditioned fire," said Spurt. "It's just what you wanted. You should be happy now. Can't understand why you don't look happy."

"Aw, lay off," growled Sizzle. "I didn't know it was going to be like this. Why is it so cold?"

"I thought you wanted it to be cold," retorted Spurt. "It's cold because we are inside the Arctic Circle and we are in an igloo, which is just about as air-conditioned as you can get."

"How do you know?" demanded Sizzle.

"Because I pay more attention in geography class than you do," said Spurt matter-of-factly. "Well, let's get into the fire. That's what we came for."

So Spurt and Sizzle got into the fire, but soon found that it was no fun at all. The fire had so little strength that Sizzle, jumping up and down in it, almost put it out.

"Take it easy," warned Spurt. "You're not in a bonfire now. You can't jump up and down like you do there."

"I *know* I'm not in a bonfire," snarled Sizzle. "And I *have* to jump up

and down because I'm cold."

"You wanted to be cold," Spurt reminded him unsympathetically. "And if you put that fire out there won't be any fire at all, and think how cold you'll be then."



And on that happy note, Sizzle and Spurt settled down to live in their air-conditioned fire. Day after day they moved carefully through it, never jumping or leaping, never gliding down long tongues of flame, never sending sizzling sparks off in all directions. Sometimes they were chilly and sometimes they were downright cold — but they certainly could not complain about being hot!

Then the morning came when Sizzle didn't move around at all. He sat listlessly on an ember and paid no attention to Spurt, who was doing some warming-up exercises.

"Come on, Sizzle, get up," urged Spurt. "You'll get warmer if you move around a little."

"It's too cold to move," mumbled Sizzle in a voice so low Spurt could hardly understand him. "I'll just sit here."

Spurt looked at him anxiously. "You

can't just sit there," he said. "You'll freeze to death."

"I know," mumbled Sizzle. "I don't care."

"Sizzle!" exclaimed Spurt, now really alarmed. "You've got to care. You can't just freeze to death! Come on. Get up!"

"Leavemealone," mumbled Sizzle, hardly opening his mouth.

"Get up!" ordered Spurt, grabbing Sizzle and pulling him up.

But the minute Spurt let go, Sizzle flopped down again.

"Leavemealone," he mumbled again.

"No, I won't leave you alone!" yelled Spurt, almost in tears. "Get up and stay up!"

Once more, Spurt pulled Sizzle up. He dragged him back and forth through the fire. "Come on, Sizzle, move," he ordered. "Move! Move!"

"No," mumbled Sizzle. "Leavemealone—"

"Stop saying that!" cried Spurt. "I'm not going to leave you alone. I'm going to keep you from freezing to death. Now get moving, keep moving. *Hut* — two — three — four, *but* — two — three — four!"

All day long, Spurt dragged an unwilling Sizzle back and forth through the unenthusiastic fire. He got no cooperation at all from Sizzle, who wanted only to be allowed to flop down and freeze to death.

Far into the night, Spurt dragged Sizzle back and forth. He tried everything he could think of to warm Sizzle up. He insulted him, he teased him about the air-conditioned fire, he called him names. But Sizzle refused to stay up unless Spurt held him, and all he said was, "Leavemealone. Leavemealone."

Then, just at the moment when Spurt, completely worn out, was about to give up, a warm glow suddenly filled the igloo.

"Good work Spurt, I'm proud of you," said the Master Salamander. "I came as soon as I got your thought message, and I seem to have come just in time. Sizzle certainly would have been lost without you

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to take care of him."

With that, the Master Salamander made two flames and wrapped one around Spurt and the other around Sizzle. The flames were hot — fiercely hot like the biggest bonfire. In no time at all, both Salamanders were warm and strong again, just as though they had never been in an air-conditioned fire.

Sizzle almost forgot that, just a minute before, the only thing he had wanted was to freeze to death. But he remembered enough to say, "Thank you, Master Salamander. And thank you, Spurt. You both saved my life."

"Aw, it's nuttin'," Spurt said embarrassed.

"No, it's not nothing, Spurt," the Master Salamander's voice was stern. "Sizzle played a very dangerous game when he thought he knew better than I did about what was good for him. If you had not been so loyal to him, Spurt, he would have frozen to death for sure. You almost lost your own life because of Sizzle's foolishness. I hope he has learned his lesson."

"I've learned my lesson, sir," said Sizzle, in a humble voice that nobody had heard him use before. "From now on I promise to listen to what wise people with lots of experience have to say, and think carefully about the things I want to do."

"Good, Sizzle. I hope you mean that. And now," said the Master Salamander, "I think it's time we went back to our beach. Tomorrow is Saturday, and there will be plenty of bonfires. Let's go."

* * *



The elephant
 Does not lament
 Its overwhelming massiveness,
 Because it knows
 That wherever it goes
 It is not regarded with passiveness.

ASTRO-DIAGNOSIS A GUIDE TO HEALING

by

Max Heindel and Augusta Foss Heindel



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