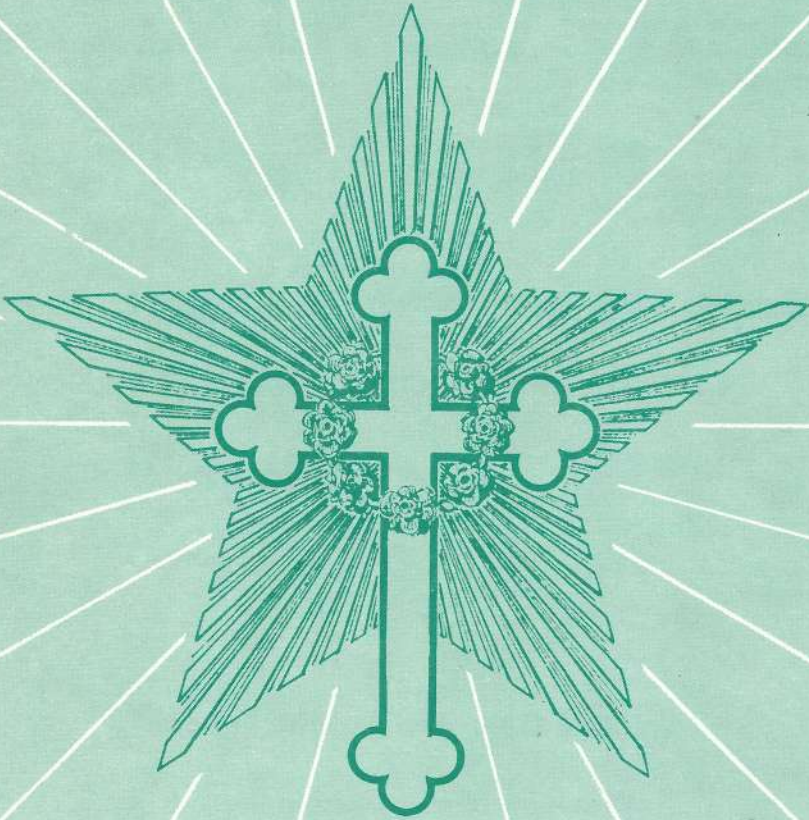


February, 1978 .50

RAYs from the Rose Cross



*The
Rosierucian Fellowship*



LETTERS TO STUDENTS

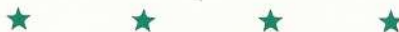
by

Max Heindel

Warm, loving letters, sent once a month to his students.

Chapters on:

- * INVISIBLE GUARDIANS HUMANITY
- * KEYNOTE OF THE ROSICRUCIAN TEACHINGS
- * INITIATION



Spiritual Light and Insight Reveal

Wonders of the Coming Age

237 Pages

Paper

The Rosicrucian Fellowship

2222 Mission Ave. PO Box 713

Oceanside, CA 92054 USA

The Rosicrucian Fellowship Magazine

ESTABLISHED BY MAX HEINDEL

JUNE 1913

February

No.2



1978

Volume 70

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

Contents

Poems. Michael Miles	50
No Backward Glance. C.F. O'Neil	50
EDITORIAL	
The Role of the Lower Self	51
MYSTIC LIGHT	
Eastern and Western Spiritual Alternatives	
Robert D. Thomas	52
Freedom in Rosicrucian Thought, Part II	
Karl Kleinstick	57
The Astrological Progenitor. Darmar Frahme.	62
Thinking and the Mind. Michael Miles	65
Philosophy of Work. William Corot	68
MAX HEINDEL'S MESSAGE	
The Preservation of Jesus' Vital Body.	70
STUDIES in the COSMO-CONCEPTION	
The Symbolism of the Rose Cross.	72
WESTERN WISDOM BIBLE STUDY	
Evolution as Shown in the Bible. Elsa Glover.	73
ASTROLOGY DEPARTMENT	
Astrology for Better Health. Karl Kleinstick	74
The Children of Aquarius, 1978	79
NEWS COMMENTARY	
Paralyzed May Write With Eyes	82
Vaccination	82
MOVIE REVIEW	
Close Encounters of the Third Kind.	84
READERS' QUESTIONS	
Source of Good and Evil	86
Esoteric Christianity	86
"The Fall" and Human Consciousness	87
NUTRITION AND HEALTH	
The Value of Zinc	88
Thinking Ourselves Well	89
Post Nasal Drip and Halitosis	89
From the Vegetarian Cookbook	90
HEALING DEPARTMENT	
The Relation of Spirituality to Health	
Max Heindel	91
CHILDREN'S DEPARTMENT	
Fairies and Girls. Dagmar Frahme	92



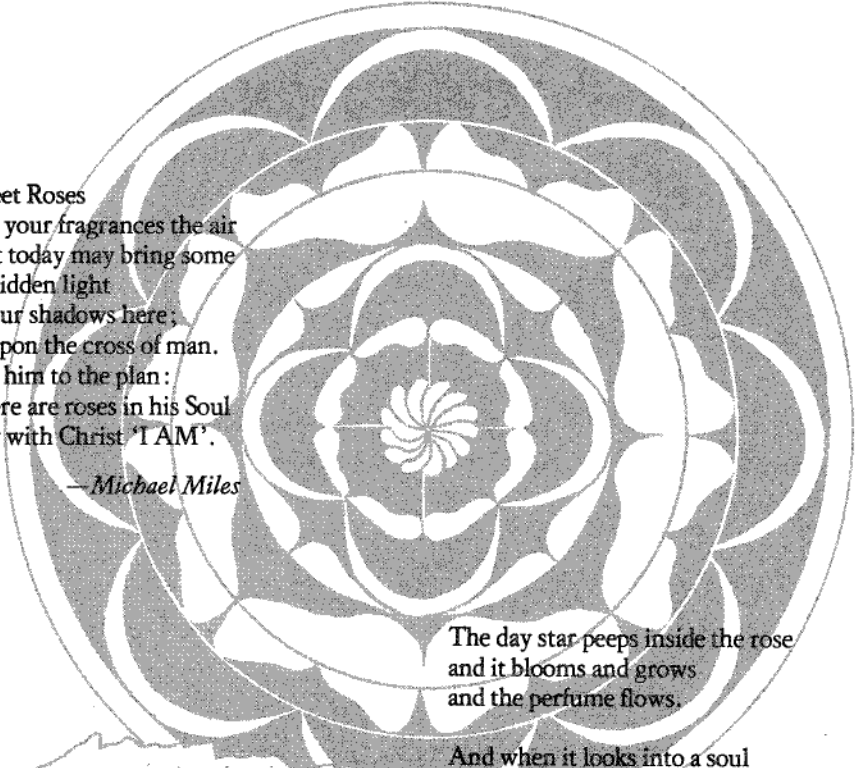
Subscription in the U.S., Canada, and Mexico, one year \$4.50; two years \$8.00. Other countries, \$5.00 U.S. money or equivalent. Single copies 50 cents, current or back numbers. Entered at the Post Office at Oceanside, California as Second Class matter under the act of August 24, 1912. Accepted for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

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

Printed and Published by

The Rosicrucian Fellowship

P.O. Box 713 Oceanside, CA 92054 USA

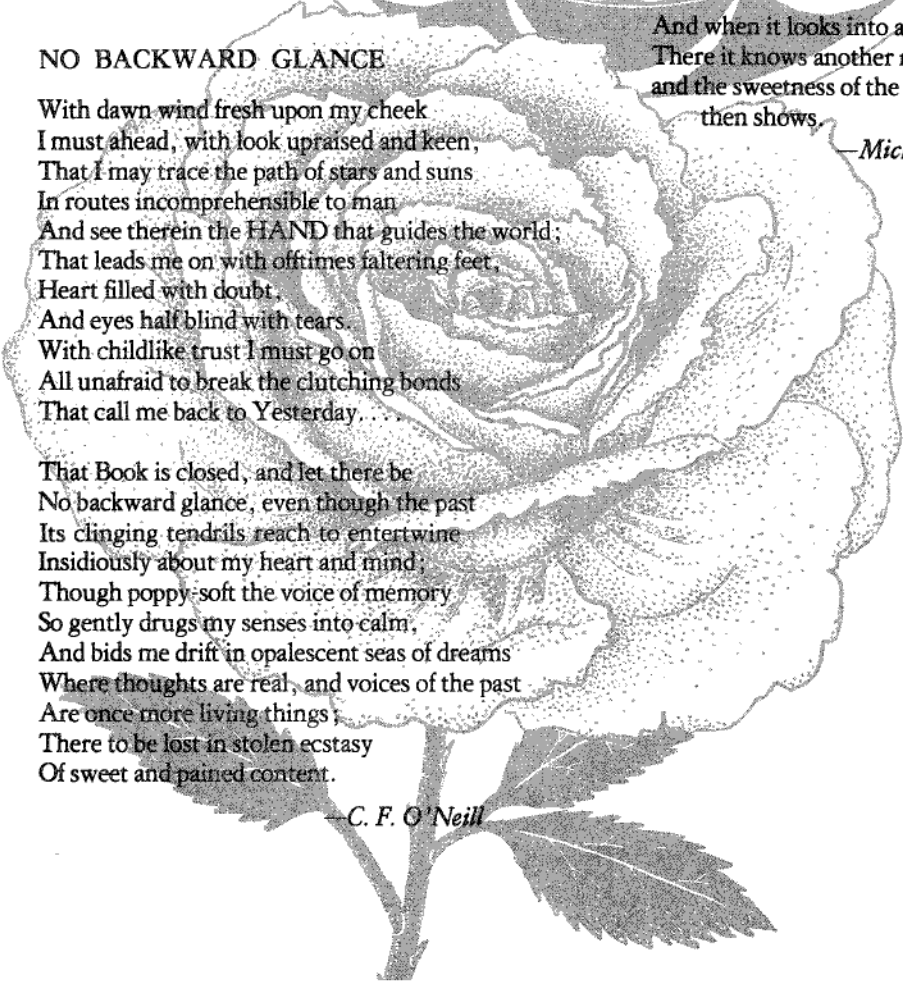


Sing sweet Roses
Fill with your fragrances the air
that today may bring some
hidden light
to our shadows here;
Bloom upon the cross of man.
Awaken him to the plan:
That there are roses in his Soul
That say with Christ 'I AM'.

—Michael Miles

The day star peeps inside the rose
and it blooms and grows
and the perfume flows.

NO BACKWARD GLANCE



With dawn wind fresh upon my cheek
I must ahead, with look upraised and keen,
That I may trace the path of stars and suns
In routes incomprehensible to man
And see therein the HAND that guides the world;
That leads me on with oft-times faltering feet,
Heart filled with doubt,
And eyes half blind with tears.
With childlike trust I must go on
All unafraid to break the clutching bonds
That call me back to Yesterday.

And when it looks into a soul
There it knows another rose
and the sweetness of the Christ
then shows.

—Michael Miles

That Book is closed, and let there be
No backward glance, even though the past
Its clinging tendrils reach to intertwine
Insidiously about my heart and mind;
Though poppy-soft the voice of memory
So gently drugs my senses into calm,
And bids me drift in opalescent seas of dreams
Where thoughts are real, and voices of the past
Are once more living things;
There to be lost in stolen ecstasy
Of sweet and pained content.

—C. F. O'Neill



The Role of the Lower Self

Some present-day students of the higher life aspire to experience the unity of all things by dispensing with the personality, or "lower self," and uniting in consciousness with God, the Source of everything. This union with God, they believe, is achieved by detaching oneself from human desires, actions, and personal thoughts, and otherwise eschewing the activities of the personality. With the personality silenced, the aspirant can contact the Divine Source and return to the Oneness of life. The aspirant need not be concerned about his actions or affairs in the material world because he cannot act inharmoniously when he is united with God. In this exalted state of universal consciousness, which often brings blissful peace, all distinctions cease and all philosophies and religions seem to merge into parts of Universal Truth. Universal consciousness requires nothing to strive for, since nothing more is needed than that which is already found in God. In short, "spirituality" is attained when the lower self is dispensed with, leaving only the Source of one's being.

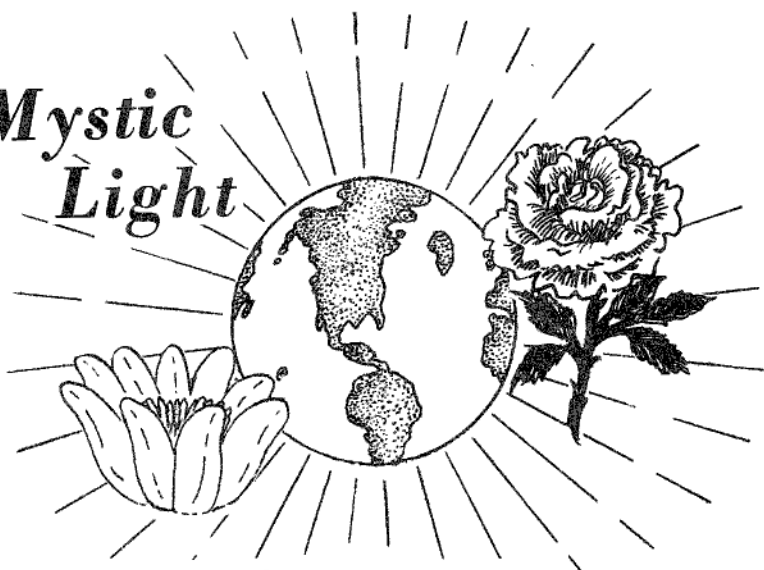
In contrast to the ideal presented above, we believe that efforts to reach union with God, the Father, must be made through the Christ. "No man cometh unto the Father, but by me." (*John* 14:6) Efforts to reach the Father without the Christ seem to be a return to the pre-Christian methods of spiritual development. What promoted spirituality in the past does not do so today. As humanity changes, so do the methods of development. Present-day spiritual aspirants must imbue themselves with the Christ impulse to the extent that their higher bodies begin to vibrate in harmony with this impulse. The soul-body grows thereby and provides a vehicle with which the aspirant may pass behind the veil that separates him from the Father.

There was a time in the far-distant past when we possessed universal or all-consciousness. However, since we are destined to become *self-conscious* creators, attempts to have our present self-consciousness re-absorbed into a state of all-consciousness is spiritual retrogression — back to our primordial womb. We must advance to a state of God-consciousness *without losing self-consciousness*.

The personality, which includes the mental, desire, etheric, and dense bodies, is absolutely necessary for the Spirit to grow. It grows by transmuting the essence of these bodies into soul-power. Without the lower self, the Spirit would remain impotent.

Therefore, we take exception to the notion of by-passing the personality to unite with God. We believe that the way to God lies in "Christing" the personality, a condition which enables it to become a positive tool in the service of the higher self. Instead of detaching ourselves from our desires, actions, and thoughts, we must strive to gain conscious control over them. Instead of silencing the personality, which took eons of time to acquire, let us thank God for it and use it in the service of the Christ. Let us develop more responsibility for our actions and affairs in the material world. Let us sharpen our discrimination in the personal philosophies and points of view we encounter, so that we can distinguish between what is Christ-like and what is not. And let us remember that we grow with and through the "lower self," not without or apart from it.

Mystic Light



Eastern and Western Spiritual Alternatives

Robert D. Thomas

Present-day scientific materialism presents a great challenge to spiritual truth-seekers the world over. The purpose of this article is to discuss the major alternatives to materialism which are available to present-day spiritual aspirants.

Scientific materialism is based on the premise that nothing can be known except that which is observed through the five senses or measured by machines. Thus, materialism recognizes only the Physical World and its laws. It originates from the theories of Charles Darwin, Auguste Comte, Herbert Spencer, Sigmund Freud, Karl Marx, and Friedrich Engels, among others.

These theories hold that man, as well as all life-forms that exist on our planet, are the result of chemical forces which interacted in a haphazard manner. Thus, man is an accidental end-result, without any real purpose for existence. Man's survival as a psychological organism requires balance between the inner forces, which surge from the unconscious, and the outer forces, which impinge from social and environmental sources. Although he must try to gratify his inner urges without

provoking a threat from without, he has no direct control over either the inner or the outer forces.

The solution to the human dilemma, according to the logical implications of materialism, is to control the inner urges through such things as drugs and behavior modification and to control the outer forces through direct manipulation of political, social, and economic structures.

With this concept of man, there is no individual responsibility because, at any particular point in time, man is merely the result of factors over which he has no control. As an example, man's behavior is often blamed on "genetics" or "education" or "poverty." In this theory, man does not have an individual free-will for which he can be held responsible; he simply reacts to the inner and outer stimuli which he perceives. If responsibility for man's destiny is placed on social institutions, rather than on man himself the intrinsic worth of the individual also is denied.

As the materialistic view has grown

stronger and stronger, especially in the Western World, there has been a corresponding increase in the number of young people who reject it. They have grown disillusioned at the over-mechanized, over-intellectualized, de-humanized society which has resulted from materialistic thought.

These truth-seekers perceive an intrinsic worth and integrity in the individual human being — something of a transcendental nature. They feel that people possess an individual free-will which is not merely a response to social or biological stimuli, but an independent assertion of the identity of the individual. Also, they perceive that the Physical World is not all that exists — that beyond outer appearances lie inner realities which are the cause of what expresses itself outwardly.

Where can this group of truth-seekers go to find confirmation for their beliefs? Many go to the churches in hopes of encountering a spiritual answer for their inquiries. Some find solace there, but some do not. Of those who leave the churches, many do so because they find in them the same materialistic philosophy which they are trying to avoid, even though it may be clothed with the appearance of spirituality.

MATERIALISM IN CHURCHES

In particular, there are two trends in churches today which are likely to exemplify materialistic thought. One such trend is "liberal." "Liberal" churches attempt to "accommodate" themselves to the times by embracing the scientific, materialistic view of man. To them, salvation is collective rather than individual and is achieved by establishing a "Heaven-on-Earth" through social, economic, or political reform. They seem to have forgotten Christ's statement, "My kingdom is not of this world." (*John 18:36*)

The other major trend is conservative. "Conservative" churches are likely to place a literal, historic, and anthropomorphic interpretation on what are really

spiritual experiences and cosmic symbols. While insisting on the physical reality of things such as Jonah's whale, they fail to perceive the spiritual reality behind such accounts. Thus, they interpret the Bible in the same way that scientific materialism interprets the Physical World: through the five senses.

In addition, most churches limit their concept of man to one short life on Earth. The decisions he makes here will affect his existence for all eternity. Thus, one can understand why there are spiritual truth-seekers who feel impelled to search elsewhere.

ALTERNATIVES TO MATERIALISM

In the world today, there are two major alternatives to materialism. One is through the wisdom of the East; the other is through the wisdom of the West, or esoteric Christianity.

It may surprise some that there really are Wisdom Teachings in the West. They may have thought that the popular, exoteric churches were all that Christianity had to offer. Yet all major world religions have had their deeper mystery teachings, and Christianity is no exception.

There are very basic differences in the Eastern and Western approaches to materialism. According to the Eastern approach, the aspirant strives for direct spiritual enlightenment through meditative exercises. The goal is to attain illumination in the shortest time possible. In order to lead a meditative life, it becomes necessary to withdraw from the material world, at least to a certain extent. Therefore, non-Eastern young people who espouse Eastern ideals often join an ashram or form a community in which part of their time may be spent in experiencing an awareness of God in all things.

Western Wisdom teaches an altogether different approach to materialism. In the West, where materialism has reached its greatest strength, there has developed a rational approach to the world which has brought about great advances in under-

standing and using it. The advent of scientific thought in the West brought to an end the ignorance and superstition of the Middle Ages which caused untold misery and suffering. Therefore, Western Wisdom does not shy away from scientific discoveries and materiality. Rather, it would use them for spiritual purposes. In other words, whereas the Eastern approach advocates, explicitly or implicitly, the withdrawal from the material world, the Western Wisdom advocates work in and with the material world for the purpose of spiritualizing it. Its motto is "Be ye in the world, but not of it."

Man, as a Spirit, has as his present field of activity the Physical World, and has as his instrument a physical body. These are not conditions to be shunned or avoided, for they are the results of the efforts of an all-wise Creator. They are to be used so that man, the Spirit, can learn to become a divine creative intelligence as is his Heavenly Father, able to create on all levels of existence.

Having mentioned briefly the basic way in which the Eastern and Western philosophies differ in regard to materialism, let us consider other differences in their philosophies.

CONCEPT OF THE CHRIST

The crucial way in which the two philosophies differ is in their concept of the Christ. Many Oriental teachings are silent on the subject. Some Eastern philosophies, especially those which are promulgated in the West, acknowledge Jesus as a great Teacher who attained Christ-consciousness, or enlightenment, similar to that attained by Krishna or Buddha. They teach that devotion to Jesus, to the exclusion of other great Teachers, unnecessarily limits an aspirant to truth. If truth is universal, then Teachers throughout history are equally worthy of study. In fact, the more widely one studies from different sources, the more likely one is to arrive at a fuller understanding of the truth.

The concept presented above indicates a lack of understanding regarding the spiritual evolution of our planet. It is quite possible to arrive at certain conclusions but, if one does not consider all the factors involved, no matter how logical the conclusions may sound, they will be erroneous because relevant factors have been left out.

The factor left out in the Eastern philosophies is the Christ. Christ was not the man Jesus; He is not merely a lofty state of consciousness or an abstract concept. Christ is a divine, self-conscious Being, the highest Initiate of the archangelic life-wave. He is a representative of the Godhead: the "Word" which "was made flesh and dwelt among us." (*John 1:14*) His incarnation in the body of Jesus was totally unique in the history of the world. It enabled humanity to overcome the Physical World, transmute the physical body, and eventually conquer death itself.

Christ's entrance into the Earth at the time of the Crucifixion made Him the Regent of the Earth. This event was the most important spiritual impulse in the evolution of our planet. Previous to the coming of Christ, the Regent of the Moon, Jehovah, had guided our planet from without. He took the spiritual solar forces and reflected them indirectly to Earth, because mankind was not yet able to withstand the direct spiritual rays from the Sun. He did so by giving mankind tribal, national, and race religions, which include Buddhism, Hinduism, Shintoism, Taoism, Confucianism, Zoroastrianism, and all other Oriental religions. At the coming of the Christ, mankind was given the first direct spiritual impulse from the Sun. Ever since, the Christ Spirit incarnates into our planet at the Autumn Equinox each year, is "born" in the center of the Earth at Christmas, and "dies" and is "resurrected" into the higher worlds at Easter, bringing an increasingly stronger spiritual impulse from the Sun, the Source of all life and light in our solar system. Such all-important cosmic

events are too important to be ignored by any philosophy which claims to lead men to God.

Only through the solar forces brought by the Christ can we hope to enter into the etherealized condition of the Epoch to come. Even Eastern people, after passing through a stage of materialism, eventually must take the next step in their spiritual development and respond to the higher spiritual vibrations of the Christ.

The concept of Oriental teachings concerning the Christ is deficient. It is to be expected that the Mystery Teachings of Christianity present a higher concept of the Christ than teachings from Eastern sources.

Not only is there a serious discrepancy between Eastern and Western approaches concerning the central impulse of human development, but also the methods of spiritual attainment are quite different.

METHODS OF ATTAINMENT

In the first place, the Western Teaching stresses physical action as a method of spiritualizing the higher bodies of the individual. Every action in harmony with the Christ impulse causes growth in the spiritual bodies. For the Westerner, it is only through orderly, systematic work for the Christ in the material world that he builds what Christ called "the Wedding Garment" in one of His parables (*Matthew 22:11*) or what Paul called "soma psuchicon" or "soul body." Meditation, dietary changes, and chanting may sensitize Western bodies to the spiritual worlds, but only work in materiality will cause the soul body to grow. It is essential that the soul body be built if we are to pass into the etherialized Epoch to come. Otherwise, our future development will be retarded and we will become stragglers in evolution.

In the second place, there are great differences in the type of exercises given for spiritual development. It is important that a distinction be made between the two approaches, because the brain organization is different in Eastern and Western

bodies. The Eastern brain is especially adapted for metaphysical thought, because the ethers of the etheric body are as yet loosely interwoven with the physical body and are, therefore, *passively* receptive to spiritual impacts. However, the lack of tight organization causes difficulty for the individual Easterner in coping with and mastering the external world. On the other hand, the Westerner has a brain organization well-suited for work in the objective, material world. Because the ethers are closely interwoven in the Westerner's brain, the Eastern methods of development tend to derange the Westerner's faculties instead of spiritualizing them.

Bodily positions, which cause etheric currents to course in specific directions, may be detrimental to a Westerner, but the most harmful discipline for a Westerner to undertake is breathing exercises. Breathing exercises can cause severe reactions: from susceptibility to infectious diseases in some, to insanity and even death in others. Attempts to raise the spiritual spinal fire and open the sense centers, or chakras, are difficult for Westerners and would have severely deleterious results should they be accomplished without adequate development of the spiritual bodies. The safest exercises for Westerners are those given by the Mystery School relative to the Christian religion.

DIFFERENCES IN TEACHINGS

Another major difference is the Western and Eastern views of reincarnation, or rebirth.

The Western students of the Mysteries agree with their Eastern counterparts that human beings are reborn from age to age in different bodies under varying circumstances. The point of difference seems to be the purpose behind the fact of rebirth. The goal in the East is to escape from the wheel of reincarnation by reaching a state of Nirvana, or enlightenment. This state is attained by withdrawal from the material world and dedication to the

elimination of desires and actions. The idea is that by refraining from every new cause, there will eventually be no more future karma to pay off and, therefore, no reason to return to physical existence. It is for this reason that the Eastern aspirant adapts a passive and disinterested attitude toward life.

The Western aspirant, in contrast, sees material life as a school of experience which must be mastered if he is to become a creator like his Heavenly Father. Christ said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. . ." (*John* 14:12). Rather than trying to be liberated from the cycle of rebirth, the Western aspirant uses his sojourn in the material world to the greatest spiritual advantage possible. Thus, he builds the soul body and, in time, after having learned all the lessons the material world has to offer, he becomes an Adept and rises above the Law of Rebirth. However, even in that exalted state, he does not shirk his duty to his younger brothers, but assumes a physical body with which to serve them. Even the Christ "took upon himself the form of a servant and was made in the likeness of man." (*Philippians* 2:7) Service in our present environment is the safest, shortest, and most joyful road to God.

The Eastern philosophies emphasize the fact of karma, that is the Law of Cause and Effect. Each act we perform generates causes which later come back to us. If we have committed evil in past lives, we must "pay off" this evil in a later life by experiencing evil ourselves. This is why Easterners lead lives of asceticism.

The Bible acknowledges this law. "Whatsoever a man soweth, so also shall he reap." (*Galatians* 6:7) The Christ, however, fulfilled and superceded this law with a new one: the Law of Grace. The Law of Grace affirms that we do not have to suffer the consequences of our former acts if we so repent of them that we would never commit them again. We then come under grace through repentance and

are "forgiven for our sins." The forgiveness of sins, rather than the painful and laborious expiation of them, is unique to Western Teachings.

Another great difference in the two approaches is that the Mystery School for the Christian religion does not have masters or gurus. The Western pupils have no master. The Christ said, "Greater love hath no man than this, that a man lay down his life for his friends. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (*John* 15:14,16) There is a tremendous difference between the position of a servant and that of a friend. The servant without any question obeys the commands of his master, as the Oriental pupil obeys the commands of his guru. However, the word "friend" implies equality.

Rather than remain dependent on outside sources, Western pupils must stand alone and rely on their own inner forces. As a result, they develop self-reliance, independence, and self-determination. If we are to become creators in our own right, we cannot afford to lean on others. We must develop our own will-power, so that we can apply it to help and heal others. Only someone who is strong himself can hope to help others.

Both Eastern and Western spiritual aspirants must confront the widespread growth of materialism, but the Christian Mystery School teaches that Western methods are best for Western people. Furthermore, it teaches that the Western approach eventually must be embraced by the Easterner. In the book, *The Rosicrucian Cosmo-Conception*, Max Heindel states that esoteric Christianity is destined to be the world-religion:

"Buddha, great, grand, and sublime, may be the 'Light of Asia,' but Christ will yet be acknowledged the 'Light of the World.' As the sun outshines the brightest

(Continued on page 61)

Freedom as a Central Theme in Rosicrucian Thought

Karl Kleinstick

Part 2

Man will not always be concerned with the choice between good and evil. The time will come when he does the good because he has discovered the rightness of it and can no longer be tempted by evil because he is not interested in it. But this process of learning how to *choose* the good is what develops man's free will. This free will, once developed, can then be applied to our creative potential, as previously pointed out. If man in the physical world is an emanation of the highest spiritual power, then he must possess that spiritual power within his own being (are we not told that man, the microcosm, contains everything that can be found in the macrocosm?), and must be in the Physical World for the purpose of evolving a greater potential for the use of that power. So we arrive at this conclusion: Man of Earth is that part of God whose function it is to evolve greater creative possibilities, to be used by God in the creation of new worlds, new life-waves, and new schemes of evolution.

So we are saying that evil, in the end, is not evil. This view is difficult to comprehend correctly. We may think, then, that if evil isn't really evil, we will come to no harm if we follow it. That reasoning is out of line, of course, because it is the purpose of the beings who may be promoting evil to make us fall. We can't expect that they are going to give up on us because we are aware of their nature. It is their duty to persist in trying to make us fall. They will not stop tempting us, because then they would be shirking their duty.

Those spiritual beings who oppose man's evolution will cease to do so only when man has learned successfully to resist them, at which time, those beings will have fulfilled their purpose and will have moved forward in their evolution by so doing. And, indeed, man *can* resist the undesirable influence of these beings because he has a higher spiritual power within himself. In the case of the Lucifer Spirits, since they are working out their destiny through man, they are *dependent* upon the ability of man to achieve self-mastery in the use of those forces which they have given to him — for only as man raises himself to a higher level is it possible for the Lucifer Spirits to evolve.

Max Heindel speaks of what, in occultism, are called the seven unspeakable secrets. It would appear that these secrets have to do with, among other things, the true nature of evil. To the average person, the idea that evil exists because God commands it to exist is unthinkable. As occult students, however, we must learn to look behind the scenes and see what these forces are that appear to be influencing our evolution in a negative way. By learning properly to understand their purpose in the order of things we can begin to use these forces to our advantage. That which we call "evil" only is so because we do not have it under our control, and therefore it can cause extreme or unbalanced conditions which frustrate our development. When used properly, however, these same forces can

be of enormous benefit in our development.

SELF-RELIANCE AS A GOAL

Let us consider some practical examples of freedom and some reflections that must be taken into account. First, we are told that self-reliance is a major virtue. It is, however, something that easily can get out of hand. There are those who, in the enthusiasm of the neophyte, believe that to be self-reliant they cannot accept advice or help from anyone. For example, there are those who, although very sick, refuse to get help from a doctor or anyone else because this would indicate lack of self-reliance.

This is taking matters to an extreme. The fact that a person is very ill shows that he has not yet perfected self-reliance, so why pretend or try to deceive ourselves? Self-reliance is our goal, but it is one thing to point out the goal and another to say that we are already there. We have a long way to go and we should be sober enough to realize that fact.

Everything evolves by service. The minerals serve us by becoming the things we make out of them, and evolve by that service. Plants and animals also serve us in various ways and grow thereby. Likewise, man and all of the higher beings grow and evolve by means of the service that they render to others.

But how can we grow by service if nobody wants our service? Unless there is someone to receive what we have to give, how can we grow? Striving toward self-reliance also means supplying others with the opportunity to give. We cannot only give; we must also be willing to receive, and for many people this is a difficult but necessary lesson. We must balance the ability to receive properly with our self-reliance. If we want just to give and are not willing to receive, we will lose our opportunities for giving and, therefore, our opportunities for growing.

INDIVIDUALITY IN COLLECTIVITY

Self-reliance also must be considered when we think about banding together

with other people for a common purpose. If we surrender the individuality to the group consciousness it is not self-reliance; we are relying on the group instead. How can we resolve the dichotomy between working together with others and self-reliance? Probably one of the most difficult things we have to learn is how to cooperate with others toward a common goal and still be self-reliant.

At our present stage of evolution — though not necessarily in our future development — crystallization is a potent factor in the Physical World. Whenever we create a structure, it draws the forces of crystallization into it very powerfully.

Whenever we create an organization, crystallization, in the form of rules and regulations, is created, which interferes with the personal freedom of the individual members. What is good for some may not be good for all; what is good at one point may not be good at another point (and it is very difficult to change things in this Physical World once they have crystallized into a form). The judgment of one person relative to a particular situation may not be applicable when seen from the viewpoint of another, and so on. So we see that *tolerance* is a very necessary quality that must be exercised by all in order to realize successful group effort from a spiritual standpoint. That is, one should be reluctant to force his viewpoints on others, and be eager to allow room for the viewpoints of others.

Regulations, of course, are necessary to a certain extent. We do not yet have the necessary discipline to use freedom properly, although we are striving to be free.

Ursula K. LeGuin, a well-known science-fiction author, defined freedom as: freedom means to accept the responsibility of choice. That is, to be free means to be able to choose. It also means that we must be responsible for our choices. Most of us have not yet learned to bear that responsibility. Therefore, we now must live under many rules and regulations

that, eventually, will have to be done away with.

As far as our individual acts are concerned, we all must evolve the inner knowing, the inner sense of responsibility, and the inner discipline, that tell us what is right to do in every situation. A good deal more evolution will be necessary, however, before we will be able properly to establish the jurisdiction of the inner tribunal.

IDEAL FOR FELLOWSHIP STUDENTS

Max Heindel spoke of the *ideal* for The Rosicrucian Fellowship as a group of individuals who are striving together toward a common goal. In *Letters to Students*, Letter No. 20, he wrote:

"What do you think is the main point in last month's lesson? It is not *my* experiences, although students have attached a great deal of worth to them, but in reality they are insignificant save as they serve to convey teaching of benefit apart from them. The greatest value of that which was recorded in last month's lesson is the reiterated and emphatic insistence on absolute *personal freedom* in the Rosicrucian Fellowship It is the same with every associate of the Fellowship. We are to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of all the world to the stature of Christ — *the Lord and Light of the World*."

The phrase "without leadership," of course, is meant in a spiritual sense. We do not have a Master over us who tells us what to do. We are left to evolve our own spirituality and to perceive from within how to work together with others for the upliftment of the world.

The material in the "last month's lesson" to which Mr. Heindel referred is found in *Teachings of an Initiate*, pp. 150—151, concerning the advice that he received from the Teacher concerning the establishment of The Rosicrucian Fellowship:

"When we entered the Temple some time was devoted to an interview with my Teacher alone, and in it he outlined the work of the Fellowship as the Brothers would wish to have it carried out. The keynote of it all was to refrain

from organization, if possible, or at least to make organization as loose as we could. It was pointed out that no matter how good the intentions may be in the beginning, as soon as position and power are created which may gratify the vanity of men, the temptation proves too great for the majority, and in the measure that the free will of members is interfered with, the object of the Rosicrucian Order, to foster individuality and self-reliance, is defeated. Laws and by-laws are limitations, and for that reason there should be as few as possible. The Teacher even thought that it would be possible to get along without any at all. . . .

"Those who have taken the Obligation as probationers in the Rosicrucian Fellowship know that *that Obligation is a promise to themselves* and not to the Rosicrucian Order. The same tender regard for the maintenance of the fullest of individual liberty is in evidence throughout the whole range of the Western Mystery School. *We have no Masters*; they are our *friends* and our Teachers, and they never under any condition demand obedience to any mandate of theirs nor command us to do this or that. At most, they advise, leaving us free to follow or not."

Again we return to the same theme — the central ideal: the objective of The Rosicrucian Order is to foster individuality and self-reliance.

Not everyone, of course, wants to, or is ready to, put forth the effort that development of self-reliance requires. Some people want to be told what to do. Some people want at their elbows a person who has all the answers. In the Western World, however, we must learn the art of working together without leadership — without somebody telling us what to do.

We must learn from our experiences and from the experiences of others, and this can be difficult. We are usually so self-indulgent, and often so motivated by the power urge, that we have difficulty doing the right thing in the general interest. This is why it is said that, of all the mystery schools, the Rosicrucian School is the hardest. We have the hardest lessons: we must learn to do what is right without having someone push us to do it.

In the second edition of *The Rosicrucian Cosmo-Conception*, published in 1910 before the establishment of Mt. Ecclesia as Fellowship Headquarters, was printed the following astounding passage:

The then "advisory board" of the Fellowship "have no intention of building up an organization, for they see the evil which has resulted to other spiritual efforts from the inordinate desire for power and authority in individuals and how the highest ideals have been sacrificed to cater to that desire. The Rosicrucian Fellowship is therefore content to present the teachings of the Elder Brothers to the World and let each take it into his home, his church, his life and use it as best he can. In some cities Students have banded together and have formed Fellowship centers for mutual aid in study; but they are not chartered by the Rosicrucian Fellowship, nor do they act under rules made by us. The General Secretary acts as a link between such bands of students.

We see what a high ideal of individual freedom was originally intended for The Rosicrucian Fellowship! Each member was meant to have the liberty to put the Rosicrucian Teachings to use in his life as he saw best fit, without being hampered by "guidelines" set down by someone else. This method allows for the highest degree of creativity and spiritual growth, though it also may lead to a greater number of errors and mistakes. But mistakes are a necessary part of the learning process, and if we are afraid of making mistakes ourselves, or if we do not allow others a certain amount of freedom to make their own mistakes, we are in fact placing a serious obstacle in the path of our development. So we should be very careful about imposing our standards on others, either individually or collectively, for we seldom have the wisdom to judge correctly the needs of others at the present stage of our evolution.

Various circumstances since 1910, of course, have brought changes in the original conception of the structure of the Fellowship. Nevertheless, the ideal remains, and eventually, when humanity is sufficiently evolved, there can be little question but that all groups in society, for whatever purpose, will function in the framework of such "loose construction." When people finally have learned how to work together in the common interest they will require neither a structured organizational pattern nor the commands of those "in power."

The crystallization necessarily inherent

in organizations is analogous to the crystallization necessarily inherent in races. A particular race exhibits a particular body type, and often people begin to identify with that race body too strongly. Then, when a new race body appears, some people do not move on when they ought to. The same thing happens with forms created in religion. The religions of Buddhism and Hinduism, established several thousand years ago, were then the proper channels of spiritual evolution. Conditions have changed, however, and if we wish to progress, we can no longer follow the old paths.

The same also is true of service. What was service 3000 years ago, or even 300 years ago, is not service today. To serve means to do something helpful. If we are trying to serve people in a way that is not helpful in today's world, we are not in line with man's present stage of evolution.

Thus, those who cling too stubbornly to old forms when those forms have outlived their usefulness, in whatever category, fail to move on and, eventually, if they do not reverse direction and begin to grow, they become stragglers. We must be ready to give up any form when it has fulfilled its purpose. This is as true of organizations as it is of individuals.

Freedom and spiritual development are closely connected. If the Rosicrucian School is the School of Freedom, and if it is (again speculatively) under the Mars Ray, this must be reflected in the spiritual exercises we have been given in the Rosicrucian Philosophy. It is interesting to contrast the fact that the Rosicrucian School gives only two main exercises, retrospection and concentration, whereas other schools prescribe dozens and even hundreds of exercises. Again, in the Rosicrucian School, beyond the two required exercises, the rest is left up to the individual.

IMPORTANCE OF TOLERANCE

In the development of our own self-reliance, we must be careful not to degrade what other people are doing. Perhaps we

are learning self-reliance to a greater extent than other people — perhaps not. But in any case, we must be careful not to make the mistake, as followers of some religions do, of saying, "If you don't believe what we believe, you won't be saved." It is surprising how many occult students take this very dangerous attitude, or one similar to it.

If we truly desire to tread the Path of Initiation, we must learn to appreciate what can be found on other spiritual paths. Because we are following one path does not mean that there is nothing good on the other paths. At the same time, of course, we must maintain the discipline required to remain on the path we have chosen. Indiscriminately to combine the methods and teachings of several paths will avail us nothing. It will, in fact, be apt to confuse the vital body. Since all occult development begins with the vital body, we must choose our Path and stick to it, thereby building a strong and healthy vital body, as required for more advanced occult training.

Whether man likes it or not, he is more and more being *forced* to learn how to be free. There are so many choices to be made in today's world, and we have to choose. Perhaps one reason for the many religions in the world today is the fact that people are afraid to make choices and prefer to have someone "up there" tell them that *this* is the right path. This relieves them of the responsibility — the burden — of choice.

Those who think that people who do not believe as they do are not as "enlightened" are manifesting one of the insecurities of not being free. When we are free within ourselves — when we know what we want regardless of what someone else may say or do — we do not feel the need to convince anybody that they are wrong and we are right. If what we believe is truly something good, then the quality of our lives ought to reflect that fact, and there will be no need to "convince" anyone that we are right, because our conduct will speak far more eloquently than any argument we might propose.

"Therefore, though we should always be ready to answer the questions of those who wish to know, and be ready to give the reason for our faith, we should also be on our guard so that we may not force our opinions upon others; that, having escaped one fetter, we may not be bound by another, for liberty is the most precious heritage of the soul. Hence the Elder Brothers in the Western world will not accept a pupil who is not free from all other bonds, and they take care that he does not obligate himself to them or anyone else. Thus along can the ring of the Niebelung and the ring of the gods be dissolved. May we all strive to live up to this ideal of absolute liberty, at the same time, of course, taking care not to infringe upon the rights of others." — *Letters to Students*, Letter No. 37.



EASTERN AND WESTERN ALTERNATIVES

(Continued from page 56)

star in the heavens, dispels every vestige of darkness and gives life and light to all beings, so, in a not too distant future, will the true religion of Christ supercede and obliterate all other religions to the eternal benefit of mankind."

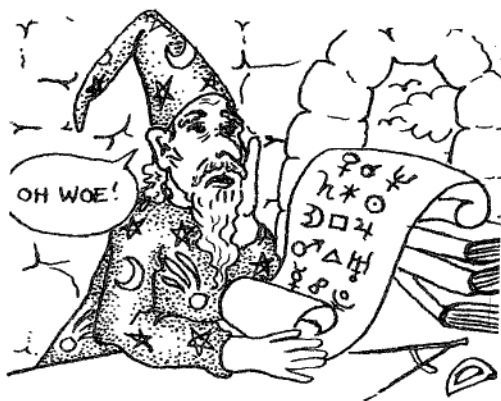
The dependence of the Christian upon communion with God for life, happiness, and growth, as plants depend upon the Light of the Sun, is not only symbolical, it is literal and actual and based upon genuine necessity. The currents of the emotional soul, counterpart of the Human Spirit, composed of the matter of the upper desire world, are powerfully moved and attracted towards the divine, and draws into our aura the light and reflecting ethers which are the counterpart reflection of the Life Spirit which mirrors itself in this light, and so by degrees on account of this constant succession of Light the soul body grows and flowers into that beautiful garment of Light which envelops the saint so that he walks in the Light as God is in the light a lesser Light, but still Light of the same substance as the Father.

—Max Heindel

The Astrological Progenitor

and How What He Started
Was Vastly Improved Upon

Dagmar Frahme



Aesophagus Ramrod, Astrologer Royal,
Lamented his life, one of turmoil and toil.
Perpetually plagued by a petulant crowd
Demanding to know, beyond limits allowed,
Precisely what grievances fate had in store,
And if they would marry, and be rich,
and more.

Aesophagus one day determined to end
The eternal questions of both foe and friend.
So, tacking a sign to the front of his house,
He slipped from the city, as still as a mouse.
He boarded a ship sailing far out to sea
Where he could commune with the stars
easily,

There to continue his studies profound
Untroubled by having those people around.
He spent every night on the deck of the ship,
Not bothered at all by the rise and the dip
Of waves that were lapping alongside the craft
And bobbing the ship, first before and then
aft.

He lay on his mat looking up at the sky
And gazing at planets, he'd wonder, and try
To envision himself up on some far-flung
star,

Evolving in amity, sans earthly scar.
But meanwhile, at home, consternation was
keen

When the sign on Aesophagus' door first
was seen:

"I've gone to enjoy the Earth's more
peaceful parts;

If the future you'd know, learn to read
your own charts!"

They scoured the country, asked friends who
were loyal,

But no one could find the Astrologer Royal.

"Oh, woe!" cried the King. "What a
catastrophe!

Now how will I know what my edicts
should be?

I can't issue decrees at the drop of a hat
Unless I am sure where the planets are at."

"Oh, dear!" cried the Queen. "What a
negligent man!

With Aesophagus gone how can I ever plan
What day would be best for a grand,
festive ball,

Or a feast to be held in the royal
banquet hall?"

"Oh, drat!" cried the general, his neck
turning red.

"How can I deploy all the armies I head
Unless all is well with the signals from Mars?
And that I can't tell just by looking at stars!"

"Oh, faugh!" cried the merchants, "our
money we'll lose,

Unless we determine which ray we should
use —

Which planet benignly will favor our sales."

And so, from the people came outcries
and wails

And protests and bitter resentment galore,
Toward the message tacked up on Aesoph-
agus' door.

The King grew uneasy. He knew very well
That a turbulent mob was not easy to quell.
If only Aesophagus would have stayed home
And not followed his foolish desire to roam!



The King called four servants, who bowed
from the waist
And heard the King's order: "Now proceed
with haste
And scour the four corners of Earth with
great care.
Aesophagus simply just must be somewhere.
And once you have found him, return him
to me,
Imprisoned, enchained, if that's how it
must be.
I cannot allow, in my kingdom, turmoil,
Just to humor the whims of Astrologer
Royal!"
So, bowing once more, off the King's
servants went.
Each one, in his own mind, supremely
intent
To be the one who would reap honor
and fame
By returning Aesophagus to wild acclaim.
The task was not easy, as they soon
found out,
Aesophagus seemed to be nowhere about.
Though one man went east and the other
went west,
The third wandered north and the fourth
thought south best,
And among them they covered sixteen
thousand miles,
Encountering lions and fierce crocodiles,
And vast flocks of kestrels, criosphinx,
and gnus,
And wore massive holes in the soles of
their shoes,
And made themselves hoarse asking, time

and again,
"Have you seen that most erudite of all men,
Aesophagus Ramrod, Astrologer Royal?"
Aesophagus managed their efforts to foil.
Safely at sea in his six-masted ship,
Aesophagus gave his pursuers the slip.
The King, when he heard that the great
search had failed,
First wanted to have the footsore servants
jailed,
But then, to this order he did call a halt,
Saying, "Really, it is not these poor people's
fault.
Aesophagus vanished of his own free will;
The fault lies with him, and for him it
bodes ill.
He won't get away with this. He will
be found.
And when that occurs I will see that he's
bound,
And never again be allowed to roam free.
Evading requests from my subjects and me.
Once the Astrologer Royal is returned
I myself will make sure that he gets what
he's earned."
That promise, impulsively made by the
King,
Served, for a time, welcome order to bring
Into the wild, angry mob that of late
Had gathered each day at the castle's
front gate,
Incensed at the absence of one who could
tell
If things they had planned would go badly
or well,
And when to invest, just as when to lay low,
And when to stay put, just as when they
should go.
The people demanded that something be done
To insure that their lives once again would
be fun.
Then, wisely, the King's Grand Vizier
thought it sage
To divert people's minds from their self-
imposed rage.
Addressing the mob from a high balustrade
He delivered himself of a startling tirade:
"Who needs old Aesophagus now?" he
inquired.
(At first those who heard thought his

wits had expired.)

"You, friends, can do just what he did for less.

You can read your own charts. You do not have to guess.

Classes will start in the palace at noon For those who desire to read their charts soon."

So there began in the kingdom that day A new way of life that in time would outweigh

The tried but outmoded existence of yore In which our friend Ramrod alone knew the score.

Gradually more denizens of that land Learned how on their own wobbly feet they should stand.

They learned that the planets, in aspect and place,

Affected each member of the populace In ways that were different for each separate one,

But still showed their unity under the Sun. And soon everybody, from monarch to youth,

Was intent on becoming a trained super-sleuth

Into the mysteries of his own chart, And learning in what ways he was set apart. They learned that each one, if he tried hard enough

And strengthened his will to be sturdy and tough,

Could transmute the squares that he thought made life hard;

Thus his endeavors no more seemed ill-starred.

Also they learned that their charts were not there

So they could get rich or decide what to wear Or whether or not they should get out of bed Or if they could be, on that day, over-fed. The charts simply told them in what ways they should

Try living the best of all lives that they could.

After some years in this manner had passed, Aesophagus Ramrod returned home at last. Tired he was now of journeying far,

Of searching the heavens for planet and star, Of bobbing about on the deck of a ship Under full sails and clouds likely to drip. He then asked the King for his former job back.

"I've learned so much more now of the zodiac;

I'm wiser and smarter and rested," he said. But the King just smiled faintly, and shook his gray head.

"I'm sorry, Aesophagus, but you would be An odd governmental superfluity Of a sort which our budget does not now permit,

For you'd have nought to do except sit there and knit.

Astrology now is a matter about Which all my subjects quite eagerly spout, And I must say that they're really well-versed,

Much better informed than they had been at first.

They've learned to do all of the things that you did

And even learned facts that you thought were best hid."

So Ramrod, with honor and show of good will,

Was sent off to live in a house on a hill, From whence he could look down and view evermore

A land of astrologers, fabled in lore.



The End!

Thinking and the Mind



Michael Miles

In the early stages of man's evolution — in the Hyperborean, Polarian, and Lemurian Epochs — man did not have the ability to think. He participated in the Cosmic process as a channel through which certain cosmic Forces worked; much as cosmic Forces now work through plants to produce fruit.

The plant is not a conscious participant in this process. Similarly, early man did not have the requisite self-consciousness to give him the ability consciously to participate in evolution. He was aware of the Forces that worked through him, but he could not separate himself from them. The mind is a relatively new acquisition. Only in the Atlantean Epoch of the Earth Period was man given the mind and, through it, the potentiality for self-consciousness.

In the Lemurian Epoch, man was divided within himself. The Creative Hierarchies made one force of man's being latent so that the other force could predominate. Because of this division, man had to rely on the assistance of other beings to become more aware, to procreate, and to have any kind of social activity. Because of this division, too, one part of his creative force was utilized for the creation of organs — particularly the brain. The brain is the tool through which the mind can work. The brain was built first; then the mind began to interpenetrate the brain and modify the brain for its needs and uses.

In the Atlantean Epoch, mind was given to man, and he attained a certain degree of self-consciousness. As Mr. Heindel tells us, at this point man was able to define himself and say, "I AM." But this "I AM" was not yet totally self-conscious.

Man was aware of himself in relation to a group; he was part of the group thinking process. Through the acquisition of the mind he was separated from the totality of the Cosmic process and became aware of the group process.

The first skill of the mind was the ability to remember. Man's memory in early Atlantis was tremendous. He remembered everything — every detail. This powerful memory helped him develop his mind and gave him something with which to relate to time and space and the sequence of events. The more a person could remember, the more able he was to be a leader among the rest of humanity.

Gradually, then, as the mind was used for memory, man also developed the ability to reason. Reasoning is a far superior ability to "mere" memory. Formerly, man's conduct was based solely on the memory of past events. Now, when we come up against a new situation, we are able to reason it out. Instead of relying just on a memory of the past, we can become creative with an event. We can add ourselves to it. We can, if we will, exercise Epigenesis.

In the *Cosmo-Conception*, p. 298, we are given a synopsis of what the mind is and an explanation of how we eventually are to develop it:

"The mind was given to man in the Atlantean Epoch to give purpose to action, but as the Ego was exceedingly weak and the desire nature strong, the nascent mind coalesced with the desire body; the faculty of Cunning resulted and was the cause of all the wickedness of the middle third of the Atlantean Epoch.

"In the Aryan Epoch, Thought and Reason were to be evolved by the work of the Ego in the mind to conduct Desire into channels

leading to the attainment of spiritual perfection, which is the Goal of Evolution. This faculty of Thought and of forming Ideas was gained by man at the expense of loss of control over the vital forces — i.e., power over Nature.

“With Thought and Mind man can at present exercise power over the chemicals and minerals only, for his mind is now in the first or mineral stage of its evolution, as was his dense body in the Saturn Period. He can exercise no power over plant or animal life. Wood and various vegetable substances, together with different parts of the animals, are used by man in his industries. These substances are all in the final analysis chemical matter ensouled by mineral life, of which the *bodies* in all the kingdoms are composed, as previously explained. Over all these varieties of chemical mineral combinations man at his present stage may have dominion, but until he has reached the Jupiter Period, that dominion will not be extended so that he can work with life. In that Period, however, he will have the power to work with plant life as the Angels do at present in the Earth Period.

“Material scientists have labored for many years in an endeavor to ‘create’ life, but they will not succeed until they have learned that they must approach the laboratory table with the deepest reverence, as they would draw near to the altar in a Temple — with purity of heart and with holy hands, devoid of greed and selfish ambition.”

In the Atlantean Epoch, then, man developed the ability to reason, but it coalesced with the desire nature. In consequence, we ended up with a particularly destructive form of selfishness in which greed and personal ambition used the power of thought selfishly.

One of the most powerful qualities of the mind is its separative nature. Because the mind coalesced with the desire body, man became more separative than he had been and declared himself to be more of an individual. Thus he lost control of the Forces of Nature which were around him. He now became unconscious of things in the creative process of Nature of which he previously had been conscious. At the same time, he acquired a consciousness of himself. Through the development of the mind, then, man became an individual, but at the same time he lost the ability actively to participate in the creative process of Nature.

What is the process of thought?

How do we form an idea and maintain a concept in our consciousness? We know that man has three vehicles in addition to the mind: the dense, vital, and desire bodies. The dense body serves primarily as an avenue for the senses. We contact the exterior world through our senses. Through our senses we become conscious. Objects we perceive through the senses are our “reality.” External impacts on the senses, such as light, sound, etc., eventually help us turn outward and learn to understand God. Sensory impacts, as Walt Whitman says, are the “letters that God continually sends to us.”

What we perceive through our senses is recorded in the vital body. This is the body of memory. We gain memory from the reflecting ether, which is a component of the vital body.

The desire body gives the incentive to act, and the mind gives purpose to action. All sense perceptions that we gain from the exterior world are colored by our personal desires, emotions, hopes, and wishes. In a sense, the desire body is the body of the personality.

The images created in our minds as conscious thoughts often are far from accurate. If we have an impairment of the senses, such as color-blindness, we will not be able to sense things clearly; if the connection between physical and vital bodies is not good, we will not be able to remember things clearly; our desire natures color things we see in terms of like and dislike, and personal emotions and wishes. Mentally, the previous concepts we have built up in our consciousness also color our conscious thoughts and images. In view of all this, it becomes clear that our thinking processes are really quite delicate. The majority of the images we form in our consciousness are really not what we may believe them to be.

The object of occult training is to get our senses under control, our hopes and wishes purified, and as accurate a perception of externals as possible.

Because we can perceive things outside ourselves, we gain a certain internal consciousness of ideas. We perform in ourselves a creative process, by virtue of the images we make. Every thought we have is part of a creative process. We are creators, in a sense, however unconscious of this fact we may be.

In the past, man did not perceive thoughts as we do. Modern thought and language are generally abstracted. We have definitions; many words have only one meaning. Formerly, when man considered himself part of a group consciousness, his energy, power, and thoughts came from that consciousness. It has been speculated that for this reason the ancients were able, with primitive tools, to build such monolithic structures as are found in Egypt and South America. The consciousness was so group-oriented that power came from the power of the group. Now we are so individualized that we have to use machines to do our heavy work. Thus, in consequence of gaining our separate, individualized natures, we lost the group consciousness and the strength that it implied.

This is true with thoughts, too. In early Greek evolution, for instance, thinking was a pleasure and an art — an experience to be savored. The Greeks took thoughts in from the Cosmos and savored them. We think thoughts internally and send them out. Greek thinking was not as individualized as ours. They still had a relationship with the Cosmos that is unknown to us at the present time. Plato took several pages in his *Dialogues* to explain something that we would explain in one brief paragraph.

The Greek word for sky — *oranos* — meant not only sky, but also God. When the Greeks looked into the sky they did not just see the sky; they also experienced the perception of God. The Greek word *pneuma*, which means wind, also meant Spirit. In the Greek text of the Bible, *pneuma* is translated both ways in different

places. We read in the *Cosmo* that Jehovah breathed into man's nostrils and gave him life; we see here a relationship between the words "wind" and "Spirit". Breath (wind) to the Greeks meant the bringing in of the spiritual influences.

Words to early man, then, were not just words as we think of them today; they were an experience. Words, as he used and understood them, made him part of the cosmic process. His thoughts directed him out into the Cosmos and into himself. Man now has become so abstract and his thoughts so individualized and crystallized that they do not relate him to the cosmic process. Instead, they relate him to himself and to other people, or concern lifeless abstract ideas.

The next step in man's evolution is to make the mind a conscious participator in the creative process. By being able to form our own images and think for ourselves, we can become a law unto ourselves. But we have not yet learned that the creative Forces in Nature activate in all work from, as Mr. Heindel mentions, "purity of heart and holy hands, devoid of greed and selfish ambition." To the degree that we put aside ourselves and our personal hopes, wishes, and ambitions, we become channels for and part of the creative process.

Imagination is a creative ability now largely lost to man. One of the results of prayer or meditation is that we learn to create an image in our minds, take that organized thought like a blueprint and, by coupling it with desire, give it the power to move — eventually to descend into material existence. The more desire we give the thought, the more vitality it has.

Whenever we meditate and create spiritual images in our minds, not only does it help us, but also we are sending helpful images out into the world. They affect people around us. When we pray for a sick person and create a healing image of that

(Continued on page 69)

Philosophy of Work

William Corot

Work — honest, hard work — is a panacea for many human ailments. It is literally true that to live to our fullest potential we must engage in some kind of work. It is not necessary for everyone to work to earn a living, but it is necessary for everyone to have a worthwhile occupation in order that he may unfold his abilities, usefully channel his thoughts and energies, remain continually open to inspiration, and serve his fellow men.

The earning of our daily bread — the paycheck — although obviously essential to many, is not the primary justification of or remuneration for work. Of course we must be able to acquire the necessities of life, and of course it helps to have some little left over that we may take advantage of higher education, wholesome pleasures, and cultural offerings, and live in pleasant surroundings. But money, in and of itself, is not, from the occult point of view, the main reason for working.

A useful occupation into which we eagerly put our hearts and souls provides an avenue through which we can develop our creative potential and, often, sensitize and refine our reactions to and relationships with other people.

Of course there are many people who, in order to earn a living, labor at "9 to 5" jobs for which they have no liking. They reluctantly arrive, eagerly leave, avidly watch the clock, and welcome weekends with relief. These people get paid, but they lose the other evolutionary benefits that hard work, conscientiously and zealously performed, offer.

There are also people who perform work they like with chips on their shoulders because they are critical or jealous of fellow workers or because they believe they are not being given opportunities or perquisites

to which they think themselves entitled. They, too, are losing the major evolutionary benefits of work.

We are oppressed by the weight of resentful, dissatisfied thoughts far more than we are by the exertions of our labor. They adversely affect health in a way that "good hard work" never could. If continued and intensified, they create barriers for their instigators that likely will result in loss of opportunities, accidents, deterioration of efficiency and perhaps even loss of employment. Resentment and dissatisfaction invariably breed more of the same, and to perform work in such a context can lead only to further difficulties.

If "force of circumstance" has placed us in jobs we do not like, and if that same "force of circumstance" prevents us from leaving, we nevertheless do not have to suffer in martyrdom. We can approach the matter positively, asking ourselves, "What can I learn from this?" or "Exactly whom am I helping with this work and how can I better serve them?" Any worthwhile occupation, from the most menial to the most erudite, is a service to someone somewhere. Service, by its very nature, is perpetually perfectable, and there is always a way to improve upon the work we do. We can always learn and benefit from our jobs, provided we do not put obstacles of our own making in the way.

If we are working with someone we dislike, it would profit us to search honestly for his good points and be equally honest with ourselves about the reasons for our dislike. It is very possible that the person has deflated our sense of self-importance or injured our pride, and for no other reason we are irritated with him. If honest scrutiny assures us that this is not the case, we can try to understand why he affects us

the way he does — what in his background and environment may have contributed to his personality and attitude. It may be, too, that the relationship had its origins in alterations during a previous lifetime. In any case, whatever sympathetic, soothing, non-judgmental thoughts we can send to this person will help ease the situation.

Our general attitude toward our work colors a great deal of our life style. We are contented or discontented according to our attitudes; we progress or sink deeper into our ruts; we learn or we do not learn and will have to do it all over again with even greater difficulties. The responsibility is entirely ours — not that of the job, the employer, or the circumstances that caused us to take the job in the first place. This is true of paid work, of volunteer work, and of work we do in connection with our families and our homes.

If we work only for what we get out of it in material terms — so much work for so much pay and not a minute more — we defeat ourselves in the long run. If we overcharge for our labors or take advantage of another person's need by demanding more than a fair price from him, we pile up unpleasant destiny that we will have to liquidate.

The spiritual aspirant's philosophy of work should encompass the understanding that honest endeavor, eagerly and willingly performed, increases our mental and spiritual faculties, our ability to serve, and our power to progress. Work, ideally a synonym for service, should be performed because it is needed and, because it *is* needed, it should be given our "all." Service withheld is an opportunity thrown away, an evolutionary opportunity forever lost.

No job, if it needs doing, should be considered too lowly for attention by a spiritual aspirant. Similarly, no job should be considered so important that the Ego is inflated or succumbs to vanity. Indeed, the greater the responsibility of a job, the more humbly the spiritual aspirant should perform it.



THINKING AND THE MIND

(Continued from page 67)

person and send it to him, we are learning to work with the creative process.

The things we see around us — chairs and tables, machinery and clothing — are results of man's creative imagination. Our creativity, however, is also more subtle than that. We attract different types of people to us because of certain inherent tendencies within us.

The objective world we see results in part from our subconscious creative forces. If we create thoughts of goodness and kindness, we automatically create around ourselves an environment of goodness and kindness. To the degree that we have inner purity, we create a pure environment. We react differently to different people because we have within us certain subconscious forces which we bring out and resonate in other human beings.

This is similar to the manner in which a tuning fork pitched at A will start another A tuning fork vibrating, but it will not start a C tuning fork vibrating. We, in a sense, also are resonating creative tuning forks. The creative process goes on continually within us. As we develop spiritually, we will become ever more conscious of that process.

At the present time, however, man in general does not yet understand how he consciously may become part of the creative process. The more we step aside from ourselves and our individual consciousness and let our minds work objectively, the better able we will be to understand that which is without, and create accordingly. With ongoing spiritual progress we will develop an evolved creative imagination. Then we will consciously and continually project noble images into the world, where they will become creative forces.

MAX HEINDEL'S MESSAGE

The Preservation of Jesus' Vital Body



Study of the Scriptures will reveal the fact 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 necessary, therefore, 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 as He had received from Jesus. 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 tremendous 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 the body as in cremation if it had not been interfered with. The force was the same, the results identical, save that as it was true, invisible fire which burned up the body of Jesus, and not fire clothed in flame as in ordinary manifestation of fire, 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 substances.

Upon the death of the dense body of Jesus at the Crucifixion, the seed atoms of his physical and 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. But material not matched with the seed atom cannot permanently be appropriated; it disintegrates as soon as the will-power 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. In that vehicle, Jesus has been functioning since, working with the churches. He never has taken a dense body since, though perfectly able to do so. This presumably is 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 providing a new vehicle is given in *Faust*, which is a myth setting forth in pictorial terms great spiritual truths of inestimable value to the seeking soul — among others, one which sheds light on our present problem. Faust, by endeavoring to obtain spiritual power before he has earned it, attracts a Spirit ready to pander to his desires for a consideration. Unselfishness is a virtue singularly lacking in such Spirits. When Lucifer turns to leave, he is dismayed to see a pentagram before the door, its 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 then reluctantly admits that:

“For ghosts and spirits ’tis a 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 from and re-enters his body by way of the head. When our life on Earth has been lived, we soar out of the body for the last time by way of the head, which thus is 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 only can leave 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 now is confined, but having once chosen the vehicle of Jesus, He is bound to leave by the same way. 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 all the soul growth made 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 Millennium have come and gone, at which time Christ will be entirely done with the vital body He received from Jesus. Then, of course, the soul growth that was made upon it by Christ naturally will fall to Jesus, drawn by the law of attraction. Thereby he will

(Continued on page 79)

Studies in the Cosmo-Conception

The Symbolism of the Rose Cross

Q. What is essential in inquiring into the meaning of a myth or a legend?

A. It is essential to know that all symbols have a number of aspects and all viewpoints have an equal claim to consideration.

Q. What, in brief, does the Rose Cross symbolize?

A. It contains the key to man's past evolution, his present constitution and future development, together with the method of attainment.

Q. When it is represented with a single rose, what does it symbolize?

A. It then symbolizes the Spirit radiating from itself the dense, vital, and desire bodies, plus the mind; where the Spirit has drawn into its instrument and is the indwelling human Spirit.

Q. What did the cross symbolize without the rose?

A. It symbolized the condition which prevailed in the early third of Atlantis.

Q. How was man's constitution represented in Lemuria?

A. The upper limb of the cross was lacking at that time; for man did not yet have a mind.

Q. How was man's constitution represented in the Hyperborean Epoch?

A. Man-in-the-making at that time possessed only the dense and vital bodies; this was symbolized by a straight shaft, a pillar.

Q. What was his nature at that time?

A. Man was plantlike, unconscious of passion and desire, innocent of evil.

Q. What was the motto placed over the Greek mystery temple?

A. "Man, know thyself."

Q. What is the meaning?

A. When properly understood, it shows the reason for man's fall into desire,

passion, and sin, and gives the key to his liberation.

Q. When man was plantlike, what was necessary for him to advance?

A. He needed a desire body to spur him on, and a mind to guide him.

Q. How was this accomplished?

A. Half his creative force was retained for the purpose of building a brain and a larynx.

Q. What indicates that the same force which builds another body when it is sent outward builds the brain when retained?

A. The fact that sex mania leads to insanity, while profound thinkers feel little inclination for amorous practices, indicates this.

Q. Under whose guidance was generation carried on, when man commenced to withhold half his creative force for building the brain and larynx?

A. The Angels herded the growing humans together in great temples for the purpose of generation.

Q. What is to be the future state of man?

A. He will reach the point where he can again use his *whole* creative force at will. The larynx will speak the creative word as directed by the Spirit through the co-ordinating mechanism of the brain.

Q. How is this symbolized in the Rose Cross?

A. The rose is placed in the center between the four arms; symbolizing the larynx in the body with its head and two arms.

Q. What is the meaning of the greeting: "May the Roses bloom upon your Cross?"

A. Briefly, it means: "May your blood become purified from desire so that you are chaste, pure, and Christlike."

Ref. *Cosmo* pp. 534—539

WESTERN WISDOM BIBLE STUDY

Evolution as Shown in the Bible

Elsa M. Glover

Part II: The Role of Jehovah and the Lucifer Spirits in the Development of Man

After obtaining the rudiments of a brain, humanity still needed to learn to use the brain to remember things, to see relations between causes and effects, and to control desires. The God Jehovah was given charge of guiding men until they could develop their brains to the point where they could guide themselves. At first men were unaware of their physical bodies and only dimly aware of themselves as individuals; hence, they did not act selfishly and docilely followed the dictates of Jehovah. Jehovah wanted men to remain in this docile state until their minds were well developed. Before this happened, however, the Lucifer Spirits (symbolically represented as a serpent because they entered man's serpentine spinal cord) helped man become aware of his physical body, and hence of procreation and selfish desire and the resulting pain and death. Thus they foiled Jehovah's plan of keeping men docile. Men were then in a situation similar to a baby with a bunch of matches. They had the power to procreate at will and to act self-consciously, but their minds were yet too weak to be able to use this power wisely.

The story of humanity (symbolized by Adam and Eve) being made aware of their physical bodies (eating of the Tree of Knowledge) under the promptings of the Lucifer Spirits (symbolized by the serpent) and thence being driven from the Garden of Eden (having consciousness transferred to the physical world) is told in *Genesis* 3.

Even though Jehovah's original plan had failed, He did not give up. Since man

had little wisdom with which to make decisions, Jehovah gave him a system of laws to live by. There were laws commanding respect for Jehovah and reminding people of His power through ceremonies. There were laws to keep people from hurting each other without cause and laws concerning food, clothing, the setting up of camps, and the construction of buildings. There were laws concerning the care of the needy and the treatment of lawbreakers. (See especially *Exodus* 20:23; *Leviticus* 1:7, 11-18, 25; and *Deuteronomy* 22:25.)

Since men had little memory, Jehovah enforced the laws with punishments which quickly followed infractions. Individuals who sinned could be punished by society (according to Jehovah's prescriptions). But when society did not punish, Jehovah meted out famine, barrenness, loss in war, or disease. Those who followed the laws of Jehovah, however, were rewarded with plentiful crops and herds, many children, victory over enemies, and health. (See especially *Deuteronomy* 28:1-35.)

When the people were reminded of the laws, they often whole-heartedly promised to obey them. (See *Exodus* 19:8, *Joshua* 24:16, and *Jeremiah* 42:6.) Obeying the laws was not easy for them, however, partly because they kept forgetting what the laws were and what the consequences of disobedience would be, and partly because their selfish desires (spurred on by the Lucifer Spirits) tempted them to do otherwise. The people repeatedly disobeyed the laws and were correspondingly punished. Gradually, however, they learned to remember some cause-effect relations and control their desires.

vegetables, root vegetables, tubers, grain, and vine fruits (cucumbers, squash, tomatoes, bell peppers, etc.). Vitamins: B-complex and D. Minerals: calcium, phosphorus, sodium, potassium, and chlorine.

AIR — Conscious activity: social, intellectual, and abstract. Foods: leaf vegetables, and root vegetables. Vitamins: C and P (bioflavonoids). Minerals: phosphorus and magnesium.

WATER — Conscious activity: subjective, sensitive, and feeling. Foods: dairy, eggs, grain, nuts, seeds, legumes, and leaf vegetables. Vitamins: D and E. Minerals: iodine and chlorine.

The rationale that governs this system of nutrition through astrology now may be stated in essence as follows: each of man's four vehicles tends to stimulate the type of conscious activity indicated under the corresponding element and, thus, to produce a sense of reality in those directions; the type of conscious activity corresponding to each vehicle, when expressed through the dense body, tends to stimulate the activity of the corresponding parts of the body; this increased activity draws upon energy resources which then will need to be replenished in order to sustain further activity along the same lines; and the energy resources of the body primarily are replenished through the nutrients of the corresponding alchemical elements.

Let us consider the fire element as an example. Fire corresponds to the vital body. The activity of the vital body, when expressed through the dense body, tends to stimulate an inspired, enthusiastic, and idealistic state of consciousness. This state of consciousness tends to stimulate the activity of the blood, heart, circulatory system, ductless glands, and sensory organs, and to produce a condition of warmth. (Not only a condition of physical warmth, but also of emotional warmth, intellectual warmth, and warmth of attitude.) The increased activity of these parts of the body will result in increased nutritional needs, which may be met through a diet with a

sufficient variety of fruits, grapes, melons, berries, and flowers, vitamins A and F, and minerals iron, zinc and manganese.

It may be noted that several nutrients listed under fire, air, and water also appear under earth. This is because, in reality, all nutrients belong to the earth element, being substances of the physical world. However, some nutrients also strongly are attuned to one of the other elements, just as some parts of the dense body particularly are attuned to one of the subtler vehicles, even though the whole dense body belongs to the chemical region of the physical world. (As may be inferred from our discussion in Part 1, however, no nutrient could be said to belong *exclusively* to any one element but may be considered to have some degree of attunement to each of the four elements.) There always are cycles within cycles and dimensions within dimensions. The lesser reflects the reality of the greater. "As above, so below" is the master key to all mysteries. The principle of the four elements is very simple but its applications and ramifications can be extremely complex.

The vitamins and minerals listed under each element can be supplied either through food included in the diet or in supplement form. But in the latter case it should be borne in mind that supplements must be taken in forms assimilable by the body, and in the former case that foods must be eaten in proper combinations, or no benefit accrues.

Minerals relate principally to the dense body and serve as "seeds" or nuclei around which the dense body is crystallized and maintained. *Vitamins* relate more to the *vital* body and serve as channels through which life-forces from the vital body may more intimately be harnessed to the needs of the dense body. All known vitamins are co-enzymes, and enzymes are organic catalysts. A catalyst is something which assists a chemical reaction to take place but which does not itself enter into the reaction or become consumed by it.

Thus, the dense body is built around

the structure provided by the minerals and *vitalized* by the forces of warmth attracted through the help of the *vitamins*. The form of the body is filled out through the food substances that we assimilate, and these food substances, therefore, have a certain relationship to the desire body, from a functional standpoint. Intelligence and consciousness bring light to the body, and the types of conscious activity and the attitudes that we maintain, therefore, also affect the health.

Following are some *very general* correspondences that may be made to the four alchemical elements. Tastes: fire — sour; earth — bitter; air — sweet; water — salt. Nutritional components: fire — fats; earth — minerals; air — carbohydrates; water — protein. The fire and air elements tend to require more raw foods and seem less able to tolerate cooked foods and heavy foods, and to have less requirement for them. The earth and water elements tend to be able to tolerate, and may require, a certain amount of cooked foods and heavy foods. (By “heavy foods” we mean those that take a longer time to digest or that require cooking in order to be assimilable.) However, except in rare instances, all diets should contain some proportion of raw foods.

We should not assume, however, that a person always will like those nutrients that correspond to his element distribution — that, for example, someone with a high percentage of fire in his horoscope necessarily will like fruits, raw foods, or sour-tasting foods. That is because so many of our tastes are learned or acquired tastes rather than natural tastes. There is another reason why our tastes do not always correspond to our element distribution, which we shall meet later.

No doubt, it has been obvious to most that we are approaching the question of nutrition from a vegetarian point of view, in this system. We recognize that not all people have a body constitution or state of consciousness suitable for vegetarianism. But we also may say, in general, that

at the present stage of humanity’s evolution, the less a person eats of meat, the better. Those who still indulge themselves in meat generally do not need to concern themselves overly much with the question of nutrition, since their bodies are not apt to be all that sensitive, while those people who eat meat and yet find that they do have sensitive bodies ought to take the hint and change to a vegetarian diet. It is the vegetarian with a sensitive body and an awakening consciousness that needs to be more concerned with proper nutrition, and to whom we therefore primarily address ourselves. If others also wish to avail themselves of this system, that is fine. But the Aquarian Age moves closer and the cycles of evolution advance, and those who can read the handwriting on the wall should know that the day approaches when the eating of animal bodies will be looked upon with the same loathing with which we now view cannibalism. Surely, we would be wise to work in harmony with the trend of evolution and so progress that much faster.

Now let us turn our attention again to the sample horoscope used in Part 1 and apply the knowledge we have learned in this section in order to discover some individual patterns of nutrition. The student then should be able to apply the same type of reasoning to other horoscopes.

The general strategy is to develop a program of nutrition that is in harmony with a person’s need for a “normal” with a person’s conscious element attunement. A 25% attunement would designate the need for a “normal” *proportion* of nutrients related to that element. Any variance from 25% would indicate the need for a corresponding variation in one’s nutrition program.

There may be some who would beg to differ with this strategy. Perhaps there are some who would feel that when there is a significant variation from 25% in an element attunement, one ought to take measures to bring that attunement back to a state of “normalcy” in relationship to the other elements. However, experience, and if

we consider carefully, logic also, indicate otherwise. In the first place, we are not interested in creating a state of so-called normalcy — that would bring us back to the inadequacies of material science. We are interested in helping a person to fulfill the needs of his individuality. There is a proper purpose for every individual, and every element distribution is “normal” when it is expressed in a harmonious and constructive manner.

Experience has indicated that when a person is not in harmony with his natural element attunement, when certain energies are exhausted while others are suppressed, that there is a much greater probability of physical ill health, nervous tension, emotional frustration, and unhappiness, occasioned by inner feelings of bitterness and frustration. Many problems that people experience could be alleviated if only those people could be brought back into harmony with their natural energy patterns.

In our sample horoscope, there is a 31% attunement to the earth element, which is the highest percentage of the four elements. This indicates the need for an adequate and balanced intake of essential minerals, but with proportionately greater amounts of calcium and phosphorus. Also indicated is the need for an increased proportion and an adequate diversity of vine fruits, root vegetables, tubers, stem vegetables, and grain. Vitamins of special

ELEMENT ANALYSIS:

	SIGNS	HOUSES
Fire	17%	29%
Earth	31%	29%
Air	26%	24%
Water	26%	18%

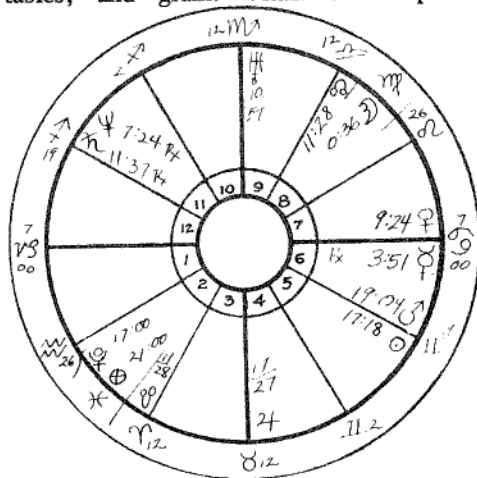
importance would be B-complex and D.

There is apt to be a strong sense of reality in objective, tangible, and outward activities. Thus, it would be important to fulfill this sense of reality in daily life, such as through activities that bring personal responsibilities and tangible results, that have a structure, pattern, and consistency, and that require an objective and analytical approach.

The motivational attunement to the earth element remains about the same as the conscious attunement, at 29%, so we could expect that this element naturally would tend to receive about the necessary attention conducive to harmony.

Conscious attunement to the air and water elements is at 26% for each one, which would indicate the need for about a normal proportion of the nutrients listed under these two elements and about a normal amount of corresponding conscious activity. The motivational attunement for air remains about the same as the conscious attunement, at 24%, but the motivational attunement for water makes a significant decrease, down to 18%. Thus, it may be necessary to take special care in seeing that the needs of the water element sufficiently are met. The desire or taste for water-element nutrients may not be adequate to meet the needs of the body, so special attention should be given to adequate protein intake, and to adequate quality and diversity of foodstuffs. However, as the actual conscious water attunement diminishes, due to the decreased motivation, the intake of water nutrients may also be decreased without danger.

On the level of conscious activity, care should be taken not unduly to suppress or deny the feelings, or subjective impressions. Adequate and healthy outlets for



activity in these directions should be provided but may be decreased slowly as the actual conscious attunement diminishes. If the natural water attunement is not supported, there could be corresponding emotional frustration and congestion, with resulting ill health to the metabolic, reproductive, and/or muscular systems.

The element with the lowest percentage of conscious attunement is fire, at 17%. However, the motivational attunement shows a significant increase, up to 29%. Nutritionally, this indicates that the body may not be able to tolerate a large proportion of tree fruits (vine fruits are permissible because of the high earth attunement), grapes, melons, and berries. Too much of these foods could produce a strain on the heart, circulatory system, and ductless glands, and affect the acuteness of perception of the sensory organs. Since the motivational attunement is significantly increased, there may be a taste for the foods mentioned above, beyond the proportion that is advisable. These foods slowly may be increased in the diet as the conscious attunement to fire is increased.

On the level of conscious activity, there may be a desire for enthusiastic, inspirational, and idealistic stimulation beyond what can be coped with in a balanced way. Therefore, the striving toward this kind of conscious activity should be pursued with due regard for practical considerations (earth), feelings and sensitivities (water), and social obligations (air). The high attunement to the earth element should tend to help in this respect, bringing in the need for some amount of grounding in tangible realities.

In summary, our sample horoscope indicates: the need for a greater proportion of vegetables in the diet as compared to fruits; a need for sufficient protein, and quality and diversity of foodstuffs; increased amounts of vitamins B-complex and D; and an emphasis on adequate mineral intake, with increased proportions of calcium and phosphorus. A certain amount of cooked foods and heavy foods may be required and tolerated.

RECOMMENDED REFERENCES

Arroyo, Stephen, *Astrology, Psychology, and the Four Elements*. Davis, California; CRCS Publications, 1975.

Hauschka, Rudolf, *The Nature of Substance*. Translated by Mary T. Richards and Marjorie Spock. London; Vincent Stuart Ltd., 1966.

Heindel, Max, *The Rosicrucian Cosmo-Conception*. Pasadena, California; Wood and Jones, 1971.

Nutrition Search, Inc., *Nutrition Almanac*. John D. Kirschmann, Director. New York; McGraw-Hill Book Company, 1975. *****

Editor's note: The article, "Astrology for Better Health," is copywrited by the author. The article includes "Part I: The Element Analysis," published in *Rays*, January, 1978, and "Part II: Nutritional Correspondences," published in this edition.



JESUS' VITAL BODY



(Continued from page 72)

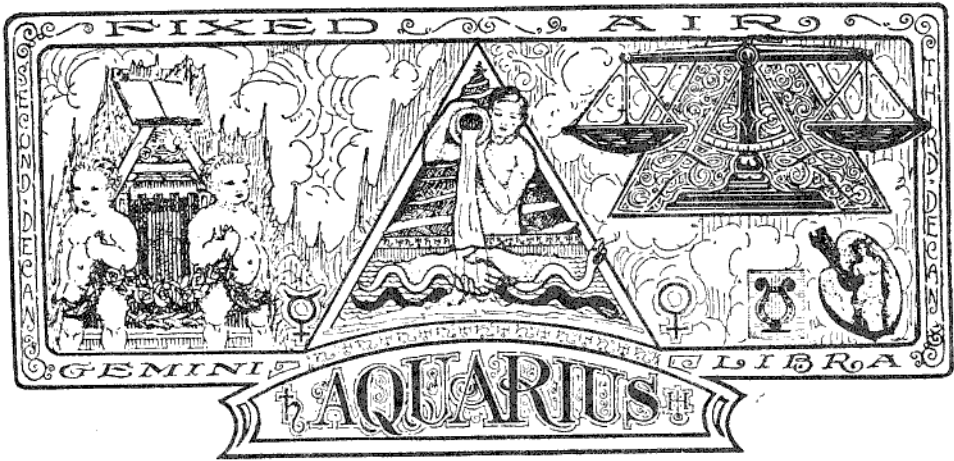
become many-fold richer than he would have been if he had not given his body. This vehicle once used and again to be used by Christ when He comes to establish and perfect the Kingdom of God will be so spiritualized and glorified that when it is restored to Jesus at the time when Christ turns the Kingdom over to the Father, it will be the most wonderful of all human vehicles.

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, surely was the ultimate of sacrifice.

CHILDREN OF AQUARIUS

(Continued from page 82)

way. When we can get this cluttered mess out of our way, our progress on the path of spiritual unfoldment can be tremendously accelerated.



The Children of Aquarius, 1978

Birthdays: January 20 to February 18

SIGN — Aquarius, the water bearer.
QUALITY — Fixed, or inertial. Fixed signs have the energy of momentum, or of sustaining the impulses that are channeled through them.

ELEMENT — Air, or the mind. Air is motivated by concepts and finds a sense of reality in thoughts and ideas. Air also encompasses the realms of communication and relationships.

PHYSICAL ANALOGY — Atmosphere.

EXOTERIC ANATOMY — Specific: calves and ankles. General: gasses dissolved in the blood and tissues of the body, balance and distribution of body fluids, eyes, nerve sheaths, and valves of the heart.

PHYSIOLOGY — The physiological processes governed by Saturn, the co-ruler of Aquarius, have been covered under Capricorn. We will not repeat them here since they are rather lengthy.

Uranus, the other co-ruler of Aquarius, being one of the trans-personal planets, does not seem directly to govern processes of the physical body to a great extent. However, Uranus rules certain other energies which strongly influence the operation of the physical body. Uranus governs

the assimilation, circulation, and distribution of ethers in the body. The etheric forces circulated in the blood and along the nerves are especially under the rulership of Uranus. Thus, Uranus also rules the magnetic and electrical force-fields of the body. When the etheric currents are blocked or where their flow is detoured or excessive, such results as cramp, spasm, nervous tension, or nervous impairment may occur.

Uranus rules the pituitary gland in general, especially in its role in the development of man's spiritual potential. According to the Rosicrucian Philosophy, the ray of Uranus is forging the second spinal column which man of the future will possess. The sympathetic nerve ganglia which lie along the outside of the present spinal column will be enclosed in the future in a second spinal column and will be under the conscious control of the Ego. At present, these ganglia serve as reflex centers (ruled by Uranus) and as distribution and control points regulating the flow of etheric nerve currents.

ESOTERIC ANATOMY — Aquarius is one representation of the super-conscious mind.

TABERNACLE IN THE WILDERNESS — Aquarius symbolizes the consciousness attained in the stage of development

symbolized by the East Room of the Tabernacle. These results include a consciousness of the unity of each with all, of the brotherhood of man, and of the fellowship of the Spirit, which in turn leads to a realization of the God within. Also developed here is a more conscious awareness of the spiritual forces working behind nature and guiding the evolution of man and of other created beings. The unfolding of this consciousness also makes it possible to draw more freely upon talents and abilities developed in past lives and to take a greater role in the shaping of one's own future destiny. Since the East Room of the Tabernacle was called the Hall of Service, it is obvious how this consciousness is developed.

BASIC INFLUENCE — The basic characteristics developed under the influence of Aquarius tend to be: a thoughtful attitude given to thorough deliberation of an idea; an impersonal and open-minded approach to relationships that endeavor to treat each person with equal respect, deference, and friendliness; and the ability to detach oneself from the immediacy of an experience in order to get a clearer perspective on it.

POSITIVE INFLUENCE — The development of positive Aquarius characteristics tends to make a person broad-minded and tolerant, and able to assimilate new or unorthodox ideas quickly and easily. An emphasis on the subtler mental powers and an ability to perceive thoughts or ideas behind external symbols and experiences may open up intuitive faculties, which in turn could give increased innovative and inventive abilities. Under the influence of Aquarius, an altruistic or humanitarian motive may be developed, looking to do good toward others. At present this motive tends to manifest as support for some special interest group or faction which the person believes will do the most good for others. However, the altruism of the future must be based upon a recognition of the unique talent and individuality of each person and on the individual freedom of expression

and development needed by each person in order to make his most positive contribution to society and to his fellow man. A recognition of these factors will become increasingly accepted as we draw closer to the Aquarian Age, which will dawn about 500 years from now.

NEGATIVE INFLUENCE — The misuse or abuse of Aquarius influences often inclines a person to invent grandiose schemes for the future but also to have a marked lack of ability for dealing with the problems of the present in a satisfactory manner. It may be difficult to reason with this type of person or to have a meaningful discussion with them because they often feel that they already have all the answers and may not readily admit to the fact that others can have better ideas than their own. Fixed mental attitudes, a propensity for designing elaborate but impractical schemes, and a tendency toward mental inbreeding and stagnation may often lead to eccentricities of character which do not readily lend themselves to fostering co-operation or respect from others. One very dangerous pitfall of negative Aquarius is self-satisfaction, which greatly hinders any attempts at spiritual, mental, or moral growth and improvement.

LESSONS — Greater good may be gained from positive Aquarius characteristics and the development of negative characteristics stymied by a consideration of the following qualities: infusing greater warmth, joy, and enthusiasm into the altruistic *concepts and theories* fostered by Aquarius; greater accessibility and the acceptance of personal responsibility for actions undertaken; and the cultivation of high ideals and aspirations to serve as a guide for continued efforts at self-improvement.

RULER — Saturn is one co-ruler of Aquarius, since Saturn and Aquarius work well together to give structure, concentration, depth, and foresight to the intellectual, perceptive, and communicative faculties.

Uranus is the other co-ruler of Aquarius and therefore most easily expresses its innate nature when in this sign. Uranus is the

planet of design, innovation, altruism, intuition, and sudden unexpected changes. Usually we would not think of innovations and unexpected changes as coming through a fixed sign very easily. However, it is actually the depth, consistency, and stability of the fixed signs that give the necessary strength and power out of which such changes can originate. The changes and innovations originated through fixed-sign energies are projected and developed through cardinal-sign energies and are distributed and diffused into other areas through common-sign energies. The futuristic and electric energies of Uranus most easily manifest through Aquarius because of its mental qualities, which yield more readily to the admittedly inertial tendencies of the fixed signs. It is this inertial tendency that makes the changes inaugurated by Uranus seem so sudden — because they are not *expected* or *anticipated* under the prevailing circumstances.

EXALTATION — There is no planet presently known to be exalted in Aquarius, though Athena, a planet theorized to lie beyond Pluto, may eventually find her exaltation here.

DETRIMENT — The Sun is in detriment in Aquarius and therefore tends to be somewhat restricted in the expression of its essential nature when placed in this sign. The Sun aims toward a creative expression of the self and a vital sense of a central and unifying purpose to life. Aquarius often lacks this strong sense of need for a guiding direction in life or lacks the ability to establish proper priorities. Thus, Sun in Aquarius may result in a broad-minded and altruistic individual who fails to perceive any real need for his own *self*-improvement or to make any significant progress in that direction. He may be too concerned about the affairs of others and not concerned enough about his own. A more spiritually evolved individual could use this influence to help integrate and co-ordinate various separate activities into a functional whole. It could be used to establish or administer a smooth flow and interchange among

different functional groups of resources, needs, products, data, ideas, designs, etc.

FALL — At present no planet is considered to be in fall in Aquarius. However, Neptune may eventually fit here. Neptune represents the need for spiritual experience, perception, and understanding. In Aquarius, these qualities can be sacrificed to the purpose of looking for or trying to establish spiritual principles or laws in human inter-relationships on personal, social, cultural, religious, or economical levels. This, of course, can have many beneficial results. But one possibly undesirable side-effect could be that one fails to look for or to cultivate a spiritual life beyond that which can be encompassed on a Physical World basis. This hinders the development of more subtle and refined qualities of the soul which lead to higher states of consciousness and increased human appreciation.

GREEK MYTHOLOGY — Uranus was the Greek god of the sky (actually, he *was* the sky,) which we have noted to be the physical analogy of Aquarius. This also symbolized the universal and impartial tendencies of Aquarius.

COSMIC CHRISTIANITY — The Sun's passage through Aquarius marks a time when the Cosmic Christ makes certain forces available to us for our further evolutionary progress, bringing us closer to the time of His second coming. If we are awake to these opportunities we especially can use this time of year to cultivate a more unprejudiced and unbiased attitude toward others, learning to look beyond unprepossessing exteriors to find the spiritual essence hidden within. This is the quality that is most needed before a brotherhood of man established on the fellowship of the Spirit can emerge, and thus herald the return of Christ.

This time of year also can be used more easily to extricate ourselves from the tangled web of our own personal worries, doubts, fears, and anxieties and to get a more detached and impersonal view of them, and so be in a position to deal with them in a more logical, calm, and dignified

(Continued on page 79)



Paralyzed May Write With Their Eyes On TV Screens

Moving only their eyes, people paralyzed from head to toe may soon be able to communicate by writing on a television screen.

They can use a simple system that allows them to compose messages, draw pictures and play games. It requires only a TV screen, a camera and a light bulb.

"This is for people who can't move anything except their eyes," Richard Warren, the developer said. "We envision this for people who are flat on their backs but need a communication system."

This is how it works: A light bulb is set up a few feet from the patient. The light reflects off the patient's eye into a video camera. Then the camera records the light on the TV screen as a bright, green dot.

As the patient moves his eye, the green dot skitters across the screen, leaving behind a brown trail. The brown lines fade away in about a minute.

With it, patients can write simple messages or while away the time drawing pictures and playing games.

The device will soon be installed at a Veterans Administration hospital, and a more sophisticated version could be in widespread use within three years, Warren said.

The system is being developed at Charles Stark Draper Laboratory, a nonprofit research lab affiliated with Massachusetts Institute Technology.

All the parts are easy to buy, and hospitals could assemble the systems themselves for about \$500, Warren said.

The key to keeping the images on the screen is a chemical called phosphor. On ordinary television sets, the phosphor holds the picture for a moment and then fades. But in this system, the phosphor keeps the image for about a minute.

To make it more versatile, Warren said, the lab will design a TV with different kinds of phosphor so the image will last a few seconds or several minutes, depending on what the patient wants.

Los Angeles Times, July 24, 1977

Of all the ailments to which the human body is subject, probably the most harrowing is total paralysis. It does not require much imagination to picture the miasma of fright and helplessness in which the Ego so imprisoned in a physical vehicle could be enveloped.

A technical achievement such as this could bring the paralyzed individual at least somewhat "out of himself," and allow him an avenue of self-expression — and thus a shred of human dignity — that he otherwise probably would not have been able to manifest.

Vaccination

With the big push for mandatory mass vaccination of children now under way — compliments of President Carter and HEW Secretary Joseph A. Califano, Jr. — a man who has specialized in virology and vaccines throughout his career with the National Institutes of Health and Food and Drug Administration, has some thoughts about parts of the program.

J. Anthony Morris, Ph. D., fired from the Food and Drug Administration because of his refusal to adopt the party line on swine flu inoculations, reviewed (during a telephone inter-

view) for the National Health Federation some of his misgivings.

The part played by the federal government, he believes, is leading to a disbelief, on the part of many people, in vaccination procedures. "This is tragic," he says, "because vaccination procedures are essential tools in any preventive medicine program."

Concerning the government's recommended five shots as protection against diphtheria, tetanus, and pertussis (DTP), he does not oppose this immunization, but is emphatic in condemning the federal government for permitting the drug industry to manufacture the vaccine for pertussis (whooping cough) without eliminating the fraction which results frequently in serious adverse effects in children, including the "screaming child syndrome."

"Many mothers," he says, "are reluctant to have their children immunized against whooping cough because of the occurrence of these reactions which might take place six to twelve hours following vaccination. The screaming child syndrome is a frightening experience for the mother. These reactions would not occur if the responsible fraction in the vaccine were removed. It is an economic factor with industry, and the government goes along with the manufacturers instead of requiring its removal."

How about vaccination for measles? Dr. Morris pointed out that the government recently changed its position for vaccination against that disease, and now recommends that the vaccine not be given to children who have had measles, "although it appears that, for logistical purposes, the government will not follow its own recommendation."

"If a child has had measles, and later is vaccinated," he continued, "the chances (according to the government's figures presented at a Subacute Sclerosing Panencephalitis (SSPE) seminar held at NHI several years ago) are increased that he or she may contract subacute sclerosing panencephalitis — hardening of the brain — which is invariably fatal."

How about shots for rubella (German measles)?

"No boy should be given rubella vaccine, because in boys rubella is a relatively minor disease. Further, rubella vaccination increases the chances that a pregnant mother can contract the vaccine virus from a son who has been recently vaccinated."

"So far as girls are concerned, the British procedure should be followed. The British administer the vaccine only to girls just prior to puberty."

And how about vaccination for mumps? There is a "serious risk" associated with mumps vaccination, he says, and he sees "no need" for that type of immunization "since there is no guarantee that the vaccine will produce lifetime immunity, and a vaccinated boy might become susceptible later in life when mumps can produce serious complications, including sterility."

Smallpox — long a scourge — no longer is, in this country, says Dr. Morris. "Even the government no longer recommends mass immunization with this vaccine. Smallpox vaccination has produced fatal reactions in a small number of people, and because of this is no longer recommended by responsible doctors or Public Health Service officials. The risks far exceed the benefits."

The risk in use of the Salk polio vaccine he described as being in the fact that the vaccinated child, although himself safe from the disease, may pass it on to others. The Sabin vaccine, he says, occasionally gives the disease itself to the vaccinated person, but once a person is effectively immunized with Sabin vaccine, polio is not passed on to others.

—*National Health Federation Bulletin*, Nov. 1977

Nature's method of immunizing the body from disease is by the solar vibrations which have entered through the spleen and radiate from the surface of the body. These radiations expel bacteria from the body and prevent their getting a foothold. When food of the proper kind is taken and overeating is not indulged in, and when other means of promoting health, such exercise, fresh air, and the maintenance of some degree of mental and emotional equilibrium, are provided, these solar emanations are present in normal quantity and are capable of expelling disease germs. Nature's method is preferable to man's artificial methods.

Vaccination, although possessing some merit in theory, actually results in poisoning the body and making it more difficult for the Ego to control the body. Also, as indicated in the examples cited by Dr. Morris, it is not unknown for vaccinations to result in the very diseases which they have designed to prevent.

Furthermore, it is common for vaccinations to be derived from animal products in a manner which results in hurt to, or death of, the animals concerned. Obviously, such methods work a wrong on the helpless animals and, from the occult, as well as the humanitarian, points of view, they are to be deplored.



MOVIE REVIEW

Close Encounters of the Third Kind.

Columbia Pictures Industries Inc., 1977.

In the comet trail of *Star Wars*, another quality science-fiction movie has been released. *Close Encounters* deals with the controversial and emotionally-charged topic of unidentified flying objects. Unapologetically, it supports the point of view that UFOs are indeed "flying saucers" piloted by technologically superior physical beings from outer space.

In all probability, movie-goers who experienced an uplifting effect from *Star Wars* enthusiastically will stand in long lines to see *Close Encounters*, hopeful of experienc-

ing more of the same type of excitement and inspiration. They assuredly will find excitement in a suspenseful plot and superb visual effects and, if they are not discriminating, may also find a type of "inspiration."

Considering the possible effect of *Close Encounters* in the light of the Western Mystery Teachings, we find a number of reasons for moderating our enthusiasm. In fact, we might go so far as to state that *Close Encounters* could lead people into trends of thought which are in line with what the Rosicrucian Order was founded to counteract.

The creator of *Close Encounters*, Steven Spielberg, seems to be using the film to propagandize belief in the advent of physical extraterrestrials, implying that disbelief is bad. The film portrays disbelievers as

intolerant or even "unscientific" in the sense of refusing to accept reality. Of course, the film demonstrates their disbelief mistaken. Even *Time* states (November 7, 1977), "... Spielberg is certainly propagandizing for a belief in UFOs in *Close Encounters*. . . ." It is noteworthy that he prefers to call the film an "action thriller" rather than science fiction, probably to avoid the implication that extraterrestrials are fictitious. As a further example of this propaganda, Spielberg's

technical advisor, J. Allen Hynek, wrote an epilogue in Spielberg's book of the same name soliciting subscriptions for a UFO magazine he publishes. We might ask ourselves why people

CLOSE ENCOUNTERS

OF THE THIRD KIND

would wish to promote belief in an imminent encounter with extraterrestrials. Could it be that by accepting such a belief one might also be accepting the premise on which that belief is founded?

In our opinion, that premise is materialism — the denial of spiritual worlds and, by extension, the Spirit in man. Let us take two examples from the film: the idea of immortality, and assistance from extraterrestrials.

In the first place, rather than death of the physical and rebirth into the spiritual, *Close Encounters* advances a type of physical immortality through preservation of the physical body. This type of counterfeit immortality actually would prevent the Spirit from continuing its life-cycle and would hinder its progress thereby. The Navy men whom the spacecraft had abducted in

the 1940's had not aged. Their travel in space had preserved their physical bodies in accordance with the theories of Einstein. By making preservation of the physical the ultimate achievement, *Close Encounters* implicitly denies the reality of spiritual worlds and, therefore, the possibility of spiritual advancement.

By contrast, *Star Wars* promotes the idea of physical death as necessary for spiritual growth. Obi-wan Kenobi sacrificed his physical existence to make himself available for service in the spiritual worlds. The book by the same name relates, " 'You sense only part of the force, Darth,' Kenobi murmured with the assurance of one to whom death is merely another sensation. . . 'As always, you perceive its reality as little as a utensil perceives the taste of food!' "

In the second place, *Close Encounters* would divert us from developing ourselves spiritually by placing the responsibility for our development on outside physical entities. In the distant past, infant humanity needed and had divine Leaders whom it could see as guides, but since the beginning of the Aryan Epoch, humanity has been given the free will to raise itself Godward. In this regard, Christ chose to manifest as a man because, if He had appeared in a miraculous manner, humanity would have had no choice as to whether to believe or not. Unfortunately, this film encourages us to look to outside physical phenomena for our spiritual growth, rather than within.

By contrast, *Star Wars* advocates reliance on our inner selves. Obi-wan Kenobi is quoted in the book as saying to Luke, "Once you start to trust your inner self, there'll be no stopping you." During his mission to destroy the Death Star, Luke was advised not to rely on his computer, but rather on his own intuition.

By way of summary, *Close Encounters* promulgates the materialistic philosophy taken to its logical conclusion. It implies that evolution will lead us to become, not as the Christ-Spirit, but as the aliens depicted in this film: anemic, hydrocephalic,

embryo-like, and emotionless, yet in possession of intellectual knowledge, marvelous technology, and immortality of the physical body.

In contrast, *Star Wars* postulates a philosophy based on the existence of spiritual levels of reality. In the book, Kenobi says, " 'Remember, the force is omnipresent. . . ' 'It is an energy field, then?' Luke inquired. 'It is an energy field and something more,' Kenobi went on, almost mystically. . . 'No one, not even the Jedi scientists, were able to truly define the force. Possibly no one ever will.' "

Here we have a belief in a transcendental force which not only is composed of non-material energy, but also contains within itself something even more transcendental. This "something" *cannot be defined in scientific terms*, but must be experienced.

Unlike *Star Wars*, *Close Encounters* received enormous advance publicity. Prior to its release, it had been given exposure in laudatory cover articles in *Time* and *Newsweek* and had received raves from newspapers, science fiction writers, and critics. It is not surprising that, on the basis of "like attracts like," people of a materialistic persuasion would be greatly moved by witnessing the ultimate evolutionary achievement for materialists: to become immortal, sterile beings immured in a machine.



"There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe be full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new to nature, and none but he knows what that is which he can do, nor does he know until he has tried."

—Emerson

READERS' QUESTIONS

Source of Good and Evil

Question:

What is the Rosicrucian teaching about the source of good and evil? I have heard it said that they come from the same source; I also have heard it said that they do not.

Answer:

Throughout the universe, from Supreme Being to the clod, everything that exists does so as a result of polarity. There can be no manifestation without a positive and a negative center of activity (pole), and there must be a state of tension or attraction between the two poles in order to make manifestation possible on any plane. The atoms which compose physical matter, for instance, have the positive pole of one atom in contact with or adjacent to the negative pole of the next atom. This polarity maintains the atoms in their relative positions and brings about what we call "matter."

So-called good and evil are really opposite poles of the same eternal principle. In reality there is no evil, for that which we call evil is only a temporary aberration which, ultimately, also will serve God's purpose.

The concrete examples of "evil" that we see are by-products of evolution of all times and ages. They represent the failures of evolution — those who have not been able to keep up with the general rate of progress.

Each atom in the universe that is co-operating with God's plan is spinning on its axis in a left-to-right direction. When any being ceases to cooperate with the great Plan, the atoms of its vehicles start to spin on their axis from right to left.

Whenever a great number of atoms,

molecules, or larger bodies all spin in the same direction, we have a vortex. Beings of all grades from highest to lowest are vortices in cosmic substance. As long as these vortices continue to spin in a left-to-right direction, they gather more and more cosmic substance about them and become greater in volume and power.

When, however, a being ceases to maintain its vortical motion in the proper direction (left to right), its classification becomes "evil" instead of "good." The particles of which it is composed come into contact with those of surrounding vortices moving in an opposite direction, and thereby friction and disintegration are produced. Thus, evil can be destructive not only of good, but of other evil forces as well.

In the light of the foregoing, it becomes evident that there is no essential difference between good and evil *except* in the direction of their vibration. Therefore the two are seen to proceed originally from the same Source — namely, God.

Esoteric Christianity

Question:

The phrase, Esoteric Christianity, often appears in your literature. What exactly is that?

Answer:

Esoteric Christianity encompasses the occult or esoteric meaning of the Christian doctrine. The esoteric facts are essentially true, and the various sects of the Christian world merely put somewhat varying interpretations upon those eternal truths.

The orthodox Christian doctrine, in a nutshell, is that Christ, the Son of God, came to Earth almost two thousand years

ago and became the means of the spiritual salvation of the human race. Salvation would occur through belief in the Teachings which He enunciated and through living life in accordance with these Teachings. The orthodox doctrine also states that man's sins against the laws of Christ are forgiven under certain conditions set forth at length by the different denominations.

The esoteric interpretation of Christianity, in the main, does not contradict the basic orthodox doctrines, but does show more exactly what actually happened. In this interpretation, Christ is seen as a great Being of high spiritual development — the highest Initiate of the archangelic life-wave. Christ came to Earth in order to become its indwelling Planetary Spirit so that He could influence humanity spiritually from within the Earth. He entered the Earth at the Crucifixion through the medium of flowing blood, and He has been the indwelling Spirit ever since. He continues to send His high spiritual vibrations outward through the Earth and through man, making it easier for man to develop his own spirituality.

This spiritual influence of the Christ gradually is changing the character of humanity for the good. Man generally is not so cruel and barbarous as he was two thousand years ago. The ultimate objective of Christ's influence is so fully to spiritualize humanity that we will gain the sense of the unity of each with all and do away with all vestiges of separatism. Universal welfare, then, will be the consideration uppermost in the minds of all men, and the sins against Christ's Teachings — now still prevalent among men — will have become a thing of the past.

"The Fall" and Human Consciousness

Question:

I have read in your literature "...human consciousness as we have it today resulted from the so-called Fall of Man. . ."

That is, if we had not "fallen" we would have remained automatons with internal consciousness but not individualized with external consciousness. Please comment.

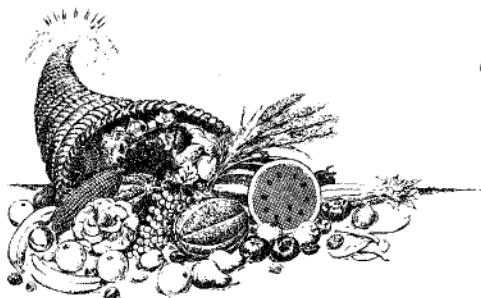
Answer:

Before the Fall, humanity had known neither good nor evil. They did what they were told by the higher Beings who guided their evolution, and were incapable of determining to do anything else. Then the Lucifer Spirits opened the eyes of woman by revealing to her her own body and that of man and taught her how, together, they might create new bodies. Thus men and women first "knew" or became aware of each other and the Physical World, and became conscious of death and pain, good and evil. "They ceased to be automatons and became free thinking beings at the cost of freedom from pain, sickness, and death." They became capable of choice and acquired prerogative. Before them, and before us still, lies the problem of learning to make the *right* choice in every instance and using prerogative in compliance with, rather than defiance of, natural law.

Before the Fall, then, human beings *were* as automatons, having neither possibility nor inclination of making a choice among alternative courses of action. After the Fall, and due specifically to this event, man became increasingly aware of the outside world and was faced increasingly with difficulties. These very difficulties, however, will bring about the growth that will cause us to use our prerogative correctly.

As stated in *Christianity Lectures*, p. 235: "Having been exiled from the Garden of Eden, the Etheric Region, by learning to *know* the material world, in consequence of repeated sexual abuse which has focused his attention here, this increased use of the desire body hardened the dense body and it began to require food and shelter. Thus man's ingenuity was taxed to provide for the body. Hunger

(Continued on page 90)



NUTRITION and HEALTH

The Value of Zinc

Zinc is a trace mineral found in and essential to the functioning of a variety of bodily parts and organs. It is contained in all muscles, the lungs, spleen, pancreas, testes, prostate gland, adrenal glands, brain, and the vascular coating of the eye.

Zinc has been found helpful in healing wounds and, on an experimental level, beneficial to people suffering from hardening of the arteries. When in the blood, it appears to lower blood levels of fatty substances; it also appears to assist in the manufacture of insulin. Zinc is involved in the functioning of the sense of taste — zinc deficiency being cited as a frequent cause of inability to taste food. Some researchers see a possible connection between the amount of zinc in the body and accessibility to vitamin A; the presence of zinc allows vitamin A stores from the liver to be mobilized as needed.

Most recently, a possible connection between zinc level and arthritis has been reported. Peter A. Sinkin, M.D., of Seattle, treated a group of volunteer patients whose rheumatoid arthritis had not responded to any other form of treatment. The group was divided into 12 patients who received regular medication plus zinc supplements for 12 weeks, and 12 patients who received regular medication plus a tablet containing "nothing." The patients were not told who was getting zinc and who was getting "nothing."

At the beginning of the trial period, the doctor recorded scores of all patients

for swelling of joints, tenderness in joints, grip strength, length of time morning stiffness persisted, and ability to walk 50 feet in less than 30 seconds. When the trial period was over, scores were again tabulated, and in every area tested, those who received the zinc supplement showed improvement while those who did not showed little or no improvement. Grip strength was the only area in which initial improvement was not sustained.

Dr. Sinkin reported his findings in *The Lancet*, September 11, 1976, as follows: "patients taking zinc sulfate fared better in all clinical parameters than did patients receiving placebo (the nothing pill)."

Dr. Sinkin cautions that this form of treatment still is in the experimental stage and that further work is required to confirm the initial observations and determine exactly the role of zinc in maintaining healthy joints.

The zinc sulfate was taken with meals to prevent possible nausea, and Dr. Sinkin believes a zinc supplement in more easily absorbable, less potentially irritating, form might be preferable. He did say, however, that: "From our experience and that of others, virtually all patients can tolerate oral zinc sulfate for three to six months. Possible toxic effects of prolonged use must still be carefully sought."

Cereal grains — unrefined and unprocessed — are among the best sources of zinc. Other sources include corn, peas,

egg yolks, dairy products, brewer's yeast, carrots, and brown rice. Processed cereals and foods made with refined flour, however, have had most of the zinc, as well as many other nutritive essentials, removed. One researcher stated that 78% of the zinc is removed when wheat is milled into white flour. It may also be noted that, according to one scientist, women who take birth control pills usually have a zinc deficiency.

Zinc is available in readily absorbed (not sulfate) supplement form, either by itself or as part of many multi-mineral and vitamin-mineral compounds.

Thinking Ourselves Well

It is becoming ever more widely recognized that our thoughts and attitudes have considerable effect on the state of our health. The extent of this effect is graphically shown in a delightfully-written book, *Who's The Matter With Me?*, by Alice Steadman (ESPress, Inc., Box 8606, Washington, D.C. 20011). First published in 1966, a revised edition was issued in September 1975.

The gist of the message of this book, and its close parallel to one facet of the higher Teachings, are seen in the following excerpt:

"Mind acts as a coordinator between body and Spirit. The tremendous power which we have isn't easy to manage at times without coming close to disaster or great sickness, unless it remains in constant alignment with its Maker through the Spirit within."

Essentially, the author tells us that wrong thinking misdirects the cells and organs of our body, while right thinking restores their harmonious working. Our attitude toward ourselves, our attitude toward other people, and our reactions to the freedoms and frustrations we experience in making our way in the world as we see fit, all have their bearing on our state of health. The

book is replete with examples of people who, by changing their mode of thought, have overcome everything from major heart trouble and crippling arthritis to simple but chronic indigestion.

"You are what you think," is no idle statement. Those who are in any doubt about the power of thought strongly to affect every facet of their lives and the lives of those with whom they come in contact would do well to read and ponder the message of this inspiring little volume.

Post Nasal Drip and Halitosis

A question to the editor of *Today's Health* asks about halitosis in a six-year-old. His mother states that the child has good teeth, no cavities and is in good health. The physician who replies suggests that chronic infection of the nose with a postnasal drip of infected material is the most common cause of childhood halitosis especially in the morning. The infection may come from sinuses, tonsils, adenoids or the entire nasal cavity. It may be complicated by an allergy, says the physician. He suggests a visit to the doctor to check. We would add that eating too much sugar is a frequent cause of chronic infections of many kinds. And getting enough vitamin A and vitamin C is often the best way to avoid them. Vitamin A is involved with the health of all the body linings, including the nose and throat. Unless parents give their children lots of vitamin A-rich foods — liver, bright yellow and dark green fruits and vegetables chiefly — a shortage of vitamin A is possible. Vitamin C in large doses has been found over and over again to combat virus infections, especially those involved with the respiratory tract.

Today's Living, January 1977

Although we cannot agree with the suggestion that liver be served, simply because of its vitamin A content, we certainly do endorse the inclusion of bright yellow and dark green fruits and vegetables in the diets of children — as well as of adults. Ever more doctors, it seems, are coming to the understanding that refined sugar is indeed a culprit behind many major and minor health problems. It certainly has no place in the diet of children, who are in the all-important formative stages of their development.

From the Rosicrucian Fellowship Vegetarian Cookbook

POTASSIUM CLEANSING BROTH

- 1 cup finely shredded celery, leaves and stalk
- 1 cup finely shredded carrots
- 1 cup shredded spinach
- 1 qt. distilled water
- 1 tsp vegetable salt
- 1 cup tomato juice
- 1 Tbs shredded parsley

Add vegetables to water and simmer 30 minutes in a tightly covered pan. Add tomato juice and salt. Simmer a few minutes longer. Strain and serve. May be used as a drink during the day.

VEGETABLE CHOWDER

- 2 cups diced raw potatoes including peeling
- 4 Tbs corn oil
- 1 medium onion, sliced
- 2 cups diced raw carrot
- 2 tsp vegetable salt
- 4 cups certified raw milk
- 1 cup whole kernel corn
- 1/8 tsp garlic salt
- 1/8 tsp celery salt
- 3 cups distilled water

Heat oil, add onion and saute until tender, but not brown. Add water and vegetables. Cover and simmer until tender — about 15 minutes. Add milk and seasonings. Heat just to boiling point.

VEGETABLE CONSOMME

- 2 carrots
- 2 grated onions
- 1 cup strained tomatoes
- 1 qt. distilled water
- 2 turnips
- 1/2 head of cabbage
- 1/2 cup chopped celery
- 2 Tbs vegetable oil
- 1 tsp vegetable salt
- 1 bay leaf

Put through food chopper the carrots, turnips, cabbage, and celery; combine with onions. Saute all in the oil in stew pan; add water and simmer for 20 minutes. Strain, using liquid only (pulp may be saved for soup). To the liquid add tomatoes, bay leaf, and salt. Simmer for 20 minutes. Serve with croutons.

FRUIT SOUP

- 1/2 cup brown rice
- 1/2 lb prunes, pitted
- 3/4 cup brown sugar
- 1 pint raspberry or other fruit juice
- 2 qt. plus 1 cup cold distilled water
- 2 apples, diced
- 1 cup raisins
- 1/2 stick cinnamon
- Juice of 1 lemon
- Mint leaves

Cook rice, apples, prunes, raisins, and cinnamon until fruit is tender. Add sugar and lemon juice. Simmer until flavors are blended. A few minutes before removing from heat add fruit juice.

NOTE: May be served warm as meal accompaniment or cold as dessert. Do not serve with vegetables; use soya muffins, nuts, whole grains.

READERS' QUESTIONS

(Continued from page 87)

and cold were whips of evil that called forth man's ingenuity; they forced him to think and act to provide for his necessities. Thus he is gradually learning wisdom; he provides for these contingencies before they come, because the pangs of hunger and cold have taught him to guard himself, and thus *wisdom is crystallized pain*. Our sorrows, when they are past, and we can calmly view them and extract the lesson they contained, are mines of wisdom, and are the wombs of future joys, for by them we learn to order our lives aright; we learn to cease from sin, for ignorance is sin and the only sin, and applied knowledge is salvation, and the only salvation."



HEALING

The Relation of Spirituality to Health

by Max Heindel

The rupture of physically robust health is necessary before it is possible to attain poise in the spiritual world, and the stronger and more vigorous the instrument, the more drastic must be the method of breaking it down. Then come years when there is an unbalanced fluctuating condition of health, until finally we are able to adjust ourselves so as to maintain health in the physical world while we retain the ability to function also in the higher realms.

When we understand the higher philosophies, when we live the life that is taught by them, our bodies become extremely sensitive and must be given more care than is necessary to the bodies of Egos who are less spiritually advanced. Those who are interested along the lines of spiritual development are particularly high-strung. Therefore, as we progress, it becomes necessary to take more and more care of this instrument. But we also learn the laws of its nature and how to conform to them. If we apply our knowledge, it is possible for us to have a sensitive instrument and keep it in comparative health.

There are cases, however, when a sickness is necessary to bring about certain changes in the body which are the precursors of a higher step in spiritual unfoldment. Under such conditions sickness is a blessing.

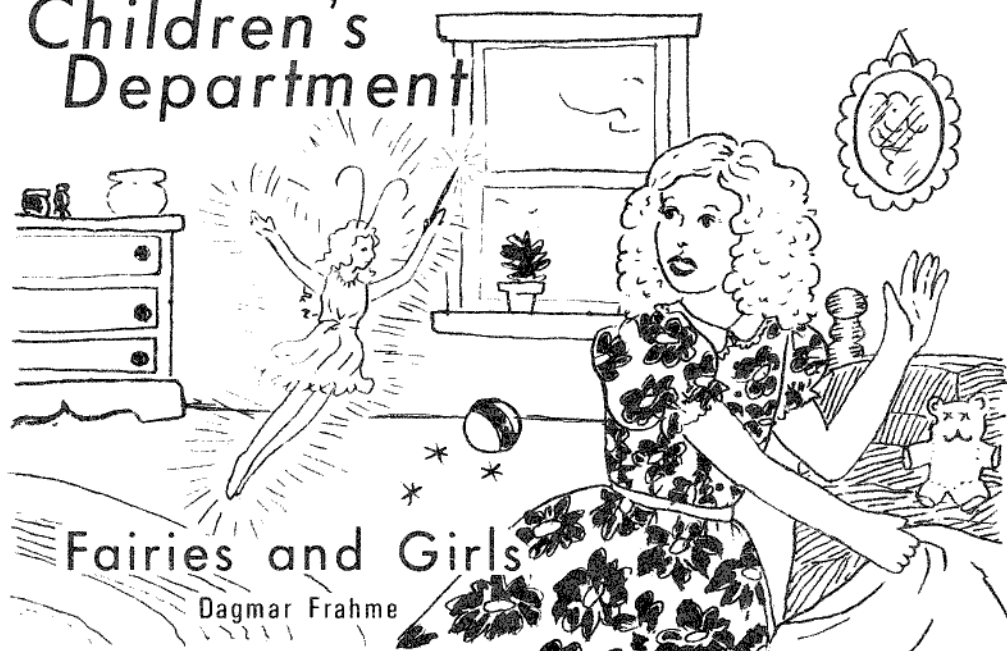
In general, however, the study of the higher philosophy always will tend to better one's health, because "knowledge is power," and the more we know, the better we are able to cope with all conditions. This is, of course, provided we bring our knowledge into practice and *live the life*. No teaching is of benefit to us unless it is carried into our lives and lived from day to day.

* * *

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:

February 4—10—18—25

Children's Department



Fairies and Girls

Dagmar Frahme

Make your bed!" grumbled Lisa under her breath, smoothing the sheet as if she were angry with it. "Pick up your toys! Drink your milk! Do this! Do that! Orders, orders! That's all I hear all day long."

Lisa, of course, was not being quite accurate. She heard many things besides orders all day long, and if she had been in a good mood, she would have said so herself. But Lisa was *not* in a good mood. She was in a very, very bad mood, and when she finished with the bed it certainly looked as though it had been made by somebody in a bad mood.

"I'm tired of orders!" Lisa snapped at her teddy bear, who said nothing. "I wish I were a fairy. They don't have to obey orders."

Ping! went a little sound beside her right at that moment. Lisa stared as a pretty creature barely three inches tall danced around in the air in front of her. The fairy — for it couldn't have been anyone except a fairy — had on a pink dress and a golden wand from which tiny little sparks flew in all directions.

"Do you want to be me?" asked the

fairy unexpectedly. "I'll let you, if you let me be you."

"Do you mean that?" asked Lisa breathlessly, not quite believing her ears.

"Sure," said the fairy. "I'm bored with being a fairy. I'd much rather be a girl and get to go to school and eat ice cream and ride a bicycle and do all those fun things."

"You've got to be kidding!" said Lisa, sounding like her older brother.

"I'm not kidding," said the fairy impatiently. "Do you want to switch or not? Yes or no. I can't wait all day."

"Oh yes, yes, please!" cried Lisa. "I'd love to be you. And you can be me for as long as you want."

"OK," said the fairy. "Here goes!" She waved her wand, and in a flash, Lisa found herself holding the wand and dancing through the air without having to step on the floor at all.

"You look pretty good," said a little girl who was standing exactly where Lisa had stood two seconds before. "Only don't bounce up and down so much. You're a fairy, not a yo-yo. You have to learn to glide."

"You look pretty good too," said Lisa. "I hope you like being me, but I'm not sure you will."

"We'll see, we'll see," said the little girl.

"Can I go now?" asked Lisa, who didn't have any real idea of where she was going.

"Go ahead," said the little girl. "Have fun — if you can!"

But Lisa didn't hear those last words. All she heard was "go ahead," and off she went, right through the wall and up into the air over the trees outside, waving her wand wildly and sending sparks in all directions.



"Whee!" she squealed, trying to glide but still bouncing more like a yo-yo than a fairy. "Whee! This is fun!"

Over the trees she went, sometimes swooping down to the ground and swooping up again so fast she got dizzy, and sometimes veering off right through the walls of people's houses, just to see if she could do it. In and out she went, up and down, faster and faster, and her magic wand trailed a shower of sparks that lit up the whole sky.

"WHAT DO YOU THINK YOU ARE DOING?" boomed a terrifying voice behind her suddenly, scaring her so much that she grabbed hold of a pine cone for support.

"WHAT DO YOU THINK YOU ARE DOING?" the voice repeated.

Lisa turned to face the angriest looking person she had ever seen. He was a fairy person. She was sure about that. But at the moment, he looked as fierce as an ogre.

"Well, have you lost your voice?" the fierce fairy asked.

"I — I — I," stammered Lisa, so scared she couldn't say anything else.

"I ought to ground you!" went on the fierce fairy. "Wasting the energy in your wand like that! And wasting your time like that! You've broken the first two rules of fairy behavior. And your glide is the sloppiest I've ever seen. I don't know how you ever passed the brigade examinations. Now get back to your brigade at once! And if I ever catch you being so foolish again, you will be grounded permanently!" And with that, the fierce fairy disappeared.

Lisa, still clutching the pine cone, hung in the air by one arm, looking very much like a limp autumn leaf. "Who was that?" she said to herself. "And *what* brigade? I don't know where my brigade is. How can I go back to it?"

She hung there a bit longer and then, her arm very tired, she let go of the pine cone and dropped gently to the ground. She sat down on a golden dandelion flower and began to cry.

After a while, her sobbing was interrupted by a gentle little voice that said, "Whatever is the matter?" Lisa blinked the tears out of her eyes enough to see a pretty little fairy watching her with concern.

"A fierce fairy bawled me out," Lisa sniffed. "And he told me to go back to my brigade. And I don't know where my brigade is."

"I know where your brigade is, you silly," said the fairy with a giggle.

"They sent me to look for you. But why did the fierce fairy bawl you out?"

"Because I was wasting sparks from my wand and wasting time and bouncing around," answered Lisa all in one breath.

"Oh-oh!" said the fairy, looking startled. "You know better than *that*. Every fairy does. What got into you?"

"I don't know," answered Lisa, who had *not* known better than that but didn't want to have to explain that she really wasn't a fairy at all.

"You were lucky not to be grounded," said the fairy. "Well, come on. We'd better get back before they send someone to look for *me*."

She took hold of Lisa's hand, and together they glided through the air without bouncing and without wasting sparks, until they came to an orchard where a large group of fairies was busy helping the apple blossoms open their petals.

"About time you got back," said a fairy who seemed to be the leader of the brigade. "I'm not going to ask where you were," he went on sternly, "because I'm too busy to listen to your answer. But you've got a lot of work to make up. So get busy!"

Lisa stared after him as he moved away. What work? she wondered. What was she supposed to do?

"Well, come on," said the fairy who had found her. "You heard him. Better get with it."

Not knowing what else to do, Lisa trailed after the fairy and followed her to the top of the third apple tree in the second row of the orchard. The fairy gently began to open the petals of the first bud she came to, curling them backwards around her fingers. Lisa, after watching a minute, began to do the same thing, only to have the fairy shriek in horror: "No! No! Stop! That's not how you're supposed to do it. You *know* that! What's the matter with you?"

Then Lisa saw that, instead of gently pulling the petals back, she had torn part

of them off and ruined the whole blossom.

"I don't think you'd better work with the petals any more," said the fairy, shuddering. "You never used to be so clumsy. I'm going to tell the brigade leader. Maybe he'll give you another job."

"Oh, no!" cried Lisa. "Please don't tell him. If you do, he'll find out — find out —" her voice trailed off.

"Find out what?" demanded the fairy.

Lisa was quiet for a moment. Then she sighed and, because she didn't see how she could keep it a secret any longer, she said simply, "He'll find out that I'm not really a fairy. I am a girl. I traded places with the fairy you think I am. She is me, and I am her."

"You are what?" whispered the fairy, so astonished she almost dropped her wand.

So Lisa told the story of how she had wished to become a fairy, and how the fairy had come along just at the right time and made the wish come true. "And now," finished Lisa sadly, "I wish I hadn't wished that wish at all. I don't know how to be a fairy. Everything I do is wrong. I wish I were a girl again."

Meanwhile, in Lisa's room, the fairy who had taken her place was not having an easy time, either. Lisa's mother, who of course thought she was talking to Lisa, had told her to make the bed all over again because it looked so terrible, pick up her toys, and dust her desk and her dresser, all before lunch.

"But I want to ride my bicycle," protested the fairy. She had, after all, become a girl so that she could ride bicycles, not so that she could make beds.

"There will be no bicycle riding until you finish your chores, young lady," said Lisa's mother firmly. She left the room, closing the door behind her.

"Ooooooh!" said the fairy, stamping her foot in exasperation. "Who does she think I am? Make the bed! Pick up the toys! Dust the furniture! This is not what I want to be a girl for. Oh well, I'll

get it done fast and ride the bicycle anyhow."

She lifted her arm to wave her magic wand which could, of course, instantly make the bed, pick up the toys, and dust the furniture. "This will take care of everything," she said, with a very un-fairylike smirk.

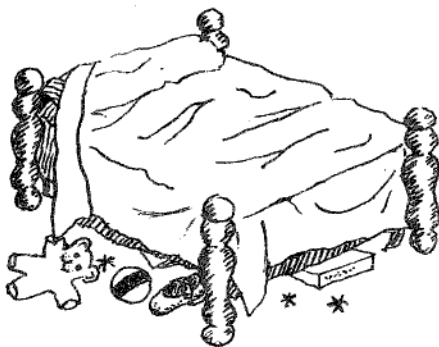
Then a startled look swept across her face, and for the first time she remembered that she did not have her magic wand any more. From now on, everything she wanted to do she would have to do by herself with no magic, but with plenty of hard work.

"Oh, no!" she said, as the truth dawned on her. "This is awful!"

And it certainly was awful for the poor fairy. Naturally she had never made a bed before, or picked up toys before, or dusted furniture before. She really did not have the foggiest idea of how to do any of those things.

"I can't do all this by myself," she said, and began to cry. She had never cried before, either, and after a while she decided she didn't like the feeling it gave her, so she stopped. Then she stamped her foot again several times and liked that feeling better. But even that did not get the bed made.

So, at last, she began to try to do it herself, and to make a long, sad story very short, the only thing she really did was make a mess.



The bed, when she finished, looked as though a tornado had churned around in it. The toys, after she had picked them up, were dumped in a heap under the bed because she didn't know they belonged in the toy box. And, because she had no idea that one is supposed to dust with a dust-cloth, she tried to wipe the dust off with her hand and succeeded only in making streaks.

Just then Lisa's mother opened the door. "Are you finished yet?" she asked. "It's time for — oh good GRIEF! LISA! Shame on you!" Lisa's mother could hardly believe her eyes when she saw the mess.

"Young lady," she said, after she got over the shock, "there is no excuse for such deliberate misbehavior. You stay in your room now until suppertime, and if you don't have this mess cleaned up by then, you can forget about going to the movies tomorrow."

After Lisa's mother had gone, the fairy sat on the edge of the bed for a long time, thinking. Then she went out of the room and tiptoed to the front door without seeing Lisa's mother. She opened the door, closed it behind her, and ran out of the yard and down the block till she was out of sight of the house.

Never before did the fairy have to walk to get anywhere, and she did not like it. She always used to glide, or she simply waved her magic wand and would be wherever she wanted to be. This time, though, she could not glide, and she had no magic wand. The fairy brigade, she knew was in an orchard on the other side of town. It would be a long walk, but she simply *had* to get there, so walk she did.

Finally, after several hours had gone by and with two big blisters on her feet, the fairy limped up to the third apple tree in the second row of the orchard. There was Lisa, high in one of the branches, looking very unhappy and very un-fairylike.

"Lisa," called the fairy, "come down here a minute. I want to talk to you."

Lisa looked down and saw a girl who



looked just as she used to look, waving frantically.

"Oh, it's you!" Lisa exclaimed, and glided down from the top of the tree.

"How do you like being a fairy?" asked the fairy, hoping Lisa would say she didn't like it at all.

"I don't like it at all," answered Lisa.

"Good! — I mean, why not?" asked the fairy.

"Because I don't know how to be a fairy. I can't do it right. I'm not supposed to be a fairy. I'm supposed to be a girl. I know how to be a girl. I want to be a girl again," Lisa said, looking imploringly at the fairy. "Please," she added softly.

"Well, now," said the fairy, trying to act as though she didn't in the least bit want to change back, "that would be highly irregular. We just don't change into things and then out of them at the drop of a hat, you know. I'm not sure I want to change back from being a girl." The fairy said that, even though she knew it definitely was not the truth.

"Oh, please," begged Lisa. "I'll never make any more silly wishes as long as I live, if you'll only change me back into a girl," she promised.

"Well —," the fairy hesitated, pretending to think about it very hard. "Well — all right, this once. But I hope

you've learned your lesson," she said, as sternly as she could.

"Oh, I have, I have," cried Lisa.

"Then stand still," said the fairy, "and give me back my wand. This is going to take some doing."

So Lisa gave back the wand, and almost immediately she heard a "ping!" in her right ear. Then she heard a "ping!" in her left ear. And then she found herself in her own room looking exactly as she had before she became a fairy.

"Thank goodness!" she exclaimed, and then "Oh, no!" as she saw the mess the fairy had made. Lisa stared at the room and then began to giggle.

"No wonder the fairy came limping to the orchard looking for me," Lisa thought. "She wanted to change back just as much as I did. She couldn't be a girl any more than I could be a fairy."

And with that happy thought, Lisa pulled all the covers off the bed, and for the third time that day, the bed was made. But this time, it looked as good as if Lisa's mother herself had made it. Then Lisa picked up all her toys and, because she knew that they belonged in the toy box, they were all put away in no time. And, because Lisa knew that one is supposed to dust with a dust-cloth, she wiped all the streaks off the furniture and made it shine.

Then Lisa pulled up her socks, washed her hands, combed her hair, and just when she had finished, her mother came in.

"Well, now," said her mother, "I must say, that looks much better. And you look much better. In fact, you look like a different person."

Lisa giggled. "I'll bet I do!" she said. "I *am* a different person. But I'm going to stay me for the rest of my life. I'm not going to change into anything else ever again."

"What?" asked Lisa's mother, somewhat startled.

But that is one question to which she never got an answer.

ROSICRUCIAN PHILOSOPHY IN QUESTIONS AND ANSWERS

by Max Heindel

Volumes 1 and 2



Quick and Handy Reference Books
Cover questions on such subjects as:



**Life on Earth, Life After Death, Rebirth,
Bible Teachings, Spiritualistic Phenomena,
Clairvoyance, The Life Here and Hereafter
Astrology, and many more**



Vol 1 428 Pages

Vol 2 589 Pages

Cloth

Indexed

The Rosicrucian Fellowship

2222 Mission Ave P.O. Box 713

Oceanside, CA 92054

The Rosicrucian Christianity Lectures



by

Max Heindel



Twenty lectures as given to Max Heindel by the
Brothers of the Rose Cross

Some Chapter Headings:-

- ★ *Astronomical Allegories Of The Bible*
- ★ *Spiritual Sight And Spiritual Worlds*
- ★ *Astrology : Its Scope And Limitations*
- ★ *Lucifer -- Tempter Or Benefactor !*



338 Pages

Indexed

Paper

THE ROSICRUCIAN FELLOWSHIP

2222 Mission Ave. PO Box 713
Oceanside, CA 92054 USA