

RAYS from the Rose Cross



IN THIS ISSUE:

"THE GREATEST OF THESE"

ZODIAC AND MAN'S BODY

SECRET VOICES

THE PRITIKIN DIET



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WRITTEN BY MAX HEINDEL,
20TH CENTURY CHRISTIAN SEER
AND MYSTIC



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AND METHOD OF DEVELOPMENT

PART 2:

COSMOGENESIS AND ANTHROPOGENESIS

PART 3:

MAN'S FUTURE DEVELOPMENT
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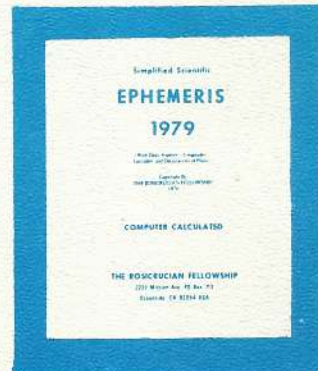
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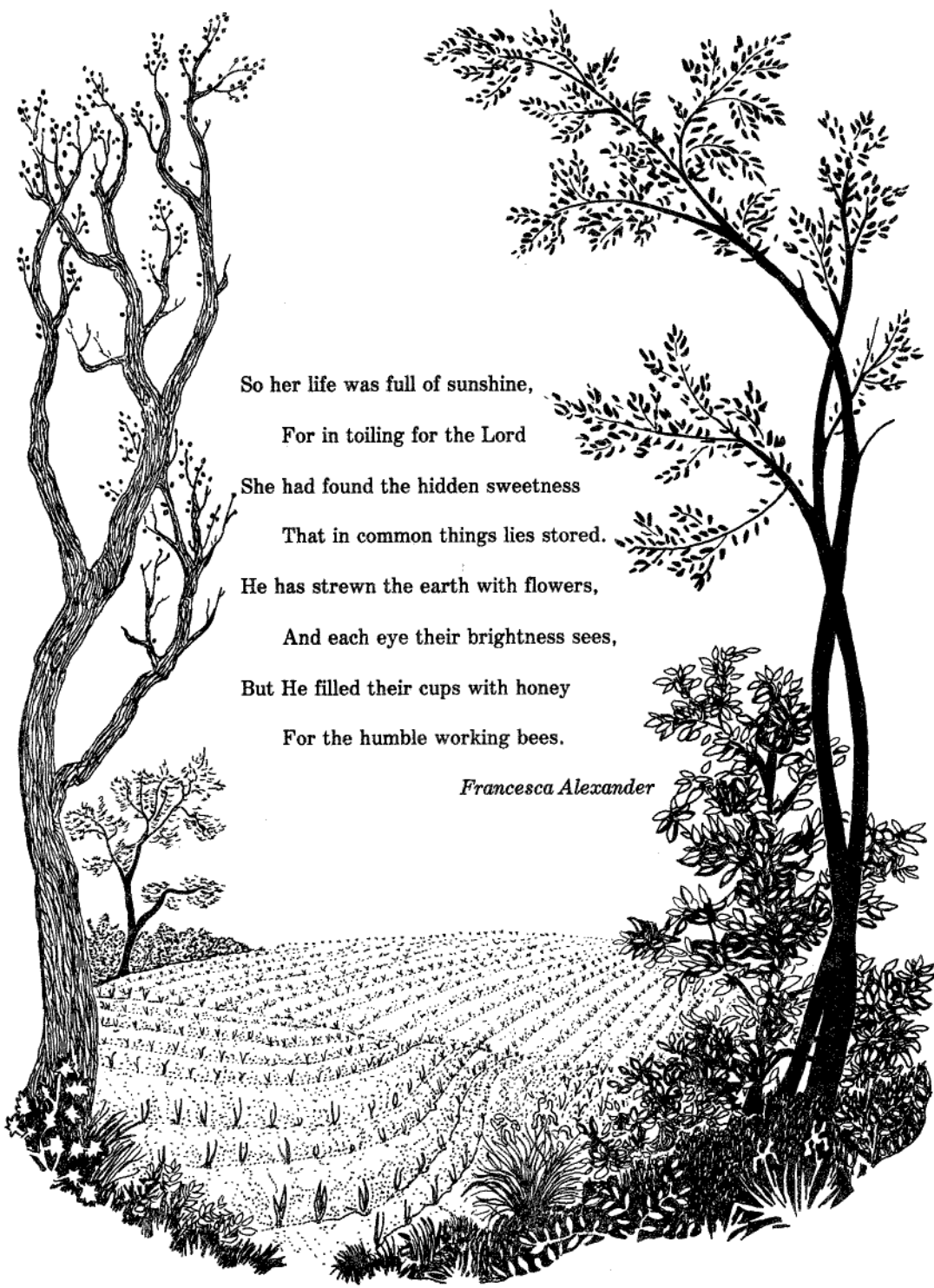
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So her life was full of sunshine,
For in toiling for the Lord
She had found the hidden sweetness
That in common things lies stored.
He has strewn the earth with flowers,
And each eye their brightness sees,
But He filled their cups with honey
For the humble working bees.

Francesca Alexander



THE RIGHT—FOR ITS OWN SAKE

Jacques Barzun, writing in the January, 1979, *Reader's Digest*, discusses a moral decline evident in the legal, medical, and other professions and the need for reform that must stem from within the professions themselves. A central issue raised by Barzun, distinguished author, historian, and professor emeritus at Columbia University, in the article "Professions Under Siege," should not be limited to the professionals, we believe, but rightly encompass all private and group relationships among individuals.

Prof. Barzun states: "The message for the professions today is that their one hope of survival with anything like their present freedoms is the recovery of mental and moral force. *Moral* here does not mean merely honest; it refers to the nature of any encounter between two human beings. As soon as a person serves another, ethical issues spring to life and get settled well or badly."

He goes on to say that the writing or re-writing of codes of ethics will not engender moral sensitivity in the individuals of the various professions. Codes of ethics merely define the limits of acceptable behavior; in no way do they assure, or even stimulate, the nobility and refinement of conduct that comes when spiritual motivation is the criterion of individual activity. Codes of behavior are for those who require restraint, in their own interest and in the interest of society. Policing from without and disciplining from within, of course, are necessary, given the present human condition, but they alone are not enough.

What is needed, first and foremost, is the conviction, held personally by each individual concerned, that ethical behavior is desirable in its own right. This means, of course, that all conflicting motivations must be relegated to the background, if not altogether abandoned, in the interests of the work being done and the people being served. In other words, the principle of service as the overriding motivation again is invoked.

It seems obvious that strictures demanding ethical behavior cannot successfully be enforced in the absence of a fairly universal conviction concerning its desirability, any more than any other artificially established standard, if opposed to human wishes or tastes, can be so enforced. Basically, in the professions, in white or blue collar work, in salesmanship, in family relationships, in inter-personal and inter-group relationships, the message is the same: in order to promote human intercourse on the high level eventually to be expected of all human beings, every individual must *want* to do right and must set all other motivations aside in the active endeavor to do so.

Of particular interest is Prof. Barzun's statement that "*Moral* here does not mean merely honest." We can be honest with our customer by not charging him more than the set price of the loaf of bread he buys, but are we being moral when we insist that he pay the price if he has not the money to do so and his family is starving? On the other hand, would we be moral in our relationship with the owner of the store if we charged the customer less than the established price of the bread, thus depriving the owner of his profit? From this one elementary example alone, we can get some idea of the myriad ramifications of the intricacies and nuances of "ethical behavior" that confront us in all our human encounters.

We can honest and cold-hearted at the same time. "An eye for an eye," after all, does connote an *honest* relationship. Everyone in such a situation knows exactly where he stands and where the other persons involved stand. But "an eye for an eye" is no longer the accepted criterion of behavior — at least, not for those who are looking forward to human advancement. "Turning the other cheek" has replaced "an eye for an eye." To turn the other cheek is an indication of warm-heartedness. It is a mark, not of weakness, but of compassion and forgiveness.

In such a relationship too, however, problems immediately present themselves. Should we turn the other cheek if by doing so we or our loved ones will be substantially harmed? Should we turn the other cheek if this simply encourages the other person to continue behavior harmful to himself? Where does selfish interest end and legitimate (from the spiritual point of view) self-interest begin?

Obviously, questions of this nature must be answered individually for each case in which they are raised. What applies in one situation by no means necessarily will apply in another. We can be assured of a morally correct answer only if the question itself is properly motivated. It must be asked in a spirit desirous of doing the right thing regardless of personal consequences. In other words, to repeat: we must hold the conviction that ethical behavior is desirable in its own right.

Is this conviction too advanced for humanity? In part, at least, the answer is yes. We read in the *Cosmo-Conception* that there are four steps in the evolution of religion, ranging from fear to a type of sublime altruism. The fourth and final step exists when man "comes to a point where he can do right without any thought of reward, bribe, or punishment, but simply because 'it is right to do right.' He loves right for its own sake and seeks to govern his conduct thereby, regardless of present benefit or injury, or of painful results at some future time."

At present, however, humanity as a whole is working through the second and third of these steps: race religions, which posit God as the giver of all things and which encourage men to act so as to receive material benefits here and how; orthodox, or "popular," Christianity, which stresses future reward in heaven or punishment in hell for earthly conduct.

The fourth step — that which puts right for right's sake first and foremost — is the hallmark of esoteric Christianity, to which the pupils of occult schools are aspiring. This step, we are told, will be achieved universally in the Sixth Epoch, or New Galilee, of the present evolutionary Period. Then esoteric Christianity at last will have unified all mankind, and every knee indeed shall bow to the Christ.

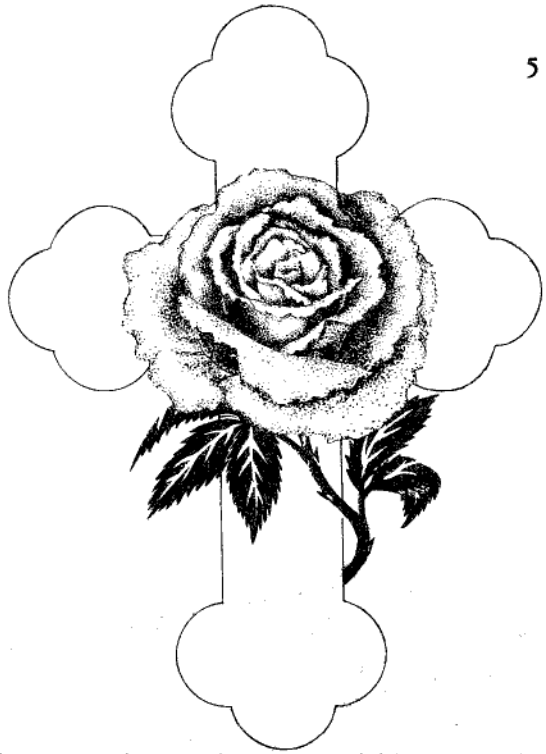
Presently, however, only a relative handful among humanity is affiliated with occult schools, although there are other "unsung heroes," probably more than we know, who are giving selflessly of themselves in the effort to establish the priority of "right for right's sake" in human conduct. There is little doubt, however, that for the majority of human beings personal gain, whether immediate or future, whether material or spiritual, still is the all-too-common factor in human motivation. Abstract considerations about the pre-eminence of moral force as inherently superior to individual desires or personal consequences still are foreign to their thoughts.

Thus, both in the professions and out of them, it seems clear that some time still must elapse before the totality of human conduct will be governed by the maxim, "right for right's

[Continued on page 33]

"THE GREATEST OF THESE..."

JENNY DEMAREST



The dominant theme of the Rosicrucian Fellowship Temple Service, which also is offered in the Chapel at Mt. Ecclesia on Sundays, is universal love. Too often, however, those who hear the message — one of the most inspiring ever compiled — accept the spiritual insight contained therein without endeavoring to interpret it and seek out the true inner significance of the text.

The Service clearly establishes love as humanity's most precious possession — indeed, as the most priceless commodity in the Universe. "And now abideth faith, hope, and love, but the greatest of these is love." John expressed the magnitude and the limitless nature of love when he said, "God is love." Peter admonished us: "*Above all things*, have fervent love among yourselves." And Paul told us, unequivocally, that "Love is the fulfilling of the law."

We can understand how love is the fulfilling of the law if we consider the law itself as embodied in the Ten Commandments. If we loved God in the way that we should, the first four Commandments would be unnecessary. We would have no other gods (material values, personal desires, rewards of the Physical World) before Him. We would not worship false ideals or dedicate

ourselves to the pursuit of false goals. We would recoil in horror at the mere thought of taking His name in vain, and we would rejoice to keep the Sabbath Day sacred to His worship rather than devoting it to selfish pursuits.

If we loved our fellow men as we should, we could not do otherwise than to honor our fathers and mothers. If we loved our fellow men as we should, it would be superfluous to tell us not to kill them, steal from them, or bear false witness against them. It would be unnecessary to warn us against covetousness, for we automatically would rejoice in the good that accrues to our brothers rather than wishing it for ourselves.

Thus, love is the fulfillment of the law because it makes the law unnecessary. If we obey the Law of Love, we automatically obey all other laws.

"And now abideth faith, hope, and love, but the greatest of these is love." In the Temple Service, the word love supplants the word "charity" as it appears in Paul's text to the Corinthians, because love is greater than charity. Charity, essentially, is construed as the giving of alms in one form or another. Charity can appear to be materially imposing and yet be entirely devoid of love. Charity,

indeed, can be self-oriented rather than altruistic: we can give charity — that is, money or things — to a specific person or a specific cause, thus easing our consciences and leaving ourselves free to pursue selfish interests.

Love, however, demands our all. In charity to the beggar, we throw him a coin and proceed on our way. If we love him, however, we become the good Samaritan, helping him meet his needs and, if pressing concerns do call us away, coming back to see how he is making out.

As the Temple Service, continuing from Paul's letter to the Corinthians, also makes clear, no matter what our talents or our activities may be, if we lack in love, we lack substantially. "Though I speak with the tongues of men and of Angels, and have not love, I am become as sounding brass or a tinkling cymbal." Words without love — without compassion — are empty and hollow. Words can wound, words can elevate only to bring down again, words even can give a false and temporary sense of security or well-being. Only love, however, can heal, and only on the basis of love can encouragement, well-being, and security be sustained infinitely.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Martyrdom is virtually meaningless unless motivated by love. Service without love is only half of what it is meant to be. Service that is not selfless must be selfish, at least to a degree, and it is only when we give *ourselves*, as well as our goods, our time, our ideas, or anything else, that we truly serve as Christ served and continues to serve us. It is only then that we begin to understand how deeply and how fully He loved and continues to love us.

Nothing so clearly defines a person's place on the ladder of spiritual progress as the reflection of divine Love in his or her character. If we speak the language of love — not so much in words, but in thoughts, deeds, and attitude — we will be understood even by those who cannot comprehend what

we say. Or, to put it another way, we will be preaching the Gospel as we should — by example.

Love encompasses the virtues which must become commonplace in the life of every spiritual aspirant and which someday will shine forth from all humanity. Love suffereth long — *patience*; love is kind — *kindness*; love envieth not — *generosity*; love vaunteth not herself — *humility*; love doth not behave herself unseemly — *courtesy*; love seeketh not her own — *unselfishness*; love is not easily provoked — *even temper*; love thinketh no evil — *guilelessness*; love rejoiceth not in iniquity but rejoiceth in the truth — *sincerity*. When we, as individuals, have perfected these virtues, we will be able to demonstrate the perfection of love as did Christ Jesus during His three-year ministry.

"Love beareth all things, believeth all things, hopeth all things, and endureth all things." Love endures all opposition and hurdles all obstacles, remaining pure, unblemished, and unbesmirched. Love triumphs because it refuses to surrender or to compromise itself.

Where love is, there are its virtues. Where love is, God is. "He that dwelleth in love dwelleth in God, and God in him."

Bolstered by our endeavors in the process of daily living, then, these spiritual qualities, culminating in love, manifest as strength of character and, eventually, as soul power. Our primary work in the world now is the comprehension, the practice, and the perfection, of universal, brotherly love. Life is replete with opportunities to learn, practice, and perfect, if we will but raise our eyes and our thoughts from our own petty concerns and turn them toward our fellow men. Then, in time, our love for humanity — for all life — will become a strong, rich, vigorous expression. It will spring from our fully awakened Christ natures.

The Initiate Goethe observed that "Talent develops itself in solitude; character in the stream of life." Love, as the culmination of human character, can develop only in the stream of life. As long as we are

isolated in solitude or in the security of peaceful home surroundings, it may be very easy to think that we love our fellow men. Only when we live and work among them, however, in the varied, stressful situations and environments of every-day life, do we find out just how well developed (or undeveloped) our love natures truly are. If we can regard our fellow men at their worst, rub shoulders with them amid depressed and even depraved conditions, and still feel the compassion for them that moved Christ Jesus to wish to take the citizens of Jerusalem "under His wing," then and only then can we be sure that we are learning to love. When we no longer are disturbed by the "unprepossessing exteriors of our fellow men," but regard and seek to serve only "the divine essence within," then we will know that we are securely treading the path of evolution that will lead us to "that place where He is."

"We love," John told us, "because He first loved us." Without the Love of God and the Love of Christ, we would not be where we are. It is, indeed, safe to say that we would not be at all. Love is the foundation of the universe. Love is the support of our existence as His children. If He had not first loved us, we would not now know, even remotely or superficially, what love is. Because He first loved us, we someday will love Him, and each other, in the same way.

All things, save Love (God), are ephemeral. "Whether there be prophecies, they shall fail." Once a prophecy is fulfilled, that work must give way to whatever is to follow. "Whether there be knowledge, it shall vanish away." The knowledge of one period is superseded by the knowledge of the next. Startling discoveries and inventions in their turn become commonplace and "old hat." Love alone remains permanent.

"Now we know in part and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." Because we are as yet imperfect in love, we are imperfect in comprehension and ability. We function in part — this skill is good, that character trait is strong, those goals and aspirations are noble. But there is

still much that is weak, undeveloped, and ignoble about us. This will continue until we have perfected love, which is the whole. Then that which is partial shall give way to full evolutionary development, and all the Christ-like facets of our beings shall be equally strong.

"Now we see through a glass darkly, but then we shall know even as we are known." Presently, we cannot appraise our fellow men accurately. The dark glass of self-centeredness interferes with observation, intuitive promptings, and even the directives of what we fondly believe to be objective reasoning. We see primarily what we want to see, and we believe primarily what we want to believe. The Higher Powers, however, their vision unimpeded by the limiting "dark glasses" of subjectivity or self-imposed ignorance, but, instead, opened fully by the power of love, see us as we truly are. Our imperfections as well as our strong points are as an open book to them. Our deceitful strivings and the dark, nefarious thoughts which sometimes belie our actions are as well known to them as are our contemplations and deeds during truly inspired and spiritually fulfilling moments.

When we have learned to love, however, selflessly and impersonally, our eyes, too, will be opened, and we will see all things — all life — in its true guise.

Thus, "love never faileth." It is the one thing which lasts — the one thing on which all else is based. The immortal Spirit which *is* man must dedicate itself to an immortal objective — an immortal Force. And, "the greatest of these is Love."

For man's greatest actions are performed in minor struggles. Life, misfortune, isolation, abandonment and poverty are battlefields which have their heroes — obscure heroes who are at times greater than illustrious heroes.

— Victor Hugo



DEVELOPING SELF-CONSCIOUSNESS

ELSA M. GLOVER

Before we became clothed in matter, our consciousnesses were united in the All-consciousness. We all felt ourselves to be one and we acted in unity. We were then unaware of ourselves and thus were unable to initiate or carry out independent actions. We then built bodies with the help of various creative hierarchies. These bodies acted as walls around our consciousnesses which cut us off from the All-consciousness but which did enable us to become aware of ourselves and our ability to act as independent creative units. The aim of evolution now is to regain the All-consciousness while continuing to maintain and develop our self-consciousness.

The fact that man now needs to learn to regain the All-consciousness is pointed out in many places. All major religions exhort people to develop love, sympathy and understanding — which can only be achieved by learning to extend one's consciousness outside oneself. The apostle Paul made the analogy between the parts of the body and humanity (I Cor. 12:12-31). He suggested that just as in the body "If one member suffers, all suffer together; if one member is honored, all rejoice together," so also people should feel the hurts and joys of others and thus should work for the good of the whole.

The fact that is not so frequently noted is that we must maintain and develop our self-consciousness while regaining the All-consciousness. To return to the All-consciousness is to lose something that we spent eons of time working to attain and thus to go backwards in evolution. Since it is always easier to go backwards than forwards, those who are looking for a quick and easy path

back to the All-consciousness are frequently tempted to give up their self-consciousness. Thus some people take drugs or do exercises which expand their consciousness but which take away their self-consciousness. These people are making the evolutionary journey extra long for themselves.

It is important for us to maintain awareness of and develop our own self-consciousness. Some methods of doing this are the following:

1. When healthy, we should avoid taking any substances into our bodies which decrease the ability of the Ego to function consciously in the body. During sickness, such substances should be used with discretion.

2. We should avoid doing things simply because other people are doing them or because someone told us that was what we should do. Before we do anything, we should consider the various possible actions which could be taken and the effects of each, and then consciously choose the most desirable.

3. We should avoid believing things simply because others believe those things or because someone told us that was what we should believe. We ourselves should carefully consider potential beliefs and determine whether they fit in with our own experience and inner feeling of truth, and then accept them or reject them accordingly.

4. We should be creative. We may think up better ways of doing things, or think up solutions to problems which we or others encounter. We may engage in some creative art.

Since the aim of evolution is to return to

the All-consciousness while maintaining and developing our self-consciousness, in constructing our thoughts and actions we should try to be aware of the effects of these thoughts and actions on the whole and to keep them in line with the good of the whole.

Since we should work to promote not only our own evolution, but also the evolution of others we should also encourage the maintenance and development of self-consciousness in others. Some methods of doing this are the following:

1. We should avoid trying to force others to do our will either by using physical coercion or mind power. We should avoid expecting others to do or believe things simply because we told them that they should. Rather, we should present them with reasons as to why we think one course of action or belief is better than another, and let them then make their own decision as to what they will do or believe.

Some exceptions to this rule may occur. In the case of young children, there may be times when the parents or guardians or teachers of the children must command obedience. But as the child grows, cause-effect relations can be observed by and explained to him and he can be gradually given more and more freedom of choice. In the case of adults, if their choices of actions are harmful to others, then they may need to be restrained from acting as they choose.



2. When someone acts or believes differently than most other people, we should not immediately assume that there is something wrong with that person. Rather, we should try to understand the reasons for his different actions. We should recognize and appreciate creativity of others.

3. When someone is engaging in a creative activity, we should not give them "help" unless they want it. If someone was painting a picture, we would not come along, pick up a paint brush and start "helping" them paint (even if by themselves they were doing a lousy job). In life, a person's body is his own creation. We should not do anything to another person's body (either physically or

mentally) unless they request it (even if they are sick).

Some exceptions to this rule may occur. Parents or guardians may request help (physical or mental) for sick children in their care. If an adult is so sick that he has lost consciousness or the ability to request help, we may then do what we can for him without his prior request.

Kahlil Gibran wrote, "Let each of you be alone, even as the strings of a lute are alone though they quiver with the same music." We need to become aware of ourselves and our creative potential and to work individually to develop these. But we need always simultaneously to fit our creations into the whole so that they blend harmoniously with the creations of others into one beautiful cosmic song.



notice

We exhort those who would become of our fraternity to study unceasingly the sacred scriptures, for such as do this cannot be far from us. We do not mean that the Bible should be continually in the mouth of man, but that he should search for its true and eternal meaning, which is seldom discovered by theologians, scientists or mathematicians because they are blinded by the opinions of their set. We bear witness that never since the beginning of the world has there been given to man a more excellent book than the Holy Bible. Blessed is he who possesses it, more blessed he who reads it, most blessed he who understands it, and most Godlike he who obeys it.

from *The Fame and Confession of the Fraternity of R.C.*

Eugenius Philalethes
(i.e. Thomas Vaughan) 1652



THE PRIVILEGE OF SERVICE

CHRISTINE LINDEMAN

Morning and evening Chapel services at Mt. Ecclesia include this little prayer: "Father, we thank Thee for the privilege of serving Thee; we thank Thee for Thy divine Love."

The Father's divine Love is at no time more clearly manifest than during the Christmas season, when the Christ of the New Year, sent by the Father, once more reaches the center of our Earth. With this most wondrous of all gifts, the Father, in His infinite and merciful Love, insures that we are once again empowered to renew our efforts at right living and at making spiritual, as well as physical, progress.

Our thanks to the Father for this evidence of His undying Love should certainly be more intense now than at any other time of year. The more consciously we try to bathe ourselves in and utilize to best advantage the inestimably valuable high spiritual forces now infusing our planet, the better able we will be to comprehend the wonder and magnitude of His divine Love.

Much harder for humanity to understand is the concept of service as a privilege. Many among us have learned to serve well, at least intermittently, because duty or conscience demands, because pity for others calls forth from us an active response, or because we happen to respect or love certain ones of our fellow men sufficiently that we want to "do everything we can" for those particular people. Many of us, too, enjoy certain aspects of our service, and that is all to the good.

That service is also a matter of privilege, however, is by no means widely recognized. Even many Egos who consciously aspire along the spiritual Path serve because service is a requirement for personal evolution and a means to a more rapid evolution of the life-wave as a whole. Only the most highly evolved among us consider service, not only

as a responsibility to be taken seriously, but also as a privilege to be assumed thankfully.

Mankind, however, is aided by great Beings who devote themselves to service precisely because they regard it as a privilege to do so. Without their continuing, loving and voluntary help, human progress would be much more difficult to achieve. The Elder Brothers of the Rosicrucian Order are numbered among these noble Ones.

We can be sure that the greatest Servant of all, the Christ, regards His annual self-sacrifice as a high privilege, one for which He prepared during long eons of time, and one which He will not relinquish until its purpose has been fully accomplished.

The nature of service as a privilege is explained in the Temple Service of The Rosicrucian Fellowship. We are told that "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God." Are we not indeed privileged to have been given this avenue of access to God? Is it not comforting to know that, if we are truly intent on climbing the straight, narrow, and steep upward Path and accelerating our rate of spiritual progress, we can achieve through the instrument of service?

Also in the Temple Service, we are urged to consider Christ's "definition of greatness, namely: He who would be the greatest among you, let him be the servant of all." Thus, again, service is a privilege because it is an unassailable means of increasing our evolutionary stature.

Service appears most notably to be a privilege, however, because it is the one tangible, useful, practical, and productive way in which we can give thanks to God for the divine Love with which He so unstintingly blesses us.

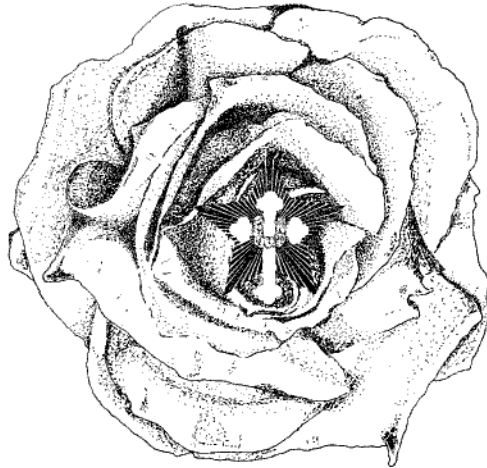
Service is pleasing to Him, as we know from a study of the Tabernacle in the

Wilderness. On the Altar of Burnt Offerings, "the blood of the unwilling victims, the bulls and the goats, was a source of grief and displeasure to God." Conversely, "the incense symbolized by the *willing* service of devoted priests rose to heaven as a sweet savor. This, we are told in many places, was pleasing to Deity. . ."

In serving His children, we serve Him. In serving His children, we please Him. In serving His children, we grow. In serving His children, we approach Him more closely. In

serving His children, we emulate in our own small way, the service continually rendered by the greatest of His children, the Christ. Surely, in all these respects, we are highly privileged.

At this sacred time of year, then, when we ourselves are being served so magnanimously from the very Fountainhead of all Life and Love, let us fervently reiterate, from the depths of our being, "Father, we thank Thee for the *privilege* of serving Thee; we thank Thee for Thy divine Love."

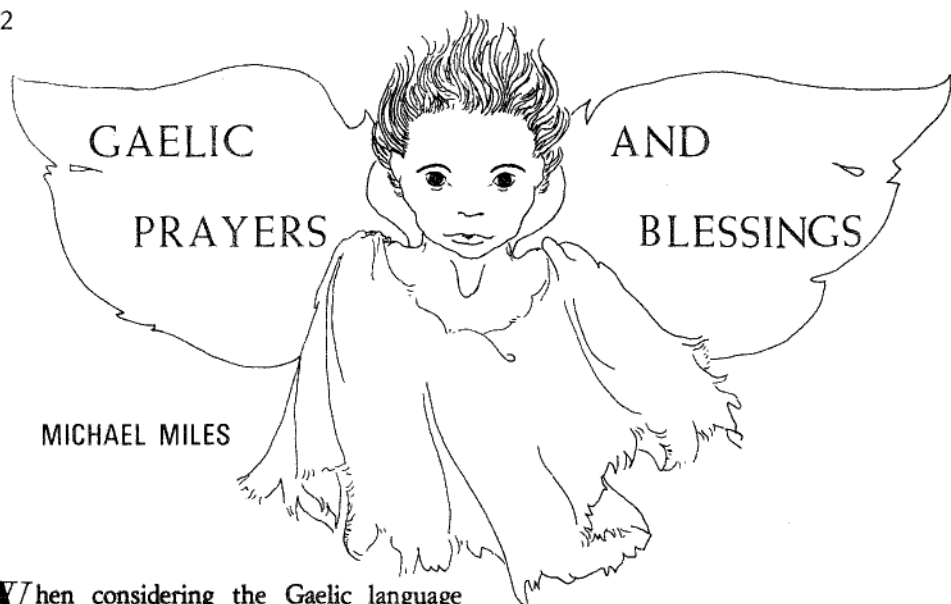


ROSENKREUZ

If the path of paths you have chosen
Oh Wanderer for your goal
An image of a cross with seven roses
Will always onward guide your soul.

The cross to which your body is nailed
In the crucible of life must burn and glow
Till from the ashes of your cross
Seven blooming roses grow.

by Manfred Kyber



When considering the Gaelic language and culture, we can observe a different approach to Christianity from the one with which we generally are familiar. We can see how certain people were able to accept Christianity and still maintain some of the old sensitivity derived from their pre-Christian culture and systems of spirituality.

The word "Gaelic" refers to a language spoken in the Scottish highlands and Ireland. This article concerns Scotland and Ireland, as well as, to some extent, Wales.

When we think of these three countries, we receive an overall impression of youthfulness. The countries do have a certain feeling of age, but not in the same sense as does the rest of Europe or, even more, the Far East. Europe seems to be weighted down with its monuments and its large numbers of people. The spirit of Scotland and Ireland, in contrast, appears wilder, freer, and more youthful. These countries seem to be closer to the elements — to Nature. This youthful, natural emphasis also is evident in the Gaelic prayers and blessings.

We can discover something about the spiritual history of any country by looking at the lay of the land and by getting a feeling of the spirit of that particular land. This is because, as we know from

The Rosicrucian Cosmo-Conception, before we come to birth in any lifetime, we help to build the flora, fauna, rock formations, and land formations of the place where we are going to reside. So, when we look at a certain country, we are looking at something that the people living there helped to build before they came. In addition, the previous culture of a country helps give us a sense of how that country had been formed in the past and what the sentiments of the people then were.

When looking at these three countries, then, the most striking observation is that they are very close to the elements. The wind and rain are strong; the rocks are titanic and powerful-looking. The elements play freely on the land and on the people. We can say that the countries are bathed in the elemental extreme and its inhabitants are close to the cosmos.

In consequence, the spiritual foundation of these people is very close to the elements and to the cosmos. Their racial background encompasses a strong natural, powerful, elemental kind of feeling. Their mystery cultures evidenced a strong attraction to the elements.

The ancient monolithic structures that were used in rituals and religious services show this. The stones at Stonehenge, and

other standing stones and circle stones, for instance, are not enclosed. They are placed, in specific geometrical patterns, right out in Nature. Again, this shows that the religious background of the people, as well as their consciousness, is strongly tied in with Nature.

In southern Europe, however, and in countries such as Egypt, this is not so. People there worshipped in caves, such as the caves of Delphi, or in enclosed structures such as the Pyramids of Egypt. The pyramid describes the relationship of the Egyptians to Nature. In a sense, it symbolizes God descending into Earth. In contrast, the Druid stones and other monolithic structures signify a looking out into the cosmos and an understanding of man achieved through a study of the cosmos.

In the northern areas, then, men learned about themselves by studying the Divine. In the south, men learned about the Divine by examining themselves. This is why a significant admonition of the Greek mystery schools was: "Man, know thyself." Both groups had the same goal — to achieve spiritual understanding — but their approaches were entirely different.

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We must remember also that, to understand the consciousness of any ancient people, we cannot attribute to them the same kind of thinking that we have today. They were more sensitive than we are to the cosmos and to Nature, but at the same time, because of this sensitivity, they had less self-consciousness. They were more imbued with race consciousness and, for this reason, they were clannish. They did not think of themselves as individuals, but as being members of a clan. Instead of saying, "I never do this," they said, "We McClintocks never do this." In consequence, they lost something of self-consciousness but gained another kind of inner strength through cosmic consciousness.

This is brought out particularly in a Gaelic blessing called *Good Wish*. It shows

how these people regarded blessings in relation to the cosmos. They considered that the cosmos gave blessing to man, and they tried to give something back to the cosmos in return.

Power of raven be thine,
Power of eagle be thine,
Power of the Fiann.

Power of storm be thine,
Power of moon be thine,
Power of sun.

Power of sea be thine,
Power of land be thine,
Power of heaven.

Goodness of sea be thine,
Goodness of earth be thine,
Goodness of heaven.

Each day be joyous to thee,
No day be grievous to thee,
Honour and compassion.

Love of each face be thine,
Death on pillow be thine,
Thy Saviour's presence.

We can see from this prayer that the whole approach of the people is related to the cosmos. They believed that everything outside of them had something to give to man. They used the powers of the Sun and Moon and sea and animals, and the other externals, to help bless one another. In this way, too, they gained strength and spiritual development from the cosmos.

The Druids and Bards who led the people in their spiritual development knew this. We do not refer here to those Druids who allegedly demanded human sacrifices. Indeed, contrary to popular belief, the Celtic Druids did not practice human sacrifices; that was done in Europe. As every religion begins to falter, however, it does begin to degenerate into something that we would consider detrimental to the soul of the people.

Before this degradation began, however, Celtic religious rites were spiritually elevated and noble. The people understood and worked with the similarities between themselves and the cosmos. For instance, the

different seasons reminded them of the different stages of man's consciousness. At seasonal changes, the Druids lead their people in certain ceremonies and processions that gave them a way of controlling the power of the seasons over them. When the frantic time of summer growth and development came along, certain processions and rituals assured that, as Nature expanded into the cosmos, giving one of its outbreathings, the people would not be carried away too strongly, but would be guided and directed. Thus, they could control their understanding of Nature. Similarly, when winter contracted into a self-conscious sort of spirituality, they were given certain exercises. Even if they did not participate, the process of observing them guided the people into a better inner understanding of the seasons.

As another example, when the people of that time looked at plants, they saw "an inverted man." Max Heindel says the same thing in relation to the cross: namely, that the lower stem of the cross represents the plant kingdom, the horizontal bar represents the animal kingdom, and the top part of the cross represents man. This is because man takes his nourishment through the head, while the plant takes its minerals through the roots. Thus, the early Celtic people saw that the forces that work through the plant's roots are the same forces that work through man's head.



Again, these people saw a relationship between the leaves and stem of the plant and man's heart and lungs. The rhythm of the flowing sap and the symmetry of the leaves on the stem equates with the rhythm and symmetry of the heart and lungs. In the flower and fruit, these people saw the same thing that worked in man's metabolism. The forces of propagation lie in man's metabolic system. Thus, in those days, when men were particularly sensitive to the cosmos, they recognized these inner relationships between man and the plant. This gives us an idea of how certain forces worked with the Celtic peoples. When these forces were taken over by Christianity, through the evangelism and

proselytizing of Saints such as Patrick and Columba, their form of Christianity was imbued with this same type of cosmic thinking. The Celts recognized Christianity as a cosmic religion. They did not think of it so much as a religion emphasizing death on the cross, but as one in which Christ is in everything. They recognized the cosmic essence of Christ.

In consequence, Nature, which they always had regarded as an impersonal, God-like power, now became personalized. The Celts began to see the unity of man and Christ. Just as they had looked upon the forces of Nature as being related to the various facets of man, now they also could recognize that Christ is related to the inner man, that through the process of dying, as in the case of Christ, man becomes more cosmic.

The following prayer, *I Am Going Home With Thee*, shows that the Celts did not look at death as a sad event:

I am going home with thee
To thy home!

I am going home with thee
To thy home of winter.

I am going home with thee
To thy home! to thy home!

I am going home with thee
To thy home of autumn,
of spring and of summer.

I am going home with thee,
Thou child of my love,
To thine eternal bed
To thy perpetual sleep.

I am going home with thee,
Thou child of my love,
To the dear Son of blessings,
To the Father of grace.

We see, then, that when the Celtic peoples made the transition from "paganism" to Christianity, they were able to endow the end of earthly existence under the new religion with the idea of "going home to Christ." To the old mystery wisdom centered in Nature was added the conception of the relationship between man and Christ.

We know from the study of esoteric Christianity that the story of the Son of God and the story of the Sun God may well be one and the same. Christ, as the Son of God, has His counterpart in the physical Sun. In a sense, we can say that the Sun — the heart of the solar system — is His home, just as we say that He is found in the heart of man. The Gaelic-speaking people recognized that Christ was the Son of the living God, and that there was a relationship between Christ and the Sun, because they saw God and Christ in the cosmos. This is shown in one of their blessings, called *Sun*.

The eye of the great God,
The eye of the God of glory,
The eye of the King of hosts,
The eye of the King of the living
Pouring upon us
At each time and season,
Pouring upon us
Gently and generously.

Glory to thee,
thou glorious sun.

Glory to thee, thou sun,
Face of the God of life.

These blessings come from a book called *The Sun Dances*, and were collected by Alexander Carmichael, who recorded many of the Gaelic blessings and prayers that, until then, only had been handed down orally. In an introduction to the book we read:

"The poems recorded by Dr. Carmichael were handed down orally, without being attributed to any particular author. How old they are, it is very hard to say. Dr. Carmichael himself wrote of his collection: 'It is the product of far-away thinking come down the long stream of time. Who the thinkers and whence the stream? Who can tell. Some of the hymns may have been composed within the cloistered cells of Derry and Iona, and some of the incantations of the Cromlechs of Stonehenge, and the standing stones of

Callarnis. These poems were composed by the learned. They have not come down through the learned, but through the unlearned.' "

So we can see that, even though the learned wrote these prayers, their spirit was kept alive by the common man.

We also read: "The beings of the invisible world, whether angelic or human, are not thought to be concerned only with the well-being of man's soul, but also with his work, his crops, and his animals. Cow or hen are not more or less efficient machinery for producing food, but they have their own rights and need of blessing. Through everything a harmonious order can and should work, if men are sufficiently awake for the helping power of the invisible."

The people had such a close relationship to, and such an understanding of, the cosmos that they recognized that everything in the cosmos has its own significant role to play. Everything needs its own blessings and prayers. In consequence, there are Gaelic prayers and blessings for reaping and sowing, for doing housework, for taking baths, for baptisms, for visiting one another, for every undertaking. Everything has a spiritual connotation. In this way, too, the people related themselves to the cosmos.

A typical blessing, which emphasizes this attitude, is *Blessing of the House*:

May God give blessing
To the house that is here;

May Jesus give blessing
To the house that is here;

May Spirit give blessing
To the house that is here;

May Three give blessing
To the house that is here;

May Brigit give blessing
To the house that is here;

May Michael give blessing
To the house that is here;

May Mary give blessing
To the house that is here;

May Columba give blessing
To the house that is here;

Both crest and frame,
Both stone and beam;

Both clay and wattle,
Both summit and foundation;

Both window and timber,
Both foot and head;

Both man and woman,
Both wife and children;

Both young and old,
Both maiden and youth;

Plenty of food,
Plenty of drink,
Plenty of beds,
Plenty of ale;

Much of riches,
Much of mirth,
Many of people,
Much of long life
Be ever there:

Both warrior and poet,
Both clay and beam;

Both gear and thong,
Both crook and tie;

Both bairn and begetter,
Both wife and children;

Both young and mature,
Both maiden and youth.

May the King of the elements
Be its help,
The King of glory
Have charge of it;

Christ the beloved,
Son of Mary Virgin,
And the gentle Spirit
Be pouring therein;

Michael, bright warrior,
King of the angels,
Watch and ward it
With the power of his sword;

And Brigit, the fair and tender,
Her hue like the cotton-grass,
Rich-tressed maiden
Of ringlets of gold;

Mary, the fair and tender,
Be nigh the hearth,
And Columba kindly
Giving benediction
In fulfillment of each promise
On those within,
On those within!

When these people gave a blessing, they recognized that everything has its own force and power. They also recognize the forces that work through the Angels, and the power that the saints have through the aegis of Christ and the Virgin Mary. They saw how all these forces work in making the cosmos harmonious and they transferred this ideal of harmony and cooperation into the framework of their earthly life.

Information such as this about Gaelic prayers and blessings can supplement our own understanding of Christianity. It can expand our thinking and augment our understanding of how we can make Christianity and the precepts of Christ more of a cosmic force in our lives.

The following prayer, Peace, is fitting conclusion:

Peace between neighbours,
Peace between kindred,
Peace between lovers,
In love of the King of life.

Peace between person and person,
Peace between wife and husband,
Peace between woman and children,
The peace of Christ above all peace.

Bless, O Christ, my face,
Let my face bless every thing;
Bless, O Christ, mine eye,
Let mine eye bless all it sees.



friendship and the occult aspirant

WILLIAM COROT

The predilection of some occult students for emphasizing the intellectual facets of their development at the expense of the humane leads them to the very great danger of becoming too hard, too self-centered, and too preoccupied with the minutiae of esoteric philosophy. In such circumstances they minimize, or do not consider at all, the law urging us to love our fellow men, and they circumscribe themselves so that they can experience few of the joys, responsibilities, and opportunities for growth that friendship brings.

The mystic, on the other hand, who travels the path of the heart and naturally radiates warmth and affection to all, time and again comes to know the close and cherished bonds with another that characterize friendship.

The "give and take" of friendship has three major attributes: that of giving, that of receiving, and that of mutual sharing. In most friendships, each of the three characteristics is prominent at one time or another, although in some, one of the three can remain almost continually dominant.

The relationship of giving embraces far more than the presentation of gifts in the form of things. Giving presents probably is the least important phase of this relationship, although, if done tastefully and not overdone, it can engender some heartwarming moments and emotions. A much more significant part of an individual's function in this regard, however, is to provide the need or the circumstances in which his friend can find fulfillment of one sort or another. Fulfillment can take the form of performing household tasks for a sick neighbor, giving instruction in a specific skill or talent, giving counsel, sending thoughts of blessing and healing, or just "being there" to lend a sympathetic ear

and a comforting presence when the need arises.

The relationship of receiving, in its turn, also is far more complex than simply the acceptance of material gifts. Benefits we receive from friends include, first and foremost, their love and affection, closely followed by their protective and healing thoughts, verbal and practical expressions of sympathy, and assistance of every sort from the fact of their presence to the help they give us to help ourselves.

Some occult students, again because of their somewhat hardened natures, may be reluctant — perhaps too proud — to receive. It is easier for them to give, not because giving from the heart is that much of a major concern to them, but because it satisfies the intellectual requirement to "do something" for another person. In their own minds, however, the act of receiving puts them in a defensive position. Instead of receiving from the heart, thankfully and without condition, they feel themselves obligated to the other person and placed in a situation of having to return the favor. One of the hardest things for some people to do is to receive graciously and accept the gift in the spirit of love in which it was granted. By opening his heart to the gift and, more, to the giver, an individual actually does give something to his friend — the gift of gratitude.

The most fulfilling and mature friendship is one in which there is reciprocity of exchange, a balance of giving and receiving not based on "owing" the friend for his last favor but on the genuine affection that automatically insures gift and receipt as occasions indicate.

Just as, in a marriage of mutual love, devotion, and respect, a whole seems to evolve that is greater than the sum of its

parts, so, also, such a whole can be formed when a friendship is based on mutual affection, devotion, and respect. By associating with and learning from our friends, and by amalgamating their worthy thoughts and feelings with our own, we can grow mentally, emotionally, and spiritually to a degree that would take much longer if we were trying to do it on our own. Through our associations with friends we can become greater than we are.

In those rare close friendships which occur perhaps only twice or three times in a lifetime, the subtle play of polarities between the individuals concerned gives occasion for great enrichment and fructification. These friendships stimulate ever greater creative endeavor.

In more casual friendships, when the individuals concerned are not as close but do enjoy the bond of mutual affection, there are also moments of rare beauty and moments when the exchange between them stimulates growth, well-being, and the fruition of potential.

There are people who, at one time or another, experience the sorrow of having no real friends, no one to whom they can "pour out their hearts" or sit in companionable silence, no one who "speaks their language." This is one of the most painful deprivations of present earthly existence. Lack of such companionship must be experienced before the intense craving for it that results can be understood. Sometimes we seem to be friendless because we simply have not made the effort to make or keep friends. Sometimes, however, we move ahead of the people we know in one respect or another — such as in the development of a practical and practicing interest in esoteric philosophy — and those who once considered us their friends move away from us because they find the change in us too difficult to comprehend or contend with.

If we have not made the effort to make friends, the fault is our own and only our own efforts will correct it. There are many versions of the admonition: "To have friends you must be a friend." If, however, our

friends abandon us because they do not understand or cannot appreciate changes in our interests, attitudes, and/or modes of life, there really is no "fault" involved. When a person embarks upon a higher path of development — whether overall in the spiritual sense or, in more limited fashion, in one or another intellectual or cultural direction — it will follow that other people, not yet ready for such a step forward, will not understand and may go so far as to step out of his life altogether.

This is a painful but an almost inevitable occurrence in human relationships, and it does eventually work itself out, even though the process may take lifetimes. One of the laws governing our evolution is that all human interrelationships eventually must culminate in harmony and love. Meanwhile, after we get over the initial disappointment of losing friends as the result of changes in our development, we come to discover other people who *do* share our ideals and our new lines of thought. Even if we do not encounter such individuals immediately, we can be sure that, on the inner planes during sleep and in the realm of thought at all times, we are in contact with them. Every thought finds an instant path to those of like thoughts and, although we may not know these friends during waking hours, we nevertheless are in rapport with them.

The most heartening and, from a material point of view, the most improbable promise of friendship has come to us from One to Whom the greatest awe and reverence are due. Christ Jesus told His disciples: "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends." The thought that we might enjoy friendship with a God truly is awesome indeed. Mortals and gods obviously are poles apart in evolution and interest. Nevertheless, it remains one of our greatest blessings that One Whose powers proclaimed His godhood and Who could have *demand*ed our obedience as servants or disciples chose to regard His followers as friends.

There is, certainly, a condition of this friendship: "Ye are my friends if ye do

whatsoever I command you." And what He has commanded us to do is the simplest — and at the same time the most difficult — stricture ever placed upon the selfish, self-willed human race. "Love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself." We must be worthy of His priceless gift of friendship, and the only way to do this is to unfold our love natures as He has unfolded His, and to envelop all mankind in our own wave of love as He envelops us.

Very few among humanity as yet are able to adhere strictly and without faltering to the Christ commandments. The lower nature, even when it seems to have become docile and obedient to the Higher Self, is likely not to be completely tamed and subservient for many lifetimes. Even those who are the most kindly disposed and altruistic among us have moments when they do not feel the love for one or another of their fellow men that should motivate their actions. However, our friendship with the Christ definitely is regulated by the extent of our obedience to His commandments. All who make the effort, even haltingly, slowly but surely are drawing closer to Him.

Friendship is very much under the aegis of the Christ vibration. The love we extend to our friends is heightened by that influence. Friendship represents conscious or unconscious cooperation with the Force of Light. It thrives, not on coercion or duty, but on spontaneity of affection. If we think of the companionship and understanding we enjoy with the individual we call our best friend, and then transfer that thought to our potential relationship with the Christ, Who is eager to call us friends, we only can gasp at the magnitude of spiritual solace that so easily could be ours.

Nevertheless, although this most sublime friendship readily is offered to us, how eager are we really to accept it? Have we consciously sought His companionship, which we can do if our thoughts are centered on love? Have we even been as civil to Him as we would be to human associates, let alone human friends? Have we given to Him, and

received from Him, and shared with Him, as He would have us do?

Our friendship — our fellowship — with Him is essential in terms of our own evolution. It offers communion with a superior Intelligence from Whom we receive inspiration, guidance, and help, and to Whom we also give, in whatever degree of love, devotion, and service we can. We know that as we do it unto "the least of these, His children," we also do it unto Him.

In addition, and although this may be hard to believe, the Christ needs us, both to serve as examples to others in the furtherance of His Teachings and also for purposes of His own evolution. In the footwashing, He demonstrated that those who are on higher rungs of the evolutionary ladder do "step on the shoulders" of those below, and He indicated His gratitude to the disciples for this.

Thus, friendship with the Christ is a relationship of giving and receiving, even though our gifts to Him as yet are minimal in comparison with His to us.

Thoreau said: "I would take my friend out of her low self and set her higher, infinitely higher, and there know her." Thoreau here seems to be searching for the divine essence within the friend, which is the quality on which we all should concentrate. We could feel love for our fellow men more easily if we could come to know them on that higher level without being sidetracked by their unprepossessing exteriors, all too evident to human view.

This ability, in turn, will come to us more readily if we set ourselves diligently to do what Christ asked us to do — to love our neighbors. As we do this, we not only open ourselves to rewarding friendships on the human level, but we also assure ourselves of that most blessed of all friendships — our friendship with Him.



THE CREATIVE POWER OF FORGIVENESS



P.A.I.

"And forgive us our debts, as we forgive our debtors." — Matt. 6:12.

In our busy lives, how easy it is to overlook certain essential principles of life which are indispensable to progress. Let us take a moment and consider the principle of forgiveness taught by our Lord, Christ Jesus, when He dwelt among us. Like all the principles given us by our Saviour, it is a practical workaday principle essential to successful living.

Just what is forgiveness? What do we do when we forgive? Is not forgiveness an entire setting aside of an issue as unimportant and a starting again with a clean slate — making a new beginning? Does not forgiveness invalidate the holding of grudges, the nursing of old wounds? When we examine our mental equipment, do we not find an astonishing amount of debris, emotional left-overs, bits of guilt and chagrin, resentments and like unhealthy flotsam and jetsam? Is it not amazing how we cling to this unhealthy rubbish pile?

Let us now turn to the Physical World and see how the principle of forgiveness pervades all Nature. Consider our bodies. How often do they forgive our sins against them. Take the matter of food and drink. Our offenses in this direction are legion, but the healing forces of nature as expressed in our bodies display the highest degree of intelligence as they strive heroically to maintain health. Such is the beneficent Law of the Universe,

for kindness is inseparable from intelligence. The Universe is not interested in punishment. Its whole movement is to make right again. It has no time to waste in holding grudges or in mulling over past offenses.

Let us not concern ourselves with the past either, no matter what it may have been like. Let us not waste time blaming, or sorrowing over, past experiences, but let us emulate Nature and adjust, be charitable, and try to maintain a normal balance in our emotional life. In other words, forgive! How true it is that one little act, perhaps even a thought, has tremendous power to change our lives. It has been said, and proven, that there are no finalities; but retribution and revenge act on the principle that nothing new can be brought into a situation. Intelligence, however, knows that new elements can be introduced at any time, that new and beautiful designs are always possible. Intelligence knows that God always is creative.

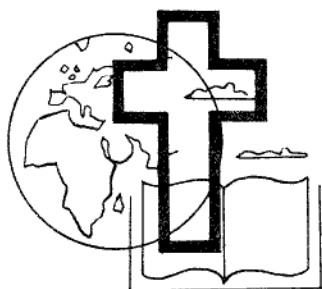
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Shall we not then throw out every unpleasant memory after we have examined it to see if it had any worth, and refuse to let such memories accumulate? Do a thorough housecleaning! Open the windows of our minds and let the fresh winds of life blow away the useless dust. Then start a new day, standing on the solid rock of eternal reality, facing only love and wisdom. Shall we begin by forgiving everybody, including ourselves?

MAX

HEINDEL'S

MESSAGE



DO THE DEAD LOSE INTEREST IN US?

A story is told of a great-hearted couple in Wales who wanted to adopt a Belgian refugee child, and journeyed to Swansea to obtain one from the camp there. But none suited them save a brother and sister who clung to each other so tenaciously that they had not the heart to separate them, so they decided to adopt both and took them home. When the lady undressed the little girl, she noticed a locket hanging around the child's neck, and the tot told her as well as she could that it contained a picture of her mama who had been killed. When she opened the locket, the lady saw with astonishment and grief a picture of her own sister, who had gone to Belgium as a governess years before, and of whom she had lost track. In this way it developed that she had taken her slain sister's children to her heart and home.

How did it happen, or did it "happen"? This is a question of great moment. The answer to it affects the destiny of every human being, for it will determine whether events in our lives are ruled by chance or design. The simplest explanation, of course, is that it "just happened," and it may seem very far-fetched to the majority to postulate "design."

Still, Christ Jesus said, "The hairs of your head are numbered; and not even a sparrow falleth to the ground without your Father knowing it. Ye are of more value than many sparrows." If this is so, the element of chance is eliminated, and all that befalls us is the result of either divine or human design operating under and in harmony with the immutable Law of Consequence. The agencies which make this design may be either in the visible or invisible world.

On this hypothesis, it is easy to account for the above occurrence. When we ask ourselves who would be interested in bringing these children to their aunt for protection, the answer obviously is the mother. And if one mother can do that for her children, it follows that all mothers must have similar ability to affect the destinies of their offspring, restricted, of course, by the Law of Consequence. If mothers can do such things, then fathers or other relatives — in short, the whole world on the other side of the veil of death — must have the power to affect every person now living here, and we must have the power to affect them. There can be no halfway measures.

To the occult investigator, this is a matter of common knowledge. Those we call dead continue for a time, varying according to their bent and disposition, to take an interest in the affairs of those they have left behind, and endeavor with varying success to influence them as we influence one another in physical relations. They are not free to do this at all times, because episodes in the panorama of their past life demand their entire attention while they are being expurgated; but between these periods our friends from the invisible world are right with us and embrace us with the same solicitude and love they had for us while with us in the flesh.

Unfortunately, the reverse also is true. If an enemy dies, we are not rid of him because of that fact. He may, indeed, do us more harm than he could in the body. This was felt on a small scale in the Russo-Japanese war, when some of the clever coups of the Japanese were due to impressions received from the other side. Similar methods

in the beginning of the World War (I) were used to an extent that no one not actually aware of the facts would believe. But the organized efforts of the Elder Brothers and their bands of Invisible Helpers bore fruit to stem the current of hate among the victims of battle, so that all who later crossed the portal of death were instructed in the effect of malice on themselves and the world. Their better natures were appealed to, and altruism was extolled as nobler than patriotism, with the result that the majority were converted, at least to the extent that they refrained from active endeavors to interfere in the battle.

We have for many years advocated the abolition of capital punishment for similar reasons. The resentful murderer is by society's act of retaliation let loose to influence others similarly minded, with the result that murders multiply; whereas, if he

were kept in prison, he would be isolated until the passing years had cooled his resentment against society, and he would then pass over in a less dangerous frame of mind and would probably do no harm to society.

So, let it be realized that it was an actual fact and not poetical sentiment that inspired John McCreery when he wrote:

"Though unseen by the mortal eye,
They still are here and love us yet;
The dear ones they have left behind
They never do forget.

"Yes, ever near us though unseen,
Our dear familiar Spirits tread,
For all God's boundless Universe is
Life—
There are no dead!"

PROTECTIVE INFLUENCE

There are methods of protecting oneself from inimical influences, and it is better to be enlightened concerning things that threaten so that we may take whatever precautions are necessary to meet the emergency.

When we live lives of purity, when our days are filled with service to God and to our fellow men and with thoughts and actions of the highest nobility, then we create for ourselves the *Golden Wedding Garment*, which for the evil acts as a boomerang and recoils on the one who sent it, bringing to him the evil he wished others.

It is a fact that an auric atmosphere surrounds every human being. We know that often we feel the presence of a person whom we do not see, and we feel it because of this atmosphere outside the dense body. This is gradually changing; gradually it is becoming more and more golden in the West. The

farther we go with the Sun, the more this golden color increases — the color of the Christ and of the Christ-like. Gradually we are becoming more like Him, and this *soma psuchicon* or soul body is taking shape, is being made ready as our Wedding Garment.

But we cannot hide from ourselves the fact that, like Paul, "The good that we would do, we do not, and the evil that we would shun, that we do." Far too often our good resolutions come to naught and we do wrong because it is easier. Therefore, we should at all times follow the advice of Paul and put on the whole armor of God. We should be positive in our fight for the good against the evil and never let an occasion slip to aid the Elder Brothers by word or deed in the great war for spiritual supremacy.

— Max Heindel

Studies in the Cosmo-Conception



DEATH AND THE PANORAMA

Q. How important is the actual time of death to the Ego?

A. When the silver cord is loosened in the heart and man has been released from his dense body, a moment of the highest importance comes to the Ego, that of previewing the life just ended, and a great deal of the value of the past life depends upon how much attention the Spirit can give to this matter.

Q. How does this relate to the bereaved?

A. It cannot be too seriously impressed upon the relatives of a dying person that it is a great crime against the departing person to give expression to loud grief and lamentations which naturally would distract the Ego from its concentration on the panorama it now reviews.

Q. How would stimulants affect the situation?

A. It is also a crime against the dying to administer stimulants which have the effect of forcing the higher vehicles back into the dense body with a jerk, thus imparting a great shock to the man. It is no torture to pass out but it is torture to be dragged back to endure further suffering.

Q. Is there evidence to support this statement?

A. Some who have passed out told investigators that they had, in that way, been kept dying for hours and had prayed that their relatives would cease their mistaken kindness and let them die.

Q. What is the process involved in retrospection at death?

A. When the man is freed from the dense body, which was the heaviest clog upon his spiritual power (like the heavy mitten on

the hand of a musician), his spiritual power comes in some measure and he is able to read the pictures in the negative pole of the reflecting ether of his vital body, which is the seat of the sub-conscious memory.

Q. What order do these pictures follow?

A. The whole of his past life passes before his sight like a panorama, the events being presented *in reverse order*. The incidents of the days immediately preceding death come first and so on back through manhood or womanhood to youth, childhood, and infancy. Everything is remembered.

Q. How does this affect the individual?

A. The man stands as a spectator before this panorama of his past life. He sees the pictures as they pass and impress themselves upon his higher vehicles, but he has no feeling about them at this time. That is reserved until the time when he enters into the Desire World, which is the world of feeling and emotion. At present he is only in the Etheric Region of the Physical World.

Q. How long does this retrospection last?

A. This panorama lasts from a few hours to several days, depending upon the length of time the man could keep awake, if necessary.

Q. To what might this be likened?

A. This feature of life after death is similar to that which takes place when one is drowning or falling from a height. In such cases the vital body also leaves the dense body and the man sees his life in a flash because he loses consciousness at once. Of course the silver cord is not broken or there could be no resuscitation.

—Ref: *Cosmo*, 101-102

WESTERN WISDOM BIBLE STUDY

THE BOOK OF ACTS

Fruitage of the Ministry

CORINNE HELINE

Acts 2:38

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

In the name of Christ Jesus abides the supreme power of the Initiate. "At his name every knee shall bow," said Paul. The word "amen" is composed of two masculine and two feminine letters, correlated to the four principles of Fire, Air, Water and Earth. One who can properly intone this name controls all the denizens and forces of the four elements — power acquired by the Disciples on that most momentous Day of Pentecost.

Acts 2:42-46

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul; and many wonders and signs were done by the apostles.

And all that believed were together, and had all things in common;

And sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with a gladness and singleness of heart.

In this description of the life of early Christian communities is found also the ideal of the New Age communal life, wherein fellowship and brotherhood will be practiced and demonstrated. It is only the practical daily living of fellowship that will open the doors of the Temple of Wisdom. Man will never find the light until he has learned to

manifest the spirit of brotherhood. The study of books gives only an intellectual concept of these truths; but one who touches them at first hand is he who *lives* the principles upon which they are founded.

The beautiful life of these early Christians was a great magnet of attraction. There were no caste or clan distinctions — no patrician, no plebian, no rich, no poor. The neophytes lived together, each one accepted and treated as a brother. Their communities were centers of love and helpfulness, from which no one was ever barred. They observed extreme simplicity in all things that they might win people away from the immoral and dissolute habits of the passing Taurean order.

Remarkable spiritual powers were developed and manifested among these people. The innermost group had found a complete reunion with their Master and He was often in their midst, strengthening, encouraging, and inspiring them. They had learned also to follow Him into that high spiritual home world of which He had told them, "thou canst not follow me now; but thou shalt follow me afterwards."

Despite the cloud of persecution and martyrdom which constantly overshadowed them, these early Christians were filled with a deep spiritual ecstasy beyond compare. Each evening in joyous reverence all gathered about a frugal evening meal — called in Greek the *agape*, or love feast. This was followed by a study period and celebration of the Eucharist. The latter was limited to the spiritually advanced. Through its *right* observance, new and extended powers of healing, prophesy and vision were developed among them, together with the ability to commune with their beloved Master at will.

The Church at Jerusalem

The little community at Jerusalem lived at first under the guidance of the twelve Disciples, led by Peter. Later, as their work expanded, a council of elders and seven deacons were added. This community life was continued during the second and third centuries A.D., under the guidance of disciples of the original Twelve. Ignatius, of the Church of Antioch, and Polycarp, of Smyrna, both disciples of John, were notable examples.

It was when formal ritualism and ceremonialism superseded the spirit of unity and fellowship that the true spiritual light was lost. The substitution of the *letter* for the *spirit* inevitably conceals the true light, after which teachers become merely blind leaders of the blind.

Acts 3:1-6, 9-11

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And a certain man lame from his mother's womb was carried, whom they laid at the gate of the temple which is called Beautiful, to ask alms of them that entereth into the temple;

Who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And all the people saw him walking and praising God:

And they knew that it was he who sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's greatly wondering.

have a deeper meaning connected with Initiation. In the instance of healing of the lame man by the gate Beautiful, the temple signifies the etheric sphere which can be entered only by way of the beautiful gate of the body, the heart. Peter typifies the power of faith and John the power of love. Every one is lame, and lingers for forty years (a period of preparation) before this beautiful gate, entrance into the new and larger spiritual life. The gate, decorated in silver and gold, opened into the court of women, representative of the Feminine Principle, image-building faculty, through which the love nature is purified. In the combined powers of love and faith all mankind shall eventually come to be healed and enter into wholeness through Initiation, walking and praising God.

Acts 3:16

And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

"According to your faith be it unto you" is a mystic temple maxim as yet but little understood by humanity.

Ability to use properly the power of the *name* of Christ Jesus makes every kind of material gain seem worthless by comparison. Peter and John had found this power on the Day of Pentecost. The words *name* and *amen* are composed of the same four letters; both are invocations to the four elements. Anyone familiar with the magic power involved in such an invocation is moved to exclaim with Faust, "All honor evermore to the elemental four."

Peter describes the life events of Christ Jesus and speaks also of that which is the choice of every man — perfect wholeness.



All healings and miracles in the Bible



J.J.

ASTROLOGY

THE ZODIAC AND MAN'S BODY

The different signs of the zodiac are the embodiments of great spiritual Intelligences. They are the ministers of God, the organs of the great heavenly man, the macrocosm. We respond to their influences because we have within us certain forces which correlate us to their vibrations. Man, the microcosm, is therefore an epitome of the divine.

There are twelve signs of the zodiac. These signs are arranged in a circle, and, therefore, have neither beginning nor end. We consider Aries as the first sign of the zodiac. Let us investigate the reason for making this assumption. The dawn of our present epoch, the Aryan Epoch, is closely related to Aries. Whenever the sun enters a new sign by precession of the equinoxes, certain new ideals or ideas are brought out in us through the influence of that sign. When the sun entered Aries, the exaltation sign of the sun, a new religion was given to us, even as reported in the passages of the Old Testament. This religion was the religion of the Lamb of God, the Christ. The Christian religion was not fully inaugurated until the coming of Jesus Christ. Some of the ideals which He taught were previously given to the Israelites at the time of Moses. But they would not partake of the heavenly manna while they wandered in the Wilderness. The time from Moses to the Christ, the first third

of the Aryan Epoch, is therefore the period of gestation of the Christian religion, typified by Noah, who led the progenitors of the present Aryan age from doomed Atlantis into the land of Aryana, the realm of Aries or the Promised Land. Then in the heaven was put the rainbow, the sign of the new covenant between God and His people.

This past experience of humanity is now recapitulated in our own life cycle by the human embryo. When the ego, "the sun of life," desires rebirth, the seed atom of the physical body is planted in the sphere of the moon, the cardinal watery sign of Cancer. When four months have rolled by, the sun enters the other watery sign of Scorpio, a fixed sign and also the sign of death. Simultaneously the "silver cord" is tied and the Ego is definitely fettered to its dense body and dies to the heaven world. When the sun at the ninth month enters Pisces, the sign of sorrow and imprisonment, the Ego is enclosed in the bag of waters, the amniotic fluid, recapitulating the stage of ancient Atlantis. When the nine months are over, the bag of waters is broken and birth occurs.

Birth ushers in the personal Aryan age when the child takes upon itself separate being or personality. Birth also represents the sacrament of baptism, for at the time of birth we pass through the waters of the womb and become individual members of the race.

The head is the most important part of the body. In the newborn its diameters are greater than those of any of the other members. The head is the Holy of Holies in the Tabernacle in the Wilderness, our body. In it is enthroned the three-fold divine self, consisting of the Divine Spirit, which has its seat at the root of the nose; the Life Spirit, or the Christ principle, which dwells in the pituitary body; and the Human Spirit, the Holy Ghost principle, which abides in the pineal gland. Within Aries, the skull, is located the brain, the keyboard of the mind, which is the highest vehicle of our personality. The mind was added in the Earth Period. In the portion of the brain called the cerebrum we find the motor areas, the site of the brain directing all voluntary motions of the body. From all this we can see why Aries is called the first sign of the zodiac.



The second sign is that of Taurus, the sign of voice and the spoken word. Taurus is a feminine, earthy, fixed sign. The divine creative fiat issued forth through the sign of Taurus. It has never ceased to be else evolution would be impossible. The Word of God is still being sounded, and its creative symphony still is marshaling into existence all that is to live and breathe. The Creative Word has not been lost, and its mighty anthem still reverberates in the multitudinous forms which are the expression of spirit in matter. Form is spirit, crystallized. The earthy, fixed sign of Taurus adequately expresses the crystallization of spirit which we call matter. The negative feminine nature of Taurus describes the passive quality of matter as compared with the energizing, activating principle of life which is God, the positive pole of being, i.e. Spirit.

To the earlier races of Atlantis the human voice was sacred. When the animals were brought to Adam, as we are told in the Bible, he named them. The power of the word used as a name had a formative influence over the beast, reflecting the creative fiat of God as typified by Taurus. Man often misuses the creative faculty of the voice in a most unholy manner. "Out of the

same cometh blessings and curses." This ought not to be. The voice is one channel through which the procreative power of God flows. The larynx, the seat of the voice, and the brain were both formed by the half of the procreative force which we retained within ourselves after the separation of the sexes. Therefore they truly express the holy power of God to generate and to bring forth. The inflection of the voice gives us the clue to a man's character and temperament. It is said that a spiritually advanced being (one on the Path of Initiation) can tell the status in evolution of a human being by the voice.

The thyroid gland is located in the region of Taurus. The spiritual essence of this gland is utilized by the Ego in the process of thinking, and the formulated thought is expressed by the voice, ruled by Taurus. As we develop, there is being formed in the throat an etheric organ to be used later to speak the "creative fiat."

Thought is generated in the sphere of Aries; through Taurus the thought is voiced; and through Gemini, the sign of the Twins and of the winged messenger of the gods, Mercury, thought is brought into action. Gemini is a mutable, masculine, airy, intellectual sign. It rules the shoulders, arms, and hands, and also the lungs, thus having a dual function.



Consider the structure of the arm. The upper bone of the arm, the humerus, articulates with the scapula or shoulder blade, forming the marvelous ball and socket joint which permits of the movement of the arm in all directions. In the elbow joint and the wrist we have perfect examples of the hinge joint, which gives less freedom but greater strength than in the ball and socket joint. Eight carpal bones join the wrist to the palm. The joints of the wrist are of a gliding nature, giving facility of movement. The four fingers receive their motive power through the flexor of the fingers, which splits into four tendons while traversing the palm. The tendons are attached to the proximal finger joints. Another flexor also divides into four tendons upon reaching the fingers, which are

attached to the distal joints. The greatest perfection in the hand of man is accomplished by the structure of the thumb, however. The thumb has special muscles, permitting it to be opposed to each of the fingers. It expresses the positive or will force of the hand in contrast to the dependent or negative power of the four banded fingers of the palm, thus illustrating the duality of Gemini's forces. This wonderful development of the hand is found in no other kingdom but that of man. This is a prominent factor in lifting him above the animal kingdom. The arrangement of the thumb permits of the most delicate movement and the high technical skill which is necessary in the execution of such action as our intellectual development calls for. The mind finds in the hand one of its most valuable channels of expression. This is in keeping with the lessons which we have to learn during the latter or Mercurial half of the Earth Period.

Let us follow the development of the upper extremities of the body during the several stages of evolution. We find that the amoeba, the lowest expression of animal life, sends out part of its body substance in a form called false feet or pseudopodia, which constitutes its first, although temporary, arms. As it goes up in the scale of evolution, these processes become permanent features of the organism, by means of which it reaches out to contact its environment. In the insects these appendages have become very complicated and more highly differentiated. They are still farther developed in the higher animals: for instance, in the fish they take the shape of fins; in the birds they become wings. But in the human species do we find the highest development of this region ruled by Gemini, combining great freedom of movement with strength.

The arms receive their nerve supply from the spine. The nerves make possible the action which has been designed in Aries, the seat of the Thinker. Our arms must embrace figuratively the whole of the globe, encircling its circumference in tender embrace, including all that lives and breathes irrespective of race and creed.

Gemini, as we have previously stated, also has dominion over the lungs. Its ruler is Mercury, the divine messenger of the gods, whose office it was to carry the word of the gods from one to another. Gemini, therefore, through Mercury rules the air which we breathe. This is taken into the arterial blood, ruled by Jupiter, and is carried in the circulation to the most distant parts of the body. The venous blood, ruled by Venus, brings back to the lungs the waste product, carbon dioxide, which is exhaled through the breath.

In the air, ruled by Mercury, is carried the solar element oxygen, which is taken into the blood, where it combines with the iron of the blood, the Mars metal contained in the hemoglobin of the corpuscle. The blood, as a liquid, is ruled by the moon. Thus we behold Mercury, the divine messenger, correlating the activities of Jupiter, Venus, Moon, Sun, and Mars through the medium of the blood and the circulation. The process of oxidation is of highest importance to the ego as it gives the Thinker red, warm blood, and makes it possible for him to become an indwelling ego, regulating his body through the temperature of the blood.

Anatomically there is a close connection between the nerve supply of the arms, Gemini, and the nerve supply of the heart, Leo. The rhythm of the heart is influenced by two sets of nerves; the vagus or twelfth cranial inhibits or slows the action of the heart; the accelerators stimulate the action of the heart. The latter take their origin from the first, second, and third dorsal nerves, which also supply the lungs with nerve energy.

The heart is the secondary seat of the Christ principle or Life Spirit. When the divine fire of love bursts into flame, the rhythmic action of the heart is accelerated and its divine force flows through Gemini, the arms, so that we learn to do what the heart has felt to be right and true. If we reach out in love and self-forgetting service, the flame within our heart radiates outward through our extended arms in blessing and

[Continued on page 33]



The Children of Capricorn, 1979-80

Birthdays: December 22 to January 20

Capricorn is a cardinal earth sign, and has rulership over the bony structure in the dense body. The ligaments, tendons and muscles are attached to the various bones of the body, and it is their pushing and pulling against the rigid strength of the bones that enables man to move his dense vehicle about and gain experience in the physical world. By analogy we may say that Capricorn also has rulership over the "bones" of Mother Earth, which are the rocks and the stones, or any solid matter. This then, is the physical manifestation of cardinal earth. As man works on the rocks, minerals and other solid material to be found throughout the Earth, shaping it into various forms, he is, through experience, gaining mastery over the elements of the chemical region of the physical world. As Capricorn rules the most crystallized portion of the dense body, we find that in a larger sense, it rules the most crystallized part of man's esoteric anatomy too, the dense body.

These considerations lead us to recognize some of the foremost qualities of Capricorn: constructiveness, industry, concentration, faithfulness, persistence, and practicality. When man descends too deeply into the consciousness of the three-dimensional world, we have some of the more undesirable qualities of Capricorn: crystalli-

zation, materialism, self-centeredness, ambition for power, dogmatism and obstinacy.

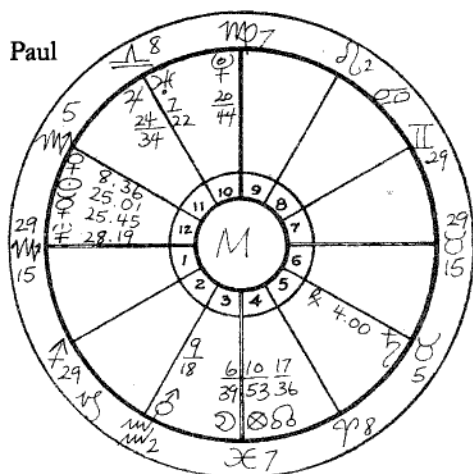
Two keywords of Saturn, the ruler of Capricorn, are obstruction and contraction. When man "contracted" into the physical world, his cognizance of the spiritual world was indeed obstructed. It was this very fact though, which caused him to develop some of his more desirable traits, as listed above. He was forced by dire necessity to apply himself to overcome the limitations of his environment. Through the development of the scientific method, he learned how to apply stresses and strains to the things that he was investigating in an attempt to define and control them. The most important quality of the true scientist is that he must learn to impartially observe the results of his own experiments without projecting his own consciousness into that which he is investigating. Thus we may look upon Saturn as the principle of impersonal experience and concept. Saturn brings us experience in the outer world, through which we form our concepts of our surroundings.

Saturn in Greek mythology was known as Chronus, the chief among the twelve Titans, Father Time. It is in the physical world that we experience the phenomenon of time. Chronus, in an attempt to maintain his supremacy, swallowed each of his six children, except Zeus, so that they could not

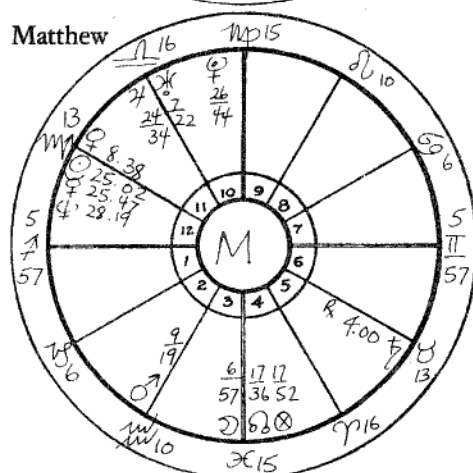
[Continued on page 33]

Readings for Subscribers' Children

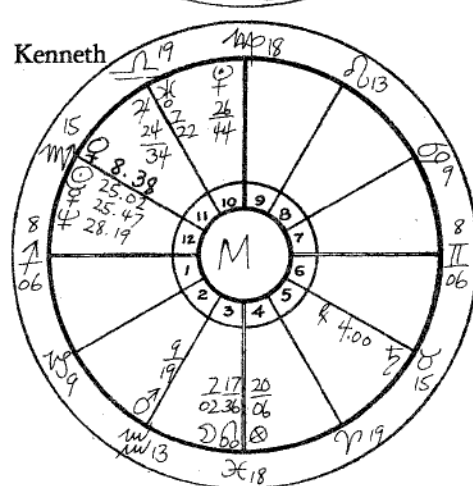
Paul



Matthew



Kenneth



Paul M.R., 7:42 A.M.
Kenneth R.R., 7:48 A.M.
Matthew D.R. 7:55 A.M.
Born November 17, 1969
Latitude 29N, Longitude 98W

We have here the charts of male triplets, with the times of birth as given above. The horoscopes shown have not been calculated for these times however. When we apply the laws of the pre-natal epoch to the times as given, we find that all three fall under a class 4 epoch, which initially gives us three possible epoch charts, the regular, and the irregular variations I and III. The regular epoch falls on February 10, 1969, 2:06:33 P.M. GMT, but gives a female sex: Variation I falls on February 11, 1969, 1:24:26 A.M. GMT, and gives a male sex: Variation III falls on January 28, 1969, 2:18:29 A.M. GMT, and gives a male sex. The natural conclusion from this would tend to be that the triplets should have been one female and two male. If a single male had been born, the rising sign would have been determined by a synthesis of variations I and III, giving Sagittarius 7:02. If a single female had been born, we would have had a class 5 epoch, and slightly different conditions would have then prevailed. But since conditions during the pre-natal epoch have resulted in the birth of three separate individuals instead of one, it seems that the predominance of two male epochs to the one female has resulted in influencing all three to the male sex. This is similar to the case of judging sex from a pre-natal chart when there are two elements of one sex and one of the other. The chart is judged according to the sex having two elements.

From the pre-natal epoch, the times of astrological birth according to CST are: Paul, 7:24:37 A.M.; Kenneth, 7:55:08 A.M.; Matthew, 8:05:09 A.M. These times are plus or minus 15'', and are the times for which the horoscopes are calculated. It is not claimed that these are the actual

physical times of birth. The time of the pre-natal epoch marks the time of the ingress of the ego coming to rebirth in the physical world. This is not necessarily synonymous with the physical union of sperm and ovum. This latter marks the time when the parents have issued an "invitation," so to speak, to someone in the spiritual worlds, to be reborn into physical existence through them. The time when this invitation is accepted marks the time of the pre-natal epoch. The ingress of the ego being reborn may take place in one, two, three, or in rare cases, four stages, in which case we have a similar number of valid epoch charts. This initial impulse, or impulses, creates a basic energy pattern through the relative positions of Moon and ASC. The Moon is the principle of individual experience, the purpose for incarnating in the first place, and self-concept, and the ASC is the concept that others will have about us, ASC being the personality that we show to the world. Thus at the time of physical birth, even though it may occur a few minutes off from the exact interchange with the epoch, a resonance phenomenon occurs. At the inspiration of the first breath, the pattern of stellar forces then in effect is very close to the pattern that reflects an exact interchange with the original impulse at the epoch. This will cause the sensitive body of the child to resonate to those energies which exist when the Moon and ASC make their exact interchange with the epoch. It is this resonance, or "tuning in" process, that has such a strong effect on an individual that the influence persists throughout life. In the case of most individuals, a slight discrepancy between physical birth and astrological birth will not be significant. But in the case of multiple births, it may very well make a difference.

Paul has the regular epoch chart, which usually would have indicated a female, so we may already suspect that he will be somewhat different from Kenneth and Matthew. Indeed, when we examine their horoscopes, we do find some significant differences, whereas the charts of Kenneth and Matthew are quite similar. Therefore we will primarily discuss

the horoscope of Paul, and then make note of the significant differences in the horoscopes of Kenneth and Matthew.

In Paul's horoscope, Scorpio is rising. Although the last degree is on the ASC, the ASC is in conjunction to three planets in Scorpio in the 12th house; Neptune, Sun and Venus, parallel to two of them, Sun and Mercury, and all four are sextile Pluto, which is the ruler of Scorpio. This will without doubt give a strong Scorpio influence. The quadruple conjunction shows a sensitivity to superphysical realities, a strong, vital personality, and a sharp, penetrating mentality that can contemplate matters of a most profound nature. Neptune as ruler of the 4th house shows an increase in spiritual endeavors as time goes on. Mercury as co-ruler of the 8th house shows the possibilities of developing spiritual sight with insight through the development of a purified and compassionate mind. The Sun as the ruler of the 9th house shows one who has high ideals and will work to make them a reality in his own life through example, and in his environment through personal involvement in it. One thing about strong Scorpions, they can be very demanding on others, but they are also very demanding on themselves. The sextile of the quadruple conjunction to Pluto, with Mercury and Pluto being in mutual reception in addition, indicates opportunities to get involved in organized group activities, perhaps in connection with a career, whose concern is with the upliftment of mankind through the nurturing of his spiritual nature. It shows that the most favorable position for Paul in these group activities would be one of researcher, investigator or organizer, as these configurations give the ability to ferret out the depths of any matter, to recognize and discriminate between essential and non-essential factors, and to recognize order in apparent chaos.

There are clear indications in Paul's horoscope of the possibilities of becoming a writer or lecturer, probably along mystic or occult lines because of the configurations already noted. Mars is in Aquarius in the 3rd

house, trine Uranus, the ruler of Aquarius, which is in Libra in the 10th house, and Mars is ruler of the sign on the cusp of the 5th house. This indicates the possibility of a career in this direction. Since we have already indicated that Paul's opportunities are best when he allies himself with an organized group, this may be one capacity in which he can find a useful place there. The Mars trine Uranus indicates writings along somewhat unusual lines, probably urging humanitarian action and freedom from dogmatism. The Moon is also in the 3rd house in Pisces, and is sextile and parallel to Saturn in the 5th house in Taurus. Saturn co-rules the 2nd house and is trine the MC. Thus there will be opportunities for publishing his writings and receiving material recompense therefrom. The Moon conjunct the Part of Fortune, both trine Venus in Scorpio in the 12th house, and Venus sextile the MC, shows that Paul can profitably put down in writing those things which he has researched and investigated. In addition to these indications the position of the powerful Pluto, and the mutual reception with Mercury, confirm the judgment, giving an authority to that which he speaks and writes because of his own firsthand investigation. Career activities may involve traveling to different places to make these investigations, or in giving them to others through lecturing. This is indicated by the Sun's rulership of the 9th house and its sextile to Pluto in the 10th.

Paul will be able to develop the power to stir the innermost being of other people through his writing and speaking. But this is a power that must be closely guarded, for it can be used for either good or evil. It can be used to inspire people to live a nobler life, or to incite their lower emotions and passions. The danger of this latter is shown in Paul's horoscope. Mars square Venus and Saturn, Saturn opposition Venus, Moon opposition MC, the preponderance of planets in water signs, the lack of planets in fire signs, and the Scorpio emphasis, show that when expression proceeds from the emotional nature rather than the spiritual nature, many difficulties will be encountered. Obstacles in writing,

publishing and speaking, unsettled conditions with career and employment, loss of freedom, and hindrances to spiritual growth. In order to offset these conditions, Paul will need to learn to master his strong emotions rather than letting them master him. The period of adolescence may be particularly trying, as that is when the Desire Body is most active and unrestrained, so he will need much understanding from his family at this time. With an emphasis in fixed signs, Paul must also be careful that as a champion of freedom of expression, he does not himself become too dogmatic. He must realize that freedom, of whatever kind it may be, can never be forced upon others, but can only be offered in a spirit of freedom, so that those who are ready for it can accept it in that same spirit. He should learn to listen to the opinions of others and give them due consideration as well as his own. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God." (*James 1:19-20*)

In all three horoscopes we find an unaspected Jupiter, except that in Paul's horoscope it is parallel to the MC, which falls in Libra in the 11th house. These three must all be taught to take action with due regard for the consequences thereof, so that they do not make the mistake of "selling their birthright for a mess of pottage." They should realize that it is sometimes better to be patient, and sometimes even to suffer temporary inconvenience, in order to attain to a higher goal in the future. It is especially important for Kenneth and Matthew to cultivate a sense for the future, because Jupiter is the ruler of their ASC. They should be encouraged to aspire to specific goals, and then to stick to them until they are gained. They should be further encouraged to choose their own goals deliberately, rather than letting their subconscious reactions to their environment rule their choice of goals. There may also be a scarcity of friends unless a definite effort is made to cultivate the company of others. This is hampered by a tendency to be wrapped up in themselves and

in their "studies," shown by the 12th house emphasis. They should try to be more outgoing by cultivating a sincere interest in the affairs of other people.

The ASC in the horoscopes of Kenneth and Matthew has moved out of the mutual conjunction of Sun, Mercury and Neptune, and the MC has moved away from the opposition to the Moon, which now becomes the sole ruler of the 8th house. Thus they tend to be less dynamic in nature than Paul, but at the same time, there is more emotional control. There may also be less interest in spiritual matters. Their Mars has moved out of the 3rd house and into the 2nd, so that their interests will be accentuated more toward the business end of matters and away from writing and speaking. Mars trine Uranus now indicates a career in the former direction for them, while the Mars afflictions now warn against avarice and money-making schemes, and a need to appreciate the true value of friendship, apart from considerations

of how the other person may be of material benefit to them, as Venus has moved into the 11th house from the 12th. The trine between Venus and the Moon in the horoscopes of Kenneth and Matthew then shows that they may more easily make friends because of a less dogmatic attitude in regard to their ideas and opinions.

Apart from the significant differences as noted above, Kenneth and Matthew will in the other respects delineated for Paul, be similar in character.

When we strive to be of service to others, we should take pains to distinguish between that which we think another person should have and that which he really needs at the present state of his development, and strive to serve in the latter capacity.

... Cause and effect, means and ends, seeds and fruit cannot be severed; for the effect already blooms in the cause, and the end pre-exists in the means, the fruit in the seed.

— Emerson

THE ZODIAC AND MAN'S BODY

[Continued from page 28]

benediction to the suffering ones. Impelled by the love of the heart we must learn to do that which is right and true in such a way that our right hand shall not know what the left one is doing. The fire of the heart, Leo, must reveal itself in action through the region of Gemini.

(To be continued)

EDITORIAL

[Continued from page 4]

sake." It seems all the more important, therefore, that those individuals who understand—intellectually, at least, if not in their heart—the need to exemplify and encourage this point of view, live according to the principle as best they are able. The moral framework in which we operate must become not merely, as it often is today, a proposition to which we pay lip service while heedlessly proceeding on our personal egotistical ways, but a living part of our natures.

CHILDREN OF CAPRICORN

[Continued from page 29]

challenge his authority. (Authority and supremacy, the concept of hierarchy, are more Capricorn attributes.) Zeus succeeded in escaping and eventually overthrew Chronus, and became chief of the Gods himself. This tells us the story of how a materialistic attitude stifles the growth of the spirit in man through immersing him in the "concrete reality" of the physical world, as opposed to the nebulously speculative nature of the spiritual worlds. But eventually the spirit grows strong enough to break through this illusion and assume its rightful place.

As the Sun is passing through the sign of Capricorn, the Christ Spirit is the most deeply immured in the physical earth, striving to break up the crystallized condition which humanity has created so that he may the sooner lift himself out of his limited, materialistic concept of things.

★

News Commentary

SECRET

VOICES



A shopper in a department store picks up a scarf, glances furtively about, crumples it up and shoves it into her pocket. Then come second thoughts. She fishes out the scarf, smooths it again and returns it to the counter. Another victory for honesty? Not quite. Credit for the would-be shoplifter's change of heart really belongs to what the store's managers call their "little black box," a kind of electronic conscience.

Basically a sound mixer like those used by disco deejays, the box mingles bland music with subliminal anti-theft messages ("I am honest. I will not steal"). Repeated rapidly — 9,000 times an hour — and at very low volume, the words are barely audible to shoppers and employees. But they do register in some deep recess of the brain and apparently influence behavior.

About 50 department stores in the U.S. and Canada have installed the device to reduce shoplifting and employee theft. One undisclosed East Coast chain is said to have cut the number of thefts by 37%, for a saving of \$600,000, during a nine-month trial. The device also seems to be catching on with other businesses. In Toronto, a real estate office uses a black box to inspire sales personnel ("I love real estate. I will prospect for new listings for clients each and every day"). Says black box inventor Hal C. Becker: "I see no reason why there won't be audio-conditioning the same way we now have air conditioning."

Becker, founder and head of his own little company in Metairie, La., Behavioral Engineering Center, may be a little premature in his Orwellian zeal. But the idea of subliminal communication has long intrigued behavioral scientists. In the mid-1950s a marketing researcher named James Vicary broke ground of sorts by inserting rapidly flashing words between the frames of a film to stimulate refreshment sales ("Hungry? Eat popcorn") in a Fort Lee, N.J., moviehouse. Pictures of a skull and the word blood were also added to two horror movies. But this practice soon fell out of favor after it was exposed in Vance Packard's alarming bestseller, *The Hidden Persuaders*.

Now the persuaders seem to be making a comeback. A television commercial for children's toys included the subliminal message "Get it" until the Federal Communications Commission issued a warning against further TV or radio sublimations. In the movie *The Exorcist* the image of a death mask was flashed before audiences to give them an extra scare. The tactic may have worked. Warner Bros. is being sued by an Indiana teenager who fainted during the movie, breaking his jawbone and several teeth. His lawyer contends that the fleeting death mask is "one of the major issues" in the case.

Becker and his former partner, Louis

Romberg, who has established his own operation in Toronto, think that black boxes are especially useful in sports. Romberg says that he is providing subliminal pep talks to hockey's Montreal Canadians, and Becker is working with an unidentified National Football League team. The box is also being used by psychologists to help people lose weight, stop smoking and overcome phobias like the fear of flying. If subliminals were put on TV, explains Becker, they could be directed specifically at such killers as obesity, drugs and bad driving. Says he: "We could eliminate weight problems in one generation, reduce auto insurance by 50%."

Becker is not worried about abuses. He says that he has already turned down politicians and advertisers who wanted to hire him, and explains that his black boxes include a "fail safe" mechanism that prevents clients from playing anything but the message he has programmed into them. Still, many Americans would undoubtedly be outraged by any secret attempts to influence their behavior for better or worse. As Aryeh Neier, former executive director of the American Civil Liberties Union, puts it, "People have a right to go about their business without being subjected to manipulation they don't even know about."

—*Time*, Sept. 10, 1979

The introduction of such endeavors to clandestinely manipulate our behavior makes it all the more imperative that we develop perfect control over our thoughts and actions. Complete self-control is our goal in any case. As attempts at mental manipulation become more intricate, it behooves us to move toward hastening the achievement of this goal.

Reduction of shoplifting of course is an admirable objective, as also are the elimination of drug abuse and of irresponsible driving. Perhaps the use of certain types of mental manipulation by responsible individuals in pursuit of these ends has something to be said for it. Nevertheless, there unfortunately are still far too many unscrupulous people who would not hesitate to use such

methods for personal gain in any contest from the political or commercial arenas to more nefarious ends. That Mr. Becker has taken steps to insure against the abuse of his invention is laudable, but there is no guarantee that the same would hold true for other individuals who might and probably will invent similar systems.

Thus, in this as in all other things, our ultimate safeguard lies within us. This is the safeguard of self-mastery, which alone fully immunizes us against outside pressure, influence, manipulation, and dominance. Self-mastery does not develop by accident. We must cultivate it consciously and continuously utilizing the will-power and persistence so often advocated by Max Heindel and concentrating always on maintaining a pure, selfless, spiritually-oriented life style.

Stifling Hyperactive Children

Stimulant drugs used to quell hyperactivity in children may stifle more than behavior. Researchers Jeffrey Mattes and Rachel Gittleman of New Hyde Park, N.Y., report that stimulants may reduce the height and weight growth of youngsters over a period of years.

For up to five years the researchers measured the height and weight of 93 hyperactive boys who received the stimulant methylphenidate for varying periods of time. About three-fourths of the children were on the medication for more than three years, and the mean dosage for the total group was more than 40 milligrams a day. Growth was compared with that of statistically normal children.

The results show "steady" and "significant" deficiencies in height and weight growth among the methylphenidate-treated youngsters. At the end of each of the five years, those children exhibited height reductions of 1,9,13,17 and 36 percent, progressively — up to three inches. Reductions of 9,

15, 18, 18 and 15 percent were recorded in weight over the five years.

According to Mattes and Gittleman, the study is the first to confirm indications from previous research that antihyperactivity stimulant drugs may stifle the rate of height and weight growth in youngsters taking substantial doses over a number of years.

Science News, May 26, 1979

The predilection artificially to "tranquilize" any individual whose actions are considered either "hyper" or in some other way not in conformity with the pattern acceptable to society is a modern phenomenon that can have serious evolutionary consequences. In addition to the immediate physical stultifying to which the tranquilized individual is subject, he also forfeits a good part of the experiences and the opportunities for growth afforded during the tranquilized interval, simply because he is unable to respond to them in anything other than a drugged state. He may, indeed, seem to be behaving normally while under the influence of the "calming" drugs, but, because he has been artificially subdued, he cannot be said to be fully in control of, or perhaps even fully cognizant of, his actions.

Certainly we believe that hyperactive children should receive treatment for their problem, but we do not believe that to tranquilize (in other words, to stultify) them is the solution.

Dr. Ben Feingold of the Kaiser-Permanente Medical Center in San Francisco is achieving considerable renown as the result of his innovative and successful natural treatment for hyperactive, or hyperkinetic, children. Dr. Feingold links the problem of increasing hyperkinesis among today's children to the increasing use of chemical additives consumed by these children. Briefly, and very generally speaking, his treatment has consisted of eliminating from the hyperactive child's diet all foods containing salicylates, either natural or those added in the form of colorings and flavorings. These foods include many considered "choice" by

the modern child: ice cream, cake mixes, baked goods (except plain bread), jello, candies, gum, jam and jelly, frankfurters, luncheon meats, and soft drinks and beverages such as Kool-Aid.

Dr. Feingold writes: "The rapid improvement in learning abilities of afflicted children following the elimination of artificial flavors and colors suggests that the pharmacologic action of these additives may serve as a repressor mechanism that prevents the normal expression of these children during this age period. The rapid improvement observed both in the behavioral pattern and scholastic achievement indicates that food chemicals induce a functional derangement rather than persistent organic changes."

Surely it makes more sense to allow the hyperactive child full and normal self-expression by improving his diet than to impede and stunt his development even further by tranquilizing him.

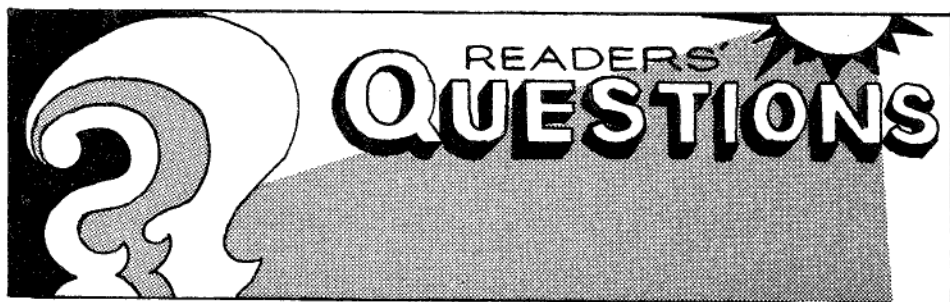
IF ONLY

My memory is a theater of years;
 Ghost players re-enact my joys and tears;
 I write the play —
 I always run the show —
 I prompt the actors —
 Bid them come and go.
 I shift the scenes,
 I juggle the controls —
 I often play, myself,
 Important roles.

Sometimes, transfixed,
 I sit within the box,
 Gazing at troopers memory unlocks
 Who trip so gaily by
 And pass again away —
 Leaving me lonely for my yesterday.

If only, when the final curtain drops,
 And all of memory's make believing ends,
 Back stage, amid discarded scenes and props
 I could embrace again, my long, lost
 friends!

—Bess Foster Smith



EGO FUNCTIONING IN COMA

Question:

My friend has been in a coma for three months since a car accident. Please discuss the Ego's relationship to a comatose physical body. Is there any similarity between this Ego's inability to function physically and the condition of a suicide?

Answer:

Whatever we say about the Ego's relationship to a comatose physical body will be largely speculative, except for the obvious comment that the Ego no doubt experiences intense frustration because it cannot function fully in the dense body or cause that vehicle to do its bidding. This experience, however, as does any other illness, comes to teach the individual concerned a lesson that he has not otherwise learned or, evidently, that he will not otherwise learn. The Ego has "earned" this experience under the Law of Consequence, as the result of his own past action or attitude. Precisely what the lesson may be, we do not know, but it is very possible that the frustration itself, and its attendant development of patience and sympathy, may be the salient point of the experience.

We must not think, in a condition of this sort, that just because the body appears to be "vegetating," the Ego also is "as if dead." On the contrary, the Ego is keenly aware of what is going on. Perhaps it is now even more acutely cognizant of this particular experience than it would be if functioning conventionally in the dense body, precisely

because it is unable to function conventionally.

We do not see similarity between this condition and that of a suicide. In the case of a suicide, the silver cord is severed and the Ego can learn no more lessons in connection with that physical body. His experience will be that of being "hollowed out" and empty until his archetype winds down at the appointed time. The Ego whose body is in a coma is learning lessons in connection with that body, even though he is not functioning in it fully, and he continues to be in tune with his archetype. In terms of learning lessons of the Physical World, we could say that the suicide's condition is negative, while that of the person in a coma does remain positive — even though this may seem hard for the material mind to accept or believe. There is always the possibility that a comatose individual will revive and function normally once more in physical existence. Obviously, this is not true of a suicide.

COLOR IN THE DESIRE WORLD

Question:

Please discuss the difference between colors in the Desire World and the Physical World.

Answer:

Colors in the Desire World are not the

same as those which we see in the Physical World.

Physical color is caused by the reflection of the Sun's rays; it is not a property of the object with which it is associated except in the sense that the object consists of a substance which reflects the light in such a way as to produce a specific color. In the Desire World, on the other hand, light is a property of desire stuff (the "matter" of the Desire World) itself. One might almost say that desire stuff is light or, conversely, that light is desire stuff. Everything there *consists* of light, unlike material objects which have no color when there is no light for them to reflect.

Another difference is that Desire World color has a *living* quality which is absent in its physical counterpart. Physical colors, even in the form of light, are inert compared to the light and color of the Desire World, which seem charged with a kind of life. This is why Desire World colors impinge upon the consciousness with healing power, according to their nature: red, vivifying; yellow, mental, electrical; green — depending on its hue — soothing and intellectual (partly because it relaxes physical tension which interferes with pure intellect); violet, the protective principle of spiritual love.



Colors in the Desire World are superlatively bright, and the darkest colors there are brighter than the brightest sunlight here. We can recognize many of the colors and shades there, but others are indescribable in earthly language.

To spiritual sight, the desire stuff interpenetrates all of the etheric region of the Physical World, as well as every physical form. The dark chemical ether seems almost inseparable from the lowest grade of desire stuff. Both substances are so dense that they seem nearly gaseous, and are frequently visible even to the untutored sight of those in whom the higher faculties are just beginning to stir.

The First Heaven, the higher region of the Desire World, is a place of particular delight to the painter, for here he has

constant access to the ever-changing color combinations. "He soon learns that his thought blends and shapes these colors at will. His creations glow and scintillate with a life impossible of attainment to the one who works with the dull pigments of Earth. He is, as it were, painting with living, glowing materials and able to execute his designs with a facility which fills his soul with delight." —*Cosmo-Conception*, pp. 118-119

The light-substance of the Desire World is actually life made visible in terms of living color.

ARCHETYPES

Question:

In the foreword to *Archetypes* we are told: "Archetypes live, move, and create as a mechanical appliance made by man works — but without reason." Isn't an archetype created, as we also are told, in order "to vibrate the form which it sustains"? Isn't that a reason? Are archetypes created by archetypal forces meant to create in their turn? Are there archetypes created in the four lower regions of Concrete Thought and in the Second Heaven?

Answer:

You are right in believing that the reason behind the creation of archetypes is that they may vibrate the forms which they sustain. This does not mean, however, that the archetypes themselves reason: they do not. Instead, as regards the archetypes of the human physical body, man himself, with his reason (or lack of reason) as well as his emotional output, affects his archetype. Whatever man does, "if the act is in harmony with the law of life and evolution, it strengthens the archetypes and makes for longer life." Conversely, people who behave consistently in a manner contrary to natural law weaken their archetypes and thus shorten their lives.

The human physical archetype does not, by reasoning or in any other way, determine the thoughts, words, or deeds of the life (the Ego) inhabiting the form to which it is related. The function of the archetype is to

sustain the form; the Ego, by his own present and past conduct, determines how long and how well the archetype will do this. As Max Heindel reminds us: "Man, on account of his divine nature, is the only being who has the prerogative of causing disorder in the scheme of his unfoldment." (I Q-A, p. 123)

Nevertheless, the archetypes of physical form are by no means mere models or passive entities; they are indeed creative archetypes in the sense that they fashion the forms of the Physical World in their own likeness. This likeness, however — in the case of the archetypes of human physical form — is determined by the Ego concerned in each case.

The Region of Concrete Thought (also known as the Second Heaven) is divided into four subdivisions. The lowest of these is the Continental Region, followed in ascending order by the Oceanic Region, the Aerial Region, and the Region of Archetypal Forces. The Continental Region contains the creative archetypes of physical form; the Oceanic Region contains forces that work through the Etheric Region of the Physical World and appear here as archetypes; the Aerial Region contains archetypes of desires, passions, wishes and the other phenomena of the Desire World; the Region of Archetypal Forces contains the archetypal forces which direct the activity of archetypes in the entire Region of Concrete Thought.



The Region of Concrete Thought, with its four subdivisions, constitutes the lower Region of the World of Thought.

The matter of archetypes is more complex than may seem at first glance. Since man's influence in this area is enormous (consider only the facts that we influence our physical archetypes during every waking moment and have influenced their present quality during our past lives, that we continually are creating new archetypes in the Aerial Region, and that, in the interval between earth lives, we help create archetypes of our forthcoming physical environment) this subject unquestionably merits study and meditation. In the long run,

however, our desire, determination, and ability to *live the life* will determine the quality and value of the influence we exert here, as in every other area of existence.

FOREIGN BLOOD

Question:

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

Answer:

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

We do not think it so strange that your grandson should be different from other members of the family. He is an individual Spirit, and was attracted to your family for reasons known only to those Higher Ones who help guide us into birth on the physical plane. People of very different characteristics are often born in the same family, even though there are undoubtedly some times from the past in most cases. If your grandson does not take to the vegetarian diet, even though he was brought up that way, it seems evident that he is simply not ready within himself for the change. We each have to change ourselves, master our own desires, and although environment and training have a definite effect, still there may be innate characteristics which dominate, no matter what the environment and training. These the Ego has to recognize and learn to handle itself. Love and understanding from the family often can do more to direct youngsters into the right paths than too strict discipline.

BOOK REVIEW

*A Walk Across America*

A Walk Across America, by Peter Jenkins, William Morrow and Company Inc., New York, 1979.

Some of our readers no doubt already are familiar with the exploits of Peter Jenkins who, in Oct. 1973, began a five-year walk across the United States which took him from Connecticut to Oregon via New Orleans. This book deals with his adventures between Connecticut and the Gulf of Mexico, and with the changes that took place in his private life and in his conception of the American people during that portion of the journey.

Mr. Jenkins began the walk as an "angry young man." During the turbulent events of his college years, highlighted by the Vietnam war, he had lost faith in the worth and integrity of America. Although really wanting to leave the country and begin a new life elsewhere, he decided first to view the conditions of the American heartland for himself. He began his walk convinced that the United States represented an unrelieved mixture of bigotry, racism, drug addiction, environmental pollution, and military-industrial warmongering, with no redeeming features. By the time he left New Orleans on the next lap of his journey, he had experienced compassion, tolerance, understanding, devotion, joy, and fulfillment in such abundance and from such unexpected sources that he had become an enthusiastic advocate of his country.

Of course he had some unpleasant encounters, but by and large his way was

eased by the concern, love, and care of people along his entire route. He lived for several months as a fully-accepted member of a black family in North Carolina. He was befriended time and again by complete strangers who, worried because this "bearded hippie" was camping out in winter weather, offered him hot meals, overnight lodging in their homes and, several times, medical care. He was cordially received by Gov. George Wallace of Alabama who seemed to understand the motives behind Mr. Jenkins' walk more than most people and extended to him, in concrete fashion, the hospitality of his state. He encountered and was converted to fundamental Christianity and, finally, this segment of his journey culminated in marriage to a young lady he had met at a seminary in New Orleans.

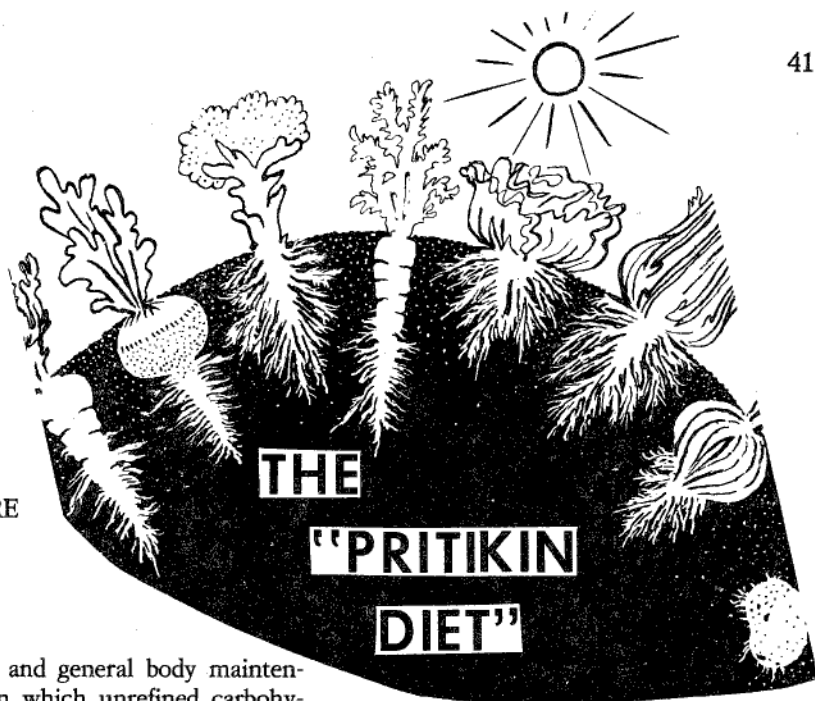
Mr. Jenkins describes incidents which will shock some readers, and other incidents which will bring tears to the eyes of many. His growing comprehension and increasing maturity become more evident as the book progresses, and the reader is allowed almost literally to make the journey in his footsteps.

This is a heart-warming, engrossing book that is at the same time a unique travelogue, a tale of adventure, a vindication of the basic worth of the American people, and a compendium of man's humanity to man. We recommend it to everyone.



Nutrition and Health

DIANA DUPRE



A weight-loss and general body maintenance diet in which unrefined carbohydrates and raw fruit and vegetables are principal foods lately has occasioned considerable public interest. This is the "Pritikin Diet," formulated by Nathan Pritikin, founder and director of the Longevity Center and the Longevity Research Institute in Santa Monica. The diet is part of an overall health care regimen described in *The Pritikin Program for Diet and Exercise*, by Nathan Pritikin and Patrick M. McGrady, Jr., Grosset and Dunlap, Inc., New York, 1979. Regular, sustained walking is the other salient factor in the program and is suggested as the only type of exercise necessary to augment the diet for overall physical fitness.

The Pritikin diet shuns refined carbohydrates and sugar in all forms, and is low in fats, cholesterol foods, and, perhaps surprisingly, in protein. Mr. Pritikin contends that human need for protein has been exaggerated greatly and that excessive protein is "quite harmful." He maintains the best protein sources to be unrefined, minimally-processed grains, roots, vegetables, and fruit, and recommends a minimum of meat and fish. (Following the Rosicrucian Teachings, of course, flesh food would be eliminated entirely.) Pritikin echoes the growing condemnation of refined sugar as excessively detrimental to the body. He goes farther,

however, and cautions against the intake of such sweeteners as brown sugar, honey, and molasses because, he believes, they also raise the level of blood fats and cholesterol and put stress on the pancreas "with pernicious consequences for the stability of your blood-sugar levels."

On the other hand, unrefined carbohydrates are one of the mainstays of the Pritikin Diet because they release a slow, constant stream of glucose into the bloodstream at the optimal rate of about two calories per minute. Hypoglycemia, says Mr. Pritikin, is perpetuated by a high-protein, low-carbohydrate diet. The symptoms of fatigue and light-headedness result from large amounts of toxins in the blood from the digestion of excessive amounts of protein, and the insufficient glucose needed for fuel for the brain. Generally, claims Mr. Pritikin, "hypoglycemia disappears in about two weeks on the Pritikin Diet because there is no deficiency of blood sugar."

Some basic principles of achieving proper nutritional balance, according to Mr. Pritikin, include: daily intake of two kinds of whole grains, such as wheat and brown rice; daily intake of raw vegetable salad and raw or cooked green or yellow vegetables including potatoes if desired; daily intake of one citrus

fruit and up to three other fresh fruits; consumption of beans or peas a few times weekly; consumption of sweet potatoes or hard yellow squash once or twice weekly; daily consumption of three full meals, plus snacks, whenever hungry, of fruit, vegetables, or whole grain bread or crackers free from harmful ingredients.

Mr. Pritikin suggests that strict vegetarian dieters, in order to assure maintenance of a proper level of the elusive vitamin B12, should eat unwashed, unpolluted "home grown" produce since, he claims, rainwater contains vitamin B12, or alternatively use a B12 supplement.

Mr. Pritikin recounts the considerable success of his program among people from all walks of life, including those with major and minor weight-loss problems and those who want to retain a useful level of energy and well-being. The Pritikin Diet, he stresses, "is no run-of-the-mill, starvation weight-loss diet. Patients at the (Longevity) Center eat eight low-calorie meals a day without any quantity restrictions. Nor do they experience any loss of energy or appetite pangs. They lose, in their four-week stay, an average of 13.3 pounds."

As we often have reiterated on these pages, we again would stress that diet and nutrition are becoming ever more individualized as the physical, mental, and spiritual nature of each human being becomes ever more individualized. What may be an optimum diet for one person may be of little help to another. Nevertheless, certain rules of body care remain universally applicable, among which are both the intrinsic nutritive value of natural, unprocessed foods and the importance of regular, albeit perhaps moderate, exercise. The Pritikin Program seems to emphasize both these values and, for this reason, we believe that it may well be worthy of further investigation, particularly by people with weight-loss or low-energy problems.



Doctors Unite for Holistic Health

(The following information, which we believe will be of particular interest to some of our readers, is taken from the *National Health Federation Bulletin*, April, 1979, in an article entitled, "Holistic-Oriented Physicians Form National Organization.")

"Recognizing the increased interest in the concept of holism — integration of body, mind, emotions, and spirit — and aware that 'an age of specialization has caused many persons to feel fragmented in their attitudes toward and reception of medical care,' physicians conscious of the need for a holistic approach have organized the American Holistic Medical Association.

"Headquartered in Wisconsin (Route 2, Welsh Coulee, La Crosse 54601, telephone 608-786-0611), membership is open to licensed physicians, interns and residents (M.D.s and D.O.s), and to medical or osteopathic students who also are members of any national physicians' organization and are sponsored by three AHMA members . . .

"A West Coast office of AHMA has been opened, with Dr. Valentine Birds as director. The office will provide interested persons with referrals to doctors subscribing to the philosophy of (w)holistic medicine. The address: 1000 E. Broadway, Glendale, Calif. 91205.

"The association attracts physicians 'interested in utilizing safe alternatives to drugs and surgery when appropriate.' It 'emphasizes the value of looking at the whole person, including analysis of physical, nutritional, environmental, emotional, spiritual, and lifestyle values, in addition to using traditional medical modalities.' "



The article lists the seven points which comprises the AHMA code of ethics. Four of these are:

"The physician should render service to

humanity with full respect for the dignity of mankind in general and the total individual in particular. Physicians should consider total needs of patients, directing treatment toward the total person: body, mind and spirit, with treatment directed at all times in the patient's best interest."

"Physicians should continually strive to improve their skill and medical knowledge, and make their attainments available to patients."

"Physicians should recognize that patients have an inalienable right to share in making decisions pertaining to treatment. Physicians should guide and educate patients toward this goal, and actively encourage them to share in responsibility for their care."

"A physician has the right to practice all responsible methods of treatment. There is the obligation, however, to determine the efficiency and safety of such procedures, and to acquire any skills or training necessary for delivery of such care."

The article continues:

"AHMA educational activities include three national conferences a year; continuing medical education; certificate programs in nutrition ..., physical exercise, and self-regulation; a newsletter; a journal; and a directory of holistic physicians to assist in referring patients who relocate."

"'Long-range goals' are listed as follows: 'Quality education in holistic medicine, a holistic health-maintenance service, self-insurance to avoid exploitation, and patient insurance which rewards positive health behavior.'"



Nutrition for Vegan Children

The problem of providing sufficient protein and other nutrients for vegans (vegetarians who avoid all foods of animal origin, including milk, eggs, and cheese) and particularly for vegan children, is one of

increasing concern to nutritionists. Dietary deficiencies easily can occur among vegans who do not take steps to guard against them.

Complete protein is composed of a number of different amino acids, each essential for the functioning of the protein as a whole. All vegetable protein foods lack one or more of these amino acids. Therefore, in order for a vegan to obtain complete protein, he must combine two or more vegetarian protein foods at each meal, so that a proper amino acid balance might be achieved. This can be done by combining wheat germ or whole grains, cereals, or bread with legumes such as soybeans, peas, beans, lentils, or peanuts, and also with nuts or seeds, either in a unified form such as a casserole or by eating a little of each type of food. The book *Diet for a Small Planet* by Frances Moore Lappe (see *Rays*, Oct. 1974, p. 466) offers a detailed explanation of, and recipes for this procedure.

According to an article in *Better Nutrition* ("Some Potential Hazards of the Vegan Diet," Oct. 1979) there is "evidence from responsible sources that lack of vitamin D can also be a problem with children of vegans." Vitamin D is a fat-soluble vitamin which the body manufactures when bare skin is exposed to the ultraviolet light of the Sun. Vitamin D is found in animal sources such as fish liver oil, but this is not available to vegan or vegetarian children. It is also found in milk, which again vegan children are not given. Thus, it would seem advisable for parents whose children are likely to obtain insufficient quantities of this vitamin in their food to see to it that the children are safely exposed to the ultraviolet rays of the Sun. It is not necessary to sunbathe or court the danger of sunburn for this purpose. On a sunny day, sufficient ultraviolet light is available under trees or in other areas of light shade.





HEALING

FINDING THE ROAD TO RECOVERY

As a rule, we are reluctant to transgress the Laws of Nature when it is obvious that suffering will result. Humanity as a whole, however, seems very prone to commit sins where a penalty does not seem to be directly involved and where we gain from the commission a certain pleasurable satisfaction, as in the indulgence of the appetite at table.

"Although the mills of the gods grind slowly, they grind exceedingly fine," however, and every transgression certainly will bring its just recompense. The scale of justice must balance. It cannot be permanently depressed one way or the other. While it is regaining its equilibrium, we suffer for the sins which caused the depression, and when the balance has been gained, the sins are forgiven or wiped out.

Although the scale of justice must find its equilibrium, however, it is mistaken to infer that God or Nature aims to get even. Far from it. As soon as the lesson has been learned and we have repented and ceased to yield to wrong-doing, we are in a position in which a healer skilled in the use of occult forces may step in and save us from the suffering ordinarily required in the expiation of our sins. This is what the Healing Department of The Rosicrucian Fellowship aims to do. When the gospel of right living, embodied in the Rosicrucian Teachings, has been assimilated by the person in want of help to such an extent that he declares himself ready to endeavor to live in harmony with the Laws of Christ, then he has mentally aligned himself with the Universal Laws of Health and can be worked on spiritually.

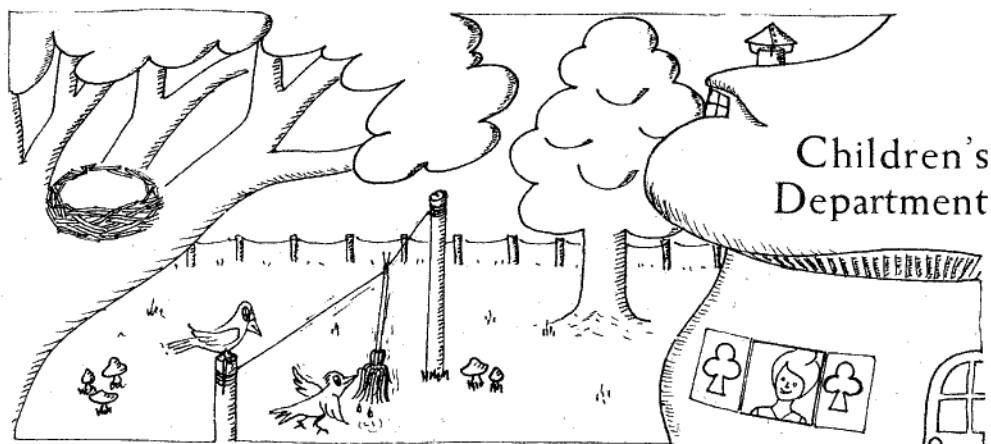
The cure may not always be miraculous and instantaneous, particularly where the ailment has been of long standing. When the transgressor of the Laws of God has heard the Gospel and asked to be healed of his infirmity, however, he already is on the road to recovery.

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 P.M., and Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign.

January 1 — 9 — 16 — 22 — 29

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





The Cord and the Nest

DAGMAR FRAHME

"Whatever is that?" Mrs. Cedar-Waxwing raised her head from the straw that she was trying to arrange in the side of her new nest, and looked at her husband quizzically.

"Fnuf nung gnunk," came the reply.

"Don't talk with your mouth full, dear. You know I can't understand you." Mrs. Cedar-Waxwing leaned against the side of the nest, glad of a chance to rest.

Mr. Cedar-Waxwing put down the piece of heavy, brown cord he was carrying, and opened and closed his beak several times. "Ugh, that fluff came off all over my mouth," he said. "That," he continued, pointing to the cord, "is a piece of Mrs. Barber's mop."

"Oh, Henry, you know I don't like dirty things in the nest. Certainly a piece of mop can't be sanitary!" Mrs. Cedar-Waxwing frowned at her husband, who smiled tolerantly at her.

"Well, this piece is. It came from a mop that had just been washed and was hanging on the clothesline."

"Oh," Mrs. Cedar-Waxwing regarded the cord with more interest. "It certainly is sturdy and thick. Wish we had more pieces like that."

"We will," said her husband. "The mop is still on the clothesline and I intend to

get lots more out of it before Mrs. Barber takes it in."

Mrs. Cedar-Waxwing looked at the cord longingly, and then down at the clothesline where she could see the mop hanging. "Do you really think you should, dear?" she asked finally. "I mean — of course, I want more of it, but Mrs. Barber is pretty nice to us birds, and it just doesn't seem fair to ruin her mop."

"It won't be ruined," Mr. Cedar-Waxwing assured her. "That mop is so thick she'll probably be glad to have part of it pulled out."

"All right, if you're sure — wait, I'll go with you," as Mr. Cedar-Waxwing started to fly off. "We might as well get all we can before she takes the mop in."

The CW's (which is what their friends called them and I guess we can call them from now on, too) hurried down to the mop and each began to tug away at a piece of cord.

"Goodness," said Mrs. CW after a minute, "it's not as easy as I thought. You can sure feel your neck muscles doing this."

"Ummmm," agreed Mr. CW, continuing to pull. "Oooooof," he said suddenly, falling backwards as the cord gave way and spreading his wings to catch himself. "There, it's out. Here, dear, you're not doing it right. Take this and I'll show you."

Mrs. CW took the cord from her husband's beak, and watched as he pulled on the one she had been trying to yank out.

"See," he said, "you've got to brace yourself with your feet this way and then you can pull better."

He tugged hard a few times, and out came the cord. Mrs. CW watched him admiringly. "My, you're strong," she said.

The CW's flew off with the cords, inserted them into their nest, and flew back for more. They had gone back and forth several times, and the mop was starting to look rather scraggly, when Mrs. Barber happened to look out of her kitchen window.

"James, come here," she called to Mr. Barber, who was on a ladder hanging a picture.

"In a minute," he called back, "when I finish this."

"No, dear, come now — it's important."

Grumbling, Mr. Barber put down the picture, climbed down the ladder, and came into the kitchen.

"Well?" he asked.

"You must take a look at those birds on the clothesline. Aren't they clever?" enthused Mrs. Barber.

"Birds!" exclaimed Mr. Barber crossly. "You mean you dragged me down that ladder just to watch a bunch of — well, for pete's sake!"

Mr. Barber looked out just as Mr. CW managed to pull free a particularly thick piece of cord, causing the mop to rock back and forth on the clothesline. He stared in amazement.

"If that doesn't beat all," he said. "I didn't know birds had that much sense."

"Of course they have sense, dear," said his wife. "I've been telling you that all along. Remember the blue jay who pulled the lace out of your canvas shoe that was drying outside?"

"Your mop is going to be ruined, though — it's just about ruined already," said Mr. Barber.

"Oh, I don't mind. I can always get a new one."

"Um," said Mr. Barber. He wondered how much mops cost, but decided there was really not much point in asking, and went back to his ladder.

Mrs. Barber watched the birds for a while, and thought they were starting to look tired. As, indeed, they were.

"Can't we rest for a bit, dear?" asked Mrs. CW. "My neck muscles hurt from pulling so hard, and I think my beak is getting sore, too."

"Well," said Mr. CW, consulting the sun, "I suppose we could knock off for lunch. Let's take those worm sandwiches you made down to the willow tree by the brook. I think we could use some shade *and* some water. Hope that mop is still here when we get back."

The CW's flew off, and Mrs. Barber was sorry to see them go. She had been enjoying their performance and was even thinking of calling her neighbor to tell her about it. Then she had an idea.

She went into her sewing room and opened a box of string and yarn. She took out several long pieces of heavy yarn, cut them up into shorter pieces, and carried them outside. One by one, she put several of them over her clothesline, and then back into the house as she heard her telephone ring. (She knew Mr. Barber wouldn't want to come down from the ladder again to answer it.)

All was quiet in the yard for a while, and then the CW's came back, Mr. CW eager to get at the mop again, but Mrs. CW not particularly happy about the prospect of more pulling and tugging. She landed on the clothesline not too near the mop, arched her neck a few times and rubbed the muscles with her wing.

"I'm going to have to put some liniment on my neck tonight or I won't be able to move at all tomorrow," she moaned.

"Why don't you get some twigs then, dear, instead of doing this?" suggested Mr. CW. "I can get all the rest of the cord that — will you look at that!"

Mrs. CW followed his gaze to the far end of the clothesline, and for the first time noticed the pieces of cord hung over it.

"Those look just like the cords from the mop," she said, surprised. "You don't suppose Mrs. Barber put them out for us, do you?"

"Maybe," mused Mr. CW, stroking his beak with his claw. "And maybe she did it to keep us off the mop. In any case, let's grab them while the grabbing is good!"

Mrs. CW forgot all about her aching muscles, snatched up the first piece of cord and flew off with it, followed closely by her husband. They put the new cords in place in the wall of the nest, and stepped back to admire their work.

"This is already the sturdiest nest in the neighborhood," said Mr. CW with pride.

"And the best looking," beamed Mrs. CW. "Look how that cord sets off the green of the pine needles — and I especially like the cord design on the floor. Wait till that uppity Mrs. Mockingbird sees this — she won't be so ready to brag about her architect any more."

★

As the CW's flew back for more cord, they stopped short when they saw Mrs. Barber come out of her house. "Better stay here in the bushes till we see what she's up to," muttered Mr. CW. "We can't really grab that cord out from under nose. She likes birds, but I don't know if she'd put up with *that* — particularly if the cord isn't for us after all."

"But what else could it be for, dear?" inquired Mrs. C.W. "People don't just hang pieces of dry cord on clotheslines for themselves."

"People do lots of crazy things," retorted Mr. CW, "and I want to be sure before getting any closer."

They watched as Mrs. Barber began to hang more pieces of cord on the clothesline, stopping now and then to scan the sky.

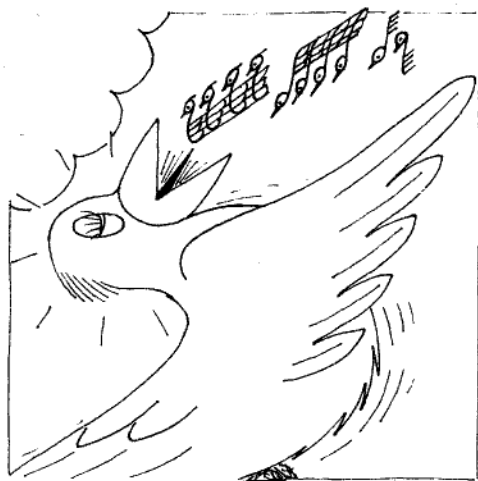
Finally Mrs. CW said, "Dear, I'm positive that cord is for us. She even seems to be watching for us to come back. I'm going down and get another piece." And off she flew.

"Brenda, come ba—" began Mr. CW, but his wife was already gone, and there was

nothing for him to do but follow very dubiously.

Mrs. CW circled right over Mrs. Barber's head a few times, and Mrs. Barber looked up, smiling delightedly. Mrs. CW pounced on a piece of cord, yanked it off the line, and circled over Mrs. Barber's head again several times, hoping Mrs. Barber would understand that she was trying to say "thank you." Then she glided triumphantly past Mr. CW who was hovering nearby, grinned at him as best she could with her beak full, said "See?" and flew home.

Mr. CW watched the process in some amazement. His wife usually wasn't that brazen — it must be the fact that she suddenly had the most elegant home in the neighborhood that was making her so cocky. Finally he dived down after his own cord and zoomed home, not bothering to say "thank you."



The CW's flew back and forth for more cord, and soon they were grabbing it off the clothesline faster than Mrs. Barber could put it out. Then suddenly — carried away and obviously forgetting himself in his enthusiasm — Mr. CW dived low and snatched a piece of cord right out of Mrs. Barber's hand. Mrs. Barber was delighted, but Mrs. CW chirped angrily, scolding her husband.

"Have you no manners at all, Henry? People don't grab things out of each others hands — and don't tell me we're not

people," as Mr. CW started to say something. "That makes no difference. You haven't tried to thank Mrs. Barber once, and she's going to think you're some kind of barbarian!"

Mr. CW flew off, shrugging his shoulders. "Humph," he thought, "if it's manners my very elegant wife suddenly wants, she'll see what manners I've got!"

He flew home quickly, inserted the cord rather hastily in the nest, and flew to a large tree between Mrs. Barber's house and the clothesline, preening himself for a few minutes.

"Now what's he up to?" wondered Mrs. CW as she hurried back and forth getting more cord. "Oh well, he's worked pretty hard today. If he wants to fool around for a while, I guess it's all right. I can finish this."

Suddenly she stopped in mid-flight as she heard Mr. CW begin to sing. "My goodness," she said after listening a few minutes. "I've never heard him sing like that."

Mr. CW was indeed singing as he had never sung before — high notes and low notes, trills and chirps, and even one or two chords, which was *very* hard to do. He sang one song after another — sad ones, happy ones, and even a song that he had once composed in music school and that Mrs. CW had never heard before.

She listened delightedly. "Why that dear bird. He *is* thanking Mrs. Barber after all, and much better than I ever could."

She turned to watch Mrs. Barber and smiled at the look on Mrs. Barber's face. Mrs. Barber had turned toward Mr. CW and was staring at him in amazement. She knew quite a bit about birds and had watched and listened to them almost all her life, but had never heard a bird sing like this. It was simply beautiful.

Suddenly she felt a hand on her shoulder and turned to see Mr. Barber who, even inside the house, had finally heard Mr. CW and had come out to look.

"Magnificent," he whispered, and she smiled. She had a feeling that from now on

Mr. Barber might even be persuaded to go on a few bird-watching walks with her — something he had always scoffed at before.

The Barbers listened until Mr. CW was finished and then, arm-in-arm, walked back to their house.

Mrs. CW, who had been listening too, flew over to her husband.

"That was beautiful, Henry," she whispered. "You sounded almost like a nightingale."

"Well, now—" said Mr. CW modestly, but feeling quite proud of himself and very happy, "it really wasn't so much. I guess it was the least we could do to thank Mrs. Barber. After all, we don't want her to think we are barbarians, do we?"

"You silly bird," said Mrs. CW fondly, and together they flew home to enjoy their first night in their elegant new nest.



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